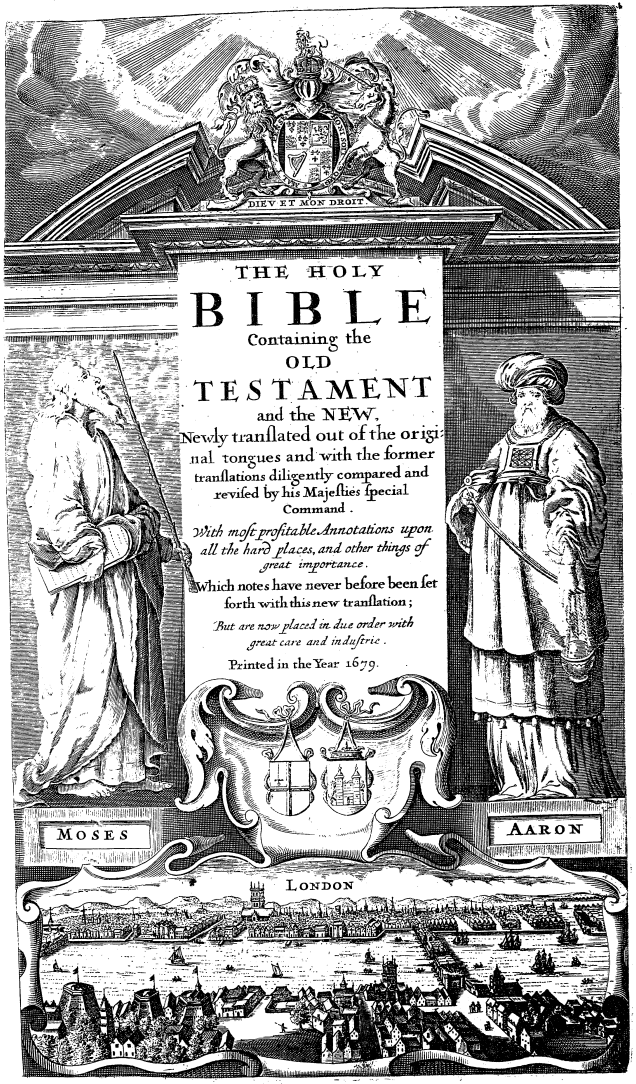

THE HOLY

BIBLE,

Containing the OLD and NEW

TESTAMENTS:

Newly Translated out of the

ORIGINAL TONGUES:

And with the former

TRANSLATIONS

DILIGENTLY

COMPARED and REVISED,

By His Majesty's Special Command.

Appointed to be Read in CHURCHES.

LONDON:

Printed by *JOHN BILL* and *CHRISTOPHER BARKER*,
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CUM PRIVILEGIO.

To the Most High and Mightie Prince,

JAMES,

BY THE GRACE OF GOD,

KING OF GREAT BRITAIN, FRANCE AND IRELAND,

Defender of the Faith, &c.

The Translatours of the Bible wish Grace, Mercie, and Peace, through JESUS CHRIST OUR LORD.

GReat and manifold were the blessings (most dread soveraign) which almighty GOD, the Father of all mercies, bestowed upon us the people of ENGLAND, when first he sent your Majesties Royal person to rule and reign over us. For whereas it was the expectation of many, who wished not well unto our SION, that upon the setting of that bright occidentall star queen ELISABETH of most happy memory, some thick and palpable clouds of darkness would so have overshadowed this land, that men should have been in doubt which way they were to walk, and that it should hardly be known, who was to direct the unsetled state: the appearance of your MAJESTIE, as of the sun in his strength, instantly dispelled those supposed and surmised mists, and gave unto all that were well affected, exceeding cause of comfort, especially when we beheld the government established in your HIGHNESS, and your hopeful seed, by an undoubted title, and this also accompanied with peace and tranquillitie at home and abroad. But amongst all our joys there was none that more filled our hearts, than the blessed continuance of the preaching of GODS sacred word amongst us, which is that inestimable treasure, which excelleth all the riches of the earth, because the fruit thereof extendeth it self, not onely to the time spent in this transitory world, but directeth and disposeth men unto that eternal happiness which is above in heaven.

Then not to suffer this to fall to the ground, but rather to take it up, and to continue it in that state, wherein the famous predecessour of your HIGHNESS did leave it: nay, to go forward with the confidence and resolution of a man in maintaining the truth of CHRIST, and propagating it far and near, is that which hath so bound and firmly knit the hearts of all your MAJESTIES loyal and religious people unto you, that your very name is precious among them, their eye doth behold you with comfort, and they bless you in their hearts, as that sanctified person, who under GOD, is the immediate authour of their true happiness. And this their contentment doth not diminish or decay, but every day increaseth and taketh strength, when they observe that the zeal of your MAJESTIE towards the house of GOD, doth not slack or go backward, but is more and more kindled, manifesting it self abroad in the furthest parts of Christendom, by writing in defence of the truth, (which hath given such a blow

unto

unto that man of sin, as will not be healed) and every day at home, by religious and learned discourse, by frequenting the house of GOD, by hearing the word preached, by cherishing the teachers thereof, by caring for the Church as a most tender and loving nursing Father.

There are infinite arguments of this right Christian and religious affection in your MAJESTIE: but none is more forcible to declare it to others, than the vehement and perpetuated desire of the accomplishing and publishing of this work, which now with all humilitie we present unto your MAJESTIE. For when your Highness had once out of deep judgement apprehended how convenient it was, that out of the original sacred tongues, together with comparing of the labours, both in our own and other forrein languages, of many worthy men who went before us, there should be one more exact translation of the holy scriptures into the English tongue; your MAJESTIE did never desist to urge and to excite those to whom it was commended, that the work might be hastened, and that the business might be expedited in so decent a manner, as a matter of such importance might justly require.

And now at last, by the mercy of GOD, and the continuance of our labours, it being brought unto such a conclusion, as that we have great hope that the Church of England shall reap good fruit thereby; we hold it our duty to offer it to your MAJESTIE, not onely as to our king and soveraign, but as to the principal mover and author of the work: Humbly craving of your most sacred MAJESTIE, that since things of this quality have ever been subject to the censures of ill-meaning and discontented persons, it may receive approbation and patronage from so learned and judicious a prince as your HIGHNESS is, whose allowance and acceptance of our labours, shall more honour and incourage us, than all the calumniations & hard interpretations of other men shall dismay us. So that, if on the one side we shall be traduced by popish persons at home or abroad, who therefore will malign us, because we are poor instruments to make Gods holy truth to be yet more and more known unto the people, whom they desire still to keep in ignorance and darkness: or if on the other side, we shall be maligned by selfconceited brethren, who run their own ways, and give liking unto nothing but what is framed by themselves, and hammered on their anvile; we may rest secure, supported within by the truth and innocency of a good conscience, having walked the ways of simplicitie and integritie, as before the LORD, and sustained without, by the powerful protection of your MAJESTIES grace and favour, which will ever give countenance to honest and Christian endeavours, against bitter censures, and uncharitable imputations.

The LORD of heaven and earth bless your Majestie with many and happy days, that as his heavenly hand hath enriched your Highness with many singular and extraordinary graces; so you may be the wonder of the world in this latter age, for happiness and true felicitie, to the honour of that great GOD, and the good of his Church, through JESUS CHRIST our Lord and onely Saviour.

The

The Translatours to the Reader.

The best things have been calumniated.

ZEAL to promote the common good, whether it be devising any thing our selves, or revising that which hath been laboured by others, deserveth certainly much respect and esteem, but yet findeth but cold entertainment in the world. It is welcomed with suspicion in stead of love, and with emulation in stead of thanks: and if there be any hole left for cavil to enter, (and cavil, if it do not find an hole, will make one) it is sure to be misconstrued, and in danger to be condemned. This will easily be granted by as many as know Historie, or have any experience. For was there ever any thing projected, that favoured any way of newnes or renewing, but the same endured many a storm of gainsaying, or opposition? A man would think that civilitie, wholesome lawes, learning and eloquence, synods, and Church-maintenance, (that we speak of no more things of this kind) should be as safe a sanctuarie, and * out of shot, as they say, that no man would lift up is heel, no, nor dog move his tongue against the motioners of them. For by the first, we are distinguished from brute beasts led with sensualitie: By the second, we are bridled and restrained from outragious behaviour, and from doing of injuries, whether by fraud or by violence: By the third, we are enabled to inform and reform others, by the light and feeling that we have attained unto our selves: Briefly, by the fourth, being brought together to a parley face to face: we sooner compose our differences, than by writings, which are endless: And lastly, that the Church be sufficiently provided for, is so greeable to good reason and conscience, that those mothers are holden to be less cruel, that kill their children assoon as they are born, than those nursing-fathers and mothers (wheresoever they be) that withdraw from them who hang upon their breasts (and upon whose breasts again themselves do hang to receive the spiritual and sincere milk of the word) livelihood and support fit for their states. Thus it is apparent, that these things which we speak of, are of most necessarie use, and therefore that none, either without absurditie can speak against them, or without note of wickednes can spurn against them.

* Ἐξω βλὰξ.

Yet for all that, the learned know that certain worthy men have been brought to untimely death for none other fault, but for seeking to reduce their countrey-men to good order and discipline: And that in some Common-weals it was made a capital crime, once to move the making, or a new law for the abrogating of an old, though the same were most pernicious: And that certain, which would be counted pillars of the State, and patterns of vertue and prudence, could not be brought for a long time to give way to good letters and refined speech; but bare themselves as averse from them, as from rocks or boxes of poison: And fourthly, that he was no babe, but a great Clerk, that gave forth (and in writing to remain to posteritie) in passion perad venture, but yet he gave forth, That he had not seen any profit to come by any synode or meeting of the Clergie, but rather the contrarie: And lastly, against Church-maintenance and allowance; in such sort, as the ambassadours and messengers of the great King of kings should be furnished, it is not unknown what a fiction or fable (so it is esteemed, and for no better by the reporter himself, though superstitious) was devised: namely, That at such time as the professours and teachers of Christianitie in the Church of Rome, then a true Church, were liberally endowed, a voice (forsooth) was heard from heaven, saying, Now is poison poured down into the Church, &c. Thus not onely as of as we speak, as one faith, but alio as oft as we do any thing of note or consequence, we subject our selves to every ones censure, and happie is he that is left tossed upon tongues; for utterly to escape the snatch of them it is impossible. If any man conceit that this is the lot and portion of the meaner fort onely, and that Princes are priviledged by their high estate, he is deceived. *As the sword devoureth as well one as another*, as it is in *Samuel*; nay, as the great commander charged his souldiers in a certain battel, to strike at no part of the enemie, but at the face: And as the king of *Syria* commanded his chief captains *to fight neither with small nor great, save onely against the king of Israel*: so it is: too true, that envie striketh most spitefully at the faireft, and at the chiefeft. *Daniel* was a worthy prince, and no 31. man to be compared to him for his firft deeds, and yet for his laft as worthy an act as ever he did (even for bringing back the ark of God in solemnitie) he was scorned and scoffed at by his own wife. *Salomon* was greater than *David*, though not in vertue, yet in power, and by his power and wisdom he built a temple to the Lord, such an one as was the glorie of the land of Israel, and the wonder of the whole world. But was that his magnificence liked of by all? we doubt of it. Otherwise, why do they lay it in his sons dish, and call unto him for † eating of the burden, *Make*, say they, *the grievous servitude of thy father, and his yoke lighter*? Behold he had charged them with some levies, and troublesom † ἐπιβολῆς. 1 King. 12.4. carriages, hereupon they raise up a tragedie, and wish in their heart the temple had never been built. So hard a thing it is to please all, even when we please God best and do seek to approve our selves to every ones conscience

Ancharsis, with others, In Athens witnesse Liba- nius in Olymp. Demoft. Cato the elder, Gregorie the divine.

Nauclerus.

2 Sam. 11. 25.

1 Kings 22.

2 Sam. 6. 16.

The highest personages have been calumniated.

If we will descend to later times, we shall find many the like examples of such kind or rather unkind acceptance. The first Roman Emperour did never do a more pleasing deed to the learned, nor more profitable to posteritie, for conferring the record of times in true supputation, than when he corrected the Calender and ordered the year according to the course of the sun: and yet this was imputed to him for novelitie, and arrogancie, and procured to him great obloquy. So the first christened Emperour (at the leastwise that openly professed the faith himself, and allowed others to do the like) for strengthening the empire at his great charges, and providing for the Church, as he did, got for his labour the name *Pupillus*, as who would say, a wastful Prince, that had need of a guardian or overseer. So the best christened Emperour, for he love that he bare unto peace, thereby to enrich both himself and his subjects, and because he did not seek war but find it, was judged to be no man at arms, (though indeed he excelled in feats of chivalrie, and shewed so much when he was provoked) and condemned for giving himself to his ease, and to his pleasure. *To be short*, the most learned Emperour of former times (at the leaft, the greateft politician) what thanks had he for cutting off the superfluities of the laws, and digesting them into some order and method? This, that he hath been blotted by some to be an Epit-mift, that is, one that extinguished worthy whole volumes, to bring his abridgements into request. This is the measure that hath been rendred to excellent Princes in former times, *Cum bene facerent, male audire*. For their good deeds to be evil spoken of. Neither is there any likelihood, that envie and malignitie died, and were buried with the ancient. No, no, the reproof of *Moſes* taketh hold of most ages; *You are risen up in your fathers stead, an increase of sinful men. What is that that hath been don? that which shall be don: and there is no new thing under the sun*, saith the wise man: and *S. Stephen. As your fathers did, so do you.* This, and more to this purpose, his Majesty that now reigneth (and long may he reign, and his off-spring for ever, *Himself and children, and childrens children always*) knew full well, according to the singular wisdom given unto him by God, and the rare learning and experience that he hath attained unto: namely, That whosoever attempteth any thing for the publick (especially if it pertain to religion, and to the opening and clearing of the word of God) the same setteth himself upon a stage to be gloured upon by every evil eye; yea, he casteth himself headlong upon pikes, to be gored by every sharp tongue. For he that medleth with mens religion in any part, medleth with their cultome, nay, with their freehold; and though they find no content in that which they have, yet they cannot abide to hear of altering. Notwithstanding his royal heart was not daunted or discouraged for this or that colour, but flood resolute, *as a statue immoveable, and as an anvile not ought to be beaten into plates*, as one saith; he knew who had chosen him to be a fouldier, or rather a captain, and being assured that the course, which he intended, made much for the glorie of God, and the building up of his Church, he would not suffer it to be broken off for whatsoever speeches or practises. It doth certainly belong unto Kings, yea, it doth specially belong unto them, to have care of religion, yea, to know it aright, yea, to profess it zealously, yea, to promote it to the uttermoft of their power. This is their glorie before all nations which mean well, and this will bring unto them a far more excellent weight of glorie in the day of the Lord Jesus. For the Scripture faith not in vain, *Them that honour me, I will honour*: neither was it a vain word that *Euſebius* delivered long ago, That pietie towards God was the weapon, and the only weapon that both preserved *Conſtantines* person, and avenged him of his enemies.

His Majesties constancie notwithstanding calumniation for the survey of the English translations.

Suidas. Ὅτι μὲν γὰρ ἀεὶ βέλτιον ἐστὶ τὸ καινὸν τοῦ παλαιοῦ προαιρεῖσθαι, καὶ ἀνδρεῖον ἀνὴρ ἀγαθὸς οὐδεὶς ἀμφισβητήσειεν.

1 Sam. 2. 30. Θεοσέβειαν. *Euſebius l. 7. cap. 8.*

The praise of the holy Scriptures.

But now what pietie without truth? whath truth? (what saving truth) without the word of God? what word of God (whereof we may be sure) without the Scripture? The Scriptures we are commanded to search, *John* 5. 39. *Isa.* 8. 20. They are commended that searched and studied them *Acts* 17. 11. *and* 8. 28. 29. They are reproved that were unskilful in them, or slow to believe them *Matth.* 22. 29. *Luk.* 24. 25. They can make us wise unto salvation, 2 *Tim.* 3. 15. If we be ignorant, they will instruct us; if out of the way, they will bring us home; if out of order, they will reform us: if in heavinels,

heavineſs, comfort us; if dull, quicken us; if cold, enflame us. *Tolle lege, Tolle lege*, Take up and read; take up and read the Scriptures, (for unto them was the direction) it was ſaid unto *S. Auguſtine* by a ſupernatural voice *Whatſoever is in the Scriptures, believe me*, ſaith the ſame *S. Auguſtine*, *is high and divine; there is verily truth, and a doctrin moſt fit for the refreſhing and renewing of mens minds, and truly ſo tempered, that every one may draw from thence that which is ſufficient for him, if he come to draw with a pure and pious mind, as true religion requireth.* Thus *S. Auguſtine*. And *S. Hierome*, *Amabo Scripturas, & amabit te ſapientia, &c.* Love the Scriptures, and wiſdom will love thee. And *S. Cyrill* againſt *Julian*, *Even boys that are bred up in the Scriptures, become moſt religious, &c.* But what mention we three or four uſes of the Scripture, whereas whatſoever is to be believed or practiſed, or hoped for, is contained in them? or three or four ſentences of the Fathers, ſince whoſoever is worthy the name of a Father, from Chriſts time downward, hath likewiſe written not onely of the riches, but alſo of the perfection of the Scripture? *I adore the fulneſs of the Scripture*, ſaith *Tertullian* againſt *Hermogenes*. And again, to *Appelles* an heretick of the like ſtamp, he ſaith, *I do not admit that which thou bringeſt in* (or concludeſt) *of thine own* (head or ſtore, *de tuo*) without Scripture. So *S. Iuſtin Martyr* before him, *We muſt know by all means* (ſaith he) *that it is not lawful* (or poſſible) *to learn* (any thing) *of God or of right pietie, ſave onely out of the Prophets, who teach us by divine inſpiration.* So *S. Baſil* after *Tertullian*. *It is a manifeſt falling away from the faith, and a fault of preſumption, either to reject any of thoſe things that are written, or to bring in* (upon the head of them, ἐπεισάγειν) *any of thoſe things that are not written.* We omit to cite to the ſame effect, *S. Cyrill* Biſhop of *Jeruſalem* in his 4. *Catechiſ.* *S. Hierome* againſt *Helvidius*, *S. Auguſtine* in his third book againſt the letters of *Petilian*, and in very many other places of his works. Alſo we forbear to deſcend to later Fathers, becauſe we will not wearie the Reader. The Scriptures then being acknowledged to be ſo full and ſo perfect, how can we excuſe our ſelvs of negligence, if we do not ſtudie them? of curioſitie, if we be not content with them? Men talk much of *πέρισσον*, how many ſweet and goodly things it had hanging on it; of the Philoſophers ſtone, that it turneth copper into gold; of *Cornu copiæ*, that it had all things neceſſarie for food in it; of *Panaces* the herb, that it was good for all diſeaſes; of *Catholicon* the drug, that it is in ſtead of all purges; of *Vulcans* armour, that it was an armour of proof againſt all thruſts, and all blows, &c. Well, that which they falſly or vainly attributed to theſe things for bodily good, we may juſtly and with full meaſure aſcribe unto the Scripture, for ſpiritual. It is not onely an armour, but alſo an whole armourie of weapons, both offenſive and defenſive; whereby we may ſave our ſelvs, and put the enemie to flight. It is not an herb, but a tree, or rather a whole paradiſe of trees of life, which bring forth fruit every moneth, and the fruit thereof is for meat, and the leaves for medicin. It is not a pot of *Manna*, or a cruſe of oyl, which were for memorie onely, or for a meals meat or two; but, *as it were*, a ſhower of heavenly bread ſufficient for a whole hoſt, be it never ſo great, and, *as it were*, a whole cellar full of oyl veſſels; whereby all our neceſſities may be provided for; and our debts diſcharged. In a word, it is a panarie of wholeſome food, againſt fenowed traditions; a phyſicians ſhop (*S. Baſil* calleth it) of preſervatives againſt poyſoned hereſies; a pandect of profitable laws, againſt rebellious ſpirits; a treaſurie of moſt coſtly jewels, againſt beggarly rudiments; a fountain of moſt pure water ſpringing up to everlaſting life. And what marvel? The original hereof being from heaven, not from earth; the authour being God, not man; the enditer, the holy Spirit, not the wit of the Apoſtles or Prophets; the penmen ſuch as were ſanctified from the womb, and endued with a principal portion of Gods Spirit; the matter veritie, piety, purity, uprightneſs; the form, Gods word, Gods teſtimonie, Gods oracles, the word of truth, the word of ſalvation, &c. the effects, light of underſtanding, ſtableneſs of perſwaſion, repentance not to ſalvation, remorſe of conſcience, peace, joy in the holy Ghoſt; laſtly, the end and reward of the ſtudie thereof, fellowſhip with the ſaints, participation of the heavenly nature, fruition of an inheritance immortal, undefiled, and that never ſhall fade away: Happie is the man that delighteth in the Scripture, and thrice happie that meditateth in it day and night.

S. Auguſt. confeſſ. lib. 8. c. 12. *S. Auguſt. de utilit. credendi c. 6.* *S. Hieron. ad Demetriad.* *S. Cyrill 7. contra Julian.* *Tertul. adverſus Hermog.* *Tertul. de cor. Chriſti Joſſius.* *ἀσφαλεστάτη σοφία ἐστὶν, ἐκ τῶν ἁγίων γραφῶν.* *S. Baſil. adv. calumniat. Sabellian.* *Ἐφοδιασμὸς σταφὶς ἐστὶ ἡ ἁγία γραφὴ, πάντων κερδῶν πλοῦτος ἀνεξάντλητος.* *S. Baſil in Pſal. primum.*

1 Cor. 14.

But how ſhall men meditate in that which they cannot underſtand? How ſhall they underſtand that which is kept cloſe in an unknown tongue? as it is written, *Except I know the power of the voice, I ſhall be to him that ſpeaketh a Barbarian, and he that ſpeaketh ſhall be a Barbarian to me.* The Apoſtles tongue; not *Hebrew* the anciente, nor *Greek* the moſt copious, nor *Latin* the fineſt. Nature taught a natural man to conſeſs, that all of us in thoſe tongues which we do not underſtand, are plainly deaf; we may turn the deaf ear unto them. The *Scythian* counted the *Athenian*, whom he did not underſtand, barbarous: ſo the *Roman* did the *Syrian*, and the *Jew*, (even *S. Hierome* himſelf calleth the *Hebrew* tongue barbarous, belike becauſe it was ſtrange to ſo many) ſo the Emperour of *Conſtantinople* calleth the *Latin* tongue barbarous, though Pope *Nicolas* do ſtorm as he liſt: ſo the *Jews* long before *Chriſts*, called all other nations *Lognazim*, which is little better than barbarous. Therefore as one complained that always in the Senate of *Rome*, there was one or other that called for an Interpreter: ſo leaſt the church be driven to the like exigent, it is neceſſarie to have tranſlations in a readineſs. Tranſlation it is that openeth the window, to let in the light, that breaketh the ſhell, that we may eat the kernel; that putteth aſide the curtain, that we may look into the moſt holy place, that removeth the cover of the well, that we may come by the water; even as *Jacob* rolled away the ſtone from the mouth of the well, by which means the flocks of *Laban* were watered. Indeed without tranſlation into the vulgar tongue, the unlearned are but like children at *Jacobs* well (which was deep) without a bucket or ſomething to draw with: or as that perſon mentioned by Eſai, to whom when a ſealed book was delivered, with this motion. *Read this, I pray thee*, he was fain to make this anſwer, *I cannot, for it is ſealed.*

Clem. Alex. 1 Strom. *S. Hieron. Damaſo. Michael Theophil. fil. Tom. Conſtl. ex edit. Petri. Grub.* *Cicero 5. de finibus.* Gen. 29. 10.

Joh. 4. 11. Iſ. 29. 11.

Sic. S. Auguſt. lib. 12. contra Eunſ. cap. 32.

While God would be known onely in *Jacob*, and have his name great in *Iſrael*, and in none other place; while the dew lay on *Gideons* fleece onely, and all the earth beſides was drie; then for one and the ſame people, which ſpake all of them the language of *Canaan*, that is, *Hebrew*, one and the ſame original, *Hebrew* was ſufficient. But when the fulneſs of the time drew near, that the Sun of righteouſneſs, the Son of God ſhould come into the world, whom God ordained to be a reconciliation through faith in his bloud, not of the *Jew* onely, but alſo of the *Greek*, yea, of all them that were ſcattered abroad; then lo, it pleaſed the Lord to ſtir up the ſpirit of a *Greek* Prince (*Greek* for deſcent and language) even of *Ptolomee Philadelph* king of *Egypt*, to procure the tranſlating of the book of God out of *Hebrew* into *Greek*. This is the tranſlation of the *Seventie* interpreters ſo called, which prepared the way for our Saviour among the Gentiles by written preachings, as *S. Johns Baptiſt* did among the *Jews* by vocal. For the *Grecians* being deſpous of learning, were not wont to ſuffer books of worth to lie moulding in kings libraries, but had many of their ſervants, readie ſcribes, to copie them out, and ſo they were diſperſed and made common. Again, the *Greek* tongue was well known and made familiar to moſt inhabitants in *Aſia*, by reaſon of the conqueſts that there the *Grecians* had made, as alſo by the colonies, which thither they had ſent. For the ſame cauſes alſo it was well underſtood in many places of *Europe*, yea and of *Aſrick* too. Therefore as a candle is not to be hidden, but being like a candle ſet upon a candleſtick, wich giveth light to all that are in the houſe; or like a proclamation ſounded forth in the market place, which moſt men preſently take knowledge of, and therefore that language was fitteſt to contain the Scriptures, both for the firſt preachers of the Goſpel to appeal unto for witneſs, and for the learners alſo of thoſe times to make ſearch and trial by. It is certain, that that tranſlation was not ſo found and ſo perfect, but that it needed in many places correction; and who had been ſo ſufficient for his work as the Apoſtles or apoſtolike men? Yet if ſeemed good to the holy Ghoſt and to them, to take that which they found, (the ſame being for the greateſt part true and ſufficient) rather than by making a new, in that new world and green age of the church, to expoſe themſelvs to many exceptions and cavillations, as though they made a tranſlation to ſerve their own turn; and therefore bearing witneſs to themſelvs, their witneſs not to be regarded. This may be ſuppoſed to be ſome cauſe, why the tranſlation of the *Seventie* was allowed to paſs for current. Notwithſtanding, though it was commended generally, yet it did not fully content the learned, no not of the Jews. For not long after *Chriſts*, *Aquila* fell in hand with a new tranſlation, and after him *Theodotion*, and after him *Symmachus*: yea, there was a fifth and a ſixth edition, the authours whereof were not known. Theſe with the *Seventie* made up the *Hexaples*, and were worthily and to great purpoſe compiled together by *Origen*. Howbeit the edition of the *Seventie* went away with the credit, and therefore not onely was placed in the midſt by *Origen* (for the worth and excellencie thereof above the reſt, as *Epiphanius* gathereth) but alſo was uſed by the *Greek* Fathers for the ground and foundation of their commentaries: Yea, *Epiphanius* boldneth and doth attribute ſo much unto it, that he holdeth them worthie of the name of *ἔμπνευστοι*, interpreters, but alſo for Prophets in ſome reſpect: and *Juſtinian* the Emperour enjoyning the *Jews* his ſubjects to uſe eſpecially the tranſlation of the *Seventie*, rendreth this reaſon thereof, becauſe they were, *as it were*, enlightened with prophetical grace. Yet for all that, as the *Egyptians* are ſaid of the Prophet to be men and not God, and their horſes fleſh and not ſpirit: ſo it is evident, and *S. Hierome* affirmeth as much) that the *Seventie* were interpreters, they were not Prophets; they did many things well, as learned men; but yet as men they ſtumbled and fell, one while through overlight, another while through ignorance; yea, ſometimes they may be noted to add to the original, and ſometimes to take from it; which made the Apoſtles to leave them many times, when they left the *Hebrew*, and to deliver the ſenſe thereof according to the truth of the word, as the Spirit gave them utterance. This may ſuffice touching the *Greek* tranſlations of the Old Teſtament.

S. Hieron. de optimo genere interpret.

Tranſlation out of Hebrew and Greek into Latin.

There were alſo within a few hundred years after *Chriſt*, many tranſlations into the *Latin* tongue: for this tongue alſo was very fit to convey the law and the goſpel by, becauſe in thoſe times very many countreys of the Weſt, yea of the South, Eaſt, and North, ſpake or underſtood *Latin*, being made provinces to the *Romans*. But now the *Latin* tranſlations were too many to be all good: for they were infinite (*Latini interpretes nullo modo numerari poſſunt*, ſaith *St. Auguſtine*.) Again, they were not out of the *Hebrew* fountain (we ſpeak of the *Latin* tranſlations of the Old Teſtament) but out of the *Greek* ſtream: therefore the *Greek* being not altogether clear, the *Latins* derived from it muſt needs be muddy. This moved *S. Hierome*, a moſt learned Father, and the beſt linguiſt without controverſie, of his age, or of any that went before him, to undertake the tranſlating of the Old Teſtament out of the very fountains themſelves, which he performed with that evidence of great learning, judgement, induſtry, and faithfulneſs, that he hath for ever bound the Church unto him in a debt of ſpecial remembrance and thankfulneſs.

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The tranſlating of the Scripture into the vulgar tongues.

Now though the Church were thus furniſhed with *Greek* and *Latin* tranſlations, even before the faith of *Chriſt* was generally embraced in the Empire: (For the learned know, that even in *S. Hieromes* time, the Conſul of *Rome* and his wife were both Ethnicks, and about the ſame time the greateſt part of the Senate alſo) yet for all that the godly learned were not content to have the Scriptures in the language wich themſelvs underſtood, *Greek* and *Latin*, (as the good lepers were not content to fare well themſelvs, but acquainted their neighbours with the ſtore that God had ſent, 2 Kings. 7. 9. they alſo might provide for them ſelves) but alſo for the behoof and edifying of the unlearned which hungred and thirſted after righteouſneſs, and had ſouls to be ſaved as well as they, they provided tranſlations into the vulgar for their countreymen, inſomuch that ere many ages were paſſed ſhortly after their converſion, have *Dalmatick* ſpeaking unto them in their mother tongue, not by the voice of their miniſter onely, but alſo by the written word tranſlated. If any doubt hereof, he may be ſatisfied by examples enough, if enough will ſerve the turn. Firſt, *S. Hierome* ſaith, *Multarum gentium linguis Scriptura ante translata, docet faſſa eſſe quæ addita ſunt, &c.* that is *The Scripture being tranſlated before in the languages of many nations, doth ſhew that thoſe things that were added* (by *Lucian* or *Heſychius*) *are falſe.* So *S. Hierome* in that place. The ſame *Hierome* elſewhere affirmeth that he, the time was, had ſet forth the tranſlation of the *Seventie*, *ſua lingua Dalmatinæ*, in his own language, for his countreymen of *Dalmatia*. Which words not onely *Eraſmus* doth underſtand to purport, that *S. Hierome* tranſlated the Scripture into the *Dalmatian* tongue; but alſo *Sixtus Senenſis*, and *Alphonſus à Caſtro* (that we ſpeak of no more) men not to be excepted againſt by them of *Rome*, do ingenuouſly confeſs as much. So *S. Chryſoſtome* that lived in *S. Hieromes* time, giveth evidence with him: *The doctrin of S. John* (ſaith he) *did not in ſuch ſort* (as the Philoſophers did) *vaniſh away: but the Syrians, Egyptians, Indians, Perſians, Ethiopians, and infinite other nations being barbarous people, tranſlated it into their tongue, and have learned to be* (true) *Philoſophers*, in meaneth Chriſtians. To which may be added *Theodoret*, as next unto him, both for antiquitie, and for learning. His words be theſe, *Every countrey that is under the ſun, is full of theſe words*, (of the Apoſtles and Prophets) *and the Hebrew tongue* (he meaneth the Scriptures in the *Hebrew* tongue) *is turned not onely into the language of the Greekes, but alſo of the Romans, and Egptians, and Perſians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the languages that any nations uſeth.* So he. In like manner, *Ulphilas* is reported by *Paulus Diaconus* and *Iſidore* (and before them by *Socrates*) to have tranſlated the *Gothick* tongue: *Johns* Biſhop of *Sevil* by *Vaſeus*, to have turned them into *Arabick*, about the year of our Lord 717: *Beda* by *Cliftertienſis*, to have turned a great part of them into *Saxon*: *Efnard* by *Thiotbemius*, to have abridged the French Pſalter, as *Beda* had don the *Hebrew*, about the year 800. King *Alured* by the ſaid *Cliftertienſis*, to have turned the Pſalter into *Saxon*: *Methodius* by *Aventinus* (printed at *Ingolſtad* 1580.) to have turned the Scriptures into *Sclavonian*: * *Valdo*, biſhop of *Freiſing* by *Beatus Rhenanus*, to have cauſed about that time, the Goſpels to be tranſlated into *Dutch* rithme, yet extant in the library of *Corbinian*: *Valdus* by divers to have turned them likewiſe into *French*, about the year 1160: *Charles* the fifth of that name, furnamed *The wiſe*, to have cauſed them to be turned into *French* about 200 years after *Valdus* his time, of which tranſlation there be many copies yet extant, as witneſſeth *Beroldus*. Much about that time, even in our King *Richard* the ſeconds days; *John Treviſa* tranſlated them into *Engliſh* and many Engliſh bibles in written hand are yet to be ſeen with divers tranſlated, as it is very probable, in that age. So the *Syrian* tranſlation of the New Teſtament is in moſt learned menslibaries, of *Worminſianus* his ſetting forth, and the Pſalter in *Arabick* is with many, of *Auguſtinus Nebienſis* ſetting forth. So *Poſſevine* affirmeth, that in his travels he ſaw the Goſpels in the *Ethiopian* tongue: And *Ambroſe Theſius* alledgeth the Pſalter of the *Indians*, which he teſtifieth to have been ſet forth by *Potken* in *Syrian* characters. So that, to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, either by the Lord *Cromwell* in *England*, or by the Lord *Radzevil* in *Polonie*, or by the Lord *Ungnadius* in the Emperours dominion, but hath been thought upon, and put in practiſe of old, even from the firſt times of the converſion of any nation: no doubt, becauſe it was eſteemed moſt profitable, to cauſe faith to grow in mens hearts the ſooner, and to make them to be able to ſay with the words of the Pſalm, *As we have heard, ſo we have ſeen.*

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Sic. S. Auguſt. lib. 12. contra Eunſ. cap. 32.

The tranſlation of the old teſtament out of the Hebrew into Greek.

The unwillingneſs of our chief adverſaries, that the Scripture ſhould be divulged in the mother tongue, &c.

Now the Church of *Rome* would ſeem at the length to bear a motherly affection towards her children, and to allow them the Scriptures in the mother tongue: but indeed it is a gift, not deſerving to be called a gift, an unprofitable gift: they muſt firſt get a licence in writing before they may uſe them; and to get that, they muſt approve themſelvs to their Confeſſor, that is, to be ſuch as are, if not frozen in the dregs, yet ſowred with the leaven of their Religion. Howbeit ſeldome or never doth the eighth, that there ſhould be any licence granted to have them in the vulgar tongue, and therefore he overruleth and fruſtrateth the grant of *Pius* the fourth. So much are they afraid of the light of the Scripture (*Luciferæ Scripturarum*, as *Tertullian* ſpeaketh) that they will not truſt the people with it, no not, as it is ſet forth by their own ſworn men, no not with the licence of their own Biſhops and Inquiſitours. Yea, ſo unwilling they are to communicate the Scriptures to the peoples underſtanding in any ſort, that they are not aſhamed to confeſs, that were they not forced by them to tranſlate it into *English* againſt their will. This ſeemeth to argue a bad cauſe, or a bad conſcience, or both. Sure we are, that it is not he that hath good deeds, that is afraid to bring it to the touch-ſtone, but he that hath the counterfeit; neither is it the true man that ſhunneth the light, but the malefactour, leaſt his deeds ſhould be reproved; neither is it the plain-dealing merchant that is unwilling to have the weights, or the meteyard brought in place, but he that uſeth deceit. But we will let them alone for this fault, and return to tranſlation.

Tertul. de ſpectac. Iſor. carnis. Pſal. 48. 8. *S. Iren. lib. 3. cap. 19.*

Many mens mouths have been open a good while (and yet are not ſtopped) with ſpeeches about the tranſlation ſo long in hand, or rather perufals of tranſlations made before: and ask what may be the reaſon, what the neceſſitie of the employment: Hath the Church been deceived, ſay they, all this while? Hath her ſweet bread been mingled with leaven; her ſilver with droſs, her wine with water, her milk with lime? (*Laciſe gypſum male miſcetur*, ſaith *S. Irenæus*.) We hoped that we had been in the right way, that we had had the Oracles of God delivered unto us, and that though all the world had cauſe to be offended, and to complain, yet that we had none. Hath the nurſe holden out the breaſt, and given ſucking unto it? Hath the ſhepherd been delivered by the Fathers of the Church, and the ſame proved to be *Lupuſcoſs*, as *Seneca* ſpeaketh? What is it to handle the word of God deceitfully, if this be not? Thus certain brethren. Alſo the adverſaries of *Judah* and *Jeruſalem*, like *Sanballat* in *Nehemiah*, mock, as we hear, both at the work and workmen, ſaying, *What do theſe weak Jews, &c. will they make the ſtones whole again out of the heaps of duſt which are burnt? although they build, yet if a fox go up, he ſhall even break down their ſtone wall.* Was their tranſlation good before? Why do they now mend it? Was it not good? Why then was it obtruded to the people? Yea, why did the Catholicks (meaning Popiſh Romaniſte) always go in jeopardie, for refuſing to go to hear it? Nay, if it muſt be tranſlated into *Engliſh*, Catholicks are fitteſt to do it. They have learning, and they know when a thing is well, they can *manum de tabula*. We will anſwer them both briefly: And the former, being brethren, thus with *S. Hierome*, *Damnamus veteres? Minime, ſed poſt priorum ſtudia in domo Domini quod verè poſſumus laboramus*, That is. *Do we condemn the ancient? In no caſe: but after the endeavours of them that were before us, we*

The Perſons and reaſons, both of our brethren, and of our adverſaries againſt this work.

Neh. 4. 2. 3.

The Translatours to the Reader.

Epiphan. de menſur. & ponderib. *See S. Auguſt. 2. de doctrin. Chriſtian. c. 15.* *Nevel. dictat. 146.*

The tranſlation neceſſarie.

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Now though the Church were thus furniſhed with *Greek* and *Latin* tranſlations, even before the faith of *Chriſt* was generally embraced in the Empire: (For the learned know, that even in *S. Hieromes* time, the Conſul of *Rome* and his wife were both Ethnicks, and about the ſame time the greateſt part of the Senate alſo) yet for all that the godly learned were not content to have the Scriptures in the language wich themſelvs underſtood, *Greek* and *Latin*, (as the good lepers were not content to fare well themſelvs, but acquainted their neighbours with the ſtore that God had ſent, 2 Kings. 7. 9. they alſo might provide for them ſelves) but alſo for the behoof and edifying of the unlearned which hungred and thirſted after righteouſneſs, and had ſouls to be ſaved as well as they, they provided tranſlations into the vulgar for their countreymen, inſomuch that ere many ages were paſſed ſhortly after their converſion, have *Dalmatick* ſpeaking unto them in their mother tongue, not by the voice of their miniſter onely, but alſo by the written word tranſlated. If any doubt hereof, he may be ſatisfied by examples enough, if enough will ſerve the turn. Firſt, *S. Hierome* ſaith, *Multarum gentium linguis Scriptura ante translata, docet faſſa eſſe quæ addita ſunt, &c.* that is *The Scripture being tranſlated before in the languages of many nations, doth ſhew that thoſe things that were added* (by *Lucian* or *Heſychius*) *are falſe.* So *S. Hierome* in that place. The ſame *Hierome* elſewhere affirmeth that he, the time was, had ſet forth the tranſlation of the *Seventie*, *ſua lingua Dalmatinæ*, in his own language, for his countreymen of *Dalmatia*. Which words not onely *Eraſmus* doth underſtand to purport, that *S. Hierome* tranſlated the Scripture into the *Dalmatian* tongue; but alſo *Sixtus Senenſis*, and *Alphonſus à Caſtro* (that we ſpeak of no more) men not to be excepted againſt by them of *Rome*, do ingenuouſly confeſs as much. So *S. Chryſoſtome* that lived in *S. Hieromes* time, giveth evidence with him: *The doctrin of S. John* (ſaith he) *did not in ſuch ſort* (as the Philoſophers did) *vaniſh away: but the Syrians, Egyptians, Indians, Perſians, Ethiopians, and infinite other nations being barbarous people, tranſlated it into their tongue, and have learned to be* (true) *Philoſophers*, in meaneth Chriſtians. To which may be added *Theodoret*, as next unto him, both for antiquitie, and for learning. His words be theſe, *Every countrey that is under the ſun, is full of theſe words*, (of the Apoſtles and Prophets) *and the Hebrew tongue* (he meaneth the Scriptures in the *Hebrew* tongue) *is turned not onely into the language of the Greekes, but alſo of the Romans, and Egptians, and Perſians, and Indians, and Armenians, and Scythians, and Sauromatians, and briefly into all the languages that any nations uſeth.* So he. In like manner, *Ulphilas* is reported by *Paulus Diaconus* and *Iſidore* (and before them by *Socrates*) to have tranſlated the *Gothick* tongue: *Johns* Biſhop of *Sevil* by *Vaſeus*, to have turned them into *Arabick*, about the year of our Lord 717: *Beda* by *Cliftertienſis*, to have turned a great part of them into *Saxon*: *Efnard* by *Thiotbemius*, to have abridged the French Pſalter, as *Beda* had don the *Hebrew*, about the year 800. King *Alured* by the ſaid *Cliftertienſis*, to have turned the Pſalter into *Saxon*: *Methodius* by *Aventinus* (printed at *Ingolſtad* 1580.) to have turned the Scriptures into *Sclavonian*: * *Valdo*, biſhop of *Freiſing* by *Beatus Rhenanus*, to have cauſed about that time, the Goſpels to be tranſlated into *Dutch* rithme, yet extant in the library of *Corbinian*: *Valdus* by divers to have turned them likewiſe into *French*, about the year 1160: *Charles* the fifth of that name, furnamed *The wiſe*, to have cauſed them to be turned into *French* about 200 years after *Valdus* his time, of which tranſlation there be many copies yet extant, as witneſſeth *Beroldus*. Much about that time, even in our King *Richard* the ſeconds days; *John Trevi ſa* tranſlated them into *Engliſh* and many Engliſh bibles in written hand are yet to be ſeen with divers, tranſlated, as it is very probable, in that age. So the *Syrian* tranſlation of the New Teſtament is in moſt learned mens libaries, of *Worminſianus* his ſetting forth, and the Pſalter in *Arabick* is with many, of *Auguſtinus Nebienſis* ſetting forth. So *Poſſevine* affirmeth, that in his travels he ſaw the Goſpels in the *Ethiopian* tongue: And *Ambroſe Theſius* alledgeth the Pſalter of the *Indians*, which he teſtifieth to have been ſet forth by *Potken* in *Syrian* characters. So that, to have the Scriptures in the mother tongue is not a quaint conceit lately taken up, either by the Lord *Cromwell* in *England*, or by the Lord *Radzevil* in *Polonie*, or by the Lord *Ungnadius* in the Emperours dominion, but hath been thought upon, and put in practiſe of old, even from the firſt times of the converſion of any nation: no doubt, becauſe it was eſteemed moſt profitable, to cauſe faith to grow in mens hearts the ſooner, and to make them to be able to ſay with the words of the Pſalm, *As we have heard, ſo we have ſeen.*

S. Hieron. de optimo genere interpret.

S. Auguſt. de doct. Chriſt lib. 2. cap. 11.

S. Hieronym. Marcell. Zoſim. 2 Kings. 7. 9.

S. Hieron. præf. in 4. Euangel.

S. Hieron. Sabinian. Sixt Sen. lib. 4. Alphon. a Caſtro lib. 1. cap. 23. *S. Chryſoſt. in Joan. cap. 1. Hom. 1.* *Theodor. 5. Therapeut. D. Dixon. lib. 12. Iſidor de Origin. lib. 6. cap. 37.* *Trithem in Chron. Hirſaug. Paulus Diacon. Virg. S. Iſidor. Aſtorga Iſidoro noſtro Auguſtin. li. 4. de civit. cap. 3.* *Beroald. Thuan.*

Sic. S. Auguſt. lib. 12. contra Eunſ. cap. 32.

The tranſlation of the old teſtament out of the Hebrew into Greek.

Translation out of Hebrew and Greek into Latin.

There were alſo within a few hundred years after *Chriſt*, many tranſlations into the *Latin* tongue: for this tongue alſo was very fit to convey the law and the goſpel by, becauſe in thoſe times very many countreys of the Weſt, yea of the South, Eaſt, and North, ſpake or underſtood *Latin*, being made provinces to the *Romans*. But now the *Latin* tranſlations were too many to be all good: for they were infinite (*Latini interpretes nullo modo numerari poſſunt*, ſaith *St. Auguſtine*.) Again, they were not out of the *Hebrew* fountain (we ſpeak of the *Latin* tranſlations of the Old Teſtament) but out of the *Greek* ſtream: therefore the *Greek* being not altogether clear, the *Latins* derived from it muſt needs be muddy. This moved *S. Hierome*, a moſt learned Father, and the beſt linguiſt without controverſie, of his age, or of any that went before him, to undertake the tranſlating of the Old Teſtament out of the very fountains themſelves, which he performed with that evidence of great learning, judgement, induſtry, and faithfulneſs, that he hath for ever bound the Church unto him in a debt of ſpecial remembrance and thankfulneſs.

The tranſlating of the Scripture into the vulgar tongues.

Now though the Church were thus furniſhed with *Greek* and *Latin* tranſlations, even before the faith of *Chriſt* was generally embraced in the Empire: (For the learned know, that even in *S. Hieromes* time, the Conſul of *Rome* and his wife were both Ethnicks, and about the ſame time the greateſt part of the Senate alſo) yet for all that the godly

take the best paines we can in the house of God. As if he faid, Being provoked by the example of the learned that lived before my time. I have thought it my dutie, to affay whether my talent in the knowledge of the tongues, may be profitable in any measure to Gods Church, leaft I should feem to have laboured in them in vain, and leaft I should be thought to glorie in them, (although ancient) above that which was in them. Thus S. *Hierome* may be thought to speak.

'A fatisfaction to our brethren.

And to the same effect fay we, that we are fo far off from condemning any of their labours that travelled before us in this kind, either in this land or beyond fea, either in K. *Henries* time, or K. *Edwards* (if there were any tranflation, or correction of a tranflation in his time) or Qu. *Elifabeths* of ever renowned memorie, that we acknowledge them to have ftirred up and prepared the way for the building and furnishing of his Church, and that they deferve to be had of us and of pofteritie in everlafting remembrance. The judgement of *Ariftotle* is worthy and well known: *If Timotheus had not been, we had not had much fweet muſik: but if Phrynis* (Timotheus his maſter) *had not been, we had not had Timotheus*. Therefore

Ariſt. 2. metaphyſ. cap. 1.

blefſed be they, and moſt honoured be their name, that break the ice, and give the onſet upon that which helpeth forwards to the faving of ſouls. Now what can be more available thereto, than to deliver Gods book unto Gods people in a tongue which they underſtand? Since of an hidden treaſure, and of a fountain that is ſealed, there is no profit, as

S. Epiphan. Ioannit. cited. 23. Auguſt. lib. 19. de Ciuit. Dei cap. 7. Iudg. 8. 2 Kings 13. 18, 19.

Etcolampadius Philadelph wrote to the Rabbins or maſters of the Jewes, as witneſſeth *Epiphanius*: and as *Auguſtine* faith, *A man had rather be wiſh his dog than with a ſtranger* (whoſe tongue is ſtrange unto him.) Yet for all that, as nothing is begun and perfected at the ſame time, and the latter thoughts are thought to be the wiſer: ſo, if we building upon their foundation that went before us, and being holpen by their labours, do endeavour to make that better which they left ſo good; no man, we are ſure, hath cauſe to miſlike us; they, we perſwade our ſelves, if they were alive, would thank us. The vintage of *Abiezer*, that ſtrake the ſtroke yet the gleaning of grapes of *Ephraim* was not to be deſpiſed. See *Iudges* 8. 2. *Ioaſh* the king of *Iſrael* did not ſatisfie himſelf, till he had ſmitten the ground three times; and yet he offended the Prophet, for giving over then. *Aquila*, of whom we ſpake before, tranſlated the bible as carefully, and as skilfully as he could; and yet he thought good to go over it again, and then it got the credit with the *Jewes*, to be called

S. Hierom. in Eccech. cap. 3.

מעבר אחרונות, that is, accurately done, as S. *Hierome* witneſſeth. How many books of profane learning have been over again and again, by the ſame tranſlatours, by others? Nay one and the ſame book of *Ariſtotle* hath been tranſlated ſundry times: and that not fewer than ſix or ſeven ſeveral tranſlations. Now it this coſt may be beſtowed upon the gourd, which affordeth us a little ſhade, and which to day flouriſheth, but to morrow is cut down; what may we beſtow, nay wat ought we not to beſtow upon the vine, the fruit whereof maketh glad the conſcience of man, and the ſtem whereof abideth for ever? And this is the word of God which we tranſlate. *What is the chaff to the wheat, ſaith the Lord? Tanti vitreum, quanti verum margaritum* (ſaith *Tertullian*) if a toy of glaſſe be of that reckoning with us, how ought we to value the true pearl! Therefore let no man eye be evil, becauſe his Majeſtie is good; neither let any be grieved, that we have a Prince that ſeeketh the increaſe of the ſpiritual wealth of *Iſrael*; let *Sanballates* and *Tobiah* do ſo (which therefore do bear that name) the tranſlations of the bible maturely conſidered of and examined. For by this means it cometh to paſſe, that whatſoever is found already ie (and all is ſound for ſubſtance, in one or other of our editions, and the worſt of ours farre better than their authentick vulgar) the ſame will ſhine as gold more brightly, being rubbed and poliſhed; alſo, if anything be halting, or ſuperfluous, or not ſo agreable to the originall, it may be corrected, and the truth ſet in place. And what can the King command us to be done, that will bring him more true honour than this? and wherein could they that have been ſet a work, improve their dutie to the King, yea their obedience to God, and love to his Saints more, than by yielding their ſervice, and all that is within them, for the furniſhing of the work? But beſides all this, they were the principall motives of it, and therefore ought leaſt to quarrellit. For the very hiſtoricall truth is, that upon the importunate petitions of the Puritanes, at his Majeſties coming to this crown, the conference at *Hampton Court* was granted. And appointed for hearing their complaints: when by force of reaſon they were put from all other grounds, they had recourſe at the laſt, to this ſhift, that they could not with good conſcience ſubſcribe to the Communion book, ſince it maintained the bible as it was there tranſlated, which was, as they ſaid, a moſt corrupted tranſlation. And although this was judged to be but a very poor and emptie ſhift, yet even hereupon did his Majeſtie begin to bethink himſelf of the good that might enſue by a new tranſlation, and preſently after gave order for this tranſlation which is now preſented unto thee. Thus much to ſatisfie our ſcrupulous brethren.

Tertull. de præſcript. contra hæreſ.

S. Auguſt. 3. de doct. Chriſt. c. 30.

S. Auguſt. Epiſt. 9.

Now to the latter we anſwer, That we do not denie, nay we affirm and avow, that the very meaneſt tranſlation of the bible in *Engliſh*, ſet forth by men of our profeſſion (for we have ſeen none of theirs of the whole bible as yet) containeth the word of God, nay, is the word of God. As the Kings ſpeech which he uttered in Parliament, being tranſlated into *French, Dutch, Italian*, and *Latin*, is ſtill the King ſpeech, though it be not interpreted by every tranſlatour with the like grace, nor peradventure ſo fitly for phraſe, nor ſo expreſly for ſenſe, every where. For it is confeſſed, that things are to take their denomination of the greater part; and a naturall man could ſay *Verum ubi multa nitent in carmine, non*

Horace.

An anſwer to the imputation of our adverſaries.

James 3. 2.

ergo paucis offendar maculis, &c. A man may ſee counted a vertuous man, though he have made many ſlips in his life, (eſpecially where are more vertueis, for *in many things we offend all*) alſo a comely man and lovely, though he have ſome warts upon his hand; yea, not onely freckels upon his face, but alſo ſcars. No cauſe therefore why the word tranſlated ſhould be denied to be the word, or forbidden to be current, notwithſtanding that ſome imperfections and blemiſhes may be noted in the ſetting forth of it. For what ever was perfect under the ſun, where Apoſtles or apoſtolike men, that is, men endued with an extraordinary meaſure of God-Spirit, and priviledged with the infallibility of inſallibilitie had not their hand? The Romaniſts therefore in refuſing to hear, and daring to burn the word tranſlated, did no leſſe than deſpite the Spirit of grace, from whom originally it proceeded, and whoſe ſenſe and meaning, as well as mans weakneſſe would enable, it did expreſſe: Judge by an example or two. *Plutarch* writeth, that after that *Rome* had been burnt by the *Gauls*, they fell ſoon to build it again: but doing it in haſte, they did not caſt the ſtreets, nor proportion the houſes in ſuch comely faſhion, as had been moſt ſightly and convenient: was *Catiline* therefore an honeſt man, or a good patriot? Or was

Plutarch. in Camillo.

Ezra 3. 12.

fought to bring it to a combuſtion? or *Nero* a good Prince, that did indeed ſet it on fire? So, by the ſtory of *Ezra*, and the prophecie of *Haggai* it may be gathered, that the temple built by *Zerubbabel* after the return from *Babylon*, was by no means to be compared to the former built by *Salomon* (for they that remembred the former, wept when they conſidered the latter) notwithſtanding, might this latter either have been abhorred and forſaken by the *Jewes*, or profaned by the *Greeks*? The like we are to think of tranſlations. The tranſlation of the *Seventie* diſſenteth from the Original in many places, neither doth it come near it, for perſpicuity, gravitie, majeſtie; yet who of the Apoſtles did condemn it? Condemn it? nay they uſed it, (as it is apparent, and as S. *Hierome* and moſt learned men do confeſſe) which they would not have done, nor by their example of uſing of it, ſo grace and commend it to the Church, if it had been unworthy the appellation and name of the word of God. And whereas they urge for their ſecond defence of their vilifying and abuſing of the *Engliſh* bibles, or ſome pieces thereof, which they meet with, for that heretiks (forſooth) were the authours of the tranſlations, (heretiks they call by the ſame right that they call themſelves catholike, both being wrong) we marvell what divinity taught them ſo. Were ſure *Tertullian* was of another mind: *Ex perſonis probamus fidem, non ex fide perſonas?* Do we trie men's faith by their perſons? ſhould we trie their perſons by their faith. Alſo S. *Auguſtine* was of another mind: for he lighting upon certain rules made by *Tychonius* a *Donatiſt*, for the better underſtanding of the word, was not aſhamed to make uſe of them, yea, to inſert them into his own book, with giving commendation to them ſo far forth as they were worthy to be commended, as is to be ſeen in S. *Auguſtines* third book *de Doctr. Chriſt.* To be ſhort, *Origen*, and the whole Church of God for certain hundred years, were of another mind: for they were ſo farre from treading under foot (much more from burning) the tranſlation of *Aquila* a Proſelyte, that is, one that had turned *Jew*, of *Symmachus* and *Theodotion*, both *Ebionites*, that is, moſt vile heretiks, that they joyned them together with the *Hebrew* Originals and the tranſlation of the *Seventie* (as hath been before ſignified out of *Epiphanius*) and ſet them forth openly to be conſidered of, and peruſed by all. But we weary the unlearned, who need not know ſo much; and trouble the learned, who know it already.

Yet before we end, we muſt anſwer a third cavill and objection of theirs againſt us, for altering and amending our tranſlations ſo oft, wherein truely they deal hardly and ſtrangely with us. For to whom ever was it imputed for a fault (by ſuch as were wiſe) to go over that which he had done, and to amend it where he ſaw cauſe? S. *Auguſtine* was not afraid

S. Aug. lib. Retractat. Prideo interdum vitia mea. S. Aug. Epiſt. 8. Durand. lib. 3. cap. 2.

afraid to exhort S. *Hierome* to a *Palinodia* or recantation: the ſame S. *Auguſtine* was not aſhamed to retract, we might ſay, revoke, many things that had paſſed him, and doth even glorie that he ſeeth his infirmities. If we will be ſons of the truth, we muſt conſider what it ſpeaketh, and trample upon our own credit, yea, and upon other mens too, if either be any way an hinderance to it. This to the cauſe. Then to the perſons we ſay, that of all men they ought to be moſt ſilent in this cafe. For what varieties have they, and what alterations have they made, not onely of their ſervice-books, portefles, and breviaries, but alſo of their *Latin* tranſlation! The ſervice-book ſuppoſed to be made by S. *Ambroſe* (*Officium Ambroſianum*) was a great while in ſpeciall uſe and requeſt: but Pope *Hadrian* calling a councell with the aid of *Charles* the Emperour, abolished it, yea, burnt it, and commanded the ſervice book of S. *Gregorie* univerſally to be uſed. *Officium Gregorianum* gets by this means to be in credit; but doth it continue without change or altering? No, the very *Romane* ſervice was of two faſhions; the new faſhion, and the old, (the one uſed in one church, the other in another) as is to be ſeen in *Pamelius* a Romaniſt, his preface before *Micrologus*. The fame *Pamelius* reporteth out of *Radulphus de Rivo*, that about the year of our Lord 1177. Pope *Nicolaus* the third removed out of the churches of *Rome*, the more ancient books (of ſervice) and brought into uſe the miſſals of the Friars Minorites, & commanded them to be obſerved there; inſomuch that about and hundred years after, when the abovenamed *Radulphus* happened to be at *Rome*, he found all the books to be new, of the new ſtamp. Neither was there this chopping and changing in the more ancient times onely, but alſo of late: *Pius Quintus* himſelf confeſſeth, that every bishoprick almoſt had a peculiar kind of ſervice, moſt unlike to that which others had; which moved him to abolish all other breviaries, though never ſo ancient, & privileged and published by Bishops in their diocefſes, and to eſtabliſh and ratifie that onely which was of his own letting forth in the yeare 1568. Now when the Father of their Church, who gladly would heal the ſore of the daughter of his people ſoftly and fleightly, and make the beſt of it, findeth ſo great fault with them for their odsand jarring, we hope the children have no great cauſe to vaunt of their uniformitie. But the difference that appeareth between our tranſlations, and our often correcting of them, is the thing that we are ſpecially charged with; let us ſee therefore whether they themſelves be without fault this way, (it be to be counted a fault to correct & ſo whether they be ſit men to throw ſtones at us: *O tandem major parcas inſane minori*: they that are leſſe found themſelves, ought not to object imperfections to others. If we ſhould tell them that *Valla, Stapuleuſis, Eraſmus*, and *Vives*, found fault with their vulgar tranſlation, and conſequently wiſhed the ſame to be mended, or a new one to be made; they would anſwer peradventure that we produced their enemies for witneſſes againſt them; albeit, they were in no other ſort enemies, than as S. *Paul* was to the *Galatians*, for telling them the truth: and it were to be wiſhed, that they had dared to tell it them plainlier and oftener. But what will they ſay to this, that Pope *Leo* the tenth, ſtirred up *Eraſmus* to a new tranſlation of the New Teſtament, ſo much different from the vulgar, by his apoſtolike letter and bull: That the ſame *Leo* exhorted *Pagnin* to tranſlate the whole bible: and how what-ſoever charges was neceſſarie for the work? Surely, as the Apoſtle reaſoneth to the *Hebrews*, that *if the former Law and Teſtament had been ſufficient, there had been no need of the latter*: ſo we may ſay, that if the old vulgar had been in all points allowable, to ſmall purpoſe had labour and charges been undergone, about framing of a new. If they ſay, it was one Popes private opinion, and that he conſulted onely himſelf, then we are able to go further with them, and to aver, that more of their chief men of all ſorts, even then of all their own *Trent* champions, *Paiva* and *Feye*, and their own inquiſitor *Hieronymus ab Oleaſtro*, and their own Bisnop *Iſidorus Clarius*, and their own Cardinal *Thomas a vio Cajetan*, to do other make new tranſlations themſelves, or follow new ones of other mens making, or note the vulgar interpreter for halting, none of them fear to diſſent from him, nor yet to except againſt him. And call they this an uniform tenour of Text and judgement about the text, for many of their worthies diſclaiming the now received conceit? Nay, we will yet come nearer the quick: doth not the edition differ from the *Louvain*, and *Heontenius* his from them both, and yet all of them allowed by authoritie? Nay, doth not *Sixtus Quintus* confeſſe, that certain Catholikes, he means not all certain of his own ilde) were in ſuch an humour of tranſlating the Scriptures into *Latine*, that Satan taking occaſion by them, though they of no ſuch matter, did ſtrive what he could, out of ſo uncertain and manifold a varietie of tranſlations, to ſo mingle all things, that nothing might ſeem to be left certain and firm in them? &c. Nay further, did not the ſame *Sixtus* ordain by an inviolable decree, and that with the counſel and conſent of his Cardinals, that the *Latine* edition of the Old and New Teſtament, which the Council of *Trent* would have to be authentick; is the ſame without controverſie which he then ſet forth, being diligently corrected and printed in the printing houſe of *Vatican*? Thus *Sixtus* in his preface before his Bible, containing in it infinite differences from that of *Sixtus*, (and many of them weighty and material) and yet this muſt be authentick by all means. What is to have the faith of our glorious Lord *Jeſus Chriſt* with yea and nay, if this be not? Again, what is ſweet harmonie and conſent, if this be? Therefore, as *Domaratus* of *Corinth* adviſed a great King, before he talked of the diſſentions among the *Grecians*, to compoſe his domeſtick broils (for at that time the queen and his ſon and heir were at deadly furie with him) ſo all the while that our adverſaries do make ſo many and ſo various editions themſelves, and do ſo far ſo much about the worth and authority of them, they can with no ſhew of equitie challenge us for changing and correcting.

Sixtus 5. præf. ſixa Bibliis.

Nazianzen. εἰς τὴν τῶν κακῶν τιμωρίαν. Idem in Apologet. S. Auguſt. lib. 11. Confeſſ. cap. 2. S. Aug. 2. de doctr. c. 3. &c. S. Hieron. ad Sunnian & Fretel. S. Hieron. ad Lucinium. Diſp. 9. at verſum. Sophoniæ. Iuſtin. Martyr. Apologet. Tertull. de præſcript. contra hæreſ. S. Auguſt. 3. de doctr. Chriſt. c. 30.

But it is high time to leave them, and to ſhew in brief what we propoſed to our ſelves, and what courſe we held in this our perilall and ſurvey of the Bible. Truely (good Chriſtian Reader) we never thought from the beginning, that we ſhould need to make a new tranſlation, nor yet to make of a bad one a good one, (for then the imputation of ſixtus ſaid well had been true in ſome ſort, that our people had been fed with gall of dragons in ſtead of wine, with wheat in ſtead of milk but to make a good one better, or out of many good ones, one principall good one, not juſtly to be excepted againſt; that hath been our endeavour, that our mark. To that purpoſe there were many choſen, that were greater in other mens eyes than in their own, and that fought the truth rather than their own praiſe. Again, they came or were thought to come to the work, not *exercuſed as raſh in taſking*, but *exercited*, that is, learned, not to learn; For the chief overſeer and ſuperintendent of his Majeſty, to whom not onely we, but alſo our whole church was much bound, knew by his wiſdome, which thing alſo *Nazianzen* taught ſo long ago, that it is a prepoſterous order to teach firſt, and to learn after; yea that *τὸ διδάσκειν πρεσβύτερον ἐστὶ, τοῦ μανθάνειν ὕστερον*, to learn ad practiſe together, is neither commendable for the workman, nor ſafe for the work. Therefore ſuch were thought upon, as could ſay modeſtly with S. *Hierome*, *Et Hebreorum ſermones ex parte didicimus, & in Latino penè ab ipſis nutricularis, & deliri ſimus; Both we have learned the Hebrew tongue in part, and in the Latine we have been exerciſed almoſt from our very cradle.* S. *Auguſtine* maketh no mention of the Greek tongue, whereof he did not much skil; becauſe he tranſlated not the Old Teſtament out of *Greek*, but out of *Hebrew*. And in what ſort did theſe aſſemble? In the truft of their own knowledge, or of their ſharpneſs of wit, or deepneſs of judgement, as it were in an arm of fleſh? No, not a whit. They truſted in him that hath the key of *David*, opening and no man ſhutting; they prayed to the Lord the Father of our Lord, to the effect that S. *Auguſtine* did; *O let thy Scriptures be my pure delight, let me not be deceived in them, neither let me deceive by them.* In this confidence, and with this devotion did they aſſemble together, leaſt one ſhould trouble another; and yet many, leaſt many things haply might eſcape them. If you aſk what they had before them, truely it was the *Hebrew* text of the old Teſtament, the *Greek* of the New. Theſe are the two golden pipes, or rather conduits, where-through the olive branches empty themſelves into the gold. S. *Auguſtine* calleth them precedent, originall tongues; S. *Hierome*, fountains. The ſame S. *Hierome* affirmeth, and *Gratian* hath not ſtared to put it into his Decree, that *as the Greek of the Old Teſtament looks* (he meaneth of the Old Teſtament) *is to be tried by the Hebrew volumes, ſo of the New by the Greek tongue*, he meaneth by the *Greek* Originall. If truth be to be tried by theſe tongues, then whereſhould a tranſlation be made, but out of them? Theſe tongues therefore, the Scriptures we ſay in thoſe tongues, we ſet before us to tranſlate, being the tongues wherein God was pleaſed to ſpeak to his Church by his Prophets and Apoſtles. Neither did we run over the work with that poſting haſte that the *Septuagint* did, if that be true which is reported of them, that they finiſhed it in ſeventie or two days; neither were we barred or hindered from going over it again, having once done it, like S. *Hierome*, if that be true which himſelf reporteth, that he could no ſooner write any thing, but preſently it was caught from him, and published, and he could not have leave to mend it: neither, to be ſhort, were we the firſt that fell in hand with tranſlating the Scripture into *Engliſh*, and conſequently deſtitute of former helps, as it is written of *Origen*, that he was the firſt in a manner, that put his hand to write commentaries upon the Scriptures, and therefore no marvell, if he overſhot himſelf many times. None of theſe things: the work hath not been hudled up in ſeverty two days, but hath coſt the workmen, as light as it ſeemeth, the pains of twice ſeven times ſeventy two days and more.

Sophocl in Electr.

The purpoſe of the tranſlatours, with their number, full niture, care, &c.

Matters of such weight and consequence are to be speeded with maturitie: for in a abusinesse of moment a man feareth not the blame of convenient slackness. Neither did we think much to consult the translatours or commentatours *Chaldee*, *Hebrew*, *Syrian*, *Greek*, or *Latine*, no nor the *Spanish*, *French*, *Italian*, or *Dutch*; neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see.

Reasons moving us to set diversity of sense in the margin, where there is great probability for each.

Some peradventure would have no varietie of sense to be set in the margin, least the authoritie of the Scriptures for deciding of controversies by that shew of uncertaintie, should somewhat be shaken. But we hold their judgement not to be to found in this point. For though *Whatsoever things are necessarie, are manifest*, as *S. Chrisostome* saith: and as *S. Augustine*. *In those things that are plainly set down in the Scriptures, all such matters are found that concern faith, hope, and charitie*: Yet for all that it cannot be dissembled, that partly to exercise & whet our wits, partly to wean the curious from loathing of them for their every where plainness, partly also to stir up our devotion to crave the assistance of Gods Spirit by prayer, and lastly, that we might be forward to seek aid of our brethren by conference, and never scorn those that be not in all respects so compleat as they should be, being to seek in many things our selves, it hath pleased God in his divine providence, here and there to scatter words and sentences of that difficultie and doubtfulness, not in doctrin all points that concern salvation (for in such it hath been vouched that the Scriptures are plain) but in matters of lesse moment, that fearfulness; would better beseem us than confidence, & if we will resolve, to resolve upon modestie with *S. Augustine*, (though not in this same cafe altogether, yet upon the same ground) *Melius est dubitare de occultis, quàm litigare de incertis*: It is better to make doubt of those things which are secret, than to drive about those things that are uncertain. There be many words in Scripture which he never found there but once, (having neither brother nor neighbour, as the *Hebrews* speak) so that we cannot be holpen by conference of places. Again, there be many rare names of certain birds, beasts, and precious stones, &c. concerning which the *Hebrews* themselves are so divided among themselves for judgement, that they may seem to have defined this or that, rather because they would say something, than because they were sure of that which they said, as *S. Hierome* somewhere faith of the *Septuagint*. Now in such a case, doth not a man do well to admonish the Reader to seek further, and not to conclude or dogmatize upon this or that peremptorily? For as it is a fault of incredulitie, to doubt of those things that are evident; so to determin of such things as the Spirit of God hath left even in the judgement of the judicious) questionable, can be no lesse than presumption. Therefore as *S. Augustine* faith, that varietie of translations is profitable for the finding out of the sense of Scriptures, so diversitie of signification and sense in the margin, where the text is not so clear, must needs do good, yea, is necessarie as we are perswaded. We know that *Sixtus Quintus* expresly forbiddeth that any varietie of reading of their vulgar edition, should be put in the margin (which though it be not altogether the same thing to that we have in hand, yet it looketh their judgements at liberie in differences of readings, than to be captivated to one, when it may be the other. If they were fure that their high priest had all laws shut up in his breast, as *Paul* the second bragged, and that he were as free from errour by speciall priviledge, as the Dictators of *Rome* were made by law inviolable, it were another matter; then his word were an oracle, his opinion a decision. But the eyes of the world are now open, God be thanked, and have been a great while, they find that he is subject to the same affections and infirmities that others be, that his bodie is subject to wounds, and therefore so much as he proveth, not as much as he claimeth, they grant and embrace.

Reasons inducing us not to stand curiously upon an identitie of phrasing.

Another thing we thinke good to admonish thee of (gentle reader) that we have not tied our selves to an uniformity of phrasing, or to an identitie of words as some peradventure would wish that we had done, because they observe a thing, that be not of the same sense every where) we were especially careful, and made a conscience, according to our dutie. But that we should expresse the same notion in the same particular word, as for example, if we translate the *Hebrew* or *Greek* word alway by *purpose*, never to call it *intent*; if one where *journeying*, never *travelling*; if one where *think*, never *suppose*; if one where *path*, never *ache*; if one where *joy*, never *gladness*, &c. Thus to mince the matter, we thought to be little or none, and another reporteth, that he was much abused for turning *cucurbita* (to which reading the people had been used) into *hedera*. Now if this happen in better times, and upon so small occasions, we might justly fear hard censure if generally we should make verbal and unnecessarie changings. We might also be charged (by scoffers) with some unequal dealing towards a great number of good *English* words. For as it is written of a certain great Philosopher, that he should say, that those logs were happy that were made images to be worshipped; for their fellows, as good as they, lay for blocks behind the fire: so if we should say, as it were, unto certain words, Stand up higher, have a place in the Bible always; and to others of like qualitie, Get ye hence, be banished for ever; we might be taxed peradventure with partialitie, and unjust respect of the one, and prejudice of the other. Now to the later translation is full, and kept from being understood. But we desire that the Scripture may speak like it self, as in the language of *Canaan*, that it may be understood even of the very vulgar.

Many other things we might give thee warning of (gentle reader) if we had not exceeded the measure of a preface already. It remaineth that we commend thee to God, and to the Spirit of his grace, which is able to build further than we can ask or think. He removeth the scales from our eyes, the vail from our hearts, opening our wits that we may understand his word, enlarging our hearts, yea correcting our affections that we may love it above gold and silver. Gen. 26. 15. Jerem. 2. 13. yea that we may love it to the end. Ye are brought unto fountains of living water which ye digged not; go not astray into them with the Philistins, neither preferr broken pits before them with the wicked Jews. Others have laboured, and you may enter into their labours. O receive not so great things in vain: O defpise not so great salvation. Be not like swine to tread under foot so precious things, neither yet like dogs to tear and abuse holy things. Say not to our Saviour with the *Gergesites*, Depart out of our coasts, neither yet with *Esau*, sell your birthright for a mess of pottage. If light be come into the world, love not darkness more than light: if food, if clothing be offered, go not naked, starve not your selves. Remember the advice of *Nazianzene*, *It is a grievous thing (or dangerous) to neglect a great fair, and to seek to make markets afterwards*: also the encouragement of Saint *Chrysostom*, *It is altogether impossible, that he that is sober (and watchful) should at any time be neglected*: Lastly, the admonition and menacing of *S. Augustine*, *They that despise Gods will inviting them, shall feel Gods will taking vengeance of them*. It is a fearful thing to fall into the hands of the living God; but a blessed thing it is, and will bring us to everlasting blessednes in the end when God speaketh unto us, to hearken; when he fetcheth his word before us, to read it; when he stretcheth out his hand and calleth, to answer, Here am I, here we are to do thy will, O God. The Lord work a care and conscience in us to know him and serve him, that we may be acknowledged of him at the appearing of our Lord JESUS CHRIST, to whom with the holy Ghost, be all praise and thanksgiving. Amen.

S. Chrysost. in epist. ad Rom. cap. 14. orat. 26. in illud, Quicunque non, &c. homil. 46.

A BRIEF TABLE
Of the interpretations of the proper names which are chiefly found in the Old Testament, wherein the first
number signifieth the Chapter, the second the Verse.

WHereas the wickednes of time, and the blindnes of the former age hath been such, that all things altogether have been abused and corrupted, so that the verie right names of divers of the holy men named in Scriptures have been forgotten, and now seem strange unto us, and the names of divers of infants that should ever have some godly advertisements in them, and should be memorials and marks of the children of God received into his houshold, have been hereby also changed and made the signs and badges of idolatrie and heathenish impietie, we have now set forth this table of the names that be most used in the Old Testament, with their interpretations, as the Hebrew importeth, partly to call back the godly from that abuse, when they shall know the true names of the godly Fathers, and what they signifie, that their children now named after them, may have testimonies by their very names, that they are within that faithful family, that in all their doings had ever God before their eyes, and that they are bound by these their names to serve God from their infancie, and have occasion to praise him for his works wrought in them, and their fathers, but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret mysteries of holie Ghost shall better be understood. We have medled rarely with the Greek names, because their interpretation is uncertain, and manie of them are corrupted from their orginal, as we may also see these Hebrew names set in the margent of this table, which have been corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent reader be careful: for he shall find them in places most convenient amongst the annotations: at leisure manie as may seem to make for any edification, and understanding of the Scriptures.

A.

Aaron, or Aharon, a teacher,
Exod. 4. 14.

Abda, a servant, 1 King 4. 6.

Abdiel, a servant of God, Jer. 36. 26.

Abdi, my servant, 2 Chron. 29. 12.

Abdiah, a servant of the Lord, 1 Kings 18. 3. and Obadiah, one of the twelve Prophets.

Abdiel, the fame, 1 Chron. 5. 15.

Abdenago, Abednego, servant of shining, Dan. 1. 7.

Abel, mourning: the name of a citie, Judge 11. 33. 1 Sam. 6. 18. but Habel, the name of a man, doth signifie vanity, Gen. 4. 2.

Abagatha, Abgatha, father of the winepress, Ester 1. 10.

Abagtha, Abiah, the will of the Lord, 2 Chron. 29. 1.

Abijam, Abiam, father of the sea, 1 Kings 14. 31.

Abiśaph, Abiasaph, a gathering father, 1 Chr. 6. 23. Exod. 6. 24.

Ebiasaph, Abiathar, father of the remnant, or excellent father, 1 Sam. 22. 21.

Abida, father of knowledge, Genes. 25. 4.

Abidan, father of judgement, Num. 1. 11.

Abiel, my father is God, 1 Sam 9. 1.

Abiezer, the fathers help, Josh. 17. 2.

Abigail, the fathers joy, 1 King 25. 3.

Abihail, the father of strength, Num. 3. 35.

Abiu, Abihu, he is a father, Exod. 6. 23.

Abiud, Abihud, the father of praise, 1 Chro. 8. 3.

Abilene, lamentable, Luke 3. 1.

Abimael, a father from God, Gen. 10. 28.

Abimelech, the kings father, or a father of counsel, or the chief king, Gen. 20. 2.

Abinadab, Abinadab, a father of a vow; or of a free mind, or prince, 1 Sam. 16. 8.

Abinoam, Abinoam, father of beauty, Judg. 4. 6.

Abirom, Abiram, an high father, 1 Kings 16. 34.

Abishag, the fathers ignorance, 1 Kings 1. 3.

Abishai, the fathers reward, 1 Sam. 26. 6.

Abshalon, Abishalom, a father of peace, or the peace of the father, 2 Sam. 3. 2.

Abśalom, Abishua, the father of salvation, 1 Chron. 6. 4.

Abishur, the father of a song, or of a wall, or of righteousnes, 1 Chr. 2. 29.

Abital, the father of the dew, 2 Sam. 3. 4.

Ahitub, Abitob, the father of goodnes, 1 Chron. 8. 11.

Abiram, the fathers candle, 1 Sam 13. 20.

Abram, an high father, Gen. 11. 31.

Abraham, a father of a great multitude, as the name was changed, Gen. 17. 5.

Abesalom, Abshalom, a father of peace, or the fathers peace, or reward, 2 Sam. 3. 3.

Abesśalom, Achan, troubling, Josh. 7. 1. who is called, Achar, 1 Chron. 2. 7.

Haddadezer, Adadezer, read Adarezer, beautiful help, 2 Sam. 8. 3. and 1 Chr. 18. 3.

Adaias, Adaiah, the witness of the Lord, 1 Chron. 6. 41.

Adalia, Adaliah, proverbe, Ester 9. 8.

Adam, man, earthly, Gen. 5. 2.

Adiel, the witness of God, 1 Ch. 4. 36.

Adoniias, Adoniah, the Lord is the ruler, 2 Sam. 3. 4.

Adonijah, Adonibezek, the Lords thunder, Judges 1. 5.

Adonikam, the Lord is risen, Ezra 2. 13. and 8. 13.

Adoniram, the high Lord, 1 Kin. 4. 6.

Adonizedek, the Lords justice, Josh. 10. 1.

Agabus, a grashopper, Acts 11. 28.

Agar, a stranger, Gen. 16. 1. Gal. 4. 24.

Achas, Ahas, taking, or possessing, 2 Kings 16. 1.

Ahashuerosh, Ahasuerus, a prince or head, Dan. 9. 1.

Ahban, a brother of understanding, 1 Chron. 2. 29.

Ahijah, brother of the Lord, 1 Chr. 2. 25.

Ahimaaz, brother of counsel, 1 Sam. 14. 50.

Ahiman, brother of the right hand, Num. 13. 23.

Ahimelech, a kings brother, 1 Sam. 21. 1.

Ahimoth, a brother of death, 1 Chr. 6. 25.

Ahinoam, the brothers beautie, 1 Sam. 14. 15.

Aharai, Ahrah, a sweet favouring medow, 1 Chron. 8. 1.

Achiam, Ahikam, a brother arising, or avenging, 2 Kings 22. 12.
Ahiezer, the brothers help Num. 1. 12.
Aholah, a mansion or dwelling in her self, Ezek. 23. 4.
Aholibah, my mansion in her, Ezek. 23. 4.

Aod, Ahud, praising or confessing, Ju. 3. 15

Aluan, Ahian, high, 1 Chron. 1. 40.
Amalek, a licking people, Gen. 36. 12.
Amariah, the Lord said, or the lamb of the Lord, Zeph. 1. 1.
Amasa, sparing the people, 2 Sam. 17. 25.
Amashai, the gift of the people, 1 Chron. 6. 35.
Amashii, the treading of the people, Nehem. 11. 12.
Amasiah, the burthen of the Lord, 2 Chron. 17. 16.
Amith, true or fearing, 2 Kin. 14. 25.
Ammiel, a people of God, or God with me, 1 Chron. 3. 5.
Ammishaddai, the people of the Almightie, Num. 1. 12.

Amnon, Ammon, a people, Gen. 19. 38.

Aminon, Amon, faithful, 2 Kings 21. 18.
Amos, a burden, one of the twelve Prophets.
Amoz, strong, the father of Ishai, Isai 1. 1.
Amzi, strong, 1 Chron. 6. 46.

Annas, Anna, afflicting, answering, or singing, Gen. 36. 2. and Hanna, gracious or merciful, 1 Sam. 1. 2.
Ananiah, the cloud of the Lord, Acts 5. 1.
Andreas, manly, Math. 4. 18.
Anub, a grape, 1 Chron. 4. 8. (13.
Antipas, for all, or against all, Rev. 2.

Aphdeno, Apadno, the wrath of his judgement, or the tubernacles of his palace, Dan. 11. 46.

Apollos, Apollo, a destroyer, Acts 18. 24. the name also of an idol.

Aphia, bringing forth, or increasing Philem. 2. (25.

Ram, Arama, height, or their curse, Gen. 10.
Aran, Arbel, bel, or God hath avenged,
Oron, Hos. 10. 14.
Archelaus, a prince of the people, Matth. 2. 22.
Areli, the altar of God, Gen. 46. 16.
Artaxhashte, fervent to spoil, Ez. 7. 21.

Asa, a phyſician, 1 Kings 15. 8.
Aſael, God hath wrought, 2 Sam. 2. 18.
Aſaph, gathering, 1 Chron. 6. 39.
Ashriel — Aſaheliah, the bleſſedneſs of God, 1 Chron. 27. 2.
Aſahel, an old ſire, Gen. 46. 21.
Asher, bleſſedneſs, Gen. 30. 13.
Aſael — Aſahel, the work of God, 1 Chron. 4. 35.
Asher, bleſſed or travelling, Gen. 10. 22.
Aſhenaz, governour of the citie, Dan. 1. 3.
Atarias — Atarah, a crown, 1 Chron. 2. 26.
Athaiah, the time of the Lord, Neh. 11. 4.
Athaliah, time for the Lord, 2 King 8. 26.
Uzza — Aza, ſtrength, Ezra 2. 49.
Azanias — Azaniah, hear, eating the Lord, Neh. 10. 9.
Azareel, the help of God, 1 Chron. 12. 6.
Asarias — Azarias, the help of the Lord, 2 Kin. 14. 21.
Azmoth — Azaziah, help riſing up, Neh. 11. 13.
Azmaveth, ſtrength of death, 2 Sam. 23. 31.
Azubah, forſaken, 1 Kings 22. 42.
Azur, helper, or helper, Jer. 28. 1.

B.

Beel — BAal, Beelim, lord, lords: the name of the idol of the Sidonians, or a general name to all idols, becauſe they were as the lords and owners of all that worshipped them, 1 Sam. 7. 4. Judge 2. 13. and 3. 7.
Beeliada — Baalida, a maſter of knowledge, 1 Chron. 14. 7.
Beelmeon — Baalmeon, the lord or maſter of the manſion of the houſe, as alſo Baalzibub, ſignifieth the ſame, Luke 11. 15. Num. 32. 28.
Baalzebub — Baalzebub the maſter of flies, 2 King 1. 2.
Babylon — Baanah, in affliction, 2 Sam. 4. 2.
Babel, confuſion, Gen. 10. 10. and 11. 9.
Badaias — Badaiah, the Lord alone, Ezra 20. 35.
Bediah — Baladan, ancient in judgement, 2 Kin. 20. 12.
Bildad — Baldad, old love, or without love, Job 8. 1.
Barachiel, bleſſing God, Job 32. 2.
Berechiah — Barachiah, bleſſing the Lord, Zech. 1. 1.
Bar-jonah, ſon of a dove, Mat. 16. 17.
Barnabas — Barnabas, the ſon of conſolation, Acts 4. 36.
Barrabbas, ſon of confuſion, Matth. 27. 16.
Baruch, bleſſed, Jerem. 32. 12.
Bethſabe — Bathſeba, the ſeventh daughter, or the daughter of an oath, 2 Sam. 11. 3.
Bathshua, the daughter of ſalvation, 1 Chron. 3. 5.
Balaſar — Belshazzar, without treaſure, or ſearcher of treaſure, Dan. 5. 1.
Belteshazzar, Belshazzar — Belshazzar, the lord hath bleſſed, 1 Chr. 4. 36.
Belshazzar — Benjamin, ſon of the right hand, who was firſt called Benoni, the ſon of ſorrow, Gen. 35. 18.
Bernaiah, the Lords creature, 1 Chron. 8. 21.
Barak — Berak, lightning, Judge 4. 6.
Barachel, hail, 1 Chron. 7. 20.
Phathoviah — Bethiah, the Lords daughter, 1 Chr. 4. 18.
Bezaleel — Bezaleel, in the ſhadow of God, Exod. 31. 2.
Balsam — Bilcam, the ancient of the people, Num. 22. 5.
Boos — Bilhah, old, or fading, Gen. 29. 29.
Booz — Boaz, in power, or ſtrength, Ruth 2. 2.

C.

Chalcol — CAiaphas, a ſearcher, Mat. 26. 57.
Chaſelon — Caleb, as an heart, Num. 13. 7.
Chalkoliah, Calcus — Calcol, nourishing, 1 King 4. 31.
Carmi — Carmi, my vine, Gen. 46. 9.
him. — Cafeluhim, as pardoned, Gen. 10. 14.
Cephas — Cephas, a ſtone, John 1. 42.
Cephirah — Cephirah, a lioneſs, Ezra 2. 25.
Cherub — Cherub, as a child, Ezra 2. 59.
Chileab — Chileab, the reſtraint of the father, 2 Sam. 3. 3.
Chilion — Chilion, perfect, or all like a dove, Ruth 1. 2.
Chiſlon — Ciſlon, hope, or confidence, Num. 34. 21.
Clemens, meek, Phil. 4. 3.
Col-hazeh — Col-hozeth, ſeeing all, Nehem. 3. 15.
Conaniah — Conenaiah, the ſtabilitie of the Lord, 2 Chron. 31. 13.
Cosbi — Cosbi, a liar, Num. 25. 18.
Cubi — Cuſan, Cuſhack, or an Ethiopian, 2 Sam. 18. 21.

D.

Dibsias — DAiah, the poor of the Lord, 1 Chron. 3. 24.
Delaias — Dalilah, a bucket, or conſumer, Judg. 16. 4.
Delaiah — Damaris, a little wife, Acts 17. 34.
Delilah — Dan, a judgement, Gen. 14. 14.
Daniel, judgement of God, Dan. 1. 6.
Dathan, ſtature, or law, Num. 16. 1.
David, beloved, 1 Sam. 17. 12.
Deborah, a word, or a bee, Geneſ. 35. 8.
Dalphon — Delphon, a dropping down, Eſter 9. 7.
Demas, favouring the people, Coloſ. 4. 14.
Duel — Devel, know God, Num. 14. 2.
Debelaim — Diblam, a cluſter of figs, Hoſ. 1. 3.
Diblaim — Didymus, a twin, John 11. 16.
Dinah — Dinah, judgement, Gen. 30. 21.
Diotrephes, nourished of Jupiter, 3 John 9.
Dishon — Dishan, a threshing, Gen. 36. 21.
Dodavah — Dodanah, love, 2 Chron. 20. 37.
Rodanim — Dodanim, beloved, Gen. 10. 4.
Deeg, careful, 1 Sam. 21. 7.
Dorcas, a doe, Acts 9. 39.
Darda — Dorda, generation of knowledge, 1 Kings 4. 31.

E.

EBer, paſſing, or paſſage, Geneſ. 10. 24.
Eden, pleaſure, 2 Kings 19. 12.
Eder, a flock, 2 Chron. 33. 33.
Edom, reddy, or earthly, Geneſ. 25. 30.
Elhanan — Elchanan, the mercie of God, 2Sam. 23. 24.
Eldaah, the love of God, Gen. 25. 4.
Eldad, the love of God, Num. 11. 26.
Elead — Eleadah, witneſs of God, 1 Chron. 7. 21.
Eleasah, the work of God, 1 Chron. 32. 39.
Eleazarus — Eleazar, the help of God, Exod. 6. 23.
Eliazar — Eliab, my God the Father, Num. 26. 8.
Eliah, God the Lord, 1 Chron 8. 27.
Eli — Eliakim, God ariſeth, Iſa. 22. 20.
Elias — Eliam, the people of God, 2 Sam. 23. 34.
Eliasaph, the Lord increaſeth, Num. 1. 14.
Eliashib, the Lord returneth, 1 Chr. 3. 24.
Eliasthas — Eliathas, thou art my God, 1 Chron. 25. 4.
Eliathah — Eliehoenai, to the Lord mine eyes, 1 Chron. 26. 3.
Elidad, the beloved of God, Num. 34. 21.
Elihu, he is my God, 1 Chron. 12. 20.
Elimelech — Elimelech, my God the king, or the counſel of God, Ruth 1. 2.
Eliomai — Elioenai, to him mine eyes, 1 Chr. 3. 23.
Elipelet — Eliphal, a miracle of God, 1 Chron. 11. 35.
Eliphalet, the God of deliverance, 2 Sam. 5. 16.
Elishua — Elisha, my God ſaveth, 1 Kin. 19. 16.
Elisheus — Elishah, the lamb of God, Gen. 10. 4.
Elisaphat — Elishapat, my God judged, 2 Chron. 23. 1.
Elisheba, the oath of God, or the fulneſs of God, Exod. 6. 23.
Elizur, the ſtrength of God, Num. 1. 5.
Elkanah, the zeal of God, Exod. 6. 24.
Almodad — Elmodad, God meaſureth, Gen. 10. 26.
Elnathan, Gods gift, Jer. 26. 22.
Elpaal — Elphaal, Gods work, 1 Chron. 8. 11.
Eliuzai, God my ſtrength, 1 Chron. 8. 11.
Eliuzai, God my ſtrength, 1 Chron. 12. 5.
Elimas, a corrupter, or ſorcerer, Acts 13. 8.
Enoch — Enos, man, or miſerable, Gen. 4. 26.
Epaphroditus, pleaſant, Phil. 2. 25.
Epenetus, laudable, Rom. 16. 5.
Ephah, wearie, Gen. 25. 4.
Gephar — Epher, duſt, Gen. 39. 42.
Ephron — Ephraim, fruitfull, or increaſing, Gen. 41. 52.
Eraſtus, amiable, Acts 19. 22.
Eſau, working, Gen. 25. 25.
Eſchol, a cluſter, Gen. 14. 24.
Eſbek, violence, 1 Chron. 8. 39.
Eſther — Eſter, hid, Eſter 2. 7.
Hester — Ethan, ſtrength, 1 Kings 4. 31.
Eubulus, wiſe, or of good counſel, 2 Tim. 4. 21.
Eutychus, fortunate, Acts 20. 9.
Aſebon — Ezbon, haſting to underſtand, 1 Chr. 7. 7.
Ezekiel, ſtrength of the Lord, Ezek. 1. 3.
Azaliah — Ezeliah, near the Lord, 2 Chron. 34. 8.
Ezer, an help, 1 Chron. 4. 4.
Ezra, an helper, Ezra 7. 1.
Azriel — Ezriel, the help of God, Jerem. 36. 26.
Ezrikam, an help ariſing, 1 Chron. 3. 23.

G.

GAal, an abomination, Judg. 9. 35.
Gabriel, a man of God, or the ſtrength of God the name of an angel, Dan. 8. 16.
Gad, band, or Garriſon, Gen. 30. 11.
Gulal, a roll, 1 Chron. 9. 15.
Gamaliel, Gods reward, Acts 5. 35.
Gamaria — Gamaria, a conſuming of the Lord, Jer. 3.
Gemariah — Gazabar, a treaſurer, Ezra 1. 8.
Godoliah — Gedaliah, the greatneſs of the Lord, Jer. 38. 1.
Gideon — Gedeon, a breaker, or deſtroyer, Judg. 6. 13.
Giezi — Gezazi, valley of viſion, 2 King 4. 12.
Gera, a pilgrim or ſtranger, Geneſ. 46. 21.
Ginath, a garden, 1 Kings 16. 21.
Gog, a roof of an houſe, Ezek. 38. 2.
Goliah, a captivitie, 1 Sam. 17. 4.
Gomer, a conſumer, Gen. 10. 2.

H.

HAbacuk, a wreſtler, Hab. 1. 1.
Habazaniah, the hiding of the Lords ſhield, Jer. 25. 3.
Habiah, the hiding of the Lord, Nehem. 7. 63.
Hacaliah, waiting of the Lord, Neh. 10. 1.
Hadad, joy, Gen. 25. 15. 1 Chron. 1. 30.
Hagab, a graſshopper, Ezra 2. 46.
Haggiah, the Lords feaſt, 1 Chron. 6. 30.
Ham, Hamathi indignation or heat, Gen. 10. 18.
Hamdan, heat of judgement, Gen. 36. 26.
Hamul, merciful, Gen. 46. 12.
Hanameel, the mercie of God, Jer. 32. 7.
Haniel — Hananeel, the grace of God, Neh. 3. 1.
Hanani, gracious, or merciful, 2 Kings 16. 7.
Ananias — Hananiah, grace of the Lord, Jerem. 37. 12.
Harim, dedicate to God, 1 Chron. 24. 8.
Hasadiah — Hasadiah, the mercie of the Lord, 1 Chron. 3. 20.
Hartil, an howling for ſin, Ezra 2. 57.
Eva — Havah, living, or giving life, Gen. 3. 20.
Axael — Hazael, ſeeing God, 1 Kings 19. 17.
Ozea — Hazariah, ſeeing the Lord, Nehem. 11. 5.
Chobor — Hebar, a companion, Gen. 46. 17.

Helchi — Helkiah, the portion of the Lord, 2 King 18. 18.
Hanoch — Henoch, taught, or dedicate, Gen. 5. 18.
Enoch
Haphthia — Hepher, a digger, or deliver, 1 Chr. 4. 6
Ephiba — Hephzibah, my delight in her, 2 Kin. 21. 1.
Heth, fear, or breaking, Gen. 23. 3.
Ezron — Hezri, Hezro, or Hezroh, Azar, Ezri, Gen. 46. 12.
Hiel, the Lord liveth, 1 Kings 16 34.
Huram — Hiram, the height of life, 2 Sam. 5. 11.
Ezechias — Hiskihah, ſtrength of the Lord, 2 King 18. 1.
Obab — Hobab, beloved, Num. 10. 29.
Hori, a prince, Gen. 36. 22.
Hoshaiah — Hoshaiah, ſalvation of the Lord, Jer. 42. 1.
Hoſea — Hoshea, ſalvation, Hoſea 1. 1.
Hoſah — Hoſa, truſting, 1 Chron. 26. 10.
Hotham, a ſeal, or ſignet, 1 Chron. 7. 32.
Huziel — Hoziel, ſeeing God, 1 Chron. 23. 9.
Haziel — Hul, ſorrow, or infirmitie, Gen. 10. 23.
Hur, liberty, or prince, 1 Chron. 4. 1.
Ouſa — Hushah, haſting, 1 Chron. 4. 4.

I.

Jacob — JAcob, a ſupplanter, Gen. 25. 26.
Jaakan — Jaakan, deſtroying, 1 Chron. 1. 5.
Effiel — Jaaſiel, the work of God, 1 Chron. 11. 47.
Jazaniah, the hearkning of the Lord, Jer. 3. 3.
Jobel — Jabel, bringing, or budding, Gen. 4. 20.
Jabesh, drought, 2 Kings 15. 10.
Jabez, ſorrow, 1 Chron. 4. 9.
Jabin, underſtanding, Joh. 11. 1.
Jachin, ſtabilitie, Gen. 46. 10.
Jadiah — Jadiah, knowing the Lord, Ezra 2. 36.
Jael, a dove, or aſcending, Judg. 4. 17.
Jahaleel — Jahaleel, praiſing God, 1 Chron. 4. 16.
Jahaziel — Jahaziel, God hath ſeen, Gen. 46. 24.
Jahaziel, ſeeing God, Ezra 8. 5.
Jahiel — Jahiel, hope in God, or beginning in God, Gen. 46. 14.
Jair, light-ened, Deut. 3. 14.
Jakim, ſtabliſhing, 1 Chron. 8. 19.
Jamin, right hand, Gen. 46. 10.
Jamuel — Jamuel, God in his day, Gen. 46. 10.
Janohah, reſting, Joh. 16. 6.
Janum, ſleeping, Joſh. 15. 53.
Japheth, perſwading, and enticing, Gen. 5. 32.
Japhia, lightning, 2 Sam. 5. 15.
Jarephel, health of God, Josh. 18. 27.
Jarib, fighting, or avenging, 1 Chron. 4. 24.
Jashen, ancient, 2 Sam. 23. 32.
Jasher, righteous, Josh. 10. 13.
Jashub, a returning, 1 Chron. 7. 1.
Jathaniel, a gift of God, 1 Chron. 26. 2.
Jether — Jattir, a remnant, or excellent, Josh. 15. 48.
Jethrai — Ithri, Ithro, Ithron, the ſame.
Jonis — Javan, making glad, Gen. 10. 2.
Jaaziel — Jaziel, the ſtrength of God, 1 Chron. 15. 18.
Jazir, brightneſs, 1 Chron. 27. 31.
Ibhar — Ibhar, choiſen, 2 Sam. 5. 15.
Ichabod, where is glorie, 1 Sam. 4. 21.
Iddo — Iddo, his confeſſion, 1 Chron. 27. 21.
Jeconiah, ſtabilitie of the Lord, 1 Chr. 3. 16.
Jeddia — Jedaiah, the hand of the Lord, or confeſſing the Lord, 1 Chron. 4. 37.
Jedidiah — Jedidah, beloved, 2 Sam. 12. 25.
Jediael — Jediael, knowledge of God, 1 Chron. 7. 6.
Jedidiah — Jedidiah, confeſſing, 1 Chron. 9. 16.
Jediael — Jediah, the Lord liveth, 1 Chron. 15. 24.
Jehiel — Jehiel, God liveth, 1 Chron. 26. 22.
Joadan — Jehoadan, the Lords pleaſure, 2 Kings 14. 2.
Joahas — Jehoahas, the poſſeſſion of God, 2 Kings 23. 34.
Joas — Jehoash, the fire of the Lord, 2 King 12. 21.
Jonan — Jehohanan, grace, or mercie of the Lord, 1 Chron. 26. 3.
Johannes — Jehoiada, the knowledge of the Lord 2 Kings 11. 4.
Joacim — Jehoiakim, the riſing or avenging of the Lord, 2 Kings 23. 34.
Josaphat — Jehoshaphat, the Lord is the judge, 1 Chron. 3. 10.
Josua — Jehoshua, the Lords ſalvation, 7 ech. 3. 1.
Josedec — Jehozodak, the juſtice of the Lord, 1 Chron. 6. 14.
Juda — Jehudah, confeſſion or praiſe, Gen. 29. 35.
Jacenia — Jekamiah, the Lord ſhall riſe, eſtabliſh, or avenge, 1 Chron. 2. 41.
Jekodeam, the burning of the people, Josh. 15. 50.
Japhlet — Jephlet, delivered, 1 Chron. 7. 32.
Jephunnah, beholding, Num. 13. 7.
Jerahmeel, the mercie of God, 1 Chr. 2. 9.
Jared — Jered, ruling, Gen. 5. 15.
Jeruel — Jeriel, the fear of God, 1 Chron 7. 2.
Jerimoth, fearing death, 1 Chron. 7. 7.
Jeroboam, increaſing the people, 2 Kings 14. 23.
Jehoram — Jeroham, high, 1 Chron. 6. 27.
Jerubbaal — Jerubbaal, let Baal avenge, Judg 6. 32.
Jerobaal
Edifiah — Jeshaiah, ſalvation of the Lord, Iſa. 1. 1.
Iſaiah.
Jesus — Jeshua, a ſaviour, Matth. 1. 16.
Igeal — Igal, redeemed, 1 Chron. 3. 22.
Igdaliah, the greatneſs of the Lord, Jerem. 35. 4.
Iobab — Joab, willing or voluntarie, 1 Chron. 2. 16.
Ibsiah — Iob, ſorrowful, or hated, Job 1. 1.
Iobanah, the building of the Lord, 1 Chron. 9. 8.
Iechabel — Iocheabel, glorious, Exod. 6. 20.
Ioel, willing or beginning, Joel 1. 1.
Iokabaz, an offence, Gen. 25. 2.
Ieſtan — Ioktan, a little one, Gen. 10. 25.
Iona, a dove, 2 Kings 14. 25.
Ionadab, voluntarie or willing, 2 Sam. 13. 5.
Ionathan, the gift of the Lord, Judges 18. 30.
Ioſeph, increaſing, Gen. 30. 24.
Iokabeam, the fulneſs of the Lord, 2 Chron. 22. 11.
Ioshiah, the fire of the Lord, 2 Kings 22. 3.
Ioathan, perfect, 2 Kings 15. 32.
Iozabad, entloved, 1 Chron. 12. 20.
Iphedeiah — Iphidiah, the redemption of the Lord, 1 Chron. 8. 25.
Iphtah, opening, Judges 11. 1.
Iras — Ira, a watchman, 1 Chron. 11. 28.
Irad, a wilde aſs, Gen. 4. 18.
Irijah — Irijah, the fear of the Lord, Jer. 37. 13.
Jeremias — Irmejah, exalting the Lord, 1 Chron. 5. 24.
Iſhchar — Iſhachar, a wages, Gen. 30. 18.
Iesſai — Iſhai, a gift or oblation, Ruth 4. 17.
Iſh-bosheth, a man of ſhame, 2 Sam. 2. 12.
Iscariot — Iſcharioth an hireling, or man of death.
Iſmael, God hath heard, Gen. 16. 11.
Ishtob, a good man, 2 Sam. 10. 8.
Iſrael, a prince of God, or prevailing with God, Gen. 35. 10.
Ithamar, wo to the charge, Exod. 6. 23.
Itai, Itai, Ezai — Ittai, ſtrong, 2 Sam. 23. 29.
Ezai — Itiel, God with me, Nehem. 11. 7.
Ithiel — Jubal, a bringing, or fading, Gen. 4. 21.
Iehucal — Iuchal, mightie, Jerem. 38. 1.
Iucal — Iezebel, woe to the houſe, 1 Kings 16. 31.
Iſaac — Izhac, laughter, Gen. 17. 19.
Izrahaiah — Izrahiah, the Lord ariſeth, or the clearneſſe of the Lord, 1 Chr. 7. 3.
Iareel, the feed of God, Josh. 15. 56.

K.

Chaath — KAhath, a congregation, Gen. 46. 11.
Choath — Kohath
Kohath — Kainan, a buyer, or owner, Gen. 5. 9.
Cainan — Kain, a poſſeſſion, Gen. 4. 1. 15.
Kallai — Kallaiah, the voice of the Lord, Neh. 12. 20.
Chemuel — Kamuel, God is riſen, Gen. 22. 21.
Kemuel — Kareah, bald, Jerem. 4. 11.
Kedar, blackneſs, Gen. 25. 13
Kedem, caſt, Jerem. 49. 28.
Keren-happuch, the horn of beautie, Job 42. 14.
Kish, hard, or ſore, 1 Sam. 9. 1.
Colia — Kolaiah, the voice of the Lord, Neh 11. 2.
Korah, bald, Gen. 36. 5.
Kore, crying, 1 Chron. 9. 19.
Kushaiah — Kushaia, hardneſs, 2 Chron. 15. 17.

L.

LAadah, to gather, or teſtifie, 2 Chron. 4. 21.
Leelah — Laadan, for pleaſure, 1 Chron 7. 26.
Lahan — Lahan, white, Gen. 24. 29.
Lael, to God, or to the mighty, Num. 3. 24.
Laad — Laadah, to praiſe, 1 Chron. 4. 2.
Lemuel — Lamuel, with whom is God, Prov. 31. 1.
Lapidoth, lightnings, Judg. 4. 4.
Lahabim — Lehabim, inflamed, Gen. 10. 13.
Lamech — Lemech, poor, or ſmitten, Gen. 4. 18.
Leuchim, hammer-men, Geneſ. 25. 3
Levi, joyned, or coupled, Gen. 29. 34.
Leah, painful, or wearied, Gen. 29. 16.
Libni — Lobin, whitened, Exod. 6. 17.
Lotam — Lot, wrapped, or joyned, Gen. 11. 27.
Ludim — Lud, a nativitie, or generation, Gen. 10. 22.

M.

Maachah — MAachathi, broken, 2 Kings 25. 23
Maacaioth, feeing a sign, 1 Chr. 27. 5.
Maaſiah — Mahſeiah, the protection of the Lord, Jer. 32. 12.
Maala — Maalah, weakneſſe, or a dance, Num. 26. 35.
Maaſei — Maaſai, my work, 1 Chron. 9. 12.
Maaſias — Maaſeiah, the work of the Lord, 1 Chron. 15. 18.
Maaſaios — Maaziah, the ſtrength of the Lord, 1 Chron. 24. 18.
Makaz, a finiſhing, or watching, 1 Kings 4. 9.
Machabaeus — Machbanai, my poor ſon, 1 Chron. 12. 13.
Machi, poor, or a ſmiter, Num. 13. 16.
Machir, ſelling, or knowing, Gen. 50. 23.
Mahalia, a meaſure, or judging, Gen. 10. 2.
Midian — Madan, ſtrife, Gen. 25. 2.
Magdalena, magnified, or exalted, Matth. 27. 56.
Magbiah, opening, Judges 18. 31.
Magog, covering or melting, Gen. 10. 2.
Mahalon — Mahalah, infirmitie, or ſickneſs, Mahalath — 2 Chron. 11. 18.
Maharai, haſting, 1 Chron. 11. 30.
Maharath, wiping away, or ſearing, 1 Chron. 6. 37.
Malachias — Malachi, my meſſenger, Mal. 1. 1.
Mahalaleel — Mahaleel, praiſing God, Gen 5. 12.
Manoe — Manoah, a comforter, 1 Kin. 19. 14.
Manoah, reſt, Judges 13. 2.
Manoe — Manon, dwelling-place, Iosh. 15. 55.
Maouathi — Mordecai, bitter, contrition, Eſt. 2. 5.
Martha, bitter, or provoking, Luke 10. 38.
Mattaniah — Matthan, a gift, 2 Chron. 29. 13.
Matthanias — Matani, Mattaniah, Matthaiah, Mattathias — Mattathias, a gift of the Lord, 1 Chron. 25. 4.
Matthias, a gift of the Lord, 1 Chron. 9. 31.
Matthias — Malchiel, God is my king, Gen. 46. 17.
Melchiel — Malchiah, the Lord my king, Jer. 21. 1.
Melchiah — Malchizedek, king of righteouſneſs, Gen. 14. 18.
Malchiſhua, my king, the Saviour, 1 Sam. 14. 49.
Aman — Mehchetabel, how good is God? Gen. 36. 39.
Mehuman, troubled, Eſter 1. 10.
Mehuiael, teaching God, Geneſ. 4. 18.
Methushael, asking death, Gen. 4. 18.
Methuſhelah, ſpoiling his death, Gen. 5. 21.
Meltias — Melatiah, deliverance of the Lord, Nehem. 3. 7.
Manaſſeh — Menaſſeh, forgetting, Gen. 41. 51.
Merari — Meraioth, bitterneſs, 1 Chron. 9. 11.
Mered, rebellious, Chron. 4. 17.
Mesha, ſalvation, 1 Chron. 2. 42.

Meshele mish, the peace of the Lord, 1 Chron. 26. 1.
Meshullam, peaceable, 2 Kings 22. 3.
Mephibosheth, shame of mouth, 2 Sam. 4. 4.
Meshech, prolonging, Gen. 10. 2.
Melcha Milcha, Milcha, a woman of counsel, Genes. 11. 29.
Milcom, their king or councellour the idol of the Ammonites, 2 Kings 23. 13.
Mizzah, a dropping, or consuming, Gen. 39 13.
Micha, Micah, poor, or smitten, or who is here? 2 Chron. 34. 20.
Michaiah, who is like the Lord? 2 Kings 22. 12.
Michens Michaias, Michael, who is like God? 1 Chron. 7. 3.
Michal, who is perfect? 1 Sam. 14. 49.
Michael, who demandeth? Exod. 6. 22.
Maria, Miriam exalted, or teaching, Exod. 15. 20.
Mithridath, diffolving the law, Ezra. 8.
Moab, of the father, Gen. 19. 37.
Mosheh, drawn up, Exod. 2. 10.
Moza, found, or unlevened, 1 Chr. 2. 46.
Mufach, anointing, or vail, 2 Kings 16. 18.
Mushi, departing, Exod. 6. 19.

N

Noeman, Naamah, beautiful, Gen. 4. 22. Naaman, fair or beautiful, Gen. 46. 21.
Naarah, a maid, or watching, Joshua 16. 7.
Naarah, a child of the Lord, 1 Chr. 3. 22.
Nebo Naboth, Nabaioth, buds, or prophecies, Genes. 25. 13.
Nabal, a fool, 1 Sam. 25. 3.
Nadab, a prince, or liberal, Exod. 6. 23.
Nagge, Naggai, clearneſs, Luke 3. 25.
Nahaliel, the inheritance of God, Num. 21. 19.
Nahaman-ni Nahash, Naham, Nahum, a comforter, or repentant, 1 Chron. 4. 19.
Nahas, a ſerpent, 1 Chron. 4. 12.
Nahor, hoarie or angrie, Gen. 11. 22.
Naioth, beautie, or a dwelling place, 1 Sam. 19. 18.
Naphtali, wreſtling, or compariſon, Gen. 30. 8.
Nathen, given. 2 Sam. 5. 14.
Nabuchodonoſor, Nebuchad-rezzar, which is written for the moſt part in Jeremie, and ſometime in Ezekiel, Nebuchadnezzar, ſignifieth the mourning of the generation, ler 27. 8. and 34. 1.
Nepheg, wreak, 2 Sam. 5. 15.
Nephtuim, an opening, Gen. 10. 13.
Naphtuhim, Ner, a light, 1 Sam. 14. 51.
Nethaneel, the gift of God, 2 Chron. 35. 9.
Nethaniah, a gift of the Lord, 2 Kings 25. 23.
Nemrod, Nimrod, rebellious, Gen. 10. 8.
Noadiah, the witneſſing or teſtification of the Lord, Ezra 8. 33.
Noah, reſt, Gen. 5. 29.
Nogah, brightneſs, 1 Chron. 14. 6.
Nun, ſon, or poſteritie, Num. 13. 9.

O

Obadia Abdias Ebed, Obadiah, the ſervant of the Lord, 1 Chron. 3. 21.
Obed, a ſervant, Judges 6. 26.
Obed-edom, the ſervant of Edom, or a ſervant Edomite, 2 Sam. 6. 10.
Obel, born, or brought, 1 Chron. 27. 30.
Omer, ſpeaking, or exalting, Gen. 36. 11.
Onam, ſorrow, ſtrength, Gen. 36. 23.
Onan, ſorrow or iniquitie, Gen. 38. 4.
Ohel, a tower, or darkneſs, 2 Chron. 33. 14.
Oprath, Ophir, aſhes, Gen. 10. 29.
Ornan, rejoycing, 1 Chron. 21. 18.
Orpah, a neck, Ruth 1. 4.
Othni, my time, 1 Chron. 26. 7.
Athaliah, Otholiah, time to the Lord, 1 Chron. 8. 26.
Othniel, Othoniel, the time of God, Josh 15. 17.
Ozia Azariah Azriel, Ozaziah, the ſtrength of the Lord, 1 Chron. 15. 21.
Ozziel, the help of God, 1 Chron. 27. 19.

P

Pagiel, God hath met, Num. 1. 13.
Palal, praying, or judging, Neh. 3. 25.
Palti, deliverance of God, Num. 13. 10.
Paltiel, deliverance of God, Num. 34. 26.
Phallu, Palu, marvellous, Gen. 46. 9.
Paroh, vengeance, Exod. 8. 1.
Parvah, flouriſhing or fleeing, 1 Kin. 4. 17.
Pashur, increaſing libertie, Jerem. 20. 3.
Pedahel, the redemption of God, Num. 34. 28.
Phadaſſur, Pedazur, a mightie redeemer, Num. 1. 10.
Adaiah, Pedaiah, the Lords redeeming, 2 King. 22. 1.
Pekahiah, Pekaiah the Lords opening, 2 Kings 15. 22.
Pelaiah, the miracle of the Lord, 1 Chron. 3. 24.
Peltah, a miracle of the Lord, Nehem. 8. 4.
Phalarias Phalitias, Pelatiah, deliverance of the Lord, 1 Chron. 3. 21.
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If it had been possible you would have given to me your eyes, Gal. 4. 15.
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Ezekiel prepareth a pot, Ezek. 24. 3.
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Pray for them that hurt thee. Mat. 5. 44.
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Christ falling flat upon his face, maketh his prayer. Matt. 26. John 17. Luke 22. 41. the same doth Paul, Acts 20. 36.
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Christ prayeth to his Father for us, Heb. 7. 25. and 9. 24.
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Sarah nurseth her son Isaac, Gen. 21. 7.
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Christ the shepherd of the faithful, Ezek. 34. 23.
Christs birth declared to the shepherds, Luke 2. 19.
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Shepherds that admonish not, Exod. 3. 18.
The golden shields of Solomon, 1 Kings 10. 17. and 14. 26.
Shimei his villany and doings, 2 Sam. 16. 5. and 19. 16. 1 Kings 2. 36.
In Shiloh was the tabernacle of the congregation, Josh. 18. 1. 1 Sam. 1. 24.
Shuah the father of Judahs wife, Genesis 38. 2.
The sick ought to send for the elders of the church, Jam. 5. 14.
Christs side is pierced, John 19. 34.
A sign given to Hezekiah, 2 Kings 20. 9, 10, 11.
A sign given to Saul for a confirmation, 1 Sam. 10. 2.
Signs which shall come before the latter day, Luke 21. 25.
Sihon king of Heshbon given into the hands of Israel, Deut. 2. 24.
Simeon and his doings, Genes. 29. and 34. and 42. and 46. and 49.
Simeon the pharisee, Luke 7. 36. 49.
Simon the sorcerer, Acts 8. 9.
Sinai a mountain, Exod. 19. 1. Gal. 4. 25.
David the sweet singer of Israel, 2 Sam. 23. 1.
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Sing spiritual songs to the Lord, Ephes. 5. 19.
To sing with the spirit, and understanding, 1 Cor. 14. 15.
Christ hath delivered us from sin, Luke 1. 32.
God onely forgiveth sin, Num. 14. 18.
The knowledge of sin by the law, Rom. 3. 20.
He that committeth sin is of the devil, 1 John 3. 8.
He that committeth sin, is the servant of sin, John 8. 34.
Sin against the holy Ghost, Mark. 3. 29.
By the sin of Adam death entred into the world, Rom. 5. 12.
The Lord washeth away our sins, Isa. 4. 4. 1 Cor. 6. 11.
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Christ is come to call sinners, Matth. 9. 12, 13.
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Sisera, Judge 4.
The skie red in the morning, Matth. 16. 3.
To sleep, for to die, Genes. 47. 30. Matth. 9. 24.
He that slayeth a man, shall die the death, Exod. 21. 12. Levit. 24. 17.
The smell of Noahs sacrifice, Gen. 8. 21.
What punishment he shall have that smiteth his father, or a woman with child, Exod. 21. 15. 22. 23.
Of the Sodomites, Genesis 13. and 14. and 19. Ezek. 16. 44.
Joshah sold by Gods providence, Gen. 45. 5.
The solemn feasts of the Jews, Exod. 23. 14.
Christ prayeth in a solitarie place, Mark 1. 35.

The song of Moſes, Deut. 32. 1.
The ſongs of Solomon a thouſand and five, 1 Kings 4. 32.
The diſobedient ſon is ſtoned to death, Deut. 21. 20, 21.
Soyster, Acts 20. 4.
Sorcerers ought to die the death, Levit. 20. 27.
Sorrow not above meaſure for them that are dead, 1 Theſſ. 4. 13.
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The duties of ſoulidiers, Luke 3. 14.
Joſiah took away ſtoothſayers, 1 Kings 23. 24.
What man ſoweth, that ſhall he reap, Galatians 6. 7.
Gods providence even upon the ſparrow, Matth. 10. 29.
Evil ſpeakers ſhall not inherit the kingdom of God, 1 Cor. 6. 10.
Who ſo ſpeaketh, let him ſpeak the words of God, 1 Pet. 4. 11.
Sobrietie in ſpeaking, Prov. 17. 27.
The ſpies of the land of promiſe are ſlain for ſtirring up the people, Num. 14. 36.
Spies ſent into Jericho, Joſh. 2. 1.
Sanctification of the ſpirit, 1 Pet. 1. 2.
The fruit of the ſpirit, Gal. 5. 22.
The wiſdom of the ſpirit, Rom. 8. 6.
We muſt not believe every ſpirit, 1 John 4. 1.
Lying ſpirits, Iſa. 19. 14.
The ſpirit and the fleſh luſt one againſt another, Gal. 5. 17.
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Grieve not the holy ſpirit of God, Epheſ. 4. 30.
The ſpirit prayeth for us, Rom. 8. 26.
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The ſpouſe of Chriſt the church, Pſal. 45. 10.
Paul baptizeth Stephanas and his family, 1 Cor 1. 16.
Stephen and his death, Acts 6. 5. and 7.
Chriſt the corner-ſtone is refuſed, Matth. 21. 42. 1 Petr. 2. 7.
The ſtone to ſtumble at, 1 Pet. 2. 1.
It ſtinketh ſtones, Joſh. 10. 11.
God loveth the ſtranger, Deut. 10. 18.
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Strangled things forbidden, Gen. 9. 4.
God is our ſtrength, 2 Sam. 22. 3. Exod. 15. 1.
The waters of Striſe, Num. 20. 13.
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The Elders of Succoth put to death, and how, Judge 8. 14, 16.
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The ſun ſtayed at the words of Joſhua, Joſh. 10. 12, 13.
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The ſupper of the Lord ought to be don in his remembrance, Luke 22. 19.
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Swear not at all, Matth. 5. 34.
Swear not by the name of ſtrange Gods, Exod. 23. 13.
Swear not in vain, Deut. 5. 11.
Paul ſweareth, 2 Cor. 1. 23.
The authority of the temporal ſword, Gen. 9. 6. Rom. 13. 4, 6.

T.

The form of the tabernacle, Exod. 26. and 36. and 39. 32.
The feaſt of tabernacles, Levit. 23. 34.
The tables of the teſtimony, Exod. 32. 15.
Tabitha is raiſed up again, Acts 9. 36.
Againſt talebearers, Prov. 26. 22. and 18. 8.
Tamar a widow and her doings, Gen. 38.
Tamar the daughter of David, 2 Sam. 13. 1.
Teachers ordained in the church, 1 Cor. 12. 28.
The holy Ghoſt is the teacher of the faithful, John 14. 26.
The temple for the body of Chriſt, John 2. 21.
The temple is built up again, Hagg. 1. 14. Ezra 4. 1. and 6. 14.
The temple of Solomon, 1 King 6. 1. and 8. 13.
The temple of the Lord is burnt, 2 Kings 25. 9.
Tempt not God, Deut. 6. 16. Matth. 4. 7. 1 Cor. 10. 9.
Terah Abrahams father, Gen. 11. 27.
Terah dieth in Haran, Gen. 1. 32.
The deſcription of the old teſtament, Joſh. 24. Heb. 9.
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The new teſtament, Gen. 3. 15. Heb. 8. 8, 10. and 10. 16. for remiſſion of ſins, Matth. 26. 28.
Thanksgiving becometh Saints, Epheſ. 5. 4.
The puniſhment of theft, Exod. 22. 1.
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The thoughts of mans heart wicked, Geneſ. 6. 5.
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The tithes of the land are the Lords, Levit. 27. 30.
To the king of Hamath, 2 Sam. 8. 9.
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The fault and vertue of the tongue, Jam. 3. 5. Prov. 12. 13. and 13. 4. and 14. 3.
Refrain thy tongue from evil, 1 Petr. 3. 10.
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The good treaſury of the heart, Matth. 12. 35.
Dry tree, green tree, Luke 23. 31.
The good tree beareth good fruit, Matth. 12. 33.
The tree of life, the tree of knowledge, Gen. 2. 9.
The tree that maketh the waters ſweet, Exod. 15. 25.
Trees created for man, Gen. 1. 22. and 29. 16.
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The fruitful trees three years uncircumciſed, Levit. 9. 23.
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Tribulations to the faithful, 1 Pet. 4. 12, 13.
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Tubal-kain, the firſt brafier and iron ſmith, Geneſ. 4. 22.

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Noahs vineyard, Gen. 9. 20.
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Virgins taken in war, Num 31. 18.
Hearts uncircumciſed, Levit. 26. 41.
Uncleanneſs ought not once to be named among Chriſtians, Epheſ. 5. 3.
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An union of the Jews and Gentiles in Chriſt, Iſa. 19. 24.
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Hearken to the voice of the Lord, Exod. 15. 26. Deut. 13. 4. and 30. 20.
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Uriah the husband of Bath-sheba, 2 Samuel 11. 3.
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Uzziah, otherwiſe called Azaria the ſon of Amaziah king of Judah, 2 Kings 14. 21. 2 Chron. 26. 1.

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Unclean water, Levit. 11. 38.
Water changed into wine, John 2. 8.
The water of life, John 4. 14. and 7. 38.
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Waters flowing out of the rock, Exod. 17. 6.
The kings way, Num. 21. 22.
To go the way of all the earth, for to dy, 1 Kings 2. 2.
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The way of verity, 1 Pet. 2. 2.
The weak in knowledge eat herbs, Romān. 14. 2.
Davids weapons againſt Goliah, 1 Samuel 17. 40.
The weapons of the faithful, 2 Cor. 10. 4. Epheſ. 6. 11.
A wedding garment, Matth. 22. 12.
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The feaſt of weeks, Exod. 34. 22.
Well-doing cometh of the Lord, Phil. 1. 6. Prov. 8. and 24.
The Philiſtins fill up Abrahams wells, Gen. 26. 14.
Iſrael in his wealth forſook God, Deuter. 32. 15.
Bleſſed are they that weep, Matth. 5. 4. Luke 6. 21.
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The viſion of wheels, Ezek. 1. 15.
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The duty of the wife, Epheſ 5. 22. Tit. 2. 5.
The praiſe of a vertuous wife, Prov. 18. 22.
The good wife and the bad, Prov. 12. 4.
A prudent wife is the gift of God, Prov. 19. 14.
A contentious wife is to be avoided, Prov. 21. 9.
The wife not found to be a virgin, Deuter. 22. 14.
The wife ought to be careful for her family, Titus 2. 5.
The wife ſuſpect of adultery, Num. 5. 12.
God worketh in us both the will and the deed, Phil. 2. 13.
To will is preſent with us, but to perform is not, Rom. 5. 18.
Priests may not drink wine, Levit. 10. 8.
Wine maketh glad the heart of man, Judg. 9. 13. Pſal. 24. 15.
Wiſdom and ſimplicity required, Matth. 13. 16.
The wiſdom of the fleſh disobedient to the law of God, Roman. 8. 7. 1 Cor. 1. and 2. and 3.
Chriſt is the wiſdom of God, Luke 11. 49.
The wiſdom of God hid in the goſpel, 1 Cor. 2. 7.
What the wiſdom of this world is with God, 1 Cor. 1. 19, 20. and 3. 19.
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The teſtimony of witneſſes, Deut. 17. 6.
What punishment is appointed for falſe witneſs bearing, Deut. 19. 16.
The woman diſeaſed with an iſſue of bloud, is healed, Matth. 9. 20.
The woman that hath the bloudy iſſue, Levit. 15. 19.
Let every woman have her husband, 1 Cor. 7. 2. Epheſ. 5. 22.
The woman that turneth her husband from the true God ſhall dy the death, Deuter. 13. 6.
He that ſtriketh a woman with child, Exod. 21. 22.
Womans duty, 1 Cor. 11. 6. and 14. 34.
Paul preacheth to women, Acts 16. 13.
The Jews might not marry ſtrange women, Exod. 34. 12, 16. Ezra 17. 3, 4.
Women preſerved in taking of cities, Deut. 20. 14.
The elder women ſhould inſtruct the young to love their husbands, Titus 2. 3, 4.
Againſt women that diſguiſe themſelvs in mens apparell, Deut. 22. 5.
The famin of Gods word, Amos 8. 11.
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Chriſt

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Put nothing to the word of God, nor take any thing from it, Deut. 4. 2. and 12. 32.
To caſt away the word of the Lord, 1 Sam. 15. 23.
Gods word ſhould be laid up in our hearts, Deut. 6. 6. and 11. 18. we ought to follow it, Deut. 5. 32. we ought to teach it to our children, Deut. 4. 9. and 11. 19.
The word of God, how we ought to handle it, Deut. 6. 7.
By thy words thou ſhalt be juſtified, Matt. 12. 37.
The workman is worthy of his meat, Matth. 10. 10.
Unfruitful works, Epheſ. 5. 11.
The works do witneſs of faith, Phil. 5. Heb. 9. 10. 2 Pet. 5. 1. 5, 7.
Works of mercy, Matth. 25. 25, 36.
The works of darkneſs, Tit. 2. 12. and Epheſ. 5. 11.
The works of God we muſt avoid, Epheſ. 4. 17.
The works of God are perfect, Deut. 32. 4.
Workers of iniquity, Matth. 25. 41.
Works of light, Epheſ. 5. 9.
The works that deſile a man, Mark. 7. 20, 21, 22.
By our works we are not ſaved, Rom. 11. 6. Epheſ. 2. 8. Tit. 3. 5.
The ſaint ſhall judge the world, 1 Cor. 6. 2.
Chriſt prayeth not for the world, John 17. 9.
Love not the world, 1 John 2. 15.
The faſhion of this world goeth away, 1 Cor. 7. 31.
The world made by Chriſt, John 1. 10.
True worshippers, John 4. 23.
The worshippers of ſtrange gods are ſtoned to death, Deuter. 17. 5. are delivered into the hands of ſpoilers, Judg. 2. 14.
The worshippers of ſtrange gods ſhall dy the death, Deut. 9. 14, 15.
To worship God in ſpirit, John 4. 23.
Worship God onely, Mark. 4. 10.
The worship of ſtrange gods is forbidden, Exod. 23. 13, 14.
The wrath of God on the children, of diſobedience, Col. 3. 6.

Y.

He idle are reproved, Proverb. 21. 25. and 22. 13. and 26. 13, 14, 15.
The evils that come of idleneſs, Prov. 24. 30, 31.
Idleneſs to be avoided, Prov. 20. 13. and 21. 15.
The year of jubile, Levit. 25. 11.
A yoke of iron for the diſobedient, Deut. 28. 48.
The duty of young women, Titus 2. 4.
The luſts of youth are to be avoided, 2 Tim. 2. 22.

Z.

Zacheus the publican, Luk. 19. 2.
Zacharias the king of Iſrael, 2 King 14. 29.
Zalmunna and Zeba ſlain by Gideon, Judg. 8. 21.
Zamzummin, a people, Deut. 2. 20.
The zeal of God againſt the man that walketh according to the ſtubbornes of his heart, Deut. 29. 20.
The zeal of Moſes, Exod. 32. 26. of Phinehas, Num. 25. 7. of Eliah, 1 King 18. 40. of Jehu, 2 Kings 10. 16.
Zebulun, his genealogie, and his doings, Gen. 30. 20. and 46. 14. and 49. 13. Deut. 33. 18.
Zechariah the ſon of Jehoiada the prieſt, 2 Chro. 24. 20.
Zachariah the ſon of Berechiah, Zech. 1. 1. Mat. 23. 35.
Zedekiah king, 2 King 24. 17. and 25. 7. Jer. 52. 1. Ezek. 12. 13.
Zreh ſlain, Judg. 7. 25.
Zerubbabel the ſon of Shealtiel, Hagg. 1. 12. Zeſus, 2 Sam. 9. 2.
Zidkiah, a falſe prophet, 1 Kings 22. 11.
Zimri the king of Iſrael, and his doings, 1 King 16. 9.
Zion the city of David, 2 Sam. 5. 7. 1 Chron. 11. 5.

Of the incomparable treaſure of the holy ſcriptures, with a prayer for the true uſe of the ſame.

Iſa. 12. 3. and 49. 10.
Revel. 21. 16. and 22. 17.
Jerem. 33. 15.
Pſal. 119. 160.
Revel. 2. 7. and 22. 2.
Pſal. 119. 142, 144.
John 6. 35.
Luke 2. 20.
Epheſ. 6. 16.
Matth. 7. 6.

HEre is the ſpring where waters flow,
to quench our heat of ſin:
Here is the tree where truth doth grow,
to lead our lives therein:
Here is the judge that ſtints the ſtrife,
when mens devices fail:
Here is the bread that feeds the life,
that death cannot aſſail.
The tidings of ſalvation dear:
comes to our ears from hence;
The fortreſs of our faith is here,
and ſhield of our defence.
Then be not like the hog that hath
a pearl at his deſire,

2 Pet. 2. 22.
Matth. 6. 21.
Pſal. 119. 27. 73.
Jude 20.
Pſal. 119. 11.
Joshua 1. 8. Pſal. 1. 1, 2.
Pſal. 93. 12, 13.

And takes more pleaſure in the trough,
and wallowing in the myre.
Read not this book in any caſe,
but with a ſingle eye,
Read not but firſt deſire Gods grace,
to underſtand thereby.
Pray ſtill in faith with this reſpect,
to fructifie therein.
That knowledge may bring this effect,
to mortifie thy ſin.
Then happie thou in all thy life,
what ſo to thee befalls;
Yea, double happy ſhalt thou be,
when God by death thee calls.

OGracious God, and moſt merciful father, which haſt vouchſafed us the rich and precious jewel of thy holy word, aſſiſt us with thy ſpirit, that it may be written in our hearts to our everlaſting comfort, to reform us, to renew us, according to thine own image; to build us up, and edifie us into the perfect building of thy Chriſt, ſanctifying and increaſing in us all heavenly vertues. Grant this O heavenly Father, for Jeſus Chriſts ſake. Amen.

THE

THE NAMES AND ORDER OF

all the Books of the Old and New Teſtament, with the number of their Chapters.

Geneſis hath chapters	50
Exodus	40
Leviticus	27
Numbers	36
Deuteronomy	34
Joshua	24
Judges	21
Ruth	4
1 Samuel	31
2 Samuel	24
1 Kings	22
2 Kings	25
1 Chronicles	29
2 Chronicles	36
Ezra	10
Nehemiah	13
Eſther	10
Job	42
Pſalms	150
Proverbs	31
Eccleſiaſtes hath chapters	12
The ſong of Solomon	8
Iſaiah	66
Jeremiah	52
Lamentations	5
Ezekiel	48
Daniel	12
Hoſea	14
Joel	3
Amos	9
Obadiah	1
Jonah	4
Micah	7
Nahum	3
Habakkuk	3
Zephaniah	3
Haggai	2
Zechariah	14
Malachi	4

The Books of the New Teſtament.

Matthew hath chapters	28
Mark	16
Luke	24
John	21
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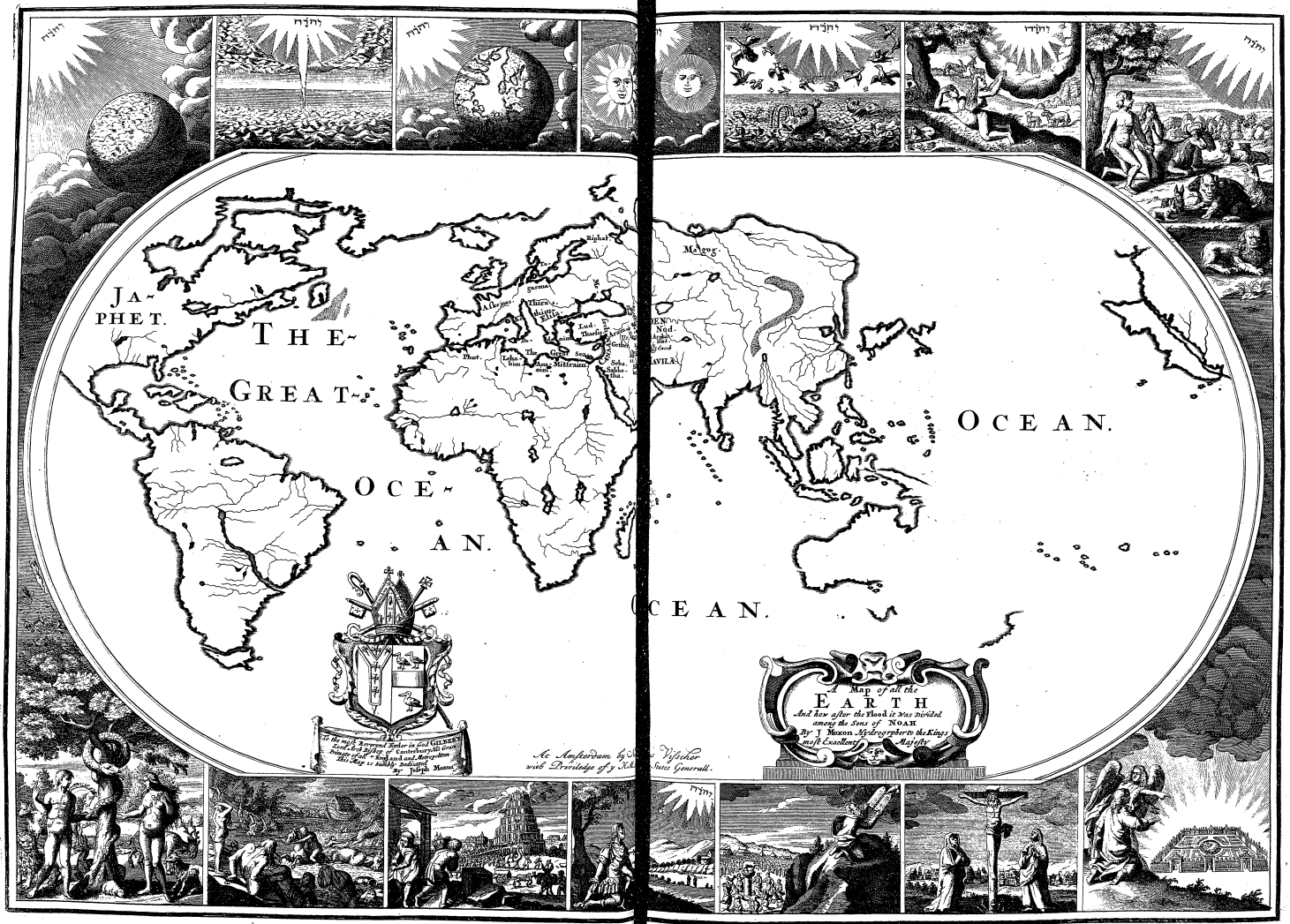
1 Corinthians	16
2 Corinthians	13
Galatians	6
Epheſians	6
Philippians	4
Coloſſians	4
1 Theſſalonians	5
2 Theſſalonians	3
1 Timothy hath chapters	6
2 Timothy	4
Titus	3
Philemon	1
To the Hebrews	13
The epiſtle of James	5
1 Peter	5
2 Peter	3
1 John	5
2 John	1
3 John	1
Jude	1
Revelation	22

THE


JA-
PHET.
THE-
GREAT-
OCE-
AN.
Map of all the
EARTH
And how after the Flood it was Divided
among the Sons of NOAH
By J Moxon Hydrographer to the Kings
most Excellent Majesty
OCEAN.
CEAN.

THE FIRST BOOK OF MOSES, CALLED *GENESIS.

* This word ſignifieth, the beginning and generation of the creatures.

THE ARGUMENT.

MOSES *in effect declareth three things which are in this book chiefly to be conſidered. Firſt, that the world, and all things therein were created by God; and that man being placed in this great tabernacle of the world to behold Gods wonderfull works, and to praiſe his Name for the infinite graces wherewith he had endued him, fell willingly from God through diſobedience: who yet for his own mercies ſake reſtored him to life, and confirmed him in the ſame by his promiſe of Chriſt to come, by whom he ſhould overcome Satan, death and hell. Secondly, that the wicked, unmindful of Gods moſt excellent benefits, remained ſtill in their wickedneſs, and ſo falling moſt horribly from ſin to ſin provoked God (who by his Preachers called them continually to repentance) at length to deſtroy the whole world. Thirdly, he aſſureth us by the examples of Abraham, Iſaac, Jacob and the reſt of the Patriarchs, that his mercies never fail them, whom he chuſeth to be his church, and to profeſs his name on earth; but in all their afflictions and perſecutions, he ever aſſiſteth them, ſendeth comfort and delivereth them. And becauſe the beginning, increaſe, preſervation and ſucceſs thereof might be onely attributed to God, Moſes ſheweth by the examples of Cain, Iſhmael, Eſau and others, which were noble in mans judgment; that this church dependeth not on the eſtimation and nobility of the world: and alſo by the fewneſs of them, which have at all times worſhipped him purely according to his word; that it ſtandeth not in the multitude, but in the poor and deſpiſed, in the ſmall flock and little number: that man in his wiſedom might be confounded, and the name of God evermore praiſed.*

CHAP. I.

1 *The creation of heaven and earth,* 3 *of the light,* 6 *of the firmament,* 9 *of the earth ſeparated from the waters,* 11 *and made fruitfull,* 14 *of the ſun, moon, and ſtars,* 20 *of fiſh and fowl,* 24 *of beaſts and cattel,* 26 *of man in the image of God.* 29 *Alſo the appointment of food.*

* *Pſal.* 33. 6. & 136. 5. *Eccl.* 18. 1. *Acts* 14. 15. & 17. 24. *Heb.* 11. 3.

a Firſt of all, and before that any creature was, God made heaven and earth of nothing.

b As a rude lump, and without any creature in it: for the waters covered all.

† Or, *waſte.*

c Darkneſs covered the deep waters: for as yet the light was not created.

d He maintained this confuſed heap by his ſecret power.

‡ Or, *waters.*

* 2. *Cor.* 4. 6.

e The light was made before either ſun or moon was created: therefore we muſt not attribute that to the creatures that are Gods inſtruments, which onely appertaineth to God. † Hebr. *between the light, and between the darkneſs.* " The firſt day. † Hebr. *ſo was the evening, ſo was the morning.* * *Pſal.* 33. 6. & 136. 5. *Jerem.* 10. 12. & 51. 15. ‡ Or, *ſpreading over, and air.*

IN* the a beginning GOD created the heaven and the earth.

2 And the earth was without b ‡ form and void, and c darkneſs *was* upon the face of the deep: and the Spirit of God d moved upon the ‡ face of the waters.

3 ¶ And God ſaid, * Let there be light: and there was e light.

4 And God ſaw the light, that it *was* good: and God divided † the light from the darkneſs.

5 And God called the light Day, and the darkneſs he called Night: " † and the evening and the morning were the firſt day.

6 ¶ And God ſaid, * Let there be a ‡ firmament in the midſt of the waters, and let it divide the waters, from the waters.

7 And God made the firmament, and divided the waters which *were* f under the firmament, from the waters which *were* * above the firmament: and it was ſo.

8 And God called the firmament g Heaven: " and the evening and the morning were the ſecond day.

9 ¶ And God ſaid, * Let the waters under the heaven be gathered together unto one place, and let the dry-land appear: and it was ſo.

10 And God called the dry-land Earth, and the gathering together of the waters called he Seas: and God ſaw that *it was* good.

11 ¶ And God ſaid, h Let the earth bring forth graſs; the herb yeelding ſeed, *and* the fruit-tree yeelding fruit after his kind, whoſe ſeed *is* in it ſelf, upon the earth: and it was ſo.

12 And the earth brought forth graſs, *and* herb yeelding ſeed after his kind, and the tree yeelding fruit, whoſe ſeed *was* in it ſelf, after his kind: and God i ſaw that *it was* good.

13 " And the evening and the morning were the third day.

f As the ſea and rivers, from thoſe waters that are in the clouds, which are upholden by Gods power, leſt they ſhould overwhelm the world.

* *Pſal.* 148. 4.

g That is, the region of the air, and all that is above us.

" The ſecond day.

* *Pſal.* 33. 7. & 89. 11. & 136. 6. *Job* 38. 8.

h So that we ſee it is the onely power of Gods word that maketh the earth fruitfull, which elſe naturally is barren.

i This ſentence is ſo oft repeated to ſignify, that God made all his creatures to ſerve to his glory, and to the profit of man: but for ſin they were accurſed, yea to the elect by Chriſt they are reſtored, and ſerve to their wealth.

" The third day.

2 * *Psal.* 136.7. *Deut.* 4.19. k By the lights he meaneth the sun, the moon, and stars. l which is the artificial day, from the sun rising to the going down. m Of things appertaining to natural and political orders and seasons. n To wit, the sun and the moon: and here he speaketh as man judgeth by his eye: for else the moon is less than the planet *Saturnus*. o To give it sufficient light, as instrumenta appointed for the same, to serve to mans use. * *Jerem* 31. 35. "The fourth day.

14 ¶ And God said, * Let there be [k] lights in the firmament of the heaven, to [l] divide the day from the night: and let them be for [m] signs, and for seasons, and for days, and years.

15 And let them be for lights in the firmament of the heaven, to give light upon the earth: and it was so.

16 And God made two [n] great lights; the greater light [o] to rule the day, and the lesser light to rule the night: *he made* the stars also.

17 And God set them in the firmament of the heaven, to give light upon the earth,

18 And to * rule over the day and over the night, and to divide the light from the darkness: and God saw that *it was* good.

19 " And the evening and the morning were the fourth day.

p As fish and worms, which ilide, swim, or creep. † Heb. *the soul of life.* † Heb. *face of the firmament.* q The fish and fowl had both one beginning: wherein we see that nature giveth place to Gods will, for as much as the one fort is made to fly above in the air, and the other to swim beneath in the water. r *That is*, by the virtue of his word he gave power to his creatures to ingender. " The fifth day.

20 ¶ And God said, Let the waters bring forth abundantly the [p] moving creature that hath † life, and fowl *that* may fly above the earth in the † open firmament of heaven.

21 And God created great whales, and every living creature that moveth, which the [q] waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that *it was* good.

22 And God, [r] blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23 " And the evening and the morning were the fifth day.

24 ¶ And God said, Let the earth bring forth the † living creature after his kind, cattel and creeping thing and beast of the earth after his kind: and it was so.

† Heb. *soul of life*

* *Chap.* 5. 1. & 9.6. 1 *Cor* 11.7. *Colos.* 3.10. s God commanded the water and the earth to bring forth other creatures: but of man he saith, *Let us make*; signifying, that God taketh counsel with his wisdom and virtue, purposing to make an excellent work above all the rest of his creation. t This image and likeness of God in man is expounded, *Ephes.* 4.24. where it is written that man was created after God in righteousness and true holiness, meaning by those two words, all perfection, as wisdom, truth, innocency, power, &c. * *Matth.* 19.4. u The propagation of man is the blessing of God. *Psal.* 128. * *Chap.* 8. 17. & 9. 1. x Gods great liberality to man, taketh away all excuse of his ingratitude.

25 And God made the beast of the earth after his kind, and cattel after their kind, and every thing that creepeth upon the earth after his kind: and God saw that *it was* good.

26 ¶ And God said, * [s] Let us make man in our [t] image, after our likeness: and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattel, and over all the earth, and over every creeping thing that creepeth upon the earth.

27 So God created man in his own image, in the image of God created he him; * male and female created he them.

28 And God [u] blessed them, and God said unto them, * Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth.

29 ¶ And God said, Behold, I have given you [x] every herb bearing seed, which *is* upon the face of all the earth, and every tree, in the which *is* the fruit of a tree yeelding seed: * to you it shall be for meat.

30 And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth, wherein there *is* life, *I have given* every green herb for meat: and it was so.

31 * And God saw every thing that he had made, and behold, *it was* very good. " And the evening and the morning were the sixth day.

* *Chap.* 9. 3.

* *Exod.* 31. 17. *Mark.* 7. 37.

" The sixth day.

CHAP. II.

1 *The first sabbath.* 4 *The manner of the creation.* 8 *The planting of the garden of Eden,* 10 *and the river thereof.* 17 *The tree of knowledge onely forbidden.* 19 *The naming of the creatures.* 21 *The making of woman, and institution of marriage.*

THus the heavens and the earth were finished, and all the [a] host of them.

2 And on the seventh day God ended his work which he had made: * and he [b] rested on the seventh day from all his work which he had made.

3 And God blessed the seventh day, and [c] sanctified it: because that in it he had rested from all his work, which God created and made.

4 ¶ These *are* the ‡ generations of the heavens and of the earth, when they were created; in the day that the LORD God made the earth and the heavens,

5 And every ‡ plant of the field, before it was in the earth, and every herb of the field, before it grew: for the LORD God had not caused it to [d] rain upon the earth, and there *was* not a man to till the ground.

6 But there went up a mist from the earth, and watered the whole face of the ground.

7 And the LORD God formed man [e] *of* the dust of the ground, and breathed into his nostrils the breath of life; and * man became a living soul.

8 ¶ And the LORD God planted a garden east-ward in [f] Eden; and there he put the man whom he had formed.

9 And out of the ground made the LORD God to grow every tree that is pleasant to the sight, and good for food: the [g] tree of life also in the midst of the garden, [h] and the tree of knowledge of good and evil.

10 ¶ And a river went out of Eden to water the garden; and from thence it was parted, and became into four heads.

11 The name of the first *is* * Pison: that *is* it which compasseth the whole land of [i] Havilah, where there *is* gold.

12 And the gold of that land *is* good: there *is* † bdellium and the onyx-stone.

13 And the name of the second river *is* Gihon: the same *is* it that compasseth the whole land of ‡ Ethiopia.

14 And the name of the third river *is* ‡ Hiddekel: that *is* it which goeth toward the east of ‡ Assyria. And the fourth river *is* ‡ Euphrates.

15 And

a *That is*, the innumerable abundance of creatures in heaven and earth. * *Exod.* 20. 11. & 31. 17. *Deut.* 5. 14. *Heb.* 4. 4. b For he had now finished his creation, but his providence still watcheth over his creatures, and governeth them. c Appointed it to be kept holy, that man might therein consider the excellency of his works and Gods goodness towards him. d Or, *the original and beginning.* † Or, *tree*, as chap. 21. 15. ‡ God only openeth the heavens and shutteth them, he sendeth drought, and rain according to his good pleasure.

e He sheweth whereof mans body was created, to the intent that man should not glory in the excellency of his own nature. * 1 *Cor.* 15. 45. f This was the name of a place, as some think, in Mesopotamia most pleasant and abundant in all things. g which was a sign of the life received of God. h *That is*, of miserable experience, which came by disobeying God.

* *Ecclus* 24. 25. i which Havilah is a country joyning to Persia East-ward, and inclineth toward the west. † Or, *precious stone or pearl.* Pliny saith, *it is the name of a tree.* ‡ Or, *Cush.* ‡ Or, *Tygris.* ‡ Or, *Ashur* ‡ Or, *Perath.*

PARADISE, OR THE GARDEN OF EDEN.
With the Countries circumjacent Inhabited by the PATRIARCHS.

Capadocia
ARMENIA MINOR
Armenia the Less
PISIDIA
Liconia
Pamphi
ASIA
CILICIA
MINOR
THE PAMPHILIAN SEA.
The Sea of Illus
Ciprus
THE SYRIAN SEA.
THE MEDITERRANEAN SEA Called in the Bible THE GREAT SEA
THE EGIPTIAN SEA
SYRIA
Phoenicia
Aram
Comagena
Armenia the Great
ARMENIA MAJOR
ASSUR now called
Calacine
Adiabene
Arbelitis
MEDIA
Nineve where Jonas preacht
Calne
Babel
Cathany
Cauchabeni
Thema
Duma
Masani
Orcheni
Rhabani
THE DESARTS
OF ARABIA
THE PERSIAN SEA
Paradice
Melitena
Sliuthan
Eldimei
Erech
Ragu
Nod
Land of Hus
Land of Canaan
Land of Egypt
Land of Midian
Land of Sheba
Nabathea in Hebrew Nabajoth
Agubeni
Rabbath
Desert of Sin
Desert of Sur
Desert of Zin
Desert of Kadesh
Red Sea
Genes 3.

A Scale of 320 English Miles containing 60 in a Degree

At Amsterdam by Nicolaus Visscher with Priviledge of their H. M. Lords. States Generall.

15 And the LORD God took the man and put him into the garden of Eden, to [k] dresse it, and to keep it.

16 And the LORD God [l] commanded the man, saying, Of every tree of the garden † thou mayest freely eat:

17 But of the tree of the knowledge of good and evil, thou shalt not eat of it; for ‡ in the day that thou eatest thereof thou shalt [m] surely die.

18 ¶ And the LORD God said, *It is* not good that the man should be alone: I will make him an help † meet for him.

19 And out of the ground the LORD God formed every beast of the field, and every fowl of the air; and brought *them* unto [n] Adam, to see what he would call them: and whatsoever Adam called every living creature, that *was* the name thereof.

20 And Adam gave names to all cattel, and to the fowl of the air, and to every beast of the field: but for Adam there was not found an help meet for him.

21 And the LORD God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh in stead thereof.

22 And the rib, which the LORD God had taken from man, † made he a [o] woman, and brought her unto the man.

23 And Adam said, *This is now bone of my bones, and flesh of my flesh: she shall be called ‡ Woman, because she was taken out of man.

24 *Therefore shall a man leave [p] his father and his mother, and shall cleave unto his wife: and they shall be one flesh.

25 And they were both naked, the man and his wife; and were not [q] ashamed.

CHAP. III.

1 The serpent deceiveth Eve. 6 Mans shamefull fall. 9 God arraigneth them. 14 The serpent is cursed. 15 The promised seed. 16 The punishment of mankind 21 Their first clothing. 22 Their casting out of paradise.

NOw the serpent was more [a] subtile then any beast of the field which the LORD God had made; and he [b] said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden?

2 And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

3 But of the fruit of the tree which *is* in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, [c] lest ye die.

4 And *the serpent said unto the woman, Ye shall not [d] † surely die.

5 For God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as Gods, [e] knowing good and evil.

6 ¶ And when the woman saw that the tree *was* good for food, and that it *was* pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, *and did eat, and gave also unto her husband with her, and he [f] did eat.

7 And the eyes of them both were opened, and they [g] knew that they *were* naked; and they sewed fig-leaves together, and made themselves † aprons.

8 And they heard the voice of the LORD God walking in the garden in the ‡ cool of the day: and Adam and his wife [h] hid themselves from the presence of the LORD God amongst the trees of the garden.

9 ¶ And the LORD God called unto Adam, and said unto him, Where *art* thou?

10 And he said, I heard thy voice in the garden: and I was afraid, because I *was* [i] naked; and I hid my self.

11 And he said, Who told thee that thou *wast* naked? Hast thou eaten of the tree, whereof I commanded thee, that thou shouldest not eat?

12 And the man said, The woman whom thou [k] gavest *to be* with me, she gave me of the tree, and I did eat.

13 And the LORD God said unto the woman, What *is* this *that* thou hast done? And the woman said, [l] The serpent beguiled me, and I did eat.

14 ¶ And the LORD God said unto the serpent, [m] Because thou hast done this, thou *art* cursed above all cattel, and above every beast of the field: upon thy belly shalt thou go, and [n] dust shalt thou eat all the dayes of thy life.

15 ¶ And I will put enmity between [o] thee and the woman, and between thy seed and her seed: it shall bruise thy [p] head, and thou shalt [q] bruise his heel.

16 ¶ Unto the woman he said, I will greatly multiply thy [r] sorrow and thy conception: in sorrow thou shalt bring forth children; and thy desire *shall be* to thy husband, and he shall *rule over thee.

17 And unto Adam he said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it: [r] cursed *is* the ground for thy sake; in sorrow shalt thou eat *of* it all the dayes of thy life.

18 [s] Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field.

19 In the sweat of thy face shalt thou eat bread, till thou return unto the ground: for out of it wast thou taken; for dust thou *art*, and unto dust shalt thou return.

20 And Adam called his wives name Eve, because she was the mother of all living.

21 ¶ Unto Adam also and to his wife did the LORD God [u] make coats of skins, and clothed them.

22 ¶ And the LORD God said, [x] Behold, the man is become as one of us, to know

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k God would not have man idle, though as yet there was no need to labour.

l So that man might know there was a soveraign Lord, to whom he owed obedience.

† Heb. *eating thou shalt eat of*.

‡ Or, *whensoever*.

m By this death he meaneth the separation of man from God, who is our life and chief felicity: and also that our disobedience is the cause thereof.

† Heb. *as before him*.

n By moving them to come and submit themselves unto Adam.

† Heb. *built*.

o Signifying, that mankind was perfect, when the woman was created, which before was like an unperfect building.

* 1 *Cor.* 11. 8.

‡ Or, *Manness, because she was taken out of man: for in Hebrew Ish is man, and Ishah the woman.*

* *Matth.* 19. 5. *Mark.* 10. 7. 1 *Cor.* 6. 16. *Ephes.* 5. 31.

p So that marriage requireth a greater duty of us towards our wives, then otherwise we are bound to shew to our parents.

q For before sin entred, all things were honest and comely.

a As Satan can change himself into an angel of light, so did he betake the wildome of the serpent to deceive man.

b God suffered Satan to make the serpent his instrument; and to speak in him.

c In doubting of Gods threatning, she yeelded to Satan.

* 2 *Cor.* 11. 3.

d This is Satans chiefest subtilty to cause us not to fear Gods threatnings.

† Heb. *die the death*.

e As though he should say, God doth not forbid you to eat of the fruit, save that he knoweth that if ye should eat thereof, ye should be like to him.

f Not so much to please his wife, as moved by ambition at her perswasion.

g They began to feel their misery, but they sought not to God for remedy.

† Hebr. *things to gird about them to cover their privities*.

‡ Or, *wind*.

h The sinful conscience fleeth Gods presence.

i His hypocrisy appeareth in that he hid the cause of his nakednes, which was the transgression of Gods commandement.

k His wickednes and lack of true repentance appeareth in this, that he burdeneth God with his fault, because he had given him a wife.

l In stead of confessing her sin, she incenseth it by accusing the serpent.

m He asked the reason of Adam and his wife, because he would bring them to repentance, but he taketh not the serpent, because he would shew him no mercy.

n As a vile and contemptible beast. *Isa.* 65. 25.

o He chiefly meaneth Satan by whole mention and craft the serpent deceived the woman.

p That is, the power of sin and death.

q Satan shall sting Christ and his members, but not overcome them.

r The Lord commeth Adam by the promise of the blessed seed, and also punisheth the body for the sin which the soul should have been punished for, that the spirit having conceived hope of forgivenes, might live by faith.

* 1 *Cor.* 14. 34.

t The transgression of Gods commandment was the cause that both mankind and all other creatures were subject to the curse.

s Thefe are not the naturall fruits of the earth but proceed of the corruption of sin.

u Or, gave them knowledge to make themselves coats.

x By this derision he reproacheth Adams misery wherein he was fallen by ambition.

4 good and evil. And now lest he put forth
y Adam deprived of life, lost also the sign thereof. his hand, and y take also of the tree of life, and eat, and live for ever:

23 Therefore the LORD God sent him forth from the garden of Eden, to till the ground, from whence he was taken.

24 So he drove out the man: and he placed at the east of the garden of Eden, Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life.

CHAP. IIII.

1 *The birth, trade, and religion of Cain and Abel.* 8 *The murder of Abel.* 11 *The curse of Cain.* 17 *Enoch the first city.* 19 *Lamech and his two wives.* 25 *The birth of Seth,* 26 *and Enos.*

a Mans nature, the fruit of marriage, and Gods blessing, were not utterly abolished through sin, but the quality or condition thereof was changed.

AND Adam knew Eve his wife: and she a conceived, and bare Cain, and said, I have gotten a man b from the LORD.

b *That is,* according to the Lords promise, *as elsop.* 3. 15. *same read,* To the Lord, as enjoying for the first which he had born, whom she would offer to the Lord: so the first-fruits of her birth.

2 And she again bare his brother Abel: and Abel was a keeper of sheep, but Cain was a tiller of the ground.

c This declareth, that the father instructed his children in the knowledge of God, and also how God gave them sacrifices to signify their salvation: albeit they were destitute of the sacrament of the tree of life.

3 And in process of time, it came to pass, that Cain brought of the fruit of the ground an c offering unto the LORD.

* *Hebr.* 11. 4.

d Because he was an hypocrite, and offered onely for an outward shew without sincerity of heart.

4 And Abel, he also brought of the firstlings of his flock, and of the fat thereof. And the LORD had respect unto * Abel, and to his offering.

e Both thou and thy Sacrifice shall be acceptable to me.

5 But unto Cain and to his offering he had not d respect. And Cain was very wroth, and his countenance fell.

f Sin shall still torment thy conscience.

6 And the LORD said unto Cain, Why art thou wroth? and why is thy countenance fallen?

g The dignity of the first-born is given to Cain over Abel.

* *Matt.* 23. 35. 1 *Joh.* 3. 12. *Jude* 11.

7 If thou doest well, shalt thou not be accepted? and if thou doest not well, sin lieth at the e door. And unto thee *shall be* his f desire, and thou shalt rule over him.

h This is the nature of the reprobate, when they are reproved of their hypocrisy, even to neglect God, and despise him.

8 ¶ And Cain talked with Abel his brother: and it came to pass * when they were in the field, that Cain rose up against Abel his brother, and slew him.

i God revengeth the wrongs of his Saints, though none complain; for the iniquity it self crieth for vengeance.

9 And the LORD said unto Cain, Where is Abel thy brother? And he said, I know not: h *Am* I my brothers keeper?

k The earth shall be a witness against thee, which mercifully received that blood which thou most cruelly shedest.

10 And he said, What hast thou done? the i voice of thy brothers blood crieth unto me from the ground.

l Thou shalt never have rest: for thine heart shall bee in continual fear and care, in the burdeneth God as a cruel Judge, because he did punish him so sharply.

11 ¶ And now *art* thou cursed k from the earth, which hath opened her mouth to receive thy brothers blood from thy hand.

† Or, *my sin is greater then can be pardoned.*

‡ Heb. *from off the face of.*

12 When thou tilleſt the ground, it shall not henceforth yeild unto thee her strength. A l fugitive and a vagabond shalt thou be in the earth.

13 And Cain said unto the LORD, m ‡ My punishment *is* greater then I can bear.

14 Behold, thou hast driven me out this day † from the face of the earth: and from thy face shall I be hid, and I shall be a fugitive and a vagabond in the earth; and it shall come to pass, that every one that findeth me shall slay me.

15 And the LORD said unto him, Therefore whosoever slayeth Cain, n vengeance shall be taken on him seven-fold. And the LORD set a o mark upon Cain, lest any finding him should kill him.

n Not for the love he bare to Cain, but to suppress murder.

o which was some visible sign of Gods judgement that others should fear thereby.

16 And Cain went out from the presence of the LORD, and dwelt in the land of Nod, on the east of Eden.

17 ¶ And Cain knew his wife, and she conceived and bare Enoch: and he builded a p city; and called the name of the city, after the name, of his son, Enoch.

p Thinking thereby, to be sure, and to have left occasion to fear Gods judgements against him.

18 And unto Enoch was born Irad: and Irad begat Mehujael: and Mehujael begat Methusael: and Methusael begat Lamech.

19 ¶ And Lamech took unto him q two wives: the name of the one *was* Adah, and the name of the other Zillah.

q The lawfull institution of marriage, which is, that two should be one flesh, was first corrupt in the house of Cain by Lamech.

20 And Adah bare Jabal: he was the ‡ father of such as dwell in tents, and *of such as have* cattel.

‡ Or, *first inventer.*

21 And his brothers name *was* Jubal: he was the father of all such as handle the harp and ‡ organ.

‡ Or, *flutes and pipes.*

22 And Zillah, she also bare Tubal-cain, an instructer of every artificer in brass and iron: and the sister of Tubal-cain *was* Naamah.

23 And Lamech said unto his wives, Adah and Zillah, Hear my voice ye wives of Lamech, hearken unto my speech: r for I have slain a man to my wounding, and a young man to my hurt.

r His wives seeing that all men hated him for his cruelty, were afraid: therefore he laugheth that there is none so lusty that were able to resist, although he were already wounded.

24 If Cain shall be avenged seven-fold, truly Lamech s seventy and seven-fold.

s Hee mocked at Gods sufferance in Cain, jesting at Gods word, that he would suffer none to punish him, and yet give him licence to murther others.

25 ¶ And Adam knew his wife again; and she bare a son, and called his name Seth: For God, *said she*, hath appointed me another seed in stead of Abel, whom Cain slew.

t in these days God began to move the hearts of the godly to reform religion, which a long time by the wicked had been suppressed.

26 ¶ And to Seth, to him also there was born a son; and he called his name Enos: then began men to t call upon the name of the LORD.

CHAP. V.

1 *The genealogy, age, and death of the patriarchs from Adam unto Noah.* 24 *The godliness and translation of Enoch.*

THis *is* the ‡ book of the generations of Adam: In the day that God created man, in the a likeness of God made he him:

‡ Or, *rehearsall of the storie.*

a *Read Chap.* 1. 26.

2 Male and female created he them; and blessed them, and called their name b Adam, in the day when they were created.

b By giving them both one name, he noteth the inseparable conjunction of man and wife.

3 ¶ And Adam lived an hundred and thirty years, and begat *a son* in his own c likeness, after his image; and called his name Seth.

c As well concerning his creation, as his corruption.

4 * And the days of Adam after he had begotten Seth were eight hundred years: and he begat sons and daughters.

* 1 *Chron.* 1. 1.

5 And all the days that Adam lived were nine hundred and thirty years: and he died.

6 And

d He proveth Adams generation by them which came of Seth, to shew which is the true church, and also what care God had over the same from the beginning, in that he continued ever his grace toward it by a continuall succession.

6 And d Seth lived an hundred and five years, and begat Enos.

e The chief cause of long life in the first age, was the multiplication of mankind, that according to Gods commandment at the beginning, the world might be increased with people, which might universally praise his name.

7 And Seth lived after he begat Enos eight hundred and seven years, and begat sons and daughters.

8 And all the days of Seth were e nine hundred and twelve years: and he died.

9 ¶ And Enos lived ninety years, and begat Cainan.

10 And Enos lived after he begat Cainan eight hundred and fifteen years, and begat sons and daughters.

11 And all the days of Enos were nine hundred and five years: and he died.

12 ¶ And Cainan lived seventy years, and begat Mahalaleel.

13 And Cainan lived after he begat Mahalaleel eight hundred and fourty years, and begat sons and daughters.

14 And all the days of Cainan were nine hundred and ten years: and he died.

15 ¶ And Mahalaleel lived sixty and five years, and begat Jared.

16 And Mahalaleel lived after he begat Jared eight hundred and thirty years, and begat sons and daughters.

17 And all the days of Mahalaleel were eight hundred ninety and five years: and he died.

18 ¶ And Jared lived an hundred sixty and two years, and he begat Enoch.

19 And Jared lived after he begat Enoch eight hundred years, and begat sons and daughters.

20 And all the days of Jared were nine hundred sixty and two years: and he died.

21 ¶ * And Enoch lived sixty and five years, and begat Methuselah.

* *Hebr.* 11. 9.

22 And Enoch f walked with God after he begat Methuselah three hundred years, and begat sons and daughters.

f *That is,* he led an upright and godly life.

23 And all the days of Enoch were three hundred sixty and five years.

24 And Enoch walked with God, and he g was not: for g God took him.

g To shew that there was a better life prepared, and to be a testimony of the immortality of Souls and bodies. As to inquire where he became, is meer curiosity.

25 ¶ And Methuselah lived an hundred eighty and seven years, and begat Lamech.

26 And Methuselah lived after he begat Lamech seven hundred eighty and two years, and begat sons and daughters.

27 And all the days of Methuselah were nine hundred sixty and nine years: and he died.

28 ¶ And Lamech lived an hundred eighty and two years, and begat a son.

h Lamech had respect to the promise, *Chap.* 3. 15. and desired to see the deliverer which should be sent, & yet saw but a figure thereof. Heallo spake this by the spirit of prophecy, because Noah delivered the church, and preserved it by his obedience.

29 And he called his name Noah, saying, This same shall h comfort us concerning our work and toil of our hands, because of the ground which the LORD hath cursed.

30 And Lamech lived after he begat Noah five hundred ninety and five years, and begat sons and daughters.

31 And all the days of Lamech were seven hundred seventy and seven years: and he died.

32 And Noah was five hundred years old: and Noah begat Shem, Ham, and Japheth.

CHAP. VI.

1 *The wickednes of the world, which provoked Gods wrath, and caused the flood.* 8 *Noah findeth grace.* 14 *The order, form, and end of the ark.*

AND it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them,

a The children of the godly which began to degenerate.

2 That the a sons of God saw the daughters b of men, that they *were* c fair; and they took them wives of all which they ‡ chose.

b Those that came of wicked parents, as of Cain.

c Having more respect to their beauty, and to worldly confederations, then to their manners and godliness.

3 And the LORD said, My spirit shall not always d strive with man; for that he also *is* flesh: yet his days shall be an e hundred and twenty years.

‡ Or, *had chosen.*

d Because man could not be won by Gods lenity and long sufferance, whereby he strove to overcome him, he would no longer spare his vengeance.

4 There were ‡ giants in the earth in those days: and also after that, when the sons of God came in unto the daughters of men, and they bare *children* to them; the same *became* mighty men, which *were* of old, men f of renown.

e which term God gave man to repent before he would destroy the earth; † *Pet.* 3. 20.

‡ Or, *tyrants.*

f Which usurped authority over others, and did degenerate from that simplicity wherein their fathers lived.

5 ¶ And GOD saw that the wickedness of man *was* great in the earth, and *that* every imagination of the thoughts of his * heart *was* onely evil † continually.

* *Chap.* 8. 21. *Matth.* 15. 19.

† Heb. *every day.*

6 And it g repented the LORD that he had made man on the earth, and it grieved him at his heart.

g God doth never repent, but he speaketh after our capacity, because he did destroy him, and in that as it were, did disdrow him to be his creature.

7 And the LORD said, I will destroy man, whom I have created, from the face of the earth, both man h and beast, and the creeping thing, and the fowls of the air: for it repenteth me that I have made them.

h God declareth how much he detesteth sin, seeing the punishment thereof extendeth to the brute beasts.

8 But Noah i found grace in the eyes of the LORD.

i God was mercifull unto him.

9 ¶ These *are* the ‡ generations of Noah: Noah was a just man *and* perfect in his generations, *and* Noah walked with God.

‡ Or, *history.*

10 And Noah begat three sons, Shem, Ham, and Japheth.

11 The earth also was corrupt before God; and the earth was filled with k violence.

k *Meaning*, that all were given to the contempt of God, and oppression of their neighbours.

12 And God looked upon the earth, and behold it was corrupt: for all flesh had corrupted his way upon the earth.

13 And God said unto Noah, ‡ The end of all flesh is come before me: for the earth is filled with ‡ violence ‡ through them; and behold, I will destroy them with the earth.

‡ Or, *will destroy mankind.*

‡ Or, *oppression, and wickedness.*

† Heb. *from the face of them.*

14 ¶ Make thee an ark of Gopher-wood: † rooms shalt thou make in the ark, and shalt pitch it within and without with pitch.

† Heb. *nests.*

15 And ‡ this *is the fashion* which thou shalt make it *of*: The length of the ark *shall be* three hundred cubits, the breadth of it fifty cubits, and the height of it thirty cubits.

‡ Or, *of this measure*

6

16 A window shalt thou make to the ark, and in a cubit shalt thou finish it above; and the door of the ark shalt thou set in the side thereof: *with* [1] lower, second, and third *stories* shalt thou make it.

[1] That is, of three heights.

17 And behold, I, even I do bring a flood of waters upon the earth, to destroy all flesh, wherein *is* the breath of life, from under heaven; *and* every thing that *is* in the earth shall die.

[m] To the intent that in this great enterprise, and mockings of the whole world, thou myest be confirmed, that thy faith fail not.

18 But with thee will I [m] establish my covenant: and thou shalt come into the ark; thou, and thy sons, and thy wife, and thy sons wives with thee.

19 And of every living thing of all flesh, two of every *sort* shalt thou bring into the ark, to keep *them* alive with thee: they shall be male and female.

20 Of fowls after their kind, and of cattel after their kind, of every creeping thing of the earth after his kind: two of every *sort* shall come unto thee, to keep *them* alive.

21 And take thou unto thee of all food that is eaten, and thou shalt gather *it* to thee; and it shall be for food for thee, and for them.

* Heb. 11. 7. n That is, be obeyed. God's commandment in all points, without adding or diminishing.

22 * Thus did Noah; according to all that God commanded him, [n] so did he.

CHAP. VII.

1 *Noah with his family and the living creatures enter into the ark.* 17 *The beginning, increase, and continuance of the flood.*

AND the LORD said unto Noah, Come thou and all thy house into the ark: for thee have I seen * [a] righteous before me in this ‡ generation.

* 2 Pet. 2. 5. a In respect of the rest of the world, and because he had a desire to serve God and live uprightly. ‡ Or, age.

2 Of every [b] clean beast thou shalt take to thee by sevens, the male and his female: and of beasts that *are* not clean by two, the male and his female.

b which might be offered in sacrifice, whereof six were for breed, and the seventh for sacrifice.

3 Of fowls also of the air by sevens, the male and the female; to keep seed alive upon the face of all the earth.

4 For yet seven days, and I will cause it to rain upon the earth fourty days and fourty nights; and every living substance that I have made, will I destroy from off the face of the earth.

* Matth. 24. 37. Luke 17. 26. 2 Pet. 3. 20.

5 * And Noah did according unto all that the LORD commanded him.

6 And Noah *was* six hundred years old, when the flood of waters was upon the earth.

7 And Noah went in, and his sons, and his wife, and his sons wives with him, into the ark;

8 Of clean beasts, and of beasts that *are* not clean, and of fowls, and of every thing that creepeth upon the earth,

c God compelled them to present themselves to Noah, as they did before to Adam, when he gave them names, *chap.* 2. 19.

9 There [c] went in two and two unto Noah into the ark, the male and the female, as God had commanded Noah.

10 And it came to pass after seven days, that the waters of the flood were upon the earth.

11 ¶ In the six hundredth year of Noahs life, in the [d] second moneth, the seventeenth day of the moneth, the same day were all the [e] fountains of the great deep broken up, and the windows of heaven were opened.

d which was about the beginning of *May*, when all things did moift flourish.
e Both the waters in the earth did overflow, and also the clouds poured down.

12 And the rain was upon the earth fourty days and fourty nights.

13 In the self-same day entred Noah, and Shem, and Ham, and Japheth, the sons of Noah, and Noahs wife, and the three wives of his sons with them, into the ark:

14 They, and every beast after his kind, and all the cattel after their kind, and every creeping thing that creepeth upon the earth after his kind, and every fowl after his kind, every bird of every sort.

15 And they went in unto Noah into the ark, two and two [f] of all flesh, wherein *is* the breath of life.

f Every living thing that God would have to be preserved on earth, came into the ark to Noah.

16 And they that went in, went in male and female of all flesh, as God had commanded him: and the LORD ‡ shut him in.

g So that Gods secret power defended him against the rage of the mighty waters.
‡ Or, *shut it upon him.*

17 ¶ And the flood was fourty days upon the earth; and the waters increased, and bare up the ark, and it was lift up above the earth.

18 And the waters prevailed, and were increased greatly upon the earth: and the ark went upon the face of the waters.

19 And the waters † prevailed exceedingly upon the earth; and all the high hills, that *were* under the whole heaven, were covered.

† Heb. *waxed very mighty.*

20 Fifteen cubits upwards did the waters prevail; and the mountains were covered.

21 And all flesh died that moved upon the earth, both of fowl, and of cattel, and of beast, and of every creeping thing that creepeth upon the earth, and every man.

22 All in whose nostrils *was* the breath of life, of all that *was* in the dry-land, died.

23 And every living substance was destroyed which was upon the face of the ground, both man, and cattel, and the creeping things, and the fowl of the heaven; and they were destroyed from the earth: and Noah onely [i] remained *alive*, and they that *were* with him in the ark.

i Learn what it is to obey God onely, and to forsake the multitude. 1 Pet. 3. 20.

24 And the waters prevailed upon the earth an hundred and fifty days.

CHAP. VIII.

1 *The waters asswage.* 4 *The ark resteth on Ararat.* 7 *The raven and the dove.* 15 *Noah, being commanded, 18 goeth forth of the ark.* 20 *He buildeth an altar, and offereth sacrifice,* 21 *which God accepteth, and promiseth to curse the earth no more.*

AND God [a] remembred Noah, and [b] every living thing, and all the cattel that *was* with him in the ark: and God made a wind to pass over the earth, and the waters asswaged.

a Not that God forgetteth his at any time, but when he sendeth succour, then he sheweth that he remembreth them.
b If God remember every bruit beast, what ought to be the assurance of his children.

2 The fountains also of the deep, and the windows of heaven were stopped, and the rain from heaven was restrained.

3 And the waters returned from off the earth continually: and after the end of the hundred and fifty days the waters were abated.

4 ¶ And

1 Or, *stayed.* c which contained part of *September*, and part of *October.*
d which was the moneth of *December.*

4 ¶ And the ark ‡ rested in the [c] seventh moneth, on the seventeenth day of the moneth, upon the mountains of ‡ Ararat.

5 And the waters decreased continually until the [d] tenth moneth: in the tenth *moneth*, on the first *day* of the moneth, were the tops of the mountains seen.

6 And it came to pass at the end of fourty days, that Noah opened the window of the ark which he had made.

" The raven is sent forth and returneth not.

7 ¶ And he sent forth a "raven, which went forth to and fro, untill the waters were dried up from off the earth.

" He sendeth the dove.

8 Also he sent forth "a dove from him, to see if the waters were abated from off the face of the ground.

9 But the dove found no rest for the sole of her foot, and she returned unto him into the ark: for the waters *were* on the face of the whole earth. Then he [e] put forth his hand, and took her, and pulled her in unto him into the ark.

e It is like that the raven did fly to and fro, resting on the ark, but came not into it, as the dove that was taken in.

10 And he stayed yet other seven days, and again he sent forth the dove out of the ark.

11 And the dove came in to him in the evening, and lo, in her ‡ mouth *was an* [f] olive-leaf pluckt off: So Noah knew that the waters were abated from off the earth.

f Or, *bill.* which was a sign that the waters were much diminished: for the olives grow not on the high mountains.

12 And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more.

13 ¶ And it came to pass in the six hundredth and first year, in the [g] first *moneth*, the first *day* of the moneth, the waters were dried up from off the earth: and Noah removed the covering of the ark, and looked, and behold, the face of the ground was dry.

g Called, in Hebrew, *Abib*, containing part of *March*, and part of *April.*

14 And in the second moneth, on the seven and twentieth day of the moneth, was the earth dried.

15 ¶ And God spake unto Noah, saying,

h Noah declareth his obedience in that he would not depart out of the ark without Gods expresse commandment, as he did not enter in without the same: the ark being a figure of the church, wherein nothing must be done without the word of God.
* Chap. 1. 22. & 9. 1.

16 [h] Go forth of the ark, thou, and thy wife, and thy sons, and thy sons wives with thee.

17 Bring forth with thee every living thing that *is* with thee, of all flesh, *both* of fowl, and of cattel, and of every creeping thing that creepeth upon the earth; that they may breed abundantly in the earth, * and be fruitful, and multiply upon the earth.

18 ¶ And Noah went forth, and his sons, and his wife, and his sons wives with him:

19 Every beast, every creeping thing, and every fowl, *and* whatsoever creepeth upon the earth, after their kinds, went forth out of the ark.

i For sacrifices, which were as an exercise of their faith, whereby they used to give thanks to God for his benefits.
† Or, *a savour of rest.*
k That is, thereby he sheweth himself appeased, and his anger to rest.

20 ¶ And Noah [i] builded an altar unto the LORD, and took of every clean beast, and of every clean fowl, and offered burnt-offerings on the altar.

21 And the LORD smelled ‡ [k] a sweet savour, and the LORD said in his heart, I will not again curse the ground any more for mans sake; for the imagination of mans * heart *is* evil from his youth: neither will I again smite any more every thing living, as I have done.

7 * Chap. 6. 5. Matth. 15. 19.

22 While the earth remaineth, [l] seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease.

l The order of nature destroyed by the flood, is restored by Gods promise.

CHAP. IX.

1 *God blesseth Noah.* 4 *Blood and murder are forbidden.* 8 *Gods covenant.* 13 *Signified by the rainbow.* 18 *Noah replenisheth the world,* 20 *planteth a vineyard,* 21 *is drunken, and mocked of his son,* 25 *curseth Canaan,* 26 *blesseth Shem,* 27 *prayeth for Japheth,* 39 *and dieth.*

AND God [a] blessed Noah and his sons, and said unto them, * Be fruitful and multiply, and replenish the earth.

a God increased them with fruit, and declared unto them his counsel in touching the replenishing of the earth.
* Chap. 1. 28. & 8. 17.

2 And the [b] fear of you and the dread of you shall be upon every beast of the earth, and upon every fowl of the air, upon all that moveth upon the earth, and upon all the fishes of the sea; into your hand are they delivered.

b By the vertue of this commandment beasts are not so much ignorant as they would be, and may serve to his use thereby.

3 Every [c] moving thing that liveth shall be meat for you; even as the * green herb have I given you all things:

c by this permission man may with a good conscience use the creatures of God for his necessity.
* Chap. 1. 29.

4 ¶ * [d] But flesh with the life thereof, *which is* the blood thereof, shall you not eat.

Lev. 17. 14.
d That is, living creatures and the flesh of beasts that are strangled: and hereby all cruelty is forbidden.

5 * And surely your bloud of your lives will I require: at the hand of every beast will I require it; and at the hand of man, at the hand of every mans ‡ brother will I require the life of man.

e That is, I will take vengeance for your bloud.
‡ Or, *neighbour.*
* Matth. 26. 52. Revel. 13. 10.

6 Whoso * sheddeth mans bloud, [f] by man shall his bloud be * shed; for in the [g] image of God made he man.

f Not onely by the Magistrate, but of all men God reserveth up one manner of to kill murderers.
g Chap. 1. 27.

7 And you, be ye fruitful, and multiply; bring forth abundantly in the earth, and multiply therein.

8 ¶ And GOD spake unto Noah, and to his sons with him, saying,

h Therefore to kill man is to deface Gods image, and so injury is not onely done to him, but also to God.

9 And I, behold I establish my [h] covenant with you, and with your seed [i] after you;

i The children which are not yet born, are comprehended in Gods covenant made with their fathers.
* Isa. 54. 9.

10 And with every living creature that *is* with you, of the fowl, of the cattel, and of every beast of the earth with you, from all that go out of the ark, to every beast of the earth.

h To assure you that the world shall be no more destroyed by a flood.

11 And * I will establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood, neither shall there any more be a flood to destroy the earth.

12 And God said, This *is* the token of the covenant which I make between me, and you, and every living creature that *is* with you, for perpetual generations:

13 I do set my [k] bow in the cloud, and it shall be for a token of a covenant between me and the earth.

k Hereby we see that signs or sacraments ought not to be separated from the word.

14 And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud:

15 And I will remember my [l] covenant, which *is* between me, and you, and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh.

l when men shall see my bow in the heaven, they shall know that I have not forgotten my covenant with them.

8

16 And the bow shall be in the cloud; and
I will look upon it, that I may remember
the everlasting covenant between God and
every living creature of all flesh that *is* upon
the earth.

m God doth repeat this the offener to confirm Noahs faith so much the more.

17 And God said unto Noah, [m] This *is* the
token of the covenant, which I have esta-
blished between me and all flesh that *is* upon
the earth.

18 ¶ And the sons of Noah that went forth
of the ark, were Shem, and Ham, and Japheth:
and Ham *is* the father of Canaan.

19 These *are* the three sons of Noah: and
of them was the [n] whole earth overspread.

n This declareth what was the vitue of Gods blessing, when he saith, *Increase and bring forth*, *Chap.* 1. 28.

20 ¶ And ‡ Noah began *to be* an husband-
man, and he planted a vineyard.

o Or, *Noah began again.*

21 And he drank of the wine, and was
o drunken, and he was uncovered within his
tent.

p Of whom came the Canaanites that wicked nation, who were also cursed of God.

22 And Ham the father [p] of Canaan saw the
nakedness of his father, and [q] told his two
brethren without.

q In derision and contempt of his father.

23 And Shem and Japheth took a gar-
ment, and laid *it* upon both their shoulders,
and went backward, and covered the naked-
ness of their father; and their faces *were* back-
ward, and they saw not their fathers naked-
ness.

24 And Noah awoke from his wine, and
knew what his younger son had done unto
him.

r He pronounceth as a prophet the curse of God against all them, that honour not their parents: for Ham and his posterity were scorned.

25 ¶ And he said, [r] Cursed *be* Canaan; a
servant of servants shall he be unto his
brethren.

s *That is*, a most vile slave.
t Or, *persuade*, or, *cause to return.*

26 ¶ And he said, Blessed *be* the LORD God
of Shem; and Canaan shall be ‡ his servant.

u He declareth that the Gentiles which came of Japheth, and were separate from the church, should be joyned to the same by the profession of Gods spirit, and preaching of the Gospel.

27 ¶ God shall [t] enlarge Japheth, and he
shall dwell in the tents of Shem; and Canaan
shall be his servant.

28 And Noah lived after the sloud, three
hundred and fifty years.

29 ¶ And all the days of Noah were nine
hundred and fifty years, and he died.

CHAP. X.

1 *The generations of Noah.* 2 *The sons of Japheth.*
6 *The sons of Ham.* 8 *Nimrod the first monarch.*
21 *The sons of Shem.*

a These genenerations are here recited, partly to declare the marvelous increase in so small a time; and also to set forth their great forgetfulness of Gods grace towards their fathers.

NOw these *are* the [a] generations of the
sons of Noah: Shem, Ham, and Japheth:
and unto them were sons born after the sloud.

b Of Madai and Javan came the Medes & Greeks.

2 ¶ The sons of Japheth; Gomer, and Ma-
gog, and [b] Madai, and Javan, and Tubal, and
Meshech, and Tiras.

3 And the sons of Gomer; Ashkenaz, and
Riphath, and Togarmah.

4 And the sons of Javan; Elishah, and
Tarshish, Kittim, and Dodanim.

c The Jews so call all countrys which see separate from them by sea, as Grecia, Italy, &c. which were given to the children of Japheth, of whom came the Gentiles.

5 By these were the [c] isles of the Gentils
divided in their lands; every one after his
tongue, after their families, in their nations.

d Of Cush and Mizraim came the Ethiopians and Egyptians.

6 ¶ And the sons of Ham; [d] Cush, and
Mizraim, and Phut, and Canaan.

7 And the sons of Cush; Seba, and Ha-
vilah, and Sabtah, and Raamah, and Sabtecha:
and the sons of Raamah; Sheba, and Dedan.

8 ¶ And Cush begat Nimrod: he began to
be a [e] mighty one in the earth.

e *Meaning*, a cruel oppressour and tyrant.

9 He was a mighty hunter before the LORD:
wherefore it is said, Even [f] as Nimrod the
mighty hunter before the LORD.

f His tyranny came into a proverb, as hated both of God and man: for he passed not to commit cruelty even in Gods presence.

10 And the beginning of his kingdom was
Babel, and Erech, and Accad, and Calneh, in
the land [g] of Shinar.

g For there was another city in Egypt, called also Babel.

11 Out of that Land went forth Ashur, and
builded Nineveh, and the ‡ city Rehoboth,
and Calah,

‡ Or, *the streets of the city.*

12 And Resen between Nineveh and Ca-
lah: the same *is* a great city.

13 And Mizraim begat [h] Ludim, and
Anamim, and Lehabim, and Naphtuhim,

h Of Lud came the Lydians.

14 And Pathrusim, and Casluhim (out of
whom came Philistim) and ‡ Caphtorim.

‡ Or, *the Cappadocians.*

15 ¶ And Canaan begat Sidon his first-
born, and Heth,

16 And the Jebusite, and the Emorite, and
the Girgasite,

17 And the Hivite, and the Arkite, and
the Sinite,

18 And the Arvadite, and the Zemarite,
and the Hamathite: and afterward were the
families of the Canaanites spread abroad.

19 And the border of the Canaanites was
from Sidon, as thou comest to Gerar unto
Gaza, as thou goest unto Sodom and Go-
morrah, and Admah, and Zeboim, even unto
Lasha.

20 These *are* the sons of Ham, after their
families, after their tongues, in their countrys,
and in their nations.

i In his stock the Church was preserved: therefore Moses ceaseth off speaking of Japheth and Ham, and proceeth of Shem more at large.

21 ¶ Unto [i] Shem also the father of all
the children of [k] Eber, the brother of Ja-
pheth the elder, even to him were *children*
born.

k Of whom came the Hebrews or Jews.

22 * The children of Shem; Elam, and
Ashur, and Arphaxad, and Lud, and Aram.

* 1 Chron. 1. 17.

23 And the children of Aram; Uz, and
Hul, and Gether, and Mash.

24 And Arphaxad begat Salah; and Salah
begat Eber.

25 And unto Eber were born two sons: the
name of one *was* Peleg, for in his days was
the earth [l] divided; and his brothers name
was Joktan.

l This division came by the diversity of languages, *as appeareth*, *chap.* 11. 9.

26 And Joktan begat Almodad, and She-
leph, and Hazarmaveth, and Jerah,

27 And Hadoram, and Uzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Jobab:
all these *were* the sons of Joktan.

30 And their dwelling was from Mesha,
as thou goest unto Sephar a mount of the
east.

31 These *are* the sons of Shem, after
their families, after their tongues, in their
lands, after their nations.

32 These *are* the families of the sons of
Noah, after their generations, in their na-
tions: and ‡ by these were the nations divided
in the earth after the sloud.

‡ Or, *of these came divers nations.*

CHAP.

CHAP. XI.

1 *One language in the world.* 3 *The building of Babel.*
5 *The confusion of tongues.* 10 *The generations of Shem.* 27 *The generations of Terah the father of Abram.* 31 *Terah goeth from Ur to Haran.*

ANd the whole earth was of one lan-
guage, and of one speech.

a In the year an hundred and thirty after the sloud.
b *To wit*, Nimrod and his company.

2 And it came to pass [a] as [b] they journey-
ed from the [c] east, that they found a plain in
the land of [d] Shinar; and they dwelt there.

c That *is*, from Armenia, where the Ark stayed.
d which was afterward called Caldea.

3 ¶ And they said one to another, Go to,
let us make brick, and burn them throughly.
And they had brick for stone, and slime had
they for morter.

e They were moved with pride and ambition, thinking to prefer their own glory to Gods honour.

4 And they said, Go to, let us [e] build us a
city and a towre, whose top *may reach* unto
heaven, and let us make us a name, lest we be
scattered abroad upon the face of the whole
earth.

f *Meaning*, that he declined by effect that knew their wicked enterprise: for Gods power is every where, and doth neither afcend nor descend.
g God speaketh this in derision, because of their foolish perswasion and emerprise.

5 ¶ And the LORD came down to see the [f]
city and the towre, which the children of men
builded.

h He speaketh as though he took counsel with his own wisdom and power: for wot, with the Son & holy Ghost: signifying the greatness and certainty of the punishment.
i By this great plague of the confusion of tongues, appereth Gods horrible judgement against mans pride and vain glory.

6 And the LORD said, [g] Behold, the peo-
ple *is* one, and they have all one language:
and this they begin to do; and now nothing
will be restrained from them, which they
have imagined to do.

7 Go to, [h] let us go down, and [i] there con-
found their language, that they may not un-
derstand one anothers speech.

8 So the LORD scattered them abread
from thence upon the face of all the earth:
and they left off to build the city.

9 Therefore is the name of it called ‡ Babel,
because the LORD did there confound the
language of all the earth: and from thence did
the LORD scatter them abroad upon the face
of all the earth.

* 1 Chron. 1. 17.
k He returneth to the genealogy of Abram, wherein the Church of God is described, which is Moses principal purpose.

10 ¶ * These *are* the generations [k] of
Shem: Shem *was* an hundred years old,
and begat Arphaxad two years after the sloud.

11 And Shem lived after he begat Ar-
phaxad five hundred years, and begat sons
and daughters.

12 And Arphaxad lived five and thirty
years, and begat Salah.

13 And Arphaxad lived after he begat
Salah four hundred and three years, and begat
sons and daughters.

14 And Salah lived thirty years, and be-
gat Eber.

15 And Salah lived after he begat Eber
four hundred and three years, and begat sons
and daughters.

16 And Eber lived four and thirty years,
and begat Peleg.

17 And Eber lived after he begat Peleg
four hundred and thirty years, and begat
sons and daughters.

18 And Peleg lived thirty years, and begat
Reu.

* 1 Chron. 1. 25.

19 * And Peleg lived after he begat Reu
two hundred and nine years, and begat sons
and daughters.

20 And Reu lived two and thirty years, 9
and begat Serug.

21 And Reu lived after he begat Serug two
hundred and seven years, and begat sons and
daughters.

22 And Serug lived thirty years, and begat
Nahor.

23 And Serug lived after he begat Nahor
two hundred years, and begat sons and daugh-
ters.

24 And Nahor lived nine and twenty
years, and begat Terah.

25 And Nahor lived after he begat Terah
an hundred and nineteen years, and begat
sons and daughters.

26 * And Terah lived seventy years, and
begat [l] Abram, Nahor, and Haran.

* 1 Chron. 1. 26. *Iosh.* 24. 2.
l He maketh mention first of Abram, not because he was the first-born, but for the history, which properly appertaineth unto him. Also Abram at the confusion of tongues was eight and fourty years old: for at the destruction of Sodom he was 99. And it was destroyed two and fifty years after the confusion of tongues.
† Heb. *Casdim.*

27 ¶ Now these *are* the generations of
Terah: Terah begat Abram, Nahor, and
Haran; and Haran begat Lot.

28 And Haran died before his father Te-
rah, in the land of his nativity, in Ur of the
† Caldees.

29 And Abram and Nahor took them
wives: the name of Abrams wife *was* Sarai;
and the name of Nahors wife, Milcah, the
daughter of Haran, the father of Milcah, and
the father of [m] Iscah.

m Which was also by of Mesopotamia.

30 But Sarai was barren; she had no child.

31 ¶ And * Terah took Abram his son, and
Lot the son of Haran his sons son, and Sarai
his daughter in law, his son Abrams wife; and
they went forth with them from Ur of the
Caldees, to * go into the land of Canaan;
and they came unto [n] Haran, and dwelt there.

* Heb. 11. 8.
Nehem. 9. 7.
Act. 7. 4.
n Albeit the oracle of God came to Abram, yet the honour is given to Terah, because he was the father.

32 And the days of Terah were two
hundred and five years: and Terah died in
Haran.

CHAP. XII.

1 *God calleth Abram, and blesseth him with a promise of Christ.* 4 *He departeth with Lot from Haran.*
6 *He journeyeth through Canaan,* 7 *which is promised him in a vision.* 10 *He is driven by a famine into Egypt.* 11 *Fear maketh him feign his wife to be his sister.* 14 *Pharaoh having taken her from him, by plagues is compelled to restore her.*

NOw the LORD had said unto Abram,
* * Get thee out of thy country, and
from thy kindred, and from thy fathers house,
unto a [o] land that I will shew thee.

o From the sloud to this time were four hundred twenty and three years.
* *Act.* 7. 3.

2 And I will make of thee a great nation,
and I will bless thee, and make thy name
great; and thou shalt be [p] a blessing.

p In appointing him an eternall place, he proveth to much more his faith and obedience.

3 And I will bless them that bless thee,
and curse him that curseth thee: and in thee
shall all families of the earth be blessed.

q The world shall recover by thy seed, which is Christ, the blessing which they lost in Adam.

4 ¶ So Abram departed, as the LORD had
spoken unto him; and Lot went with him:
And Abram *was* seventy and five years old
when he departed out of Haran.

5 And Abram took Sarai his wife, and
Lot his brothers son, and all their sub-
stance that they had gathered, and the [d] fouls
that they hath gotten in Haran; and they
went forth to go into the land of Canaan,

d *Meaning*, as well servants as cattel.

and

10 and into the land of Canaan they came.

e He wandred to and fro in the land before he could find a ſetling place: thus God exerciſeth the faith of his children.

6 ¶ And Abram [e] paſſed through the land unto the place of Sichem, unto the ‡ plain of Moreh. And the [f] Canaanite *was* then in the land.

‡ Or, *Oak, grove.*

f which was a cruel and rebellious nation, by whom God kept his in continual exerciſe.

7 ¶ And the LORD appeared unto Abram, and ſaid, Unto thy ſeed will I give this land: and there builded he an [g] altar unto the LORD, who appeared unto him.

g It was not enough for him to worſhip God in his heart, but it was expedient to declare by outward profeſſion his faith before men, whereof this altar was a ſign.

8 And he removed from [h] thence unto a mountain on the eaſt of Beth-el, and pitched his tent, *having* Beth-el on the weſt, and Hai on the eaſt: and there he builded an [i] altar unto the LORD, and called upon the name of the LORD.

h Becauſe of the troubles that he had among the wicked people.

i And ſo, ſerved the true God, and renounced all idolatry.

9 [k] And Abram journied, going on ſtill toward the ſouth.

k Thus the children of God may look for no reſt in this world, but muſt wait for the heavenly reſt and quietneſs.

10 ¶ And there was a [l] famine in the land, and Abram went down into Egypt to ſojourn there: for the famine *was* grievous in the land.

l This was a new trial of Abrams faith: whereby we ſee that the end of one affliction is the beginning of another.

11 ¶ And it came to paſs, when he was come near to enter into Egypt, that he ſaid unto Sarai his wife, Behold now I know that thou *art* a fair woman to look upon.

12 Therefore it ſhall come to paſs, when the Egyptians ſhall ſee thee, that they ſhall ſay, This *is* his wife: and they will kill me, but they will ſave thee alive.

m By this we may learn not to uſe unlawfull means, nor to put others in danger to ſave our ſelves, *read verſe* 20. albeit it may appear that Abram tended not ſo much death, as that if he ſhould die without iſſue, Gods promiſe ſhould not have taken place, wherein appeared a weak faith.

‡ Heb. *That my ſoul may live.*

13 Say, I pray thee, thou *art* my [m] ſiſter, that it may be well with me for thy ſake; and my † ſoul ſhall live becauſe of thee.

n To be his wife.

14 ¶ And it came to paſs, that when Abram was come into Egypt, the Egyptians beheld the woman, that ſhe *was* very fair.

15 The princes alſo of Pharaoh ſaw her, and commended her before Pharaoh: and the woman was [n] taken into Pharaohs houſe.

16 And he intreated Abram well for her ſake: and he had ſheep, and oxen, and he-aſſes, and men-ſervants, and maid-ſervants, and ſhe-aſſes, and camels.

o The Lord took the defence of this poor ſtranger againſt a mighty king: and as he is ever carefull over his, ſo did he preſerve Sarai.

17 And the LORD [o] plagued Pharaoh and his houſe with great plagues, becauſe of Sarai Abrams wife.

18 And Pharaoh called Abram, and ſaid, What *is* this *that* thou haſt done unto me? Why didſt thou not tell me that ſhe *was* thy wife?

19 Why ſaidſt thou, She *is* my ſiſter? ſo I might have taken her to me to wife? now therefore, behold thy wife, take *her*, and go thy way.

p To the intent that none ſhould hurt him either in his perſon or goods.

20 And Pharaoh [p] commanded *his* men concerning him: and they ſent him away, and his wife, and all that he had.

CHAP. XIII.

1 Abram and Lot return out of Egypt. 7 By diſagreement they part aſunder. 10 Lot goeth to wicked Sodom. 14 God reneweth the promiſe to Abram. 18 He removeth to Hebron, and there buildeth an altar.

a His great riches gotten in Egypt, hindred him not to follow his vocation.

AND [a] Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him into the ſouth.

2 And Abram *was* very rich in cattel, in ſilver, and in gold.

3 And he went on his journies from the ſouth, even to [b] Beth-el, unto the place where his tent had been at the beginning, between Beth-el and Hai;

b He calleth the place by that name which was after given unto it *Chap.* 12. 8.

4 Unto the *place of the altar, which he had made there at the firſt: and there Abram called on the name of the LORD.

5 ¶ And Lot alſo which went with Abram had flocks, and herds, and tents.

6 And the land was not able to [c] bear them, that they might dwell together: for their * ſubſtance was great, ſo that they could not dwell together.

c This inconmodity came by their riches, which brake friendſhip, and as it were the bond of nature.

* *Chap.* 36. 7.

7 ¶ And there was a ſtrife between the herdmen of Abrams cattel and the herdmen of Lots cattel: And the [d] Canaanite and the Perizzite dwelled then in the land.

d who ſeeing their contention, might blaſpheme God, and deſtroy them.

8 And Abram ſaid unto Lot, Let there be no [e] ſtrife, I pray thee, between me and thee, and between my herdmen and thy herdmen: for we *be* brethren.

e Ambition is the chief cauſe of wars among princes.

9 Is not the whole land before thee? Separate thy ſelf, I pray thee, from me: if *thou wilt* [f] *take* the left hand, then I will go to the right; or if *thou depart* to the right hand, *then* I will go to the left.

‡ Or, *of the labourd fields.*

d Called alſo the Dead-ſea, or the lake Aſphaltite, near unto Sodom and Gomorrah.

‡ Or, *giantz.*

e He cutteth off the occaſion of contentions therefore the evil ceaſeth.

f Abram reſigneth his own right to buy peace.

10 ¶ And Lot lifted up his eyes, and beheld all the plain of Jordan, that it *was* well watered every where, before the LORD deſtroyed Sodom and Gomorrah, *even* as the [g] garden of the LORD, like the land of Egypt, as thou comeſt unto Zoar.

‡ Or, *plain.*

‡ Or, *deſtroyed.*

g which was in Eden. *Chap.* 2. 10.

11 Then Lot choſe him all the plain of Jordan: and Lot journied eaſt; and they ſeparated themſelves the [h] one from the other.

h This was done by Gods providence, that onely Abram and his ſeed might dwell in the land of Canaan.

12 Abram dwelled in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched *his* tent toward Sodom.

13 But the men of Sodom *were* wicked, and [i] ſinners before the LORD, exceedingly.

i Lot thinking to get Paradiſe found hell.

14 ¶ And the LORD ſaid unto [k] Abram after that Lot was ſeparated from him, Lift up now thine eyes, and look from the place where thou art, north-ward, and ſouth-ward, and eaſt-ward, and weſt-ward.

k The Lord comforted him, leſt he ſhould have taken thought for the departure of his nephew.

15 For all the *land which thou ſeeſt, to thee will I give it, and to thy ſeed for [l] ever.

* *Chap.* 12. 7. & 15. 7, 18. & 26. *Deut.* 34. 4.

l Meaning a long time, and till the coming of Chriſt in. *Exod.* 12. 14. & 21. 6. *Deut.* 15. 17. and ſpiritually this is referred to the true children of Abram, born according to the promiſe, and not according to the fleſh, which are heires of the true land of Canaan.

16 And I will make thy ſeed as the duſt of the earth: ſo that if a man can number the duſt of the earth, *then* ſhall thy ſeed alſo be numbred.

17 Ariſe, walk through the land in the length of it, and in the breadth of it: for I will give it unto thee.

18 ¶ Then Abram removed *his* tent, and came and dwelt in the plain of Mamre which *is* in Hebron, and built there an altar unto the LORD.

CHAP.

CHAP. XIIII.

1 The battel of four kings againſt five. 12 Lot is taken priſoner. 14 Abram reſcueth him. 18 Melchizedek bleſſeth Abram. 20 Abram giveth him tithe. 22 The reſt of the ſpoil, his partners hauing had their portions, he reſtoreth to the king of Sodom.

AND it came to paſs in the days of Amraphel king of [a] Shinar, Arioch king of Ellaſar, Chedorlaomer king of Elam, and Tidal king of [b] nations;

a That is, of Babilony by kings here, meaning them that were governours of cities.

b Of 2 people gathered of diuers countries.

2 *That theſe* made war with Bera king of Sodom, and with Birſha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela which is Zoar.

3 All theſe were [c] joyned together in the vale of ‡ Siddim, which is the [d] ſalt-ſea.

c Ambition is the chief cauſe of wars among princes.

d Called alſo the Dead-ſea, or the lake Aſphaltite, near unto Sodom and Gomorrah.

4 Twelve years they ſerved Chedorlaomer, & in the thirteenth year they rebelled.

5 And in the fourteenth year came Chedorlaomer, and the kings that *were* with him, and ſmote the ‡ Rephaims in Aſhteroth Karnaim, and the Zuzims in Ham, and the Emims in ‡ Shaveh Kiriathaim,

6 And the Horites in their mount Seir, unto El-paran, which *is* by the wilderneſs.

7 And they returned, and came to Enmiſhpat, which *is* Kadeſh, and † ſmote all the country of the Amalekites, and alſo the Amorites, that dwelt in Hazezon-tamar.

8 And there went out the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Bela (the ſame *is* Zoar) and they joyned battel with them in the vale of Siddim;

9 With Chedorlaomer the king of Elam, and with Tidal king of nations, and Amraphel king of Shinar, and Arioch king of Ellaſar: four kings with five.

10 And the [e] vale of Siddim *was full of* ſlime-pits; and the kings of Sodom and Gomorrah fled, and ‡ fell there: and they that remained fled to the mountain.

e And afterward was overwhelmed with water, and ſo was called the Salt-ſea.

‡ Or, *were diſcomfited.*

11 And they took all the goods of Sodom and Gomorrah, and all their victuals, and went their way.

12 ¶ And they [f] took Lot Abrams brothers ſon (who dwelt in Sodom) and his goods, and departed.

f The godly are plagued many times with the wicked: therefore their company is dangerous.

13 And there came one that had eſcaped, and told Abram the Hebrew; for he dwelt in the plain of Mamre the Amorite, brother of Eſhcol, and brother of Aner; and *theſe were* [g] confederate with Abram.

g God moved them to joyn with Abram, and preſerved him from their idolatry, and ſuperſtitions.

14 ¶ And when Abram heard that his brother was taken captive, he ‡ armed his trained *ſervants*, born in his own houſe, three hundred and eighteen, and purſued *them* unto Dan.

‡ Or, *brought forth.*

15 And he divided himſelf againſt them, he and his ſervants by night, and ſmote them, and purſued them unto Hobah, which *is* on left hand of † Damaſcus.

† Heb. *Darmeſek.*

16 And he brought back all the goods, and alſo brought again his brother Lot, and his goods, and the women alſo, and the people.

17 And the king of Sodom went out to meet him (after his return from the ſlaughter of Chedorlaomer, and of the kings that *were* with him) at the valley of Shaveh, which is the * Kings dale.

* 2 *Sam.* 18. 18.

18 ¶ And * Melchizedek king of Salem [h] brought forth bread and wine: and he *was* the prieſt of the moſt high God.

* *Heb.* 7. 1.

h For Abram and his ſouldiers refection, and not to offer ſacrifice.

19 And he [i] bleſſed him and ſaid, Bleſſed *be* Abram of the moſt high God poſſeſſour of heaven and earth:

i In that Melchizedek fed Abram, he declared himſelf to reporſent a king: and in that he bleſſed him the high prieſt.

20 ¶ And bleſſed *be* the moſt high God, which hath delivered thine enemies into thy hand. And he gave him * tithes of all.

* *Heb.* 7. 2.

21 And the king of Sodom ſaid unto Abram, Give me the † perſons, and take the goods to thy ſelf.

† Heb. *ſoals.*

22 And Abram ſaid to the king of Sodom, ‡ I have lift up mine hand unto the LORD, the moſt high God, the poſſeſſour of heaven and earth,

‡ Or, *I have ſworn.*

23 † That I will not take from a thred even to a ſhoe-latchet, and that I will not take any thing that *is* thine, leſt thou ſhouldeſt ſay, I have made Abram rich:

† Heb. *If I take from thee a thred, &c.* read 1 Sam. 14. 14.

24 [k] Save onely that which the young men have eaten, and the portion of the men which went with me, Aner, Eſhcol, and Mamre; let them take their portion.

k He would not that his liberality ſhould be hurtful unto others.

CHAP. XV.

1 God encourageth Abram. 2 Abram complaineth for want of an heir. 4 God promiſeth him a ſon, and a multiplying of his ſeed. 6 Abram is juſtified by faith, 7 Canaan is promiſed again, and confirmed by a ſign, 12 and a viſion.

AFter theſe things the ‡ word of the LORD came unto Abram in a * viſion, ſaying, Fear not, Abram: I *am* thy ſhield; *and* thy exceeding * great reward.

‡ Or, *the Lord ſpake to Abram.* * *Numb.* 12. 6.

* *Pſal.* 16. 6.

2 ¶ And Abram ſaid, [a] Lord GOD, what wilt thou give me, ſeeing I go childleſs, and the ſteward of my houſe *is* this Eliezer of Damaſcus?

a His fear was not vain: yet he ſhould not have children, but leſt the promiſe of the bleſſed ſeed ſhould not be accomplished in him.

3 And Abram ſaid, Behold, to me thou haſt given no ſeed: and lo, one born in my houſe is mine heir.

4 ¶ And behold, the word of the LORD *came* unto him, ſaying, This ſhall not be thine heir, but he that ſhall come forth out of thine own bowels ſhall be thine heir.

5 And he brought him forth abroad, and ſaid, * Look now toward heaven, and tell the ſtars, if thou be able to number them: And he ſaid unto him, So ſhall thy ſeed be.

* *Rom.* 4. 18.

6 ¶ And he * beleeved in the LORD; and he counted it to him for righteouſneſs.

* *Rom.* 4. 3. *Galat.* 3. 6. *Iames* 2. 23.

7 ¶ And he ſaid unto him, I *am* the LORD that brought thee out of * Ur of the Caldees, to give thee this land to inherit it.

* *Chap.* 11. 28.

8 And he ſaid, Lord GOD, [b] whereby ſhall I know that I ſhall inherit it.

b This is a particular motion of Gods ſpirit, which is not lawfull for all to follow in asking ſigns: but was permitted to ſome by a peculiar motion, as to Gideon and Ezechiah.

9 And he ſaid unto him, Take me an heifer of three years old, and a ſhe-goat of three

12 three years old, and a ram of three years old, and a turtle-dove, and a young pigeon.

10 And he took unto him all these, and divided them in the midst, and laid each piece one against another: but the birds divided he not.

11 And when the fowls came down upon the carcases, Abram drove them away.

12 And when the sun was going down, a deep sleep fell upon Abram; and lo, † an horrour of great darkness fell upon him.

13 And he said unto Abram, * Know of a surety, that thy seed shall be a stranger in a land *that is* not theirs, and shall serve them, and they shall afflict them *[d] four hundred years.

14 And also that nation whom they shall serve, will I judge: and afterward shall they come out with great substance.

15 And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age.

16 But in the † fourth generation they shall come hither again: for the [e] iniquity of the Amorites *is* not yet full.

17 And it came to pass, that when the sun went down and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces.

18 * In that same day the LORD made a covenant with Abram, saying, Unto thy seed have I given this land, *from the river of Egypt unto the great river, the river † Euphrates:

19 The Kenites, and the Kenizzites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 And the Amorites, and the Canaanites, and the Girgashites, and the Jebusites.

CHAP. XVI.

1 *Sarai being barren giveth Hagar to Abram. 6 Hagar, being afflicted for despising her mistres, runneth away. 9 An angel sendeth her back to submit her self, 11 and telleth her of her child. 15 Ishmael is born.*

[a] It seemeth that she had respect to Gods promise, which could not be accomplished without issue.

NOw [a] Sarai Abrams wife bare him no children: and she had an hand-maid an Egyptian, whose name *was* Hagar.

2 And Sarai said unto Abram, Behold now, the LORD hath [b] restrained me from bearing: I pray thee go in unto my maid; ‡ it may be that I may † obtain children by her: and Abram hearkned to the voice of Sarai.

3 And Sarai Abrams wife took Hagar her maid the Egyptian, after Abram had dwelt ten years in the land of Canaan, and gave her to her husband Abram to be his wife.

4 ¶ And he went in unto Hagar, and she conceived: and when she saw that she had conceived, her mistress was [c] despised in her eyes.

5 And Sarai said unto Abram, † My wrong *be* upon thee: I have given my maid into thy bosome; and when she saw that she had conceived, I was despised in her eyes: the LORD judge between me and thee.

6 ¶ But Abram said unto Sarai, Behold, thy maid *is* in thy ‡ hand; do to her as it pleaseth thee. And when Sarai dealt hardly with her, she fled from her face.

7 And the [d] angel of the LORD found her by a fountain of water in the wilderness, by the fountain in the way to Shur:

8 And he said, Hagar, Sarai's maid, whence camest thou? and whither wilt thou go? And she said, I flee from the face of my mistress Sarai.

9 ¶ And the angel of the LORD said unto her, [e] Return to thy mistress, and submit thy self under her hands.

10 And the angel of the LORD said unto her, I will multiply thy seed exceedingly, that it shall not be numbred for multitude.

11 ¶ And the angel of the LORD said unto her, Behold, thou *art* with child, and shalt bear a son, and shalt call his name Ishmael; because the LORD hath heard thy affliction.

12 And he will be a ‡ wild man; his hand *will be* against every man, and every mans hand against him: *and [f] he shall dwell in the presence of all his brethren.

13 And she called the name of the LORD that spake unto her, Thou God seest me: for she said, ¶ Have I also here looked after him that seeth me?

14 * Wherefore the well was called ‡ Beer-la-hai-roi; behold, *it is* between Kadesh and Bered.

15 ¶ And Hagar bare Abram a son: and Abram called his sons name, which Hagar bare, Ishmael.

16 ¶ And Abram *was* fourescore and six years old, when Hagar bare Ishmael to Abram.

CHAP. XVII.

1 *God reneweth the covenant. 5 Abram his name is changed in token of a greater blessing. 10 Circumcision is instituted. 15 Sarai her name is changed, and she blessed. 16 Isaac is promised. 23 Abraham and Ishmael are circumcised.*

ANd when Abram was ninety years old and nine, the LORD appeared to Abram, and said unto him, *I am* the ‡ Almighty God; walk before me, and be thou † perfect.

2 And I will make my covenant between me and thee, and will multiply thee exceedingly.

3 And Abram fell on his face: and God talked with him, saying,

4 As for me, behold, my covenant *is* with thee, and thou shalt be a [a] father of many nations.

5 ¶ Neither shall thy name any more be called Abram; but thy name shall be [b] Abraham: *for a father of many nations have I made thee.

6 And I will make thee exceeding fruitfull, and I will make nations of thee; and kings shall come out of thee.

7 And

[c] This was the old custome in making covenants, *Jer.* 34. 18. to the which God added thirle conditions, that Abrams posterity should be as torn in pieces, but after they should be coupled together: also that it should be assaulted, but yet delivered.
† Hebr. *a fear of great darkness.*
* *Act.* 7. 6.

* *Exod.* 12. 40.
[d] Counting from the birth of Isaac to their departure out of Egypt: which declareth that God will suffer his to be afflicted in this world.

‡ Or, *after four hundred years.*
[e] Though God suffer the wicked for a time, yet his vengeance falleth upon them, when the measure of their wickednes is full.

* *Chap.* 12. 7. & 15. 18. & 26. 4. *Deut.* 34. 4.
* 1 *Kings.* 4. 21. 2 *Chron.* 9. 26.
† Hebr. *Perath.*

[f] which proceeded of a sudden joy, and not of infidelitie.

‡ Or, *All-sufficient.*
* *Chap.* 5. 22.
‡ Or, *without blemish.*

[a] Not onely according to the flesh, but of a far greater multitude by faith. *Rom.* 4. 17.
[b] The changing of his name is a seal to confirm Gods promise unto him.
* *Rom.* 4. 17.

[c] This punishment declareth what they gaine that attempt any thing against the word of God.
† Hebr. *mine injury is upon thee.*

[d] which was Christ, as appeareth *verse* 13. & *Chap.* 18. 17.

[e] God reiecteth no estate of people in their miseries, but rendeth them comfort.

‡ Or, *fierce & cruel*; or, *as a wild asse.*
* *Chap.* 25. 18.
† That is, the Ishmaelites shall be a peculiar people by themselves, & not a portion of another people.

[f] She rebuketh her own dulnesse, and acknowledgeth Gods grace, who was present with her every where.
* *Chap.* 24. 62.
‡ Or, *she well of him that liveth & seeth me.*

7 And I will establish my covenant between me and thee, and thy seed after thee, in their generations, for an * everlasting covenant; to be a God unto thee, and to thy seed after thee.

8 And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God.

9 ¶ And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee, in their generations.

10 [c] This *is* my covenant, which ye shall keep between me, and you, and thy seed after thee; * Every man-child among you shall be circumcised.

11 And ye shall circumcise the [d] flesh of your fore-skin; and it shall be * a token of the covenant betwixt me and you.

12 And he that is eight dayes old shall be circumcised among you, every man-child in your generations, he that is born in the house, or bought with money of any stranger, which *is* not of thy seed.

13 He that is born in thy house, and he that is bought with thy money, must needs be circumcised: and my covenant shall be in your flesh for an everlasting covenant.

14 And the uncircumcised [e] man-child, whose flesh of his fore-skin is not circumcised, that soul shall be cut off from his people: he hath broken my covenant.

15 ¶ And God said unto Abraham, As for Sarai thy wife, thou shalt not call her name Sarai, but ‡ Sarah *shall* her name *be*.

16 And I will blesse her, and give thee a son also of her: yea, I will blesse her, and she shall be *a mother* of nations; kings of people shall be of her.

17 Then Abraham fell upon his face, and [f] laughed, and said in his heart, Shall *a child* be born unto him that is an hundred yeares old? and shall Sarah, that is ninety years old, bear?

18 And Abraham said unto God, O that Ishmael might live before thee!

19 And God said, * Sarah thy wife shall bear thee a sonne indeed; and thou shalt call his name Isaac: and I will establish my covenant with him for an [g] everlasting covenant, *and* with his seed after him.

20 And as for Ishmael, I have heard thee: Behold, I have blessed him, and will make him fruitfull, and will multiply him † exceedingly: twelve princes shall he beget, and I will make him a great nation.

21 But my covenant will I establish with Isaac, whom Sarah shall bear unto thee at this set time in the next * year.

22 And he left off talking with him, and God went up from Abraham.

23 ¶ And Abraham took Ishmael his son, and all that were born in his house, and all that were bought with his money, every male among the men of Abrahams house; and [h] circumcised the flesh of their fore-skin, in the self same day, as God had said unto him.

24 And Abraham *was* ninety yeares old and nine when he was circumcised in the flesh of his fore-skin.

25 And Ishmael his son *was* thirteen yeares old when he was circumcised in the flesh of his fore-skin.

26 In the self-same day was Abraham circumcised, and Ishmael his son.

27 And all the men of his house, born in the house, and bought with money of the stranger, were circumcised with him.

CHAP. XVIII.

1 *Abraham entertaineth three angels. 9 Sarah is reproved for laughing at the strange promise. 17 The destruction of Sodom is revealed to Abraham. 23 Abraham maketh intercession for the men thereof.*

ANd the LORD *appeared unto him in the ‡ plains of Mamre: and he sat in the tent-door in the heat of the day.

2 And he lift up his eyes and looked, and lo, three [a] men stood by him: and when he saw *them*, he ran to meet them from the tent-door, and bowed himself toward the ground,

3 And said, [b] My Lord, if now I have found favour in thy sight, pass not away, I pray thee, from thy servant.

4 Let a little water, I pray you, be fetched, and [c] wash your feet, and rest your selves under the tree.

5 And I will fetch a morsel of bread, and comfort ye your hearts; after that you shall passe on: for therefore are ye [d] come to your servant. And they said, So do as thou hast said.

6 And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three † measures of fine meal, knead *it*, and make cakes upon the hearth.

7 And Abraham ran unto the herd, and fetcht a calf tender and good, and gave *it* unto a young man; and he hasted to dresse it.

8 And he took butter and milk, and the calf which he had dressed, and set it before them; and he stood by them under the tree: and [e] they did eat.

9 ¶ And they said unto him, Where *is* Sarah thy wife? And he said, Behold, in the tent.

10 And he said, * I will certainly return unto thee according to the time [f] of life; and lo, Sarah thy wife shall have a son. And Sarah heard *it* in the tent-door, which *was* behind him.

11 Now Abraham and Sarah *were* old, *and* well stricken in age: *and* it ceased to be with Sarah after the manner of women.

12 Therefore Sarah [g] laughed within her self, saying, After I am waxed old, shall I have pleasure, my * lord being old also?

13 And the LORD said unto Abraham, Wherefore

[g] The everlasting covenant is made with the children of the Spirit: and with the children of the flesh is made the temporall promise, as was promised to Ishmael.
† Hebr. *greatly, greatly.*

* *Chap.* 21. 2.

[h] They were well instructed which obeyed to be circumcised without reluctance, which thing declareth, that maisters in their houses ought to be as preachers to their families, that from the highest to the lowest they may obey the will of God.

‡ Or, *Oak-grove*

[a] That is, three Angels in mans shape.

[b] Speaking to one of them, in whom appeared to be most majesty: for he thought they had been men.

[c] For men used, because of the great heat, to goe bare footed in those parts.

[d] As sent of God that I should doe my duty to you.

† Hebr. *Seim.*

[e] For as God gave them bodies for a time, to give he them the faculties thereof, to walk, to eat and such like.

[f] That is, about this time, when he shall be alive, or when the child shall come into this life.

[g] For the rather had respect to the order of nature, then believed the promise of God, * *1 Pet.* 3. 6.

14 Wherefore did Sarah laugh, saying, Shall I
of a surety bear a child, which am old?

* Zech. 8. 6. † Or, hid.

14 Is any thing too *† hard for the LORD?
At the time appointed will I return unto
thee, according to the time of life; and Sarah
shall have a son.

15 Then Sarah denied, saying, I laughed
not: for she was afraid. And he said, Nay,
but thou didst laugh.

16 ¶ And the men rose up from thence,
and looked toward Sodom: and Abraham
went with them to bring them on the way.

h Jehovah, the Hebrew word, which we call (Lord) thereth, that this Angel was Christ: for this word is only applyed to God. * Exod. 3. 2. and 22. 28.

17 And the [h] LORD said, Shall I hide from
Abraham that thing which I do;

18 Seeing that Abraham shall surely be-
come a great and mighty nation, and * all
the nations of the earth shall be blessed in
him?

i He sheweth that fathers ought both to know Gods judgements, and to declare them to their children.

19 For I know him, [i] that he will command
his children and his houshold after him, and
they shall keep the way of the LORD, to do
justice and judgement; that the LORD may
bring upon Abraham that which he hath
spoken of him.

20 And the LORD said, Because the cry
of Sodom and Gomorrah is great, and because
their sinne is very grievous;

k God speaketh after the fashion of men: that is, I will enter into judgement with good advise. l For our sins cry for vengeance, although none accuse us.

21 I will [k] go down now, and see whether
they have done altogether according to the
[l] cry of it, which is come unto me; and if not,
I will know.

22 And the men turned their faces from
thence, and went toward Sodom: but A-
braham stood yet before the LORD.

23 ¶ And Abraham drew near, and said,
Wilt thou also destroy the righteous with the
wicked?

24 Peradventure there be fifty righteous
within the city; wilt thou also destroy, and
not spare the place for the fifty righteous
that *are* therein?

25 That be farre from thee to do after this
manner, to slay the righteous with the wicked:
and that the righteous should be as the wic-
ked, that be farre from thee: Shall not the judge
of all the earth † do right?

† Helve. do judge meet.

26 And the LORD said, If I find in So-
dom [m] fifty righteous within the citie, then
I will spare all the place for their sakes.

m God declareth that his judgements were done with great mercy, for although all were to corrupt that not onely fifty, but ten righteous men could not be found there and also that the wicked are spared for the righteous sake. n Hereby we learn, that the nearer we approch unto God the more doth our miserable estate appeare, and the more are we humbled.

27 And Abraham answered and said, Be-
hold now, I have taken upon me to speak unto
the Lord, which *am but* [n] dust & ashes.

28 Peradventure there shall lack five of
the fifty righteous: wilt thou destroy all
the city for *lack of* five? And he said, If I
find there fourty and five, I will not de-
stroy *it*.

29 And he spake unto him yet again, and
said, Peradventure there shall be fourty found
there? And he said, I will not do *it* for fourties
sake.

30 And he said *unto him*, Oh let not the
Lord be angry, and I will speak: Peradven-
ture there shall thirty be found there? And he
said, I will not do *it*, if I find thirty there

31 And he said, Behold now, I have taken
upon me to speak unto the LORD: Perad-
venture there shall be twenty found there?
And he said, I will not destroy *it* for twen-
ties sake.

32 And he said, Oh let not the Lord be
angry, and I will speak yet but this * once:
Peradventure ten shall be found there? And
he said, I will not destroy *it* for tennes sake.

o If God refuseth not the prayer for the wicked Sodomites, even to the first moment, how much more will he grant the prayers of the godly for the afflicted Church?

33 And the LORD went his way, assoon
as he had left communing with Abraham:
and Abraham returned unto his place.

CHAP. XIX.

1 *Lot entertaineth two angels.* 4 *The vitious Sodomites are stricken with blindnesse.* 12 *Lot is sent for safety into the mountains.* 18 *He obtaineth leave to go into Zoar.* 24 *Sodom and Gomorrah are destroyed.* 26 *Lots wife is a pillar of salt.* 30 *Lot dwelleth in a cave.* 31 *The incestuous original of Moab and Ammon.*

AND there came two * angels to Sodom
at even; and Lot sat in the gate of So-
dom: and Lot seeing *them*, rose up to meet
them; and he bowed himself with his face to-
ward the ground;

a wherein we see Gods providente cure in preserving his: albeit he reveileth not himself to all alike: for Lot had but two Angels and Abraham three.

2 And he said, Behold now my lords, turn
in, I pray you, into your servants house, and
tarry all night, and * wash your feet, and ye
shall rise up early, and go on your wayes. And
they said, Nay, but we will abide in the street
all night.

* Chap. 18. 4.

3 And [a] he pressed upon them greatly; and
they turned in unto him, and entred into his
house: and he made them a feast, and did bake
unleavened bread; and they did [c] eat.

b That is, he prayed them instantly.

c Not for that they had necessity, but because the time was not yet come that they would reveal themselves.

4 ¶ But before they lay down, the men of
the city, *even* the men of Sodom, compassed
the house round, both old and young, [d] all
the people from every quarter.

d Nothing is more dangerous: then to dwell where sin reigneth: for it corrupteth all.

5 And they called unto Lot, and said unto
him, Where *are* the men which came into
thee this night? bring them out unto us, that
we may know them.

6 And Lot went out at the door unto
them, and shut the door after him,

7 And said, I pray you, brethren, do not
so wickedly.

8 Behold now, I have two [e] daughters
which have not known man; let me, I pray
you, bring them out unto you, and do ye to
them as *is* good in your eyes: onely unto
these men do nothing; [f] for therefore came
they under the shadow of my roof.

e He defendeth prisle in defending his goods, but he is to be blamed in seeking unlawfull means.

f That I should preserve them from all injury.

9 And they said, Stand back. And they said
again, This one *fellow* came in to sojourn, and
he will needs be a judge: Now will we deal
worse with thee, then with them. And they
* pressed fore upon the man, *even* Lot, and
came neare to break the door.

* 2 Pet. 2. 7.

10 But the men put forth their hand, and
pulled Lot into the house to them, and shut
to the door.

11 And they smote the men * that *were* at
the door of the house with blindnesse, both
small and great: so that they wearied them-
selves to find the door.

* Wisd. 19. 17.

12 ¶ And

12 ¶ And the men said unto Lot, Hast
thou here any besides? son in law, and thy
sons, and thy daughters, and whatsoever
thou hast in the city; bring *them* out of this
place.

g This proveth that the Angels are ministers, as well to execute Gods wrath, as to declare his favour. * Chap. 18. 20.

13 For [g] we will destroy this place; be-
cause the * cry of them is waxen great before
the face of the LORD: and the LORD hath
sent us to destroy it.

† Or, should marry,

14 And Lot went out, and spake unto
his sons in law, which † married his daugh-
ters, and said, Up, get ye out of this place;
for the LORD will destroy this city: but he
seemed as one that mocked unto his sons
in law.

15 ¶ And when the morning arose, then
the angels hastened Lot, saying, Arise, take
thy wife, and thy two daughters † which are
here; lest thou be consumed in the iniquity
of the city.

† Helve. which are found.

h The mercy of God striveth to overcome mans frowardnesse in following Gods calling. * Wisd. 10. 6.

16 And while he [h] lingred, * the men laid
hold upon his hand, and upon the hand of his
wife, and upon the hand of his two daughters;
the LORD being mercifull unto him: and they
brought him forth, and set him without the
city.

17 And it came to passe, when they had
brought them forth abroad, that he said,
Escape for thy life; [i] look not behind thee,
neither stay thou in all the plain; escape to
the mountain, lest thou be consumed.

i He willed him to flee from Gods judgements, and not to be sorry to depart from that rich country, full of vain pleasures.

18 And Lot said unto them, Oh not so,
my Lord:

19 Behold now, thy servant hath found
grace in thy sight, and thou hast magnified
thy mercy, which thou hast shewed unto
me in saving my life; and I cannot escape to the
mountain, lest some evil take me, and I die.

20 Behold now, this city *is* near to flee
unto, and it *is* a little one: Oh let me escape
thither, (*is* it not a [k] little one?) and my soul
shall live.

k Though it be little, yet it is great enough to save my life: wherein he offendeth in chusing another place than the angel had appointed him. † Helve. thy face.

21 And he said unto him, See, I have ac-
cepted † thee concerning this thing also, that
I will not overthrow this citie, for the which
thou hast spoken.

l Because Gods commandement was to destroy the citie, and to save Lot. m which before was called Belah. Chap. 14. 2.

22 Haste thee, escape thither; for I can-
not do [l] any thing till thou be come thither:
therefore the name of the city was called
[m] Zoar.

* Deut. 29. 23. Isa. 13. 19. Jer. 50. 40. Ezek. 16. 49. Hos. 11. 8. Amos 4. 11. Luke 17. 29. Jude 7.

23 ¶ The sun was risen upon the earth
when Lot entred into Zoar.

24 Then * the LORD rained upon Sodom
and upon Gomorrah brimstone and fire from
the LORD out of heaven.

25 And he overthrew those cities, and all
the plain, and all the inhabitants of the cities,
and that which grew upon the ground.

n As touching the body onely, and this was a notable monument of Gods vengeance to all them that passed that way.

26 ¶ But his wife looked back from behind
him, and she became a [n] pillar of salt.

* 2 Pet. 2. 7.

27 ¶ And Abraham gat up early in the
morning, to the place where he stood before
the LORD.

28 And he looked toward Sodom and
Gomorrah, and toward all the land of the
plain, and beheld, and lo, the smoke of the
countrey went up as the smoke of a furnace.

15

29 ¶ And it came to passe, when God de-
stroyed the cities of the plain, that God re-
membred Abraham, and sent Lot out of the
midst of the overthrow, when he overthrew
the cities, in the which Lot dwelt.

30 ¶ And Lot went up out of Zoar, and
dwelt in the mountain, and his two daughters
with him: for he [o] feared two dwell in Zoar;
and he dwelt in a cave, he and his two
daughters.

o Having before felt Gods mercy, he durst not provoke him again by continuing among the wicked.

31 ¶ And the first-born said unto the young-
ger, Our father *is* old, and *there is* not a man
in the [p] earth to come in unto us, after the
manner of all the earth.

p Meaning, in the countrey, which the Lord had now destroyed.

32 Come, let us make our father [q] drink
wine, and we will lie with him, that we may
preserve seed of our father.

q For except he had been overcome with wine, he would never have done that abominable act.

33 And they made their father drink wine
that night: and the first-born went in, and lay
with her father; and he perceived not when
she lay down, nor when she arose.

34 And it came to passe on the morrow,
that the first-born said unto the younger,
Behold, I lay yesternight with my father: let
us make him drink wine this night also: and
go thou in, *and* lie with him, that we may
† preserve seed of our father.

† Helve. keep alive.

35 And they made their father drink wine
that night also: and the younger arose, and
lay with him; and he perceived not when she
lay down, nor when she arose.

r Thus God permitted him to fall most horribly in the solitary mountains, whom the wickednesse of Sodom could not overcome.

36 Thus were [r] both the daughters of Lot
with child by their father.

37 And the first-born bare a sonne, and
called his name Moab: the same *is* the father
of the [s] Moabites unto this day.

s Of my people: signifying, that they rather rejoyced in their sin, than repented for the same.

38 And the younger, she also bare a son,
and called his name [t] Ben-ammi: the same *is*
the father of the children of Ammon unto
this day.

CHAP. XX.

1 *Abraham sojourneth at Gerar,* 2 *denieth his wife, and loseth her.* 3 *Abimelech is reproved for her in a dream.* 9 *He rebuketh Abraham,* 14 *restoreth Sarah,* 16 *and reproveth her.* 17 *He is healed by Abrahams prayer.*

AND Abraham journeyed from thence
toward the south-countrey, and dwelled
between Cadesh and [a] Shur, and sojourned
in Gerar.

a which was toward Egypt.

2 And Abraham said of Sarah his wife,
[b] She *is* my sister: And Abimelech king of
Gerar sent, and took Sarah.

b Abraham had now twice fallen into this fault: such is mans frailty.

c So greatly God abhorreth the breach of marriage.

3 But God came to Abimelech in a dream
by night, and said to him. Behold, [c] thou *art*
but a dead man, for the woman which thou
hast taken: for she *is* a mans wife.

d The infidels confessed that God would not punish but for lust occation: therefore wheresoever he punisheth, the occasion is just.

4 But Abimelech had not come near her:
and he said, LORD, wilt thou slay also [d] a
righteous nation?

e As one filling by ignorance, and not doing evil of purpose.

5 Said he not unto me, She *is* my sister? f Not thinking
and she, even she her self said, He *is* my bro- to doe any man
ther: in the [e] integrity of my heart, and [f] in- harm.

16 nocency of my hands have I done this.

6 And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart: for I also [g] withheld thee from sinning against me; therefore suffered I thee not to touch her.

7 Now therefore restore the man *his* wife: for he *is* a [a] prophet, and he [i] shall pray for thee, and thou shalt live: and if thou restore *her* not, know thou that thou shalt surely die, thou, and all that are thine.

8 Therefore Abimelech rose early in the morning, and called all his servants, and told all these things in their ears: and the men were sore afraid.

9 Then Abimelech called Abraham, and said unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me and on my [k] kingdome a great sin? thou hast done deeds unto me that ought not to be done.

10 And Abimelech said unto Abraham, What sawest thou, that thou hast done this thing?

11 And Abraham said, Because I thought, Surely the [l] fear of God *is* not in this place; and they will slay me for my wives sake.

12 And yet indeed *she is* my [m] sister; she *is* the daughter of my father, but not the daughter of my mother: and she became my wife.

13 And it came to passe, when God caused me to wander from my fathers house; that I said unto her, This *is* thy kindnes which thou shalt shew unto me; At every place whither we shall come, *say of me, He *is* my brother.

14 And Abimelech took sheep, and oxen, and men-servants, and women-servants, and gave *them* unto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land *is* ‡ before thee; dwell where it pleaseth thee.

16 And unto Sarah he said, Behold, I have given thy brother a thousand *pieces* of silver: behold, he *is* to thee a [n] covering of the eyes, unto all that *are* with thee, and with all *other*: thus she was [o] reproved.

17 ¶ So Abraham prayed unto God: and God healed Abimelech, and his wife, and his maid-servants; and they bare *children*.

18 For the LORD [p] had fast closed up all the wombs of the house of Abimelech, because of Sarah Abrahams wife.

CHAP. XXI.

1 *Isaac is born:* 4 *he is circumcised.* 6 *Sarahs joy.* 9 *Hagar and Ismael are cast forth.* 15 *Hagar in distress.* 17 *The angel comforteth her.* 22 *Abimelechs covenant with Abraham at Beer-sheba.*

AND the LORD visited Sarah as he had said, and the LORD did unto Sarah * as he had spoken.

2 ¶ For Sarah * conceived, and bare Abraham a son in his [a] old age, at the set time of which God had spoken to him.

3 And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac.

4 ¶ And Abraham circumcised his son Isaac, being eight dayes old, *as God had * *Chap.* 17. 12. commanded him.

5 And Abraham was an hundred years old, when his son Isaac was born unto him.

6 ¶ And Sarah said, God hath made me to laugh, *so that* all that hear will laugh with me.

7 And she said, [b] Who would have said unto Abraham, that Sarah should have given children suck? for I have born *him* a son in his old age.

8 And the child grew, and was weaned: and Abraham made a great feast the *same* day that Isaac was weaned.

9 ¶ And Sarah saw the son of Hagar, the Egyptian, which she had born unto Abraham, [c] mocking.

10 Wherefore she said unto Abraham, * Cast out this bond-woman, and her son: for the son of this bond-woman shall not be heir with my son, *even* with Isaac.

11 And the thing was very grievous in Abrahams sight, because of his son.

12 And God said unto Abraham, Let it not be grievous in thy sight, because of the lad, and because of thy bond-woman: in all that Sarah hath said unto thee, hearken unto her voice: for in Isaac shall thy seed be [d] called.

13 And also of the son of the bond-woman will I make [e] a nation, because he *is* thy seed.

14 And Abraham rose up early in the morning, and took bread, and a bottle of water, and gave *it* unto Hagar (putting *it* on her shoulder) and the child, and [f] sent her away: and she departed, and wandred in the wilderness of Beer-sheba.

15 ¶ And the water was spent in the bottle, and she cast the child under one of the shrubs.

16 And she went, and sat her down over against *him*, a good way off, as it were a bow-shot: for she said, Let me not see the death of the child. And she sat over against *him*, and lift up her voice, and wept.

17 ¶ And God [g] heard the voice of the lad. And the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath heard the voice of the lad where he *is*.

18 Arise, lift up the lad, and hold him in thine hand: for I will make him a great nation.

19 And God [h] opened her eyes, and she saw a well of water; and she went, and filled the bottle with water, and gave the lad drink.

20 And God was [i] with the lad; and he grew, and dwelt in the wilderness, and became an [j] archer.

21 And he dwelt in the wilderness of Paran: and his mother took him a wife out of the land of Egypt.

22 ¶ And

22 ¶ And it came to pass at that time, that Abimelech, and Phicol the chief captain of his host spake unto Abraham, saying, God *is* with thee in all that thou doest.

23 Now therefore swear unto me here by God, † that thou wilt not deal falsly with me, nor with my son, nor with my sons son: *but* according to the kindness that I have done unto thee, thou shalt do unto me, and to the land wherein thou hast sojourned.

24 And Abraham said, I will [k] swear.

25 And Abraham reproved Abimelech because of a well of water, which Abimelechs servants had violently taken away.

26 And Abimelech said, [l] I wot not who hath done this thing: neither didst thou tell me, neither yet heard I *of it* but to day.

27 And Abraham took sheep and oxen, and gave them unto Abimelech: and both of them made a covenant.

28 And Abraham set seven ew-lambs of the flock by themselves.

29 And Abimelech said unto Abraham, What mean these seven ew-lambs, which thou hast set by themselves?

30 And he said, For *these* seven ew-lambs shalt thou take of my hand, that they may be a witness unto me, that I have digged this well.

31 Wherefore hee called that place ‡ Beer-sheba: because there they sware both of them.

32 Thus they made a [m] covenant at Beer-sheba: then Abimelech rose up, and Phicol the chief captain of his host, and they returned into the land of the Philistines.

33 ¶ And *Abraham* planted a grove in Beer-sheba, and [n] called there on the name of the LORD, the everlasting God.

34 And Abraham sojourned in the Philistines land many dayes.

CHAP. XXII.

1 *Abraham is tempted to offer Isaac.* 3 *He giveth proof of his faith and obedience.* 11 *The angel stayeth him.* 13 *Isaac is exchanged with a ram.* 14 *The place is called Jehovah-jireh.* 15 *Abraham is blessed again.* 20 *The generation of Nahor unto Rebekah.*

AND it came to pass after these things, that * God did tempt Abraham, and said unto him, Abraham. And he said, † Behold, *here* I *am*.

2 And he said, Take now thy son, thine onely *son* Isaac, whom thou lovest, and get thee into the land of [a] Moriah; and [b] offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

3 ¶ And Abraham rose up early in the morning, and sadled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up, and went unto the place of which God had told him.

4 Then on the third day Abraham lift up his eyes, and saw the place afar off.

5 And Abraham said unto his young men, Abide you here with the ass; and I and the lad will go yonder and worship, and [c] come again to you.

6 And Abraham took the wood of the burnt-offering, and laid *it* upon Isaac his son; and he took the fire in his hand, and a knife: and they went both of them together.

7 And Isaac spake unto Abraham his father, and said, My father: and he said, Here *am* I, my son. And he said, Behold the fire and the wood: but where *is* the lamb for a burnt-offering?

8 And Abraham said, My son, God will [d] provide himself a lamb for a burnt-offering: so they went both of them together.

9 And they came to the place which God had told him of, and Abraham built an altar there, and laid the wood in order: and [e] bound Isaac his son, and * laid him on the altar upon the wood.

10 And Abraham stretched forth his hand, and took the knife to slay his son.

11 ¶ And the angel of the LORD called unto him out of heaven, and said, Abraham, Abraham. And he said, Here *am* I.

12 And he said, Lay not thine hand upon the lad, neither do thou any thing unto him: for now I [f] know that thou fearest God, seeing thou hast not withheld thy son, thine onely *son* from me.

13 ¶ And Abraham lifted up his eyes, and looked, and behold, behind *him* a ram caught in a thicket by his horns: And Abraham went and took the ram, and offered him up for a burnt-offering, in the stead of his son.

14 ¶ And Abraham called the name of that place ‡ Jehovah-jireh: as it is said *to* this day, In the mount of the LORD it [g] shall be seen.

15 ¶ And the angel of the LORD called unto Abraham out of heaven the second time,

16 And said, * By [h] my self have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine onely *son*:

17 That in blessing I will bless thee; and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which *is* upon the sea-† shore; and thy seed shall possess the gate of his enemies;

18 * And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice.

19 So Abraham returned unto his young men, and they rose up, and went together to Beer-sheba, and Abraham dwelt at Beer-sheba.

20 ¶ And it came to pass after these things, that it was told Abraham, saying, Behold Milcah, she hath also born children unto thy brother Nahor;

21 Huz his first-born, and Buz his

g God by his holy Spirit retaineth them that offend by ignorance, that they fall not into greater inconvenience.

h That is, one, to whom God reveileth himself familiarly.

i For the prayer of the godly is of force towards God.

k The wickednesse of the king bringeth Gods wrath upon the whole realm.

l He sheweth that no honestly can be hoped for, where the fear of God is not.

m By fifter, he meaneth his cousin germane, and by daughter, Abrahams neece. *Chap.* 11. 29. for so the Hebrews use these words.

* *Chap.* 12. 13.

† Or, *it is thy commandment.*

n Such an head, as with whom thou mayest be protected from all dangers.

o God caused this heathen king to reprove her, because the dissembled, seeing that God had given her a husband, as her veil and defence.

p Had taken away from them the gift of conceiving.

* *Chap.* 17. 19. *and* 18. 10. * *Matth.* 1. 2. *Act.* 7. 8. *Galat.* 4. 22. *Hebr.* 11. 11.

a Therefore the miracle was the greater.

a which signifieth, the fear of God, in the which place he was honoured, and salemon afterward built the Temple.

b Herein stood the chiefest point of his temptation, seeing he was commanded to offer up him, in whom God had promised to stelle all the nations of the world.

c He derided Gods promise made to Isaac, which the Apostle calleth persecution. *Gal.* 4. 29. * *Gal.* 4. 30.

d The promised seed shall be counted from Isaac, and not from Ishmael. *Rom.* 9. 7. *Hebr.* 11. 18.

e The Ishmaelites shall come of him.

f True faith renounceth all naturall affections to obey Gods commandment.

g For his promise take made to Abraham, and not because the child had discretion and judgment to pray.

h Except God open our eyes we can neither see, nor use the meanes which are before us.

i As touching outward things, God caused him to prosper.

j Or, *That is the hunter, and warrain hunter.*

k So that it is a lawfull thing to take an oath in matters of importance, for to justifie the truth, and to assure others of our sincerity.

l wicked servants do many evils unknown to their maisters.

m Thus we see that the godly, as touching outward things, may make peace with the wicked that know not the true God.

n That is, He worshipped God in all points of true religion.

* *Hebr.* 11. 17. † Heb. *Lo, I.*

a Moriah.

b offer him there for a burnt-offering upon one of the mountains which I will tell thee of.

c He doubted not, but God would accomplish his promise though he should sacrifice his son.

d The onely way to overcome all temptations is to rest upon Gods providence.

e For it is like that his father had declared to him Gods commandment whereunto he shewed himself obedient. * *James* 2. 21.

f That is, by thy true obedience thou hast declared thy lively faith.

g The name is changed, to shew that God doth not see and provide secretly for us, and why evidently is seen and felt in time convenient.

* *Psal.* 105. 9. *Luke* 1. 73. *Heb.* 6. 13.

h Signifying, that there is no greater then he.

* *Chap.* 12. 3. & 18. 18. *Acts* 3. 25. *Gal.* 3. 8.

† Heb. *lip.*

i Or, *the Lord will see or provide.*

18

† Or, *of the Syrian.*

brother, and Kemuel the father of † Aram,
22 And Chesed, and Hazo, and Pildash, and Jidlaph, and Bethuel.
23 And Bethuel begat Rebekah: these eight Milcah did bear to Nahor, Abrahams brother.
24 And his [i] concubine whose name *was* Reumah, she bare also Tebah, and Gaham, and Thahash, and Maachah.

† Concubine is often times taken in the good part, for those women which were inferiour to the wives.

CHAP. XXIII.

1 *The age and death of Sarah.* 3 *The purchase of Machpelah,* 19 *where Sarah was buried.*

AND Sarah was an hundred and seven and twenty years old: *these were* the years of the life of Sarah.
2 And Sarah died in Kirjath-arba; the same *is* Hebron in the land of Canaan: and Abraham came to mourn for Sarah, and to weep for her.
3 ¶ And Abraham [a] stood up from before his dead, and spake unto the sons of Heth, saying,
4 I *am* a stranger and a sojourner with you: give me a possession of a burying-place with you, that I may bury my dead out of my sight.
5 And the children of Heth answered Abraham, saying unto him.
6 Hear us, my lord; thou *art* ‡ a mighty prince amongst us: in the choise of our sepulchres bury thy dead; none of us shall withhold from thee his sepulchre, but that thou mayest bury thy dead.
7 And Abraham stood up, and bowed himself to the people of the land, *even* to the children of Heth.
8 And he communed with them, saying, If it be † your mind that I should bury my dead out of my sight, hear me, and intreat for me to Ephron the son of Zohar:
9 That he may give me the cave ‡ of Machpelah, which he hath, which *is* in the end of his field; for † as much money as it is worth he shall give it me for a possession of a burying-place amongst you.
10 And Ephron dwelt amongst the children of Heth. And Ephron the Hittite answered Abraham in the audience of the children of Heth, *even* of all that [c] went in at the gate of his city, saying,
11 Nay, my lord, hear me: the field give I thee, and the cave that *is* therein, I give it thee; in the presence of the sons of my people give I it thee: bury thy dead.
12 And Abraham [d] bowed down himself before the people of the land.
13 And he spake unto Ephron in the audience of the people of the land, saying, But if thou *wilt give it*, I pray thee heare me: I will give thee money for the field; take *it* of me, and I will bury my dead there.
14 And Ephron answered Abraham, saying unto him,
15 My lord, hearken unto me: the land *is worth* four hundred [e] shekels of silver what *is* that betwixt me and thee? bury therefore thy dead.
16 And Abraham hearkened unto Ephron, and Abraham weighed to Ephron the silver, which he had named in the audience of the sons of Heth, four hundred shekels of silver, current *money* with the merchant.
17 And the field of Ephron, which *was* in Machpelah, which *was* before Mamre, the field, and the cave which *was* therein, and all the trees that *were* in the field, that *were* in all the borders round about, were made sure
18 unto Abraham for a possession in the presence of the children of Heth, before all that ‡ went in at the gate of his city.
19 ¶ And after this, Abraham buried Sarah his wife in the cave of the field of Machpelah, before Mamre: the same *is* Hebron in the land of Canaan.
20 And the field and the cave that *is* therein were made sure unto Abraham for a possession of a burying-place, [f] by the sons of Heth.

a *That is,* when he had mourned: for the godly may mourn, if they pass not measure: and the naturall affection is commendable.

‡ Or, *a prince of God, that is,* greatly or excellent: for the Hebrews so speak of all things that are notable, because all excellency cometh of God.

† Heb. *in your soul.*

‡ Or, *double cave, because one was within another.*

† Heb. *to full silver.*

c *Meaning* all the citizens and inhabitants.

d To shew that he had them in good estimation and in essence.

e The common shekel is about 20 pence, so that 400 shekels amount to 33 pound 6 shillings and eight pence after 5 shillings sterling the ounce.

‡ Or, *city.*

f *That is,* all the people confirmed the sale.

CHAP. XXIIII.

1 *Abraham sweareth his servant.* 10 *The servants journy.* 12 *His prayer.* 14 *His sign.* 15 *Rebekah meeteth him,* 18 *fulfilleth his sign,* 22 *receiveth jewels,* 23 *sheweth her kindred,* 25 *and inviteth him home.* 26 *The servant blesseth God.* 29 *Laban entertaineth him.* 34 *The servant sheweth his message.* 50 *Laban & Bethuel approve it.* 58 *Rebekah consenteth to go.* 62 *Isaac meeteth her.*

AND Abraham was old *and* † well stricken in age: and the LORD had blessed Abraham in all things.
2 And Abraham said unto his eldest servant of his house, that ruled over all that he had, * Put, I pray thee, thy hand under my thigh:
3 And I will make thee [b] swear by the LORD the God of heaven, and the God of the earth, that thou shalt not take a wife unto my son of the daughters of the Canaanites amongst whom I dwell:
4 But thou shalt go unto my [c] country, and to my kindred, and take a wife unto my son Isaac.
5 And the servant said unto him, Peradventure the woman will not be willing to follow me unto this land: must I needs bring thy son again unto the land from whence thou camest?
6 And Abraham said unto him, Beware thou, that thou bring not my son [d] thither again.
7 ¶ The LORD God of heaven which took me from my fathers house, and from the land of my kindred, and which spake unto me, and that sware unto me, saying, * Unto thy seed will I give this land; he shall send his angel before thee, and thou shalt take a wife unto my son from thence.
8 And if the woman will not be willing to follow thee, then thou shalt be † clear from this my oath: onely bring not my son thither again.

† Heb. *came into days.*

* *Chap.* 47. 29. a which ceremony declared the servants obedience toward his master, and the masters power over the servant.
b This sheweth, that an oath may be required in a lawfull cause.
c He would not that his son should marry out of the godly family: for the inconveniences that come by marrying with the ungodly are set forth in sundry places of the Scriptures.
d Lest he should lose the inheritance promised.

† Heb. *innocent.*

9 And the servant put his hand under the thigh of Abraham his master, and sware to him concerning that matter.
10 ¶ And the servant took ten camels, of the camels of his master, and departed (for all the goods of his master *were* in his hand) and he arose, and went to ‡ Mesopotamia, unto the [e] city of Nahor.
11 And he made his camels † to kneel down without the city, by a well of water, at the time of the evening, *even* the time that women go out to draw *water*.
12 ¶ And he said, O [f] LORD God of my master Abraham, I pray thee ‡ send me good speed this day, and shew kindness unto my master Abraham.
13 Behold, I stand *here* by the well of water, and the daughters of the men of the city come out to draw water:
14 ¶ [g] And let it come to pass, that the damsel to whom I shall say, Let down thy pitcher, I pray thee, that I may drink; and she shall say, Drink, and I will give thy camels drink also: *let the same be* he *that* thou hast appointed for thy servant Isaac; and thereby shall I know that thou hast shewed kindness unto my master.
15 ¶ And it came to passe before he had done speaking, that behold, [h] Rebekah came out, who was borri to Bethuel son of Milcah the wife of Nahor Abrahams brother, with her pitcher upon her shoulder.
16 And the damsel *was* very fair to look upon, a virgin, neither had any man known her: and she [i] went down to the well, and filled her pitcher, and came up.
17 And the servant ran to meet her, and said, Let me (I pray thee) drink a little water of thy pitcher.
18 ¶ And she said, Drink, my lord: and she hasted, and let down her pitcher upon her hand, and gave him drink.
19 And when she had done giving him drink, she said, I will draw *water* for thy camels also, untill they † have done drinking.
20 And she hasted, and emptied her pitcher into the trough, and ran again unto the well to draw *water*, and drew for all his camels.
21 And the man wondring at her, held his peace, to wit, whether the LORD had made his journy prosperous, or not.
22 And it came to passe as the camels had done drinking, that the man took a golden ‡ [k] ear-ring, of † half a shekel weight, and two bracelets for her hands, of ten *shekels* weight of gold;
23 ¶ And said, Whose daughter *art* thou? tell me, I pray thee: is there room *in* thy fathers house for us to lodge in?
24 And she said unto him, I *am* the daughter of Bethuel the son of Milcah, which she bare unto Nahor.
25 ¶ She said moreover unto him, We have both straw and provender enough, and room to lodge in.
26 ¶ And the man bowed down his head, and worshipped the LORD.
27 And he said, Blessed *be* the LORD God of my master Abraham, who hath not left destitute my master of his [m] mercy and his truth: I *being* in the way, the LORD led me to the house of my masters brethren.
28 And the damsel ran, and told *them of* her mothers house these things.
29 ¶ And Rebekah had a brother, and his name *was* Laban: and Laban ran out unto the man, unto the well.
30 And it came to pass when he saw the ear-ring and bracelets upon his sisters hands, and when he heard the words of Rebekah his sister, saying, Thus spake the man unto me; that he came unto the man, and behold, [n] he stood by the camels at the well.
31 And he said, Come in, thou blessed of the LORD, wherefore standest thou without? for I have prepared the house, and room for the camels.
32 ¶ And the man came into the house: and [o] he ungirded his [p] camels, and gave straw and provender for the camels, and water to wash his feet, and the mens feet that *were* with him.
33 And there was set *meat* before him to eat: but he said, I [q] will not eat, untill I have told mine errand. And he said, Speak on.
34 ¶ And he said, I *am* Abrahams servant.
35 And the LORD hath [r] blessed my master greatly, and he is become great: and he hath given him flocks, and herds, and silver, and gold, and men-servants, and maid-servants, and camels, and asses.
36 And Sarah my masters wife bare a son to my master when she was old: and unto him hath he given all that he hath.
37 And my master made me swear, saying, Thou shalt not take a wife to my son of the daughters of the [s] Canaanites, in whose land I dwell:
38 But thou shalt go unto my [t] fathers house, and to my kindred, and take a wife unto my son.
39 And I said unto my master, Peradventure the woman will not follow me.
40 And he said unto me, The LORD before whom I walk, will send his angel with thee, and prosper thy way; and thou shalt take a wife for my son of my kindred; and of my fathers house.
41 Then shalt thou be clear from *this* [u] my oath, when thou comest to my kindred; and if they give not thee *one*, thou shalt be clear from my oath.
42 And I came this day unto the well, and said, O LORD God of my master Abraham, if now thou do prosper my ‡ way which I go:
43 * Behold, I stand by the well of water;

e Or, *Aram, or, Syria of the two floods:* to wit, *of Tygris and Euphrates.*
† Heb. *to bowe their knees.*
f He grounderh his prayer upon Gods promise made to his master.
‡ Or, *Cause me to meet.*
g The Servant moved by Gods Spirit desired to be assured by a sign, whether God prospered his journy or no.
h God giveth good successe to all things that are undertaken for the glory of his name, and according to his word.
i Here is declared that God ever heareth the prayers of his, and graunteth their requests.
† Heb. *Have made an end of drinking.*
‡ Or, *Iewel for the fore head.*
k God permitted many things both in apparel and other things which are now forbidden: specially when they appertain not to our mortification.
† The golden shekel is here meant, and not that of silver.
l The Canaanites were accursed, and therefore the godly could not joyn with them in marriage.
m Meaning, among his kinsfolks, *as verse 40.*
n He honoureth not his good fortune (as do the wicked) but acknowledgeth that God hath dealt mercifully with his master in keeping promise.
o To *wit,* Laban.
p The gentle entertainment of strangers used among the godly fathers.
q The fidelity that servants owe to their masters, causeth them to prefer their masters business to their own necessity.
r To bless, signifyeth here to inrich, or increase with riches, *as the text in the same verse declareth.*
s Or, *journy.*
* *Verse* 12.

20 and it shall come to passe, that when the virgin cometh forth to draw *water*, and I say to her, Give me, I pray thee, a little water of thy pitcher to drink;

44 And she say to me, Both drink thou, and I will also draw for thy camels: *let* the same *be* the woman whom the LORD hath ‡appointed out for my masters son.

45 And before I had done speaking in mine [x] heart, behold, Rebekah came forth with her pitcher on her shoulder; and she went down unto the well, and drew *water*: and I said unto her, Let me drink, I pray thee.

46 And she made haste, and let down her pitcher from her *shoulder*, and said, Drink, and I will give thy camels drink also: so I drank, and she made the camels drink also.

47 And I asked her, and said, Whose daughter *art* thou? And she said, The daughter of Bethuel, Nahors son, whom Milcah bare unto him: and I put the ear-ring upon her face, and the bracelets upon her hands.

48 [y] And I bowed down my head, and worshipped the LORD, and blessed the LORD God of my master Abraham, which had led me in the †right way to take my masters brothers daughter unto his son.

49 And now if you will deal [z] kindly and truly with my master, tell me: and if not, tell me; that I may turn to the [a] right hand, or to the left.

50 ¶ Then Laban and Bethuel answered, and said, [b] The thing proceedeth from the LORD: we cannot speak unto thee bad or good.

51 Behold, Rebekah *is* ‡before thee, take *her*, and go, and let her be thy masters sons wife, as the LORD hath ‡spoken.

52 And it came to pass, that when Abrahams servant heard their words; he worshipped the LORD, *bowing himself* to the earth.

53 And the servant brought forth jewels of silver, and jewels of gold, and raiment, and gave *them* to Rebekah: He gave also to her brother and to her mother precious things.

54 And they did eat and drink, he and the men that *were* with him, and tarried all night; and they rose up in the morning, and he said, *Send me away unto my master.

55 And her brother and her mother said, Let the damsel abide with us † *a few* days, at the least ten; after that she shall go.

56 And he said unto them, Hinder me not, seeing the LORD hath prospered my way: send me away that I may go to my master.

57 And they said, We will call the damsel, and enquire at [c] her mouth.

58 ¶ And they called Rebekah, and said unto her, Wilt thou go with this man? And she said, I will go.

59 And they sent away Rebekah their sister, and her nurse, and Abrahams servant, and his men.

60 And they blessed Rebekah, and said unto her, Thou *art* our sister, be thou *the mother* of thousands of millions, and let thy seed possess the [d] gate of those which hate them.

61 And Rebekah arose, and her damsels, and they rode upon the camels, and followed the man: and the servant took Rebekah, and went his way.

62 ¶ And Isaac came from the way of the * well Lahai-rõi; for he dwelt in the south-countrey.

63 And Isaac went out to [e] meditate in the field at the even-tide: and he lift up his eyes, and saw, and behold the camels *were* coming.

64 And Rebekah lift up her eyes, and when she saw Isaac, she lighted off the camel.

65 For she had said unto the servant, What man *is* this that walketh in the field to meet us? And the servant had said, It *is* my master: therefore she took [f] a vail and covered her self.

66 And the servant told Isaac all things that he had done.

67 And Isaac brought her into his mother Sarahs tent, and took Rebekah, and she became his wife; and he loved her: and Isaac was ‡ comforted after his mothers *death*.

CHAP. XXV.

The sons of Abraham by Keturah. 5 The division of his goods. 7 His age and death: 9 His burial. 12 The generations of Ishmael: 17 His age and death. 21 Isaac prayeth for Rebekah being barren. 22 The children strive in her womb. 24 The birth of Esau and Jacob. 27 Their difference. 29 Esau selleth his birth-right.

THen again Abraham took [a] a wife, and her name *was* Keturah.

2 And she bare him Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And * Jokshan begat Sheba, and Dedan. And the sons of Dedan were Asshurim, and Letushim, and Leummim.

4 And the sons of Midian; Ephah, and Epher, and Hanoch, and Abidah, and Eldaah: all these *were* the children of Keturah.

5 ¶ And Abraham gave all that he had unto Isaac.

6 But unto [b] the sons of the [c] concubines which Abraham had, Abraham [d] gave gifts, and sent them away from Isaac his son (while he yet lived) east-ward, unto the east-country.

7 ¶ And these *are* the days of the years of Abrahams life which he lived, an hundred threescore and fifteen years.

8 Then Abraham gave up the ghost, and died in a good old age, an old man, and full *of years*; and was [e] gathered to his people.

9 ¶ And his sons Isaac and Ishmael buried him in the cave of Machpelah, in the field of Ephron the son of Zohar the Hittite, which *is* before Mamre;

10 * The field which Abraham purchased of the sons of Heth: there was Abraham buried, and Sarah his wife.

11 ¶ And it came to pass after the death of Abraham, that God blessed his son Isaac: and Isaac dwelt by the * well Lahai-roi.

12 ¶ Now these *are* the generations of Ishmael Abrahams son, whom Hagar the Egyptian, Sarahs hand-maid, bare unto Abraham.

13 * And these *are* the names of the sons of Ishmael, by their names, according to their generations: The first-born of Ishmael; Nebajoth, and Kedar, and Adbeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Jetur, Naphish, and Kedemah.

16 These *are* the sons of Ishmael, and these *are* their names, by their towns, and by their castles; twelve princes according to their nations.

17 ¶ And these *are* the years of the life of Ishmael, an hundred and thirty and seven years: and he gave up the ghost and died, and was gathered unto his [f] people.

18 And they dwelt from Havilah unto Shur, that *is* before Egypt, as thou goest towards Assyria; *and* he ‡‡ died in the presence of all his brethren.

19 And these *are* the generations of Isaac Abrahams son: Abraham begat Isaac.

20 And Isaac was fourty years old when he took Rebekah to wife, the daughter of Bethuel the † Syrian of Padan-aram, the sister to Laban the Syrian.

21 ¶ And Isaac intreated the LORD for his wife, because she *was* barren: and the LORD was intreated of him, and Rebekah his wife conceived.

22 ¶ And the children ‡ strugled together within her: and she said, If *it be* so, why *am* I thus? And she went [h] to enquire of the LORD.

23 And the LORD said unto her, Two nations *are* in thy womb, and two manner of people shall be separated from thy bowels: and *the one* people shall be stronger then *the other* people; and * the elder shall serve the younger.

24 ¶ And when her days to be delivered were fulfilled, behold, *there were* twins in her womb.

25 And the first came out red, all over like an hairy garment; and they called his name Esau.

26 And after that came his brother out, and * his hand took hold on Esau's heel; and his name was called Jacob: and Isaac *was* threescore years old, when she bare them.

27 ¶ And the boys grew: and Esau was a cunning hunter, a man of the field; and Jacob *was* a ‡ plain man dwelling in tents.

28 And Isaac loved Esau, because † he did eat of his venison: but Rebekah loved Jacob.

29 ¶ And Jacob sod pottage: and Esau came from the field, and he *was* faint.

30 And Esau said to Jacob, ‡ Feed me, I pray thee, with that same red *pottage*; for I *am* faint; therefore was his name called Edom.

31 And Jacob said, Sell me this day thy birth-right.

32 And Esau said, Behold, I *am* at the point to die: and what profit shall this [i] birth-right do to me?

33 And Jacob said, Swear to me this day, And he swear unto him; and * [k] he sold his birth-right unto Jacob.

34 Then Jacob gave Esau bread and pottage of lentils; and he did eat and drink, and rose up, and went his way: thus Esau despised *his* birth-right.

CHAP. XXVI.

1 Isaac because of famine went to Gerar. 2 God instructeth and blesseth him. 7 He is reproved by Abimelech for denying his wife. 12. He groweth rich. 18 He diggeth Esek, Sitnah, and Rehoboth. 26 Abimelech maketh a covenant with him at Beer-sheba. 34 Esau's wives.

ANd there was a famine in the [n] land, besides the first famine that was in the days of Abraham. And Isaac went unto Abimelech king of the Philistines, unto Gerar.

2 ¶ And the LORD appeared unto him, and said, [b] Go not down into Egypt, dwell in the land which I shall tell thee of.

3 Sojourn in this land, and I will be with thee, and will bless thee: for unto thee and unto thy seed * I will give all these countreys, and I will perform the oath which I sware unto Abraham thy father.

4 And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be * blessed.

5 Because that Abraham [c] obeyed my voice, and kept my † charge, my commandments, my statutes, and my laws.

6 And Isaac dwelt in Gerar.

7 ¶ And the men of the place asked *him* of his wife; and he said, She *is* my sister: for he [d] feared to say, *She is* my wife; lest, *said he*, the men of the place should kill me for Rebekah, because she *was* fair to look upon.

8 And it came to pass when he had been there a long time, that Abimelech king of the Philistines looked out at a window, and saw, and behold, Isaac *was* [e] sporting with Rebekah his wife.

9 And Abimelech called Isaac, and said, Behold, of a surety she *is* thy wife: and how saidst thou, She *is* my sister? And Isaac said unto him, Because I said, Lest I die for her.

10 And Abimelech said, What *is* this thou hast done unto us? one of the people might lightly have lien with thy wife, and thou shouldest have brought [f] guiltiness upon us.

11 And Abimelech charged all *his* people, saying, He that toucheth this man or his wife, shall surely be put to death.

12 Then

x Signifying, that this prayer was not spoken by the mouth, but onely meditated in his heart.

y He sheweth, what is our duty, when we have received any benefit of the Lord.

† Hebr. *in the way of truth.*

z If you will freely and faithfully give your daughter to my masters son.

a That is, that I may prosper elsewhere.

b So soon as they perceive that it is Gods ordinance, they yeild.

‡ Or, *at thy commandment.*

‡ Or, *ordained.*

* *Verse* 56. & 59.

† Hebr. *days*, or *ten.*

c This sheweth that parents have not authority to marry their children without consent of the parties.

d That is, let it be victorious over his enemies; which blessing is fully accomplished in Jesus Christ.

e This was the exercise of the godly fathers, to meditate Gods promises, and to pray for the accomplishment thereof.

f The custome was that the spouse was brought to her husband, her head being covered in token of shamefastnesse and chastity.

‡ Or, *had left mourning for his mother.*

a when Sarah was dead.

† Or, *hurt one another.*

g That is, with child, feeling one shall destroy another.

h For that is the onely refuge in all our miseries.

* *Rom.* 9. 12.

b For by the vertue of Gods word he had not onely Isaac, but begat many mo.

c *Read chap.* 22. 24.

d To avoid the dissention that else might have come betwixt of the heritage.

* *Heb.* 12. 3.

e Hereby the ancients signified, that man by death perished not wholly: but as the souls of the godly lived after in perpetual joy, so the souls of the wicked in perpetual pain.

† Or, *simple and innocent.*

† Hebr. *venison in his mouth.*

f which dwelt among the Arabians and were separate from the rebelled seed.

† Hebr. *fell.*

‡ Or, *Meaning either that his lot did befall him, or that he fell dead.*

* 1 *Chron.* 1. 32.

* 1 *Chron.* 1. 29.

* *Chap.* 16. 14. & 24. 62.

* *Chap.* 16. 14. & 25. 11.

f The reproche esteem not Gods benefits except they feel them presently, and therefore they prefer present pleasures.

* *Heb.* 12. 16.

k Thus the wicked prefer their worldly commodities before Gods spirituall graces: but the children of God do the contrary.

1 In the land of Canaan.

b Gods providence always watcheth to direct the ways of his children.

* *Chap.* 13. 15. and 15. 18.

* *Chap.* 12. 3. and 15. 18. and 18. 18. and 22. 18. and 28. 14. effe commendeth Abrahams obedience Isaac should be the more ready to follow the like: for as God made this promise of his free-mercy: so doth the confirmation thereof proceed of the same fountain.

† Hebr. *my charge.*

c whereby we see that fear and distrust is found in the most faithfull.

d Or, shewing some familiar sign of love, whereby it might be known that she was his wife.

e In all ages men were perswaded that Gods vengeance should light upon wedlock-breakers.

22 ‡ Or, *an hundred measures.*

12 Then Isaac sowed in that land, and received in the same year an ‡ hundred-fold, and the LORD blessed him.

‖ Heb. *he went forth going and increasing.*

13 And the man waxed great, and ‡ went forward, and grew untill he became very great:

14 For he had possession of flocks, and possession of herds, and great store of servants. And the Philistines ᵍ envied him.

ᵍ The malicious envie alwayes the graces of God in others.

15 For all the wells which his fathers servants had digged in the dayes of Abraham his father, the Philistines had stopped them, and filled them with earth.

16 And Abimelech said unto Isaac, Go from us: for thou art much mightier then we.

ʰ The Hebrew word signifyeth a flood, or valley where water at one time runneth.

17 ¶ And Isaac departed thence, and pitched his tent in the ʰ valley of Gerar, and dwelt there.

18 And Isaac digged again the wells of water, which they had digged in the dayes of Abraham his father; for the Philistines had stopped them after the death of Abraham: and he called their names after the names by which his father had called them.

‖ Heb. *living.*

19 And Isaacs servants digged in the valley, and found there a well of † springing water.

20 And the herdmen of Gerar did strive with Isaacs herdmen, saying, The water *is* ours: and he called the name of the well ‡ Esek, because they strove with him.

‡ Or, *contention, strife.*

21 And they digged another well, and strove for that also: and he called the name of it ‡ Sitnah.

‡ Or, *hatred.*

22 And he removed from thence, and digged another well; and for that they strove not: and he called the name of it ‡ Rehoboth; and he said, For now the LORD hath made room for us, and we shall be fruitfull in the land.

‡ Or, *largenesse, roome.*

23 And he went up from thence to Beersheba.

24 And the LORD appeared unto him the same night, and said, I *am* the God ⁱ of Abraham thy father: fear not, for I *am* with thee, and will bless thee, and multiply thy seed for my servant Abrahams sake.

ⁱ God confirmeth Isaac against all fear by rehearsing the promise made to Abraham.

25 And he builded an ᵏ altar there, and called upon the name of the LORD, and pitched his tent there: and there Isaacs servants digged a well.

ᵏ To signifie that he would serve none other God, but the God of his father Abraham.

26 ¶ Then Abimelech went to him from Gerar, and Ahuzzath one of his friends, and Phicol the chief captain of his army.

27 And Isaac said unto them, Wherefore come ye to me, seeing ye hate me, and have sent me away from you?

28 And they said, We saw certainly that the LORD was with thee: and we said, Let there be now an oath betwixt us; *even* betwixt us and thee, and let us make a covenant with thee;

ˡ The Hebrews in swearing begin commonly with If, and understand the rest: that is, that God shall punish him that breaketh the oath: here the wicked shew that they are afraid lest that come to them which they would doe to others.

29 ˡ That thou wilt do us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and have sent thee away in peace: thou *art* now the blessed of the LORD.

30 And he made them a feast, and they did eat and drink.

31 And they rose up betimes in the morning, and sware one to another: and Isaac sent them away, and they departed from him in peace.

32 And it came to passe the same day, that Isaacs servants came, and told him concerning the well which they had digged, and said unto him, We have found water.

33 And he called it ‡ Shebah: therefore the name of the city *is* ‡ Beer-sheba unto this day.

‡ Or, *oath.*

‡ Or, *the well of the oath.*

34 ¶ And Esau was fourty yeares old when he took to wife Judith the daughter of Beeri the Hittite, and Bashemath the daughter of Elon the Hittite:

35 Which * were ‡ a grief of mind unto Isaac and to Rebekah,

* *Chap.* 27. 46.

‡ Or, *disobedient and rebellious.*

CHAP. XXVII.

1 Isaac sendeth Esau for venison. 6 Rebekah instructeth Jacob to obtain the blessing. 15 Jacob under the person of Esau obtaineth it. 30 Esau bringeth venison. 33 Isaac trembleth. 34 Esau complaineth, and by importunity obtaineth a blessing. 41 He threatneth Jacob. 42 Rebekah disappointeth it.

AND it came to passe that when Isaac was old, and his eyes were dim, so that he could not see, he called Esau his eldest son, and said unto him, My son: And he said unto him, † Behold, *here am* I.

† Heb. *Lo, I.*

2 And he said, Behold now, I am old, I know not the day of my death.

3 Now therefore take, I pray thee, thy weapons, thy quiver, and thy bow, and go out to the field, and † take me *some* venison;

† Heb. *hunt.*

4 And make me savoury meat, such as I love, and bring *it* to me, that I may eat; that my ᵃ soul may blesse thee before I die.

ᵃ The cunnall affection which he bare to his son, made him forget that which God spake to his wife, *Chap.* 25. 23.

5 And Rebekah heard when Isaac spake to Esau his son: And Esau went to the field to hunt *for* venison, *and* to bring *it*.

6 ¶ And Rebekah spake unto Jacob her son, saying, Behold, I heard thy father speak unto Esau thy brother, saying,

7 Bring me venison, and make me savoury meat, that I may eat, and blesse thee before the LORD before my death.

8 Now therefore my son, obey my voice, according to that which I command thee.

9 ᵇ Go now to the flock, and fetch me from thence two good kids of the goats; and I will make them savoury meat for thy father, such as he loveth.

ᵇ This subtilty is blame worthy, because she should have tarried till God had performed his promise.

10 And thou shalt bring *it* to thy father, that he may eat, and that he may blesse thee before his death.

11 And Jacob said to Rebekah his mother, Behold, Esau my brother *is* a hairy man, and I *am* a smooth man.

12 My father peradventure will feel me, and I shall seem † to him as a ‡ deceiver; and I shall bring a curse upon me, and not a blessing.

† Heb. *before his eyes.*

‡ Or, *as though I would deceive him.*

‡ Or, *I will take the danger on me.*

13 And his mother said unto him, ‡ᵉ Upon me

ᵉ The affurance of Gods decree made her bold.

me *be* thy curse, my son: onely obey my voice, and go fetch me *them*.

14 And he went, and fetched, and brought *them* to his mother: and his mother made savoury meat, such as his father loved.

15 And Rebekah took goodly raiment of her eldest sonne Esau, which *were* with her in the house, and put them upon Jacob her younger son.

16 And she put the skinnes of the kids of the goats upon his hands, and upon the smooth of his neck.

17 And she gave the savoury meat, and the bread which she had prepared, into the hand of her son Jacob.

18 ¶ And he came unto his father, and said, My father: And he said, Here *am* I; who *art* thou, my son?

ᵈ Although Jacob was assured of this blessing by faith: yet he did evil to seek it by lies, and the more because he abuseth Gods name thereunto.

19 And Jacob said unto his father, ᵈ I *am* Esau thy first-born; I have done according as thou badest me: arise, I pray thee, sit and eat of my venison, that thy soul may blesse me.

20 And Isaac said unto his son, How *is it* that thou hast found *it* so quickly, my son? And he said, Because the LORD thy God brought *it* to me.

21 And Isaac said unto Jacob, Come near, I pray thee, that I may feel thee, my son, whether thou *be* my very son Esau; or not.

ᵉ This declareth that he suspected some thing, yet God would not have his decree altered.

22 And Jacob went near unto Isaac his father: and he felt him, and said, The ᵉ voice *is* Jacobs voice, but the hands *are* the hands of Esau.

23 And he discerned him not, because his hands were hairy, as his brother Esau's hands: So he blessed him.

24 And he said, *Art* thou my very son Esau? And he said, I *am*.

25 And he said, Bring *it* near to me, and I will eat of my sons venison, that my soul may blesse thee: and he brought *it* near to him, and he did eat: and he brought him wine, and he drank.

26 And his father Isaac said unto him, Come neare now, and kisse me, my son.

27 And he came near, and kissed him: and he smelled the smell of his raiment, and blessed him, and said, See, the smell of my son *is* as the smell of a field, which the LORD hath blessed.

* Heb. 11. 20.

28 Therefore * God give thee of the dew of heaven, and the fatnesse of the earth, and plenty of corn and wine.

29 Let people serve thee, and nations bowe down to thee: be lord over thy brethren, and let thy mothers sons bowe down to thee: Cursed *be* every one that curseth thee, and blessed *be* he that blesseth thee.

30 ¶ And it came to passe, assoon as Isaac had made an end of blessing Jacob, and Jacob was yet scarce gone out from the presence of Isaac his father, that Esau his brother came in from his hunting.

31 And he also had made savoury meat, and brought it unto his father; and said unto his father, Let my father arise, and eat of his sons venison, that thy soul may blesse me.

23

32 And Isaac his father said unto him, Who *art* thou? And he said, I *am* thy son, thy first-born Esau.

33 And Isaac ᶠ trembled very exceedingly, and said, Who, where *is* he that hath taken venison, and brought *it* me, and I have eaten of all before thou camest, and have blessed him? yea *and* he shall be blessed.

ᶠ In perceiving his error, by applying his fact against Gods sentence pronounced before.

34 And when Esau heard the words of his father, he cried with a great and exceeding bitter cry, and said unto his father, Blesse me, even me also, O my father.

35 And he said, Thy brother came with subtilty, and hath taken away thy blessing.

36 And he said, Is not he rightly named ᵍ Jacob? for he hath supplanted me these two times: he took away my birth-right; and behold, now he hath taken away my blessing: and he said, Hast thou not reserved a blessing for me?

ᵍ In *Chap.* 25. he was so called because he held his brother by the heel, as though he would overthrow him: and therefore he is here called an overthrower or deceiver.

37 And Isaac answered and said unto Esau, Behold, I have made him ʰ thy lord, and all his brethren have I given to him for servants; and with corn and wine have I sustained him: and what shall I do now unto thee my son?

ʰ For since did this he was the minister and Impliet of God.

38 And Esau said unto his father, Hast thou but one blessing, my father? blesse me, ‡ *even* me also, O my father. And Esau lift up his voice, * and wept.

‡ Or, *I am also (thy son)*

* *Heb.* 12. 17.

39 And Isaac his father answered, and said unto him, Behold, thy dwelling shall be the fatnesse of the earth, and of the dew of heaven from above.

40 And ⁱ by thy sword shalt thou live, and shalt ᵏ serve thy brother: and it shall come to passe when thou shalt have the dominion, that thou shalt break his yoke from off thy neck.

ⁱ Because thine enemies shall be round about thee.

ᵏ which was fulfilled in his posterity the Idumeans: who were tributaries for a time to Israel, and after came to liberty.

41 ¶ And Esau hated Jacob, becaufe of the blessing wherewith his father blessed him: and Esau said in his heart, *The dayes of mourning for my father are at hand, ˡ then will I slay my brother Jacob.

* *Gbad.* 1. 10.

ˡ Hypocrites enely seldom from doing evil for fear of men.

42 And these words of Esau her elder son were told to Rebekah: And she sent and called Jacob her younger son, and said unto him, Behold, thy brother Esau, as touching thee, doth ᵐ comfort himself, *purposing* to kill thee.

ᵐ He hath good hope to recover his birth-right by killing thee.

43 Now therefore, my son, obey my voice: and arise, flee thou to Laban my brother, to Haran.

44 And tarry with him a few dayes, untill thy brothers fury turn away;

45 Untill thy brothers anger turn away from thee, and he forget *that* which thou haft done to him: then I will send, and fetch thee from thence. Why should I be ⁿ depriued alſo of you both in one day?

ⁿ For the wicked son will kill the godly and the plague of God will afterward light on the wicked son.

46 And Rebekah said to Isaac, *I am weary of my life, becaufe of the ° daughters of Heth: if Jacob take a wife of the daughters of

* *Chap.* 26. 35.

° which were Esaw's wives.

of Heth, such as these *which are* of the daughters of the land, [p] what good shall my life do me?

24 [p] Hereby their perswaded Isaac to agree to Jacobs departing.

CHAP. XXVIII.

1 Isaac blesseth Jacob, and sendeth him to Padan-aram. 9 Esau marrieth Mahalath the daughter of Ishmael. 12 The vision of Jacobs ladder. 18 The stone of Beth-el. 20 Jacobs vow.

AND Isaac called Jacob, and [a] blessed him, and charged him, and said unto him, Thou shalt not take a wife of the daughters of Canaan.

a This second blessing was to confirm Jacobs faith, lest he should think that his father had given it without Gods motion.

2 * Arise, go to * Padan-aram, to the house of Bethuel thy mothers father; and take thee a wife from thence of the daughters of Laban thy mothers brother.

* *Hos.* 12. 12. * *Chap.* 24. 10.

3 And God ‡ Almighty blesse thee, and make thee fruitfull, and multiply thee, that thou mayest be a multitude of people:

‡ Or, *all-sufficient.*

4 And give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a [b] stranger, which God gave unto Abraham.

b The godly fathers were put in mind continually, that they were but strangers in this world: to the intent they should lift up their eyes to the heavens where they should have a sure dwelling.

5 And Isaac sent away Jacob, and he went to Padan-aram unto Laban, son of Bethuel the Syrian, the brother of Rebekah, Jacobs and Esau's mother.

6 ¶ When Esau saw that Isaac had blessed Jacob, and sent him away to Padan-aram, to take him a wife from thence; and that as he blessed him, he gave him a charge, saying, Thou shalt not take a wife of the daughters of Canaan:

7 And that Jacob obeyed his father, and his mother, and was gone to Padan-aram;

8 And Esau seeing that the daughters of Canaan pleased not Isaac his father:

9 Then went Esau unto Ishmael, and took ‡ unto the wives which he had, Mahalath the daughter of [c] Ishmael Abrahams son, the sister of Nebajoth, to be his wife.

‡ Or, *besides his wives.* [c] Thinking hereby to have reconciled himself to his father: but all in vaine, for he taketh not away the cause of the evil.

10 ¶ And Jacob went out from Beer-sheba, and went toward Haran.

11 And he lighted upon a certain place, and tarried there all night, becausé the sun was set: and he took of the stones of that place, and put *them for* his pillows, and lay down in that place to sleep.

12 And he dreamed, and behold a [d] ladder set upon the earth, and the top of it reached to heaven: and behold, the angels of God ascending and descending on it.

d Christ is the ladder whereby God and man are joyned together, and by whom the Angels minister unto us: all graces by him are given unto us, and we by him ascend into heaven.

13 * And behold, the LORD stood above it, and said, I *am* the LORD God of Abraham thy father, and the God of Isaac: the land whereon thou liest, to thee [e] will I give it, and to thy seed.

* *Chap.* 35. 1. *and* 46. 3.

e He felt the force of this promise onely by faith: for all his life time he was but a stranger in this land.

14 And thy seed shall be as the dust of the earth; and thou shalt spread abroad to the * west, and to the east, and to the north, and to the south: and in thee and in thy seed shall all the * families of the earth be blessed.

* *Deut.* 12. 20. *and* 19. 14. * *Chap.* 12. 3. *and* 18. 18. *and* 22. 18. *and* 26. 4.

15 And behold, I *am* with thee, and will keep thee in all *places* whither thou goest, and will bring thee again into this land: for I will not leave thee, untill I have done *that* which I have spoken to thee of.

16 ¶ And Jacob awaked out of his sleep, and he said, Surely the LORD is in this place; and I knew *it* not.

17 And he was [f] afraid, and said, How dreadfull *is* this place! this *is* none other but the house of God, and this *is* the gate of heaven.

f He was touched with a godly fear and reverence.

18 And Jacob rose up early in the morning, and took the stone that he had put *for* his pillows, and [g] set it up *for* * a pillar, and poured oyl upon the top of it.

g To be a remembrance onely of the vision shewed unto him. * *Chap.* 31. 13.

19 And he called the name of that place ‡ Beth-el; but the name of that citie *was called* Luz at the first.

‡ Or, *house of God.*

20 And Jacob vowed a vow, saying, If [h] God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on;

h He bindeth not God under this condition, but acknowledgeth his infirmity, and promiseth to be thankfull.

21 So that I come again to my fathers house in peace: then shall the LORD be my God.

22 And this stone which I have set *for* a pillar, shall be Gods house: and of all that thou shalt give me, I will surely give the tenth unto thee.

CHAP. XXIX.

1 Jacob cometh to the well of Haran. 9 He taketh acquaintance of Rachel. 13 Laban entertaineth him. 18 Jacob covenanteth for Rachel. 23 He is deceived with Leah. 28 He marrieth also Rachel, and serveth for her seven years more. 32 Leah beareth Reuben, 33 Simeon, 34 Levi, 35 and Iudah.

THen Jacob † went on his journey, and came into the land of the † people of the east.

† Heb. *lift up his feet.* † Heb. *children.*

2 And he looked, and behold, a well in the field, * and lo, there *were* three flocks of sheep lying by it; for out of that well they watered the flocks: and a great stone *was* upon the wells mouth.

* Thus he was directed by the onely providence of God, who brought him also to Labans house.

3 And thither were all the flocks gathered: and they rolled the stone from the wells mouth, and watered the sheep, and put the stone again upon the wells mouth in his place.

4 And Jacob said unto them, My [b] brethren, whence *be* ye? And they said, Of Haran *are* we.

b It seemeth that in those dayes the custome was to call even strangers brethren.

5 And he said unto them, Know ye Laban the son of Nahor? And they said, We know *him.*

6 And he said unto them, [c] *Is* he well? And they said, *He is* well: and behold, Rachel his daughter cometh with the sheep.

c Or, is he in peace? by the which word the Hebrewes signifie all prosperitie.

7 And he said, Lo, *it is* yet high day, neither *is it* time that the cattel should be gathered together: water ye the sheep, and go *and* feed *them.*

8 And they said, We cannot, untill all the flocks be gathered together, and *till* they roll the stone from the wells mouth; then we water the sheep.

9 ¶ And while he yet spake with them, Rachel came with her fathers sheep: for she kept them.

10 And

10 And it came to pass, when Jacob saw Rachel the daughter of Laban his mothers brother, and the sheep of Laban his mothers brother; that Jacob went near, and rolled the stone from the wells mouth, and watered the flock of Laban his mothers brother.

11 And Jacob kissed Rachel, and lifted up his voice, and wept.

12 And Jacob told Rachel that he *was* her fathers brother, and that he *was* Rebekahs son: and she ran and told her father.

13 And it came to pass, when Laban heard the † tidings of Jacob his sisters son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house: and he told Laban [d] all these things.

† Heb. *hearing.*

d *That is*, the cause why he departed from his fathers house, and what he saw in the way.

14 And Laban said to him, Surely thou *art* my [e] bone and my flesh: and he abode with him † the space of a moneth.

e *That is*, of my blood and kinred. † Heb. *moneth of dayes.*

15 ¶ And Laban said unto Jacob, Because thou *art* my brother, shouldest thou therefore serve me for nought? tell me, what *shall* thy wages *be?*

16 And Laban had two daughters: the name of the elder *was* Leah, and the name of the younger *was* Rachel.

17 Leah *was* tender-eyed, but Rachel was beautiful and well-favoured.

18 And Jacob loved Rachel; and said, I will serve thee seven years for Rachel thy younger daughter.

19 And Laban said, *It is* better that I give her to thee, then that I should give her to another man: abide with me.

20 And Jacob served seven years for Rachel: and they seemed unto him *but* a [f] few days, for the love he had to her.

f Meaning, after that the years were accomplished.

21 ¶ And Jacob said unto Laban, Give *me* my wife (for my days are fulfilled) that I may go in unto her.

22 And Laban gathered together all the men of the place, and made a feast.

23 And it came to pass in the [g] evening, that he took Leah his daughter, and brought her to him: and he went in unto her.

g The cause why Jacob was deceived, was, that in old time the wife was covered with a vail, when she was brought to her husband, in sign of chastity and shamefastnesse.

24 And Laban gave unto his daughter Leah, Zilpah his maid, *for* an hand-maid.

25 And it came to pass, that in the morning, behold it *was* Leah: and he said to Laban, What *is* this thou hast done unto me? did not I serve with thee for Rachel? Wherefore then hast thou beguiled me?

26 And Laban said, It [h] must not be so done in our † country, to give the younger before the first-born.

h He esteemed more the profit that he had of Jacobs service, then either his promise, or the manner of the country, though he alledged custom for his excuse. † Heb. *place.*

27 Fulfil her week, and we will give thee this also, for the service which thou shalt serve with me yet seven other years.

28 And Jacob did so, and fulfilled her week: and he gave him Rachel his daughter to wife also.

29 And Laban gave to Rachel his daughter Bilhah his hand-maid, to be her maid.

30 And he went in also unto Rachel, and he loved also Rachel more then Leah, and served with him yet seven other years.

31 ¶ And when the LORD saw that Leah *was* hated, he opened her [i] womb: but Rachel *was* barren.

i This declareth that oft times they which are delighted of men are favoured of God.

32 And Leah conceived and bare a son, and she called his name "Reuben: for she said, Surely the [k] LORD hath looked upon my affliction; now therefore my husband will [l] love me.

k Hereby appereth that he had recourse to God in her affliction. l For children are a great cause of mutual love between man and wife.

33 And she conceived again, and bare a son; and said, Because the LORD hath heard that I *was* hated, he hath therefore given me this *son* also: and she called his name "Simeon.

" *That is*, hearing.

34 And she conceived again, and bare a son; and said, Now this time will my husband be joyned unto me, because I have born him three sons: therefore was his name called "Levi.

" *That is*, joyned.

35 And she conceived again, and bare a son; and she said, Now will I praise the LORD: therefore she called his name * "Judah, and †left bearing.

* *Matth.* 1. 2. " *That is*, praise. † Heb. *ceased from bearing.*

CHAP. XXX.

1 Rachel in grief for her barrennes giveth Bilhah her maid unto Jacob. 5 She beareth Dan and Naphtali. 9 Leah giveth Zilpah her maid, who beareth Gad and Asher. 14 Reuben findeth mandrakes, with which Leah buyeth her husband of Rachel. 17 Leah beareth Issachar, Zebulun, and Dinah. 22 Rachel beareth Joseph. 25 Jacob desireth to depart. 27 Laban flayeth him on a new covenant. 37 Jacobs policy, whereby he became rich.

AND when Rachel saw that she bare Jacob no children, Rachel envied her sister; and said unto Jacob, Give me children, or els I die.

2 And Jacobs anger was kindled against Rachel; and he said, *Am* I in [a] Gods stead, who hath withheld from thee the fruit of the womb?

a It is onely God that maketh barren and fruitfull, and therefore I am not in fault.

3 And she said, Behold my maid Bilhah, go in unto her; and she shall bear upon my [b] knees, that I may also have children by her.

b I will receive her children on my lap, as though they were mine own.

4 And she gave him Bilhah her hand-maid to wife: and Jacob went in unto her.

5 ¶ And Bilhah conceived, and bare Jacob a son.

6 And Rachel said, God hath judged me, and hath also heard my voice, and hath given me a son: therefore called she his name "Dan.

" *That is*, judging.

7 And Bilhah Rachels maid conceived again, and bare Jacob a second son.

8 And Rachel said, With [c] great † wrestlings have I wrestled with my sister, and I have prevailed: and she called his name * "Naphtali.

† Heb. *wrestlings of God.* c The arrogancy of mans nature appeareth, in that she contenteth her sister, after she hath received this benefit of God to bear children. * *That is*, my wrestling. * Called *Matt.* 4. 13 *Nephthalim.*

9 ¶ When Leah saw that she had left bearing, she took Zilpah her maid, and gave her Jacob to wife.

10 And Zilpah Leahs maid bare Jacob a son.

11 And Leah said, [d] A troup cometh: and she called his name "Gad.

d *That is*, God doth increase me with a multitude of children, for so Jacob doth expound this name Gad, *Chap.* 49. 19. " *That is*, a troup, or company.

12 And Zilpah Leahs maid bare Jacob a second son.

13 And Leah said, † Happy am I, for the daughters will call me blessed: and she called his name "Asher.

† Heb. *in my happiness.* " *That is*, happy, which is a kind of heb whose root hath a certain likenes of the figure of a man.

14 ¶ And Reuben went in the days of wheat-harvest, and found [e] mandrakes in the

C field,

26 field, and brought them unto his mother Leah. Then Rachel ſaid to Leah, Give me, I pray thee, of thy ſons mandraks.

15 And ſhe ſaid unto her, *Is it* a ſmall matter that thou haſt taken my husband? and wouldeſt thou take away my ſons mandraks alſo? And Rachel ſaid, Therefore he ſhall lie with thee to night for thy ſons mandraks.

16 And Jacob came out of the field in the evening, and Leah went out to meet him, and ſaid, Thou muſt come in unto me, for ſurely I have hired thee with my ſons mandraks. And he lay with her that night.

17 And God hearkned unto Leah, and ſhe conceived, and bare Jacob the fifth ſon.

18 And Leah ſaid, God hath given me mine hire, becauſe I have given my [f] maiden to my husband: and ſhe called his name "Iſſachar.

19 And Leah conceived again, and bare Jacob the ſixth ſon.

20 And Leah ſaid, God hath endued me *with* a good dowry; now will my husband dwell with me, becauſe I have born him ſix ſons: and ſhe called his name "*Zebulun.

21 And afterward ſhe bare a daughter, and called her name "Dinah.

22 ¶ And God remembred Rachel, and God hearkned to her, and opened her womb.

23 And ſhe conceived and bare a ſon; and ſaid, God hath taken away my [g] reproach.

24 And ſhe called his name "Joſeph; and ſaid, The LORD ſhall add to me another ſon.

25 ¶ And it came to paſs, when Rachel had born Joſeph, that Jacob ſaid unto Laban, Send me away, that I may go unto mine own place, and to my country.

26 Give *me* my wives and my children, for whom I have ſerved thee, and let me go: for thou knoweſt my ſervice which I have done thee.

27 And Laban ſaid unto him, I pray thee, if I have found favour in thine eyes, *tarry*: for I have learned by experience, that the LORD hath bleſſed me for thy ſake.

28 And he ſaid, Appoint me thy wages, and I will give *it*.

29 And he ſaid unto him, Thou knoweſt how I have ſerved thee, and how thy cattel was with me.

30 For *it was* little which thou hadſt before I *came*, and it is *now* † increaſed unto a multitude; and the LORD hath bleſſed thee † ſince my coming: and now when ſhall [h] I provide for mine own houſe alſo?

31 And he ſaid, What ſhall I give thee? And Jacob ſaid, Thou ſhalt not give me any thing; if thou wilt do this thing for me, I will again feed *and* keep thy flock:

32 I will paſs through all thy flock to day, removing from thence all the ſpeckled and ſpotted cattel, and all the brown cattel among the ſheep, and the ſpotted and ſpeckled among the goats: [i] and *of ſuch* ſhall be my hire.

33 So ſhall my [k] righteouſneſs anſwer for me † in time to come, when it ſhall come for my hire before thy face: every one that *is* not ſpeckled and ſpotted amongſt the goats, and brown amongſt the ſheep, that ſhall be accounted ſtolen with me.

34 And Laban ſaid, Behold, I would it might be according to thy word.

35 And he removed that day the he-goats, that were ring-ſtraked, and ſpotted, and all the ſhe-goats that were ſpeckled and ſpotted, *and* every one that had *ſome* white in it, and all the brown among the ſheep, and gave *them* into the hands of his ſons.

36 And he ſet three days journy betwixt himſelf and Jacob: and Jacob fed the reſt of Labans flocks.

37 ¶ And Jacob [l] took him rods of green poplar, and of the haſel and chefnut-tree; and pilled white ſtrakes in them, and made the white appear which *was* in the rods.

38 And he ſet the rods which he had pilled before the flocks in the gutters in the watering-troughs, when the flocks came to drink; that they ſhould conceive when they came to drink.

39 And the flocks conceived before the rods, and brought forth cattel ring-ſtraked, ſpeckled, and ſpotted.

40 And Jacob did ſeparate the lambs, and ſet the faces of the flocks toward the ring-ſtraked, and all the brown in the flock of Laban: and he put his own flocks by themſelves, and put them not unto Labans cattel.

41 And it came to paſs whenſoever the [m] ſtronger cattel did conceive, that Jacob laid the rods before the eyes of the cattel in the gutters, that they might conceive among the rods.

42 But when the cattel were feeble, he put *them* not in: ſo the feebler were Labans, and the ſtronger Jacobs.

43 And the man increaſed exceedingly, and had much cattel, and maid-ſervants, and men-ſervants, and camels, and aſſes.

CHAP. XXXI.

1 *Jacob upon diſpleaſure departeth ſecretly.* 19 *Rachel ſtealeth her fathers images.* 22 *Laban purſueth after him,* 26 *and complaineth of the wrong.* 34 *Rachels policy to hide the images.* 36 *Jacobs complaint of Laban.* 43 *The covenant of Laban and Jacob at Galeed.*

AND he heard the [a] words of Labans ſons, ſaying, Jacob hath taken away all that *was* our fathers; and of *that* which *was* our fathers hath he gotten all this glory.

2 And Jacob beheld the countenance of Laban, and behold, it *was* not toward him † as before.

3 And the LORD ſaid unto Jacob, Return unto the land of thy fathers, and to thy kindred; and I will be with thee.

4 And Jacob ſent and called Rachel and Leah to the field unto his flock,

5 And ſaid unto them, I ſee your fathers countenance, that it *is* not toward me as before: but the [b] God of my father hath been with me.

6 And

[f] In ſtead of acknowledging his fault, ſhe vouſheth as if God had rewarded her therefore.
* *That is*, an hire.
" *That is*, dwelling.
* Called *Matth.* 1. 23. *Zebulon.*
" *That is*, judgment.
[g] Becauſe fruitfulneſs came of Gods bleſſing; who ſaid, *Increaſe, and multiply*: barrenneſs was counted as a curſe.
" *That is*, adding.
[h] The order of nature requireth that every one provide for his own family.
[i] That which ſhall hereafter be thus ſpotted.
[k] God ſhall reſtify for my righteous dealing by rewarding my labours.
† Heb. *to morrow.*
[l] Jacob herein uſed no deceit, for it was Gods commandment as he declareth in *chap.* 32. *verſ.* 9. & 12.
† Or, *he-goats.*
[m] As they which took the ram about *September*, and brought forth about *March*: ſo the feebler took the ram in *March*, and lambed in *September*.
[a] The children uttered in words that which the father diſſembled in heart, for the covetous think, the whatſoever they cannot ſnatch, is plucked from them.
† Heb. *as yeſterday and the day before.*
[b] The God whom my father worſhiped.

6 And ye know that with all my power I have ſerved your father.

7 And your father hath deceived me, and changed my wages ten times: but God ſuffered him not to hurt me.

8 If he ſaid thus, The ſpeckled ſhall be thy wages; then all the cattel bare ſpeckled: and if he ſaid thus, The ring-ſtraked ſhall be thy hire; then bare all the cattel ring-ſtraked.

9 Thus [c] God hath taken away the cattel of your father, and given *them* to me.

10 And it came to paſs at the time that the cattel conceived, that I lifted up mine eyes, and ſaw in a dream, and behold, the † rams which leaped upon the cattel *were* ring-ſtraked, ſpeckled, and griſled.

11 And the angel of God ſpake unto me in a dream, *ſaying*, Jacob: And I ſaid, Here *am* I.

12 And he ſaid, Lift up now thine eyes and ſee, all the rams which leap upon the cattel *are* ring-ſtraked, ſpeckled, and griſled: for I have ſeen all that Laban doth unto thee.

13 I [d] *am* the God of Beth-el, * where thou anointedſt the pillar, *and* where thou vowedſt a vow unto me: now ariſe, get thee out from this land, and return unto the land of thy kindred.

14 And Rachel and Leah anſwered, and ſaid unto him, *Is there* yet any portion or inheritance for us in our fathers houſe?

15 Are we not counted of him ſtrangers? for he hath [e] ſold us, and hath quite devoured alſo our money.

16 For all the riches which God hath taken from our father, that *is* ours, and our childrens: now then whatſoever God hath ſaid unto thee, do.

17 ¶ Then Jacob roſe up, and ſet his ſons and his wives upon camels.

18 And he carried away all his cattel, and all his goods which he had gotten, the cattel of his getting, which he had gotten in Padan-aram; for to go to Iſaac his father in the land of Canaan.

19 And Laban went to ſhear his ſheep: and Rachel had ſtolen the [f] † images that *were* her fathers.

20 And Jacob ſtole away † unawares to Laban the Syrian, in that he told him not that he fled.

21 So he fled with all that he had, and he roſe up, and paſſed over the river, and ſet his face *toward* the mount Gilead.

22 And it was told Laban on the third day that Jacob was fled.

23 And he took his brethren with him, and purſued after him ſeven days journy; and they overtook him in the mount Gilead.

24 And God came to Laban the Syrian in a dream by night, and ſaid unto him, Take heed that thou ſpeak not to Jacob † either good or bad.

25 ¶ Then Laban overtook Jacob. Now Jacob had pitched his tent in the mount: and Laban with his brethren pitched in the mount of Gilead.

26 And Laban ſaid to Jacob, What haſt thou done, that thou haſt ſtolen away unawares to me, and carried away my daughters, as captives *taken* with the ſword?

27 Wherefore didſt thou flee away ſecretly, and † ſteal away from me? and didſt not tell me, that I might have ſent thee away with mirth, and with ſongs, with tabret, and with harp?

28 And haſt not ſuffered me to kiſs my ſons and my daughters? thou haſt now done fooliſhly in *ſo* doing.

29 It is in the power of my hand to do you hurt: but the [g] God of your father ſpake unto me yeſternight, ſaying, Take thou heed that thou ſpeak not to Jacob either good or bad.

30 And now *though* thou wouldeſt needs be gone, becauſe thou fore longedſt after thy fathers houſe; *yet* wherefore haſt thou ſtolen my gods?

31 And Jacob anſwered and ſaid to Laban, Becauſe I was afraid: for I ſaid, Peradventure thou wouldeſt take by force thy daughters from me.

32 With whomſoever thou findeſt thy gods, let him not live: before our brethren diſcern thou what *is* thine with me, and take *it* to thee: for Jacob knew not that Rachel had ſtolen them.

33 And Laban went into Jacobs tent, and into Leahs tent, and into the two maid-ſervants tents; but he found *them* not. Then went he out of Leahs tent, and entred into Rachels tent.

34 Now Rachel had taken the images, and put them in the camels furniture, and ſat upon them: and Laban † ſearched all the tent, but found *them* not.

35 And ſhe ſaid to her father, Let it not diſpleaſe my lord that I cannot riſe up before thee; for the cuſtom of women *is* upon me: and he ſearched, but found not the images.

36 ¶ And Jacob was wroth, and chode with Laban: and Jacob anſwered, and ſaid to Laban, What *is* my treſpaſs? what *is* my ſin that thou haſt ſo hotly purſued after me?

37 Whereas thou haſt ſearched all my ſtuff, what haſt thou found of all thy houſhold-ſtuff? ſet *it* here before my brethren and thy brethren, that they may judge betwixt us both.

38 This twenty years *have* I *been* with thee; thy ewes and thy ſhe-goats have not caſt their young, and the rams of thy flock have I not eaten.

39 That which was torn *of beaſts*, I brought not unto thee, I bare the loſs of it; of * my hand didſt thou require it, *whether* ſtolen by day, or ſtolen by night.

40 *Thus* I was, in the day the drought conſumed me, and the froſt by night; and my ſleep departed from mine eyes.

41 Thus have I been twenty years in thy houſe; I ſerved thee fourteen years for thy

[c] This declareth, that the thing which Jacob did before, was by Gods commandment, and not through deceit.
[d] This angel was Chriſt which appeared to Jacob in Bethel: and hereby appeareth he had taught his wives the fear of God: for he talketh as though they knew this thing.
* *Chap.* 28. 18.
[e] For they were given to Jacob in recompence of his ſervice, which was a kind of ſale.
[f] For ſo the word here ſignifieth, becauſe Laban calleth them gods, *verſ.* 30.
† Heb. *teraphim.*
† Heb. *the heart of Laban.*
[g] He was an idolater, and therefore would not acknowledge the God of Jacob for his God.
† Heb. *haſt felt me.*
† Heb. *fild.*
* *Exod.* 22. 12.

28 two daughters, and six years for thy cattel: and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, and the [b] fear of Isaac had been with me, surely thou hadst sent me away now empty: God hath seen mine affliction & the labour of my hands, and rebuked *thee* yesternight.

43 ¶ And Laban answered, and said unto Jacob, *These* daughters *are* my daughters, and *these* children *are* my children, and *these* cattel *are* my cattel, and all that thou seest *is* mine: and what can I do this day unto these my daughters, or unto their children which they have born?

44 Now therefore [i] come thou, let us make a covenant, I and thou; and let it be for a witness between me and thee.

45 And Jacob took a stone, and set it up *for* a pillar.

46 And Jacob said unto his brethren, Gather stones; and they took stones, and made an heap: and they did eat there upon the heap.

47 And Laban called it [‡] Jegar-sahadutha: but Jacob called it [k] Galeed.

48 And Laban said, This heap *is* a witness between me and thee this day. Therefore was the name of it called Galeed:

49 And [‡] Mizpah: for he said, The LORD [l] watch between me and thee when we are [‡] absent one from another.

50 If thou shalt afflict my daughters, or if thou shalt take *other* [m] wives besides my daughters, no man *is* with us; See, God *is* witness betwixt me and thee;

51 And Laban said to Jacob, Behold this heap, and behold *this* pillar, which I have cast betwixt me and thee.

52 This heap *be* witness, and *this* pillar *be* witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar unto me, for harm.

53 The God of Abraham, and the God of [n] Nahor, the God of their father, judge betwixt us. And Jacob swore by the [o] fear of his father Isaac.

54 Then Jacob offered sacrifice upon the mount, and called his brethren to eat [‡] bread: and they did eat bread, and tarried all night in the mount.

55 And early in the morning Laban rose up, and kissed his sons and his daughters, and [p] blessed them: and Laban departed, and returned unto his place.

i His conscience reproved him of his misbehaviour toward Jacob, and therefore moved him to seek peace.

‡ Or, *the heap of witness.*

k The one name the place in the Syrian tongue, and the other in the Hebrew tongue.

‡ Or, *watch-tower.*

l To punish the trespasser.

‡ Or, *God.*

m Nature compelleth him to condemn that vice, whereunto through covetousnesse he forced Jacob.

n Behold, how the idolaters mingle the true God with their feigned gods.

o *Meaning*, by the true God whom Isaac worshipped.

p wee see that there is ever some seed of the knowledge of God in the hearts of the wicked.

CHAP. XXXII.

1 Jacobs vision at Mahanaim. 3 His message to Esau. 6 He is afraid of Esaus coming. 9 He prayeth for his deliverance. 13 He sendeth a present to Esau. 24 He wrestleth with an angel at Peniel, where he is called Israel. 31 He halteth.

* *Chap.* 28. 16.

AND Jacob went on his way, and the *angels of God met him.

2 And when Jacob saw them, he said, [a] This *is* Gods host: and he called the name of that place Mahanaim.

a He acknowledgeth Gods benefits: who for the preservation of his, sendeth bands of Angels.

3 And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the country of Edom.

4 And he commanded them, saying, Thus shall ye speak unto my [b] lord Esau; Thy servant Jacob saith thus, I have sojourned with Laban, and stayed there until now.

b He reverenced his brother in worldly things, because he chiefly looked to bee preferred to the spiritual promise.

5 And I have oxen, and asses, flocks, and men-servants, and women-servants: and I have sent to tell my lord, that I may find grace in thy sight.

6 ¶ And the messengers returned to Jacob, saying, We came to thy brother Esau, and also he cometh to meet thee, and four hundred men with him.

7 Then Jacob was [c] greatly afraid, and distressed: and he divided the people that *was* with him, and the flocks, and herds, and the camels into two bands;

c A heir hee was comforted by the Angels: yet the infirmity of the flesh doth appeare.

8 And said, If Esau come to the one company and smite it, then the other company which is left shall escape.

9 ¶ And Jacob said, O God of my father Abraham, and God of my father Isaac, the LORD which saidst unto me, *Return unto thy country, and to thy kindred, and I will deal well with thee:

* *Chap.* 31. 13.

10 † I am not worthy of the least of all the mercies, and of all the truth, which thou hast shewed unto thy servant; for with my [d] staff I passed over this Jordan, and now I am become two bands.

† Heb. *I am less then all thy mercies.*

‡ *That is*, poor, and without all provition.

11 Deliver me, I pray thee, from the hand of my brother, from the hand of Esau: for I fear him, lest he will come and smite me, *and* the [e] mother with the children.

e *Meaning*, he will put all to death; this proverb cometh of them which kill the bird together with her young ones.

12 And thou saidst, I will surely do thee good, and make thy seed as the sand of the sea, which cannot be numbred for multitude.

13 ¶ And he lodged there that same night; and took of that which came to his hand, a [f] present for Esau his brother;

f Not distrusting Gods assistance but using such means as God had given him.

14 Two hundred she-goats and twenty he-goats, two hundred ews and twenty rams,

15 Thirty milch camels with their colts, fourty kine and ten bulls, twenty she-asses and ten foles.

16 And he delivered *them* into the hand of his servants, every drove by themselves; and said unto his servants. Pass over before me, and put a space betwixt drove and drove.

17 And he commanded the foremost, saying, When Esau my brother meeteth thee, and asketh thee, saying, Whose *art* thou? and whither goest thou? and whose *are* these before thee?

18 Then thou shalt say, They *be* thy servant Jacobs; it *is* a present sent unto my lord Esau: and behold also he *is* behind us.

19 And so commanded he the second, and the third, and all that followed the droves, saying, On this manner shall you speak unto Esau, when you find him.

20 And say ye moreover, Behold, thy servant Jacob *is* behind us: For he said, I [g] will appease him with the present that goeth before me,

g He thought it no lesse to depart with these goods, to the intent hee might follow the vocation where-unto God called him.

† Heb. *my face.*

me, and afterward I will see his face; peradventure he will accept † of me.

21 So went the present over before him: and himself lodged that night in the company.

22 And he rose up that night, and took his two wives, and his two women-servants, and his eleven sons, and passed over the ford Jabbok.

23 And he took them, and sent them over the brook, and sent over that he had.

24 ¶ And Jacob was left alone: and there wrestled a [h] man with him, until the † breaking of the day.

h *That is*, God in form of man. † Heb. *ascending of the morning.*

25 And when he saw that he [i] prevailed not against him, he touched the hollow of his thigh: and the hollow of Jacobs thigh was out of joynt, as he wrestled with him.

i For God afflicteth his with the one hand, and upholdeth them with the other.

26 And he said, Let me go, for the day breaketh: And he said, *I will not let thee go, except thou bless me.

* *Hos.* 12. 4.

27 And he said unto him, What *is* thy name? And he said, Jacob.

* *Chap.* 35. 10.

28 And he said, *Thy name shall be called no more Jacob, but Israel: for as a prince hast thou [k] power with God and with men, and hast prevailed.

k God gave Jacob both power to overcome, and also the praise of the victory.

29 And Jacob asked *him*, and said, Tell *me*, I pray thee, thy name: And he said, Wherefore *is it*, *that* thou dost ask after my name? and he blessed him there.

30 And Jacob called the name of the place [l] Peniel: for I have seen God face to face, and my life is preserved.

l *That is*, the face of God.

31 ¶ And as he passed over Penuel the sun rose upon him, and he [m] halted upon his thigh.

m The faithful fe overcome their temptations, that they feel the smart thereof, to the intent that they should not glory, but in their humility.

32 Therefore the children of Israel eat not of the sinew which shrank, which *is* upon the hollow of the thigh, unto this day: because he touched the hollow of Jacobs thigh, in the sinew that shrank.

CHAP. XXXIII.

1 The kindness of Jacob and Esau at their meeting. 17 Jacob cometh to Succoth. 18 At Shalem he buyeth a field, and buildeth an altar called El-elohe-israel.

AND Jacob lifted up his eyes, and looked, and behold, Esau came, and with him four hundred men. And he [a] divided the children unto Leah, and unto Rachel, and unto the two hand-maids.

a That if one part were affilled, the other might escape.

2 And he put the hand-maids and their children foremost, and Leah and her children after, and Rachel and Joseph hindermost.

3 And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother.

b By this gesture, he purely did reverence to his brother, and purely prayed God to mitigate Esaus wrath.

4 And Esau ran to meet him, and embraced him, and fell on his neck, and kissed him: and they wept.

5 And he lift up his eyes, and saw the women and the children; and said, Who *are* those † with thee? And he said, The children which God hath graciously given thy servant.

† Heb. *to thee.*

6 Then the hand-maidens came near, they & their children, and they [c] bowed themselves.

c Jacob and his family are the image of the church under the yoak of tyrants, which for fear are brought to subjection.

7 And Leah also with her children came near, and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves.

8 And he said, What meaneth thou by all this drove, which I met? And he said, *These are* to find grace in the sight of my lord.

9 And Esau said, I have enough; my brother, † keep that thou hast unto thy self.

† Heb. *be that to thee that is thine.*

10 And Jacob said, Nay, I pray thee, if now I have found grace in thy sight, then receive my present at my hand: for therefore I have seen thy face, as though [d] I had seen the face of God, and thou wast pleased with me.

d In that his brother embraced him so lovingly, contrary to his expectation, he accepted it as a plain sign of Gods perfuace.

11 Take, I pray thee, my blessing that is brought to thee; because God hath dealt graciously with me, and because I have enough: and he [e] urged him, and he took *it*.

e By earnest entreaty.

12 And he said, Let us take our journy, and let us go, and I will go before thee.

13 And he said unto him, My lord knoweth that the children *are* tender, and the flocks and herds with young *are* with me; and if men should overdrive them one day, all the flock will die.

14 Let my lord, I pray thee, pass over before his servant: and I will lead on softly, according † as the cattel that goeth before me, and the children be able to endure; until [f] I come unto my lord unto Seir.

† Heb. *according to the foot of the work, &c. and according to the foot of the children.*

15 And Esau said, Let me now † leave with thee *some* of the folk that *are* with me: And he said, † What needeth it? Let me find grace in the sight of my lord.

† He promised that, which (as seemeth) his mind was not to perform.

† Heb. *let us, leave.*

† Heb. *wherefore is this?*

16 So Esau returned that day on his way unto Seir.

17 ¶ And Jacob journyed to Succoth, and built him an house, and made booths for his cattel: therefore the name of the place is called "Succoth.

"*That is*, booths.

18 ¶ And Jacob came to Shalem a city of *Shechem, which *is* in the land of Canaan, when he came from Padan-aram; and pitched his tent before the city.

* Called, *Act.* 7. 16. *Emmor.*

19 And he bought a parcel of a field, where he had spread his tent, at the hand of the children of *Hamor Shechems father, for an hundred [‡] pieces of mony.

† Heb. *lambs.*

20 And he erected there an altar, and called [g] it "El-elohe-israel.

g He calleth the sign, the thing which it figufieth, in token that God had mightily delivered him.

" *That is*, God the God of Israel.

CHAP. XXXIIII.

1 Dinah is ravished by Shechem. 4 He sueth to marry her. 13 The sons of Jacob offer the condition of circumcision to the Shechemites. 20 Hamor and Shechem perswade them to accept it. 25 The sons of Jacob upon that advantage slay them, 27 and spoil their city. 30 Jacob reproveth Simeon and Levi.

AND Dinah the daughter of Leah, *which* she bare unto Jacob, [a] went out to see the daughters of the land.

a This example teacheth, that too much liberty is not to be given to youth.

2 And when Shechem the son of Hamor the Hivite prince of the country saw her, he took her, and lay with her, and † defiled her.

† Heb. *humbled her.*

3 And his soul clave unto Dinah the daughter of Jacob, and he loved the damsel, and spake † kindly unto the damsel.

† Heb. *to her heart.*

4 ¶ And Shechem spake unto his father

30 Hamor, saying, [b] Get me this damsel to wife.
[b] This proverb that the consent of parents, is verifiable in marriage, seeing the very infidels did alſo obſerve it as a thing neceſſary.
5 And Jacob heard that he had defiled Dinah his daughter, (now his ſons were with his cattel in the field) and Jacob held his peace until they were come.
6 ¶ And Hamor the father of Shechem went out unto Jacob to commune with him.
7 And the ſons of Jacob came out of the field when they heard *it*, and the men were grieved, and they were very wroth: becauſe he had wrought ‡folly in Iſrael, in lying with Jacobs daughter; † which thing ought not to be done.
‡ Or, *villany.*
† Heb. *and is ſhall not be ſo done.*
8 And Hamor communed with them, ſaying, The ſoul of my ſon Shechem longeth for your daughter: I pray you give her him to wife.
9 And make ye ‡marriages with us, *and* give your daughters unto us, and take our daughters unto you.
‡ Or, *affinity.*
10 And ye ſhall dwell with us: and the land ſhall be before you; dwell and trade you therein, and get you poſſeſſions therein.
11 And Shechem ſaid unto her father, and unto her brethren, ‡Let me find grace in your eyes, and what ye ſhall ſay unto me I will give.
‡ Or, *grant my requeſt.*
12 † Aſk me never ſo much dowry and gift, and I will give according as ye ſhall ſay unto me: but give me the damſel to wife.
† Heb. *multiply greatly the dowry.*
13 ¶ And the ſons of Jacob anſwered Shechem and Hamor his father deceitfully, and ſaid, (becauſe he had defiled Dinah their ſiſter)
14 And they ſaid unto them, [c] We cannot do this thing, to give our ſiſter to one that is uncircumciſed: for that were a [d] reproach unto us.
[c] They made the holy ordinance of God, a means to compaſs their wicked purpoſe.
[d] As it is abomination for them that are baptized to joyn with infidels.
15 But in this will we conſent unto you: If ye will be as we *be*, that every male of you be [e] circumciſed;
[e] Their fault is the greater, in that they make religion, a cloak for their craft.
16 Then will we give our daughters unto you, and we will take your daughters to us, and we will dwell with you, and we will become one people.
17 But if ye will not hearken unto us, to be circumciſed; then will we take our daughter, and we will be gone.
18 And their words pleaſed Hamor, and Shechem Hamors ſon.
19 And the young man deferred not to do the thing, becauſe he had delight in Jacobs daughter: and he *was* more honourable then all the houſe of his father.
20 ¶ And Hamor and Shechem his ſon came unto the [f] gate of their city, and communed with the men of their city, ſaying,
[f] For the people uſed to aſſemble there, and juſtice was alſo miniſtred.
21 Theſe men *are* [g] peaceable with us, therefore let them dwell in the land, and trade therein; for the land, behold, *it is* large enough for them: let us take their daughters to us for wives, and let us give them our daughters.
[g] Thus many pretend to ſpeak for a publick profit when they only ſpeak for their own private gain and commodity.
22 Onely herein will the men conſent unto us, for to dwell with us, to be one people, if every male among us be circumciſed, as they *are* circumciſed.
[h] Thus they lack no kind of perſuaſion, which prefer their own commodities before the common wealth.
23 *Shall* not [h] their cattel, and their ſubſtance, and every beaſt of theirs *be* ours? onely let us conſent unto them, and they will dwell with us.
24 And unto Hamor and unto Shechem his ſon hearkned all that went out of the gate of his city: and every male was circumciſed, all that went out of the gate of his city.
25 ¶ And it came to paſs on the third day when they were ſore, that two of the ſons of Jacob, [i] Simeon and Levi, Dinahs brethren, took each man his ſword, and came upon the city boldly, and [k] ſlew all the males.
[i] For they were the chief of the company.
[k] The people are punished with their wicked princes.
26 And they ſlew Hamor and Shechem his ſon with the † edge of the ſword, and took Dinah out of Shechems houſe, and went out.
† Heb. *mouth of the ſword.*
27 ¶ The ſons of Jacob came upon the ſlain, and ſpoiled the city, becauſe they had defiled their ſiſter.
28 They took their ſheep, and their oxen, and their aſſes, and that which *was* in the city, and that which *was* in the field,
29 And all their wealth, and all their little ones, and their wives took they captive, and ſpoiled even all that *was* in the houſe.
30 ¶ And Jacob ſaid to Simeon and Levi, Ye have troubled me to make me to ‡ſtink among the inhabitants of the land, amongſt the Canaanites, and the Perizzites: and I *being* few in number, they ſhall gather themſelves together againſt me, and ſlay me, and I ſhall be deſtroyed, I and my houſe.
‡ Or, *to be abhorred.*
31 And they ſaid, Should he deal with our ſiſter, as with an harlot?

CHAP. XXXV.

1 God ſendeth Jacob to Beth-el. 2 He purgeth his houſe of idols. 6 He buildeth an altar at Beth-el. 8 Deborah dieth at Allon-bachuth. 9 God bleſſeth Jacob at Beth-el. 16 Rachel travaileth of Benjamin, and dieth in the way to Edar. 22 Reuben lieth with Bilhah. 23 The ſons of Jacob. 27 Jacob cometh to Iſaac at Hebron. 28 The age, death, and buriat of Iſaac.

AND [a] God ſaid unto Jacob, Ariſe, go up to Beth-el, and dwell there: and make there an altar unto God, that appeared unto thee * when thou fleddeſt from the face of Eſau thy brother.
[a] God is ever at hand to ſuccour his in their troubles.
* *Chap.* 27. 43.
2 ¶ Then Jacob ſaid unto his houſhold, and to all that *were* with him, Put away the ſtrange gods that *are* among you, and be [b] clean, and change your garments:
[b] That by this outward act they ſhould ſhew their inward repentance.
3 And let us ariſe, and go up to Beth-el; and I will make there an altar unto God, who anſwered me in the day of my diſtreſs, and was with me in the way which I went.
4 And they gave unto Jacob all the ſtrange gods which *were* in their hand, and *all their* [c] ear-rings which *were* in their ears; and Jacob hid them under the oak which *was* by Shechem.
[c] For therein was ſome ſign of ſuperſtition, as in tables and *Agnus Dei's.*
5 And they journyed: and the [d] terrour of God was upon the cities that *were* round about them, and they did not purſue after the ſons of Jacob.
[d] Thus notwithſtanding the inconvenience that came before, God delivered Jacob.
6 ¶ So Jacob came to Luz, which *is* in the land of Canaan (that *is* Beth-el) he and all the people that *were* with him.
7 And he built there an altar, and * called the place El-beth-el: becauſe there God appeared unto him, when he fled from the face of his brother.
* *Chap.* 28. 18.

8 ¶ But Deborah Rebekahs nurſe died, and ſhe was buried beneath Beth-el, under an oak: & the name of it was called ‡ Allon-bachuth.
‡ Or, *Oak of lamentation.*
9 ¶ And God appeared unto Jacob again, when he came out of Padan-aram; and bleſſed him.
10 And God ſaid unto him, Thy name *is* Jacob: thy name ſhall not be called any more Jacob, * but Iſrael ſhall be thy name; and he called his name Iſrael.
* *Chap.* 32. 28.
11 And God ſaid unto him, I *am* God ‡ Almighty; be fruitful and multiply, a nation and a company of nations ſhall be of thee: and kings ſhall come out of thy loyns.
‡ Or, *All-ſufficient.*
12 And the land which I gave Abraham and Iſaac, to thee I will give it, and to thy ſeed after thee will I give the land.
13 And God [e] went up from him, in the place where he talked with him.
[e] As God is ſaid to deſcend, when he ſheweth ſome ſign of his preſence: ſo he is ſaid to aſcend when the viſion is ended.
14 And Jacob ſet up a pillar in the place where he talked with him, *even* a pillar of ſtone: and he poured a drink-offering thereon, and he poured oyl thereon.
15 And Jacob called the name of the place where God ſpake with him, Beth-el.
16 ¶ And they journyed from Beth-el: and there was but [f] a little way to come to Ephrath: and Rachel travailed, and ſhe had hard labour.
[f] *The Hebrew word ſignifieth,* as much ground as one may go from bait to bait, which is taken for half a days journy.
17 And it came to paſs when ſhe was in hard labour, that the midwife ſaid unto her, Fear not; thou ſhalt have this ſon alſo.
18 And it came to paſs as her ſoul was in departing (for ſhe died) that ſhe called his name * Benoni: but his father called him Benjamin.
* *Chap.* 48. 7.
19 And Rachel died, and was buried in the way to Ephrath, which *is* Beth-lehem.
20 And Jacob ſet a [g] pillar upon her grave: that *is* the pillar of Rachels grave unto this day.
[g] The ancient fathers uſed this ceremony to teſtifie their hope of the reſurrection to come, which was not generally revealed.
21 And Iſrael journyed and ſpread his tent beyond the towre of Edar.
22 ¶ And it came to paſs when Iſrael dwelt in that land, that Reuben went and [h] * lay with Bilhah his fathers concubine: and Iſrael heard *it*. Now the ſons of Jacob were twelve.
[h] This teacheth that the fathers were not choſen for their merits, but by Gods only mercies, whoſe election by their faults was not changed.
* *Chap.* 49. 4.
23 ¶ The ſons of Leah; Reuben, Jacobs firſt-born, and Simeon, and Levi, and Judah, and Iſſachar, and Zebulun.
24 The ſons of Rachel; Joſeph, and Benjamin.
25 And the ſons of Bilhah, Rachels handmaid; Dan, and Naphtali.
26 And the ſons of Zilpah, Leahs handmaid; Gad, and Aſher. Theſe *are* the ſons of Jacob, which were born to him in Padan-aram.
27 ¶ And Jacob came unto Iſaac his father unto Mamre, unto the city of Arbah (which *is* Hebron) where Abraham and Iſaac ſojourned
28 ¶ And the days of Iſaac were an hundred and foureſcore years.
29 And Iſaac gave up the ghoſt and died, and * was gathered unto his people, *being* old and full of days: and his ſons Eſau and Jacob buried him.
* *Chap.* 25. 8.

31

CHAP. XXXVI.

2 Eſau's three wives. 6 His removing to mount Seir. 9 His ſons. 15 The dukes which deſcended of his ſons. 20 The ſons, and dukes of Seir. 24 Anah findeth mules. 31 The kings of Edom. 40 The dukes that deſcended of Eſau.

NOw theſe *are* the [a] generations of Eſau, who *is* Edom.
[a] This genealogy declareth that Eſau was bleſſed temporally, and that his fathers bleſſing took place in worldly things.
2 ¶ Eſau took his wives of the [b] daughters of Canaan; Adah the daughter of Elon the Hittite, and Aholibamah the daughter of Anah, the daughter of Zibeon the Hivite;
[b] Beſides thoſe wives whereof is ſpoken, *Chap.* 26. 34.
3 And Baſhemath Iſhmaels daughter, ſiſter of Nebajoth.
4 And * Adah bare to Eſau, Eliphaz: and Baſhemath bare Reuel.
* 1 *Chron.* 1. 35.
5 And Aholibamah bare Jeuſh, and Jaalam, and Korah: theſe *are* the ſons of Eſau, which were born unto him in the land of Canaan.
6 ¶ And Eſau took his wives, and his ſons, and his daughters, and all the perſons of his houſe, and his cattel, and all his beaſts, and all his ſubſtance, which he had got in the land of Canaan; and [c] went into the country, from the face of his brother Jacob.
[c] Herein appeareth Gods providence, which cauſed the wicked to give place to the godly, that Jacob might enjoy Canaan according to Gods promiſe.
7 For their riches were more then that they might dwell together: and the land wherein they were ſtrangers, could not bear them, becauſe of their cattel.
8 Thus dwelt Eſau in * mount Seir: Eſau *is* Edom.
* *Ioſ.* 24. 4.
9 ¶ And theſe *are* the generations of Eſau, the father of ‡ the Edomites, in mount Seir.
‡ Or, *Edom.*
10 Theſe *are* the names of Eſau's ſons; * Eliphaz the ſon of Adah the wife of Eſau, Reuel the ſon of Baſhemath the wife of Eſau.
* 1 *Chron.* 1. 35.
11 And the ſons of Eliphaz were, Teman, Omar, Zepho, and Gatam, and Kenaz.
12 And Timna was concubine to Eliphaz Eſau's ſon; and ſhe bare to Eliphaz Amalek: theſe *were* the ſons of Adah Eſau's wife.
13 And theſe *are* the ſons of Reuel; Nahath, and Zerah, Shammah, and Mizzah: theſe were the ſons of Baſhemath Eſau's wife.
‡ Or, *nephews.*
14 And theſe were the ſons of Aholibamah, the daughter of Anah, the ‡ daughter of Zibeon Eſau's wife: and ſhe bare to Eſau, Jeuſh, and Jaalam, and Korah.
‡ Or, *niece.*
15 ¶ Theſe *were* ‡ [d] dukes of the ſons of Eſau: the ſons of Eliphaz the firſt-born *ſon* of Eſau; duke Teman, duke Omar, duke Zepho, duke Kenaz,
‡ Or, *chiefmen.*
[d] If Gods providence be ſo ſure towards them, which are not of his houſhold, how much more will he perform the ſame to us?
16 Duke Korah, duke Gatam, *and* duke Amalek: Theſe *are* the dukes *that came* of Eliphaz, in the land of Edom: theſe *were* the ‡ ſons of Adah.
‡ Or, *nephews.*
17 And theſe *are* the ſons of Reuel Eſau's ſon; duke Nahath, duke Zerah, duke Shammah, duke Mizzah. Theſe *are* the dukes *that came* of Reuel, in the land of Edom: theſe *are* the ‡ ſons of Baſhemath Eſau's wife.
‡ Or, *nephews.*
18 And theſe *are* the ſons of Aholibamah Eſau's wife; duke Jeuſh, duke Jaalam,

32 duke Korah: these *were* the dukes *that came* of Aholibamah the daughter of Anah Esau's wife.

19 These *are* the sons of Esau (who *is* Edom) and these *are* their dukes.

* 1 *Chron.* 1. 34. 20 ¶ * These *are* the sons of Seir the Horite, who [c] inhabited the land; Lotan, and Shobal, and Zibeon, and Anah,

c Before that Esau did these inhabite.

21 And Dishon, and Ezer, and Dishan: these *are* the dukes of the Horites, the children of Seir in the land of Edom.

22 And the children of Lotan were, Hori, and Heman: and Lotans sister *was* Timna.

23 And the children of Shobal *were* these; Alvan, and Manahath, and Ebal, Shepho, and Onam.

24 ¶ And these *are* the children of Zibeon; both Ajah, and Anah: this *was that* Anah, that found the [f] mules in the wilderness, as he fed the asses of Zibeon his father.

f who not contented with those kinds of beast which God had created, found out the monstrous generation of mules between the ass and the mare.

25 And the children of Anah *were* these; Dishon, and Aholibamah the daughter of Anah.

26 And these *are* the children of Dishon; Hemdan, and Eshban, and Ithran, and Cheran.

27 The children of Ezer *are* these; Bilhan, and Zaavan, and Achan.

28 The children of Dishan *are* these; Uz, and Aran.

29 These *are* the dukes *that came* of the Horites; duke Lotan, duke Shobal, duke Zibeon, duke Anah,

30 Duke Dishon, duke Ezer, duke Dishan: these *are* the dukes *that came* of Hori, among their dukes in the land of Seir.

g The wicked lifted up suddenly to honours, and perish as quickly: for the administrance of the children of God continueth ever, *Psal.* 102. 28.

31 ¶ And these *are* the [g] kings that reigned in the land of Edom, before there reigned any king over the children of Israel.

32 And Bela the son of Beor reigned in Edom: and the name of his city *was* Dinhabah.

33 And Bela died, and Jobab the son of Zerah of Bozrah reigned in his stead.

34 And Jobab died, and Husham of the land of Temani reigned in his stead.

35 And Husham died, and Hadad the son of Bedad (who smote Midian in the field of Moab) reigned in his stead: and the name of his city *was* Avith.

36 And Hadad died, and Samlah of Masrekah reigned in his stead.

h which city is by the river Euphrates. 37 And Samlah died, and Saul of [h] Rehoboth *by* the river reigned in his stead.

38 And Saul died, and Baal-hanan the son of Achbor reigned in his stead.

39 And Baal-hanan the son of Achbor died, and Hadar reigned in his stead: and the name of his city *was* Pau; and his wives name *was* Mehetabel, the daughter of Matred, the daughter of Mezahab.

40 ¶ And these *are* the names of the dukes, *that came* of Esau, according to their families, after their places, by their names; duke Timnah, duke Alvah, duke Jetheth,

41 Duke Aholibamah, duke Elah, duke Pinon,

42 Duke Kenaz, duke Teman, duke Mibzar,

43 Duke Magdiel, duke Iram: these *be* the dukes of Edom, according to their habitations, in the land of their possession; he *is* Esau the father of † the [i] Edomites.

† Heb. *Edom.*
i Of Edom came the Idumeans.

CHAP. XXXVII.

2 *Joseph is hated of his brethren.* 5 *His two dreams.* 13 *Jacob sendeth him to visit his brethren.* 18 *His brethren conspire his death.* 21 *Reuben saveth him.* 26 *They sell him to the Ishmeelites.* 31 *His father, deceived by the bloudy coat, mourneth for him.* 36 *He is sold to Potiphar in Egypt.*

AND Jacob dwelt in the land † wherein his father was a stranger, in the land of Canaan.

† Heb. *of his fathers sojournings.*

2 ¶ These *are* the [a] generations of Jacob: Joseph *being* seventeen years old, was feeding the flock with his brethren, and the lad *was* with the sons of Bilhah, and with the sons of Zilpah, his fathers wives: and Joseph brought unto his father their [b] evil report.

a *That is,* the story of such things as came to him and his family, *as chap.* 5. 1.

3 Now Israel loved Joseph more then all his children, because he *was* the son of his old age: and he made him a coat of *many* ‡ colours.

‡ Or, *pieces.*

4 And when his brethren saw that their father loved him more then all his brethren, they hated him, and could not speak peaceably unto him.

5 ¶ And Joseph [c] dreamed a dream, and he told *it* his brethren: and they hated him yet the more.

c God revealed to him by a dream what should come to pass.

6 And he said unto them, Hear, I pray you, this dream which I have dreamed.

7 For behold, we *were* binding sheaves in the field, and lo, my sheaf arose, and also stood upright; and behold, your sheaves stood round about, and made obeisance to my sheaf.

8 And his brethren said unto him, Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? and they [d] hated him yet the more for his dreams, and for his words.

d The more that God sheweth himself favourable to his, the more doth the malice of the wicked rage against them.

9 And he dreamed yet another dream, and told it his brethren, and said, Behold, I have dreamed a dream more, and behold, the sun and the moon, and the eleven stars made obeisance to me.

10 And he told *it* to his father, and to his brethren: and his father [e] rebuked him, and said unto him, What *is* this dream that thou hast dreamed? Shall I and thy mother and thy brethren indeed come to bowe down our selves to thee, to the earth?

e Not despising the vision, but seeking to appease his brethren.

11 And his brethren envied him: but his father [f] observed the saying.

f He knew that God was author of the dream, but he understood not the meaning.

12 And his brethren went to feed their fathers flock in Shechem.

13 ¶ And Israel said unto Joseph, Do not thy brethren feed *the flock* in Shechem? Come, and I will send thee unto them. And he said unto him, Here *am* I.

14 And he said to him, Go, I pray thee, † see whether it be well with thy brethren, and well with the flocks; and bring me word again. So he sent him out of the vale of Hebron, and he came to Shechem.

† Heb. *for the peace of thy brethren.* &c.

15 And a certain man found him, and behold,

hold, *he was* wandring in the field: and the man asked him, saying, What seekest thou?

16 And he said, I seek my brethren: tell me, I pray thee, where they feed *their flocks.*

17 And the man said, They are departed hence: for I heard them say, Let us go to Dothan. And Joseph went after his brethren, and found them in Dothan.

18 And when they saw him afar off, even before he came near unto them, they [g] conspired against him, to slay him.

g The holy Ghost covereth not mens faults, as do vain writers, which make vice, vertue.

19 And they said one to another, Behold, this ‡ dreamer cometh.

‡ Or, *master of dreams.*

20 Come now therefore, and let us slay him, and cast him into some pit; and we will say, Some evil beast hath devoured him: and we shall see what will become of his dreams.

21 And * Reuben heard *it;* and he delivered him out of their hands; and said, † Let us not kill him.

* *Chap.* 42. 22.
† Heb. *let us not smite his life.*

22 And Reuben said unto them, Shed no bloud, *but* cast him into this pit that *is* in the wilderness, and lay no hand upon him; that he might rid him out of their hands, to deliver him to his father again.

23 ¶ And it came to pass when Joseph was come unto his brethren, that they stript Joseph out of his coat, his coat of *many* colours that *was* on him.

h Their hypocrisy appeareth in this, that they feared man more then God, and thought it was not murther, if they shed not his bloud: or els had an excuse to cover their fault.

24 And they took him, & cast [h] him into a pit: and the pit *was* empty, *there was* no water in it.

25 And they sat down to eat bread: and they lift up their eyes and looked, and behold, a company of Ishmeelites came from Gilead, with their camels bearing spicery, and ‡ balm, and myrrh, going to carry *it* down to Egypt.

‡ Or, *resin, turpentine, or treacle.*

26 And Judah said unto his brethren, What profit *is it* if we slay our brother, and conceil his bloud?

27 Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he *is* our brother, and our flesh: and his brethren were content.

* *Psal.* 105. 17. 28 Then there passed by * Midianites, merchant-men; and they drew and lift up Joseph out of the pit, and sold Joseph to the [i] Ishmeelites for twenty *pieces* of silver: and they brought Joseph into Egypt.

i Moses writing according to the opinion of them which took the Midianites and Ishmeelites to be both one, doth here confound their names: as also appeareth, *verse* 36. & *Chap.* 39. 1. or *els,* he was first offered to the Midianites, but sold to the Ishmeelites.

29 ¶ And Reuben returned unto the pit; and behold, Joseph *was* not in the pit: and he rent his clothes.

30 And he returned unto his brethren, and said, The child *is* not; and I, whither shall I go?

31 And they took Josephs coat, and killed a kid of the goats, and dipped the coat in the bloud.

32 And they sent the coat of *many* colours, and they brought *it* to their father; and said This have we found: know now whether it *be* thy sons coat or no.

k To wit, the most fingers, which were seven.

33 And he knew it, and said, *It is* my sons coat; an * evil beast hath devoured him: Joseph is without doubt rent in pieces.

* *Chap.* 44. 28.

34 And Jacob rent his clothes, and put sack-cloth upon his loyns, and mourned for his son many days.

35 And all his sons and all his daughters rose up to comfort him; but he refused to be-comforted: and he said, For ‡ I will go down into the grave unto my son, mourning: Thus his father wept for him.

‡ Or, *I will mourn for him so long as I live.*

36 And the Midianites sold him into Egypt unto Potiphar, an † officer of Pharaohs, *and* †‡ captain of the guard.

† Heb. *eunuch:* But the word doth ſignifie not onely *eunuchs*, but also *chamberlains, courtiers, and officers.*

CHAP. XXXVIII.

1 *Judah begetteth Er, Onan, and Shelah.* 6 *Er marrieth Tamar.* 8 *The trespass of Onan.* 11 *Tamar stayeth for Shelah:* 13 *she deceiveth Judah;* 27 *she beareth twins, Pharez and Zarah.*

† Heb. *chief of the ſlaughtermen, executioners.*
‡ Or, *chief steward.*

AND it came to pass at that time, that [a] Judah went down from his brethren, and turned in to a certain Adullamite, whose name *was* Hirah.

a Moses deſcribeth the genealogy of Judah, because the Meſſiah ſhould come of him.

2 And Judah saw there a daughter of a certain [b] Canaanite, whose name *was* * Shuah, and he took her, and went in unto her:

b which affinity notwithſtanding was condemned of God.

3 And she conceived and bare a son; and he called his name Er.

* 1 *Chron.* 2. 3.

4 * And she conceived again, and bare a son; and she called his name Onan.

* *Num.* 26. 19.

5 And she yet again conceived, and bare a son; and called his name Shelah: and he was at Chezib, when she bare him.

6 And Judah took a wife for Er his first-born, whose name *was* Tamar.

7 And * Er, Judahs first-born, was wicked in the sight of the LORD; and the LORD slew him.

* *Num.* 26. 19.

8 And Judah said unto Onan, Go in unto thy brothers wife, and marry her, and raise up [c] seed to thy brother.

c This order was for the preſervation of the ſtock, that the child begotten by the ſecond brother, ſhould have the name and inheritance of the firſt, which is in the New Teſtament abolished.

9 And Onan knew that the seed should not be his: and it came to pass, when he went in unto his brothers wife, that he spilled *it* on the ground, lest that he should give seed to his brother.

10 And the thing which he did, displeased the LORD: wherefore he slew him also.

11 Then said Judah to Tamar his daughter in law, [d] Remain a widow at thy fathers house, till Shelah my son be grown; (for he said, Lest peradventure he die also as his brethren *did*) & Tamar went and dwelt in her fathers house.

d For he could not marry in any other family, ſo long as Judah would retain her in his.

12 ¶ And in process of time, the daughter of Shuah Judahs wife died: and Judah was comforted, and went up unto his sheep-shearers to Timnath, he and his friend Hirah the Adullamite.

13 And it was told Tamar, saying, Behold, thy father in law goeth up to Timnath, to shear his sheep.

14 And she put her widows garments off from her, and covered her with a vail, and wrapped her self, and sat in ‡ an open place, which *is* by the way to Timnath: for she saw that Shelah was grown, and she was not given unto him to wife.

‡ Or, *in the door of the fountains:* or, *where were two ways.*

15 When Judah saw her, he thought her *to be*

34 *be* an harlot; becauſe ſhe had covered her face.

16 And he turned unto her by the way, and ſaid, Go to, I pray thee, let me come in unto thee: (for he [e] knew not that ſhe *was* his daughter in law) and ſhe ſaid, What wilt thou give me, that thou mayeſt come in unto me?

[e] God had wonderfully blinded him that he could not know her by her talk.

17 And he ſaid, I will ſend *thee* † a kid from the flock: and ſhe ſaid, Wilt thou give *me* a pledg, till thou ſend *it*?

† Heb. *a kid of the goats.*

18 And he ſaid, What pledg ſhall I give thee? And ſhe ſaid, Thy ſignet, and thy bracelets, and thy ſtaff that *is* in thine hand: and he gave *it* her, and came in unto her, and ſhe conceived by him.

19 And ſhe aroſe and went away, and laid by her vail from her, and put on the garments of her widowhood.

20 And Judah ſent the kid by the hand of his friend the Adullamite, to receive *his* pledg from the womans hand: but he found her not.

[f] That his wickedneſs might not be known to others.

21 Then he asked the men of that place, ſaying, Where *is* the harlot, that *was* ‡ openly by the way-ſide? And they ſaid, There was no harlot in this *place*.

‡ Or, *in Enaim.*

22 And he returned to Judah, and ſaid, I cannot find her; and alſo the men of the place ſaid, *that* there was no harlot in this *place*.

23 And Judah ſaid, Let her take *it* to her, leſt we † [g] be ſhamed: behold, I ſent this kid, and thou haſt not found her.

† Heb. *become a contempt.*

[g] He ſeeketh man more than God.

24 ¶ And it came to paſs about three moneths after, that it was told Judah, ſaying, Tamar thy daughter in law hath played the harlot; and alſo behold, ſhe *is* with child by whoredom: and Judah ſaid, Bring her forth, and let her be [h] burnt.

[h] We ſee that the law, which was written in mans heart, taught them that whoredom ſhould be puniſhed with death albeit no law as yet was given.

25 When ſhe *was* brought forth, ſhe ſent to her father in law, ſaying, By the man whoſe theſe *are*, *am* I with child: and ſhe ſaid, Diſcern, I pray thee, whoſe *are* theſe, the ſignet, and bracelets, and ſtaff.

26 And Judah acknowledged *them*, and ſaid, [i] She hath been more righteous then I; becauſe that I gave her not to Shelah my ſon: and he knew her again [k] no more.

[i] *That is*, ſhe ought rather to accuſe me, then I her.

[k] For the honour of the ſin, condemned him.

27 ¶ And it came to paſs in the time of her travail, that behold, twins *were* in her womb.

28 And it came to paſs when ſhe travailed, that *the one* put out *his* hand; and the midwife took and bound upon his hand a ſcarlet thred, ſaying, This came out firſt.

29 And it came to paſs as he [l] drew back his hand, that behold, his brother came out: and he ſaid, ‡ How haſt [m] thou broken forth? *this* breach *be* upon thee: therefore his name was called [n] * Pharez.

[l] Their hainous ſin was ſignified by this monſtrous birth.

‡ Or, *wherefore haſt thou made this breach againſt thee?*

[m] Or the ſeparation between thee and thy brother.

[n] That is, a *breach.*

* 1 Chron. 2. 4. Matth. 1. 3.

30 And afterward came out his brother? that had the ſcarlet thred upon his hand; and his name was called Zarah.

CHAP. XXXIX.

1 *Joſeph advanced in Potiphars houſe.* 7 *He reſiſteth his maſtreſſes temptation.* 13 *He is falſly accuſed.* 19 *He is caſt in priſon.* 21 *God is with him there.*

2 Read *Chap.* 37. 36.

AND Joſeph was brought down to Egypt, and Potiphar [a] an officer of Pharaoh, captain of the guard, an Egyptian, bought him of the hands of the Iſhmaelites, which had brought him down thither.

[b] The favour of God is the fountain of all proſperity.

2 And the [b] LORD was with Joſeph, and he was a proſperous man: and he was in the houſe of his maſter the Egyptian.

3 And his maſter ſaw that the LORD *was* with him, and that the LORD made all that he did to proſper in his hand.

4 And Joſeph found grace in his ſight, and he ſerved him: and he made him [c] overſeer over his houſe, and all *that* he had he put into his hand,

[c] Becauſe God proſpered him: and ſo he made religion to ſerve his profit.

5 And it came to paſs from the time that he had made him overſeer in his houſe, and over all that he had, that the LORD [d] bleſſed the Egyptians houſe for Joſephs ſake: and the bleſſing of the LORD was upon all that he had, in the houſe, and in the field.

[d] The wicked are bleſſed by the company of the godly.

6 And he left all that he had in Joſephs hand; and he [e] knew not ought he had, ſave the bread which he did eat: and Joſeph was *a* goodly *perſon*, and well-favoured.

[e] For he was aſſured that all things ſhould proſper well: there[unto] he ate and drank, and took no care.

7 ¶ And it came to paſs after theſe things, that his maſters wife caſt her eyes upon Joſeph; and ſhe ſaid, [f] Lie with me.

[f] In this word, he declareth the ſum wherein all her ſlatteries did tend.

8 But he refuſed, and ſaid unto his maſters wife, Behold, my maſter wotteth not what *is* with me in the houſe, and he hath committed all that he hath to my hand.

9 *There is* none greater in this houſe then I; neither hath he kept back any thing from me, but thee; becauſe thou *art* his wife: how then can I do this great wickedneſs, and ſin againſt [g] God?

[g] The fear of God preſerved him againſt her continual tentations.

10 And it came to paſs as ſhe ſpake to Joſeph day by day, that he hearkned not unto her, to lie by her, *or* to be with her.

11 And it came to paſs about this time, that *Joſeph* went into the houſe to do his buſineſs; and *there was* none of the men of the houſe there within.

12 And ſhe caught him by his garment, ſaying, Lie with me: and he left his garment in her hand, and fled, and got him out.

13 ¶ And it came to paſs, when ſhe ſaw that he had left his garment in her hand, and was fled forth,

14 That ſhe called unto the men of her houſe, and ſpake unto them, ſaying, See, he hath brought in an Hebrew unto us to mock us: he came in unto me to lie with me, and I [h] cried with a † loud voice.

[h] This declareth, that were inconſtancy is, therunto is joyned extream impudency and craft.

† Heb. *great.*

15 And it came to paſs, when he heard that I lifted up my voice and cried, that he left his garment with me, and fled, and got him out.

16 And ſhe laid up his garment by her, until his lord came home.

17 And ſhe ſpake unto him according to theſe words, ſaying, The Hebrew ſervant, which thou haſt brought unto us, came in unto me to mock me.

18 And it came to paſs, as I lift up my voice and cried, that he left his garment with me, and fled out.

19 ¶ And

19 And it came to paſs, when his maſter heard the words of his wife, which ſhe ſpake unto him, ſaying, After this manner did thy ſervant to me; that his wrath was kindled.

20 And Joſephs maſter took him, and put him into the [i] priſon, a place where the kings priſoners *were* bound: and he was there in the priſon.

[i] His evil entertyment in the priſon may be gathered out of *Pſal.* 105. 18.

21 ¶ But the LORD was with Joſeph, and † ſhewed him mercy, and gave him favour in the ſight of the keeper of the priſon.

† Heb. *extended, kindneſs unto him.*

22 And the keeper of the priſon committed to Joſephs hand all the priſoners that *were* in the priſon; and [k] whatſoever they did there, he was the doer *of it*.

[k] *That is*, nothing was done without his commandment.

23 The keeper of the priſon looked not to any thing *that was* under his hand; becauſe the LORD *was* with him: and *that* which he did, the LORD made *it* to proſper.

CHAP. XL.

1 *The butler and baker of Pharaoh in priſon.* 4 *Joſeph hath charge of them.* 5 *He interpreteth their dreams.* 20 *They come to paſs according to his interpretation.* 23 *The ingratitude of the butler.*

AND it came to paſs after theſe things, *that* the butler of the king of Egypt and *his* baker had offended their lord the king of Egypt.

2 And Pharaoh was wroth againſt two *of* his officers, againſt the chief of the butlers, and againſt the chief of the bakers.

3 And he put them in ward in the houſe of the captain of the guard, into the priſon, the place where [a] Joſeph *was* bound.

[a] God worketh many wonderful meanis to deliver his.

4 ¶ And the captain of the guard charged Joſeph with them, and he ſerved them; and they continued a ſeaſon in ward.

5 ¶ And they dreamed a dream both of them, each man his dream in one night, [b] each man according to the interpretation of his dream; the butler and the baker of the king of Egypt, which *were* bound in the priſon.

[b] *That is*, every dream had his interpretation, as the thing afterward declared.

6 And Joſeph came in unto them in the morning, and looked upon them, and behold they *were* ſad.

7 And he asked Pharaohs officers that *were* with him in the ward of his lords houſe, ſaying, Wherefore † look ye *ſo* ſadly to day?

† Heb. *are your faces evil?*

8 And they ſaid unto him, We have dreamed a dream, and *there is* no interpreter of it. And Joſeph ſaid unto them, *Do* not interpretations *belong* to [c] God? tell me *them*, I pray you.

[c] Cannot God raiſe up ſuch as ſhall interpret ſuch things?

9 And the chief butler told his dream to Joſeph, and ſaid unto him, In my dream, behold, a vine *was* before me:

10 And in the vine *were* three branches: and it *was* as though it budded, *and* her bloſſoms ſhot forth; *and* the cluſters thereof brought forth ripe grapes.

11 And Pharaohs cup *was* in my hand, and I took the grapes, & preſſed them into Pharaohs cup: and I gave the cup into Pharaohs hand.

12 And Joſeph ſaid unto him, This [d] *is* the interpretation of it: the three branches *are* three days;

[d] He was aſſured by the Spirit of God, that his interpretation was true.

13 Yet within three days ſhall Pharaoh ‡ lift up thine head, and reſtore thee unto thy place: and thou ſhalt deliver Pharaohs cup into his hand, after the former manner when thou waſt his butler.

35

‡ Or, *reckon.*

14 But † think on me when it ſhall be well with thee, and ſhew kindneſs, I pray thee, unto me; and [e] make mention of me unto Pharaoh, and bring me out of this houſe.

† Heb. *remember me with thee.*

[e] He refuſed not the meanes to be delivered, which he thought God had appointed.

15 For indeed I was ſtolen away out of the land of the Hebrews: and here alſo have I done nothing that they ſhould put me into the dungeon.

16 When the chief baker ſaw that the interpretation was good; he ſaid unto Joſeph, I alſo *was* in my dream; and behold, I *had* three ‡ [f] white baskets on my head.

‡ Or, *full of holes.*

[f] *That is*, made of white twigs, or, as *ſome read*, baskets full of holes.

17 And in the uppermoſt basket *there was* of all manner of † bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head.

† Heb. *meat of Pharaoh, the work of a baker.* or, *roak.*

18 And Joſeph anſwered, and ſaid, [g] This *is* the interpretation thereof: the three baskets *are* three days.

[g] He ſheweth that the miniſters of God ought not to conceal that which God revealeth unto them.

19 Yet within three days ſhall Pharaoh lift up thy head from off thee, and ſhall hang thee on a tree; and the birds ſhall eat thy fleſh from off thee.

20 ¶ And it came to paſs the third day, *which was* Pharaohs [h] birth-day, that he made a feaſt unto all his ſervants: and he ‡ lifted up the head of the chief butler, and of the chief baker among his ſervants.

[h] which was an occaſion to appoint his officers, and to examine them that were in priſon.

‡ Or, *reckoned.*

21 And he reſtored the chief butler unto his butler-ſhip again; and he gave the cup into Pharaohs hand:

22 But he hanged the chief baker: as Joſeph had interpreted to them.

23 Yet did not the chief butler remember Joſeph, but forgat him.

CHAP. XLI.

1 *Pharaohs two dreams.* 9 *Joſeph interpreteth them.* 33 *He giveth Pharaoh counſel.* 38 *Joſeph is advanced.* 50 *He begetteth Manaſſeh and Ephraim.* 54 *The famine beginneth.*

AND it came to paſs at the end of two full years, that Pharaoh [a] dreamed, and behold, he ſtood by the river.

[a] This dream was not ſo much for Pharaoh, as to be a mean to deliver Joſeph, and to provide for Gods church.

2 And behold, there came up out of the river ſeven well-favoured kine, and fat-fleſhed; and they fed in a meadow.

3 And behold, ſeven other kine came up after them out of the river, ill-favoured, and lean-fleſhed; and ſtood by the *other* kine upon the brink of the river.

4 And the ill-favoured and lean-fleſhed kine did eat up the ſeven well-favoured and fat kine. So Pharaoh awoke.

5 And he ſlept and dreamed the [b] ſecond time: and behold, ſeven ears of corn came up upon one ſtalk, † rank and good.

[b] All theſe means God uſeth to deliver his ſervant, and to bring him into favour and authority.

† Heb. *fat.*

6 And behold, ſeven thin ears and blaſted with the eaſt-wind ſprung up after them.

7 And the ſeven thin ears devoured the ſeven

36 seven rank and full ears; and Pharaoh awoke, and behold, *it was* a dream.

8 And it came to pass in the morning, that his spirit was [c] troubled; and he sent and called for all the magicians of Egypt, and all the wise-men thereof: and Pharaoh told them his dream: but *there was* [d] none that could interpret them unto Pharaoh.

9 ¶ Then spake the chief butler unto Pharaoh, saying, I [e] do remember my faults this day.

10 Pharaoh was wroth with his servants, and put me in ward in the captain of the guards house, *both* me, and the chief baker.

11 And we dreamed a dream in one night, I and he: we dreamed each man according to the interpretation of his dream.

12 And *there was* there with us a young man, an Hebrew, servant to the captain of the guard; and we told him, and he [*] interpreted to us our dreams, to each man according to his dream he did interpret.

13 And it came to pass, as he interpreted to us, so it was: me he restored unto mine office, and him he hanged.

14 ¶ [*] Then Pharaoh sent and [f] called Joseph, and they † brought him hastily out of the dungeon: And he shaved *himself*, and changed his raiment, and came in unto Pharaoh.

15 And Pharaoh said unto Joseph, I have dreamed a dream, and *there is* none that can interpret it: and I have heard say of thee, *that* ‡ thou canst understand a dream, to interpret it.

16 And Joseph answered Pharaoh, saying, *It is* not in me: [g] God shall give Pharaoh an answer of peace.

17 And Pharaoh said unto Joseph, In my dream, behold, I stood upon the bank of the river.

18 And behold, there came up out of the river seven kine, fat-fleshed and well-favoured; and they fed in a meadow.

19 And behold, seven other kine came up after them, poor and very ill-favoured, and lean-fleshed, such as I never saw in all the land of Egypt for badness.

20 And the lean and the ill-favoured kine did eat up the first seven fat kine.

21 And when they had † eaten them up, it could not be known that they had eaten them; but they *were* still ill-favoured, as at the beginning. So I awoke.

22 And I saw in my dream, and behold, seven ears came up in one stalk, full and good.

23 And behold, seven ears, ‡ withered, thin, *and* blasted with the east-wind, sprung up after them.

24 And the thin ears devoured the seven good ears: and I told *this* unto the magicians; but *there was* none that could declare *it* unto me.

25 ¶ And Joseph said unto Pharaoh, The dream of Pharaoh *is* [h] one: God hath shewed Pharaoh what he *is* about to do.

26 The seven good kine *are* seven years; and the seven good ears *are* seven years: the dream *is* one.

27 And the seven thin and ill-favoured kine that came up after them, *are* seven years; and the seven empty ears, blasted with the east-wind, shall be seven years of famine.

28 This *is* the thing which I have spoken unto Pharaoh: what God *is* about to do, he sheweth unto Pharaoh.

29 Behold, there come seven years of great plenty, throughout all the land of Egypt.

30 And there shall arise after them seven years of famine, and all the plenty shall be forgotten in the land of Egypt; and the famine shall consume the land.

31 And the plenty shall not be known in the land, by reason of that famine following: for it *shall be* very † grievous.

32 And for that the dream was doubled unto Pharaoh twice; *it is* because the thing *is* ‡ established by God, and God will shortly bring it to pass.

33 Now therefore let Pharaoh [i] look out a man discreet and wise, and set him over the land of Egypt.

34 Let Pharaoh do *this*, and let him appoint ‡ officers over the land, and take up the fifth part of the land of Egypt in the seven plenteous years.

35 And let them gather all the food of those good years that come, and lay up corn under the hand of Pharaoh, and let them keep food in the cities.

36 And that food shall be for store to the land, against the seven years of famine, which shall be in the land of Egypt; that the land † perish not through the famine.

37 ¶ And the thing was good in the eyes of Pharaoh, and in the eyes of all his servants.

38 And Pharaoh said unto his servants, Can we find *such an one* as this *is*, a man in whom the [k] spirit of God *is*?

39 And Pharaoh said unto Joseph, Forasmuch as God hath shewed thee all this, *there is* none so discreet and wise as thou *art*.

40 [*] Thou shalt be over my house, and according unto thy † word shall all my people † be ruled: onely in the throne will I be greater than thou.

41 And Pharaoh said unto Joseph, See, I have set thee over all the land of Egypt.

42 And Pharaoh took off his ring from his hand, and put it upon Josephs hand, and arrayed him in vestures of ‡ fine linen, and put a gold chain about his neck.

43 And he made him to ride in the second chariot which he had; and they cried before him, ‡‡ [m] Bowe the knee: and he made him *ruler* over all the land of Egypt.

44 And Pharaoh said unto Joseph, I *am* Pharaoh, and without thee shall no man lift up his hand or foot in all the land of Egypt.

45 And Pharaoh called Josephs name Zaphnath-paaneah; and he gave him to wife Asenath

[c] He confesseth his fault against the king, before he speaks of Joseph.

[*] *Chap.* 40. 12. &c.

[f] The wicked seek to the prophets of God in their necessity, whom in their prosperity they abhor.
† Heb. *made him run.*

‡ Or, *when thou hearest a dream, thou canst interpret it.*

[g] As though he would say, if I interpret thy dream, it cometh of God, and not of me.

† Heb. *come to the inward parts of thee.*

‡ Or, *small.*

[h] Both his dreams tend to one end.

† Heb. *heavy.*

‡ Or, *prepared of God.*

[i] The office of a true Prophet is not onely to shew the evils to come, but also the remedies for the same.

‡ Or, *Overseers.*

† Heb. *he was cast of.*

[k] None should be preferred to honour, that have not gifts of God meet for the same.

* *Psal.* 105. 21. *Acts* 7. 10. *Some read*, the people shall kiss thy mouth; *that is*, shall obey thee in all things.
† Heb. *be armed*; or, *kiss.*

‡ Or, *silk.*

‡ Or, *tender father.*
† Heb. *Abrech.* [m] In signs of honour: *some* expound it, tender father; or father of the king, ordained down.

‡ Or, *prince.*

Asenath the daughter of Poti-pherah ‡ priest of On: and Joseph went out over *all* the land of Egypt.

[a] His age is mentioned both to shew that his authority came of God; and also that he suffered imprisonment, and exile twelve years and mo.

46 And Joseph *was* [n] thirty years old when he stood before Pharaoh king of Egypt: And Joseph went out from the presence of Pharaoh, and went throughout all the land of Egypt.

47 And in the seven plenteous years the earth brought forth by handfulls.

48 And he gathered up all the food of the seven years, which were in the land of Egypt, and laid up the food in the cities: the food of the field which *was* round about every city, laid he up in the same.

49 And Joseph gathered corn as the sand of the sea, very much, until he left numbring: for *it was* without number.

[*] *Chap.* 46. 20. & 48. 5.

50 ¶ [*] And unto Joseph were born two sons, before the years of famine came: which Asenath, the daughter of Poti-pherah ‡ priest of On, bare unto him.

‡ Or, *prince.*

51 And Joseph called the name of the firstborn "Manasseh: for God, *said he*, hath made me forget all my toil, & all my [o] fathers house.

[n] *That is*, forgetting.
[o] Notwithstanding that his fathers house was the true church of God: yet the company of the wicked, and prosperity caused him to forget it.

52 And the name of the second called he "Ephraim: for God hath caused me to be fruitful in the land of my affliction.

[p] *That is*, fruitful.

53 ¶ And the seven years of plenteousness that was in the land of Egypt were ended.

[*] *Psal.* 105. 16.

54 ¶ [*] And the seven years of dearth began to come, according as Joseph had said: and the dearth was in all lands; but in all the land of Egypt there was bread.

55 And when all the land of Egypt was famished, the people cried to Pharaoh for bread: And Pharaoh said unto all the Egyptians, Go unto Joseph; what he saith to you, do.

56 And the famine was over all the face of the earth: and Joseph opened † all the storehouses, and sold unto the Egyptians; and the famine waxed fore in the land of Egypt.

† Heb. *all wherein was.*

57 And all countrys came into Egypt to Joseph for to buy *corn*; because that the famine was *so* fore in all lands.

CHAP. XLII.

1 Jacob sendeth his ten sons to buy corn in Egypt. 6 They are imprisoned by Joseph for spies. 18 They are set at liberty, on condition to bring Benjamin. 21 They have remorse for Joseph. 24 Simeon is kept for a pledg. 25 They return with corn, and their mony. 29 Their relation to Jacob. 36 Jacob refuseth to send Benjamin.

[*] *Acts* 7. 12.
[a] This story sheweth plainly, that all things are governed by Gods providence for the profit of his church.
[b] As men destitute of counsel.

NOw when [*] [a] Jacob saw that there was corn in Egypt, Jacob said unto his sons, Why [b] do ye look one upon another?

2 And he said, Behold, I have heard that there is corn in Egypt: get you down thither, and buy for us from thence; that we may live, and not die.

3 And Josephs ten brethren went down to buy corn in Egypt.

4 But Benjamin, Josephs brother, Jacob sent not with his brethren: for he said, Left peradventure mischief befall him.

5 And the sons of Israel came to buy *corn* among those that came: for the famine was in the land of Canaan.

37

6 ¶ And Joseph *was* the governour over the land, *and* he *it was* that sold to all the people of the land: and Josephs brethren came, and bowed down themselves before him, *with* their faces to the earth.

7 And Joseph saw his brethren, and he knew them, but [c] made himself strange unto them, and spake † roughly unto them; and he said unto them, Whence come ye? And they said, From the land of Canaan to buy food.

[c] This dissembling is not to be followed, nor any particular faith of the fathers, not approved by Gods word.
† Heb. *hard things with them.*

8 And Joseph knew his brethren, but they knew not him.

9 And Joseph * remembred the dreams which he dreamed of them, and said unto them, Ye *are* spies; to see the nakedness of the land you are come.

* *Chap.* 37. 5.

10 And they said unto him, Nay, my lord, but to buy food are they servants come.

11 We *are* all one mans sons: we *are* true men, thy servants are no spies.

12 And he said unto them, Nay, but to see the nakedness of the land you are come.

13 And they said, Thy servants *are* twelve brethren, the sons of one man in the land of Canaan; and behold, the youngest *is* this day with our father, and one *is* not.

14 And Joseph said unto them, That *is it* that I spake unto you, saying, Ye *are* spies.

15 Hereby ye *shall* be proved: [d] by the life of Pharaoh ye shall not go forth hence, except your youngest brother come hither.

d The Egyptians which were Idolaters, used to sweat by their kings life: but God forbiddeth to sweat by any but him, yet Joseph dwelling among the wicked, smelleth of their corruptions.
† Heb. *sweated.*

16 Send one of you, and let him fetch your brother, and ye shall be † kept in prison, that your words may be proved, whether *there be any* truth in you: or els by the life of Pharaoh surely ye *are* spies.

17 And he † put them all together into ward, three days.

† Heb. *gathered.*

18 ¶ And Joseph said unto them the third day, This do, and live: *for* I [e] fear God.

e And therefore am true and just.

19 If ye *be* true men, let one of your brethren be bound in the house of your prison: go ye, carry corn for the famine of your houses.

20 But * bring your youngest brother unto me; so shall your words be verified, and ye shall not die. And they did so.

* *Chap.* 43. 5.

21 ¶ And they said one to another, [f] We *are* verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us; and we would not hear: therefore is this distress come upon us.

f Affliction maketh men to acknowledge their faults which otherwise they would dissemble.

22 And Reuben answered them, saying, * Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore behold also, his [g] bloud is required.

* *Chap.* 37. 21.
[g] God will take vengeance upon us, and measure us with our own measure.

23 And they knew not that Joseph understood *them*; for † he spake unto them by an interpreter.

† Heb. *an interpreter was between them.*

24 ¶ And he turned himself about from them, and [h] wept; and returned to them again, and communed with them, and took from them Simeon, and bound him before their eyes.

[h] Though he shewed himself rigorous, yet his tenderly affection remained.

25 ¶ Then Joseph commanded to fill their

38 ſacks with corn, and to reſtore every mans mony into his ſack, and to give them proviſion for the way: and thus did he unto them.

26 And they laded their aſſes with the corn, and departed thence.

27 And as one of them opened his ſack to give his aſs provender in the inn, he eſpied his mony: for behold, it *was* in his ſacks mouth.

28 And he ſaid unto his brethren, My mony is reſtored; and lo, *it is* even in my ſack: and their heart † failed *them*, and they were afraid, ſaying one to another, What *is* this *that* God hath done unto us?

† Heb. *went forth.* i Becauſe their conſcience accuſed them of their ſins, they thought God would have brought them to trouble by this mony.

29 ¶ And they came unto Jacob their father, unto the land of Canaan: and told him all that befel unto them, ſaying,

30 The man, *who is* the lord of the land, ſpake † roughly to us, and took us for ſpies of the country.

† Heb. *with us hard things.*

31 And we ſaid unto him, We *are* true men; we are no ſpies.

32 We *be* twelve brethren, ſons of our father: one *is* not, and the youngeſt *is* this day with our father in the land of Canaan.

33 And the man the lord of the country ſaid unto us, Hereby ſhall I know that ye *are* true men; leave one of your brethren here with me, and take *food for* the famine of your houſholds, and be gone.

34 And bring your youngeſt brother unto me: then ſhall I know that you *are* no ſpies, *but* that you *are* true men: *ſo* will I deliver you your brother, and ye ſhall traffick in the land.

35 ¶ And it came to paſs as they emptied their ſacks, that behold, every mans bundle of mony *was* in his ſack: and when *both* they and their father ſaw the bundles of money, they were afraid.

36 ¶ And Jacob their father ſaid unto them, Me have ye bereaved *of my children*: Joſeph *is* not, and Simeon *is* not, and ye will take Benjamin *away*: all theſe things are againſt me.

k For they ſeemed not to be touched with any love toward their brethren, which incenſed his ſorrow: and partly he ſuſpected them for Joſeph.

37 And Reuben ſpake unto his father, ſaying, Slay my two ſons, if I bring him not to thee: deliver him into my hand, and I will bring him to thee again.

38 And he ſaid, My ſon ſhall not go down with you: for his brother is dead, and he is left alone; if miſchief befal him by the way in the which ye go, then ſhall ye bring down my gray hairs with ſorrow to the grave.

CHAP. XLIII.

1 Jacob is hardly perſuaded to ſend Benjamin. 15 Joſeph entertaineth his brethren. 31 He maketh them a feaſt.

a This was a great temptation to Jacob to ſuffer ſo great famine in that land where God had promiſed to bleſs him.

AND the [a] famine *was* ſore in the land.

2 And it came to paſs when they had eaten up the corn which they had brought out of Egypt, their father ſaid unto them, Go again, buy us a little food.

3 And Judah ſpake unto him, ſaying, The man † did ſolemnly proteſt unto us, ſaying, Ye ſhall not ſee my face, except your * brother *be* with you.

† Heb. *proteſting proteſted.* * *Chap.* 42. 20.

4 If thou wilt ſend our brother with us, we will go down and buy thee food.

5 But if thou wilt not ſend *him*, we will not go down: for the man ſaid unto us, Ye ſhall not ſee my face, except your brother *be* with you.

6 And Iſrael ſaid, Wherefore dealt ye *ſo* ill with me, *as* to tell the man whether ye had yet a brother?

7 And they ſaid, The man † asked us ſtraitly of our ſtate, and of our kindred, ſaying, *Is* your father yet alive? have ye *another* brother? and we told him according to the † tenour of theſe words: † Could we certainly know that he would ſay, Bring your brother down?

† Heb. *aſked us.*

† Heb. *ſecundum.*

† Heb. *knowing could we know?*

8 And Judah ſaid unto Iſrael his father, Send the lad with me, and we will ariſe and go; that we may live and not die, both we, and thou, *and* alſo our little ones.

9 I will be ſurety for him; of my hand ſhalt thou require him: * if I bring him not unto thee, and ſet him before thee, then let me bear the blame for ever.

* *Chap.* 44. 32.

10 For except we had lingred, ſurely now we had returned ‡ this ſecond time.

‡ Or, *twice by this.*

11 And their father Iſrael ſaid unto them, If *it muſt be* ſo now, do this; take of the beſt fruits in the land in your veſſels, and carry down the man a preſent, a little balm, and a little hony, ſpices, and myrrh, nuts, and almonds.

12 And take [b] double mony in your hand; and the mony that was brought again in the mouth of your ſacks, carry *it* again in your hand; peradventure it *was* an overſight.

b when we are in neceſſity or danger, God forbiddeth not to uſe all honeſt means to better our eſtate and condition.

13 Take alſo your brother, and ariſe, go again unto the man.

14 And [c] God Almighty give you mercy before the man, that he may ſend away your other brother, and Benjamin: ‡ If I be [d] bereaved *of my children*, I am bereaved.

c Our chief truſt ought to be in God, and not in worldly means.

‡ Or, *And I, as I deſire here,* &c.

d He ſpeaketh theſe words not ſo much of deſpair, as to make his ſons more careful to bring again their brother.

15 ¶ And the men took that preſent, and they took double mony in their hand, and Benjamin; and roſe up, and went down to Egypt, and ſtood before Joſeph.

16 And when Joſeph ſaw Benjamin with them, he ſaid to the ruler of his houſe, Bring *theſe* men home, and † ſlay, and make ready: for *theſe* men ſhall † dine with me at noon.

† Heb. *kill a ſlaughter.* † Heb. *eat.*

17 And the man did as Joſeph bade: and the man brought the men into Joſephs houſe.

18 And the men were [e] afraid, becauſe they were brought into Joſephs houſe, and they ſaid, Becauſe of the mony that was returned in our ſacks at the firſt time, are we brought in; that he may † ſeek occaſion againſt us, and fall upon us, and take us for bond-men, and our aſſes.

e So the judgment of God preſſed their conſcience.

† Heb. *roll himſelf upon us.*

19 And they came near to the ſteward of Joſephs houſe, and they communed with him at the door of the houſe,

20 And ſaid, O ſir, * † we came indeed down at the firſt time to buy food.

* *Chap.* 42. 3.

† Heb. *coming down we came down.*

21 And it came to paſs when we came to the inn, that we opened our ſacks, and behold, *every* mans mony *was* in the mouth of his ſack, our mony in full weight: and we have brought it again in our hand.

22 And

22 And other mony have we brought down in our hands to buy food: we cannot tell who put our mony in our ſacks.

23 And he ſaid, Peace *be* to you, fear not: your God and the God of your father hath given you treaſure in your ſacks: † I had your mony. And he brought Simeon out unto them.

f Notwithſtanding the corruptions of Egypt, yet Joſeph taught his family to fear God.

† Heb. *your mony came to me.* * *Chap.* 42. 6. & 24. 32.

24 And the man brought the men into Joſephs houſe, and * gave *them* water, and they waſhed their feet, and he gave their aſſes provender.

† Heb. *waſheth.*

25 And they made ready the preſent againſt Joſeph came at noon: for they heard that they ſhould eat bread there.

26 ¶ And when Joſeph came home, they brought him the preſent, which *was* in their hand, into the houſe, and bowed themſelves to him to the earth.

† Heb. *peace.*

27 And he asked them of *their* † welfare, and ſaid, † *Is* your father well, the old man of whom ye ſpake? *Is* he yet alive?

† Heb. Is there *peace to your father?*

28 And they anſwered, Thy ſervant our father *is* in good health, he *is* yet alive: and they bowed down their heads, and made obeiſance.

29 And he lift up his eyes, and ſaw his brother Benjamin, his [g] mothers ſon, and ſaid, *Is* this your younger brother, of whom ye ſpake unto me? And he ſaid, God be gracious unto thee, my ſon.

g For they two onely were born of Rachel.

30 And Joſeph made haſt; for his bowels did yern upon his brother: and he ſought *where* to weep, and he entred into *his* chamber, and wept there.

31 And he waſhed his face, and went out, and refrained himſelf, and ſaid, Set on bread.

32 And they † ſet on for him by himſelf, and for them by themſelves, and for the Egyptians, which did eat with him, by themſelves: becauſe the Egyptians might not eat bread with the Hebrews; for that *is* an [i] abomination unto the Egyptians.

h To ſignify his dignity.

i The nature of the ſuperſtitious is to condemn all other in reſpect of themſelves.

33 And they ſat before him, the firſt-born according to his birth-right, and the youngeſt according to his youth: and the men marvelled one at another.

† Heb. *drank largely.*

34 And he took *and ſent* meſſes unto them from before him: but Benjamins meſs was five times ſo much as any of theirs. And they drank, and † [k] were merry with him.

k Sometime this word ſignifieth to be drunken, but here it is meant, that they had enough, and drank of the beſt wine.

CHAP. XLIIII.

1 Joſephs policy to ſtay his brethren. 14 Judahs humble ſupplication to Joſeph.

† Heb. him *that was over his houſe.*

AND he commanded † the ſteward of his houſe, ſaying, Fill the mens ſacks with food, as much as they can carry, and put every mans mony in his ſacks mouth.

2 And [a] put my cup, the ſilver cup, in the ſacks mouth of the youngeſt, and his corn-mony: and he did according to the word that Joſeph had ſpoken.

a We may not by this example uſe any unlawful practices, ſeeing God hath commanded us to walk in ſimplicity.

3 Aſſoon as the morning was light, the men were ſent away, they and their aſſes.

4 *And* when they were gone out of the city, *and* not *yet* far off, Joſeph ſaid unto his ſteward, Up, follow after the men; and when thou doſt overtake them, ſay unto them, Wherefore have ye rewarded evil for good?

39

5 *Is* not this *it*, in which my lord drinketh? and [b] whereby indeed he ‡ divineth? ye have done evil in ſo doing.

b Becauſe the people thought he could divine, he attributeth to himſelf that knowledge: or elſe he ſuffereth that he ſhould be confulted with foothſayers for it, which ſimulation is worthy to be reproved.

‡ Or, *maketh trial.*

6 ¶ And he overtook them, and he ſpake unto them theſe ſame words.

7 And they ſaid unto him, Wherefore ſaith my lord theſe words? God forbid that thy ſervants ſhould do according to this thing.

8 Behold, the mony which we found in our ſacks mouths, we brought again unto thee out of the land of Canaan: how then ſhould we ſteal out of thy lords houſe ſilver or gold?

9 With whom *ſoever* of thy ſervants it be found, *both* let him die, and we alſo will be my lords bond-men.

10 And he ſaid, Now alſo *let* it *be* according unto your words: he with whom it is found ſhall be my ſervant; and ye ſhall be blameleſs.

11 Then they ſpeedily took down every man his ſack to the ground, and opened every man his ſack.

12 And he ſearched, *and* began at the eldeſt, and left at the youngeſt: and the cup was found in Benjamins ſack.

13 Then they [c] rent their clothes, and laded every man his aſs, and returned to the city.

c To ſignify how greatly the thing diſpleaſed them, and how ſorry they were for it.

14 ¶ And Judah and his brethren came to Joſephs houſe (for he *was* yet there) and they fell before him on the ground.

15 And Joſeph ſaid unto them, What deed *is* this that ye have done? wot ye not, that ſuch a man as I can certainly ‡ divine?

‡ Or, *make trial.*

16 And Judah ſaid, What ſhall we ſay unto my lord? what ſhall we ſpeak? or how ſhall we clear our ſelves? [d] God hath found out the iniquity of thy ſervants: behold, we *are* my lords ſervants, both we, and *he* alſo with whom the cup is found.

d If we ſee no evident curſe of our affliction, let us look to the ſecret counſel of God, who puniſheth us juſtly for our ſins.

17 And he ſaid, God forbid that I ſhould do ſo: *but* the man, in whoſe hand the cup is found, he ſhall be my ſervant; and as for you, get you up in peace unto your father.

18 Then Judah came near unto him, and ſaid, Oh my lord, let thy ſervant, I pray thee, ſpeak a word in my lords ears, and let not thine anger burn againſt thy ſervant: for thou *art* even [e] as Pharaoh.

e Equal in authority: or near unto the king.

19 My lord asked his ſervants, ſaying, Have ye a father, or a brother?

20 And we ſaid unto my lord, We have a father, an old man, and a child of his old age, a little one: and his brother is dead, and he alone is left of his mother, and his father loveth him.

21 And thou ſaideſt unto thy ſervants, Bring him down unto me, that I may ſet mine eyes upon him.

22 And we ſaid unto my lord, The lad cannot leave his father: for if he ſhould leave his father, *his father* would die.

23 And thou ſaideſt unto thy ſervants, * Except your youngeſt brother come down with

* *Chap.* 43. 3.

40 with you, you shall see my face no more.
24 And it came to pass, when we came up unto thy servant my father, we told him the words of my lord.
25 And our father said, Go again, *and* buy us a little food.
26 And we said, We cannot go down: if our youngest brother be with us, then will we go down; for we may not see the man's face, except our youngest brother *be* with us.
27 And thy servant my father said unto us, Ye know that my [f] wife bare me two *sons*.
28 And the one went out from me, and I said, *Surely he is torn in pieces; and I saw him not since.
29 And if ye take this also from me, and mischief befal him, [g] ye shall bring down my gray hairs with sorrow to the grave.
30 Now therefore when I come to thy servant my father, and the lad *be* not with us; (seeing that his life is bound up in the lads life)
31 It shall come to pass, when he seeth that the lad *is* not *with us*, that he will die: and thy servants shall bring down the gray hairs of thy servant our father with sorrow to the grave.
32 For thy servant became surety for the lad unto my father, saying, *If I bring him not unto thee, then I shall bear the blame to my father for ever.
33 Now therefore, I pray thee, let thy servant abide in stead of the lad, a bond-man to my lord; and let the lad go up with his brethren.
34 For [h] how shall I go up to my father, and the lad *be* not with me? lest peradventure I see the evil that shall † come on my father.

f Rachel bare to Jacob, Joseph, and Benjamin.
* *Chap.* 37. 33.
g Ye shall cause me to die for sorrow.
* *Chap.* 43. 9.
h *Meaning*, he had rather remain there a prisoner, than to return and see his father in heaviness.
† Heb. *find my father.*

CHAP. XLV.

1 *Joseph maketh himself known to his brethren.* 5 *He comforteth them in Gods providence.* 9 *He sendeth for his father.* 16 *Pharaoh confirmeth it.* 21 *Joseph furnisheth them for their journey, and exhorteth them to concord.* 25 *Jacob is revived with the news.*

THen Joseph could not refrain himself before all them that stood by him; and he cried, [a] Cause every man to go out from me: and there stood no man with him, while Joseph made himself known unto his brethren.
2 And he † wept aloud: and the Egyptians and the house of Pharaoh heard.
3 And Joseph said unto his brethren, *I *am* Joseph; Doth my father yet live? and his brethren could not answer him: for they were † troubled at his presence.
4 And Joseph said unto his brethren, Come near to me, I pray you; and they came near: and he said, I *am* Joseph your brother, whom ye sold into Egypt.
5 ¶ Now therefore be not [b] grieved, † nor angry with your selves, that ye sold me hither: for God did send me before you, to preserve life.
6 For these two years *hath* the famine *been* in the land: and yet *there are* five years, in the which *there shall* neither *be* earing nor harvest.
7 And God sent me before you, † to preserve you a posterity in the earth, and to save your lives by a great deliverance.
8 So now *it was* not you *that* sent me hither, but [c] God: and he hath made me a father to Pharaoh, and lord of all his house, and a ruler throughout all the land of Egypt.
9 ¶ Haste you, and go up to my father, and say unto him, Thus saith thy son Joseph, God hath made me lord of all Egypt; come down unto me, tarry not.
10 And thou shalt dwell in the land of Goshen, and thou shalt be near unto me, thou, and thy children, and thy childrens children, and thy flocks, and thy herds, and all that thou hast.
11 And there will I nourish thee (for yet *there are* five years of famine) lest thou, and thy household, and all that thou hast, come to poverty.
12 And behold, your eyes see, and the eyes of my brother Benjamin, that *it is* [d] my mouth that speaketh unto you.
13 And you shall tell my father of all my glory in Egypt, and of all that you have seen; and ye shall haste, and bring down my father hither.
14 And he fell upon his brother Benjamins neck, and wept; and Benjamin wept upon his neck.
15 Moreover he kissed all his brethren, and wept upon them: and after that his brethren talked with him.
16 ¶ And the fame thereof was heard in Pharaohs house, saying, Josephs brethren are come: and it † pleased Pharaoh well, and his servants.
17 And Pharaoh said unto Joseph, Say unto thy brethren, This do ye; lade your beasts, and go, get you unto the land of Canaan.
18 And take your father, and your households, and come unto me: and I will give you the [e] good of the land of Egypt, and ye shall eat the [f] fat of the land.
19 Now thou art commanded, this do ye; Take you wagons out of the land of Egypt for your little ones, and for your wives, and bring your father, and come.
20 Also † regard not your stuff: for the good of all the land of Egypt *is* yours.
21 ¶ And the children of Israel did so: and Joseph gave them wagons, according to the † commandment of Pharaoh, and gave them provision for the way.
22 To all of them he gave each man changes of raiment: but to Benjamin he gave three hundred *pieces* of silver, and five changes of raiment.
23 And to his father he sent after this *manner*; ten asses † laden with the good things of Egypt, and ten she-asses laden with corn and bread and meat for his father by the way.
24 So he sent his brethren away, and they departed: and he said unto them, See that ye [g] fall not out by the way.

25 ¶ And

a Not that he was ashamed of his kindred, but that he would cover his brethrens fault.
† Heb. *gave forth his voice in weeping.*
* *Acts* 7. 13.
† Or, *terrified.*
b This example teacheth, that we must by all means comfort them which are truly humbled, and wounded for their sins.
† Heb. *neither let there be anger in your eyes.*
* *Chap.* 50. 20.
† Heb. *to put for you a remnant.*
c Albeit God detest sin, yet he turneth mans wickedness to serve to his glory.
d *That is*, that I speak in your own language, and have no interpreter.
† Heb. *was good in the eyes of Pharaoh.*
e The most plentiful ground.
f The chiefest fruits and commodities.
† Heb. *let not your eye spare*, &c.
† Heb. *mouth.*
† Heb. *carrying.*
g Seeing he had remitted the fault done toward him, he would not that they should accuse one another.

25 ¶ And they went up out of Egypt, and came into the land of Canaan unto Jacob their father,
26 And told him, saying, Joseph *is* yet alive, and he *is* governour over all the land of Egypt. And † Jacobs heart [b] fainted, for he believed them not.
27 And they told him all the words of Joseph, which he had said unto them: and when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father revived.
28 And Israel said, It *is* enough; Joseph my son *is* yet alive: I will go and see him before I die.

† Heb. *his.*
b As one between hope and fear.

CHAP. XLVI.

1 *Jacob is comforted by God at Beer-sheba.* 5 *Thence he with his company goeth into Egypt.* 8 *The number of his family that went into Egypt.* 28 *Joseph meeteth Jacob.* 31 *He instructeth his brethren how to answer to Pharaoh.*

ANd Israel took his journy with all that he had, and came to Beer-sheba, and [a] offered sacrifices unto the God of his father Isaac.
2 And God spake unto Israel in the visions of the night, and said, Jacob, Jacob: And he said, Here *am* I.
3 And he said, I *am* God, the God of thy father: fear not to go down into Egypt; for I will there make of thee a great nation.
4 I will [b] go down with thee into Egypt; and I will also surely [c] bring thee up *again*: and Joseph shall [d] put his hand upon thine eyes.
5 ¶ And Jacob rose up from Beer-sheba: and the sons of Israel carried Jacob their father, and their little ones, and their wives, in the wagons which Pharaoh had sent to carry him.
6 And they took their cattel, and their goods which they had gotten in the land of Canaan, and came into Egypt, * Jacob, and all his seed with him:
7 His sons, and his sons sons with him, his daughters, and his sons daughters, and all his seed brought he with him into Egypt.
8 ¶ And * these *are* the names of the children of Israel, which came into Egypt, Jacob and his sons: * Reuben Jacobs first-born.
9 And the sons of Reuben; Hanoch, and Phallu, and Hezron, and Carmi.
10 ¶ And * the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman.
11 ¶ And the sons of * Levi; Gershon, Kohath, and Merari.
12 ¶ And the sons of * Judah; Er, and Onan, and Shelah, and Pharez, and Zerah: But Er, and Onan died in the land of Canaan. And the sons of Pharez were Hezron, and Hamul.
13 ¶ * And the sons of Issachar; Tola, and Phuvah, and Job, and Shimron.
14 ¶ And the sons of Zebulun; Sered, and Ellon, and Jahleel.
15 These *be* the sons of Leah, which she bare unto Jacob in Padan-aram, with his daughter Dinah: all the souls of his sons and his daughters *were* thirty and three.
16 ¶ And the sons of Gad; Ziphion, and Haggai, Shuni, and Ezbon, Eri, and Arodi, and Areli.
17 ¶ * And the sons of Asher; Jimnah, and Ishuah, and Isui, and Beriah, and Serah their sister: and the sons of Beriah; Heber, and Malchiel.
18 These *are* the sons of Zilpah, whom Laban gave to Leah his daughter: and these she bare unto Jacob, *even* sixteen souls.
19 The sons of Rachel, Jacobs wife; Joseph, and Benjamin.
20 And unto Joseph in the land of Egypt were born Manasseh, and Ephraim, * which Asenath the daughter of Poti-pherah † priest of On bare unto him.
21 ¶ * And the sons of Benjamin *were* Belah, and Becher, and Ashbel, Gera, and Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.
22 These *are* the sons of Rachel, which were born to Jacob: all the souls *were* fourteen.
23 And the sons of Dan; Hushim.
24 And the sons of Naphtali; Jahzeel, and Guni, and Jezer, and Shillem.
25 These *are* the sons of Bilhah, which Laban gave unto Rachel his daughter, and she bare these unto Jacob: all the souls *were* seven.
26 All the souls that came with Jacob into Egypt, which came out of his † loyns, besides Jacobs sons wives, all the souls *were* threescore and six;
27 And the sons of Joseph, which were born him in Egypt, *were* two souls: * all the souls of the house of Jacob, which came into Egypt, *were* threescore and ten.
28 ¶ And he sent Judah before him unto Joseph, to direct his face unto Goshen; and they came into the land of Goshen.
29 And Joseph made ready his chariot, and went up to meet Israel his father, to Goshen; and presented himself unto him: and he fell on his neck, and wept on his neck a good while.
30 And Israel said unto Joseph, Now let me die, since I have seen thy face, because thou *art* yet alive.
31 ¶ And Joseph said unto his brethren, and unto his fathers house, I will go up, and shew Pharaoh, and say unto him, My brethren, and my fathers house, which *were* in the land of Canaan, are come unto me:
32 And the men are [c] shepherds, for † their trade hath been to feed cattel; and they have brought their flocks, and their herds, and all that they have.
33 And it shall come to pass when Pharaoh shall call you, and shall say, What *is* your occupation?
34 That ye shall say, Thy servants trade hath been about cattel, from our youth even untill now, both we *and* also our fathers:

a whereby he both signified, that he worshipped the true God, and also that he kept in his heart the profession of that land, from whence perfect peccifity drove him.
b Conducting thee by my power.
c In thy posterity.
d Shall shut thine eyes when thou dieth: which appertained to him that was moderator, or chief of the kindred.
* *Exod.* 1. 1. *&* 6. 14.
* *Num.* 26. 5.
1 *Chron.* 5. 1.
* *Exod.* 6. 15.
1 *Chron.* 4. 24.
* 1 *Chron.* 6. 1.
* *Chap.* 38. 3.
1 *Chron.* 2. 3. *&* 4. 21.
* 1 *Chron.* 7. 1.
† Heb. *thighs.*
* *Deut.* 10. 22.
c He was not ashamed of his father and kindred, though they were of mean condition.
† Heb. *they are men of cattel.*

42 that ye may dwell in the land of Goshen; for
e God, suffereth the world to hate his, that they may forsake the filth of the world, and cleave to him. every shepherd *is* an [e] abomination unto the Egyptians.

CHAP. XLVII.

1 *Joseph presenteth five of his brethren, 7 and his father before Pharaoh.* 11 *He giveth them habitation and maintenance.* 13 *He getteth all the Egyptians money,* 16 *their cattel,* 18 *their lands to Pharaoh.* 22 *The priests' land was not bought.* 23 *He letteth the land to them for a fifth part.* 28 *Jacobs age:* 29 *He sweareth Joseph to bury him with his fathers.*

THen Joseph came and told Pharaoh, and said, My father, and my brethren, and their flocks, and their herds, and all that they have, are come out of the land of Canaan; and behold, they *are* in the land of Goshen.

2 And he took some of his brethren, *even*
a That the king might be assured they were come; and for what manner of people they were. [a] five men, and presented them unto Pharaoh.

3 And Pharaoh said unto his brethren, What *is* your occupation? And they said unto Pharaoh, Thy servants *are* shepherds, both we *and* also our fathers.

4 They said moreover unto Pharaoh, For to sojourn in the land are we come: for thy servants have no pasture for their flocks; for the famine *is* sore in the land of Canaan: now therefore, we pray thee, let thy servants dwell in the land of Goshen.

5 And Pharaoh spake unto Joseph, saying, Thy father and thy brethren are come unto thee:

b Josephs great modesty appereth, in that he would enterprise nothing without the kings commandment. 6 The [b] land of Egypt *is* before thee; in the best of the land make thy father and brethren to dwell, in the land of Goshen let them dwell: and if thou knowest any man of activity amongst them, then make them rulers over my cattel.

7 ¶ And Joseph brought in Jacob his father, and set him before Pharaoh: and Jacob blessed Pharaoh.

† Heb. *how many are the days of the years of my life?* 8 And Pharaoh said unto Jacob, † How old *art* thou?

* *Heb.* 11. 9, 13. 9 And Jacob said unto Pharaoh, * The days of the years of my pilgrimage *are* an hundred and thirty years: few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage.

10 And Jacob blessed Pharaoh, and went out from before Pharaoh.

11 ¶ And Joseph placed his father and his brethren, and gave them a possession in the land of Egypt, in the best of the land, in
c which was a city in the country of Goshen, *Exod.* 1. 11. the land of [c] Rameses, as Pharaoh had commanded.

12 And Joseph nourished his father, and his brethren, and all his fathers houshold with
‡ Or, *as a little child is nourished.* † Heb. *according to the little ones.* d *Some read* give he fed them as little babes, because they could not provide for themselves against that famine. bread, ‡ [d] according to *their* families.

13 ¶ And *there was* no bread in all the land: for the famine *was* very sore; so that the land of Egypt, and *all* the land of Canaan fainted by reason of the famine.

14 And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the corn which they bought: and [e] Joseph brought the mony into Pharaohs house.

e wherein he both declareth his fidelity toward the king, and his mind free from covetousness.

15 And when mony failed in the land of Egypt, and in the land of Canaan, all the Egyptians came unto Joseph, and said, Give us bread: for why should we die in thy presence? for the mony faileth.

16 ¶ And Joseph said, Give your cattel; and I will give you for your cattel, if mony fail.

17 And they brought their cattel unto Joseph: and Joseph gave them bread *in exchange* for horses, and for the flocks, and for the cattel of the herds, and for the asses; and he † fed them with bread, for all their cattel, for that year. † Heb. *led them.*

18 ¶ When that year was ended, they came unto him the second year, and said unto him, We will not hide *it* from my lord, how that our mony is spent, my lord also hath our herds of cattel; there is not ought left in the sight of my lord, but our bodies, and our lands.

19 Wherefore shall we die before thine eyes, both we and our [f] land? buy us and our land for bread, and we and our land will be servants unto Pharaoh: and give *us* seed, that we may live and not die, that the land be not desolate. f For except the ground be tilled and sown, it perisheth, and is as it were dead.

20 And Joseph bought all the land of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them: so the land became Pharaohs.

21 And as for the people, he [g] removed them to cities from *one* end of the borders of Egypt, even to the *other* end thereof. g By this changing, they signified that they had nothing of their own, but received all of the kings liberality.

22 ¶ Onely the land of the ‡ priests bought he not: for the priests had a portion *assigned them* of Pharaoh, and did eat their portion which Pharaoh gave them; wherefore they sold not their lands. ‡ Or, *princes.*

23 ¶ Then Joseph said unto the people, Behold, I have bought you this day, and your land for Pharaoh: lo, *here is* seed for you, and ye shall sow the land.

24 And it shall come to pass in the increase, that you shall give the fifth *part* unto Pharaoh, and four parts shall be your own, for seed of the field, and for your food, and for them of your housholds, and for food for your little ones.

25 And they said, Thou hast saved our lives: let us find grace in the sight of my lord, and we will be Pharaohs servants.

26 And Joseph made it a law over the land of Egypt unto this day, *that* Pharaoh should have the fifth *part*; [h] except the land of the ‡ priests onely, *which* became not Pharaohs. h Whereby providing for idolatrous priests, shall be a condemnation to all them which neglect the true ministers of Gods word. ‡ Or, *princes.*

27 ¶ And Israel dwelt in the land of Egypt in the country of Goshen; and they had possessions therein, and grew, and multiplied exceedingly.

28 ¶ And Jacob lived in the land of Egypt seventeen years: so † the whole age of Jacob was an hundred fourty and seven years. † Heb. *the days of the years of his life.*

29 ¶ And the time drew nigh that Israel must die: and he called his son Joseph, and said unto

* *Chap.* 24. 2. unto him, If now I have found grace in thy sight, * put I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt.

30 But I will [i] lie with my fathers, and thou shalt carry me out of Egypt, and bury me in their burying-place. And he said, I will do as thou hast said.

i Hereby he protested that he died in the faith of his fathers, teaching his children to hope for the promised land.

* *Heb.* 11. 21. Is. He rejoyced that Joseph had promised him, and setting himself up upon his pillow, praised God, *Read* 1 *Chron.* 29. 10.

31 And he said, Swear unto me: And he sware unto him. And * Israel [k] bowed himself upon the beds head.

k Or, *worshipped.*

CHAP. XLVIII.

1 *Joseph with his sons visiteth his sick father.* 2 *Jacob strengtheneth himself to bless them.* 3 *He repeateth the promise.* 5 *He taketh Ephraim and Manasseh as his own.* 7 *He telleth Joseph of his mothers grave.* 9 *He blesseth Ephraim and Manasseh.* 17 *He preferreth the younger before the elder.* 21 *He prophesieth their return to Canaan.*

AND it came to pass after these things, that *one* told Joseph, Behold, thy father
a Joseph more efficereth that his children should be received into Jacobs family, which was the church of God, and then to enjoy all the treasures of Egypt. [a] *is* sick: and he took with him his * two sons, Manasseh and Ephraim.

2 ¶ And *one* told Jacob, and said, Behold, thy son Joseph cometh unto thee: and Israel strengthened himself, and sat upon the bed.

3 ¶ And Jacob said unto Joseph, God Al-
* *Chap.* 28. 13. & 35. 6. mighty appeared unto me at * Luz in the land of Canaan, and blessed me,

4 And said unto me, Behold, I will make thee fruitful, and multiply thee, and I will make of thee a multitude of people, and will give this land to thy seed after thee, *for an*
b which is true in the eternal Israel unto the coming of Christ, and in the spiritual for ever. [b] everlasting possession.

* *Chap.* 41. 50. *Josh.* 13. 7. 5 ¶ And now thy * two sons, Ephraim and Manasseh, which were born unto thee in the land of Egypt, before I came unto thee into Egypt, *are* mine: as Reuben and Simeon, they shall be mine.

6 And thy issue, which thou begettest after them, shall be thine, *and* shall be called after the name of their brethren in their inheritance.

* *Chap.* 35. 19. 7 And as for me, when I came from Padan, * Rachel died by me in the land of Canaan, in the way, when yet *there was* but a little way to come unto Ephrath: and I buried her there in the way of Ephrath, the same *is* Beth-lehem.

8 And Israel beheld Josephs sons, and said, Who *are* these?

c The faithful acknowledged all benefits to come of Gods free mercies. 9 ¶ And Joseph said unto his father, They *are* my sons, whom [c] God hath given me in this *place*: And he said, Bring them, I pray thee, unto me, and I will bless them.

I Heb. *heavy.* 10 (Now the eyes of Israel were † dim for age, *so that* he could not see) And he brought them near unto him; and he kissed them, and embraced them.

11 And Israel said unto Joseph, I had not thought to see thy face: and lo, God hath shewed me also thy seed.

12 And Joseph brought them out from between his knees, and he bowed himself with his face to the earth.

13 And Joseph took them both, Ephraim in his right hand towards Israels left hand, and Manasseh in his left hand toward Israels right hand, and brought *them* near unto him.

14 And Israel stretched out his right hand, and laid *it* upon [d] Ephraims head, who *was* the younger, and his left hand upon Manasseh's head: guiding his hands wittingly; for Manasseh *was* the first-born, d Gods judgment is oft times contrary to mans, and he preferreth that which man despiseth.

15 And * he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk, the God which fed me all my life long unto this day, * *Heb.* 11. 21.

16 The [e] Angel, which redeemed me from all evil, bless the lads; and let my [f] name be named on them, and the name of my fathers Abraham and Isaac: and let them † grow into a multitude in the midst of the earth. e This angel must be understood of Christ as *Chap.* 32. 1, & 22. 1. f Let them be taken as my children. † Heb. *as fishes do increase.*

17 ¶ And when Joseph saw that his father laid his right hand upon the head of Ephraim, it [g] displeased him: and he held up his fathers hand, to remove it from Ephraims head unto Manasseths head. g Joseph faileth in binding Gods grace to the order of nature.

18 And Joseph said unto his father, Not so, my father: for this *is* the first-born; put thy right hand upon his head.

19 And his father refused, and said, I know *it*, my son, I know *it*; he also shall become a people, and he also shall be great: but truly his younger brother shall be greater then he, and his seed shall become a † multitude of nations. † Heb. *fulness.*

20 And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as [h] Ephraim, and as Manasseh: and he set Ephraim before Manasseh. h In whom Gods grace should manifestly appear.

21 ¶ And Israel said unto Joseph, Behold, I die; but God shall be with you, and bring you again unto the land of [i] your fathers. i Which they had by faith in the promise.

22 Moreover, I have given to thee one portion above thy brethren, which [k] I took out of the hand of the Amorite with my sword and with my bow. k By my children whom God spared for my sake.

CHAP. XLIX.

1 *Jacob calleth his sons to bless them.* 3 *Their blessing in particular.* 29 *He chargeth them about his burial.* 33 *He dieth.*

AND Jacob called unto his sons, and said, Gather your selves together, that I may tell you *that* which shall befall you in the [a] last days. a when God shall bring you out of Egypt and beside: for this prophesieth of the Messiah, he mameth it the last days.

2 Gather your selves together, and hear, ye sons of Jacob; and hearken unto Israel your father.

3 ¶ Reuben, thou *art* my first-born, my [b] might, and the beginning of my strength, [c] the excellency of dignity, and the excellency of power. b Is begotten in my youth. c If thou hadst not lost thy birthright by thine offence. I Heb. *do not thou excel.*

4 Unstable as water, † thou shalt not excel, because thou * wentest up to thy fathers bed, then defiledst thou *it*: ‡ He went up to my couch. * *Chap.* 35. 22. ‡ *Chron.* 5. 1. † Or, *my couch is gone.*

5 Simeon and Levi *are* brethren: † instruments of cruelty *are in* their habitations. † Or, *their swords are weapons of violence.*

6 O my soul, come not thou into their secret; unto their assembly, mine [d] honour be not thou united: for in their anger they slew a d Or *tongues* meaning, that he neither conferred to them in word nor thought.

44 [c] man, and in their self-will they ‡ digged down a wall.

7 Cursed *be* their anger, for *it was* fierce; and their wrath, for it was cruel: I will [f] divide them in Jacob, and scatter them in Israel.

8 ¶ Judah, thou *art he* whom thy brethren shall praise; thy hand *shall be* in the neck of thine enemies: thy fathers children shall [g] bowe down before thee.

9 Judah *is* a lions whelp; from the prey, my son, thou art gone up: he stooped down, he couched as a lion, and as an old lion; [h] who shall rouse him up?

10 The sceptre shall not depart from Judah, nor a law-giver from between his feet, until [i] Shiloh come, and unto him *shall* the gathering of the people *be*.

11 Binding his fole unto the [k] vine, and his asses colt unto the choice vine; he washed his garments in wine, and his clothes in the bloud of grapes.

12 His eyes *shall be* red with wine, and his teeth white with milk.

13 ¶ Zebulun shall dwell at the haven of the sea: and he *shall be* for an haven of ships; and his border *shall be* unto Zidon.

14 ¶ Issachar *is* [l] a strong ass, couching down between two burdens.

15 And he saw that rest *was* good, and the land that *it was* pleasant; and bowed his shoulder to bear, and became a servant unto tribute.

16 ¶ Dan [m] shall judge his people, as one of the tribes of Israel.

17 Dan shall be a [n] serpent by the way, † an adder in the path; that biteth the horse-heels, so that his rider shall fall backward.

18 [o] I have waited for thy salvation, O LORD.

19 ¶ Gad, a troup shall overcome him: but he shall overcome at the last.

20 ¶ Out of Asher his [p] bread *shall be* fat, and he shall yeild royal dainties.

21 ¶ Naphtali *is* a hind let loose: he giveth [q] goodly words.

22 ¶ Joseph *is* a fruitful bough, *even* a fruitful bough by a well; *whose* † branches run over the wall.

23 [r] The archers have sorely grieved him, and shot *at him*, and hated him.

24 But his bow abode in strength, and the arms of his hands were made strong, by the hands of the mighty *God* of Jacob: from thence *is* the shepherd, the [s] stone of Israel.

25 *Even* by the God of thy father who shall help thee, and by the Almighty, who shall bless thee with blessings of heaven above, blessings of the deep that lieth under, blessings of the breasts, and of the womb.

26 The blessings of thy father have prevailed [t] above the blessings of my progenitours, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was [u] separate from his brethren.

27 ¶ Benjamin shall ravin *as* a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil.

28 All these *are* the twelve tribes of Israel: and this *is it* that their father spake unto them, and blessed them; every one according to his blessing he blessed them.

29 ¶ And he charged them and said unto them, I am to be gathered unto my people: * bury me with my fathers, in the cave that *is* in the field of Ephron the Hittite. * *Chap.* 47. 30.

30 In the cave that *is* in the field of Machpelah, which *is* before Mamre, in the land of Canaan, * which Abraham bought with the field, of Ephron the Hittite, for a possession of a burying-place. * *Chap.* 23. 16.

31 (There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife, and there I buried Leah)

32 The purchase of the field, and of the cave that *is* therein, *was* from the children of Heth.

33 ¶ And when Jacob had made an end of commanding his sons, he gathered up his feet into the bed, and yeilded up the ghost, and was gathered unto his people. [k] whereby is signified how quietly he died.

CHAP. L.

1 *The mourning for Jacob.* 4 *Joseph getteth leave of Pharaoh to go to bury him.* 7 *The funeral.* 15 *Joseph comforteth his brethren who craved his pardon.* 22 *His age.* 23 *He seeth the third generation of his age.* 23 *He prophesieth unto his brethren of their return.* 25 *He taketh an oath of them for his bones.* 26 *He dieth, and is chested.*

AND Joseph fell upon his fathers face, and wept upon him, and kissed him.

2 And Joseph commanded his servants the [a] physicians to embalm his father: and the physicians embalmed Israel. [a] *He meaneth*, them that embalmed the dead, and buried them.

3 And fourty days were fulfilled for him (for so are fulfilled the days of those which are embalmed) and the Egyptians † mourned for him [b] threescore and ten days. † Heb. *wept.* [b] They were more exactfive in lamenting then the faithful.

4 ¶ And when the days of his mourning were past, Joseph spake unto the house of Pharaoh, saying, If now I have found grace in your eyes, speak, I pray you, in the ears of Pharaoh, saying,

5 * My father made me swear, saying, Lo, I die: in my grave which I have digged for me, in the land of Canaan, there shalt thou bury me. Now therefore let me go up, I pray thee, and bury my father, and I will come again. * *Chap.* 47. 29.

6 And Pharaoh said, Go up, and bury thy father, according [c] as he made thee swear. [c] The very infidels would have oaths performed.

7 ¶ And Joseph went up to bury his father: and with him went up all the servants of Pharaoh, the elders of his house, and all the elders of the land of Egypt,

8 And all the house of Joseph, and his brethren, and his fathers house: onely their little ones, and their flocks, and their herds, they left in the land of Goshen.

9 And there went up with him both chariots and horse-men: and it was a very great company.

10 And they came to the threshing-floor of Atad, which *is* beyond Jordan, and there they mourned with a great and very sore lamentation: and he made a mourning for his father seven days.

11 And when the inhabitants of the land, the Canaanites, saw the mourning in the floor of Atad, they said, This *is* a grievous mourning to the Egyptians: wherefore the name of it was called "Abel-mizraim, which *is* beyond Jordan. * *That is*, the mourning of the Egyptians.

12 And his sons did unto him according as he commanded them.

13 For * his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah; which Abraham *bought with the field for a possession of a burying-place, of Ephron the Hittite, before Mamre. * *Gen.* 7. 16. * *Chap.* 23. 16.

14 ¶ And Joseph returned into Egypt, he and his brethren, and all that went up with him to bury his father, after he had buried his father.

15 ¶ And when Josephs brethren saw that their father was dead, they said, [d] Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. [d] An evil conscience is never fully at rest.

16 And they † sent messengers unto Joseph, saying, Thy father did command before he died, saying, † Heb. *charged.*

17 So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin; for they did unto thee evil: And now, we pray thee, forgive the trespass of the servants of the [e] God of thy father. And Joseph wept when they spake unto him.

18 And his brethren also went and fell down before his face: and they said, Behold, we *be* thy servants.

19 And Joseph said unto them, * Fear not: for *am* [f] I in the place of God? * *Chap.* 45. 5.

20 But as for you, ye thought evil against me; *but* God meant it unto good, to bring to pass, as *it is* this day, to save much people alive.

21 Now therefore fear ye not: I will nourish you, and your little ones. And he comforted them, and spake † kindly unto them. † Heb. *to the heart.*

22 ¶ And Joseph dwelt in Egypt; he, and his fathers house: and Joseph lived an [g] hundred and ten years.

23 ¶ And Joseph saw Ephraims children, of the third *generation*: * the children also of Machir, the son of Manasseh, were † brought up upon Josephs knees.

24 And Joseph said unto his brethren, I die: and * God will surely visit you, and bring you out of this land, unto the land which he sware to Abraham, to Isaac, and to Jacob. * *Heb.* 11. 22.

25 ¶ And * Joseph took an oath of the children of Israel, saying, [h] God will surely visit you, & ye shall carry up my bones from hence. * *Exod.* 13. 19.

26 ¶ So Joseph died, *being* an hundred and ten years old: and they embalmed him, and he was put in a coffin in Egypt.

45

e *Meaning*, that they which have one God, should be joyned in most sure love.

f who by the good fruit[s], seemeth to semit it, and therefore it ought not to be revenged by me.

g who notwithstanding he bare rule in Egypt about fourtcore years, yet he was joyned with the church of God in faith and religion.

† Heb. *born.*

h He speaketh this by the spirit of prophecy, exhorting his brethren to have full trust in Gods promise for their deliverance.

THE SECOND BOOK OF MOSES, CALLED EXODUS.

THE ARGUMENT.

After that Iacob by Gods commandment Genes. 46. 3. had brought his family into Egypt, where they remained for the space of four hundred years; and of seventy persons grew to an infinite number, so that the king and the countrey grudged and endeavoured both by tyranny and cruel slavery to suppresse them: The Lord according to his promise Genes. 15. 14. had compassion of his church, and delivered them; but plagued their enemies in most strange and sundry sorts: And the more that the tyranny of the wicked raged against his church, the more did his heavy judgments increase against them, till Pharaoh and his army were drowned in the red sea, which gave an entry and passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderful benefits: And albeit he had given them the Passover to be a sign and memorial of the same; yet they fell to distrust, and tempted God with sundry murmurings and grudgings against him and his ministers: Sometime moved with ambition, sometime for lack of drink or meat to content their lusts, sometime by idolatry, or such like: Wherefore God visited them with sharp rods and plagues, that by his corrections they might seek to him for remedy against his scourges, and earnestly repent them for their rebellions and wickednes. And because God loveth them to the end, whom he hath once begun to love, he punished them not according to their deserts; but dealt with them in great mercies, and ever with new benefits laboured to overcome their malice: for he still governed them, and gave them his word and law, both concerning the manner of serving him, and also the form of judgments and civil policy: to the intent that they should not serve God after their own inventions, but according to that order which his heavenly wisdom had appointed.

CHAP.

e The Shechemites, *Chap.* 34. 26.

‡ Or, *houghed oxen.*

f For Levi had no part, and Simeon was under Judah, *Josh.* 19. 1. till God gave them the place of the Amalekites, 1 *Chron.* 4. 43.

g As was verified in David and Christ.

h His enemies shall so fear him.

i which is Christ the Messiah, the giver of all prosperity: who shall call the Gentiles to salvation.

k A country most abundant with vines and pastures is promised him.

l His force shall be great, but he shall want courage to resist his enemies.

m Shall have the honour of a tribe.

n *That is*, full of subtilty. † Heb. *an arrow-snake.*

o Seeing the miseries that his prophesiy should fall into, he burtheth out in prayer to God to remedy it.

p He shall abound in corn and pleasant fruit.

q Overcoming more by fair words then by force. † Heb. *daughters*

r As his brethren, when they were his enemies, Potiphar, and others.

s *That is*, God.

t In as much as he was more near to the accomplishment of the promise, and it had been more often confirmed.

u Either in dignity, or when he was sold from his brethren.

CHAP. I.

1 The children of Israel after Josephs death do multiply. 8 The more they are oppressed by a new king, the more they multiply. 15 The godliness of the midwives in saving the men-children alive. 22 Pharaoh commandeth the male-children to be cast into the river.

[a] Gen. 46. 8. Chap. 6. 14. [b] Moses describeth the wonderful order that God observeth in performing his promise to Abraham, Gen. 15. 14.

NOw [*a] these *are* the names of the children of Israel, which came into Egypt, every man and his houshold came with Jacob.

2 Reuben, Simeon, Levi, and Judah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 And all the souls, that came out of the [†] loyns of Jacob, were *seventy souls: for Joseph was in Egypt *already.*

6 And Joseph died, and all his brethren, and all that generation.

[*] *Acts.* 7. 17.

7 * And the children of Israel were fruitful, and increased abundantly, and multiplied, and waxed exceeding mighty; and the [b] land was filled with them.

[b] He meaneth the country of Gosben.

8 ¶ Now there arose up a new king over Egypt, which [c] knew not Joseph.

[c] He considered not how God had preserved Egypt for Josephs sake.

9 And he said unto his people, Behold, the people of the children of Israel *are* mo and mightier then we.

10 Come on, let us deal wisely with them: lest they multiply, and it come to pass, that when there falleth out any war, they joyn also unto our enemies, and fight against us, and *so* get them up [d] out of the land.

[d] Into Canaan, and so we shall lose our commodity.

11 Therefore they did set over them taskmasters, to afflict them with their burdens. And they built for Pharaoh treasure-cities, Pithom and Raamses.

[†] Heb. *And as they afflicted them, so they multiplied, &c.*

12 [†] But the more they afflicted them, the more they multiplied and grew. And [e] they were grieved because of the children of Israel.

[e] The more that God blesseth his, the more doth the wicked envy them.

13 And the Egyptians made the children of Israel to serve with rigour.

14 And they made their lives bitter, with hard bondage, in morter, and in brick, and in all manner of service in the field: all their service, wherein they made them serve, *was* with rigour.

15 And the king of Egypt spake to the Hebrew midwives (of which the name of one *was* [f] Shiphrah, and the name of the other Puah)

[f] These seem to have been the chief of the rest.

16 And he said, When ye do the office of a midwife to the Hebrew women, and see *them* upon the stools: if it *be* a son, then ye shall kill him; but if it *be* a daughter, then she shall live.

17 But the midwives feared God, and did not as the king of Egypt commanded them, but saved the men-children alive.

18 And the king of Egypt called for the midwives, and said unto them, Why have ye done this thing, and have saved the men-children alive?

19 And the midwives said unto Pharaoh, Because the [g] Hebrew women *are* not as the Egyptian women: for they *are* lively, and are delivered ere the midwives come in unto them.

[g] Their disobedience herein was lawfull, but their dissembling evil.

20 Therefore God dealt well with the midwives: and the people multiplied, and waxed very mighty.

21 And it came to pass, because the midwives feared God, that he [h] made them houses.

[h] That *is*, God increased the families of the lineages by their means.

22 And Pharaoh charged all his people, saying, Every son that is born ye shall [i] cast into the river, and every daughter ye shall save alive.

[i] when tyrants cannot prevail by craft they burst forth into open rage.

CHAP. II.

1 Moses is born, 3 and in an ark cast into the flags. 5 He is found, and brought up by Pharaohs daughter. 11 He slayeth an Egyptian. 13 He reproveth an Hebrew. 15 He fleeth into Midian. 21 He marrieth Zipporah. 22 Gershom is born. 23 God respecteth the Israelites cry.

ANd there went [*] a man of the house of Levi, and took *to wife* a daughter of Levi.

[*] *Chap.* 6. 20. *Num.* 26. 59.

2 And the woman conceived, and bare a son: and when she saw him that he *was* a goodly *child*, she [*] hid him three moneths.

[*] *Acts.* 7. 20. *Heb.* 11. 23.

3 ¶ And when she could not longer hide him, she took for him an ark of bulrushes, and daubed it with slime, and with pitch, and [l] put the child therein; and she laid *it* in the flags by the rivers brink.

[l] Committing him to the providence of God whom she could not keep from the rage of the tyrant.

4 And his sister stood afar off, to wit what would be done to him.

5 ¶ And the daughter of Pharaoh came down to wash her self at the river, and her maidens walked along by the rivers side: and when she saw the ark among the flags, she sent her maid to fetch it.

6 And when she had opened *it*, she saw the child: and behold, the babe wept. And she had compassion on him, and said, This *is one* of the Hebrews children.

7 Then said his sister to Pharaohs daughter, Shall I go, and call to thee a nurse of the Hebrew women, that she may nurse the child for thee?

8 And Pharaohs daughter said unto her, Go. And the maid went, and called the [c] childs mother.

[c] Mans counsel cannot hinder that which God hath determined shall come to pass.

9 And Pharaohs daughter said unto her, Take this child away and nurse it for me, and I will give *thee* thy wages. And the woman took the child, and nursed it.

10 And the child grew, and she brought him unto Pharaohs daughter, and he became her son. And she called his name "Moses: and she said, Because I drew him out of the water.

[m] *That is*, drew out.

11 ¶ And it came to pass in those days, when Moses was [d] grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren.

[d] *That is*, was four score years old, *Acts.* 7. 23.

12 And he looked this way and that way, and when he saw that *there was* no man, he [e] slew the Egyptian, and hid him in the sand.

[e] Being assured that God had appointed him to deliver the Israelites, *Acts.* 7. 25.

13 ¶ And when he went out the second day, behold, two men of the Hebrews strove together: and he said to him that did the wrong,

wrong, Wherefore smitest thou thy fellow?

[†] *Heb. a man, a prince.*

14 And he said, Who made thee [†] a prince and a judge over us? intendest thou to kill me, as thou killedst the Egyptian? And Moses [f] feared, and said, Surely this thing is known.

[f] Though by his fear he showed his infirmity, yet faith covered it, *Heb.* 11. 27.

15 Now when Pharaoh heard this thing, he sought to slay Moses. But Moses fled from the face of Pharaoh, and dwelt in the land of Midian: and he sat down by a well.

[‡] Or, *prince.*

16 Now the [‡] priest of Midian had seven daughters: and they came and drew *water*, and filled the troughs to water their fathers flock.

17 And the shepherds came and drove them away: but Moses stood up and helped them, and watered their flock.

18 And when they came to Reuel their father, he said, How *is it that* you are come so soon to day?

19 And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew *water* enough for us, and watered the flock.

20 And he said unto his daughters, And where *is* he? why *is* it *that* ye have left the man? [g] Call him, that he may eat bread.

[g] wherein he declared a thankfull mind, which would recompense the benefit done unto his.

21 And Moses was content to dwell with the man: and he gave Moses Zipporah his daughter.

22 And she bare *him* a son, and he called his name * Gershom: for he said, I have been a stranger in a strange land.

[*] *Chap.* 18. 3.

23 ¶ And it came to pass in proces of time, that the king of Egypt died, and the children of Israel sighed by reason of the bondage, and they [h] cried; and their cry came up unto God, by reason of the bondage.

[h] God humbleth his by afflictions, that they should cry unto him, and receive the fruit of his promise. * *Gen.* 15. 14. *& 46.* 4.

24 And God heard their groaning, and God remembred his * covenant with Abraham, with Isaac, and with Jacob.

25 And God looked upon the children of Israel, and God [†] had respect unto *them.*

[†] Heb. *knew.* i He judged their case, or, acknowledged them to be his.

CHAP. III.

1 Moses keepeth Jethro's flock. 2 God appeareth to him in a burning bush. 9 He sendeth him to deliver Israel. 14 The name of God. 15 His message to Israel.

NOw Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the back-side of the desert, and came to the [a] mountain of God, *even* to [b] Horeb.

[a] It was so called after the law was given. [b] Called also Sinai. * *Acts.* 7. 30.

2 ¶ And the Angel of the LORD appeared unto him in a * flame of fire out of the midst of a [c] bush: and he looked, and behold, the bush burned with fire, and the bush *was* not consumed.

[c] This signifieth that the church is not confumed by the fire of affliction, because God is in the midst thereof.

3 And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

4 And when the [d] LORD saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here *am* I.

[d] whom he called the Angel, *verse* 2.

5 And he said, Draw not nigh hither: [e] put off thy shoes from off thy feet, for the place whereon thou standest, *is* [f] holy ground.

[e] Resign thy self up to me, *Rom.* 4. 7. *Isa.* 5. 15. [f] Because of my presence. * *Matth.* 22. 32. *Acts.* 7. 32.

6 Moreover he said, * I *am* the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face: for he was [g] afraid to look upon God.

[g] For sin ensueth man to fear Gods justice.

7 ¶ And the LORD said, I have surely seen the affliction of my people which *are* in Egypt, and have heard their cry, by reason of their [h] task-masters: for I know their sorrows.

[h] whose cruelty was intolerable.

8 And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land: unto a good land and a large, unto a land [i] flowing with milk and hony; unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.

[i] Most plentiful of all things.

9 ¶ [k] Now therefore behold, the cry of the children of Israel is come unto me: and I have also seen the oppression wherewith the Egyptians oppress them.

[k] He heard before, but now he would revenge it.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said unto God, Who *am* [l] I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?

[l] He doth not fully disobey God, but acknowledgeth his own weakness.

12 And he said, [m] Certainly I will be with thee; and this *shall be* a token unto thee, that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain.

[m] Neither for thine own weakness, nor Pharaohs tiranny.

13 And Moses said unto God, Behold, *when* I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What *is* his name? what shall I say unto them?

14 ¶ And God said unto Moses, I [n] AM THAT I AM: And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

[n] The God which hath ever been, am, and shall be: the God Almighty, by whom all things have their being, and the God of mercy, mindful of my promise; *Revel.* 1. 4.

15 ¶ And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, The LORD God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this *is* my name for ever, and this *is* my memorial unto all generations.

16 Go and gather the elders of Israel together, and say unto them, The LORD God of your fathers, the God of Abraham, of Isaac, and of Jacob appeared unto me, saying, I have surely visited you, and *seen* that which is done to you in Egypt.

17 And I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and hony.

18 And they shall hearken to thy voice: and thou shalt come, thou and the elders of Israel, unto the king of Egypt, and you shall say unto him, The LORD God of the Hebrews hath met with us; and now let us go

(we

(we beseech thee) three days journy into the wilderness, that we may ° sacrifice to the LORD our God.

o Because Egypt was full of idolatry, God would appoint them a place where they should serve him purely.

19 ¶ And I am sure that the king of Egypt will not let you go, ‡ no, not by a mighty hand.

‡ Or, *not by strong hand.*

20 And I will stretch out my hand, and smite Egypt with all my wonders which I will do in the midst thereof: and after that he will let you go.

21 And I will give this people favour in the sight of the Egyptians: and it shall come to pass, that when ye go, ye shall not go empty:

p This example may not be followed generally; though it be Gods commandment they did it justly, receiving some recompence of their labours.

22 P * But every woman shall borrow of her neighbour, and of her that sojourneth in her house, jewels of silver, and jewels of gold, and raiment: and ye shall put *them* upon your sons, and upon your daughters; and ye shall spoil ‡ the Egyptians,

* Chap. 11. 2. & 12. 35.

‡ Or, *Egypt.*

CHAP. IIII.

1 *Moses' rod is turned into a serpent.* 6 *His hand is leprous.* 10 *He is loath to be sent.* 14 *Aaron is appointed to assist him.* 18 *Moses departeth from Jethro.* 21 *Gods message to Pharaoh.* 24 *Zipporah circumciseth her son.* 27 *Aaron is sent to meet Moses.* 31 *The people believeth them.*

AND Moses answered, and said, But behold, a they will not believe me, nor hearken unto my voice: for they will say, The LORD hath not appeared unto thee.

a God beareth with Moses doubting, because he was not altogether without faith.

2 And the LORD said unto him, What *is* that in thine hand? and he said, A rod.

3 And he said, Cast it on the ground; and he cast it on the ground, and it became a serpent: and Moses fled from before it.

4 And the LORD said unto Moses, b Put forth thine hand, and take it by the tail. And he put forth his hand and caught it, and it became a rod in his hand.

b This power to work miracles was to confirm his doctrine, and to assure him of his vocation.

5 That they may believe that the LORD God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.

6 ¶ And the LORD said furthermore unto him, Put now thine hand into thy bosom; and he put his hand into his bosom: and when he took it out, behold, his hand *was* leprous as snow.

7 And he said, Put thine hand into thy bosom again: and he put his hand into his bosom again, & plucked it out of his bosom, & behold, it was turned again as his *other* flesh.

8 And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the voice of the latter sign.

9 And it shall come to pass, if they will not believe also these two signs, neither hearken unto thy voice, that thou shalt take of the c water of the river, and pour, *it* upon the dry-land: and the water, which thou takest out of the river, ‡ shall become blood upon the dry-land.

c Because these three signs should be sufficient witness to prove that Moses should deliver Gods people.

‡ Heb. *shall be, and shall be.*

10 ¶ And Moses said unto the LORD, O my Lord, I *am* not † eloquent, neither † heretofore, nor since thou hast spoken unto thy servant: but I *am* slow of speech, and of a slow tongue.

† Heb. *a man of words.*

† Heb. *since yesterday, nor since the third day.*

11 And the LORD said unto him, Who hath made mans mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? have not I the LORD?

12 Now therefore go, and I will be * with thy mouth, and teach thee what thou shalt say.

* *Matth.* 10. 19. *Mark.* 13. 11. *Luke* 12. 11.

13 And he said, O my Lord, send, I pray thee, by the hand *of him whom* thou ‡ wilt d send.

‡ Or, *shouldst.*

d *That is,* of the Messiah: or some other that is more meet then I.

14 And the e anger of the LORD was kindled against Moses, and he said, *Is* not Aaron the Levite thy brother? I know that he can speak well. And also behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart.

e Though we provoke God justly to anger, yet he will never reject his.

15 And thou shalt speak unto him, and put words f in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do.

f Thou shalt instruct him what to say.

16 And he shall be thy spokesman unto the people: and he shall be, *even* he shall be to thee in stead of a mouth, and * thou shalt be to him in stead of g God.

* *Chap.* 7. 1.

g *Meaning,* as a wise counsellour and full of Gods spirit.

17 And thou shalt take this rod in thine hand, wherewith thou shalt do signs.

18 ¶ And Moses went and returned to Jethro his father in law, and said unto him, Let me go, I pray thee, and return unto my brethren, which *are* in Egypt, and see whether they be yet alive. And Jethro said to Moses, Go in peace.

19 And the LORD said unto Moses in Midian, Go, return into Egypt: for all the men are dead which sought thy life.

20 And Moses took his wife, and his sons, and set them upon an ass, and he returned to the land of Egypt. And Moses took the h rod of God in his hand.

h whereby he wrought the miracles.

21 And the LORD said unto Moses, When thou goest to return into Egypt, see *that* thou do all those wonders before Pharaoh which I have put in thine hand: but I will i harden his heart, that he shall not let the people go.

i By restaining my spirit and delivering him unto Satan to increase his malice.

22 And thou shalt say unto Pharaoh, Thus saith the LORD, Israel *is* my son, *even* k my first-born.

k Meaning, most dear unto him.

23 And I say unto thee, Let my son go, that he may serve me: and if thou refuse to let him go, behold, I will slay thy son, *even* thy first-born.

24 ¶ And it came pass by the way in the inn, that the LORD met him, and l sought to kill him.

l God punished him with sickness for neglecting his sacrament.

25 Then m Zipporah took a sharp ‡ stone, and cut off the fore-skin of her son, and † cast *it* at his feet, and said, Surely a bloudy husband *art* thou to me.

m This act was extraordinary, for Moses was sore sick, and God even then required it.

‡ Or, *knife.*

† Heb. *made it touch.*

26 So he let him go: then she said, A bloudy husband *thou art*, because of the circumcision.

† Heb. *matter of a day in his day.*

27 ¶ And the LORD said to Aaron, Go into the wilderness to meet Moses. And he went and met him in the mount of God, and kissed him.

28 And Moses told Aaron all the words of the

LORD, who had sent him, and all the signs which he had commanded him.

29 ¶ And Moses and Aaron went, and gathered together all the elders of the children of Israel.

30 And Aaron spake all the words which the LORD had spoken unto Moses, and did the signs in the sight of the people.

31 And the n people beleeved: and when they heard that the LORD had visited the children of Israel, and that he had looked upon their affliction, then they bowed their heads and worshipped.

n So that Moses had now experience of Gods promise, that he should have good success.

CHAP. V.

1 *Pharaoh chideth Moses and Aaron for their Message.* 5 *He increaseth the Israelites task.* 15 *He cheeketh their complaints.* 19 *They crie out upon Moses and Aaron.* 22 *Moses complaineth to God.*

AND afterward Moses and Aaron went in, and told * Pharaoh, Thus saith the LORD God of Israel, Let my people, go that they may hold a b feast unto me in the wilderness.

a Faith overcometh fear, and maketh men bold in their vocation.

b And offer sacrifice.

2 And Pharaoh said, Who *is* the LORD, that I should obey his voice to let Israel go? I know not the LORD, neither will I let Israel go.

* *Chap.* 3. 18.

3 And they said, * The God of the Hebrews hath met with us: let us go, we pray thee, three days journey into the desart, and sacrifice unto the LORD our God; leaſt he fall upon us with pestilence, or with the sword.

4 And the king of Egypt said unto them, Wherefore do ye, Moses and Aaron, let the people from their works? get you unto your burdens.

5 And Pharaoh said, Behold, the people of the land now *are* many, and you c make them rest from their burdens.

c As though ye would rebel.

6 And Pharaoh commanded the same day the task-masters of the people, and their d officers, saying,

d which were of the Hebrews, and had charge to see them do their work.

7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for themselves.

8 And the tale of the bricks which they did make heretofore, you shall lay upon them; you shall not diminish *ought* thereof: for they *be* idle; therefore they crie, saying, Let us go *and* sacrifice to our God.

† Heb. *let the work be heauie upon the men,*

9 † Let there more work be laid upon the men, that they may e labour therein: and let them not regard f vain words.

e The more cruelly that tyrants rage, the nearer is Gods help.

f Of Moses and Aaron.

10 ¶ And the task-masters of the people went out, and their officers, and they spake to the people, saying, Thus saith Pharaoh, I will not give you straw.

11 Go ye, get you straw where you can find it: yet not ought of your work shall be diminished.

12 So the people were scattered abroad throughout all the land of Egypt, to gather stubble in stead of straw.

13 And the task-masters hasted *them*, saying, Fulfill your works, *your* † daily tasks, as when there was straw.

† Heb. *matters of a day in his day.*

14 And the officers of the children of Israel, which Pharaohs task-masters had set over them, were beaten, *and* demanded, Wherefore have ye not fulfilled your task in making brick, both yesterday and to day, as heretofore?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus with thy servants?

16 There is no straw given unto thy servants, and they say to us, Make brick: and behold, thy servants *are* beaten; but the fault *is* in thine own people.

17 But he said, Ye *are* idle, *ye are* idle: therefore ye say, Let us go, *and* do sacrifice to the LORD.

18 Go therefore now *and* work: for there shall no straw be given you, yet shall ye deliver the tale of bricks.

19 And the officers of the children of Israel did see *that* they *were* in evil *case*, after it was said, Ye shall not minish *ought* from your bricks of your daily task.

20 ¶ And they met Moses and Aaron, who stood in the way, as they came forth from Pharaoh.

21 And they said unto them, The LORD look upon you, and judge; because you have made our savour † to be abhorred in the eyes of Pharaoh, and in the eyes of his servants, to g put a sword in their hand to slay us.

† Heb. *to stink*

g It is a grievous thing to the servants of God, to be accused of evil, specially of their brethren, when they do as their duty requireth.

22 And Moses returned unto the LORD, and said, Lord, wherefore hast thou *so* evil intreated this people? why *is it that* thou hast sent me?

† Heb. *delivering, thou hast not delivered.*

23 For since I came to Pharaoh to speak in thy name, he hath don evil to this people; † neither hast thou delivered thy people at all.

CHAP. VI.

1 *God renewes his promise by his name* JEHOVAH. 14 *The genealogie of Reuben,* 15 *of Simeon,* 16 *of Levi, of whom came Moses and Aaron.*

THEN the LORD said unto Moses, Now shalt thou see what I will do to Pharaoh: for with a strong hand shall he let them go, and with a strong hand shall he drive them out of his land.

2 And God spake unto Moses, and said unto him, I *am* the LORD:

3 And I appeared unto Abraham, unto Isaac, and unto Jacob, by *the name of* God Almighty, but *by* my name a JEHOVAH was I not known to them.

a whereby he signifieth that he will perform indeed, that which he promised to their fathers: for this name declareth that he is constant, and will perform his promises.

4 And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 And I have also heard the groaning of the children of Israel, whom the Egyptians keep in bondage: and I have remembred my covenant.

6 Wherefore say unto the children of Israel, I *am* the LORD, and I will bring you out from under the burdens of the Egyptians, and I will rid you out of their bondage: and I will redeem you with a stretched out arm, and with great judgements.

50

7 And I will [b] take you to me for a people, and I will be to you a God: and ye shall know that I *am* the LORD your God, which bringeth you out from under the burdens of the Egyptians.

8 And I will bring you in unto the land concerning the which I did † swear to give it, to Abraham, to Isaac, and to Jacob, and I will give it you for an heritage; I *am* the LORD.

9 ¶ And Moses spake so unto the children of Israel; but they [c] hearkened not unto Moses, for † anguish of spirit, and for cruel bondage.

10 And the LORD spake unto Moses, saying,

11 Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his land.

12 And Moses spake before the LORD, saying, Behold, the children of Israel have not hearkened unto me: how then shall Pharaoh hear me, who *am* of [a] uncircumcised lips?

13 And the LORD spake unto Moses, and unto Aaron, and gave them a charge unto the children of Israel, and unto Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These *be* the [e] heads of their fathers houses: The sons of Reuben, the first-born of Israel; Hanoch, and Pallu, Hezron, and Carmi: these *be* the families of Reuben.

15 * And the sons of Simeon; Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Shaul the son of a Canaanitish woman: these *are* the families of Simeon.

16 ¶ And these *are* the names of * the sons of Levi, according to their generations; Gershon, and Kohath, and Merari: And the years of the life of Levi *were* an [f] hundred thirty and seven years.

17 The sons of Gershon; Libni and Shimi, according to their families.

18 And * the sons of Kohath; Amram, and Izhar, and Hebron, and Uzziel: And the years of the life of Kohath *were* an hundred thirty and three years.

19 And the sons of Merari; Mahali and Mushi: these *are* the families of Levi, according to their generations.

20 And * Amram took him Jochebed his [g] father's sister to wife; and she bare him Aaron & Moses: and the years of the life of Amram *were* an hundred and thirtie and seven years.

21 ¶ And the sons of Izhar; [h] Korah, and Nepheg, and Zichri.

22 And the sons of Uzziel; Mishael, and Elzaphan, and Zithri.

23 And Aaron took him Elisheba daughter of Amminadab, sister of [i] Naashon, to wife; and she bare him Nadab and Abihu, Eleazar and Ithamar.

24 And the sons of Korah; Assir, and Elkanah, and Abiasaph: these *are* the families of the Korhites.

25 And Eleazar Aarons son took him *one* of the daughters of Putiel to wife; and * she bare him Phinehas: these *are* the heads of the fathers of the Levites, according to their families.

26 These *are* that Aaron, and Moses, to whom the LORD said, Bring out the children of Israel from the land of Egypt, according to their [k] armies.

27 These *are* they which spake to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: these *are* that Moses & Aaron.

28 ¶ And it came to pass on the day *when* the LORD spake unto Moses in the land of Egypt.

29 That the LORD spake unto Moses, saying, I *am* the LORD: speak thou unto Pharaoh king of Egypt all that I say unto thee.

30 And Moses said before the LORD, Behold, I *am* of [l] uncircumcised lips, and how shall Pharaoh hearken unto me?

CHAP. VII.

1 Moses is encouraged to go to Pharaoh. 7 His age. 8 His rod is turned into a serpent. 11 The sorcerers do the like. 13 Pharaohs heart is hardened. 14 Gods message to Pharaoh. 19 The river is turned into bloud.

AND the LORD said unto Moses, See, I have made thee a [a] god to Pharaoh, and Aaron thy brother shall be thy prophet.

2 Thou shalt speak all that I command thee, and Aaron thy brother shall speak unto Pharaoh, that he send the children of Israel out of his land.

3 And I will harden Pharaohs heart, and multiply my signs and my wonders in the land of Egypt.

4 But Pharaoh shall not hearken unto you, that I may lay my hand upon Egypt, and bring forth mine armies, *and* my people the children of Israel, out of the land of Egypt, by great [b] judgements.

5 And the Egyptians shall know, that I *am* the LORD, when I stretch forth mine hand upon Egypt, and bring out the children of Israel from among them.

6 And Moses and Aaron did as the LORD commanded them, so did they.

7 And Moses *was* [c] fourscore years old, and Aaron fourscore and three years old, when they spake unto Pharaoh.

8 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

9 When Pharaoh shall speak unto you, saying, Shew a miracle for you: then thou shalt say unto Aaron, Take thy rod and cast *it* before Pharaoh, *and* it shall become a serpent.

10 ¶ And Moses and Aaron went in unto Pharaoh, and they did so as the LORD had commanded: and Aaron cast down his rod before Pharaoh, and before his servants, and it became a serpent.

11 Then Pharaoh also called the wise-men, and the [d] sorcerers; now the magicians of Egypt, they also did in like manner with their inchantments.

12 For they cast down every man his rod, and they became serpents: but Aarons rod swallowed up their rods.

13 And

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b *He speaketh*, as touching the outward vocation: the dignitie whereof they lost afterward by their rebellion: but as for election to live everlasting, † Heb. *lift up my hand.*

c So hard a thing it is to shew true obedience under the cross. ‡ Heb. *shortnes, or straitnesse*

d Or, barbarous and rude in speech: and by this word (uncircumcised) is signified, the whole corruption of mans nature.

e This genealogie sheweth of whom Moses and Aaron came. * *Gen.* 46. 9. *1 Chron.* 5. 3.

* *1 Chron.* 4. 24.

* *Num.* 3. 17. *1 Chron.* 6. 1.

f For he was 42 years old when he came into Egipt, and there lived 94.

* *Num.* 26. 57. *1 Chron.* 6. 2.

* *Chap.* 2. 2. *Num.* 26. 59. g which kind of marriage was after in the law forbidden, *Lev.* 18, 12.

h Moses and he were brothers children, whose rebellion was punished, *Num.* 16. 1.

i who was a prince of Judah, *Num.* 2. 3.

* *Num.* 25. 11.

k For their families were so great, that they might be compared to armies.

l The disobedience both of Moses, and of the people, sheweth that their deliverance came onely of Gods free mercie.

a I have given thee power and authoritie to speak in my name, and to execute my judgements upon him.

† Heb. *gathering of their waters,*

b To strengthen Moses faith, God promiseth again to punish most haughty the oppression of his church.

c Moses lived in affliction and banishment fortie years, before he enjoyed his office to deliver Gods people.

d It seemeth that these were Jannes and Jambres, read *2 Tim.* 3. 8 and so, ever the wicked maliciously resist the truth of God.

a There is nothing so weak, that God cannot cause to overcome the greatest power of man.

13 And he hardened Pharaohs heart, that he hearkened not unto them; as the LORD had said.

14 ¶ And the LORD said unto Moses, Pharaohs heart *is* hardened, he refuseth to let the people go.

15 Get thee unto Pharaoh in the morning, lo, he goeth out unto the water, and thou shalt stand by the [e] rivers brink, against he come: and the rod which was turned to a serpent shalt thou take in thine hand.

16 And thou shalt say unto him, The LORD God of the Hebrews hath sent me unto thee, saying, Let my people go, that they may serve me in the wilderness: and behold, hitherto thou wouldest not hear.

17 Thus saith the LORD, In this thou shalt know that I *am* the LORD: behold, I will smite with the rod that *is* in mine hand, upon the waters which *are* in the river, and they shall be turned to bloud.

18 And the fish that *is* in the river, shall die, and the river shall stink; and the Egyptians shall loath to drink of the water of the river.

19 ¶ And the LORD spake unto Moses, Say unto Aaron, Take thy rod, and stretch out thine hand upon the waters of Egypt, upon their streams, upon their rivers, and upon their ponds, & upon all their † pools of water, that they may become bloud; and *that* there may be bloud throughout all the land of Egypt, both in *vessels of* wood, and in *vessels of* stone.

20 And Moses and Aaron did so, as the LORD commanded: and he * lift up the rod and smote the waters that *were* in the river, in the sight of Pharaoh, and in the sight of his servants: and all the * waters that *were* in the river, were turned to bloud.

21 And the [f] fish that *was* in the river, died; and the river stunk, and the Egyptians could not drink of the water of the river: and there was bloud throughout all the land of Egypt.

22 * And the magicians of Egypt did so [g] with their inchantments: and Pharaohs heart was hardened, neither did he hearken unto them; as the LORD had said.

23 And Pharaoh turned and went into his house, neither did he set his heart to this also.

24 And all the Egyptians digged round about the river for water to drink: for they could not drink of the water of the river.

25 And seven days were fulfilled, after that the LORD had smitten the river.

CHAP. VIII.

1 Frogs are sent. 8 Pharaoh sueth to Moses, 12 and Moses by prayer removeth them away. 16 The dust is turned into lice, which the magicians could not do. 20 The swarms of flies. 25 Pharaoh inclineth to let the people go, 32 but yet is hardened.

AND the LORD spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

2 And if thou refuse to let *them* go, behold, I will smite all thy borders with [a] frogs.

3 And the river shall bring forth frogs abundantly, which shall go up and come into thine house, and into thy bed-chamber, and upon thy bed, and into the house of thy servants, and upon thy people, and into thine ovens, and into thy ‡ kneading-troughs.

4 And the frogs shall come up both on thee, and upon thy people, & upon all thy servants.

5 ¶ And the LORD spake unto Moses, Say unto Aaron, Stretch forth thine hand with thy rod over the streams, over the rivers, and over the ponds, and cause frogs to come up upon the land of Egypt.

6 And Aaron stretched out his hand over the [b] waters of Egypt, and the frogs came up, and covered the land of Egypt.

7 * And the magicians did so with their inchantments, and brought up frogs upon the land of Egypt.

8 ¶ Then Pharaoh called for Moses and Aaron, and said, [c] Intreat the LORD, that he may take away the frogs from me, and from my people: and I will let the people go, that they may do sacrifice unto the LORD.

9 And Moses said unto Pharaoh, ‡ Glory over me: ‡ when shall I intreat for thee, and for thy servants, and for thy people, † to destroy the frogs from thee, and thy houses, *that* they may remain in the river onely?

10 And he said, ‡ To morrow. And he said, *Be it* according to thy word: that thou mayest know, that *there is* none like unto the LORD our God.

11 And the frogs shall depart from thee, and from thy houses, and from thy servants, and from thy people; they shall remain in the river onely.

12 And Moses and Aaron went out from Pharaoh, and Moses cried unto the LORD, because of the frogs which he had brought against Pharaoh.

13 And the LORD did according to the word of Moses: and the frogs died [d] out of the houses, out of the villages, and out of the fields.

14 And they gathered them together upon heaps, and the land stank.

15 But when Pharoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the LORD had said.

16 ¶ And the LORD said unto Moses, Say unto Aaron, Stretch out thy rod, and smite the dust of the land, that it may become lice throughout all the land of Egypt.

17 And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth, and it became lice, in man and in beast; all the dust of the land became lice throughout all the land of Egypt.

18 And the magicians did so with their inchantments to bring forth lice, but they [e] could not: so there were lice upon man, & upon beast.

19 Then the magicians said unto Pharaoh, This *is* the [f] finger of God: and Pharaohs heart was hardened, and he hearkened not unto them; as the LORD had said.

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e To wit, the river Nilus.

* *Wisd.* 17. 7.

b But Goshen, where Gods people dwelt, was excepted.

c Not love, but fear, enforceth the very infidels to seek unto God.

† Or, *have this honour over me:* &c.

‡ Or, *against* to morrow?

† Heb. *to cut off*

‡ Or, against to morrow.

d In things of this life God oft times heareth the prayers of the full for the ungodly.

e God confounded their wisdom and authoritie in a thing most vile.

f They acknowledged that this was don by Gods power and not by sorcerie. *Luke* 11. 20.

52

20 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh: lo, he cometh forth to the water, and say unto him, Thus saith the LORD, Let my people go, that they may serve me.

21 Els if thou wilt not let my people go, behold, I will send ‡swarms *of flies* upon thee, and upon thy servants, and upon thy people, and into thy houses; and the houses of the Egyptians shall be full of swarms *of flies*, and also the ground whereon they *are*.

‡ Or, *a mixture of wilsom beasts &c.*

22 And I will sever in that day the land of Goshen, in which my people dwell, that no swarms *of flies* shall be there; to the end thou mayest know, that I *am* the LORD in the midst of the earth.

† Heb. *a redemption.*

23 And I will put † a division between my people, and thy people: * to morrow shall this sign be.

‡ Or, *by to morrow*

* *Wisd.* 16. 9.

24 And the LORD did so; and * there came a grievous swarm *of flies* into the house of Pharaoh, and *into* his servants houses, and into all the land of Egypt: the land was ‡ corrupted by reason of the swarm *of flies*.

‡ Or, *destroyed*

25 ¶ And Pharaoh called for Moses, and for Aaron, and said, Go ye, sacrifice to your God in the land.

26 And Moses said. It is not meet so to do; for we shall sacrifice the [g] abomination of the Egyptians to the LORD our God: Lo, shall we sacrifice the abomination of the Egyptians before their eyes, and will they not stone us?

h For the Egyptians worshipped divers beasts, as the ox, the sheep, and such like, which the Israelites offered in sacrifice: which thing the Egyptians abhorred to see.

27 We will go three days journey into the wilderness, and sacrifice to the LORD our God, as * he shall command us.

* *Exod.* 5. 12.

28 And Pharaoh said, I will let you go, that ye my sacrifice to the LORD your God, in the wilderness: onely you shall [h] not go very far away; intreat for me.

h So the wicked prescribe unto Gods mercies, even how far they shall go.

29 And Moses said, Behold, I go out from thee, and I will entreat the LORD, that the swarms *of flies* may depart from Pharaoh, from his servants, and from his people, to morrow: but let not Pharaoh deal [i] deceitfully any more, in not letting the people go to sacrifice to the LORD.

i He could not judge his heart, but yet he chargeth him to do this unfainedly.

30 And Moses went out from Pharaoh, and intreated the LORD.

31 And the LORD did according to the word of Moses; and he removed the swarms *of flies* from Pharaoh, from his servants, and from his people: there remained not one.

k Where god giveth not faith, no miracles can prevail.

32 And Pharaoh [k] hardened his heart at this time also, neither would he let the people go.

CHAP. IX.

1 The murrain of beasts. 8 The plague of boils, and blains. 13 The message about the hail. 22 The plague of hail. 27 Pharaoh sueth to Moses, 35 but yet is hardened.

THen the LORD said unto Moses, Go in unto Pharaoh, and tell him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

2 For if thou refuse to let *them* go, and wilt hold them still,

3 Behold, the hand of the LORD is upon thy cattel which *is* in the field, upon the horses, upon the asses, upon the camels, upon the oxen, and upon the sheep *there shall be* a very grievous murrain.

4 And the LORD shall [a] sever between the cattel of Israel, and the cattel of Egypt, and there shall nothing die of all *that is* the childrens of Israel.

a He shall declare his heavy judgement against his enemies, and his favour toward his children.

5 And the LORD appointed a set time, saying, To morrow the LORD shall do this thing in the land.

6 And the LORD did that thing on the morrow; and all the cattel of Egypt died, but of the cattel of the children of Israel died not one.

7 And Pharaoh [b] sent, and behold, there was not *one* of the cattel of the Israelites dead. And the heart of Pharaoh was hardened, and he did not let the people go.

b Into the land of Goshen, where the Israelites dwelled.

8 ¶ And the LORD said unto Moses, and unto Aaron, Take to you handfuls of ashes of the furnace, and let Moses sprinkle it towards the heaven in the sight of Pharaoh:

9 And it shall become small dust in all the land of Egypt, and shall be a boil breaking forth *with* blains, upon man, and upon beast, throughout all the land of Egypt.

10 And they took ashes of the furnace, and stood before Pharaoh, & Moses sprinkled it up toward heaven: and it became a boil breaking forth *with* blains, upon man, and upon beast.

11 And the magicians could not stand before Moses, because of the boil: for the boil was upon the magicians, and upon all the Egyptians.

12 And the LORD hardened the heart of Pharaoh, and he hearkened not unto them; * as the LORD had spoken unto Moses.

* *Chap.* 4. 21.

13 ¶ And the LORD said unto Moses, Rise up early in the morning, and stand before Pharaoh, and say unto him, Thus saith the LORD God of the Hebrews, Let my people go, that they may serve me.

14 For I will at this time send all my plagues upon thine [c] heart, and upon thy servants, and upon thy people: that thou mayest know that *there is* none like me in all the earth.

c So that thine own conscience shall condemn thee of ingratitude and malice.

15 For now I will stretch out my hand, that I may smite thee and thy people with pestilence, and thou shalt be cut off from the earth.

16 And in very deed for * this *cause* have I † raised thee up, for to shew *in* thee my power, and that my [d] name may be declared throughout all the earth.

* *Rom.* 9. 17.
† Heb. *made thee stand.*
d *That is*, that all the world may magnifie my power in overcoming thee.

17 As yet exaltest thou thy self against my people, that thou wilt not let them go?

18 Behold, to morrow about this time, I will cause it to rain a very grievous hail, such as hath not been in Egypt, since the foundation thereof, even until now.

19 Send therefore now, *and* [e] gather thy cattel, and all that thou hast in the field: *for upon* every man and beast which shall be found in the field, and shall not be brought home, the hail shall come down upon them, and they shall die.

e Here we see, though Gods wrath be kindled, yet there is a certain mercie shewed even to his enemies.

20 He

20 He that feared the word of the LORD amongst the servants of Pharaoh, made his servants and his cattel flee into the houses.

† Heb. *set not his heart unto*
f The word of the minister is called the word of God.

21 And he that † regarded not the [f] word of the LORD, left his servants and his cattel in the field.

22 ¶ And the LORD said unto Moses, Stretch forth thine hand toward heaven, that there may be hail in all the land of Egypt, upon man, and upon beast, and upon every herb of the field, throughout the land of Egypt.

23 And Moses stretched forth his rod toward heaven, and the LORD sent thunder and hail, and the fire ran along upon the ground, and the LORD rained hail upon the land of Egypt.

24 So there was hail, and fire mingled with the hail, very grievous, such as there was none like it in all the land of Egypt, since it became a nation.

25 And the hail smote throughout all the land of Egypt, all that *was* in the field, both man and beast: and the hail smote every herb of the field, and brake every tree of the field.

26 Onely in the land of Goshen where the children of Israel *were*, was there no hail.

27 ¶ And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have [g] sinned *this* time: the LORD *is* righteous, and I and my people *are* wicked.

g The wicked confesse their sins to their condemnation, but they cannot believe to obtain remission. † Heb. *voices of God*

28 Intreat the LORD (for it is enough) that there be no more † mightie thundrings and hail; and I will let you go, and ye shall stay no longer.

29 And Moses said unto him, Assoon as I am gon out of the citie, I will spread abroad my hands unto the LORD, *and* the thunder shall cease, neither shall there be any more hail: that thou maist know, how that the * earth *is* the LORDS.

* *Psal.* 24. 1.

30 But *as for* thee and thy servants, I know that ye will not yet [h] fear the LORD God.

h *Meaning*, that when they have their request, they are never the better, though they make many fair promises, wherein we see the profitiness of the wicked. † Heb. *hid him*, or *dark.*

31 And the flax, and the barley was smitten: for the barley *was* in the ear, and the flax *was* bolled:

32 But the wheat and the rie were not smitten: for they *were* † not grown up.

33 And Moses went out of the citie from Pharaoh, and spread abroad his hands unto the LORD: and the thunders and hail ceased, and the rain was not poured upon the earth.

34 And when Pharaoh saw, that the rain, and the hail, and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants.

35 And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the LORD had spoken † by Moses.

† Heb. *by the hand of Moses.*

CHAP. X.

1 God threatneth to send locusts. 7 Pharaoh moved by his servants, inclineth to let the Israelites go. 12 The plague of the locusts. 16 Pharaoh sueth to Moses. 21 The plague of darkenes. 24 Pharaoh sueth unto Moses, 27 but yet is hardened.

* *Chap.* 4. 22.

AND the LORD said unto Moses, Go in unto Pharaoh: * for I have hardened his heart, and the heart of his servants: that I might shew these my signs before him:

2 And that thou maist tell in the [a] ears of thy son, and of thy sons son, what things I have wrought in Egypt, and my signs which I have don amongst them; that ye may know how that I *am* the LORD.

a The miracles should be so great, that they should be spoken of for ever, where also wee see the duitie of parents toward their children.

3 And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the LORD God of the Hebrews, How long wilt thou refuse to [b] humble thy self before me? Let my people go, that they may serve me.

b The end of afflictions is, to humble our selves with true repentance under the hand of God. * *Wisd.* 16. 9.

4 Els if thou refuse to let my people go, behold, to morrow will I bring the * locusts into thy coast.

5 And they shall cover the † face of the earth, that one cannot be able to see the earth; and they shall eat the residue of that which is escaped, which remaineth unto you from the hail, and shall eat every tree which groweth for you out of the field.

† Heb. *eye*

6 And they shall fill thy houses, and the houses of all thy servants, and the houses of all the Egyptians; which neither thy fathers, nor thy fathers fathers have seen, since the day that they were upon the earth, unto this day. And he turned himself, and went out from Pharaoh.

7 And Pharaohs servants said unto him, How long shall this man be a [c] snare unto us? Let the men go, that they may serve the LORD their God: Knowest thou not yet, that Egypt is destroyed?

c *Meaning*, the occasion of all ilselle evils: for as the godly ever changed, so Elias was by Achab.

8 And Moses and Aaron were brought again unto Pharaoh: and he said unto them, Go, serve the LORD your God: *but* † who *are* they that shall go?

† Heb. *Who and who &c.*

9 And Moses said, We will go with our young, and with our old, with our sons, and with our daughters; with our flocks, and with our herds will we go: for we *must hold* a feast unto the LORD.

10 And he said unto them, Let the [d] LORD be so with you, as I will let you go, and your little ones. Look *to it*, for evil [e] *is* before you.

d *That is*, I would the Lord were no more affectioned toward you, than I am minded to let you go.

11 Not so: go now ye *that are* men, and serve the LORD, for that you did desire: and they were driven out from Pharaohs presence.

e Punishment is prepared for you, *Some read*, ye intend some mischief.

12 ¶ And the LORD said unto Moses, Stretch out thine hand over the land of Egypt for the locusts, that they may come up upon the land of Egypt, and eat every herb of the land, *even* all that the hail hath left.

13 And Moses stretched forth his rod over the land of Egypt, and the LORD brought an east-wind upon the land all that day, and all *that* night: *and* when it was morning, the east-wind brought the locusts.

14 And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*: before them there were no such locusts as they, neither after them shall be such.

15 For they covered the face of the whole earth, so that the land was darkened, and they

did eat every herb of the land, and all the fruit of the trees, which the hail had left: and there remained not any green thing in the trees, or in the herbs of the field, through all the land of Egypt.

† Heb. *haſtened to call.*

16 ¶ Then Pharaoh † called for Moſes and Aaron in haſte; and he ſaid, I have ſinned againſt the [e] LORD your God, and againſt you.

f The wicked in their miſeries flee to Gods miniſters for help, al-tho they have oft diſreſt them.

17 Now therefore forgive, I pray thee, my ſin onely this once, and intreat the LORD your God, that he may take away from me this death onely.

18 And he went out from Pharaoh, and intreated the LORD.

19 And the LORD turned a mighty ſtrong weſt-wind, which took away the locuſts, and † caſt them into the [s] Red ſea: there remained not one locuſt in all the coaſts of Egypt.

† Heb. *haſtrand.*

g The water ſeemeth red, becauſe the ſand or gravell is red: the Hebrews call it the ſea of bulruſhes.

20 But the LORD hardened Pharaohs heart, ſo that he would not let the children of Iſrael go.

21 ¶ And the LORD ſaid unto Moſes, Stretch out thine hand toward heaven, that there may be darkneſs over the land of Egypt, † even darkneſs *which* may be [h] felt.

† Heb. *that one may feel darkneſs.*

h Becauſe it was ſo thick.

22 And Moſes ſtretched forth his hand toward heaven: and there was a thick darkneſs in all the land of Egypt three days.

23 They ſaw not one another, neither roſe any from his place for three days: * but all the children of Iſrael had light in their dwellings.

* *Wiſd.* 18. 1.

24 ¶ And Pharaoh called unto Moſes, and ſaid, Go ye, ſerve the LORD; onely let your flocks and your herds be ſtayed: let your little ones alſo go with you.

† Heb. *into our hands,*

25 And Moſes ſaid, Thou muſt give † us alſo ſacrifices, and burnt-offerings, that we may ſacrifice unto the LORD our God.

i The miniſters of God ought not to yield one jot to the wicked, as touching their charge. k *Tarry ye*, with what beaſts, or how many.

26 Our cattel alſo ſhall go with us; there ſhall not an [i] hoof be left behind: for thereof muſt we take to ſerve the LORD our God; and we know not with what [k] we muſt ſerve the LORD, untill we come thither.

27 ¶ But the LORD heardned Pharaohs heart, and he would not let them go.

28 And Pharaoh ſaid unto him, Get thee from me, take heed to thy ſelf, ſee my face no more: for in *that* day thou ſeeſt my face, thou ſhalt [l] die.

l Though before he confeſſed his ſin juſt, yet againſt his own conſcience he threatneth to put him to death.

29 And Moſes ſaid, Thou haſt ſpoken well I will ſee thy face again no more.

CHAP. XI.

1 *Gods meſſage to the Iſraelites to borrow jewels of their neighbours.* 4 *Moſes threateneth Pharaoh with the death of the firſt-born.*

AND the LORD ſaid unto Moſes, yet will I bring one plague *more* upon Pharaoh, and upon Egypt: afterwards he will let you go hence: when he ſhall let *you* go, he ſhall ſurely [a] thruſt you out hence altogether.

a without any condition, but with hatte and violence.

2 Speak now in the ears of the people, and let every man borrow of his neighbour, and every woman of her neighbour, * jewels of ſilver, and jewels of gold.

* *Exod.* 3. 22. & 12. 35.

3 And the LORD gave the people favour in the ſight of the Egyptians. Moreover, the man * Moſes *was* very great in the land of Egypt, in the ſight of Pharaohs ſervants, and in the ſight of the people.

* *Eccles.* 45. 1.

4 And Moſes ſaid, Thus ſaith the LORD, About midnight will I go out into the midſt of Egypt.

* *Chap.* 12. 29.

5 And all the firſt-born in the land of Egypt ſhall die, from the firſt-born of Pharaoh, that ſitteth upon his throne, even unto the firſt-born of the maid-ſervant that *is* behind the [b] mill, and all the firſt-born of beaſts.

b From the higheſt to the loweſt.

6 And there ſhall be a great crie throughout all the land of Egypt, ſuch as there was none like it, nor ſhall be like it any more.

7 But againſt any of the children of Iſrael ſhall not a dog move his tongue, againſt man or beaſt: that ye may know how that the LORD doth put a difference between the Egyptians and Iſrael.

8 And all theſe thy ſervants ſhall come down unto me, and bow down themſelvs unto me, ſaying, Get thee out, and all the people † that [c] follow thee: and after that I will go out: and he went out from Pharaoh in † a great anger.

† Heb. *that is at thy feet:*
c *That is*, under thy power and government.
† Heb. *heat of anger.*

9 And the LORD ſaid unto Moſes, Pharaoh ſhall not hearken unto you; that my wonders may be multiplied in the land of Egypt.

10 And Moſes and Aaron did all theſe wonders before Pharaoh: and the LORD [d] hardened Pharaohs heart, ſo that he would not let the children of Iſrael go out of his land.

d God hardeneth the hearts of the reprobate, that his glorie thereby might be the more ſet forth, *Rom.* 9. 17.

CHAP. XII.

1 *The beginning of the year is changed.* 3 *The paſſover is inſtituted.* 11 *The rite of the paſſover.* 15 *Unleavened bread.* 29 *The firſt-born are ſlain,* 31 *The Iſraelites are driven out of the land.* 37 *They come to Succoth.* 43 *The ordinance of the paſſover.*

AND the LORD ſpake unto Moſes and Aaron in the land of Egypt, ſaying,

2 This [a] moneth *ſhall be* unto you the beginning of moneths: it *ſhall be* the firſt [b] moneth of the year to you.

a Called Niſan, containing part of March, and part of April.
b Accounting the obſervation of feaſts: as for other policies, they reckoned from September.

3 ¶ Speak ye unto all the congregation of Iſrael, ſaying, In the tenth *day* of this moneth they ſhall take to them every man a lamb, according to the [c] houſe of *their* fathers, a ‡ lamb for an houſe.

c As the fathers of the houſhold had great or ſmall families.
‡ Or, *kid*

4 And if the houſhold be too little for the lamb, let him and his neighbour next unto his houſe, take *it* according to the number of the ſouls; every man according to his [d] eating, ſhall make your count for the lamb.

d He ſhall take ſo many as are ſufficient to eat the lamb.

5 Your lamb ſhall be without blemiſh, a male † of the firſt year: ye ſhall take *it* out from the ſheep or from the goats.

† Heb. *ſon of a year.*

6 And ye ſhall keep *it* up untill the fourteenth day of the ſame moneth: and the [e] whole aſſembly of the congregation of Iſrael ſhall kill it ‡ in the evening.

‡ Or, *kid,*
e Every one in his houſe.
† Heb. *betweene the two evenings.*

7 And they ſhall take of the bloud, and ſtrike *it* on the two ſide-poſts, & on the upper door-poſt of the houſes, wherein they ſhall eat it.

8 And they ſhall eat the fleſh in that night, roſt with fire, and unleavened *bread, and* with bitter *herbs* they ſhall eat it.

9 Eat

9 Eat not of it raw, nor ſodden at all with water, but roſt *with* fire: his [f] head with his legs, and with the purtenance thereof.

f *That is*, all that may be eaten.

10 And ye ſhall let nothing of it remain untill the morning: and that which remaineth of it untill the morning, ye ſhall burn with fire.

11 ¶ And thus ſhall ye eat it; *with* your loins girded, your ſhoes on your feet, and your ſtaff in your hand; and ye ſhall eat it in haſte: it *is* the LORDS [g] paſſover.

g The lamb was not the paſſover, but ſignified it: as ſacraments are not the thing it ſelf, which they do repreſent, but ſignifie it.

12 For I will paſs through the land of Egypt this night, and will ſmite all the firſt-born in the land of Egypt, both man and beaſt; and againſt all the ‡ gods of Egypt I will execute judgement: I *am* the LORD.

‡ Or, *princes*

13 And the bloud ſhall be to you for a token upon the houſes where you *are:* and when I ſee the bloud, I will paſs over you, and the plague ſhall not be upon you † to deſtroy *you*, when I ſmite the land of Egypt.

† Heb. *for a deſtruction,*

14 And this day ſhall be unto you for a [h] memoriall: and you ſhall keep it a feaſt to the LORD, throughout your generations: you ſhall keep it a feaſt by an ordinance for [i] ever.

h Of the benefit received for your deliverance:
i *That is*, untill Chriſt coming: for then ceremonies had an end.

15 Seven days ſhall ye eat unleavened *bread*, even the firſt day ye ſhall put away leaven out of your houſes: for whoſoever eateth leavened *bread*, from the firſt day untill the ſeventh day, that ſoul ſhall be cut off from Iſrael.

16 And in the firſt day *there ſhall be* an holy convocation, and in the ſeventh day there ſhall be an holy convocation to you: no manner of work ſhall be don in them, ſave *that* which every † man muſt eat, that onely may be don of you.

† Heb. *ſoul*

17 And ye ſhall obſerve *the feaſt of* unleavened *bread*: for in this ſelf-ſame day have I brought your armies out of the land of Egypt; therefore ſhall ye obſerve this day in your generations, by an ordinance for ever.

18 ¶ * In the firſt *moneth*, on the fourteenth day of the moneth at [k] even, ye ſhall eat unleavened *bread*, untill the one and twentieth day of the moneth at even.

* *Lev.* 23. 5. *Num.* 28. 16.
k For in old time ſo they counted, beginning the day at ſun ſet, till the next day, at the ſame time.

19 Seven days ſhall there be no leaven found in your houſes: for whoſoever eateth that which is leavened, even that ſoul ſhall be cut off from the congregation of Iſrael, whether he be a ſtranger or born in the land.

20 Ye ſhall eat nothing leavened: in all your habitations ye ſhall eat unleavened *bread*.

21 ¶ Then Moſes called for all the elders of Iſrael, and ſaid unto them, Draw out and take you a ‡ lamb, according to your families, and kill the paſſover.

‡ Or, *kid,*

22 * And ye ſhall take a bunch of hyſſop, and dip *it* in the bloud that *is* in the baſon, and ſtrike the lintel and the two ſide-poſts, with the bloud that *is* in the baſon: and none of you ſhall go out at the door of his houſe untill the morning.

* *Heb.* 11. 28.

23 For the LORD will paſs through to ſmite the Egyptians, and when he ſeeth the bloud upon the lintel and on the two ſide-poſts, the LORD will paſs over the door, and will not ſuffer the [l] deſtroyer to come in unto your houſes to ſmite *you*.

l The angel ſent of God to kill the firſt-born.

24 And ye ſhall obſerve this thing for an ordinance to thee, and to thy ſons for ever.

25 And it ſhall come to paſs when ye be come to the [m] land, which the LORD will give you, according as he hath promiſed, that ye ſhall keep this ſervice.

m The land of Canaan,

26 * And it ſhall come to paſs, when your children ſhall ſay unto you, What mean you by this ſervice?

* *Joſh.* 4. 6.

27 That ye ſhall ſay, It *is* the ſacrifice of the LORDS paſſover, who paſſed over the houſes of the children of Iſrael in Egypt, when he ſmote the Egyptians, and delivered our houſes. And the people [n] bowed the head and worſhipped.

n They gave God thanks for ſo great a benefit.

28 And the children of Iſrael went away, and did as the LORD had commanded Moſes and Aaron, ſo did they.

29 ¶ * And it came to paſs that at midnight the LORD ſmote all the firſt-born in the land of Egypt, [x] from the firſt-born of Pharaoh, that ſat on his throne, unto the firſt-born of the captive that *was* in the † dungeon and all the firſt-born of cattel.

* *Chap.* 11. 4.
x *Wiſd.* 18. 11.
† Heb. *houſe of priſon.*

30 And Pharaoh roſe up in the night, he and all his ſervants, and all the Egyptians; and there was a great crie in Egypt: for *there was* not a [o] houſe where *there was* not one dead.

o Of thoſe houſes wherein any firſt-born was, either of man or beaſts.

31 ¶ And he called for Moſes and Aaron by night, and ſaid, Riſe up, *and* get you forth from amongſt my people, both you and the children of Iſrael; and go, ſerve the LORD, as ye have ſaid.

32 Alſo take your flocks, and your herds, as ye have ſaid: and be gon, and [p] bleſs me alſo.

p Pray for me.

33 And the Egyptians were urgent upon the people, that they might ſend them out of the land in haſte: for they ſaid, We *be* all dead *men*.

34 And the people took their dough before it was leavened, their ‡ kneading-throughs being bound up in their clothes upon their ſhoulders.

‡ Or, *dough*

35 And the children of Iſrael did according to the word of Moſes: and they borrowed of the Egyptians * jewels of ſilver, and jewels of gold, and raiment.

* *Chap.* 3. 22. & 11. 2.

36 And the LORD gave the people favour in the ſight of the Egyptians, ſo that they lent unto them *ſuch things as they required:* and they ſpoiled the Egyptians.

37 ¶ And * the children of Iſrael journeyed from [q] Rameſes to Succoth, about ſix hundred thouſand on foot *that were* men, beſides children.

Num. 33. 3.
q which was a citie in Goſhen, *Gen.* 47. 11.

38 And † a mixed [r] multitude went up alſo with them; and flocks, and herds, *even* very much cattel.

† Heb. *a great mixture.*
r which were ſtrangers, and not born of the Iſraelites.

39 And they baked unleavened cakes of the dough, which they brought forth out of Egypt, for it was not leavened: becauſe they were thruſt out of Egypt, and could not tarrie, neither

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ther had they prepared for themselvs any victuall.

40 ¶ Now the sojourning of the children of Israel, who dwelt in Egypt, *was* * four hundred and thirtie years.

41 And it came to pass, at the end of the four [f] hundred and thirtie years, even the self-same day it came to pass, that all the hosts of the LORD went out from the land of Egypt.

42 It *is* † a night to be much observed unto the LORD, for bringing them out from the land of Egypt: this *is* that night of the LORD to be much observed of all the children of Israel, in their generations.

43 ¶ And the LORD said unto Moses and Aaron, This *is* the ordinance of the passover: there shall no [r] stranger eat thereof.

44 But every mans servant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A forreiner, and an hired servant shall not eat thereof.

46 In one house shall it be eaten, thou shalt not carrie forth ought of the flesh abroad out of the house: * neither shall ye break a bone thereof.

47 All the congregation of Israel shall † keep it.

48 And when a stranger shall sojourn with thee, and will keep the passover to the LORD, let all his males be circumcised, and then let him come near and keep it: and he shall be as one that is born in the land: for no uncircumcised person shall eat thereof.

49 One [u] law shall be to him that is home-born, and unto the stranger that sojourneth among you.

50 Thus did all the children of Israel; as the LORD commanded Moses and Aaron, so did they.

51 And it came to pass the self-same day, *that* the LORD did bring the children of Israel out of the land of Egypt, by their armies.

CHAP. XIII.

1 The first-born are sanctified to God. 3 The memoriall of the passover is commanded. 11 The firstlings of beasts are set apart. 17 The Israelites go out of Egypt, and carrie Joseph's bones with them. 20 They come to Etham. 21 God guideth them by a pillar of a cloud, and a pillar of fire.

AND the LORD spake unto Moses, saying,
2 * Sanctifie unto me all the first-born, whatsoever openeth the womb among the children of Israel, *both* of man and of beast: it *is* mine.

3 ¶ And Moses said unto the people, Remember this day, in which ye came out from Egypt, out of the [x] house of † bondage: for by strength of hand the LORD brought you out from this *place*: there shall no [b] leavened *bread* be eaten.

4 This day came ye out in the moneth [c] Abib.

5 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, and the Hittites, and the Amorites, and the Hivites, and the Jebusites, which he sware unto thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep this service in this moneth.

6 Seven days shalt thou eat unleavened *bread*, and in the [d] seventh day *shall be a* feast to the LORD.

7 Unleavened *bread* shall be eaten seven days: and there shall no leavened *bread* be seen with thee, neither shall there be leaven seen with thee in all thy quarters.

8 ¶ And thou shalt shew thy [e] son in that day, saying, *This is don* because of that *which* the LORD did unto me, when I came forth out of Egypt.

9 And it shall be for a [f] sign unto thee upon thine hand, and for a memoriall between thine eyes; that the LORDS law may be in thy mouth: for with a strong hand hath the LORD brought thee out of Egypt.

10 Thou shalt therefore keep this ordinance in his season from year to year.

11 ¶ And it shall be when the LORD shall bring thee into the land of the Canaanites, as he sware unto thee and to thy fathers, and shall give it thee,

12 * That thou shalt † set apart unto the LORD all that openeth the matrix, and every firstling that cometh of a beast, which thou hast, the males *shall be* the LORDS.

13 And every firstling of an [g] ass thou shalt redeem with a ‡ lamb; and if thou wilt not redeem it, then thou shalt break his neck: and all the first-born of man amongst thy children shalt thou [h] redeem.

14 ¶ And it shall be when thy son asketh thee † in time to come, saying, What *is* this? that thou shalt say unto him, By strength of hand the LORD brought us out from Egypt, from the house of bondage.

15 And it came to pass when Pharaoh would hardly let us go, that the LORD slew all the first-born of man, and the first-born of beast; therefore I sacrifice to the LORD all that openeth the matrix, *being* males; but all the first-born of my children I redeem.

16 And it shall be for a token upon thine hand, and for frontlets between thine eyes. For by strength of hand the LORD brought us forth out of Egypt.

17 ¶ And it came to pass, when Pharaoh had let the people go, that God led them not *through* the way of the land of the Philistins, although that *was* near: for God said, Least peradventure the people repent when they see [i] war and they return to Egypt.

18 But God led the people about, *through* the way of the wilderness of the Red sea: and the children of Israel went up ‡ harnessed [k] out of the land of Egypt.

19 And Moses took the bones of Joseph with him: for he had straitly sworn the children of Israel, saying, * God will surely visit you; & ye shall carrie up my bones away hence with you.

20 ¶ And * they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness.

21 And

* Gen. 15. 13. Acts 7. 6. Galat. 3. 17.

f From Abrahams departing from Ur in Chaldea, unto the departing of the children of Israel from Egypt are 430 years.

† Heb. a night of observations

r Except he be circumcised and openly profess your religion.

* Num. 9. 12. Joh. 19. 36.

† Heb. do it.

u They that are of the houshold of God, must first all joyned in one faith and religion

x Chap. 20. 29. & 34. 19. Lev. 23. 26. Num. 29. 12. & 8. 16. Luk. 2. 23.

b where they were in most cruel slaverie.

† Heb. ferments: b To signifie that they had not leisure to leaven their bread.

c Containing part of March, and part of April, whereunto begin to ripen in that countrey.

d Both the seventh and the first day were holy, as Chap. 12. 16.

e when thou dost celebrate the feast of unleavened bread.

f Thou shalt have continuall remembrance thereof, as thou wouldest of a thing that is in thine hand, or before thine eyes.

* Chap. 22. 29. & 34. 19. Ezek. 44. 30. † Heb. cause to past over

g This is also underfood of the foal and other beasts, which were not offered in sacrifice. ‡ Or, Kid:

h By offering a clean beast in sacrifice, Lev 12. 6.

† Heb. to morrow,

d Josephus writeth, that besides these chariots there were 50000 horsmen, and 200000 footmen,

e with great joy and boldnesse. * Josh. 24. 6. 1 Mac. 4. 9.

f They which a little before in their deliverance rejoyced, being now in danger are afraid and murmure.

* Chap. 6. 9. g Such is the impotencie of the flesh, that it cannot abide Gods appointed time.

† Or, by five in a rank

h That is, not privily but openly, and as the word doth signifie, set in order by five and five.

* Gen. 50. 25. Josh. 24. 32. * Num. 33. 6.

† Or, for whereas You have seen the Egyptians to day: &c.

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* Num. 14. 14. Deut. 1. 33. Nehem. 9. 19. Psal 78. 14. 1 Cor. 10. 1. [t] To defend them from the heat of the sun.

21 And * the LORD went before them by day in a pillar [l] of a cloud, to lead them the way, and by night in a pillar of fire, to give them light; to go by day and night.

22 He took not away the pillar of the cloud by day, nor the pillar of fire by night, *from* before the people.

CHAP. XIV.

1 God instructeth the Israelites in their journey. 5 Pharaoh pursueth after them. 10 The Israelites murmure. 13 Moses comforteth them. 15 God instructeth Moses. 19 The cloud removeth behind the camp. 21 The Israelites pass through the Red sea, 23 which drowneth the Egyptians.

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, that they turn [a] and encamp before * Pi-hahiroth, between [b] Migdol and the sea: over against Baal-zephon: before it shall ye encamp by the sea.

3 For Pharaoh will say of the children of Israel, They *are* intangled in the land, the wilderness hath shut them in.

4 And I will harden Pharaohs heart, that he shall follow after them, and I will be [c] honoured upon Pharaoh, and upon all his host; that the Egyptians may know that I *am* the LORD. And they did so.

5 ¶ And it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his servants was turned against the people, and they said, Why have we don this, that we have let Israel go from serving us?

6 And he made ready his chariot, and took his people with him.

7 And he took six [d] hundred chosen chariots, and all the chariots of Egypt, and captains over every one of them.

8 And the LORD hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; and the children of Israel went [e] out with an high hand.

9 But the * Egyptians pursued after them (all the horses *and* chariots of Pharaoh, and his horsmen, and his army) and overtook them encamping by the sea, beside Pi-hahiroth before Baal-zephon.

10 ¶ And when Pharaoh drew nigh, the children of Israel lift up their eyes, and behold, the Egyptians marched after them, and they were [f] sore afraid: and the children of Israel cried out unto the LORD.

11 And they said unto Moses. Because *there were* no graves in Egypt, hast thou taken us away to die in the wilderness? Wherefore hast thou dealt thus with us, to carry us forth out of Egypt?

12 * *Is* not this the word that we did tell thee in Egypt, saying, Let us [g] alone, that we may serve the Egyptians? For *it had been* better for us to serve the Egyptians, than that we should die in the wilderness.

13 ¶ And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: ‡ for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye shall [h] hold your peace.

15 ¶ And the LORD said unto Moses, Wherefore [i] criest thou unto me? Speak unto the children of Israel, that they go forward.

16 But lift thou up thy rod, and stretch out thine hand over the sea, and divide it: and the children of Israel shall go on dry-*ground* through the midst of the sea.

17 And I, behold I will harden the hearts of the Egyptians, and they shall follow them: and I will get me honour upon Pharaoh, and upon all his host, upon his chariots, and upon his horsmen.

18 And the Egyptians shall know that I *am* the LORD, when I have gotten me honour upon Pharaoh, upon his chariots, and upon his horsmen.

19 ¶ And the angel of God, which went before the camp of Israel, removed and went behind them; & the pillar of the cloud went from before their face, and stood behind them.

20 And it came between the camp of the Egyptians and the camp of Israel, and it was a cloud and darkness *to them*, but it gave [k] light by night *to these*: so that the one came not near the other all the night.

21 And Moses stretched out his hand over the sea, and the LORD caused the sea to go *back* by a strong east-wind all that night, and made the sea dry-*land*, and the waters were * divided.

22 And * the children of Israel went into the midst of the sea upon the dry-*ground*, and the waters *were* a wall unto them on their right hand, and on their left.

23 ¶ And the Egyptians pursued, and went in after them, to the midst of the sea, *even* all Pharaohs horses, his chariots, and his horsmen.

24 And it came to pass, that in the [l] morning-watch the LORD looked unto the host of the Egyptians, through the pillar of fire, and of the cloud, and troubled the host of the Egyptians:

25 And took off their chariot-wheels, ‡ that they drave them heavily: so that the Egyptians said, Let us flee from the face of Israel; for the LORD fighteth for them, against the Egyptians.

26 ¶ And the LORD said unto Moses, Stretch out thine hand over the sea, that the waters may come again upon the Egyptians, upon their chariots, and upon their horsmen.

27 And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared: and the Egyptians fled against it: and the LORD † overthrew the [m] Egyptians in the midst of the sea.

28 And the waters returned and covered the chariots, and the horsmen, *and* all the host of Pharaoh that came into the sea after them: there remained not so much as * one of them.

29 But the children of Israel walked upon dry-*land* in the midst of the sea, and the waters

[a] From toward the country of the Philistins.

* Num. 33. 7. [b] So the sea was before them, mountains on either side, and the enemie at their back: yet they obeyed God, and were delivered.

[c] By punishing his obstinate rebellion.

[d] Josephus writeth, that besides these chariots there were 50000 horsmen, and 200000 footmen,

[e] With great joy and boldnesse. * Josh. 24. 6. 1 Mac. 4. 9.

[f] They which a little before in their deliverance rejoyced, being now in danger are afraid and murmure.

[g] Such is the impotencie of the flesh, that it cannot abide Gods appointed time.

[h] That is, not privily but openly, and as the word doth signifie, set in order by five and five.

* Gen. 50. 25. Josh. 24. 32. * Num. 33. 6.

† Or, for whereas You have seen the Egyptians to day: &c.

[i] Only put your trust in God without grudging or doubting.

[k] Thus in temptations faith fighteth against the flesh, and crieth with inward groanings to the Lord.

[l] The cloud sheweth light to the Israelites, but to the Egyptians it was darkness, so that their two hosts could not joyn together.

* Josh. 4. 23. Psal. 114. 3. * Psal. 78. 13. 1 Cor. 10. 1. Hebr. 11. 29.

[l] Which was about the three last hours of the night.

† Heb. Took off So the Lord by the water fired his, and by the water drowned his enemies.

[m] Psal. 106. 11.

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ters *were* a wall unto them on their right hand, and on their left.

30 Thus the LORD saved Israel that day out of the hand of the Egyptians: and Israel saw the Egyptians dead upon the sea-shore.

‡ Heb. *hand*

31 And Israel saw that great † work which the LORD did upon the Egyptians: and the people feared the LORD, and believed the LORD, and his [n] servant Moses.

n *That is*, the doctrine which he taught them in the name of the Lord.

CHAP. XV.

1 *Moses song.* 22 *The people want water.* 23 *The waters at Marah are bitter.* 25 *A tree sweeteneth them.* 27 *At Elim are twelve wells, and seventy palm-trees.*

a Praising God for the overthrow of his enemies, and their deliverance.

THen [a] sang * Moses and the children of Israel this song unto the LORD, and spake, saying, I will sing unto the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

* *Wisd.* 10. 20.

2 The LORD *is* my strength and song, and he is become my salvation; he *is* my God, and I will prepare him an [b] habitation; my fathers God, and I will exalt him.

b To worship him therein.

3 The LORD *is* a [c] man of war: the LORD *is* his [d] name.

c In battel he overcometh ever.
d Ever constant in his promise.

4 Pharaohs chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red sea.

5 The depths have covered them: they sank into the bottom as a stone.

6 Thy right hand, O LORD, is become glorious in power; thy right hand, O LORD, hath dashed in pieces the enemy.

7 And in the greatness of thine excellency thou hast overthrown them that [e] rose up against thee; thou sentest forth thy wrath, *which* consumed them as stubble.

e Those that are enemies to Gods people, are his enemies.

8 And with the blast of thy nostrils the waters were gathered together: the flouds stood upright as an heap, *and* the depths were congealed in the heart of the sea.

9 The enemy said, I will pursue, I will overtake, I will divide the spoil: my lust shall be satisfied upon them: I will draw my sword, my hand shall ‡ destroy them.

‡ Or, *repossesse.*

10 Thou didst blow with thy wind, the sea covered them, they sank as lead in the mighty waters.

11 Who *is* like unto thee, O LORD, amongst the ‡ [f] gods? who *is* like thee, glorious in holiness, [g] fearfull *in* praises, doing wonders?

‡ Or, *mighties*
f For so, oftentimes the scripture calleth the mighties men of the world.
g which oughteth to be ranked with all fear and reverence.

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou in thy mercy hast led forth the people *which* thou hast redeemed: thou hast guided *them* in thy strength unto thy holy [h] habitation.

h *That is*, into the land of Canaan, or into mount Zion.

14 * The people shall hear, *and* be afraid: sorrow shall take hold on the inhabitants of Palestina.

* *Deut.* 2. 25. *Josh.* 2. 9.

15 Then the dukes of Edom shall be amazed: the mighty men of Moab, trembling shall take hold upon them: all the inhabitants of Canaan shall melt away.

16 * Fear and dread shall fall upon them, by the greatness of thine arm they shall be *as* still as a stone, till thy people pass over, O LORD, till the people pass over *which* thou hast purchased.

17 Thou shalt bring them in, and plant them in the mountain of thine [i] inheritance, *in* the place, O LORD, *which* thou hast made for thee to dwell in, *in* the sanctuary, O Lord, *which* thy hands have established.

i which was mount Zion, where afterward the temple was built.

18 The LORD shall reign for ever and ever.

19 For the horse of Pharaoh went in with his chariots, and with his horsmen into the sea, and the LORD brought again the waters of the sea upon them: but the children of Israel went on dry-*land* in the midst of the sea.

20 ¶ And Miriam the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her, with timbrels, and with [k] dances.

k Signifying their great joy, which custome the Jews observed in certain solemnities, *Judg.* 11. 34. and 21. 21. but it ought not to be a cloak to cover our wanton dances.

21 And Miriam [l] answered them, Sing ye to the LORD, for he hath triumphed gloriously; the horse and his rider hath he thrown into the sea.

l By singing the like song of thanksgiving. m which was called Etham. *Num.* 33. 6.

22 So Moses brought Israel from the Red sea, and they went out into the wilderness of [m] Shur: and they went three days in the wilderness, and found no water.

23 ¶ And when they came to Marah, they could not drink of the waters of Marah, for they *were* bitter: therefore the name of it was called ‡ Marah.

‡ That is, *bitternesse.*

24 And the people murmured against Moses, saying, What shall we drink?

25 And he cried unto the LORD: and the LORD shewed him a * tree, *which* when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he [n] proved them,

* *Exodus* 38. 5.

n *That is*, God or Moses in Gods name.

26 And said, If thou wilt diligently hearken to the voice of the LORD thy God, and wilt do that which is [o] right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians: for I *am* the LORD that healeth thee.

o *Which is*, to do that onely which God commandeth.

27 ¶ * And they came to Elim, where *were* twelve wells of water, and threescore and ten palm-trees: and they encamped there by the waters.

* *Num.* 33. 9.

CHAP. XVI.

1 *The Israelites come to Sin.* 2 *They murmure for want of bread.* 4 *God promiseth them bread from heaven.* 11 *Quails are sent.* 14 *and manna.* 16 *The ordering of manna.* 25 *It was not to be found on the sabbath.* 32 *An omer of it is preserved.*

AND they took their journey from Elim, and all the congregation of the children of Israel came unto the wilderness of [a] Sin, which *is* between Elim and Sinai, on the fifteenth day of the second moneth, after their departing out of the land of Egypt.

a *That is*, the right place wherein they had camped: there is another place called Zin, which was the 33 place wherein they camped: and is also called Kadesh, *Num.* 33. 36.

2 And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness.

3 And the children of Israel said unto them, Would

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would to God we had died by the hand of the LORD in the land of Egypt, when we sat by the [b] flesh-pots, *and* when we did eat bread to the full: for ye have brought us forth into this wilderness, to kill this whole assembly with hunger.

b So hard a thing is it to the flesh, not to murmure against God when the belly is pinched.

4 ¶ Then said the LORD unto Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather † a certain rate every [c] day, that I may prove them, whether they will walk in my law, or no.

† Heb. *the portion of a day in his day.*
c *To signifie* that they should patiently depend upon Gods providence from day to day.

5 And it shall come to pass, that on the sixth day, they shall prepare *that* which they bring in, and it shall be twice as much as they gather daily.

6 And Moses and Aaron said unto all the children of Israel, At even, then ye shall know that the LORD hath brought you out from the land of Egypt.

7 And in the morning, then ye shall see the glory of the LORD; for that he heareth [d] your murmurings against the LORD: And what *are* we, that ye murmure against us?

d He gave them not Manna, because they murmured, but for his promise sake.

8 And Moses said, *This shall be* when the LORD shall give you in the evening flesh to eat, and in the morning bread to the full; for that the LORD heareth your murmurings which ye murmure against him: And what *are* we? your murmurings *are* not against us, but against the [e] LORD.

e He that contemneth Gods ministers, contemneth God himself.

9 ¶ And Moses spake unto Aaron, Say unto all the congregation of the children of Israel, Come near before the LORD: for he hath heard your murmurings.

10 And it came to pass as Aaron spake unto the whole congregation of the children of Israel, that they looked toward the wilderness, and behold, the glory of the LORD * appeared in the cloud.

* *Exod.* 13. 21.

11 ¶ And the LORD spake unto Moses, saying,

12 I have heard the murmurings of the children of Israel: speak unto them, saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread: and ye shall know that I *am* the LORD your God.

* *Num.* 11. 7.

13 And it came to pass, that at even * the quails came up, and covered the camp: and in the morning the dew lay round about the host.

* *Num.* 11. 7. *Psal.* 78. 24. *Wisd.* 16. 20.

14 And when * the dew that lay was gon up, behold, upon the face of the wilderness *there laid* a small round thing, *as* small as the hoar frost on the ground.

15 And when the children of Israel saw *it*, they said one to another, ‡ It *is* [f] manna: for they wist not what it *was*. And Moses said unto them, * This *is* the bread which the LORD hath given you to eat.

‡ Or, what is this? or, *it is a portion*, which signifieth a part, portion, or gift: also meat prepared.
* Joan 6. 31.
f Cor. 10. 3.

16 ¶ This *is* the thing which the LORD hath commanded: gather of it every man according to his eating: an [g] omer † for every man *according to* the number of your † persons, take ye every man for *them* which *are* in his tents.

g which containeth about 3 pottle of our measure.
† Heb. *by the poll, or head*
† Heb. *soules.*

17 And the children of Israel did so, and gathered, some more, some less.

18 And when they did mete *it* with an omer, * he that gathered much, had nothing over, and he that gathered little, had no [h] lack: they gathered every man according to his eating.

* 2 Cor. 8. 15.
h God is a rich feeder of all, and none can justly complain.

19 And Moses said unto them, Let no man leave of it till the morning.

20 Notwithstanding they hearkened not unto Moses, but some of them left of it untill the morning, and it bred worms and [i] stank: And Moses was wroth with them.

i No creature is so pure but being abused, it turneth to our destruction.

21 And they gathered it every morning, every man according to his eating: and when the sun waxed hot, it melted.

22 ¶ And it came to pass *that* on the sixth day they gathered [k] twice as much bread, two omers for one *man*: and all the rulers of the congregation came and told Moses.

k which portion should serve for the sabbath and the day before.

23 And he said unto them, This *is that* which the LORD hath said, To morrow *is* the rest of the holy sabbath unto the LORD: bake *that* which ye will bake, *to day*, and seeth that ye will seeth; and that which remaineth over, lay up for you to be kept untill the morning.

24 And they laid it up till the morning, as Moses bad: and it did not stink, neither was there any worm therein.

25 And Moses said, Eat that to day: for to day *is* a sabbath unto the LORD: to day ye shall not [l] find it in the field.

l God took away the occasion from their labour, to signifie how holy he would have the sabbath kept.

26 Six days ye shall gather it, but on the seventh day, *which is* the sabbath, in it there shall be none.

27 ¶ And it came to pass, *that* there went out *some* of the [m] people on the seventh day for to gather, and they found none.

m Their infidelity was so great, that they did expressly against Gods commandment.

28 And the LORD said unto Moses, How long refuse ye to keep my commandments and my laws?

29 See, for that the LORD hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days: abide ye every man in his place: let no man go out of his place on the seventh day.

30 So the people rested on the seventh day.

31 And the house of Israel called the name thereof Manna; and it *was* like [n] coriander-seed, white: and the taste of it *was* like wafers *made* with honey.

n In form and figure, but not in colour, *Num.* 11. 7.]

32 ¶ And Moses said, This *is* the thing which the LORD commandeth, Fill an omer of it to be kept for your generations; that they may see the bread wherewith I have fed you in the wilderness, when I brought you forth from the land of Egypt.

33 And Moses said unto Aaron, Take a [o] pot, and put an omer full of manna therein, and lay it up before the LORD, to be kept for your generations.

o Of this vessel read *Heb.* 9. 4.

34 As the LORD commanded Moses, so Aaron laid it up before the [p] testimony to be kept.

p *That is*, the ark of the covenant, after that the ark was made. * *Josh.* 5. 12. *Nehem.* 9. 15.

35 And the children of Israel did eat manna forty years, * untill they came to a land inhabited: they did eat manna, untill they came unto the borders of the land of Canaan.

36 Now an omer *is* the tenth *part* of an [q] ephah.

q which measure contained about ten pottles.

CHAP.

CHAP. XVII.

1 *The people murmure for water at Rephidim.* 5 *God feedeth them for water to the rock in Horeb.* 8 *Amalek is overcome by the holding up of Moses hands.* 15 *Moses buildeth the altar* JEHOVAH-nissi.

AND all the congregation of the children of Israel journeyed from the wilderness of Sin, after their journeys, according to the commandment of the LORD, and pitched in Rephidim: and *there was* no water for the people to drink.

a Moses here noteth not every place, where they camped at, as *Num.* 33. but onely those places where some notable thing was done.

2 * Wherefore the people did chide with Moses, and said, Give us water that we may drink. And Moses said unto them, Why chide you with me? Wherefore do ye b tempt the LORD?

* *Num.* 20. 4.

b why distrust you God? why seek you not for succour of him without murmuring against us?

3 And the people thirsted there for water; and the people murmured against Moses, and said, Wherefore *is this, that* thou hast brought us up out of Egypt, to kill us and our children, and our cattel with thirst?

c How ready the people are for their own matters to fly to the true prophets, and how slow they are to revenge Gods cause against his enemies, and ill prophets. * *Exod.* 7. 20. * *Num.* 20. 9. *Psal.* 78. 15. & 105. 41. wilfil. 11. 4. † *Ezr.* 10. 44.

4 And Moses cried unto the LORD, saying, What shall I do unto this people? they be almost ready to c stone me.

5 And the LORD said unto Moses, Go on before the people, and take with thee of the elders of Israel: and thy rod wherewith * thou smotest the river, take in thine hand, and go.

* Behold, I will stand before thee there upon the rock in Horeb, and thou shalt smite the rock, and there shall come water out of it, that the people may drink. And Moses did so in the sight of the elders of Israel.

7 And he called the name of the place † Massah, and "Meribah, because of the chiding of the children of Israel, and because they tempted the LORD, saying, Is the d LORD among us, or not?

"That is, *temptation.*
"That is, *chiding,* or *Strife,*
d when in adversitie we think God to be absent, then we neglect his promise, and make him a liar.

8 ¶ * Then came e Amalek, and fought with Israel in Rephidim.

* *Deut.* 25. 17. *Wisd.* 11. 3.
e who came of Eliphaz, son of Esau, Gen. 36. 12.
* Called *Jesus, Act.* 7. 45.
f *That is,* Horeb. which is also called Sinai.

9 And Moses said unto * Joshua, Choose us out men, and go out, fight with Amalek: to morrow I wil stand on the top of the f hill, with the rod of God in mine hand.

10 So Joshua did as Moses had said to him, and fought with Amalek: And Moses, Aaron, and Hur, went up to the top of the hill.

11 And it came to pass when Moses held up his hand, that Israel prevailed: and when he let g down his hand, Amalek prevailed.

g So that we see how dangerous a thing it is to faint in prayer.

12 But Moses hands *were* heavy, and they took a stone and put *it* under him, and he sat thereon: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady untill the going down of the sun.

h In the book of the law. * *Num.* 24. 20.
† *Sam.* 15. 3.
i *That is,* the Lord is my banner: as he declared, by holding up his hands.
"That is, *the LORD my banner.*

13 And Joshua discomfited Amalek and his people with the edge of the sword.

14 And the LORD said unto Moses, Write this *for* a memoriall in a h book and rehears *it* in the ears of Joshua: for * I will utterly put out the remembrance of Amalek from under heaven.

1 Or, *because the hand of Amalek is against the throne of the LORD,* therefore, &c.
† Heb. *the hand upon the throne of the LORD.*

15 And Moses built an altar, and called the name of it i "JEHOVAH-nissi.

16 For he said, †† because the LORD hath sworn *that* the LORD *will have* war with Amalek from generation to generation.

CHAP. XVIII.

1 *Jethro bringeth to Moses his wife and two sons.* 7 *Moses entertaineth him.* 13 *Jethro's counsel is accepted.* 27 *Jethro departeth.*

WHen * Jethro, the priest of Median, Moses father in law, heard of all that God had don for Moses, and for Israel his people, *and* that the LORD had brought Israel out of Egypt:

* *Chap.* 2. 16.

2 Then Jethro, Moses father in law, took Zipporah Moses wife, after he had a sent her back.

a It may seem that he sent her back for a time to her father for her impatience, least she should be a let to his vocation, which was so dangerous, *Chap.* 4. 25. * *Chap.* 2. 22. "That is, *a stranger there.* † That is, *my God* is an *help.*

3 And her two sons, of which the * name of the one *was* "Gershom (for he said, I have been an alien in a strange land)

4 And the name of the other *was* "Eliezer (for the God of my father, *said he, was* mine † help, and delivered me from the sword of Pharaoh)

5 And Jethro, Moses father in law, came with his sons and his wife unto Moses into the wilderness, where he encamped at the b mount of God.

b Horeb is called the mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, The holy mount: for by Christs presence it was holy for a time. 2 *Pet.* 1. 18.

6 And he c said unto Moses, I thy father in law Jethro am come unto thee, and thy wife, and her two sons with her.

c *That is,* Jethro sent messengers to *by* unto him.
† Heb. *peace,*

7 ¶ And Moses went out to meet his father in law, and did obeisance, and kissed him: and they asked each other of *their* † welfare, and they came into the tent.

† Heb. *found them*

8 And Moses told his father in law all that the LORD had don unto Pharaoh, and to the Egyptians for Israels sake, *and* all the travel that had † come upon them by the way, and *how* the LORD delivered them.

9 And Jethro rejoyced for all the goodness which the LORD had don to Israel: whom he had delivered out of the hand of the Egyptians.

10 And Jethro said, d blessed *be* the LORD who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh, who hath delivered the people from under the hand of the Egyptians.

d worthy it is that he worshipped the true God, and therefore Moses refused not to marrie his daughter.

11 Now I know that the LORD *is* greater than all gods: * for in the thing wherein they dealt proudly, *he was* e above them.

* *Chap.* 7. 10, 16, 22. & 9. 7. & 14. 18.
e For they that drowned the children of the Hirelites, perished themselves by water.

12 And Jethro, Moses father in law, took a burnt-offering and sacrifices for God: and Aaron came, and all the elders of Israel to eat bread with Moses father in law f before God.

f They ate in that place where the sacrifice was offered: for part was burnt, and the rest eaten.

13 ¶ And it came to pass on the morrow, that Moses sat to judge the people: and the people stood by Moses, from the morning unto the evening.

14 And when Moses father in law saw all that he did to the people, he said, What *is* this thing that thou doest to the people? Why sittest thou thy self alone, and all the people stand by thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to g enquire of God.

g That *is,* to know Gods will, and to have iustice executed.

16 When they have a matter, they come unto

† Heb. *a man and his fellow,*

unto me, and I judge between † one and another, and I do make *them* know the statutes of God and his laws.

17 And Moses father in law said unto him, The thing that thou doest is not good.

† Heb, *fading thou wilt fade,*

18 † Thou wilt surely wear away, both thou, and this people that *is* with thee: for this thing *is* too heavie for thee; * thou art not able to perform it thy self alone.

* *Deut.* 1. 9.

19 Hearken now unto my voice, I will give thee counsel, and God shall be with thee. Be thou for the h people to God-ward, that thou maist bring the causes unto God:

h Judge them in hard causes, which cannot be decided but by consulting with God.

20 And thou shalt teach them ordinances and laws, and shalt shew them the way wherein they must walk, and the work that they must do.

21 Moreover, thou shalt provide out of all the people, i able men, such as fear God, men of truth, hating covetousnes; and place *such* over them, *to be* rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

i what manner of men ought to be chosen to bear office.

22 And let them judge the people at all seasons: and it shall be, *that* every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thy self, and they shall bear *the burden* with thee.

23 If thou shalt do this thing, and God command thee *so*, then thou shalt be able to endure, and all this people shall also go to their place in peace.

k Godly counsel ought ever to be obeyed, though it come of our infectious: for to such God sometimes giveth wildom, to humble them that are exalted, and to declare that one member hath need of another.

24 So Moses k hearkened to the voice of his father in law, and did all that he had said.

25 And Moses chose able men out of all Israel, and made them heads over the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens.

26 And they judged the people at all seasons: the hard causes they brought unto Moses, but every small matter they judged themselvs.

† Read the occasion, *Num.* 10. 29, &c.

27 ¶ And Moses let his father in law † depart, and he went his way into his own land.

CHAP. XIX.

1 *The people come to Sinai.* 3 *Gods message by Moses unto the people out of the mount.* 8 *The peoples answer returned again.* 10 *The people are prepared against the third day.* 12 *The mountain must not be touched.* 16 *The fearfull presence of God upon the mount.*

IN the a third moneth, when the children of Israel were gone forth out of the land of Egypt, the b same day came they *into* the wilderness of Sinai.

a which was in the beginning of the moneth Sivan, containing part of May, and part of June.
b That they departed from Rephidim.

2 For they were departed from Rephidim, and were come *to* the desart of Sinai, and had pitched in the wilderness, and there Israel camped before the mount.

3 And * Moses went up unto God, and the LORD called unto him out of the mountain, saying, Thus shalt thou say to the house of c Jacob, and tell the children of Israel;

* *Acts* 7. 38.
c God called Jacob Israel, therefore the house of Jacob and the people of Israel signifie onely Gods people.
* *Deut.* 29. 2.
d For the eagle by flying high, is out of danger, and in carrying her birds neither on her wings, tires in her talons, declareth her love.
* *Deut.* 32. 2.

4 * Ye have seen what I did unto the Egyptians, and *how* I bare you on d eagles wings, and brought you unto my self.

5 Now * therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people: for * all the earth *is* mine.

* *Deut.* 10. 14. *Psal.* 24. 1.
* 1 *Pet.* 2. 9. *Revel.* 1. 6.

6 And ye shall be unto me a * kingdom of priests, and an holy nation. These *are* the words which thou shalt speak unto the children of Israel.

7 ¶ And Moses came and called for the elders of the people, and laid before their faces all these words which the LORD commanded him.

8 And * all the people answered together, and said, All that the LORD hath spoken, we will do. And Moses returned the words of the people unto the LORD.

* *Chap.* 24. 3, 7. *Deut.* 5. 27. & 26. 17.

9 And the LORD said unto Moses, Lo, I come unto thee in a thick cloud, that the people may hear when I speak with thee, and beleeve thee for ever. And Moses told the words of the people unto the LORD.

10 ¶ And the LORD said unto Moses, Go unto the people, and e sanctifie them to day & to morrow, and let them wash their clothes,

e Teach them to be pure in heart, as they shew themselves outwardly clean by washing.

11 And be readie against the third day: for the third day the LORD will come down in the sight of all the people upon mount Sinai.

12 And thou shalt set bounds unto the people round about, saying, Take heed to your selvs, *that ye go not* up into the mount, or touch the border of it: * whosoever toucheth the mount, shall be surely put to death.

* *Heb.* 12. 20.

13 There shall not a hand touch it, but he shall surely be stoned or shot through, whether *it be* beast or man, it shall not live: when the ‡ trumpet soundeth long, they shall come up to the mount.

‡ Or, *extend*

14 ¶ And Moses went down from the mount unto the people, and sanctified the people, and they washed their clothes.

15 And he said unto the people, Be readie against the third day: come not at *your* f wives.

f But give your selves to prayer and abstinence, that you may at this time attend onely upon the Lord, 1 *Cor.* 7. 5.

16 And it came to pass on the third day in the morning, that there were thunders and lightnings, and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that *was* in the camp, trembled.

17 And Moses brought forth the people out of the camp to meet with God, and they stood at the nether part of the mount.

18 And * mount Sinai was altogether on a smoke, because the LORD descended upon it in fire: and the smoke thereof ascended as the smoke of a furnace, and the whole mount g quaked greatly.

* *Deut.* 4. 11.

g God used these fearfull signs, that his law should be had in greater reverence, and his majestie the more feared.

19 And when the voice of the trumpet founded long, and waxed lowder and lowder, Moses spake, and God answered him by a h voice.

h He gave authoritie to Moses by plain words, that the people might understand him.

20 And the LORD came down upon mount Sinai, on the top of the mount: and the LORD called Moses *up* to the top of the mount, and Moses went up.

21 And the LORD said unto Moses, Go down, † charge the people, least they break

† Heb. *testify*

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through unto the LORD to gaze, and many of them perish.

22 And let the priests also which come near to the LORD, sanctifie themselvs, least the LORD break forth upon them.

23 And Moses said unto the LORD, The people cannot come up to mount Sinai: for thou chargedst us, saying, Set bounds about the mount, and sanctifie it.

24 And the LORD said unto him, Away, get thee down, and thou shalt come up, thou, and Aaron with thee; but let not the [i] priests and the people break through, to come up unto the LORD, least he break forth upon them.

25 So Moses went down unto the people, and spake unto them.

i Neither dignitie nor multitude have authoritie to p.s. the bounds that Gods word prescribeth.

CHAP. XX.

1 *The ten commandments.* 18 *The people are afraid.* 20 *Moses comforteth them.* 22 *Idolatrie is forbidden.* 24 *Of what sort the altar should be.*

AND God [a] spake all these words, saying,

2 * I *am* the LORD thy God, which have brought thee out of the land of Egypt, out of the house of † bondage.

3 Thou shalt have no other [b] gods before me.

4 * Thou shalt not make unto thee any graven image, or any likeness *of any thing*, that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters under the earth.

5 Thou shalt not [c] bow down thy self to them, nor serve them: for I the LORD thy God *am a* [d] jealous God, visiting the iniquitie of the fathers upon the children unto the third and fourth *generation* of them that hate me:

6 And shewing mercy unto [e] thousands of them that love me, and keep my commandments.

7 * Thou shalt not take the name of the LORD thy God in [f] vain: for the LORD will not hold him guiltless that taketh his name in vain.

8 Remember the sabbath-day, to [g] keep it holy.

9 * Six days shalt thou labour, and do all thy work.

10 But the seventh day *is* the sabbath of the LORD thy God: *in it* thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattel, nor thy stranger that *is* within thy gates.

11 For * *in* six days the LORD made heaven and earth, the sea, and all that in them *is*, and rested the seventh day: wherefore the LORD blessed the sabbath-day, and hallowed it.

12 ¶ * Honour thy [h] father and thy mother: that thy days may be long upon the land which the LORD thy God giveth thee.

13 * Thou shalt not [i] kill.

14 Thou shalt not commit [k] adulterie.

15 Thou shalt not [l] steal.

16 Thou shalt not bear false [m] witnes against thy neighbour.

17 * Thou shalt not [n] covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that *is* thy neighbours.

18 ¶ And * all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw *it*, they removed, and stood afar off.

19 And they said unto Moses, * Speak thou with us, and we will hear: but let not God speak with us, least we die.

20 And Moses said unto the people, Fear not: for God is come to [o] prove you, & that his fear may be before your faces, that ye sin not.

21 And the people stood afar off, and Moses drew near unto the thick darkness where God *was*.

22 ¶ And the LORD said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seen that I have talked with you from heaven.

23 Ye shall not make with me gods of silver, neither shall ye make unto you gods of gold.

24 ¶ An altar of earth thou shalt make unto me, and shalt sacrifice thereon thy burnt-offerings, and thy peace-offerings, thy sheep, and thine oxen: In all places where I record my name, I will come unto thee, and I will bless thee.

25 And * if thou wilt make me an altar of stone, thou shalt not † build it of hewen stone: for if thou lift up thy tool upon it, thou hast polluted it.

26 Neither shalt thou go up by steps unto mine altar, that thy [p] nakednes be not discovered thereon.

CHAP. XXI.

1 *Laws for men-servants.* 5 *For the servant whose ear is bored.* 7 *For women-servants.* 12 *For manslaughter.* 16 *For stealers of men.* 17 *For cursers of parents.* 18 *For smiters.* 22 *For a hurt by chance.* 28 *For an ox that goreth.* 33 *For him that is an occasion of harm.*

NOw these *are* the judgements which thou shalt set before them.

2 * If thou buyest an Hebrew servant; six years he shall serve, and in the seventh he shall go out free for [a] nothing.

3 If he came in † by [b] himself, he shall go out by himself; if he were married, then his wife shall go out with him.

4 If his master have given him a wife, and she have born him sons or daughters; the wife and her children shall be her [c] masters, and he shall go out by himself.

5 And if the servant † shall plainly say, I love my master, my wife, and my children, I will not go out free:

6 Then his master shall bring him unto the judges; he shall also bring him to the [d] door, or unto the door-post, and his master shall bore his ear through with an awl, and he shall serve him for [e] ever.

7 ¶ And if a man [f] sell his daughter to be a maid-

* *Rom.* 7. 7.
n Thou maist not so much as wish his hinderance in any thing.

* *Heb.* 12. 18.

* *Deut.* 5. 24. & 18. 16.

o whether you will obey his precepts, as you promised, *chap.* 19. 8.

m The holiness of the place ought not to defend the murtherer.

* *Lev.* 20. 9. *Prov.* 20. 20. *Matth.* 15. 4. *Mark*, 7. 10.
† Or, *wrestleth*
‡ Or, *his neighbour*
n Either far off him, or near.

o By the civill justice.
† Heb. *ceasing*

† Heb. *avenged.*

p By the civill magistrates, but before God he is a murtherer.

q Of the mother, or child.

* *Levit.* 24. 20. *Deut.* 19. 21. *Matth.* 5. 38.
r The execution of this law onely belonged to the magistrate, *Matt.* 5. 38.
s So God revengeth cruelties in the left things.

* *Gen.* 9. 5.
t If the beast be punished, much more shall the murtherer.

maid-servant, she shall not go out as the men-servants do.

8 If she † please not her master, who hath betrothed her to himself, then shall he let her be [g] redeemed: To sell her unto a strange nation he shall have no power, seeing he hath dealt deceitfully with her.

9 And if he have betrothed her unto his son, he shall deal with her [h] after the manner of daughters.

10 If he take him [i] another *wife;* her food, her raiment, and her duty of marriage shall he not diminish.

11 And if he do not these [k] three unto her, then shall she go out free without money.

12 ¶ * He that smiteth a man, so that he die, shall be surely put to death.

13 And if a man lie not in wait, but [l] God deliver *him* into his hand; then * I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbour, to slay him with guil; thou shalt take him from mine [m] altar, that he may die.

15 ¶ And he that smiteth his father, or his mother, shall be surely put to death.

16 ¶ And he that stealeth a man, and selleth him, or if he be found in his hand, he shall surely be put to death.

17 ¶ And * he that ‡ curseth his father, or his mother, shall surely be put to death.

18 ¶ And if men strive together, and one smite ‡ another with a [n] stone, or with *his* fist, and he die not, but keepeth *his* bed:

19 If he rise again, and walk abroad upon his staff, then shall he that smote *him*, be [o] quit: onely he shall pay for the † loss of his time, and shall cause *him* to be throughly healed.

20 ¶ And if a man smite his servant, or his maid with a rod, and he die under his hand; he shall be surely † punished:

21 Notwithstanding, if he continue a day or two, he shall not be [p] punished: for he *is* his money.

22 ¶ If men strive, and hurt a woman with child, so that her fruit depart *from her*, and yet no [q] mischief follow: he shall be surely punished, according as the womans husband will lay upon him; and he shall pay as the judges *determin.*

23 And if *any* mischief follow, then thou shalt give life for life,

24 * Eye [r] for eye, tooth for tooth, hand for hand, foot for foot,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite the eye of his [s] servant, or the eye of his maid, that it perish; he shall let him go free for his eyes sake.

27 And if he smite out his man-servants tooth, or his maid-servants tooth; he shall let him go free for his tooths sake.

28 ¶ If an ox gore a man or a woman, that they die; then * the ox shall be surely [t] stoned, and his flesh shall not be eaten: but the owner of the ox *shall be* quit.

29 But if the ox were wont to push with his horn in time past, & it hath been testified to his owner, and he hath not kept him in, but that he hath killed a man or a woman; the ox shall be stoned, & his owner also shall be put to death.

30 If there be laid on him a sum of money, then [u] he shall give for the ransom of his life, whatsoever is laid upon him.

31 Whether he have gored a son, or have gored a daughter, according to this judgement shall it be don unto him.

32 If the ox shall push a man-servant, or a maid-servant; he shall give unto their master [x] thirtie shekels of silver, and the ox shall be stoned.

33 ¶ And if a man shall open a pit, or if a man shall dig a pit, and not cover it, and an ox or an ass fall therein;

34 The owner of the pit shall make *it* [y] good, *and* give money unto the owner of them, and the dead *beast* shall be his.

35 ¶ And if one mans ox hurt anothers that he die, then they shall sell the live-ox, and divide the money of it, and the dead *ox* also they shall divide.

36 Or if it be known that the ox hath used to push in time past, and his owner hath not kept him in; he shall surely pay ox for ox, and the dead shall be his own.

CHAP. XXII.

1 *Of theft.* 5 *Of dammage.* 7 *Of trespasses.* 14 *Of borrowing.* 16 *Of fornication.* 18 *Of witchcraft.* 19 *Of beastialitie.* 20 *Of idolatrie.* 21 *Of strangers, widows, and fatherless.* 25 *Of usurie.* 26 *Of pledges.* 28 *Of reverence to magistrates.* 29 *Of the first-fruits.*

IF a man shall steal an [a] ox or a ‡ sheep, and kill it, or sell it; he shall restore five oxen for an ox, and * four sheep for a sheep.

2 ¶ If a thief be found [b] breaking up, and be smitten that he die, *there shall* no bloud *be shed* for him.

3 If the sun be risen upon him, *there shall he* [c] bloud *shed* for him: *for* he should make full restitution: if he have nothing, then he shall be sold for his theft.

4 If the theft be certainly found in his hand alive, whether it be ox, or ass, or sheep, he shall restore double.

5 ¶ If a man shall cause a field or vineyard to be eaten, and shall put in his beast, and shall feed in another mans field, of the best of his own field, and of the best of his own vineyard shall he make restitution.

6 ¶ If fire break out, and catch in thorns, so that the stacks of corn, or the standing corn, or the field be consumed *therewith*; he that kindled the fire, shall surely make restitution.

7 ¶ If a man shall deliver unto his neighbour money or stuff to keep, and it be stolen out of the mans house; if the thief be found, let him pay double.

8 If the thief be not found, then the master of the house shall be brought unto the judges,

h *That is,* he shall give her dowrie.

i For his son.

k Neither marrie her himself, nor give another money to buy her, nor bellow her upon his son.
* *Levit.* 24. 17.
l Though a man be killed at unawares, yet it is Gods providence that it should so be.
* *Deut.* 19. 3.

m Either great beast of the herd, or a small beast of the flock.
‡ Or, *goat*,
* 2 *Sam.* 12. 6.
b Breaking an house to enter in, or undermining.

c He shall be put to death, that killed him.

n Neither dignitie nor multitude have authoritie to p.s. the bounds that Gods word prescribeth.

o when Moses and Aaron were gon up, & had passed the bounds of the people, God spake thus out of the mount Horeb, that all the people heard.
* *Deut.* 5. 6. *Psal.* 81. 10.
† Heb. *fore-words.*
b To whose eyes all things are open.
* *Levit.* 26. 1. *Psal.* 97. 7.

c By this outward gesture all kind of service and worship to idols is forbidden.
d And will be revenged of the contempts of mine honour.

e So readie is he rather to shew mercie, than to punish.

* *Levit.* 19. 12. *Deut.* 5. 11. *Matth.* 5. 33.
f Either by swearing falsly or rashly by his name, or by committing it.
g which is by mediating the spirituall gift, by hearing Gods word, and resting from wordly works.
* *Chap.* 23. 12. *Exod.* 20. 12. *Luk.* 13. 14.

* *Gen.* 2. 2.

* *Deut.* 5. 16. *Matth.* 15. 4. *Ephes.* 6. 2.
h By the parents also is meant all that have authoritie over us.
* *Matth.* 5. 21.
i Not love and persevere thy frowardness life.
k Not be pure in heart, word, and deed.
l But study to save his goods.
m But further his good name, and speak truth.

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to ſee whether he hath put his [d] hand unto his neighbours goods.

9 For all manner of treſpaſs, *whether it be* for ox, for aſs, for ſheep, for raiment, *or* for any manner of loſt thing, which *another* challengeth to be his: the cauſe of both parties ſhall come before the judges, *and* whom the judges ſhall condemn, he ſhall pay double unto his neighbour.

10 If a man deliver unto his neighbour an aſs, or an ox, or a ſheep, or any beaſt to keep; and it die, or be hurt, or driven away, no man ſeeing *it:*

11 *Then* ſhall an [e] oath of the LORD be between them both, that he hath not put his hand unto his neighbours goods, and the owner of it ſhall accept *thereof*, and he ſhall not make *it* good.

12 And * if it be ſtolen from him, he ſhall make reſtitution unto the owner thereof.

13 If it be torn in pieces; *then* let him bring it *for* [f] witneſs, *and* he ſhall not make good that which was torn.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or die, the owner thereof *being* not with it; he ſhall ſurely make *it* good.

15 *But* if the owner thereof *be* with it, he ſhall not make *it* good: if it *be* an hired *thing*, it came for his [g] hire.

16 ¶ And * if a man entice a maid that is not betrothed, and lie with her, he ſhall ſurely endow her to be his wife.

17 If her father utterly refuſe to give her unto him, he ſhall † pay money according to the dowrie of virgins.

18 ¶ Thou ſhalt not ſuffer a witch to live.

19 ¶ Whoſoever lieth with a beaſt, ſhall ſurely be put to death.

20 ¶ * He that ſacrificeth unto *any* god, ſave unto the LORD onely, he ſhall be utterly deſtroyed.

21 ¶ * Thou ſhalt neither vex a ſtranger, nor oppreſs him: for ye were ſtrangers in the land of Egypt.

22 ¶ * Ye ſhall not afflict any widow, or fatherleſs child.

23 If thou afflict them in any wiſe, and they cry at all unto me, I will ſurely hear their cry:

24 And my wrath ſhall wax hot, and I will kill you with the ſword; and your [h] wives ſhall be widows, and your children fatherleſs.

25 ¶ * If thou lend money to *any of* my people *that is* poor by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſurie.

26 If thou at all take thy neigbours raiment to pledge, thou ſhalt deliver it unto him by that the ſun goeth down.

27 For that *is* his covering onely, it *is* his raiment for his skin: wherein ſhall he ſleep? and it ſhall come to paſs, when he [i] crieth unto me, that I will hear: for I *am* gracious.

28 ¶ * Thou ſhalt not revile the ‡ gods, nor curſe the ruler of thy people.

29 ¶ Thou ſhalt not delay *to offer* † the firſt of thy ripe [k] fruits and of thy † liquors: * the firſt-born of thy ſons ſhalt thou give unto me.

30 Likewiſe ſhalt thou do with thine oxen, *and* with thy ſheep: ſeven days it ſhall be with his dam, on the eighth day thou ſhalt give it me.

31 ¶ And ye ſhall be holy men unto me: * neither ſhall ye eat *any* fleſh *that is* torn of beaſts in the field: ye ſhall caſt it to the [l] dogs.

CHAP. XXIII.

1 *Of ſlander and falſe witneſs.* 3, 6 *Of juſtice.* 4 *Of charitableneſs.* 10 *Of the year of reſt.* 12 *Of the ſabbath.* 13 *Of idolatrie.* 14 *Of the three feaſts.* 18 *Of the bloud and the fat of the ſacrifice.* 20 *An angel is promiſed, with a bleſſing, if they obey him.*

THou ſhalt not ‡ raiſe a falſe report: put not thine hand with the wicked to be an unrighteous witneſs.

2 ¶ Thou ſhalt not follow a multitude to *do* evil, neither ſhalt thou † ſpeak in a cauſe, to [a] decline after many, to wreſt *judgement.*

3 ¶ Neither ſhalt thou countenance a poor man in his cauſe.

4 ¶ If thou meet thine enemies ox or his aſs going aſtray, thou ſhalt ſurely bring it [b] back to him again.

5 * If thou ſee the [c] aſs of him that hateth thee, lying under his burden, ‡ and wouldeſt forbear to help him, thou ſhalt ſurely help with him.

6 Thou ſhalt not wreſt the judgement of thy poor in his cauſe.

7 Keep thee far from a falſe matter: and the [d] innocent and righteous ſlay thou not: for I will not juſtifie the wicked.

8 ¶ And * thou ſhalt take no gift: for the gift blindeth † the wiſe, and perverteth the words of the righteous.

9 ¶ Alſo thou ſhalt not oppreſs a ſtranger: for ye know the † heart of a [e] ſtranger, ſeeing ye were ſtrangers in the land of Egypt.

10 And * ſix years thou ſhalt ſow thy land, and ſhalt gather in the fruits thereof:

11 But the ſeventh *year* thou ſhalt let it reſt, and lie ſtill, that the poor of thy people may eat; and what they leave, the beaſt of the field ſhall eat. In like manner thou ſhalt deal with thy vineyard, *and* with thy ‡ oliv-yard.

12 * Six days thou ſhalt do thy work, and on the ſeventh day thou ſhalt reſt: that thine ox and thine aſs may reſt, and the ſon of thy handmaid, and the ſtranger may be refreſhed.

13 And in all *things* that I have ſaid unto you, be circumſpect: and make no [f] mention of the names of other gods, neither let it be heard out of thy mouth.

14 ¶ * Three times thou ſhalt keep a feaſt unto me in the year.

15 * Thou ſhalt keep the feaſt of [g] unleavened *bread:* thou ſhalt eat unleavened *bread* ſeven days, as I commanded thee in the time appointed of the moneth Abib: for in it thou cameſt out from Egypt: * and none ſhall appear before me empty:

16 And the feaſt of [h] harveſt, the firſt-fruits of thy

[a] This is the feaſt of tabernacles, *ſignifying*, That they dwelt 40 years under the tents of the tabernacles in the wilderneſs.

[b] No leavened bread ſhall be then in thine houſe.

[c] Or, *feaſt*

[d] Meaning, That no fruit ſhould be taken before juſt time: and likewiſe are bridled all cruel and wanton appetites.

[e] They ſhould reverently use name of the Lord.

[f] He ſhall ſhew by one part of the beaſt, or being in witneſſes.

[g] He that hired it ſhall not loſe by loſing the hire.

[h] The juſt plague of God upon the oppreſſors.

[i] Or, *cryeth*

[k] Thine abundance of thy corn, oil, and wine.

[l] Heb. *tents:*

* *Lev.* 22. 8. *Exod.* 44. 31.

‡ Or, *receive*

† Heb. *anſwer*

[a] Do that which is godly, though few do favour it.

[b] If we be bound to do good to our enemies beaſt, much more to our enemie himſelf, *Matth.* 5. 44.

[c] If God command to help up our enemies aſs under his burden, will he ſuffer us to caſt down our brethren with heavie burdens?

[d] whether thou be magiſtrate, or art commanded by the magiſtrate.

[e] Or, *will thou ceaſe to help him? or, and wouldeſt ceaſe to leave thy buſineſs for him? thou ſhalt ſurely leave it to joyn with him.*

[f] Heb. *the ſtring, the ſtuff.*

[g] For that he is a ſtranger, his heart is ſorrowfull enough.

[h] Heb. *the gathering.*

* *Exod.* 20. 29. *Levit.* 20. 24. *Deut.* 16. 19. *Eccluſ.* 20. 29.

‡ Or, *oliv-trees.*

* *Chap.* 20. 9, 10. *Deut.* 5. 13. *Luke* 13. 14.

[i] Called alſo Sea of Syria.

[k] Of Arabia, called Deſerta.

[l] *To wit*, Euphrates.

* *Chap.* 13. 5. & 34. 19.

[a] when he called him up to the mountain to give him the laws, beginning at the 20 *chap.* hitherto.

[b] when he had received theſe laws in mount Sinai.

* *Chap.* 19. 8. *verſ.* 7. *Deut.* 5. 27.

[c] For as yet the prieſthood was not given to Levi.

* ‡ *Pet.* 1. 2. *Heb.* 9. 20.

[d] which bloud ſignified that the covenant broken, cannot be ſatisfied without bloud-ſhedding.

[e] As perfectly as their infirmities could behold his Majeſtie.

[f] He made them not afraid, nor puniſhed them.

[g] *That is*, Repayred.

[h] The ſecond time.

[i] *Signifying* the hardneſs of our hearts, except God do write his laws therein by his Spirit. *Jer.* 31. 33. *Ezek.* 11. 19. & 36. 26. *Heb.* 8. 10. & 10. 16.

[k] *To wit*, To the people.

of thy labours, which thou haſt ſown in the field: and the feaſt of [i] in-gathering *which is* in the end of the year, when thou haſt gathered in thy labours out of the field.

17 Three times in the year all thy males ſhall appear before the LORD God.

18 Thou ſhalt not offer the bloud of my ſacrifice with [k] leavened *bread*, neither ſhall the fat of my ‡ ſacrifice remain untill the morning.

19 * The firſt of the firſt-fruits of thy land thou ſhalt bring into the houſe of the LORD thy God. * Thou ſhalt not ſeeth a kid in his mothers milk.

20 ¶ * Behold, I ſend an Angel before thee to keep thee in the way, and to bring thee into the place which I have prepared.

21 Beware of him, and obey his voice, provoke him not: for he will not pardon your transgreſſions: for my [m] name *is* in him.

22 But if thou ſhalt indeed obey his voice, and do all that I ſpeak, then I will be an enemy unto thine enemies, and ‡ an adverſary unto thine adverſaries.

23 * For mine Angel ſhall go before thee, and * bring thee in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, *and* the Hivites, and the Jebuſites: and I will cut them off.

24 Thou ſhalt not bow down to their gods, nor ſerve them, nor do after their works: * but thou ſhalt utterly [n] overthrow them, and quite break down their images.

25 And ye ſhall ſerve the LORD your God, and he ſhall bleſs thy [o] bread, and thy water: and I will take ſickneſs away from the midſt of thee.

26 ¶ * There ſhall nothing caſt their young, nor be barren in thy land: the number of thy days I will fulfill.

27 I will ſend my [p] fear before thee, and will deſtroy all the people to whom thou ſhalt come, and I will make all thine enemies turn their † backs unto thee.

28 And * I will ſend hornets before thee, which ſhall drive out the Hivite, * the Canaanite, and the Hittite from before thee.

29 I will not drive them out from before thee in one year, leaſt the land become deſolate, and the beaſt of the field multiply againſt thee.

30 By little and little I will drive them out from before thee, untill thou be increaſed, and inherit the land.

31 And I will ſet thy bounds from the Red-ſea even unto the [q] ſea of the Philiſtins, and from the [r] deſart unto the [r] river: for I will deliver the inhabitants of the land into your hand; and thou ſhalt drive them out before thee.

32 * Thou ſhalt make no covenant with them, nor with their gods.

33 They ſhall not dwell in thy land, leaſt they make thee ſin againſt me: for if thou ſerve their gods, * it will ſurely be a ſnare unto thee.

[m] I will give him mine authoritie, and he ſhall govern you in my name.

[n] God commandeth his, not onely, not to worship idols, but to deſtroy them.

[o] *That is*, All things neceſſarie for this preſent life.

[p] I will make them afraid at thy coming, and ſend mine angel to deſtroy them, as *Chap.* 23. 2.

† Heb. *neck.*

* *Deut.* 7. 14.

* *Jeſh.* 24. 12.

CHAP. XXIV.

1 *Moſes is called up into the mountain.* 3 *The people promiſe obeiſance.* 4 *Moſes buildeth an alcar, and twelve pillars.* 6 *He ſprinkleth the bloud of the covenant.* 9 *The glory of God appeareth.* 14 *Aaron and Hur have the charge of the people.* 15 *Moſes goeth into the mountain, where he continueth forty days and forty nights.*

ANd he ſaid unto Moſes, come up unto the LORD, thou and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael: and worſhip ye afar off.

2 And Moſes alone ſhall come near the LORD: but they ſhall not come nigh, neither ſhall the people go up with him.

3 ¶ And Moſes came and [b] told the people all the words of the LORD, and all the judgements: and all the people anſwered with one voice, and ſaid, * All the words, which the LORD hath ſaid, will we do.

4 And Moſes wrote all the words of the LORD, and roſe up early in the morning, and built an altar under the hill, and twelve pillars according to the twelve tribes of Iſrael.

5 And he ſent [c] young men of the children of Iſrael, which offered burnt-offerings, and ſacrificed peace-offerings of oxen unto the LORD.

6 And Moſes took half of the bloud, and put it in baſons, and half of the bloud he ſprinkled on the altar.

7 And he took the book of the covenant, and read in the audience of the people: and they ſaid, * All that the LORD hath ſaid, will we do, and be obedient.

8 And Moſes took the bloud, and ſprinkled *it* on the people, and ſaid, Behold * the bloud of the [d] covenant, which the LORD hath made with you concerning all theſe words.

9 ¶ Then went up Moſes and Aaron, Nadab and Abihu, and ſeventy of the elders of Iſrael.

10 And they [e] ſaw the God of Iſrael: and *there was* under his feet, as it were a paved work of a ſaphire-ſtone, and as it were the body of heaven in *his* clearneſs.

11 And upon the nobles of the children of Iſrael he laid [f] not his hand: alſo they ſaw God, and did [g] eat and drink.

12 ¶ And the LORD [h] ſaid unto Moſes, Come up to me into the mount, and be there: and I will give thee [i] tables of ſtone, and a law, and commandments which I have written; that thou maiſt [k] teach them.

13 And Moſes roſe up, and his miniſter Joſhua: and Moſes went up into the mount of God.

14 And he ſaid unto the elders, Tarry ye here for us, untill we come again unto you: and behold, Aaron and Hur *are* with you: if any man have any matters to do, let him come unto them.

15 And Moſes went up into the mount, and a cloud covered the mount.

16 And the glory of the LORD abode upon mount Sinai, and the cloud covered it ſix days: and the ſeventh day he called unto Moſes out of the midſt of the cloud.

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17 And the sight of the glory of the LORD *was* like devouring [1] fire on the top of the mount, in the eyes of the children of Israel.

18 And Moses went into the midst of the cloud, and gat him up into the mount: and * Moses was in the mount fourty days and fourtie nights.

[1] The Lord appeareth like devouring fire to carnall men: but to them that he draweth with his Spirit, he is like pleasant lightning. * *Coap.* 24. 28. *Deut.* 5. 9.

CHAP. XXV.

1 What the Israelites must offer for the making of the tabernacle. 10 The form of the ark. 17 The mercy-seat with the cherubims. 23 The table with the furniture thereof. 31 The candlestick with the instruments thereof.

AND the LORD spake unto Moses, saying,

2 * Speak unto the children of Israel, that they † bring me an ‡ offering: * of every man that giveth it willingly with his heart, ye shall take my offering.

[a] After the morall and judiciall law, he giveth them the ceremoniall law, that nothing should be left to mans invention.
† Heb. *take for me*
‡ Or, *heave-offering.*
* *Coap.* 35. 5.

3 And this *is* the offering which ye shall [b] take of them; gold, and silver, and brass,

[b] For the building and use of the tabernacle.

4 And blue, and purple, and scarlet, and ‡ fine linen, and goats *hair*,

5 And rams skins dyed red, and badgers skins, and [c] shittim-wood,

[c] which is thought to be a kind of Cedar which will not rot.

6 Oyl for the light, spices for [d] anointing oyl, and for sweet incense,

[d] Ordained for the priests.

7 Onyx-stones, and stones to be set in the * ephod, and in the * breast-plate.

* *Chap.* 28. 4.
* *Chap.* 28. 15.

8 And let them make me [e] a sanctuarie; that I may dwell amongst them.

[e] A place both to offer sacrifice, and to hear the Law.

9 According to all that I shew thee, *after* the patern of the tabernacle, and the patern of all the instruments thereof, even so shall ye make *it*.

* *Chap.* 37. 1.

10 ¶ * And they shall make an ark *of* shittim-wood: two cubits and a half *shall be* the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof.

11 And thou shalt overlay it with pure gold, within and without shalt thou overlay it: and shalt make upon it a crown of gold round about.

12 And thou shalt cast four rings of gold for it, and put *them* in the four corners thereof; and two rings *shall be* in the one side of it, and two rings in the other side of it.

13 And thou shalt make staves *of* shittim-wood, and overlay them with gold.

14 And thou shalt put the staves into the rings, by the sides of the ark, that the ark may be born with them.

15 The staves shall be in the rings of the ark: they shall not be taken from it.

16 And thou shalt put into the ark the [f] testimony which I shall give thee.

[f] The stone-tables, the rod of Aaron and manna, which were a testimonie of Gods presence.

17 And thou shalt make a [g] mercy-seat of pure gold: two cubits and a half *shall be* the length thereof: and a cubit and a half the breadth thereof.

[g] There God appeared mercifully unto them: and this was a figure of Christ.

18 And thou shalt make two cherubims of gold: *of* beaten work shalt thou make them, in the two ends of the mercy-seat.

19 And make one cherub on the one end, and the other cherub on the other end: *even* ‡ of the mercy-seat shall ye make the cherubims on the two ends thereof.

‡ Or, *of the matter of the mercie-seat.*

20 And the cherubims shall stretch forth *their* wings on high, covering the mercy-seat with their wings, and their faces *shall look* one to another: toward the mercy-seat shall the faces of the cherubims be.

21 And thou shalt put the mercy-seat above upon the ark, and in the ark thou shalt put the testimony that I shall give thee.

22 And there I will meet with thee, and I will commune with thee, from above the mercy-seat, from * between the two cherubims which *are* upon the ark of the testimony, of all *things* which I will give thee in commandment unto the children of Israel.

* *Num.* 7. 89.

23 ¶ * Thou shalt also make a table *of* shittim-wood: two cubits *shall be* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

* *Chap.* 37. 10.

24 And thou shalt overlay it with pure gold, & make thereto a crown of gold round about.

25 And thou shalt make unto it a border of an hand-breadth round about, and thou shalt make a golden crown to the border thereof round about.

26 And thou shalt make for it four rings of gold, and put the rings in the four corners that *are* on the four feet thereof.

27 Over against the border shall the rings be for places of the staves to bear the table.

28 And thou shalt make the staves *of* shittim-wood, and overlay them with gold, that the table may be born with them.

29 And thou shalt make the [h] dishes thereof, and spoons thereof, and covers thereof, and bowls thereof, ‡ to cover withall: *of* pure gold shalt thou make them.

[h] To set the bread upon.
‡ Or, *to pour out withall:*

30 And thou shalt set upon the table shew-bread before me alway.

31 ¶ * And thou shalt make a candlestick of pure gold: *of* beaten work shall the candlestick be made: his shaft, and his branches, his bowls, his knops, and his flowers shall be of the same.

* *Chap.* 37. 17.

[i] It shall not be molten, but beaten of the lump of gold with the hammer.

32 And six branches shall come out of the sides of it: three branches of the candlestick out of the one side, and three branches of the candlestick out of the other side.

33 Three bowls made like unto almonds, *with* a knop and a flower in one branch; and three bowls made like almonds in the other branch, *with* a knop and a flower: so in the six branches that come out of the candlestick.

34 And in the candlestick *shall be* four bowls made like unto almonds, *with* their knops and their flowers.

35 And *there shall be* a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches that proceed out of the candlestick.

36 Their knops and their branches shall be of the same: all it *shall be* one beaten work *of* pure gold.

37 And thou shalt make the seven lamps thereof: and they shall ‡ light the lamps thereof,

‡ Or, *cause to ascend*

67

† Heb. *the face of it.*

38 And the tongs thereof, and the snuffdishes thereof, *shall be of* pure gold.

[k] This was the talent-weight of the temple, and weighed 120 pounds.
* *Alli* 7. 44.
Heb. 8. 5.
† Heb. *which thou wast caused to see*

39 *Of a* [k] talent of pure gold shall he make it, with all these vessels.

40 And * look that thou make *them* after their patern, which *was* shewed thee in the mount.

CHAP. XXVI.

1 The ten curtains of the tabernacle. 7 The eleven curtains of goats hair. 14 The covering of rams skins. 15 The boards of the tabernacle with their sockets and bars. 31 The vail for the ark. 36 The hanging for the door.

MOreover thou shalt make the tabernacle *with* ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* cherubims *of* † cunning work shalt thou make them.

† Heb. *the work of a cunning workman or embroiderer*
a *That is,* Of most cunning or fine work.

2 The length of one curtain *shall be* eight and twenty cubits, and the breadth of one curtain, four cubits: and every one of the curtains shall have one measure.

3 The five curtains shall be coupled together one to another: and *other* five curtains *shall be* coupled one to another.

4 And thou shalt make loops of blue upon the edge of the one curtain, from the selvedge in the [b] coupling: and likewise shalt thou make in the uttermost edge of *another* curtain, in the coupling of the second.

[b] On the side, that the curtains might be tied together.

5 Fiftie loops shalt thou make in the one curtain, and fiftie loops shalt thou make in the edge of the curtain that *is* in the [c] coupling of the second, that the loops may take hold one of another.

[c] In tying together both the sides.

6 And thou shalt make fiftie taches of gold, and couple the curtains together with the taches: and it shall be one tabernacle.

7 ¶ And thou shalt make curtains *of* goats *hair* to be a covering upon the [d] tabernacle: eleven curtains shalt thou make.

[d] Least rain and weather should mar it.

8 The length of one curtain *shall be* thirty cubits, and the breadth of one curtain, four cubits: and the eleven curtains *shall be all* of one measure.

9 And thou shalt couple five curtains by themselvs, and [e] six curtains by themselvs, and shalt double the sixth curtain in the forefront of the tabernacle.

[e] *That is,* Five on the one side, and five on the other, and the six should hang over the door of the tabernacle.

10 And thou shalt make fiftie loops on the edge of the one curtain *that is* outmost in the coupling, and fiftie loops in the edge of the curtain which coupleth the second.

11 And thou shalt make fifty taches of brass, and put the taches into the loops, and couple the ‡ tent together that it may be one.

‡ Or, *covering*

12 And the [f] remnant that remaineth of the curtains of the tent, the half curtain that remaineth, shall hang over the back-side of the tabernacle.

[f] For these curtains were two cubits longer than the curtains of the tabernacle: so that they were fides by a cubit on both sides.

13 And a cubit on the one side, and a cubit on the other side † of that which remaineth in the length of the curtains of the tent, it shall hang over the sides of the tabernacle, on this side, and on that side, to cover it.

† Heb. *in the remainder or superfluous*

14 And thou shalt make a [g] covering for the tent, *of* rams skins dyed red, and a covering above *of* [h] badgers skins.

[g] To be put upon the covering that was made of goats hair.
[h] This was the third covering for the tabernacle.

15 ¶ And thou shalt make boards for the tabernacle, *of* shittim-wood, standing up.

16 Ten cubits *shall be* the length of a board, and a cubit and a half *shall be* the breadth of one board.

17 Two † tenons *shall there be* in one board, set in order one against another: thus shalt thou make for all the boards of the tabernacle.

† Heb. *hands*

18 And thou shalt make the boards for the tabernacle, twentie boards on the south-side, south-ward.

19 And thou shalt make fourty sockets of silver, under the twenty boards: two sockets under one board for his two tenons, & two sockets under another board for his two tenons.

20 And for the second side of the tabernacle on the north-side, *there shall be* twenty boards.

21 And their fourtie sockets *of* silver: two sockets under one board, and two sockets under another board.

22 And for the sides of the tabernacle westward, thou shalt make six boards.

23 And two boards shalt thou make for the corners of the tabernacle in the two sides.

24 And they shall be † [i] coupled together beneath, and they shall be coupled together above the head of it unto one ring: thus shall it be for them both; they shall be for the two corners.

[i] The Hebrew word signifieth twins: declaring that they should be so perfect and well joyned as was possible.

25 And they shall be eight boards, and their sockets *of* silver, sixteen sockets: two sockets under one board, and two sockets under another board.

26 ¶ And thou shalt make bars *of* shittim-wood: five for the boards of the one side of the tabernacle,

27 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle for the two sides west-ward.

28 And the middle bar in the midst of the boards shall reach from end to end.

29 And thou shalt overlay the boards with gold, and make their rings *of* gold *for* places for the bars: and thou shalt overlay the bars with gold.

30 And thou shalt rear up the tabernacle * according to the fashion thereof, which was shewed thee in the mount.

* *Chap.* 25. 9, 40. *Alli* 7. 44. Heb. 8. 5.

31 ¶ And thou shalt make a vail *of* blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made.

32 And thou shalt hang it upon four pillars of shittim-*wood*, overlaid with gold: their [k] hooks *shall be* of gold; upon the four sockets *of* silver.

[k] *Some Read,* heads of the pillars.

33 And thou shalt hang up the vail under the taches, that thou mayst bring in thither within the vail, the ark of the testimony: and the vail shall divide unto you, between the holy *place* and the [l] most holy.

[l] whereunto the high priests only entred once a year.

34 And thou shalt put the mercy-seat upon the ark of the testimony, in the most holy *place*.

35 And thou shalt set the [m] table without the vail, and the candlestick over against the table, on the side of the tabernacle toward the south: and thou shalt put the table on the north-side.

36 And thou shalt make an [n] hanging for the door of the tent, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work.

37 And thou shalt make for the hanging, five pillars *of* shittim-*wood*, and overlay them with gold, *and* their hooks shall be *of* gold: & thou shalt cast five sockets *of* brass for them.

m *Meaning*, in the holy place.

n This hanging or vail was between the holy places, and those where the people were.

CHAP. XXVII.

1 The altar of burnt-offering, with the vessells thereof. 9 The court of the tabernacle inclosed with hangings and pillars. 18 The measure of the court. 20 The oyl for the lamp.

AND thou shalt make an [a] altar *of* shittim-*wood*, five cubits long, and five cubits broad: the altar shall be four-square, and the height thereof *shall be* three cubits.

2 And thou shalt make the horns of it upon the four corners thereof: his horns shall be of the [b] same: & thou shalt overlay it with brass.

3 And thou shalt make his pans to receive his ashes, and his shovels, and his basons, and his flesh-hooks, and his fire-pans: all the vessels thereof thou shalt make *of* brass.

4 And thou shalt make for it a grate of network of brass; and upon the net shalt thou make foure brasen rings in the four corners thereof.

5 And thou shalt put it under the compass of the altar beneath, that the net may be even to the midst of the altar.

6 And thou shalt make staves for the altar, staves *of* shittim-wood, and overlay them with brass.

7 And the staves shall be put into the rings, and the staves shall be upon the two sides of the altar to bear it.

8 Hollow with boards shalt thou make it: as † it was shewed thee in the mount, so shall they make *it*.

9 ¶ And thou shalt make the [c] court of the tabernacle for the south-side, south-ward: *there shall be* hangings for the court *of* fine twined linen of an hundred cubits long, for one side.

10 And the twentie pillars thereof, and their twentie sockets *shall be of* brass: the hooks of the pillars, and their [d] fillets *shall be of* silver.

11 And likewise for the north-side in length, *there shall be* hangings of an hundred *cubits* long, and his twentie pillars, and their twentie sockets *of* brass: the hooks of the pillars, and their fillets *of* silver.

12 ¶ And *for* the breadth of the court, on the west-side, *shall be* hangings of fiftie cubits: their pillars ten, and their sockets ten.

13 And the breadth of the court on the east-side, east-ward, *shall be* [e] fiftie cubits.

14 The hangings of one [f] side *of the gate shall be* fifteen cubits: their pillars three, and their sockets three.

15 And on the other side *shall be* hangings, fifteen *cubits*: their pillars three, and their sockets three.

16 ¶ And for the gate of the court, *shall be* an hanging of twentie cubits, *of* blue, and purple, and scarlet, and fine twined linen, wrought with needle-work: *and* their pillars *shall be* four, and their sockets four.

17 All the pillars round about the court *shall be* filleted with silver: their hooks *shall be of* silver and their sockets *of* brass.

18 ¶ The length of the court *shall be* an hundred cubits, and the breadth † fiftie every where, & the height five cubits *of* fine twined linen, and their sockets *of* brass.

19 All the vessels of the tabernacle in all the service thereof, and all the [g] pins thereof, and all the pins of the court *shall be of* brass.

20 ¶ And thou shalt command the children of Israel, that they bring thee pure oyl-olive [h] beaten, for the light, to cause the lamp † to burn always.

21 In the tabernacle of the congregation without the vail, which *is* before the testimonie, Aaron and his sons shall order it from evening to morning before the LORD: *It shall be* a statute for ever unto their generations, on the behalf of the children of Israel.

a For the burnt-offering.

b Of the same wood and matter not fastened unto it.

† Heb, *he shewed*

c This was the first entry into the tabernacle, where the people abode.

d They were certain hoops or circles for to beautifie the pillar.

e *Meaning*, curtains of fiftie cubits.

f Or, the door of the court.

† Heb, *fiftie by fiftie*,

g Or, stakes, wherewith the curtains were fastned to the ground.

h Such as cometh from the olive, when it is first pressed or beaten.

† Heb, *to ascend up*

CHAP. XXVIII.

1 Aaron and his sons are set apart for the priests office. 2 Holy garments are appointed. 6 The ephod. 15 The breast-plate with twelve precious stones. 30 The Urim and Thummim. 31 The robe of the ephod, with pongranates and bells. 36 The plate of the mitre. 39 The embroidered coat. 40 The garments for Aarons sons.

AND take thou unto thee Aaron thy brother and his sons with him, from among the children of Israel, that he may minister unto me in the priests office, *even* Aaron, Nadab and Abihu, Eleazar and Ithamar, Aarons sons.

2 And thou shalt make holy garments for Aaron thy brother, for [a] glory and for beauty.

3 And thou shalt speak unto all *that are* wise-hearted, whom I have filled with the spirit of wisdom, that they may make Aarons garments to [b] consecrate him, that he may minister unto me in the priests office.

4 And these *are* the garments which they shall make; a breast-plate, and an [c] ephod, and a robe, and a broidered coat, a mitre, and a girdle: and they shall make holy garments for Aaron thy brother, and his sons, that he may minister unto me in the priests office.

5 And they shall take gold, and blue, and purple, and scarlet, and fine linen.

6 And they shall make the ephod *of* gold, *of* blue, and *of* purple, *of* scarlet and fine twined linen, with cunning work.

7 It shall have the two shoulder-pieces thereof joyned at the two edges thereof; and *so* it shall be joyned together.

8 And the ‡ curious [d] girdle of the ephod which *is* upon it, shall be of the same, according

a whereby his office may be known to be glorious and excellent.

b which is to separate him from the rest.

c A short and strait coat without sleeves put upmost upon his garments, to keep them close unto him.

ing to the work thereof; *even of* gold, *of* blue, and purple, and scarlet, and fine twined linen.

9 And thou shalt take two onyx-stones, and grave on them the names of the children of Israel.

10 Six of their names on one stone, and *the other* six names of the rest on the other stone according to their [e] birth.

11 * With the work of an engraver in stone, *like* the engravings of a signet, shalt thou engrave the two stones, with the names of the children of Israel; thou shalt make them to be set in ouches of gold.

12 And thou shalt put the two stones upon the shoulders of the ephod, *for* stones of [f] memoriall unto the children of Israel. And Aaron shall bear their names before the LORD, upon his two shoulders for a memoriall.

13 ¶ And thou shalt make ouches *of* gold;

14 And two chains *of* pure gold at the [g] ends: *of* wreathen work shalt thou make them, and fasten the wreathen chains to the ouches.

15 ¶ And thou shalt make the breast-plate of [h] judgement, *with* cunning work after the work of the ephod thou shalt make it; *of* gold, *of* blue, and *of* purple, and *of* scarlet, and *of* fine twined linen shalt thou make it.

16 [i] Four-square it shall be *being* doubled; a span *shall be* the length thereof, and a span shall be the breadth thereof.

17 And thou shalt † set in it settings of stones, *even* four rows of stones: *the first* row *shall be a* ‡ sardius, a topaz, and a carbuncle: *this shall be* the first row.

18 And the second row *shall be* an emeraud, a saphire, and a diamond.

19 And the third row a ligure, an agate, and an amethyst.

20 And the fourth row, a beryl, and an onyx, and a jasper: they shall be set in gold in their † inclosings.

21 And the stones shall be with the names of the children of Israel, twelve, according to their names; *like* the engravings of a signet, every one with his name shall they be according to the twelve tribes.

22 ¶ And thou shalt make upon the breast-plate chains at the ends, *of* wreathen work, *of* pure gold.

23 And thou shalt make upon the breast-plate two rings of gold, and shalt put the two rings on the two [k] ends of the breast-plate.

24 And thou shalt put the two wreathen *chains* of gold in the two rings *which are* on the ends of the breast-plate.

25 And *the other* two ends of the two wreathen *chains*, thou shalt fasten in the two ouches, and put *them* on the shoulder-pieces of the ephod before it.

26 ¶ And thou shalt make two rings of gold, and thou shalt put them upon the [l] two ends of the breast-plate, in the border thereof, which *is* in the side of the ephod inward.

27 And two *other* rings of gold thou shalt make, and shalt put them on the two sides of the ephod, underneath towards the fore-part thereof, over against the *other* coupling thereof, above the curious girdle of the ephod.

28 And they shall bind the breast-plate by the rings thereof, unto the rings of the ephod, with a lace of blue, that *it* may be above the curious girdle of the ephod, and that the breast-plate be not loosed from the ephod.

29 And Aaron shall [m] bear the names of the children of Israel in the breast-plate of judgement, upon his heart, when he goeth in unto the holy *place*, for a memoriall before the LORD continually.

30 ¶ And thou shalt put in the breast-plate of judgement the [n] Urim and the Thummim, and they shall be upon Aarons heart, when he goeth in before the LORD: & Aaron shall bear the judgement of the children of Israel upon his heart, before the LORD continually.

31 ¶ And thou shalt make the robe of the ephod all *of* blue.

32 And there shall be an hole in the top of it, in the midst thereof: it shall have a binding of woven work, round about the hole of it, as it were the hole of an habergion, that it be not rent.

33 ¶ And *beneath* upon the ‡ hem of it thou shalt make pomgranates *of* blue, and *of* purple, and *of* scarlet round about the hem thereof; and bells of gold between them round about.

34 A golden bell and a pomgranate, a golden bell and a pomgranate, upon the hem of the robe round about.

35 * And it shall be upon Aaron, to minister: and his sound shall be heard when he goeth in unto the holy *place* before the LORD, and when he cometh out; that he die not.

36 ¶ And thou shalt make a plate *of* pure gold, and grave upon it, *like* the engravings of a signet, [o] HOLINESS TO THE LORD.

37 And thou shalt put it on a blue lace, that it may be upon the mitre; upon the forefront of the mitre it shall be.

38 And it shall be upon Aarons forehead, that Aaron may [p] bear the iniquitie of the holy things, which the children of Israel shall hallow in all their holy gifts: and it shall be always upon his forehead, that they may be accepted before the LORD.

39 ¶ And thou shalt embroider the coat of fine linen, and thou shalt make the mitre *of* fine linen, and thou shalt make the girdle *of* needle-work.

40 ¶ And for Aarons sons thou shalt make coats, and thou shalt make for them girdles, and bonnets shalt thou make for them, for glory and for beautie.

41 And thou shalt put them upon Aaron thy brother, and his sons with him: and shalt anoint them, and [q] † consecrate them, and sanctifie them, that they may minister unto me in the priests office.

42 And thou shalt make them linen breeches to cover † their nakednes: from the loins even unto the thighs they shall † reach.

e As they were in age, so should they be graven in order.
* *Wisd.* 18. 24.

f That Aaron might remember the stirrings to God-ward.

g Of the bosse.

h *It was so called*, because the high priest could not give sentence in judgement without that on his breast.

i The description of the breast-plate.

† Heb, *fill in it fillings of stone*,

‡ Or, *rubie*,

† Heb, *filings*.

k which are upmost toward the shoulder.

l which are beneath.

m Aaron shall not enter into the holy place in his own name: but in the name of all the children of Israel.

n Urim signifieth *lights*, and Thummim *perfection*: declaring that the stones of the breast-plate were most clear, and of perfect beautie: by Urim also is meant knowledge, and Thummim *uprightnes*, shewing what vertues are required in the priests.

‡ Or, *skirts*

* *Ecclus* 45. 9.

o Holines pertaineth to the Lord: for he is most holy, and nothing unholy may appear before him.

p Their offrings could not be so perfect, but some fault would be therein: which sin the high priest bore, and purified God.

q *That is*, consecrate them by giving them things to offer, and thereby admit them to their office.

† Heb, *fulfil their hand*,

† Heb, *skirts of their nakednes*:

† Heb, *be*.

70 43 And they shall be upon Aaron, and upon his sons, when they come in unto the tabernacle of the congregation, or when they come near unto the altar to minister in the holy *place*: that they bear [r] not iniquitie, and die. *It shall be* a statute for ever unto him, and his seed after him.

[r] To not hiding their nakednes.

CHAP. XXIX.

[1] *The sacrifice and ceremonies of consecrating the priests.* 38 *The continuall burnt-offering.* 45 *Gods promise to dwell among the children of Israel.*

AND this *is* the thing that thou shalt do unto them to hallow them, to minister unto me in the priests office: * Take one young bullock, and two rams without blemish,

* *Levit.* 9. 2.

2 And unleavened bread, and cakes unleavened tempered with oyl, and wafers unleavened anointed with oyl: *of* wheaten flour shalt thou make them.

3 And thou shalt put them into one basket, and [a] bring them in the basket, with the bullock and the two rams.

[a] To offer them in sacrifice.

4 And Aaron and his sons thou shalt bring unto the door of the tabernacle of the congregation, and shalt wash them with water.

5 And thou shalt take the garments, and put upon Aaron the coat, and the [b] robe of the ephod, and the ephod, and the breastplate, and gird him with the curious girdle of the ephod.

[b] Which was next under the ephod.

6 And thou shalt put the mitre upon his head, and put the holy crown upon the mitre.

7 Then shalt thou take the anointing * oyl, and pour *it* upon his head, and anoint him.

* *Chap.* 30. 25.

8 And thou shalt bring his sons, and put coats upon them.

9 And thou shalt gird them with girdles (Aaron and his sons) and † put the bonnets on them: and the priests office shall be theirs for a perpetuall statute: and thou shalt † consecrate Aaron and his sons.

[‡] Heb. *bind*

[†] Heb. *fill the hand of.* * *Chap.* 28. 41.

10 And thou shalt cause a bullock to be brought before the tabernacle of the congregation: and * Aaron and his sons shall [c] put their hands upon the head of the bullock.

* *Levit.* 1. 4. [c] *Signifying*, That this sacrifice was also offered for them, and that they did approve it.

11 And thou shalt kill the bullock before the LORD, by the door of the tabernacle of the congregation.

12 And thou shalt take of the bloud of the bullock, and put *it* upon the horns of the altar with thy finger, and pour all the bloud beside the bottom of the altar.

13 And * thou shalt take all the fat that covereth the inwards, and * the caul *that is* above the liver, and the two kidneys, & the fat that *is* upon them, & burn *them* upon the altar.

* *Levit.* 3. 3.

* It seemeth by anatomie, and the best skilled doctors, to be *the midriff.*

14 But the flesh of the bullock, and his skin, and his dung shalt thou burn with fire without the camp: it *is* a sin-*offering*.

15 ¶ Thou shalt also take one ram, and Aaron and his sons shall put their hands upon the head of the ram.

16 And thou shalt slay the ram, and thou shalt take his bloud, and sprinkle *it* round about upon the altar.

17 And thou shalt cut the ram in pieces, and wash the inwards of him, and his legs, and put *them* unto his pieces, and † unto his head.

‡ Or, *upon*

18 And thou shalt burn the whole ram upon the altar: it *is a* burnt-offering unto the LORD: it *is a* [d] sweet savour, an offering made by fire unto the LORD.

[d] Or, a savour of rest, which confereth the wrath of God to cease.

19 ¶ And thou shalt take the other ram, and Aaron and his sons shall put their hands upon the head of the ram.

20 Then shalt thou kill the ram, and take of his bloud, and put *it* upon the [e] tip of the right ear of Aaron, and upon the tip of the right ear of his sons, and upon the thumb of their right hand, and upon the great toe of their right foot, and sprinkle the bloud upon the altar round about.

[e] *Meaning*, The soft and tender part of the ear.

21 And thou shalt take of the bloud that *is* upon the [f] altar, and of the anointing oyl, and sprinkle *it* upon Aaron, & upon his garments, and upon his sons, and upon the garments of his sons with him: and he shall be hallowed, and his garments, and his sons, and his sons garments with him.

[f] wherewith the altar must be sprinkled.

22 Also thou shalt take of the [g] ram the fat and the rump, and the fat that covereth the inwards, and the caul of the liver, and the two kidneys, and the fat that *is* upon them, and the right shoulder; for it *is* a ram of consecration:

[g] which is offered for the consecration of the high priest.

23 And one loaf of bread, and one cake of oyled bread, and one wafer out of the basket of the unleavened *bread*, that *is* before the LORD.

24 And thou shalt put all in the hands of Aaron, & in the hands of his sons; & shalt ‡ wave *them for a* wave-offering before the LORD.

‡ Or, *shake to and fro*

25 And thou shalt receive them of their hands, & burn *them upon* the altar for a burnt-offering, for a sweet savour before the LORD: it *is* an offering made by fire unto the LORD.

26 And thou shalt take the breast of the ram of Aarons consecrations, and [h] wave it *for a* wave-offering before the LORD; and it shall be thy part.

[h] This sacrifice the priest did move toward the east, west, north and south.

27 And thou shalt sanctifie the breast of the wave-offering, and the shoulder of the heave-offering, which is [i] waved, and which is heaved up of the ram of the consecration, *even of that* which *is* for Aaron, and of *that* which *is* for his sons.

[i] *So called*, because it was not onely shaken to and fro, but also lifted up.

28 And it shall be Aarons and his sons by a statute for ever, from the children of Israel: for it *is* an heav-offering: and it shall be an heav-offering from the children of Israel of the sacrifice of their [k] peace-offerings, *even* their heav-offering unto the LORD.

[k] which were offerings of thanksgiving to God for his benefits.

29 ¶ And the holy garments of Aaron shall be his sons after him, to be anointed therein, and to be consecrated in them.

30 *And* † that son that is priest in his stead shall put them on seven days, when he cometh into the tabernacle of the congregation to minister in the holy *place*.

† Heb. *he of his sons*

31 ¶ And thou shalt take the ram of the consecration, and seeth his flesh in the holy place.

32 And

32 And Aaron and his sons shall eat the flesh of the ram, and the * bread that *is* in the basket, by the door of the tabernacle of the congregation.

* *Levit.* 8. 31. *Matth.* 12. 4.

33 And they shall eat those things wherewith the [l] atonement was made, to consecrate *and* to sanctifie them: but a stranger shall not eat *thereof*, because they *are* holy.

[l] That *is*, by the sacrifices.

34 And if ought of the flesh of the consecrations, or of the bread remain unto the morning; then thou shalt burn the remainder with fire: it shall not be eaten, because it *is* holy.

35 And thus shalt thou do unto Aaron, and to his sons, according to all *things* which I have commanded thee: seven days shalt thou consecrate them.

36 And thou shalt offer every day a bullock *for a* sin-*offering*, for [m] atonement: and thou shalt cleanse the altar, when thou hast made an atonement for it, and thou shalt anoint it to sanctifie it.

[m] To appease Gods wrath, that sin may be pardoned.

37 Seven days thou shalt make an atonement for the altar, and sanctifie it: and it shall be an altar most holy: whatsoever toucheth the altar shall be holy.

38 ¶ Now this *is that* which thou shalt offer upon the altar; * two lambs of the first year, day by day continually.

* *Num.* 28. 3.

39 The one lamb thou shalt offer in the morning: and the other lamb thou shalt offer at even.

40 And with the one lamb a [n] tenth deal of flour mingled with the fourth part of an [o] hin of beaten oyl: and the fourth part of an hin of wine *for* a drink-offering.

[n] That *is*, an Omer. read *chap.* 16. 16. [o] which is about 4 pint.

41 And the other lamb thou shalt offer at even, and shalt do thereto according to the meat-offering of the morning, and according to the drink-offering thereof, for a sweet savour, an offering made by fire unto the LORD.

42 *This shall be* a continuall burnt-offering throughout your generations, *at* the door of the tabernacle of the congregation, before the LORD; where I will meet you, to speak there unto thee.

43 And there I will meet with the children of Israel, and ‡ *the tabernacle* shall be sanctified by my [p] glory.

‡ Or, Israel.

[p] Because of my glorious presence.

44 And I will sanctifie the tabernacle of the congregation, and the altar: I will sanctifie also both Aaron and his sons, to minister to me in the priests office.

45 ¶ And * I will dwell amongst the children of Israel, and will be their God.

* *Levit.* 26. 12. 2 *Cor.* 6. 16.

46 And they shall know that I *am* the LORD their God, that brought them forth out of the land of Egypt, that I may dwell amongst them: ¶ *I am* the LORD their God.

¶ It is the Lord that sin their God.

CHAP. XXX.

1 *The altar of incense.* 11 *The ransom of souls.* 17 *The brasen laver.* 22 *The holy anointing oyl.* 34 *The composition of the perfume.*

AND thou shalt make an [a] altar to burn incense upon: *of* shittim-wood shalt thou make it.

[a] Upon the which the sweet perfume was burnt, *verse.* 34.

2 A cubit *shall be* the length thereof, and a cubit the breadth thereof (four-square shall it be) and two cubits *shall be* the height thereof: the horns thereof *shall be* of the [b] same.

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[b] Of the same wood and matter.

3 And thou shalt overlay it with pure gold, the † top thereof, and the † sides thereof round about, and the horns thereof: and thou shalt make unto it a crown of gold round about.

† Heb. *roof* † Heb. *walls*

4 And two golden rings shalt thou make to it under the crown of it, by the two † corners thereof, upon the two sides of it shalt thou make *it*: and they shall be for places for the staves to bear it withall.

† Heb. *ribs*

5 And thou shalt make the staves *of* shittim-wood, and overlay them with gold.

6 And thou shalt put it before the [c] vail, that *is* by the ark of the testimonie; before the mercie-seat, that *is* over the testimonie, where I will meet with thee.

[c] That *is*, in the sanctuarie, and not in the bolieft of all.

7 And Aaron shall burn thereon † sweet incense every morning: when he [d] dresseth the lamps he shall burn incense upon it.

† Heb. *incense of spices* [d] *Meaning*, when he trimmeth them, and refresheth the oyl.

8 And when Aaron ‡ lighteth the lamps † at even, he shall burn incense upon it; a perpetuall incense before the LORD, throughout your generations.

‡ Or, *setteth up* † Heb. *causeth to ascend* † Heb. *between the two evens*

9 Ye shall offer no [e] strange incense thereon, nor burnt-sacrifice, nor meat-offering, neither shall ye pour drink-offering † thereon.

[e] Otherwise made than this, which is defected. † But it must onely serve to burn perfume.

10 And Aaron shall make an atonement upon the horns of it once in a year, with the bloud of the sin-*offering* of atonements: once in the year shall he make atonement upon it, throughout your generations: it *is* most holy unto the LORD.

11 And the LORD spake unto Moses, saying,

12 * When thou takest the sum of the children of Israel, after † their number; then shall they give every man a [g] ransom for his soul unto the LORD, when thou numbrest them: that there be no plague amongst them, when *thou* numbrest them.

* *Num.* 1. 2, 3.

† Heb. *them that are to be numbred* [g] wherby he testifieth that he redeemed his life which he had forfeited, as is declared by David, 2 *Sam.* 24. 1, &c.

13 This they shall give, every one that passeth among them that are numbred; half a shekel after the shekel of the sanctuarie (* A [h] shekel *is* twentie gerahs) an half shekel *shall be* the offering of the LORD.

* *Levit.* 27. 25. *Num.* 3. 47. *Ezek.* 45. 12. [h] This shekel valued two common shekels: and the gerah valued about 12 grese, after five shillings sterling the ounce of silver.

14 Every one that passeth among them that are numbred from twentie years old and above, shall give an offering unto the LORD.

15 The rich shall not † give more, and the poor shall not † give less than half a shekel, when *they* give an offering unto the LORD, to make an atonement for your † souls.

† Heb. *multiply* † Heb. *diminish.* † That God should be merciful unto you.

16 And thou shalt take the atonement-money of the children of Israel, and shalt appoint it for the service of the tabernacle of the congregation; that it may be a memoriall unto the children of Israel before the LORD, to make an atonement for your souls.

17 ¶ And the LORD spake unto Moses, saying,

18 Thou shalt also make a laver *of* brass, and his foot *also of* brass, to wash *withall*, and thou shalt put it between the tabernacle of

the

72 the congregation and the altar, and thou shalt put water therein.

k *Signifying*, that he that cometh to God, must be washed from all sin and corruption.

19 For Aaron and his sons shall [k] wash their hands and their feet thereat.

20 When they go into the tabernacle of the congregation, they shall wash with water, that they die not: or when they come near to the altar to minister, to burn an offering made by fire unto the LORD.

21 So they shall wash their hands and their feet, that they die not: and it shall be a ſtatute for [l] ever to them, *even* to him and to his ſeed throughout their generations.

l So long as the prieſthood ſhall laſt.

22 ¶ Moreover the LORD ſpake unto Moſes, ſaying,

23 Take thou alſo unto thee principall ſpices, of pure myrrhe [m] five hundred *ſhekels*, & of ſweet cinnamon half ſo much, *even* two hundred and fifty *ſhekels*, and of ſweet [n] calamus two hundred and fiftie *ſhekels*.

m weighing ſo much.

n It is a kind of reed of a very ſweet favour within, and is uſed in powders, and odours.

24 And of caſſia five hundred *ſhekels*, after the ſhekel of the ſanctuary, and of oyl-olive an * hin.

* *Chap.* 29. 40.

25 And thou ſhalt make it an oyl of holy ointment, an ointment compound after the art of the ‡ apothecary: it ſhall be an holy anointing oyl.

‡ Or, *perfumer*:

o All things which appertain to the tabernacle.

26 And thou ſhalt anoint the [o] tabernacle of the congregation therewith, and the ark of the teſtimony,

27 And the table and all his veſſels, and the candleſtick and his veſſels, and the altar of incenſe,

28 And the altar of burnt-offering with all his veſſels, and the laver and his foot.

29 And thou ſhalt ſanctifie them, that they may be moſt holy: whatſoever toucheth them, ſhall be holy.

30 And thou ſhalt anoint Aaron and his ſons, and conſecrate them, that *they* may miniſter unto me in the prieſts office.

31 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, This ſhall be an holy anointing oyl unto me throughout your generations.

p Neither at their burials, not otherwiſe.

32 Upon mans fleſh ſhall it not be [p] poured, neither ſhall ye make *any other* like it, after the compoſition of it: it *is* holy, *and* it ſhall be holy unto you.

q Either a ſtranger or an Iſraelite, ſave onely the prieſts.

33 Whoſoever compoundeth *any* like it, or whoſoever putteth *any* of it upon a [q] ſtranger, ſhall even be cut off from his people.

r In Hebrew, *Onicha*: which is a ſweet kind of gum, and diſtinct from the nail.

34 ¶ And the LORD ſaid unto Moſes, Take unto thee ſweet ſpices, [r] ſtacte, and onycha, and galbanum: *theſe* ſweet ſpices with pure frankincenſe, of each ſhall there be a like *weight*.

35 And thou ſhalt make it a perfume, a confection after the art of the apothecary, † tempered together, pure *and* holy.

§ Heb. *ſalted*

36 And thou ſhalt beat *ſome* of it very ſmall, and put of it before the teſtimony in the tabernacle of the congregation, where I will meet with thee: it ſhall be unto you moſt holy.

37 And *as for* the perfume which thou ſhalt make, you ſhall not make to your ſelvs according to the compoſition thereof: it ſhall be unto thee holy for the [s] LORD.

s Onely dedicated to the uſe of the tabernacle.

38 Whoſoever ſhall make like unto that, to ſmell thereto, ſhall even be cut off from his people.

CHAP. XXXI.

1 *Bezaleel and Aholiab are called, and made meet for the work of the tabernacle.* 12 *The obſervation of the ſabbath is again commanded.* 18 *Moſes receiveth the two tables.*

AND the LORD ſpake unto Moſes, ſaying,

2 See, I have [a] called by name, Bezaleel the * ſon of Uri, the ſon of Hur, of the tribe of Judah:

a I have choſen, and made meet. *chap.* 35. 30. * 1 *Chron.* 2. 20.

3 And I have filled him with the ſpirit of God, in wiſdom, and in underſtanding, and in knowledge, & in all maner of [b] workmanſhip:

b This ſheweth that handy-crafts are the gifts of Gods ſpirit, and therefore ought to be eſteemed.

4 To deviſe cunning work, to work in gold, and in ſilver, and in braſs,

5 And in cutting of ſtones to ſet *them*, and in carving of timber, to work in all manner of workmanſhip.

6 And I, behold, I have given with him, Aholiab the ſon of Ahiſamach of the tribe of Dan; and in the hearts of all that are [c] wiſe-hearted I have put wiſdom; that they may make all that I have commanded thee:

c I have inſtructed them, and increaſed their knowledge.

7 The tabernacle of the congregation, and the ark of the teſtimonie, and the mercy-ſeat that *is* thereupon, and all the † furniture of the tabernacle:

† Heb. *veſſels*

8 And the table, and his furniture, and the [d] pure candleſtick with all his furniture, and the altar of incenſe:

d So *called*, becauſe of the cunning and art uſed therein, *or* becauſe the whole was beaten out of one piece.

9 And the altar of burnt-offering with all his furniture, and the laver and his foot:

10 And the clothes of ſervice, and the holy garments for Aaron the prieſt, and the garments of his ſons, to miniſter in the prieſts office:

11 And the [e] anointing oyl, and ſweet incenſe for the holy *place*: according to all that I have commanded thee, ſhall they do.

e which onely was to anoint the prieſts and the inſtruments of the tabernacle, and not to burn.

12 ¶ And the LORD ſpake unto Moſes, ſaying,

13 Speak thou alſo unto the children of Iſrael, ſaying, Verily my [f] ſabbaths ye ſhall keep: for it *is* a ſign between me and you, throughout your generations; that *ye* may know that *I am* the LORD, that doth ſanctifie you.

f Though I command theſe works to be don, yet will I not that you break my ſabbath days.

14 * Ye ſhall keep the [g] ſabbath therefore: for it *is* holy unto you: Every one that defileth it, ſhall ſurely be put to death: for whoſoever doth *any* work therein, that ſoul ſhall be cut off from amongſt his people.

* *Chap.* 20. 8. *Deut.* 5. 12. Ezek. 20. 12.

g God repeateth this point, becauſe the whole keeping of the law ſtandeth in the true uſe of the ſabbath, which is to ceaſe from our works, and to obey the will of God

† Heb. *holineſs*

15 Six days may work be don, but in the ſeventh *is* the ſabbath of reſt, † holy to the LORD: whoſoever doth *any* work in the ſabbath-day, he ſhall ſurely be put to death.

16 Wherefore the children of Iſrael ſhall keep the ſabbath, to obſerve the ſabbath throughout their generations, *for* a perpetuall covenant.

17 It *is* a ſign between me and the children of Iſrael for ever: for * in ſix days the LORD made heaven and earth, and on the ſeventh day he [h] reſted, and was refreſhed.

* *Gen.* 1. 31. and 2. 2.

h From ceaſing his creatures, but not from governing and preſerving them.

* *Deut.* 9. 10. i whereby he declared his will to his people.

18 ¶ And he gave unto Moſes, when he had made an end of communing with him upon mount Sinai, *two tables of [i] teſtimony, tables of ſtone, written with the finger of God.

CHAP. XXXII.

1 *The people in the abſence of Moſes, cauſe Aaron to make a calf.* 7 *God is angred thereby.* 11 *At the intreaty of Moſes he is appeaſed.* 15 *Moſes cometh down with the tables.* 19 *He breaketh them.* 20 *He deſtroyeth the calf.* 22 *Aarons excuſe for himſelf.* 25 *Moſes cauſeth the idolaters to be ſlain.* 30 *He prayeth for the people.*

AND when the people ſaw that Moſes delayed to come down out of the mount, the people gathered themſelvs together unto Aaron, and ſaid unto him, * Up, [a] make us gods which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

* Acts 7. 40. a The root of idolatrie is, when men think that God is not at hand, except they ſee him carnally.

2 And Aaron ſaid unto them, [b] Break off the golden ear-rings which *are* in the ears of your wives, your ſons, and of your daughters, and bring *them* unto me.

b Thinking that they would rather forgo idolatrie, then to refuſe their moſt precious jewels.

3 And all the people brake off the [c] golden ear-rings, which *were* in their ears, and brought *them* unto Aaron.

c Such is the rage of idolaters, that they ſpare no coſt to ſatisfie their wicked deſires.

4 * And he received *them* at their hand, and faſhioned it with a graving tool, after he had made it a [d] molten calf: and they ſaid, Theſe *be* thy gods, O Iſrael, which brought thee up out of the land of Egypt.

* 1 *Kings* 12. 28. *Pſal.* 106. 19.

d They ſmelled of their leaven of Egypt, where they ſaw calves, oxen, and ſerpents worſhipped.

5 And when Aaron ſaw *it*, he built an altar before it, and Aaron made proclamation and ſaid, To morrow *is* a feaſt to the LORD.

6 And they roſe up early on the morrow, and offered burnt-offerings, and brought peace-offerings: and the * people ſat down to eat and to drink, and roſe up to play.

* 1 *Cor.* 10. 7.

7 ¶ And the LORD ſaid unto Moſes, * Go, get thee down: for thy people which thou broughteſt out of the land of Egypt have corrupted *themſelvs*.

* *Deut.* 9. 12.

8 They have turned aſide [e] quickly out of the way which I commanded them: they have made them a molten calf, and have worſhipped it, and have ſacrificed thereunto, and ſaid, Theſe *be* thy gods, O Iſrael, which have brought thee up out of the land of Egypt.

e whereby we ſee what neceſſitie we have to pray earneſtly to God, to keep us in his true obedience, and to ſend us good guids.

9 And the LORD ſaid unto Moſes, * I have ſeen this people, and behold, it *is* a ſtiff-necked people.

* *Chap.* 33. 3. *Deut.* 9. 13.

10 Now therefore [f] let me alone, that my wrath may wax hot againſt them, and that I may conſume them: and I will make of thee a great nation.

f God ſheweth that the prayers of the godly ſtay his puniſhment.

11 * And Moſes beſought † the LORD his God, and ſaid, LORD, why doth thy wrath wax hot againſt thy people, which thou haſt brought forth out of the land of Egypt, with great power, and with a mighty hand?

* *Pſal.* 106. 23. † Heb. *the face of the* LORD,

12 * Wherefore ſhould the Egyptians ſpeak and ſay, For miſchief did he bring them out, to ſlay them in the mountains, and to conſume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil againſt thy people.

* *Num.* 14. 13.

13 Remember [g] Abraham, Iſaac, and Iſrael thy ſervants, to whom thou ſwareſt by thine own ſelf, and ſaideſt unto them, * I will multiply your ſeed as the ſtars of heaven, and all this land that I have ſpoken of, will I give unto your ſeed, and they ſhall inherit *it* for ever.

g That is, thy promiſe made to Abraham. * Gen. 12. 7. and 15. 7. and 48. 16.

14 And the LORD repented of the evil which he thought to do unto his people.

15 ¶ And Moſes turned, and went down from the mount, and the two tables of the teſtimony *were* in his hand: the tables *were* written on both their ſides; on the one ſide and on the other *were* they written.

16 And the * tables *were* the work of God, and the [h] writing *was* the writing of God graven upon the tables.

* *Chap.* 31. 18.

h All theſe repetitions ſhew how excellent a thing they determined themſelves of, by their idolatry.

17 And when Joſhua heard the noiſe of the people as they ſhouted, he ſaid unto Moſes, *There is* a noiſe of war in the camp.

18 And he ſaid, *It is* not the voice of *them that* ſhout *for* maſtery, neither *is it* the voice of *them that* cry *for* † being overcome: *but* the noiſe of *them that* ſing, do I hear.

† Heb. *weakneſs*:

19 ¶ And it came to paſs aſſoon as he came nigh unto the camp, that he ſaw the calf, and the dancing: and Moſes anger waxed hot, and he caſt the tables out of his hands, and brake them beneath the mount.

20 * And he took the calf which they had made, and burnt *it* in the fire, and ground *it* to powder, and ſtrawed *it* upon the water, and made the children of Iſrael [i] drink *of it*.

* *Deut.* 9. 21.

i Partly, to deſpite them of their idolatrie, and partly, that they ſhould have none occaſion to remember it afterward.

21 And Moſes ſaid unto Aaron, What did this people unto thee, that thou haſt brought ſo great a ſin upon them?

22 And Aaron ſaid, Let not the anger of my lord wax hot: thou knoweſt the people that they *are ſet* on miſchief.

23 For they ſaid unto me, Make us gods, which ſhall go before us: for *as for* this Moſes, the man that brought us up out of the land of Egypt, we wot not what is become of him.

24 And I ſaid unto them, Whoſoever hath any gold, let them break *it* off: So they gave *it* me: then I caſt it into the fire, and there came out this calf.

25 ¶ And when Moſes ſaw that the people *were* [k] naked (for Aaron had made them naked unto *their* ſhame, amongſt † their enemies.)

k Both deſtitute of Gods favour, and an occaſion to their enemies to ſpeak evil of their God.
† Heb. *thoſe that riſe up againſt them.*

26 Then Moſes ſtood in the gate of the camp, and ſaid, Who *is* on the LORDS ſide? *let him come* unto me. And all the ſons of Levi gathered themſelvs together unto him.

† Heb. *let him draw neer.*

27 And he ſaid unto them, Thus ſaith the LORD God of Iſrael, put every man his ſword by his ſide, *and* go in and out from gate to gate throughout the camp, and [l] ſlay every man his brother, and every man his companion, and every man his neighbour.

l Or, *And Moſes ſaid, Conſecrate your ſelves to day to the* LORD, *that cauſe every man hath been againſt his ſon, and againſt his brother, &c.*

28 And the children of Levi did according to the word of Moſes: and there fell of the people that day about three thouſand men.

29 ‡ For Moſes had ſaid, † Conſecrate your

‡ This fact did ſo pleaſe God, that he turned the curſe of Jacob againſt Levi, to a bleſſing. *Deut.* 33. 9.

† Heb. *fill your hands*

selves to day to the LORD, *even* every man upon his [m] son, and upon his brother, that he may bestow upon you a blessing this day.

30 ¶ And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an atonement for your sin.

31 And Moses returned unto the LORD, and said, Oh, this people have sinned a great sin, and have made them gods of gold.

32 Yet now, if thou wilt, forgive their sin: and if not, [n] blot me, I pray thee, out of thy book which thou hast written.

33 And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my [o] book.

34 Therefore now go, lead the people unto *the place* of which I have spoken unto thee: Behold, mine angel shall go before thee: Nevertheless, in the day when I [p] visit, I will visit their sin upon them.

35 And the LORD plagued the people, because they made the calf, which Aaron made.

CHAP. XXXIII.

1 *The Lord refuseth to go, as he had promised, with the people.* 4 *The people mourn thereat.* 7 *The tabernacle is removed out of the camp.* 9 *The Lord talketh familiarly with Moses.* 12 *Moses desireth to see the glory of God.*

AND the LORD said unto Moses, Depart, *and* go [a] up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I sware unto Abraham, to Isaac, and to Jacob, saying, * Unto thy seed will I give it.

2 * And I will send an angel before thee: and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite:

3 Unto a land flowing with milk and honey: for I will not go up in the midst of thee, for thou *art* a * stiff-necked people: lest I consume thee in the way.

4 ¶ And when the people heard these evil tidings, they mourned: and no man did put on him his ornaments.

5 For the LORD had said unto Moses, Say unto the children of Israel, Ye *are* a stiff-necked people: I will come up into the midst of thee in a moment, and consume thee: therefore now put off thy ornaments from thee, that I may [b] know what to do unto thee.

6 And the children of Israel stript themselves of their ornaments, by the mount Horeb.

7 And Moses took the tabernacle, and pitched it without the camp, afar off from the camp, and called it the [c] Tabernacle of the congregation: And it came to pass, *that* every one which sought the LORD, went out unto the tabernacle of the congregation, which *was* without the camp.

8 And it came to pass, when Moses went out unto the tabernacle, *that* all the people rose up, and stood every man at his tent door, and looked after Moses, untill he was gon into the tabernacle.

9 And it came to pass, as Moses entred into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and *the LORD* talked with Moses.

10 And all the people saw the cloudy pillar stand at the tabernacle door: and all the people rose up and worshipped, every man in his tent-door.

11 And the LORD spake unto Moses [d] face to face, as a man speaketh unto his friend. And he turned again into the camp, but his servant Joshua, the son of Nun, a young man, departed not out of the tabernacle.

12 ¶ And Moses said unto the LORD, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt send with me. Yet thou hast said, I know thee by [e] name, and thou hast also found grace in my sight.

13 Now therefore, I pray thee, if I have found grace in thy sight, shew me now thy way that I may know thee, that I may find grace in thy sight: and consider that this nation *is* thy people.

14 And he said, My [f] presence shall go *with thee*, and I will give thee rest.

15 And he said unto him, If thy presence go not *with me*, carry us not up hence.

16 For wherein shall it be known here, that I and thy people have found grace in thy sight? *Is it* not in that thou goest with us? So shall we be separated, I and thy people, from all the people that *are* upon the face of the earth.

17 And the LORD said unto Moses, I will do this thing also that thou hast spoken; for thou hast found grace in my sight, and I know thee by name.

18 And he said, I beseech thee shew me thy [g] glory.

19 And he said, I will make all my [h] goodness pass before thee, and I will [i] proclaim the name of the LORD before thee; * and will be gracious to whom I will be gracious, and will shew [k] mercy on whom I will shew mercy.

20 And he said, Thou canst not see my face: for there shall no man see me, and [l] live.

21 And the LORD said, Behold, *there is a* place by [m] me, & thou shalt stand upon a rock.

22 And it shall come to pass, while my glory passeth by, that I will put thee in a clift of the rock, and will cover thee with my hand, while I pass by.

23 And I will take away mine hand, and thou shalt see my [n] back-parts: but my face shall not be seen.

CHAP. XXXIV.

1 *The tables are renewed.* 5 *The name of the LORD proclaimed.* 8 *Moses entreateth God to go with them.* 10 *God maketh a covenant with them, repeating certain duties of the first table.* 28 *Moses after fourty days in the mount, cometh down with the tables.* 29 *His face shineth, and he covereth it with a vail.*

AND the LORD said unto Moses, * Hew thee two tables of stone like unto the first: and I will write upon *these* tables the words

words that were in the first tables which thou brakest.

2 And be ready in the morning, and come up in the morning unto mount Sinai, and present thy self there to me, in the top of the mount.

* *Chap.* 19. 12. 3 And no man shall * come up with thee, neither let any man be seen throughout all the mount; neither let the flocks nor herds feed before that mount.

4 ¶ And he hewed two tables of stone, like unto the first; and Moses rose up early in the morning, and went up unto mount Sinai, as the LORD had commanded him, and took in his hand the two tables of stone.

5 And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD.

6 And the LORD passed by before him, and [a] proclaimed, The LORD, The LORD God, mercifull and gracious, long-suffering, and abundant in goodnes and truth,

7 Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear *the guilty*, * visiting the iniquity of the fathers upon the children, and upon the childrens children, unto the third and to the fourth *generation*.

8 And Moses made haste, and bowed his head toward the earth, and worshipped.

9 And he said, If now I have found grace in thy sight, O Lord, let my Lord, I pray thee, go amongst us (for it *is* a [b] stiff-necked people) and pardon our iniquitie, and our sin, and take us for thine inheritance.

10 ¶ And he said, Behold, * I make a covenant: before all thy people I will do marvels, such as have not been don in all the earth, nor in any nation: and all the people amongst which thou *art*, shall see the work of the LORD: for it *is* a terrible thing that I will do with thee.

11 Observe thou that which I command thee this day: Behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

* *Chap.* 23. 32. *Deut.* 7. 2. 12 * Take heed to thy self, least thou make a covenant with the inhabitants of the land whither thou goest, least it be for a [c] snare in the midst of thee.

13 But ye shall destroy their altars, break their [†] images, and cut down their [d] groves.

14 For thou shalt worship no other god: for the LORD, whose name *is* Jealous, *is* a * jealous God:

15 Least thou make a covenant with the inhabitants of the land, and they go a whoring after their gods, and do sacrifice unto their gods, and *one* call thee, and thou eat of his sacrifice:

16 And thou take of * their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods.

17 Thou shalt make thee no [e] molten gods.

18 ¶ The feast of * unleavened *bread* shalt thou keep: Seven days shalt thou eat unleavened *bread*, as I commanded thee in the time of the moneth Abib: for in the [†] moneth Abib thou camest out from Egypt.

19 * All that openeth the matrix *is* mine: and every firstling among thy cattel, *whether* ox or sheep, *that is male.*

20 But the firstling of an ass thou shalt redeem with a [‡] lamb: and if thou redeem *him* not, then shalt thou break his neck. All the first-born of thy sons thou shalt redeem: and none shall appear before me * [f] empty.

21 ¶ * Six days thou shalt work, but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest.

22 ¶ * And thou shalt observe the feast of weeks, of the first-fruits of wheat-harvest, and the feast of [g] in-gathering at the [†] years end.

23 ¶ * Thrice in the year shall all your men-children appear before the Lord GOD, the God of Israel.

24 For I will cast out the nations before thee, and enlarge thy borders: neither shall any man [h] desire thy land, when thou shalt go up to appear before the LORD thy God, thrice in the year.

25 * Thou shalt not offer the bloud of my sacrifice with leaven, neither shall the sacrifice of the feast of pasover be left unto the morning.

26 The first of the first-fruits of thy land thou shalt bring unto the house of the LORD thy God. Thou shalt not [i] seeth a kid in his mothers milk.

27 And the LORD said unto Moses, Write thou * these words: for after the tenour of these words I have made a covenant with thee and with Israel.

28 * And he was there with the LORD [k] fourtie days and fourtie nights; he did neither eat bread, nor drink water: and he wrote upon the tables the words of the covenant, the ten [†] commandments.

29 ¶ And it came to pass when Moses came down from mount Sinai (*with* the two tables of testimonie in Moses hand, when he came down from the mount) that Moses wist not that the skin of his face shone, while he talked with him.

30 And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone, and they were [l] afraid to come nigh him.

31 And Moses called unto them, and Aaron and all the rulers of the congregation returned unto him; and Moses talked with them.

32 And afterward all the children of Israel came nigh: and he gave them in commandment all that the LORD had spoken with him in mount Sinai.

33 And *till* Moses had don speaking with them, he put * a vail on his face.

34 But when Moses went in [m] before the

m. In revenging Gods glorie, we must have no respect to persons, but put off all overall affection.

n So much he esteemed the glorie of God, that he preferred it even to his own salvation.

o I will make it known that he was never predestinate in mine eternall counsell to life everlasting.

p This declareth how grievous a sin idolatrie is, seeing that, at Moses prayer, God would not fully remit it.

a The land of Canaan was compassed with hills: so they that entred into it, must pass up by the hills. * *Gen.* 12. 7.

* *Deut.* 7. 22. *Josh.* 24. 12.

* *Chap.* 32. 9. *Deut.* 9. 13.

b That either I may shew mercie if they repent, or els punish their rebellion.

c So called, because the people resorted thither, when they should be instructed of the Lords will.

d Moses, plainly and familiarly of all other, *Num.* 12. 8. *Deut.* 34. 10.

e I care for thee, and will preserve thee in this thy vocation.

f *Signifying*, that the Israelites should excell though Gods favour all other people, *vers* 16.

g *Thy face, thy* substance, and sky majestie.

h My mercie and fatherly care.

i Read *Chap.* 34. *vers.* 6, 7. * *Rom* 9. 15.

k For finding nothing in man that can deserve mercie, he will freely save him.

l For Moses sin not his face in full majestie, but as mans weakneth could bear.

m In mount Horeb.

n So much of my glorie as in this mortall life thou art able to see.

* *Deut.* 10. 1. * 1 *Kings* 11. 2.

a This ought to be referred to the Lord, and not to Moses proclaiming, as *chap.* 33. *vers.* 19.

* *Chap.* 20. 5. *Deut.* 5. 9. *Jerem.* 32. 18.

b Seeing the people are thus of nature, the rulers have need to call upon God that he would always be present with his spirit.

* *Deut.* 5. 2.

g Which was in September, when the sun declined, which in the account of politicall things, they called the end of the year.

i Heb. *revolution of the year.*

* *Chap* 23. 14, 17. *Deut.* 16. 16.

h God promiseth to defend them and their estate, which obey his commandment.

* *Chap.* 22. 18.

i Read *chap.* 23. 19. *Deut.* 14. 21.

* *Deut.* 4. 13.

* *Chap.* 24. 18. *Deut.* 9. 9.

k This miracle was to confirm the authoritie of the law, and ought no more to be followed than other miracles.

l Heb. *words.*

* 2 *Cor.* 3. 13.

m which was in the tabernacle of the congregation.

76 LORD to speak with him, he took the vail off, untill he came out: And he came out and spake unto the children of Israel, *that* which he was commanded.

35 And the children of Israel saw the face of Moses, that the skin of Moses face shone: and Moses put the vail upon his face again untill he went in to speak with him.

CHAP. XXXV.

1 *The sabbath.* 4 *The free gifts for the tabernacle.* 20 *The readinesse of the people to offer.* 30 *Bezaleel and Aholiab are called to the work.*

AND Moses gathered all the congregation of the children of Israel together, and said unto them, These *are* the words which the LORD hath commanded, that ye should do them.

* *Chap.* 20. 9. *Levit.* 23. 3. *Deut.* 5. 12. *Luk.* 13. 14.
† Heb. *sabbatisme*, a wherein ye shall rest from all bodily work.

2 * Six dayes shall work be don, but on the seventh day there shall be to you an † holy day, a sabbath of a rest to the LORD: whosoever doth work therein, shall be put to death.

3 Ye shall kindle no fire throughout your habitations upon the sabbath-day.

4 ¶ And Moses spake unto all the congregation of the children of Israel, saying, This *is* the thing which the LORD commanded, saying,

5 Take ye from amongst you an offering unto the LORD: * Whosoever *is* of a willing heart, let him bring it, an offering of the LORD; gold, and silver, and brass,

* *Chap.* 25. 2.

6 And blue, and purple, and scarlet, and fine linen, and goats *hair*.

7 And rams skins dyed red, and badgers skins, and shittim-wood,

8 And oyl for the light, and spices for anointing oyl and for the sweet incense,

9 And onyx-stones, and stones to be set, for the ephod, and for the breast-plate,

b Read *Chap.* 28. 3. 10 And every b wise-hearted among you shall come and make all that the LORD hath commanded;

a *Chap.* 26. 1, &c. 11 * The tabernacle, his tent, and his covering, his taches, and his boards, his bars, his pillars, and his sockets,

12 The ark and the staves thereof, *with* the mercie-seat, and the vail of the c covering,

c which hanged before the mercie-seat, that it could not be seen.

13 The table and his staves, and all his vessels, and the shew-bread,

14 The candlestick also for the light, and his furniture, and his lamps, with the oyl for the light,

* *Chap.* 30. 1. 15 * And the incense-altar, and his staves, and the anointing oyl, and the sweet incense, and the hanging for the door at the entring in of the tabernacle,

* *Chap.* 27. 1. 16 * The altar of burnt-offering with his brasen grate, his staves, and all his vessels, the laver and his foot,

17 The hangings of the court, his pillars, and their sockets, and the hanging for the door of the court,

18 The pins of the tabernacle, and the pins of the court, and their cords,

d Such as appertain to the service of the tabernacle. 19 The d clothes of service, to do service in the holy *place*, the holy garments for Aaron the priest, and the garments of his sons to minister in the priests office.

20 ¶ And all the congregation of the children of Israel departed from the presence of Moses.

21 And they came, every one whose heart stirred him up, and every one whom his spirit made willing, *and* they brought the LORDS offering to the work of the tabernacle of the congregation, and for all his service, and for the holy garments.

22 And they came both men and women, as many as were willing-hearted, *and* brought bracelets, and ear-rings, and rings, and tablets, all jewels of gold: and every man that offered, *offered* an offering of gold unto the LORD.

23 And every man with whom was found blue, and purple, and scarlet, and fine linen, and goats *hair*, and red skins of rams, and badgers skins, brought *them*.

24 Every one that did offer an offering of silver and brass, brought the LORDS offering: and every man with whom was found shittim-wood for any work of the service, brought *it*.

25 And all the women that were e wise-hearted, did spin with their hands, and brought that which they had spun, *both of* blue, and *of* purple, *and of* scarlet, and *of* fine linen.

e which were wisty and expert.

26 And all the women whose heart stirred them up f in wisdom, spun goats *hair*.

f That is, which were good spinsters.

27 And the rulers brought onyx-stones, and stones to be set; for the ephod, and for the breast-plate:

28 And * spice, and oyl for the light, and for the anointing oyl, and for the sweet incense.

* *Chap.* 30. 23.

29 The children of Israel brought a willing offering unto the LORD, every man and woman, whose heart made them willing to bring for all manner of work, which the LORD had commanded to be made, by the g hand of Moses.

g Using Moses as a minister thereof.

30 ¶ And Moses said unto the children of Israel, See, *the LORD hath called by name * *Chap.* 31. 2. Bezaleel the son of Uri, the son of Hur, of the tribe of Judah.

31 And he hath filled him with the spirit of God, in wisdom, in understanding, and in knowledge, & in all manner of workmanship:

32 And to devise curious works, to work in gold, and in silver, and in brass,

33 And in the cutting of stones to set *them*, and in carving of wood to make any manner of cunning work.

34 And he hath put in his heart that he may teach, *both* he and Aholiab the son of Ahisamach of the tribe of Dan.

35 Them hath he filled with wisdom of heart, to work all manner of work of the h engraver, and of the cunning workman, and of the embroiderer, in blue, and in purple, in scarlet, and in fine linen, and of the weaver, *even* of them that do any work, and of those that devise cunning works.

h Pertaining to graving, or carving, or such like.

CHAP.

CHAP. XXXVI.

1 *The offerings are delivered to the workmen.* 5 *The liberalitie of the people is restrained.* 8 *The curtains of the cherubims.* 14 *The curtains of goats hair.* 19 *The covering of skins.* 20 *The boards with their sockets.* 31 *The bars.* 35 *The vail.* 37 *The hanging for the door.*

THen wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the LORD put wisdom and understanding, to know how to work all manner of work for the service of a the sanctuarie, according to all that the LORD had commanded.

a By the sanctuary he meaning here all the tabernacle.

2 And Moses called Bezaleel and Aholiab, and every wise-hearted man, in whose heart the LORD had put wisdom, *even* every one whose heart stirred him up to come unto the work to do it.

3 And they received of Moses all the offerings which the children of Israel had brought for the work of the service of the sanctuarie, to make it *withall*. And b they brought yet unto him free offerings every morning.

b *Meaning*, the Israelites.

4 And all the wise men that wrought all the work of the sanctuarie, came every man from his work which they made.

5 ¶ And they spake unto Moses, saying, The people bring much c more than enough for the service of the work which the LORD commanded to make.

c A rare example, and notable, to see the people so ready to serue God with their goods.

6 And Moses gave commandment, and they caused it to be proclaimed throughout the camp, saying, Let neither man nor woman make any more work for the offering of the sanctuarie: so the people were restrained from bringing.

7 For the stuff they had was sufficient for all the work to make it, and too much.

* *Chap.* 26. 1, 4. 8 ¶ * And every wise-hearted man, among them that wrought the work of the tabernacle, made ten curtains *of* fine twined linen, and blue, and purple, and scarlet: *with* d cherubims *of* cunning work made he them.

d which were little pictures with wings, in the form of children.

9 The length of one curtain *was* twenty and eight cubits, and the breadth of one curtain four cubits: the curtains *were* all of one size.

10 And he coupled the five curtains one to another: and *the other* five curtains he coupled one unto another.

11 And he made loops of blue on the edge of one curtain, from the selvedge in the coupling: likewise he made in the uttermost side of *another* curtain, in the coupling of the second.

* *Chap.* 26. 10. 12 * Fiftie loops made he in one curtain, and fiftie loops made he in the edge of the curtain which *was* in the coupling of the second: the loops held one *curtain* to another.

13 And he made fiftie taches of gold, and coupled the curtains one unto another with the taches. So it became one tabernacle.

14 ¶ And he made curtains *of* goats *hair*, for the tent over the tabernacle: eleven curtains he made them.

15 The length of one curtain *was* thirtie cubits, and four cubits *was* the breadth of one curtain: the eleven curtains *were* of one size.

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16 And he coupled five curtains by themselves, and six curtains by themselves.

17 And he made fiftie loops upon the uttermost edge of the curtain in the coupling, and fiftie loops made he upon the edge of the curtain, which coupleth the second.

18 And he made fiftie taches of brass to couple the tent together, that it might be one.

19 And he made a e covering for the tent, *of* rams skins died red, and a covering *of* badgers skins above *that*.

e These two were above the covering of goats hair.

20 ¶ And he made boards for the tabernacle, *of* shittim-wood, f standing up.

f And to bear up the curtains of the tabernacle.

21 The length of a board *was* ten cubits, and the breadth of a board one cubit and an half.

22 One board had two tenons, equally distant one from another: thus did he make for all the boards of the tabernacle.

23 And he made boards for the tabernacle; twentie boards for the fouth-side, south-ward.

24 And fourtie sockets of silver he made under the twentie boards: two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 And for the other side of the tabernacle *which is* toward the north-corner, he made twentie-boards.

26 And their fourtie sockets of silver: two sockets under one board, and two sockets under another board.

27 And for the sides of the tabernacle g west-ward, he made six boards.

g Or, toward the sea, which was the sea called *Mediterraneum*, west-ward from Jerusalem.

28 And two boards made he for the corners of the tabernacle in the two sides.

29 And they were † coupled beneath, and coupled together at the head thereof, to one ring: thus he did to both of them in both the corners.

† Heb. *twins*

30 And there were eight boards, and their sockets *were* sixteen sockets of silver, † under every board two sockets.

† Heb. *two sockets, two sockets under one board.*

31 ¶ And he made * bars *of* shittim-wood: five for the boards of the one side of the tabernacle,

* *Chap.* 25. 28. and 30. 5.

32 And five bars for the boards of the other side of the tabernacle, and five bars for the boards of the tabernacle for the sides west-ward.

33 And he made the middle bar to shoot through the boards from the one end to the other.

34 And he overlaid the boards with gold, and made their rings *of* gold *to be* places for the bars, and overlaid the bars with gold.

35 ¶ And he made a h vail *of* blue, and purple, and scarlet, and fine twined linen: *with* cherubims made he it *of* cunning work.

h which was between the sanctuarie and the Holiest of all.

36 And he made thereunto four pillars of shittim-*wood*, and overlaid them with gold: their hooks *were of* gold, and he cast for them four sockets of silver.

37 ¶ And he made an i hanging for the tabernacle-door, *of* blue, and purple, and scarlet, and fine-twined linen, † of needle-work,

i which was between the court and the sanctuary.
† Heb. *the work of a needle-worker, or embroiderer.*

38 And the five pillars of it with their hooks:

78 hooks: and he overlaid their chapiters, and their fillets with gold: but their five sockets *were of* brass.

CHAP. XXXVII.

1 *The ark.* 6 *The mercie-seat with the cherubims.* 10 *The table with his vessels.* 17 *The candlestick with his lamps and instruments.* 25 *The altar of incense.* 29 *The anointing oyl, and sweet incense.*

AND Bezaleel made * the ark of shittim-wood: two cubits and an half *was* the length of it, and a cubit and an half the breadth of it, and a cubit and an half the height of it.

* Chap. 25. 10.

2 And he overlaid it with pure gold within and without, and made a [a] crown of gold to it round about.

a Like battlements.

3 And he cast for it four rings of gold, *to be set* by the four corners of it: even two rings upon the one side of it, and two rings upon the other side of it.

4 And he made staves *of* shittim-wood, and overlaid them with gold.

5 And he put the staves into the rings, by the sides of the ark, to bear the ark.

6 ¶ And he made the * mercie-seat *of* pure gold: two cubits and an half *was* the length thereof, and one cubit and an half the breadth thereof.

* Chap. 25. 17.

7 And he made two cherubims *of* gold, beaten out of one piece made he them, on the two ends of the mercie-seat:

8 One cherub ‡ on the end on this side, and another cherub ‡ on the *other* end on this side: out of the [b] mercie-seat made he the cherubims on the two ends thereof.

† Or, *out of it.*
‡ Or, *out of it.*
b Of the self same matter that the mercie-seat was.

9 And the cherubims spread out *their* wings on high, *and* covered with their wings over the mercie-seat, with their faces one to another; *even* to the mercie-seat-ward were the faces of the cherubims.

10 ¶ And he made the table *of* shittim-wood: two cubits *was* the length thereof, and a cubit the breadth thereof, and a cubit and a half the height thereof.

11 And he overlaid it with pure gold, and made thereunto a crown of gold round about.

12 Also he made thereunto a border of an hand-breadth, round about: and made a crown of gold for the border thereof round about.

13 And he cast for it four rings of gold, and put the rings upon the four corners that *were* in the four feet thereof.

14 Over against the border were the rings, the places for the staves, to bear the table.

15 And he made the staves *of* shittim-wood, and overlaid them with gold, to bear the table.

16 And he made the vessels which *were* upon the table, his * dishes, and his spoons, and his bowls, and his cover ‡ to cover withall, *of* pure gold.

* Chap. 25. 29.
‡ Or, *to pour out withall*;

17 ¶ And he made the * candlestick *of* pure gold: *of* beaten work made he the candlestick, his shaft and his branch, his bowls, his knops, and his flowers were of the same.

* Chap. 25. 31.

18 And six branches going out of the sides thereof: three branches of the candlestick out of the one side thereof, and three branches of the candlestick out of the other side thereof.

19 Three bowls made after the fashion of almonds, in one branch, a knop and a flower; and three bowls made like almonds, in another branch, a knop & a flower: so throughout the six branches, going out of the candlestick.

20 And in the candlestick *were* four bowls made like almonds, his knops and his flowers.

21 And a knop under two branches of the same, and a knop under two branches of the same, and a knop under two branches of the same, according to the six branches going out of it.

22 Their knops and their branches were of the same: all of it *was* one beaten work *of* pure gold.

23 And he made his seven lamps, and his snuffers, and his snuff-dishes, *of* pure gold.

24 *Of a* [c] talent of pure gold made he it, and all the vessels thereof.

c Read *chap.* 25. 39.

25 ¶ * And he made the incense-altar *of* shittim-wood: the length of it *was* a cubit, and the breadth of it a cubit (*it was* four-square) and two cubits *was* the height of it; the horns thereof were of the same.

* Chap. 30. 1.

26 And he overlaid it with pure gold, *both* the top of it, and the sides thereof round about, and the horns of it: also he made unto it a crown of gold round about.

27 And he made two rings of gold for it under the crown thereof, by the two corners of it, upon the two sides thereof, *to be* places for the staves to bear it withall.

28 And he made the staves *of* shittim-wood, and overlaid them with gold.

29 ¶ And he made * the holy anointing oyl, and the pure incense of sweet spices, according to the work of the apothecarie.

* Chap. 30. 25.

CHAP. XXXVIII.

1 *The altar of burnt-offering.* 8 *The laver of brass.* 9 *The court.* 21 *The sum of that the people offered.*

AND * he made the altar of burnt-offering of shittim-wood: five cubits *was* the length thereof, and five cubits the breadth thereof (*it was* four-square) and three cubits the height thereof.

* Chap. 27. 1.

2 And he made the horns thereof on the four corners of it: the horns thereof were of the same, and he overlaid it with brass.

3 And he made all the vessels of the altar, the pots, and the shovels, and the basons, *and* the flesh-hooks, and the fire-pans: all the vessels thereof made he *of* brass.

4 And he made for the altar a brasen grate of net-work, under the compass thereof, beneath unto the [a] midst of it.

a So that the grid-iron or grate, was half so highas the altar, and stood within it.

5 And he cast four rings for the four ends of the grate of brass, *to be* places for the staves.

6 And he made the staves *of* shittim-wood, and overlaid them with brass.

7 And he put the staves into the rings on the sides of the altar, to bear it withall; he made the altar hollow with boards.

8 ¶ And

8 ¶ And he made the laver *of* brass, and the foot of it *of* brass, of the ‡ looking-[b] glasses *of the women* † assembling, which assembled at the door of the tabernacle of the congregation.

‡ Or, *brasen-glasses.*
b Kab. *Kimchi saith*, that the women brought their looking-glasses which were of best or fine metall, & offered them freely unto the use of the tabernacle: which was a bright thing, and of great majestie.
† Heb. *assembling by troups.*

9 ¶ And he made the court: on the south-side south-ward, the hangings of the court *were of* fine twined linen, an hundred cubits.

10 Their pillars *were* twentie, and their brasen sockets twentie: the hooks of the pillars, and their fillets *were* of silver.

11 And for the north-side, *the hangings were* an hundred cubits, their pillars *were* twentie, and their sockets of brass twentie: the hooks of the pillars, and their fillets, *of* silver.

12 And for the west-side *were* hangings of fiftie cubits, their pillars ten, and their sockets ten: the hooks of the pillars, and their fillets, *of* silver.

13 And for the east-side east-ward fiftie cubits.

14 The hangings of the one side *of the gate were* fifteen cubits, their pillars three, and their sockets three.

15 And for the other side of the court-gate, on this hand, and that hand, *were* hangings of fifteen cubits, their pillars three, and their sockets three.

16 All the hangings of the court round about, *were* of fine twined linen.

17 And the sockets for the pillars *were* of brass, the hooks of the pillars, and their fillets, *of* silver, and the overlaying of their chapiters of silver, and all the pillars of the court were filleted with silver.

18 And the hanging for the gate of the court *was* needlework, *of* blue, and purple, and scarlet, and fine twined linen: and twentie cubits *was* the length, and the height in the breadth *was* five cubits, answerable to the hangings of the court.

19 And their pillars *were* four, and their sockets *of* brass four, their hooks *of* silver, and the overlaying of their chapiters, and their fillets, *of* silver.

20 And all the * pins of the tabernacle, and of the court round about, *were of* brass.

* Chap. 27. 19.

21 ¶ This is the sum of the tabernacle, *even* of the tabernacle of testimonie, as it was counted, according to the commandment of Moses, *for* the service of the [c] Levites, by the hand of Ithamar, son to Aaron the priest.

c That the Levites might have the charge thereof, and minister in the same, as did Eleazar, and Ithamar.

22 And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that the LORD commanded Moses.

23 And with him *was* Aholiab, son of Ahisamach, of the tribe of Dan, an engraver, and a [d] cunning workman, and an embroiderer in blue, and in purple, and in scarlet, and fine linen.

d As a graver, or carpenter, *chap.* 31. 4.

24 All the gold that was occupied for the work, in all the work of the holy *place*, even the gold of the offering, was twenty and nine talents, and seven hundred and thirty shekels, after the shekel of the sanctuary.

25 And the silver of them that were numbred of the congregation, *was* an hundred talents, and a thousand seven hundred and threescore and fifteen shekels, after the shekel of the sanctuary.

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† Heb. *a poll.*

26 A bekah for † every man, *that is*, half a shekel, after the shekel of the sanctuary, for every one that went to be numbred, from twenty years old and upward, for six hundred thousand and three thousand and five hundred and fifty *men*.

27 And of the hundred talents of silver, were cast the sockets of the sanctuary, and the sockets of the vail, an hundred sockets of the hundred talents, a talent for a socket.

28 And of the thousand seven hundred seventy and five *shekels*, he made hooks for the pillars, and overlaid their chapiters, and filleted them.

29 And the brass of the offering *was* seventy [e] talents, and two thousand and four hundred shekels.

e Read the weight of a talent, *chap.* 25. 39.

30 And therewith he made the sockets to the door of the tabernacle of the congregation, and the brasen altar, and the brasen grate for it, and all the vessels of the altar.

31 And the sockets of the court round about, and the sockets of the court-gate, and all the pins of the tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

1 *The clothes of service and holy garments.* 2 *The ephod.* 8 *The breast-plate.* 22 *The robe of the ephod.* 27 *The coats, mitre, and girdle of fine linen.* 30 *The plate of the holy crown.* 32 *All is viewed and approved by Moses.*

AND of the blue, and purple, and scarlet they made [a] clothes of service, to do service in the holy *place*, and * made the holy garments for Aaron; as the LORD commanded Moses.

a As coverings for the ark; the candlestick, the alter, and such like.
* Chap. 31. 10. & 35. 19.

2 And he made the ephod, *of* gold, blue, and purple, and scarlet, and fine twined linen.

3 And they did beat the gold into thin plates, and cut *it* into wiers, to work *it* in the blue, and in the purple, and in the scarlet, and in the fine linen, *with* cunning work.

4 They made shoulder-pieces for it, to couple *it* together; by the two edges was it coupled together.

5 And the curious girdle of his ephod that *was* upon it, *was* of the same, according to the work thereof; *of* gold, blue, and purple, and scarlet, and fine twined linen; as the LORD commanded Moses.

6 ¶ * And they wrought [b] onyx-stones inclosed *in* ouches of gold, graven as signets are graven, with the names of the children of Israel.

* Chap. 28. 9.
b *Tsaphi*, Of very fine and curious workmanship.

7 And he put them on the shoulders of the ephod, *that they should be* stones for a * memoriall to the children of Israel; as the LORD commanded Moses.

* Chap. 28. 12.

8 ¶ And he made the breast-plate *of* cunning work, like the work of the ephod; *of* gold, blue, and purple, and scarlet, and fine twined linen.

9 It was four-square, they made the breast-plate double: a span *was* the length thereof, and a span the breadth thereof *being* doubled.

10 And they set in it four rows of stones: *the first* row *was* a ‡ sardius, a topaz, and a carbuncle: this *was* the first row.

‡ Or, *ruby*,

11 And the second row, an emeraud, a saphire, and a diamond.

12 And the third row, a [c] ligure, an agate, and an amethyst.

c which stone, *authors write*, that it cometh of the urin of the beast called Lynx.

13 And the fourth row, a beryl, an onyx, and a jasper: *they were* inclosed *in* ouches of gold in their inclosings.

14 And the stones *were* [d] according to the names of the children of Israel, twelve, according to their names, *like* the engravings of a signet, every one with his name, according to the twelve tribes.

d *That is*, Every tribe had his name written in a stone.

15 And they made upon the breast-plate chains at the ends, *of* wreathen work *of* pure gold.

16 And they made two ouches *of* gold, and two gold rings: and put the two rings in the two ends of the breast-plate.

17 And they put the two wreathen chains of gold in the two rings on the ends of the breast-plate.

18 And the two ends of the two wreathen chains they fastened in the two ouches, & put them on the shoulder-pieces of the ephod, before it.

19 And they made two rings of gold, and put *them* on the two ends of the breast-plate upon the border of it, which *was* on the side of the ephod inward.

20 And they made two *other* golden rings, and put them on the two sides of the ephod underneath, toward the fore-part of it, over against the *other* coupling thereof, above the curious girdle of the ephod.

21 And they did bind the breast-plate by his rings unto the rings of the ephod, with a lace of blue, that it might be above the curious girdle of the ephod, and that the breast-plate might not be loosed from the ephod; as the LORD commanded Moses.

e which was next under the ephod.

22 ¶ And he made the robe of the [e] ephod *of* woven work, all *of* blue.

f where he should put thorow his head.

23 And *there was* a [f] hole in the midst of the robe, as the hole of an habergion, *with* a band round about the hole, that it should not rend.

24 And they made upon the hems of the robe, pomgranates *of* blue, and purple, and scarlet, *and* twined *linen*.

* *Chap.* 28. 33.

25 And they made * bells *of* pure gold, and put the bells between the pomgranates, upon the hem of the robe, round about between the pomgranates.

26 A bell and a pomgranate, a bell and a pomgranate round about the hem of the robe to minister *in*; as the LORD commanded Moses.

27 ¶ And they made coats *of* fine linen, *of* woven work, for Aaron and for his sons;

28 And a mitre *of* fine linen, and goodly bonnets *of* fine linen, and * linen breeches *of* fine twined linen,

* *Chap.* 28. 42.

29 And a girdle *of* fine twined linen, and blue, and purple, and scarlet, *of* needle-work; as the LORD commanded Moses.

30 ¶ And they made the plate of the holy crown, *of* pure gold, and wrote upon it a writing, *like to* the engravings of a signet, * HOLINESS TO THE LORD.

* *Chap.* 28. 36.

31 And they tied unto it a lace of blue, to fasten *it* on high upon the mitre; as the LORD commanded Moses.

32 ¶ Thus was all the work of the tabernacle of the tent of the congregation finished: and the children of Israel did according to all that the LORD commanded Moses, so did they.

33 ¶ And they brought the tabernacle unto Moses, the tent, and all his furniture, his taches, his boards, his bars, and his pillars, and his sockets,

34 And the covering of rams skins died red, and the covering of badgers skins, and the [g] vail of the covering,

g *So called*, because it hanged before the mercie-seat, and covered it from sight, *Chap.* 35. 12.

35 The ark of the testimony, and the staves thereof, and the mercy-seat,

36 The table, *and* all the vessels thereof, and the shew-bread,

37 The pure candlestick, *with* the lamps thereof, *even with* the lamps to be set in [h] order, and all the vessels thereof, and the oyl for light,

h Or, which Aaron dressed and refreshed with oyl every morning, *Chap.* 30. 7.

38 And the golden altar, and the anointing oyl, and † the sweet incense, and the hanging for the tabernacle door,

† Heb. *the incense of sweet spices*,

39 The brasen altar, and his grate of brass, his staves, and all his vessels, the laver and his foot,

40 The hangings of the court, his pillars, and his sockets, and the hanging for the court-gate, his cords, and his pins, and all the vessels of the service of the tabernacle, for the tent of the congregation.

41 The clothes of service to do service in the holy *place*, and the holy garments for Aaron the priest, and his sons garments to minister in the priests office.

42 According to all that the LORD [i] commanded Moses, so the children of Israel made all the work.

i *Signifying*, That in Gods matters man may neither add nor diminish.

43 And Moses did look upon all the work, and behold, they had don it as the LORD had commanded, even so had they don it: And Moses [k] blessed them.

k Praised God for the peoples diligence, and prayed for them.

CHAP. XL.

1 *The tabernacle is commanded to be reared,* 9 *and anointed;* 13 *Aaron and his sons to be sanctified.* 16 *Moses performeth all things accordingly.* 24 *A cloud covereth the tabernacle.*

AND the LORD spake unto Moses, saying,
2 On the [a] first day of the first moneth shalt thou set up the tabernacle of the tent of the congregation.

a After that Moses had been forty days and fourie nights in the mount, *that is*, from the beginning of August to the tenth of September, he came down, and caused this work to be don: which being finished, was set up in Abib, which moneth containeth half March and half April.

3 And thou shalt put therein the ark of

the

the testimonie, and cover the ark with the vail.

* *Chap.* 26. 35.

4 And * thou shalt bring in the table, and set in order † the things that are to be set in order upon it, and thou shalt bring in the candlestick, and light the lamps thereof.

† Heb. *the order thereof*,

b *That is*, the altar of perfume, or to burn incense on.

5 And thou shalt set the altar of [b] gold for the incense before the ark of the testimonie, and put the [c] hanging of the door to the tabernacle.

c This hanging or vail was between the sanctuarie and the court.

6 And thou shalt set the altar of the burnt-offering, before the door of the tabernacle of the tent of the congregation.

7 And thou shalt set the laver between the tent of the congregation and the altar, and shalt put water therein.

8 And thou shalt set up the court round about, and hang up the hanging at the court-gate.

9 And thou shalt take the anointing oyl, and anoint the tabernacle and all that *is* therein, and shalt hallow it, and all the vessels thereof: and it shall be holy.

10 And thou shalt anoint the altar of the burnt-offering, and all his vessels, and sanctifie

† Heb. *holiness of holinesses.* the altar: and it shall be an altar † most holy.

11 And thou shalt anoint the laver and his foot, and sanctifie it.

12 And thou shalt bring Aaron and his sons unto the door of the tabernacle of the congregation, and wash them with water.

13 And thou shalt put upon Aaron the holy garments, and anoint him, and sanctifie him, that he may minister unto me in the priests office.

14 And thou shalt bring his sons, and clothe them with coats.

15 And thou shalt anoint them, as thou didst anoint their father, that they may minister unto me in the priests office: for their anointing shall surely be an [d] everlasting priesthood, throughout their generations.

d Till both the priesthood and the ceremonies should end, which was at Christs coming.

16 Thus did Moses, according to all that the LORD commanded him, so did he.

17 ¶ And it came to pass, in the first moneth in the [e] second year, on the first *day* of the moneth, *that* the tabernacle was reared up.

e After they came out of EGYPT, *Num.* 7. 1.

18 And Moses reared up the tabernacle, and fastened his sockets, and set up the boards thereof, and put in the bars thereof, and reared up his pillars.

19 And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it; as the LORD commanded Moses.

f *That is*, the tables of the law, *Chap.* 31. 18. and 34. 29.

20 ¶ And he took and put the [f] testimonie into the ark, and set the staves on the ark,

and put the mercie-seat above upon the ark.

21 And he brought the ark into the tabernacle, and * set up the vail of the covering, and covered the ark of the testimonie; as the LORD commanded Moses.

* *Chap.* 35. 12.

22 ¶ And he put the table in the tent of the congregation, upon the side of the tabernacle north-ward, without the vail.

23 And he set the bread in order upon it before the LORD; as the LORD had commanded Moses.

24 ¶ And he put the candlestick in the tent of the congregation, over against the table, on the side of the tabernacle south-ward.

25 And he lighted the lamps before the LORD; as the LORD commanded Moses.

26 ¶ And he put the golden altar in the tent of the congregation, before the vail.

27 And he burnt sweet incense thereon; as the LORD commanded Moses.

28 ¶ And he set up the hanging, at the [g] door of the tabernacle.

g Between the sanctuarie and the court.

29 And he put the altar of burnt-offering by the door of the tabernacle of the tent of the congregation, and offered upon it the burnt-offering, and the meat-offering; as the * LORD commanded Moses.

* *Chap.* 30. 9.

30 ¶ And he set the laver between the tent of the congregation and the altar, and put water there, to wash *withall*.

31 And Moses, and Aaron and his sons, washed their hands and their feet thereat.

32 When they went into the tent of the congregation, and when they came near unto the altar, they washed; as the LORD commanded Moses.

33 And he reared up the court round about the tabernacle and the altar, and set up the hanging of the court-gate: so Moses finished the work.

34 ¶ * Then a cloud covered the tent of the congregation, and the glorie of the LORD filled the tabernacle.

* *Num.* 9. 15. 1 *Kings* 8. 10.

35 And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glorie of the LORD filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel † went onward in all their journeys:

† Heb. *journeyed.*

37 But if the cloud were not taken up, then they journeyed not, till the day that it was taken up.

38 For the [h] cloud of the LORD *was* upon the tabernacle by day, and fire was on it by night, in the sight of all the house of Israel, throughout all their journeys.

h Thus the presence of God preserved and guided them night and day, till they came to the land promised.

THE

THE THIRD BOOK OF MOSES, CALLED, LEVITICUS.

* Because in this book is chiefly entreated of the Levites, and of things pertaining to their office.

THE ARGUMENT.

AS God by daily most singular benefits declared himself to be mindfull of his church: so he would not that they should have any occasion to trust either in themselves, or to depend upon others, either for lack of temporall things, or ought that belonged to his divine service and religion: therefore he ordained divers kinds of oblations and sacrifices, to assure them of forgivnesse of their offences (if they offered them in true faith and obedience) Also he appointed their priests and Levites, their apparel, offices, conversation and portion: he shewed what feasts they should observe, and in what times. Moreover, he declared by these sacrifices and ceremonies that the reward of sin is death, and that without the bloud of Christ, the sacrifices of innocent lamb, there can be no forgivnesse of sins. And because they should give no place to their own inventions (which thing God most detesteth, as appeareth by the terrible example of Nadab and Abihu) he prescribeth even to the least things, what they should do, as what beasts they should offer and eat: what diseases were contagious and to be avoided: what order they should take for all manner of filthinesse and pollution to purge it: whose companie they should flee: what marriages were lawfull: and what politick lawes were profitable. Which things declared, he promised favour and blessing to them that kept his lawes, and threatned his curse to them that transgressed them.

CHAP. I.

1 *The burnt-offering,* 3 *of the herd,* 10 *of the flocks,* 14 *of the fowls.*

a Hereby Moses declareth that he taught nothing to the people, but that which he received of God.

AND the * LORD called unto Moses, and spake unto him out of the tabernacle of the congregation, saying,

2 Speak unto the children of Israel, and say unto them; If *any* man of you bring an offering unto the LORD, ye shall bring your offering of the

b So they could offer of none other sort, but of those which were commanded.

b cattel, *even* of the herd, and of the flock.

3 If his offering *be* a burnt-sacrifice of the herd, let him offer a male without blemish: he shall offer it of his own voluntary will, at the

c *Meaning* within the court of the tabernacle.

* *Exod.* 29. 10.

door of the c tabernacle of the congregation before the LORD.

4 * And he shall put his hand upon the head of the burnt-offering: and it shall be accepted for him to make atonement for him.

d The priest or Levite.

5 And d he shall kill the bullock before the LORD: and the priests Aarons sons shall bring the bloud, and sprinkle the bloud round

e Of the burnt-offering, *Exod.* 27. 1.

about upon the e altar, that *is* by the door of the tabernacle of the congregation.

6 And he shall flay the burnt-offering, and cut it into his pieces.

7 And the sons of Aaron the priest shall put fire upon the altar, and lay the wood in order upon the fire.

8 And the priests Aarons sons shall lay the parts, the head, and the fat, in order upon the wood that *is* on the fire which *is* upon the altar.

9 But the inwards and his legs shall he wash in water, and the priest shall burn all on the altar, *to be* a burnt-sacrifice, an offering made by fire, *of* a sweet f favour unto the LORD.

f Or, a savour of rest, which pacifieth the anger of the Lord.

10 ¶ And if his offering *be* of the flocks, *namely,* of the sheep, or of the goats, for a burnt-sacrifice, he shall bring it a male without blemish.

11 And he shall kill it on the side of the altar north-ward g before the LORD: and the priests Aarons sons shall sprinkle his bloud h round about upon the altar.

g Read *vers* 5.

h Before the altar of the Lord.

12 And he shall cut it into his pieces, with his head and his fat: and the priest shall lay them in order on the wood that *is* on the fire which *is* upon the altar.

13 But he shall wash the inwards and the legs with water: and the priest shall bring *it* all, and burn *it* upon the altar: it *is* a burnt-sacrifice, an offering made by fire, *of* a sweet favour unto the LORD.

14 ¶ And if the burnt-sacrifice for his offering to the LORD *be* of fowls, then he shall bring his offering of turtle-doves, or of young pigeons.

15 And the priest shall bring it unto the altar, and i wring off his head, and burn *it* on the altar; and the bloud thereof shall be wrung out at the side of the altar.

i The Hebrew word signifieth, to pinch off with the nail.

16 And he shall pluck away his crop with ‡ his feathers, and cast it beside the altar on the k east-part, by the place of the ashes.

‡ Or, *the filth thereof,*

k On the side of the court-gate in the part which stood with ashes. *Exod.* 27. 2.

17 And he shall cleave it, with the wings thereof, *but* shall not divide *it* asunder: and the priest shall burn it upon the altar, upon the wood that *is* upon the fire: it *is* a burnt-sacrifice,

fice, an offering made by fire, *of* a sweet savour unto the LORD.

CHAP. II.

1 *The meat-offering of flour with oyl and incense,* 4 *either baked in the oven,* 5 *or on a plate,* 7 *or in a frying-pan:* 12 *or of the first-fruits in the ear.* 13 *The salt of the meat-offering.*

a Because the burnt-offering could not be without the meat-offering.

AND when any will offer a a meat-offering unto the LORD, his offering shall be *of* fine flour: and he shall pour oyl upon it, and put frankincense thereon.

2 And he shall bring it to Aarons sons the

b The priest.

priests: and b he shall take thereout his handfull of the flour thereof, and of the oyl thereof, with all the frankincense thereof, and the priest

c *To signifie*, that God remembreth him that offereth.

shall burn the c memoriall of it upon the altar, *to be* an offering made by fire, *of* a sweet favour unto the LORD.

* *Ecclus* 7, 31.

3 And * the remnant of the meat-offering *shall be* Aarons and his sons: *it is* a thing most

d Therefore none could eat of it but the priests.

d holy of the offerings of the LORD made by fire.

4 ¶ And if thou bring an oblation of a meat-offering baked in the oven, *it shall be* an unleavened cake of fine flour mingled with oyl, or unleavened wafers anointed with oyl.

e Which is a gift offered to God to pacifie him.

‡ Or, *in a flat plate*, or *flue*,

5 ¶ And if thy oblation *be* e a meat-offering *baked* ‡ in a pan, it shall be *of* fine flour unleavened, mingled with oyl.

6 Thou shalt part it in pieces, and pour oyl thereon: it *is* a meat-offering.

7 ¶ And if thy oblation *be* a meat-offering *baked* in the frying-pan, it shall be made *of* fine flour with oyl.

8 And thou shalt bring the meat-offering, that is made of these things, unto the LORD: and when it is presented unto the priest, he shall bring it unto the altar:

9 And the priest shall take from the meat-

* *Verse* 2.

* *Exod.* 29. 18.

offering * a memoriall thereof, and shall burn *it* upon the altar: *it is* an * offering made by fire *of* a sweet savour unto the LORD.

10 And that which is left of the meat-offering, *shall be* Aarons and his sons: *it is* a thing most holy of the offerings of the LORD made by fire.

11 No meat-offering, which ye shall bring unto the LORD, shall be made with leaven: for ye shall burn no leaven, nor any honey, in any offering of the LORD made by fire.

f *That is*, Fruits which are sweet as honey, yea may offer.

† Heb *assond*

g But reserved for the priests.

* *Mark.* 9. 49. h Which they were bound (as by a covenant) to use in all sacrifices, *Num.* 18. 19. 2 *Chron.* 13. 5. *Ezek.* 43. 24. or, it meaneth a sure and pure covenant.

12 ¶ *As for* the oblation of the first-fruits, ye shall offer f them unto the LORD; but they shall not † be burnt on the g altar for a sweet savour.

13 And every oblation of thy meat-offering * shalt thou season with salt; neither shalt thou suffer the salt of the h covenant of thy God to be lacking from thy meat-offering: with all thine offerings thou shalt offer salt.

14 And if thou offer a meat-offering of thy first-fruits unto the LORD, thou shalt offer for the meat-offering of thy first-fruits, green ears of corn dried by the fire, *even* corn beaten out of full ears.

15 And thou shalt put oyl upon it, and lay frankincense thereon: it *is* a meat-offering.

16 And the priest shall burn the memoriall of it, *part* of the beaten corn thereof, and *part* of the oyl thereof, with all the frankincense thereof: *it is* an offering made by fire unto the LORD.

CHAP III.

1 *The peace-offering of the herd:* 6 *of the flock,* 7 *either a lamb, or a goat.*

a A fictifice of thanksgiving offered for peace and prosperity, either generally or particulary.

AND if his oblation *be* a facrifice of a peace-offering; if he offer *it* of the herd, whether *it be* a male or female, he shall offer it without blemish before the LORD.

2 And he shall lay his hand upon the head of his offering, and kill it at the door of the tabernacle of the congregation: and Aarons sons the priests shall sprinkle the bloud upon the altar round about.

b One put with burnt, another was to the priest, and the third to him that offered. † *Exod.* 29. 22. ‡ Or, *fat*

3 And he shall offer of the b facrifice of the peace-offering, an offering made by fire unto the LORD, * the ‡ fat that covereth the inwards, and all the fat that *is* upon the inwards:

4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the ‡ caul above the liver, with the kidneys, it shall he take away.

‡ Or, *midriff over the liver and over the kidneys*,

5 And Aarons sons shall burn it on the altar upon the burnt-sacrifice, which *is* upon the wood that *is* on the fire: *it is* an offering made by fire *of* a sweet favour unto the LORD.

6 ¶ And if his offering for a facrifice of peace-offering unto the LORD be *of* the flock, c male or female, he shall offer it without blemish.

c In the peace-offering it was indifferent to offer either male or female, but in the burnt-offering onely the male; fo here can be offered no birds, but in the burnt-offering they might: all that was confumed withfire, and in the peace-offering but a part.

7 If he offer a lamb for his offering, then shall he offer it before the LORD.

8 And he shall lay his hand upon the head of his offering, and kill it before the tabernacle of the congregation: and Aarons sons shall sprinkle the bloud thereof round about upon the altar.

9 And he shall offer of the facrifice of the peace-offering, an d offering made by fire unto the LORD: the fat thereof *and* the whole rump, it shall he take off hard by the back-bone; and the fat that covereth the inwards, and all the fat that *is* upon the inwards.

d The burnt-offering was wholly confumed, and of the offering made by fire onely the inwards, &c were burnt: the shoulder and breast, with the two jaws and the maw were the priests, and the rest his that offered.

10 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

11 And the priest shall burn it upon the altar: *it is* the food of the offering made by fire unto the LORD.

12 ¶ And if his offering *be* a goat, then he shall offer it before the LORD.

13 And he shall lay his hand upon the head of it, and kill it before the e tabernacle of the congregation: and the sons of Aaron shall sprinkle the bloud thereof upon the altar round about.

e *Meaning* at the north-side of the altar, *Chap.* 1. 11.

14 And he shall offer thereof his offering, *even* an offering made by fire unto the LORD; the fat that covereth the inwards, and all the fat that *is* upon the inwards.

15 And

15 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away.

16 And the priest shall burn them upon the altar: *it is* the food of the offering made by fire, for a sweet savour. * All the fat *is* the LORD'S.

17 *It shall be* a perpetuall statute for your generations throughout all your dwellings, that ye eat neither [f] fat nor *bloud.

* *Chap.* 7. 25.
f By eating fat was meant to be carnall, and by bloud-eating was signified cruelties.
* *Gen.* 9. 4. *Chap.* 7. 26. *and* 17. 14.

CHAP. IV.

1 *The sin-offering of ignorance*, 3 *for the priest*, 13 *for the congregation*, 22 *for the ruler*, 27 *for any of the people.*

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, saying, If a soul shall sin through [a] ignorance against any of the commandments of the LORD (*concerning things* which ought not to be don) and shall do against any of them;

3 If the [b] priest that is anointed, do sin according to the sin of the people; then let him bring for his sin which he hath sinned, a young bullock without blemish, unto the LORD for a sin-*offering*.

4 And he shall bring the bullock unto the door of the tabernacle of the congregation, before the LORD, and shall lay his hand upon the bullocks head, and kill the [c] bullock before the LORD.

5 And the priest that is anointed shall take of the bullocks bloud, and bring it to the tabernacle of the congregation.

6 And the priest shall dip his finger in the bloud, and sprinkle of the bloud seven times before the LORD, before the vail of the [d] sanctuary.

7 And the priest shall put *some* of the bloud upon the horns of the altar of sweet incense before the LORD, which *is* in the [e] tabernacle of the congregation; and shall pour *all the bloud of the bullock at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

8 And he shall take off from it all the fat of the bullock for the sin-*offering*; the fat that covereth the inwards, and all the fat that *is* upon the inwards:

9 And the two kidneys, and the fat that *is* upon them, which *is* by the flanks, and the caul above the liver, with the kidneys, it shall he take away:

10 As it was taken off from the bullock of the sacrifice of peace-offerings: and the priest shall burn them upon the altar of the burnt-offering.

11 * And the skin of the bullock, and all his flesh, with his head, and with his legs, and his inwards, and his dung,

12 Even the whole bullock shall he carry forth † without the camp, unto a clean place, where the ashes are poured out, and * burn him on the wood with fire: † where the ashes are poured out, shall he be burnt.

13 ¶ And if the whole [f] congregation of Israel sin through ignorance, *and the thing be hid from the eyes of the assembly, and they have don *somwhat against* any of the commandments of the LORD, *concerning things* which should not be don, and are guiltie:

14 When the sin which they have sinned against it, is known, then the congregation shall offer a young bullock for the sin, and bring him before the tabernacle of the congregation.

15 And the [g] elders of the congregation shall lay their hands upon the head of the bullock before the LORD: and the bullock shall be killed before the LORD.

16 And the priest that is anointed, shall bring of the bullocks bloud to the tabernacle of the congregation.

17 And the priest shall dip his finger *in some* of the bloud, and sprinkle *it* seven times before the LORD, *even* before the vail.

18 And he shall put *some* of the bloud upon the horns of the altar, which *is* before the LORD, that *is* in the tabernacle of the congregation, and shall pour out all the bloud at the bottom of the altar of the burnt-offering, which *is* at the door of the tabernacle of the congregation.

19 And he shall take all his fat from him, and burn *it* upon the altar.

20 And he shall do with the bullock as he did with the bullock for a sin-*offering*, so shall he do with this: and the priest shall make an atonement for them, and it shall be forgiven them.

21 And he shall carrie forth the bullock without the camp, and burn him as he burned the first bullock: it *is* a sin-*offering* for the congregation.

22 ¶ When a ruler hath sinned, and don *somwhat* through ignorance *against* any of the commandments of the LORD his God, *concerning things* which should not be don, and is guiltie;

23 Or if his sin, wherein he hath sinned, come to his knowledge: he shall bring his offering, a kid of the goats, a male without blemish.

24 And he shall lay his hand upon the head of the goat, and kill it in the [h] place where they kill the burnt-offering before the LORD: it *is* a sin-*offering*.

25 And the priest shall take of the bloud of the sin-*offering* with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out his bloud at the bottom of the altar of burnt-offering.

26 And he shall burn all his fat upon the altar, as the fat of the sacrifice of peace-offerings: and the [i] priest shall make an atonement for him as concerning his sin, and it shall be forgiven him.

27 ¶ And if † any one of the † common people sin through ignorance, while he doeth *somwhat against* any of the conmandments of the LORD, *concerning things* which ought not to be don, and be guiltie;

28 Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned.

29 And he shall [k] lay his hand upon the head of the sin-*offering*, and slay the sin-*offering*, in the place of the burnt-offering.

30 And the priest shall take of the bloud thereof with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the bloud thereof at the bottom of the altar.

31 And * he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offerings; and the priest shall burn *it* upon the altar, for a * sweet savour unto the LORD: and the priest shall make an atonement for him, and it shall be forgiven him.

32 And if he bring a lamb for a sin-*offering*, he shall bring it a female without blemish.

33 And he shall lay his [l] hand upon the head of the sin-*offering*, and slay it for a sin-*offering*, in the place where they kill the burnt-offering.

34 And the priest shall take of the bloud of the sin-*offering* with his finger, and put *it* upon the horns of the altar of burnt-offering, and shall pour out all the bloud thereof at the bottom of the altar.

35 And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of the peace-offerings: and the priest shall burn them upon the altar, according to the [m] offerings made by fire unto the LORD: and the priest shall make an atonement for his sin that he hath committed, and it shall be forgiven him.

CHAP. V.

1 *He that sinneth in concealing his knowledge*, 2 *in touching an unclean thing*, 4 *or in making an oath*: 6 *His trespass-offering, of the flock*, 7 *of fowls*, 11 *or of flour*. 14 *The trespass-offering in sacrilledge*, 17 *and in sins of ignorance.*

AND if a soul sin, and hear the voice of swearing, and *is* a witness, whether he hath [a] seen or known *of it*; if he do not utter it, then he shall bear his iniquitie.

2 Or if a soul touch any unclean thing, whether *it be* a carcase of an unclean beast, or a carcase of unclean cattel, or the carcase of unclean creeping things, and if it be hidden from him, he also shall be unclean, and guiltie.

3 Or if he touch the uncleanness of man, whatsoever uncleanness *it be* that a man shall be defiled withall, and it be hid from him; when he knoweth *of it*, then he shall be guiltie.

4 Or if a soul [b] swear, pronouncing with *his* lips to do evil, or to do good, whatsoever *it be* that a man shall pronounce with an oath, and it be hid from him; when he knoweth *of it*, then he shall be guiltie in one of these.

5 And it shall be, when he shall be guiltie in one of these [c] *things*, that he shall confess that he hath sinned in that *thing*.

6 And he shall bring his tresp*ass-offering* unto the LORD for his sin which he hath sinned, a female from the flock, a lamb or a kid of the goats, for a sin-*offering*: and the priest shall make an atonement for him concerning his sin.

7 And if † he be not able to bring a lamb, then he shall bring for his tresp*ass* which he hath committed, two turtle-doves or two young pigeons, unto the LORD; one for a sin-*offering*, and the other for a burnt-offering.

8 And he shall bring them unto the priest, who shall offer *that* which *is* for the sin-*offering* first, and * wring off his head from his neck, but shall not divide *it* asunder.

9 And he shall sprinkle of the bloud of the sin-*offering* upon the side of the altar; and the rest of the bloud shall be wrung out at the bottom of the altar: it *is* a sin-*offering*.

10 And he shall offer the second *for* a burnt-offering, according to the ‡ manner: and the priest shall [d] make an atonement for him, for his sin which he had sinned, and it shall be forgiven him.

11 ¶ But if he be not able to bring two turtle-doves, or two young pigeons; then he that sinned, shall bring for his offering the tenth part of an [e] ephah of fine flour for a sin-*offering*: he shall put no [f] oyl upon it, neither shall he put any frankincense thereon: for it *is* a sin-*offering*.

12 Then shall he bring it to the priest, and the priest shall take his handfull of it, * *even* a memoriall thereof, and burn *it* on the altar, * according to the offerings made by fire unto the LORD: it *is* a sin-*offering*.

13 And the priest shall make an atonement for him, as touching his sin that he hath sinned in one of these, and it shall be forgiven him: and *the remnant* shall be the priests, as a meat-offering.

14 ¶ And the LORD spake unto Moses, saying,

15 If a soul commit a tresp*ass*, and sin through ignorance, in the [g] holy things of the LORD; then he shall bring for his tresp*ass* unto the LORD, a ram without blemish out of the flocks, with thy [h] estimation by shekels of silver, after the shekel of the Sanctuarie, for a tresp*ass-offering*.

16 And he shall make amends for the harm that he hath don in the holy thing, and shall add the fifth part thereto, and give it unto the priest: and the priest shall make an atonement for him with the ram of the tresp*ass-offering*, and it shall be forgiven him.

17 ¶ And if a * soul sin, and commit any of these things which are forbidden to be don by the commandments of the LORD; though he [i] wist *it* not, yet is he guiltie, and shall bear his iniquitie.

18 And he shall bring a ram without blemish out of the flock, with thy estimation, for a tres-

[a] That *is*, of negligence or ignorance, specially of the ceremoniall law: for otherwise the punishments for crimes are appointed according to the transgression, *Num.* 15. 22. &c.
[b] *Meaning*, the high priest.
[c] Hereby confessing that he deserved the same punishment which the beast suffered.
[d] which was between the holiest of all, and the sanctuarie.
[e] which was in the court: *meaning* by the tabernacle, the sanctuarie: and in the end of this verse it is taken for the court.
* *Chap.* 5. 9.
* *Deut.* 29. 14. *Num.* 19. 5.
* Heb. *to without the camp.*
† *Heb.* 13. 11.
† Heb. *at the powring out of the ashes.*
[f] The multitude excuseth not the sin, but if all have sinned, they must all be punished.
* *Chap.* 5. 2. 3, 4.
[g] For all the people could not lay on their hands, therefore it was sufficient that the ancients of the people did it in the name of all the congregation.
* *Chap.* 3. 14.
* *Exod.* 29. 18.
[h] That *is*, The priest shall kill it: for it was not lawfull for any one of that office to kill the beast.
[i] wherein he represented Jesus Christ.
[k] Read *vers.* 24.
[l] *Meaning*, that the punishment of his sin should be laid upon that beast, or that he had received all things of God, and offered this willingly.
[m] Or, besides the burnt-offerings, which were daily offered to the Lord.
[a] whereby it is commanded to bear witness to truth, and disclose the iniquitie of the ungodly.
[b] Or, vow rashly without just examination of the circumstances, and not knowing what shall be the issue of the same.
[c] which have been mentioned before in this chapter.
† Heb. *his hand cannot reach to the sufficience of a lamb.*
* *Chap.* 1. 15.
‡ Or, *ordinance.*
[d] Or, declare him to be purged of that sin.
[e] which is about a pounle.
[f] As in the meat-offering, *chap.* 2. 1.
* *Chap.* 2. 2.
* *Chap.* 4. 35.
[g] As touching the first-fruits, or tithes, due to the priests and Levites.
[h] By the estimation of the priest, *chap.* 27. 12.
* *Chap.* 4. 2.
[i] *That is*, afterward remembreth that he hath sinned, when his conscience doth accuse him.

a treſpaſs-*offering*, unto the prieſt: and the prieſt ſhall make an atonement for him concerning [b] his ignorance wherein he erred and wiſt *it* not; and it ſhall be forgiven him.

19 It *is* a treſpaſs-*offering*: he hath certainly treſpaſſed againſt the LORD.

CHAP. VI.

1 *The treſpaſs-offering for ſins done wittingly.* 8 *The law of the burnt-offering,* 14 *and of the meat-offering.* 19 *The offering at the conſecration of a prieſt.* 24 *The law of the ſin-offering.*

AND the LORD ſpake unto Moſes, ſaying,
2 If a ſoul ſin, and commit a treſpaſs againſt the LORD, and lie unto his neighbour in that which was delivered him to [a] keep, or in ‡† fellowſhip, or in a thing taken by violence, or hath [b] deceived his neighbour;
3 Or have found that which was loſt, and lieth concerning it, and * ſweareth falſly; in any of all theſe that a man doeth, [c] ſinning therein:
4 Then it ſhall be, becauſe he hath ſinned and is guiltie, that he ſhall reſtore that which he took violently away, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the loſt thing which he found,
5 Or all that about which he hath ſworn falſly; he ſhall even * reſtore it in the principall, and ſhall add the fifth part more thereto, *and* give it unto him to whom it appertaineth, ‡† in the day of his treſpaſs-*offering*.
6 And he ſhall bring his treſpaſs-*offering* unto the LORD, a ram without blemiſh out of the * flock, with thy eſtimation, for a treſpaſs-*offering*, unto the prieſt.
7 And the prieſt ſhall make an atonement for him, before the LORD: and it ſhall be forgiven him, for any thing of all that he hath don, in treſpaſſing therein.
8 ¶ And the LORD ſpake unto Moſes, ſaying,
9 Command Aaron and his ſons, ſaying, This *is* the [d] law of the burnt-offering: It *is* the burnt-offering, ‡ becauſe of the burning upon the altar all night unto the morning, and the fire of the altar ſhall be burning in it)
10 And the prieſt ſhall put on his linen garment, & his linen breeches ſhall he put upon [e] his fleſh, and take up the aſhes which the fire hath conſumed with the burnt-offering on the altar, and he ſhall put them [f] beſides the altar.
11 And he ſhall put off his garments, and put on other garments, and carry forth the aſhes without the camp, unto a clean place.
12 And the fire upon the altar ſhall be burning in it, it ſhall not be put out: and the prieſt ſhall burn wood on it every morning, and lay the burnt-offering in order upon it, and he ſhall burn thereon the fat of the peace-offerings.
13 The fire ſhall ever be burning upon the altar: it ſhall never go out.
14 ¶ * And this *is* the law of the meat-offering: the ſons of Aaron ſhall offer it before the LORD, before the altar.
15 And he ſhall take of it his handfull, of the flour of the meat-offering, and of the oyl thereof, and all the frankincenſe which *is* upon the meat-offering, and ſhall burn *it upon* the altar, *for* a ſweet ſavour, *even* the * memorial of it unto the LORD.
16 And the remainder thereof ſhall Aaron and his ſons eat: with unleavened *bread* ſhall it be eaten in the holy place: in the court of the tabernacle of the congregation they ſhall eat it.
17 It ſhall not be [g] baked with leaven: I have given it *unto them for* their portion of my offerings made by fire: it *is* moſt holy, as *is* the ſin-*offering*, and as the treſpaſs-*offering*.
18 All the males among the children of Aaron ſhall eat of it: *It ſhall be* a ſtatute for ever in your generations concerning the offerings of the LORD made by fire: * Every one that toucheth them ſhall be holy.
19 ¶ And the LORD ſpake unto Moſes, ſaying,
20 This *is* the offering of Aaron, and of his ſons, in the day when he is annointed; the tenth part of an * ephah of fine flour for a meat-offering [h] perpetuall, half of it in the morning, and half thereof at night.
21 In a pan it ſhall be made with oyl, *and when it is* baked, thou ſhalt bring it in: *and* the baked pieces of the meat-offering ſhalt thou offer *for* a ſweet ſavour unto the LORD.
22 And the prieſt of his ſons that is [i] anointed in his ſtead, ſhall offer it: *it is* a ſtatute for ever unto the LORD, it ſhall be wholly burnt.
23 For every meat-offering for the prieſt ſhall be wholly burnt: it ſhall not be eaten.
24 ¶ And the LORD ſpake unto Moſes, ſaying,
25 Speak unto Aaron and to his ſons, ſaying, This *is* the law of the ſin-*offering*: In the place where the burnt-offering is killed, ſhall the ſin-*offering* be killed before the LORD: it *is* moſt holy.
26 The prieſt that offereth it for ſin, ſhall eat it: in the holy place ſhall it be eaten, in the court of the tabernacle of the congregation.
27 Whatſoever ſhall touch the fleſh thereof ſhall be holy: and when there is ſprinkled of the bloud thereof upon any [k] garment, thou ſhalt waſh that whereon it was ſprinkled, in the holy place.
28 But the earthen veſſel wherein it is ſodden, * ſhall be broken: and if it be ſodden in a braſen pot, it ſhall be both ſcoured, and rinſed in [l] water.
29 All the males among the prieſts ſhall eat thereof: it *is* moſt holy.
30 * And no ſin-*offering* whereof *any* of the bloud is brought into the tabernacle of the congregation to reconcile *withall* in the holy *place*, ſhall be eaten: it ſhall be burnt in the [m] fire.

CHAP.

[a] To beſtow and occupie for the uſe of him that gave it.
‡ Or, *dealing*,
† Heb. *putting of the hand*.
[b] By any guil or unlawfull means.
* *Numb.* 5. 6.
[c] wherein he cannot but ſin: or, wherein a man accuſhometh to ſin by periurie, or ſuch like thing.

* *Chap.* 5. 16.

‡ Or, *in the day of his being found guilty.*
† Heb. *in the day of his treſpaſs.*

* *Chap.* 5. 15.

[d] *That is*, the Ceremonies which ought to be obſerved therein.
‡ Or, *for the burning*

[e] Upon his ſeeret parts, *Exod.* 28. 42.
[f] In the aſh-pans appointed for that uſe.

* *Chap.* 2. 1. *Numb.* 15. 4.

[g] Or knod with leaven, and after baked.

* *Exod.* 29. 37.

[h] So oft as the high Prieſt ſhall be elected and anoinced.

[i] His ſon that ſhall ſucceed him.

* *Chap.* 7. 7.

[k] *Meaning*, the garment of the Prieſt.

* *Chap.* 11. 33.

[l] which was in the lyver, *Exod.* 30. 18.

* Heb. 13. 11.

[m] Out of the camp, *Chap.* 4. 12.

CHAP. VII.

1 *The law of the treſpaſs-offering,* 11 *and of the peace-offerings,* 12 *whether it be for a thankſgiving,* 16 *or a vow, or a free-will-offering.* 22 *The fat,* 26 *and the bloud are forbidden.* 28 *The prieſts portion in the peace-offerings.*

LIkewiſe this *is* the law of the [a] treſpaſs-*offering*: it *is* moſt holy.
2 In the [b] place where they kill the burnt-offering, ſhall they kill the treſpaſs-*offering*: and the bloud thereof ſhall he ſprinkle round about upon the altar.
3 And [c] he ſhall offer of it, all the fat thereof; the rump, & the fat that covereth the inwards,
4 And the two kidneys, and the fat that *is* on them, which *is* by the flanks, and the caul *that is* above the liver, with the kidneys, it ſhall he take away.
5 And the prieſt ſhall burn them upon the altar, *for* an offering made by fire unto the LORD: it *is* a treſpaſs-*offering*.
6 Every male among the prieſts ſhall eat thereof: it ſhall be eaten in the holy place: it *is* moſt holy.
7 As the ſin-*offering is*, ſo *is* the treſpaſs-*offering*: *there is* [d] one law for them: the prieſt that maketh [e] atonement therewith ſhall have *it*.
8 And the prieſt that offereth any mans burnt-offering, *even* the prieſt ſhall have to himſelf the ſkin of the burnt-offering which he hath offered.
9 And all the meat-offering that is baken in the oven, and all that is dreſſed in the frying-pan, and ‡ in the pan, ſhall be the prieſts that offereth it.
10 And every meat-offering mingled with oyl, and [f] dry, ſhall all the ſons of Aaron have, one *as much* as another.
11 And this *is* the law of the ſacrifice of peace-offerings, which he ſhall offer unto the LORD.
12 If he offer it for a [g] thankſgiving, then he ſhall offer with the ſacrifice of thankſgiving unleavened cakes mingled with oyl, and unleavened wafers anointed with oyl, and cakes mingled with oyl, of fine flour, fryed.
13 Beſides the cakes, he ſhall offer *for* his offering, leavened bread, with the ſacrifice of thankſgiving of his peace-offerings.
14 And of it he ſhall offer one out of the whole oblation, *for* an heave-offering unto the LORD, *and* it ſhall be the prieſts that ſprinkleth the bloud of the peace-offerings.
15 And the fleſh of the ſacrifice of his peace-offerings for thankſgiving, ſhall be eaten the ſame day that it is offered: he ſhall not leave *any* of it untill the morning.
16 But if the ſacrifice of his offering *be* a [h] vow, or a voluntary offering, it ſhall be eaten the ſame day that he offereth his ſacrifice: and on the morrow alſo the remainder of it ſhall be eaten.
17 But the remainder of the fleſh of the ſacrifice on the third day, ſhall be burnt with fire.
18 And if *any* of the fleſh of the ſacrifice of his peace-offerings be eaten at all on the third day, it ſhall not be accepted, neither ſhall it be imputed unto him that offereth it: it ſhall be an abomination, and the ſoul that eateth of it, ſhall [i] bear his iniquitie.
19 And the fleſh that toucheth any [k] unclean *thing*, ſhall not be eaten, it ſhall be burnt with fire: and as for the [l] fleſh, all that be clean ſhall eat thereof.
20 But the ſoul that eateth *of* the fleſh of the ſacrifice of peace-offerings, that *pertain* unto the LORD, * having his uncleanneſs upon him, even that ſoul ſhall be cut off from his people.
21 Moreover, the ſoul that ſhall touch any unclean *thing*, *as* the uncleanneſs of man, or *any* unclean beaſt, or any abominable unclean thing, and eat of the fleſh of the ſacrifice of peace-offerings which *pertain* unto the LORD, even that ſoul ſhall be cut off from his people.
22 ¶ And the LORD ſpake unto Moſes, ſaying,
23 Speak unto the children of Iſrael, ſaying, * Ye ſhall eat no manner *of* fat, of ox, or of ſheep or of goat.
24 And the fat of the † beaſt that dieth of it ſelf, and the fat of that wich is torn with beaſts, may be uſed in any other uſe, but ye ſhall in no wiſe eat of it.
25 For whoſoever eateth the fat of the beaſt, of which men offer an offering made by fire unto the LORD, even the ſoul that eateth *it*, ſhall be cut off from his people.
26 * Moreover, ye ſhall eat no manner of bloud, *whether it be* of fowl or of beaſt, in any of your dwellings.
27 Whatſoever ſoul *it be* that eateth any manner of bloud, even that ſoul ſhall be cut off from his people.
28 ¶ And the LORD ſpake unto Moſes, ſaying,
29 Speak unto the children of Iſrael, ſaying, He that offereth the ſacrifice of his peace-offerings unto the LORD, ſhall bring his oblation unto the LORD, of the ſacrifice of his peace-offerings.
30 His [m] own hands ſhall bring the offerings of the LORD made by fire, the fat with the breaſt, it ſhall he bring, that * the breaſt may be waved *for* a wave-offering before the LORD.
31 And the prieſt ſhall burn the fat upon the altar: but the breaſt ſhall be Aarons and his ſons.
32 And the right ſhoulder ſhall ye give unto the prieſt *for* an heav-offering, of the ſacrifices of your peace-offerings.
33 He among the ſons of Aaron that offereth the bloud of the peace-offerings, and the fat, ſhall have the right ſhoulder for *his* part.
34 For the wave-breaſt and the heav-ſhoulder have I taken of the children of Iſrael, from off the ſacrifices of their peace-offerings, and have given them unto Aaron the prieſt,

[a] which is for the ſmaller ſins, and ſuch as are committed by ignorance.
[b] At the court-gate.

[c] The high prieſt.

[d] The ſame ceremonies notwithſtanding that this word treſpaſs ſignifieth leſs than ſin.
[e] *Meaning*, the reſt which is left and not burnt.

† Or, *on the flat plate, or ſlice*,

[f] Becauſe it had no oyl nor ſiguor.

[g] Peace-offerings contain a confeſſion and thankſgiving for a benefit received, and alſo a vow, & free offering to receive a benefit.

[h] If he make a vow to offer: for els the fleſh of the peace-offerings muſt be eaten the ſame day.

[i] The ſin, wherefore he offered, ſhall remain.
[k] After it be ſacrifired.
[l] Of the peace-offering, that is clean.

* *Levit.* 15. 31.

† Heb. *carcaſs.*

* *Chap.* 3. 17.

* *Gen.* 9. 4. *Chap.* 3. 17. *and* 17. 14.

* *Exod.* 29. 24.

[m] And ſhould not ſend it by another.

88 and unto his sons, by a ſtatute for ever, from among the children of Iſrael.

n *That is*, his priviledge, reward and portion.

35 ¶ This *is the portion of* the [n] anointing of Aaron, and of the anointing of his ſons, out of the offerings of the LORD made by fire, in the day *when* he preſented them, to miniſter unto the LORD in the prieſts office:

36 Which the LORD commanded to be given them of the children of Iſrael, in the day that he anointed them, *by* a ſtatute for ever, throughout their generations.

37 This *is* the law of the burnt-offering, of the meat-offering, and of the ſin-*offering*, and of the treſpaſs-*offering*, and of the [o] conſecrations, and of the ſacrifice of the peace-offerings:

o which ſacrifice was offered when the prieſts were conſecrated, *Exod.* 29. 22.

38 Which the LORD commanded Moſes in mount Sinai, in the day that he commanded the children of Iſrael to offer their oblations unto the LORD, in the wilderneſs of Sinai.

CHAP. VIII.

1 *Moſes conſecrateth Aaron and his ſons.* 14 *Their ſin-offering.* 18 *Their burnt-offering.* 22 *The ram of conſecrations.* 31 *The place and time of their conſecration.*

AND the LORD ſpake unto Moſes, ſaying,
2 Take Aaron and his ſons with him, and * the garments, and * the anointing oyl, and a bullock for the ſin-*offering*, and two rams, and a basket of unleavened *bread*.

* *Exod.* 28. 2, 4.
* *Exod.* 30. 25.

3 And gather thou all the congregation together unto the door of the tabernacle of the congregation.

4 And Moſes did as the LORD commanded him, and the aſſembly was gathered together unto the door of the tabernacle of the congregation.

5 And Moſes ſaid unto the congregation, * This *is* the thing which the LORD commanded to be don.

* *Exod.* 29. 4.

6 And Moſes brought Aaron and his ſons, and waſhed them with water.

7 And he put upon him the coat, and girded him with the girdle, and clothed him with the robe, and put the ephod upon him, and he girded him with the curious girdle of the ephod, and bound *it* unto him therewith.

8 And he put the breaſt-plate upon him: alſo he * put in the breaſt-plate the Urim and Thummim.

* *Exod.* 28. 30.

9 And he put the mitre upon his head; alſo upon the mitre, *even* upon his forefront did he put the golden plate, the [a] holy crown; as the LORD * commanded Moſes.

a So called becauſe this ſuperſcription, *Holineſs to the Lord*, was graven in it. * *Exod.* 28. 36, &c. b *Tuac*, the Hebrew firſt of all, the ſanctuarie, and the court.

10 And Moſes took the anointing oyl, and anointed the [b] tabernacle and all that *was* therein, and ſanctified them.

11 And he ſprinkled thereof upon the altar ſeven times, and anointed the altar and all his veſſels, both the laver and his foot to ſanctifie them.

12 And he * poured of the anointing oyl upon Aarons head, and anointed him to ſanctifie him.

* *Pſal.* 133. 2. *Eccluſ.* 45. 15.

13 And Moſes brought Aarons ſons, and put coats upon them, and girded them with girdles, and † put bonnets upon them; as the LORD [1] commanded Moſes.

1 Heb. *bound*

14 * And he brought the bullock for the ſin-*offering*, and Aaron and his ſons laid their hands upon the head of the bullock for the ſin-*offering*.

* *Exod.* 29. 1.

15 And he ſlew *it*, and Moſes took the bloud, and put *it* upon the horns of the [c] altar round about with his finger, and purified the altar; and poured the bloud at the bottom of the altar, and [d] ſanctified it, to make reconciliation upon it.

c Of the burnt-offering.

d To offer for the ſins of the people.

16 And he took all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys, and their fat, and Moſes burned *it* upon the altar.

17 But the bullock and his [e] hide, his fleſh and his dung, he burnt with fire without the camp; as the LORD * commanded Moſes.

e In other burnt-offerings, which are not of conſecration, or offering for himſelf, the prieſt hath the skin, *Chap.* 7. 8. * *Exod.* 29. 14.

18 ¶ And he brought the ram for the burnt-offering: And Aaron and his ſons laid their hands upon the head of the ram.

19 And he killed *it*, and Moſes ſprinkled the bloud upon the altar round about.

20 And he cut the ram into pieces, and Moſes burnt the head, and the pieces, and the fat.

21 And he waſhed the inwards and the legs in water; and Moſes burnt the whole ram upon the altar: it *was* a burnt-ſacrifice for a ſweet ſavour, *and* an offering made by fire unto the LORD: as the LORD commanded Moſes.

22 ¶ And * he brought the other ram, the ram of conſecration: and Aaron and his ſons laid their hands upon the head of the ram.

* *Exod.* 29. 15.

23 And he [f] ſlew *it*, and Moſes took of the bloud of it, and put *it* upon the tip of Aarons right ear, and upon the thumb of his right hand, and upon the great toe of his right foot.

f Moſes did this, becauſe that the prieſts were not yet eſtabliſhed in their office.

24 And he brought Aarons ſons, and Moſes put of the bloud upon the tip of their right ear, and upon the thumb of their right hand, and upon the great toe of their right foot: and Moſes ſprinkled the bloud upon the altar round about.

25 And he took the fat, and the rump, and all the fat that *was* upon the inwards, and the caul *above* the liver, and the two kidneys and their fat, and the right ſhoulder:

26 And out of the basket of unleavened *bread*, that *was* before the LORD, he took one unleavened cake, and a cake of oyled bread, and one wafer, and put *them* on the fat, and upon the right ſhoulder.

27 And he put all * upon Aarons hands, and upon his ſons hands, and waved them *for* a wave-offering before the LORD.

* *Exod.* 29. 24 & c.

28 And Moſes took them from off their hands, and burnt *them* on the altar, upon the burnt-offering: they *were* conſecrations for a ſweet ſavour: it *is* an offering made by fire unto the LORD.

29 And Moſes took the breaſt and waved it *for* a wave-offering before the LORD: *for* of

of the ram of conſecration it was Moſes * part; as the LORD commanded Moſes.

* *Exod.* 29. 26.

30 And Moſes took of the anointing oyl, and of the bloud which *was* upon the altar, and ſprinkled *it* upon Aaron, & upon his garments, and upon his ſons, and upon his ſons garments with him: and ſanctified Aaron, *and* his garments, and his ſons, and his ſons garments with him.

31 ¶ And Moſes ſaid unto Aaron, and to his ſons, Boyl the fleſh at the [g] door of the tabernacle of the congregation: and there * eat it with the bread that *is* in the basket of conſecrations, as I commanded, ſaying, Aaron and his ſons ſhall eat it.

g At the door of the court.
* *Exod.* 29. 32.

32 And that which remaineth of the fleſh and of the bread, ſhall ye burn with fire.

33 And ye ſhall not go out of the door of the tabernacle of the congregation *in* ſeven days, untill the days of your conſecration be at an end: for * ſeven days ſhall he conſecrate you.

* *Exod.* 29. 35.

34 As he hath don this day, *ſo* the LORD hath commanded to do, to make an atonement for you.

35 Therefore ſhall ye abide at the door of the tabernacle of the congregation day and night, ſeven days, and keep the charge of the LORD, that ye die not: for ſo I am commanded.

36 So Aaron and his ſons did all things which the LORD commanded by the [h] hand of Moſes.

h By commiſſion given to Moſes.

CHAP. IX.

1 *The firſt-offerings of Aaron for himſelf and the people.* 8 *The ſin-offering*, 12 *and the burnt-offering for himſelf.* 15 *The offerings for the people.* 23 *Moſes and Aaron bleſs the people.* 24 *Fire cometh from the Lord upon the altar.*

AND it came to paſs on the [a] eight day, *that* Moſes called Aaron and his ſons, and the elders of Iſrael;

a After their conſecration: for the ſeven days before the firſts were conſecrated.
* *Exod.* 29. 1.

2 And he ſaid unto Aaron, * Take thee a young calf for a [b] ſin-*offering*, and a ram for a burnt-offering, without blemiſh, and offer *them* before the LORD.

b Aaron entreth into the office of the Prieſthood, and offereth the four principall ſacrifices, the burnt-offring, the ſin-offring, the peace-offring, and the meat-offering.

3 And unto the children of Iſrael thou ſhalt ſpeak, ſaying, Take ye a kid of the goats, for a ſin-*offering*, and a calf, and a lamb *both* of the firſt year, without blemiſh, for a burnt-offering.

4 Alſo a bullock and a ram, for peace-offerings, to ſacrifice before the LORD; and a meat-offering mingled with oyl: for to day the LORD will appear unto you.

5 ¶ And they brought *that* which Moſes commanded before the tabernacle of the congregation: and all the congregation drew near and ſtood before the [c] LORD;

c Before the altar, where his glory appeared.

6 And Moſes ſaid, This *is* the thing which the LORD commanded *that* ye ſhould do: and the glory of the LORD ſhall appear unto you.

7 And Moſes ſaid unto Aaron, Go unto the altar, and offer thy ſin-*offering*, and thy burnt-offering, and make an atonement for [d] thy ſelf and for the people: and offer the offering of the people, and make an atonement for them; as the LORD commanded.

d Read for the underſtanding of this place, *Heb.* 5. 3. *and* 7. 27.

8 ¶ Aaron therefore went unto the altar, and ſlew the calf of the ſin-*offering*, which *was* for himſelf.

9 And the ſons of Aaron brought the bloud unto him: and he dipt his finger in the bloud, and put *it* upon the horns of the altar, and poured out the bloud at the bottom of the altar.

10 But the fat, and the kidneys, and the caul *above* the liver of the ſin-*offering* he [e] burnt upon the altar; as the LORD commanded Moſes.

e *That is*, He laid them in order, and to they were burnt when the Lord ſent down fire.

11 And the fleſh and the hide he burnt with fire, without the camp.

12 And he ſlew the burnt-offering, and Aarons ſons preſented unto him the bloud, which he ſprinkled round about upon the altar.

13 And they preſented the burnt-offering unto him, with the pieces thereof, and the head: and he [f] burnt *them* upon the altar.

f All this muſt be underſtood of the preparation of the ſacrifices which were burnt after, *verſ.* 14.

14 And he did waſh the inwards and the legs, and burnt *them* upon the burnt-offering on the altar.

15 ¶ And he brought the peoples offering, and took the goat which *was* the ſin-*offering* for the people, and ſlew it, and offered it for ſin, as the firſt.

16 And he brought the burnt-offering, and offered it according to the [‡] manner.

‡ Or, *ordinance*.

17 And he brought the meat-offering, and † took an handfull thereof, and burnt *it* upon the altar, * beſide the burnt-ſacrifice of the morning.

† Heb. *filled his hand out of it*.
* *Exod.* 29. 38.

18 He ſlew alſo the bullock and the ram, *for* a ſacrifice of peace-offerings, which *was* for the people: and Aarons ſons preſented unto him the bloud (which he ſprinkled upon the altar round about)

19 And the fat of the bullock, and of the ram, the rump, and that which covereth *the inwards*, and the kidneys, and the caul *above* the liver.

20 And they put the fat upon the breaſts, and he burnt the fat upon the altar:

21 And the [g] breaſts and the right ſhoulder Aaron waved *for* a wave-offering before the LORD; as Moſes commanded.

g Of the bullock and the ram.

22 And Aaron lift up his hand towards the people, and bleſſed them, and [h] came down from offering of the ſin-*offering*, and the burnt-offering, and peace-offerings.

h Becauſe the Altar was near the Sanctuary, which was the upper end, therefore he is ſaid to come down.

23 And Moſes and Aaron went into the tabernacle of the congregation, and came out, and [i] bleſſed the people: and the glory of the LORD appeared unto all the people.

i Or, prayed for the people.

24 And * there came a fire out from before the LORD, and conſumed upon the altar the burnt-offering, and the fat: *which* when all the people ſaw, they ſhouted, and fell on their faces.

* *Gen.* 4. 4.
1 *King.* 18. 38.
2 *Chron.* 7. 1.
2 *Mac.* 2. 10, 11.

CHAP. X.

1 *Nadab and Abihu, for offering of strange fire, are burnt by fire.* 6 *Aaron and his sons are forbidden to mourn for them.* 8 *The priests are forbidden wine when they are to go into the tabernacle.* 12 *The law of eating the holy things.* 16 *Aarons excuse for transgressing thereof.*

AND * Nadab and Abihu, the sons of Aaron, took either of them his censer, and put fire therein, and put incense thereon, and offered [a] strange fire before the LORD, which he commanded them not.

2 And there went out fire from the LORD, and devoured them, and they died before the LORD.

3 And Moses said unto Aaron, This *is it* that the LORD spake, saying, I will be [b] sanctified in them that come nigh me, and before all the people I will be glorified. And Aaron held his peace.

4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said unto them, Come near, carry your brethren from before the sanctuary out of the camp.

5 So they went near, and carried them in their coats out of the camp; as Moses had said.

6 And Moses said unto Aaron, and unto Eleazar and unto Ithamar his sons, [c] Uncover not your heads, neither rend your clothes, least you die, and least wrath come upon all the people: but let your brethren, the whole house of Israel, bewail the burning which the LORD hath [d] kindled.

7 And ye shall not go out from the door of the tabernacle of the congregation, least you die; for the anointing oyl of the LORD *is* upon you: and they did according to the word of Moses.

8 ¶ And the LORD spake unto Aaron, saying,

9 Do not drink wine nor strong drink, thou, nor thy sons with thee, when ye go into the tabernacle of the congregation, least ye die: *It shall be* a statute for ever throughout your generations:

10 And that ye may put difference between holy and unholy, and between unclean and clean:

11 And that ye may teach the children of Israel all the statutes which the LORD hath spoken unto them by the hand of Moses.

12 ¶ And Moses spake unto Aaron, and unto Eleazar and unto Ithamar his sons that were left, Take the meat-offering that remaineth of the offerings of the LORD made by fire, and eat it without leaven beside the altar: for it *is* most holy.

13 And ye shall eat it in the holy place, because it *is* thy due and thy sons due of the sacrifices of the LORD made by fire: for so I am commanded.

14 And * the wave-breast and heav-shoulder shall ye eat in a clean place; thou, and thy sons, and thy [e] daughters with thee: for *they be* thy due, and thy sons due, *which* are given out of the sacrifices of peace-offerings of the children of Israel.

15 The heav-shoulder, and the wave-breast shall they bring, with the offerings made by fire of the fat, to wave *it for* a wave-offering before the LORD, and it shall be thine, and thy sons with thee, by a statute for ever; as the LORD hath commanded.

16 ¶ And Moses diligently sought the goat of the sin-*offering*, and behold, it was burnt: and he was angry with Eleazar & Ithamar, the sons of Aaron, *which were* [f] left *alive*, saying,

17 Wherefore have ye not eaten the sin-*offering* in the holy place, seeing it *is* most holy, and *God* hath given it you to bear the iniquitie of the congregation, to make atonement for them before the LORD?

18 Behold, the bloud of it was not brought in, within the holy *place*: ye should indeed have eaten it in the holy *place*, * as I commanded.

19 And Aaron said unto Moses, Behold, this day have [g] they offered their sin-*offering*, and their burnt-offering before the LORD; and such things have befallen me: and *if* I had eaten the sin-*offering* to day, should it have been accepted in the sight of the LORD?

20 And when Moses heard *that*, he was [h] content.

CHAP. XI.

1 *What beasts may,* 4 *and what may not be eaten.* 9 *What fishes.* 13 *What fowls.* 29 *The creeping things which are unclean.*

AND the LORD spake unto Moses, and to Aaron, saying unto them,

2 Speak unto the children of Israel, saying, * These *are* the beasts which ye shall [a] eat among all the beasts that *are* on the earth.

3 Whatsoever parteth the [b] hoof, and is cloven-footed, *and* cheweth the cud among the beasts, that shall ye eat.

4 Nevertheless, these shall ye not eat, of them that chew the cud, or of them that divide the hoof: *as* the camel, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

5 And the cony, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

6 And the hare, because he cheweth the cud, but divideth not the hoof; he *is* unclean unto you.

7 And * the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud; he *is* unclean unto you.

8 Of their [c] flesh shall ye not eat, and their carcase shall ye not touch; they *are* unclean to you.

9 ¶ These shall ye eat, of all that *are* in the waters: whatsoever hath fins and scales in the waters, in the seas, and in the rivers; them shall ye eat.

10 And all that have not fins nor scales in the seas, and in the rivers, of all that [d] move in the waters, and of any [e] living thing, which *is* in the waters; they *shall be* an abomination unto you.

11 They shall be even an abomination unto you:

[a] Num. 3. 4. and 26. 61. 1 Coron. 24. 2.

[b] Not taken off the altar, which was sent from heaven, and endured until the captivitie of Babylon.

[b] I will punish them that serve me otherwise than I have commanded, not sparing the chief, that the people may fear and praise my judgements.

[c] As though ye lamented for them, preferring your carnall affection to Gods just judgement, Gen. 10 28. Deut 14. 1. [d] In destroying Nadab and Abihu the chief, and not sparing the rest, except they repent.

[e] Num. 18. 11. and 25. 7. Deut. 12. 6. 17. 18. 26. 2. 2 Chron. 31. 6. Ezek. 44. 30. Mal. 3. 3.

[f] And not consumed, as Nadab and Abihu.

[g] That is, Nadab and Abihu.

[h] Moses bare with his infirmitie, concerning his great zeale, in that he did not here an example to forgive them the maliciously suggests the commandment of God.

[a] Deut. 14. 4. &c. 12. 15. 22. a Or, whereof ye may eat.

[b] He meeteth four sorts of beasts: some chew the cud onely, and some have onely the foot cleft: others neither chew the cud, nor have the hoof cleft: the fourth both chew the cud and have the hoof divided, which may be eaten.

[c] Out of the camp.

[d] Levit. 20. 25. 1 Kings 4. 33. Ezek. 38. 20. Hos. 4. 3. Zeph. 1. 3.

[e] Or, thing.

[f] These were certain kinds of grashoppers, which are not now properly known.

[g] Out of the camp.

[h] The green frog that liveth on the bushes.

[i] As a bottle or bag.

[*] Exod. 20. 25. Deut. 27. 5. Josh. 8. 31. 1 Kings 6. 7. 2 Chron. 14. 4. Ezek. 20. 25.

[a] Exod. 20. 24. [b] For the breast and shoulders of the peace-offerings might be brought to their families, so that their daughters might eat of them, as also of the offerings of first fruits, the first born, and the ruffet-lamb Read Chap. 22. 22, 23.

[c] God would not hereby for a time that they should be discerned as his people from the Gentiles.

[d] As little fish ingendred of the slime.

[e] As they which come of generation.

you: ye shall not eat of their flesh, but you shall have their carcases in abomination.

12 Whatsoever hath no fins nor scales in the waters, that *shall be* an abomination unto you.

13 ¶ And these *are they which* ye shall have in abomination among the fowls, they shall not be eaten, they *are* an abomination: the eagle, and the ossifrage, and the ospray,

14 And the vulture, and the kite, after his kind:

15 Every raven after his kind:

16 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

17 And the little owl, and the cormorant, and the great owl,

18 And the swan, and the pelican, and the gier-eagle,

19 And the stork, the heron after her kind, and the lapwing, and the bat.

20 All fowls that creep, going upon *all* four, *shall be* an abomination unto you.

21 Yet these may ye eat, of every flying creeping thing that goeth upon *all* four, which have legs above their feet, to leap withall upon the earth:

22 *Even* these of them ye may eat: the locust after his kind, and the [f] bald-locust after his kind, and the beetle after his kind, and the grashopper after his kind.

23 But all *other* flying creeping things, which have four feet; *shall be* an abomination unto you.

24 And for these ye shall be unclean: whosoever toucheth the carcase of them, shall be unclean untill the even.

25 And whosoever [g] beareth *ought* of the carcase of them, shall wash his clothes, and be unclean untill the even.

26 *The carcases* of every beast which divideth the hoof, and *is* not cloven-footed, nor cheweth the cud, *are* unclean unto you: every one that toucheth them, shall be unclean.

27 And whatsoever goeth upon his paws, among all manner of beasts, that go on *all* four, those *are* unclean unto you: whoso toucheth their carcase, shall be unclean untill the even.

28 And he that beareth the carcase of them, shall wash his clothes, and be unclean untill the even: they *are* unclean unto you.

29 ¶ These also *shall be* unclean unto you among the creeping things that creep upon the earth: the weasel, and the mouse, and the [h] tortoise after his kind,

30 And the ferret, and the chameleon, and the lyzard, and the snail, and the mole.

31 These *are* unclean to you among all that creep: whosoever doth touch them when they be dead, shall be unclean untill the even.

32 And upon whatsoever *any* of them, when they are dead, doth fall, it shall be unclean; whether *it be* any vessel of wood, or raiment, or [i] skin, or sack, whatsoever vessel *it be*, wherein *any* work is don, it must be put into water, and it shall be unclean untill the even; so it shall be cleansed.

33 And every earthen vessel, whereinto *any* of them falleth, whatsoever *is* in it shall be unclean; and * ye shall break it.

34 Of all meat which may be eaten, *that on* which *such* water cometh, shall be unclean: and all drink that may be drunk in every *such* vessel, shall be unclean.

35 And every *thing*, whereupon *any part* of their carcase falleth, shall be unclean; *whether it be* oven, or ranges for pots, they shall be broken down: *for* they *are* unclean, and shall be unclean unto you.

36 Nevertheless, a fountain or pit, † *wherein there is* plentie of water, shall be clean: but that which [k] toucheth their carcase, shall be unclean.

37 And if *any part* of their carcase fall upon any sowing seed which is to be sown; it *shall be* clean.

38 But if *any* [l] water be put upon the seed, and *any part* of their carcase fall thereon; it *shall be* unclean unto you.

39 And if any beast of which ye may eat, die; he that toucheth the carcase thereof, shall be unclean untill the even.

40 And he that eateth of the carcase of it, shall wash his clothes, and be unclean untill the even: he also that beareth the carcase of it, shall wash his clothes, and be unclean untill the even.

41 And every creeping thing that creepeth upon the earth, *shall be* an abomination: it shall not be eaten.

42 Whatsoever goeth upon the belly, and whatsoever goeth upon *all* four, or whatsoever † hath more feet among all creeping things that creep upon the earth, them ye shall not eat, for they *are* an abomination.

43 Ye shall not make your † selves abominable with any creeping thing that creepeth, neither shall ye make your selves unclean with them, that ye should be defiled thereby.

44 For I *am* the LORD your God: ye shall therefore sanctifie your selves, and [*] ye shall be [m] holy, for I *am* holy: neither shall ye defile your selves with any manner of creeping thing that creepeth upon the earth.

45 For I *am* the LORD that bringeth you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I *am* holy.

46 This *is* the law of the beasts, and of the fowl, and of every living creature that moveth in the waters, and of every creature that creepeth upon the earth:

47 To make a difference between the unclean and the clean, and between the beast that may be eaten and the beast that may not be eaten.

CHAP. XII.

1 *The purification of a woman after child-birth.* 6 *Her offerings for her purifying.*

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, saying,

[f] These were certain kinds of grashoppers, which are not now properly known.

[g] Out of the camp.

[h] The green frog that liveth on the bushes.

[i] As a bottle or bag.

[k] So much of the water as toucheth it.

[l] He speaketh of seed that is laid to steep before it be sown.

[*] Levit. 19. 2. & 20. 7. 1 Pet. 1. 16. in the which why God did chuse them to be his people.

saying, If a * woman have conceived seed, and
* *Chap. 15. 19.*
born a man-child, then she shall be unclean
a So that her husband for that time could not resort to her. * *Luke 2. 21. John 7. 22.*
[a] seven days: according to the days of the separation for her infirmitie shall she be unclean.

3 And in the * eighth day, the flesh of his
foreskin shall be circumcised.

4 And she shall then continue in the bloud
b Besides the first seven days:
of her purifying [b] three and thirtie days: she
c As fruitfier, or such like.
shall touch no [c] hallowed thing, nor come
d That is, into the court gate, till after fourtie days.
into the [d] sanctuarie, untill the days of her purifying be fulfilled.

5 But if she bear a maid-child, then she shall
e Twice so long as if she bare a man-child.
be unclean [e] two weeks, as in her separation:
and she shall continue in the bloud of her purifying threescore and six days.

6 And when the days of her purifying are
fulfilled, for a son, or for a daughter; she shall
† Heb. *a sin of his part.*
bring a lamb † of the first year for a burnt-
‡ where the burnt-offering was wont to be offered.
offering, and a young pigeon, or a turtle-dove for a *sin-offering*, unto the [f] door of the tabernacle of the congregation, unto the priest:

7 Who shall offer it before the LORD, and
make an atonement for her, and she shall be cleansed from the issue of her bloud. This *is* the law for her that hath born a male or a female.

* *Luke 2. 22.*
† Heb. *her head first out first-mover of.*
8 * And if † she be not able to bring a lamb,
then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a *sin-offering*: and the priest shall make an atonement for her, and she shall be clean.

CHAP. XIII.

1 The lawes and tokens whereby the priest is to be guided in discerning the leprosie.

AND the LORD spake unto Moses and Aaron, saying,

2 When a man shall have in the skin of his
‡ Or, *swelling.*
flesh, a * rising, or a scab, or bright spot, and it
a That it may be suspected to be the leprosie.
be in the skin of his [a] flesh *like* the plague of leprosie; then he shall be brought unto Aaron the priest, or unto one of his sons the priests.

3 And the priest shall look on the plague in
the skin of the flesh: and *when* the hair in the plague is turned white, and the plague in sight
b That *is*, shrunk in, and be lower than the rest of the skin.
be [b] deeper than the skin of his flesh; it *is* a plague of leprosie: and the priest shall look on him, and pronounce him unclean.

4 If the bright spot *be* white in the skin of
his flesh, and in sight *be* not deeper than the skin, and the hair thereof be not turned white; then the priest shall shut up *him that hath* the plague, seven days.

5 And the priest shall look on him the se-
venth day: and behold, *if* the plague in his sight be at a stay, *and* the plague spread not in the skin; then the priest shall shut him up seven days more.

6 And the priest shall look on him again the
c As having the skin drawn together, or blackish.
seventh day: and behold, *if* the [c] plague *be* somwhat dark, and the plague spread not in the skin; the priest shall pronounce him clean: it *is but* a scab: and he shall wash his clothes, and be clean.

7 But if the scab spread much abroad in the
skin, after that he hath been seen of the priest for his cleansing; he shall be seen of the priest again.

8 And *if* the priest see, that behold, the scab
spreadeth in the skin; then the priest shall
d As touching his bodily disease: for his disease was not imputed to him for sin before God, though it were the punishment of sin.
[d] pronounce him unclean: it *is* a leprosie.

9 ¶ When the plague of leprosie is in a
man, then he shall be brought unto the priest:

10 And the priest shall see *him*: and behold,
if the rising *be* white in the skin, and it have
† Heb. *the quickening of living flesh.*
turned the hair white, and *there be* † quick raw flesh in the rising;

11 It *is* an old leprosie in the skin of his
flesh, and the priest shall pronounce him unclean, and shall not shut him up: for he *is* unclean.

12 And if a leprosie break out abroad in the
skin, and the leprosie cover all the skin of *him that hath* the plague, from his head even to his foot, wheresoever the priest looketh;

13 Then the priest shall consider: and be-
hold, *if* the leprosie have covered all his flesh, he shall pronounce *him* [e] clean *that hath* the plague: it is all turned white: he *is* clean.
e For it is not that contagious leprosie that infecteth, but a kind of scurf, which hath not the flesh raw, as the leprosie.

14 But when raw flesh appeareth in him,
he shall be unclean.

15 And the priest shall see the raw flesh,
f For it is not that the flesh is not found, but is in danger to be leprous.
and [f] pronounce him to be unclean: *for* the raw flesh *is* unclean: it *is* a leprosie.

16 Or if the raw flesh turn again, and be
changed unto white; he shall come unto the priest:

17 And the priest shall see him: and behold,
if the plague be turned into white; then the priest shall pronounce *him* clean *that hath* the plague: he *is* clean.

18 ¶ The flesh also, in which, *even* in the
skin thereof, was a bile, and is healed,

19 And in the place of the bile there be a
white rising, or a bright spot white, and somwhat reddish, and it be shewed to the priest;

20 And if when the priest seeth it, behold,
it *be* in sight lower than the skin, and the hair thereof be turned white: the priest shall
k He shall not care whether the yellow hair be there, or no.
[g] pronounce him unclean: it *is* a plague of leprosie broken out of the bile.
g None were exempted, but if the priest pronounced him unclean, he was put out from among the people, as appeareth by Marie the prophetess, Num. 12. 14. and by king Uzziah, 2 Chron. 26. 20.

21 But if the priest look on it, and behold,
there be no white hairs therein, and if *it be* not lower than the skin, but *be* somwhat dark; then the priest shall shut him up seven days.

22 And if it spread much abroad in the skin,
then the priest shall pronounce him unclean; it *is* a plague.

23 But if the bright spot stay in his place,
and spread not, it *is* a burning bile; and the priest shall pronounce him clean.

24 ¶ Or if there be *any* flesh, in the skin
† Heb. *a burning of fire.*
whereof *there is* † a hot burning, and the quick
‡ By sickness or any other inconvenience.
flesh that burneth have a [h] white bright spot, somwhat reddish, or white;
h If he have a white spot in the place where the burning was, and was all or healed.

25 Then the priest shall look upon it: and
behold *if* the hair in the bright spot be turned white, and it *be in* sight deeper than the skin; it *is* a leprosie broken out of the burning: wherefore

wherefore the priest shall pronounce him unclean: it *is* the plague of leprosie.

26 But if the priest look on it, and behold,
there be no white hair on the bright spot, and it *be* no lower than the *other* skin, but *be* somwhat dark; then the priest shall shut him up seven days.

27 And the priest shall look upon him the
seventh day: *and* if it be spread much abroad in the skin, then the priest shall pronounce him unclean: it *is* the plague of leprosie.

28 And if the bright spot stay in his place,
and spread not in the skin, but it *be* somwhat dark; it *is* a rising of the burning, and the priest shall pronunce him clean: for it *is* an inflammation of the burning.

29 ¶ If a man or woman hath a plague
upon the head or the beard;

30 Then the priest shall see the plague: and
behold, if *it be* in sight deeper than the skin, and
i which was not wont to be there, or els smaller than in any other part of the body.
there be in it a [i] yellow thin hair; then the priest shall pronounce him unclean: it *is* a dry scall, *even* a leprosie upon the head or beard.

31 And if the priest look on the plague of
the scall, and behold, it *be* not in sight deeper than the skin, and *that there be* no black hair in it; then the priest shall shut up *him that hath* the plague of the scall, seven days.

32 And in the seventh day the priest shall
look on the plague: and behold, *if* the scall spread not, and there be in it no yellow hair, & the scall *be* not in sight deeper than the skin;

33 He shall be shaven, but the scall shall he
not shave: and the priest shall shut up *him that hath* the scall, seven days more.

34 And in the seventh day the priest shall
look on the scall: and behold, *if* the scall be not spread in the skin, nor *be* in sight deeper than the skin; then the priest shall pronounce him clean: and he shall wash his clothes, and be clean.

35 But if the scall spread much in the skin
after his cleansing;

36 Then the priest shall look on him: and
behold, *if* the scall be spread in the skin, the priest shall not [k] seek for yellow hair: he *is* unclean.

37 But if the scall be in his sight at a stay,
and *that* there is black hair grown up therein; the scall is healed, he *is* clean: and the priest shall pronounce him clean.

38 ¶ If a man also or a woman have in the
skin of their flesh bright spots, *even* white bright spots;

39 Then the priest shall look: and behold,
if the bright spots in the skin of their flesh *be* darkish white; it *is* a freckled spot *that* groweth in the skin: he *is* clean.

40 And the man whose † hair is fallen off
† Heb. *head is pilled.*
his head, he *is* bald: *yet is* he clean.

41 And he that hath his hair [l] fallen off,
l By the forehead.
from the part of his head toward his face, he *is* forehead-bald: *yet is* he clean.

42 And if there be in the bald head, or bald
forehead, a white reddish sore; it *is* a leprosie sprung up in his bald head, or his bald forehead.

43 Then the priest shall look upon it: and
behold, *if* the rising of the sore *be* white reddish in his bald head, or in his bald forehead, as the leprosie appeareth in the skin of the flesh;

44 He *is* a leprous man, he *is* unclean: the
priest shall pronounce him utterly unclean, his plague *is* in his head.

45 And the leper in whom the plague *is*, his
clothes shall be [m] rent, and his head bare, and he shall put a covering upon his upper lip, [n] and shall cry, Unclean, unclean.
m In sign of sorrow and lamentation.
n Either in token of mourning, or for fear of infecting others.

46 All the days wherein the plague *shall*
be in him, he shall be defiled; he *is* unclean: he shall dwell alone, * without the camp *shall* his habitation *be*.
* *Num. 5. 2. 2 Kings 15. 5.*

47 ¶ The garment also that the plague of
leprosie *is* in, *whether it be* a woollen garment, or a linen garment,

48 Whether *it be* in the warp, or woof, of
linen or of woollen, whether in a skin, or in any † thing made of skin:
† Heb. *work, of*

49 And if the plague be greenish or reddish
in the garment, or in the skin, either in the warp, or in the woof, or in any † thing of [o] skin; it *is* a plague of leprosie, and shall be shewed unto the priest.
† Heb. *wastil*, or *instrument*
o whether it be garment, vessel, or instrument.

50 And the priest shall look upon the
plague, and shut up *it that hath* the plague seven days.

51 And he shall look on the plague on the
seventh day: if the plague be spread in the garment, either in the warp, or in the woof, in a skin, *or* in any work that is made of skin; the plague *is* a fretting leprosie; it *is* unclean.

52 He shall therefore burn that garment,
whether warp or woof, in woollen or in linen, or any thing of skin, wherein the plague *is*: for it *is* a fretting leprosie; it shall be burnt in the fire.

53 And if the priest shall look, and behold,
the plague be not spread in the [p] garment, either in the warp, or in the woof, or in any thing of skin;
p But abide still in one place, as vers 37.

54 Then the priest shall command that they
wash *the thing* wherein the plague *is*, and he shall shut it up seven days more.

55 And the priest shall look on the plague
after that it is washed: and behold, *if* the plague have not changed his [q] colour, and the plague be not spread; it *is* unclean, thou shalt burn it in the fire: it *is* fret inward, † [r] *whether* it be bare within or without.
q But remain as it did before.
† Heb. *whether it be bald in his head thereof, or in the forehead thereof.*
r Or, whether it be in any bare place before, or behind.

56 And if the priest look, and behold, the
plague *be* somwhat dark after the washing of it; then he shall rend it out of the garment, or out of the skin, or out of the warp, or out of the woof.

57 And if it appear still in the garment,
either in the warp, or in the woof, or in any thing of skin; it *is* a spreading *plague*: thou shalt burn that wherein the plague *is*, with fire.

58 And

58 And the garment, either warp, or woof, or whatsoever thing of skin *it be*, which thou shalt wash, if the plague be departed from them, then it shall be [f] washed the second time, and *shall be* clean.

59 This *is* the law of the plague of leprosie in a garment of woollen or linen either in the warp, or woof, or any thing of skins, to pronounce it clean, or to pronounce it unclean.

[f] To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

CHAP. XIV.

1 *The rites and sacrifices in cleansing of the leper.* 33 *The signs of leprosie in an house.* 48 *The cleansing of that house.*

AND the LORD spake unto Moses, saying,

2 This shall be [a] the law of the leper, in the day of his cleansing: he * shall be brought unto the priest.

[a] Or, the ceremonie which shall be used in his purgation.
* *Mat.* 8. 4. *Mark.* 1. 44. *Luke.* 5. 14.

3 And the priest shall go forth out of the camp: and the priest shall look, and behold, *if* the plague of leprosie be healed in the leper;

4 Then shall the priest command to take for him that is to be cleansed, two ‡ birds alive, *and* [b] clean, and cedar-wood, and scarlet, & hyssop.

‡ Or, *sparrows*
[b] Of birds which were permitted to be eaten.

5 And the priest shall command that one of the birds be killed in an earthen vessel, [c] over running water.

[c] Running water, or of the fountains.

6 As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird, in the bloud of the bird *that was* killed over the running water.

7 And he shall sprinkle upon him that is to be cleansed from the leprosie, seven times, and shall pronounce him clean, and shall let the living bird [d] loose † into the open field.

[d] *Signifying*, that he that was made clean, was set at liberty, & restored to the compagnie of others.
† Heb. *upon the face of the field.*

8 And he that is to be cleansed shall wash his clothes, and shave off all his hair, and wash himself in water, that he may be clean: and after that he shall come into the camp, and shall tarry abroad out of his tent seven days.

9 But it shall be on the seventh day, that he shall shave all his hair off his head and his beard and his eye-brows, even all his hair he shall shave off: and he shall wash his clothes, also he shall wash his flesh in water, and he shall be clean.

10 And on the eighth day he shall take two he-lambs without [e] blemish, and one ewe-lamb † of the first year, without blemish, and three tenth-deals of fine flour *for* a meat-offering, mingled with oyl, and one [f] log of oyl.

[e] which hath no imperfection in any member.
† Heb. *the daughter of her year.*
[f] This measure in Hebrew, is called Log, and containeth six eggs in measure.

11 And the priest that maketh *him* clean, shall present the man that is to be made clean, and those things before the LORD, *at* the door of the tabernacle of the congregation:

12 And the priest shall take one he-lamb, and offer him for a trespass-*offering*, and the log of oyl, and * wave them *for* a wave-offering before the LORD.

* *Exod.* 29. 24.

13 And he shall slay the lamb in the place where he shall kill the sin-*offering*, and the burnt-offering, in the holy place: for * as the sin-*offering is* the priests, *so is* the trespass-*offering*: it *is* most holy.

* *Lev.* 7. 7.

14 And the priest shall take *some* of the bloud of the trespass-*offering*, and the priest shall put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

15 And the priest shall take *some* of the log of oyl, and pour *it* into the palm of his own left hand:

16 And the priest shall dip his right finger in the oyl that *is* in his left hand, and shall sprinkle of the oyl with his finger, seven times before the LORD.

17 And of the rest of the oyl that *is* in his hand, shall the priest put upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot, upon the bloud of the trespass-*offering*.

18 And the remnant of the oyl that *is* in the priests hand, he shall pour upon the head of him that is to be cleansed: and the priest shall make an atonement for him before the LORD.

19 And the priest shall offer the sin-*offering*, and make an atonement for him that is to be cleansed from his uncleanness, and afterward he shall kill the burnt-offering.

20 And the priest shall offer the burnt-offering, and the meat-offering upon the altar: and the priest shall make an atonement for him, and he shall be clean.

21 And if he *be* poor, and † cannot get so much, then he shall take one lamb *for* a trespass-*offering* † to be waved, to make an atonement for him, and one [g] tenth deal of fine flour mingled with oyl, for a meat-offering, and a log of oyl:

† Heb. *his hand reach not.*
† Heb. *for a wave-offering.*
[g] which is an omer, read *Exod.* 16. 16.

22 And two turtle-doves, or two young pigeons, such as he is able to get; and the one shall be a sin-*offering*, and the other a burnt-offering.

23 And he shall bring them on the eighth day, for his cleansing, unto the priest, unto the door of the tabernacle of the congregation, before the LORD.

24 And the priest shall take the lamb of the trespass-*offering*, and the log of oyl, and the priest shall [h] wave them *for* a wave-offering before the LORD,

[h] Or, shall offer them as the offering that is shaken to and fro.

25 And he shall kill the lamb of the trespass-*offering*, and the priest shall take *some* of the bloud of the trespass-*offering*, and put *it* upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and upon the great toe of his right foot.

26 And the priest shall pour of the oyl into the palm of his own left hand.

27 And the priest shall sprinkle with his right finger, *some* of the oyl that *is* in his left hand, seven times before the LORD.

28 And the priest shall put of the oyl that *is* in his hand, upon the tip of the right ear of him that is to be cleansed, & upon the thumb of his right hand, and upon the great toe of his right

right foot; upon the place of the bloud of the trespass-*offering*.

29 And the rest of the oyl that *is* in the priests hand, he shall put upon the head of him that is to be cleansed, to make an atonement for him before the LORD.

30 And he shall offer the one of the turtle-doves, or of the young [i] pigeons, such as he can get:

[i] whether of them he can get.

31 *Even* such as he is able to get, the one *for* a sin-*offering*, and the other *for* a burnt-offering, with the meat-offering. And the priest shall make an atonement for him *that is* to be cleansed, before the LORD.

32 This *is the* [k] law *of him* in whom *is* the plague of leprosie, whose hand is not able to get *that which pertaineth* to his cleansing.

[k] This order is appointed for the poor man.

33 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

34 When ye be come into the land of Canaan, which I give to you for a possession, and I put the plague of leprosy in a house of the land of your possession;

[l] This declareth that no plague nor punishment cometh to man without Gods providence and his sending.

35 And he that oweth the house shall come and tell the priest, saying, It seemeth to me *there is* as it were a plague in the house:

36 Then the priest shall command that they ‡ emptie the house, before the priest go *into it* to see the plague; that all that *is* in the house be not made unclean: and afterward the priest shall go in to see the house.

‡ Or, *prepare*

37 And he shall look on the plague, and behold, *if* the plague *be* in the walls of the house, with hollow strakes, greenish or reddish, which in sight *are* lower than the wall;

38 Then the priest shall go out of the house, to the door of the house, and shut up the house seven days.

39 And the priest shall come again the seventh day, and shall look: and behold, *if* the plague be spread in the walls of the house;

40 Then the priest shall command that they take away the stones, in which the plague *is*, and they shall cast them into an unclean place without the city.

41 And he shall cause the house to be scraped within round about, and they shall pour out the dust that they scrape off, without the city into [m] unclean place.

[m] where carions were cast, and other filth, that the people might not be therewith infected.

42 And they shall take other stones, and put *them* in the place of those stones; and he shall take other morter, and shall plaister the house.

43 And if the plague come again, and break out in the house, after that he hath taken away the stones, and after he hath scraped the house, and after it is plaistered;

44 Then the priest shall come and look, and behold, *if* the plague be spread in the house, it *is* a fretting leprosy in the house: it *is* unclean.

45 And he shall [n] break down the house, the stones of it, and the timber thereof, and all the morter of the house: and he shall carry *them* forth out of the city into an unclean place.

[n] That *is*, he shall command it to be pulled down, as verse 40.

46 Moreover, he that goeth into the house all the while that it is shut up, shall be unclean untill the even.

47 And he that lieth in the house, shall wash his clothes: and he that eateth in the house, shall wash his clothes.

48 And if the priest † shall come in, and look *upon it*, and behold, the plague hath not spread in the house, after the house was plaistered: then the priest shall pronounce the house clean, because the plague is healed.

† Heb. *in coming in, shall come in, &c.*

49 And he shall take to cleanse the house two birds, and cedar-wood, & [o] scarlet, & hyssop.

50 And he shall kill the one of the birds in an earthen vessel, over running water.

[o] It seemeth that this was a lace or string to bind the hyssop to the wood, and so was made a sprinkle: the Apostle to the Hebrews calleth it Scarlet wool.

51 And he shall take the cedar-wood, and the hyssop, and the scarlet, and the living bird, and dip them in the bloud of the slain bird, and in the running water, and sprinkle the house seven times.

52 And he shall cleanse the house with the bloud of the bird, and with the running water, & with the living bird, & with the cedar-wood, and with the hyssop, and with the scarlet.

53 But he shall let go the living bird out of the city into the open fields, and make an atonement for the house: and it shall be clean.

54 This *is* the law for all manner of plague of leprosie, and * scall,

* *Chap.* 13. 30.

55 And for the leprosie of a garment, and of an house,

56 And for a rising, and for a scab, and for a bright spot;

57 To teach † when *it is* unclean, and when *it is* clean: this *is* the law of leprosie.

† Heb. *in the day of the unclean, and in the day of the clean.*

CHAP. XV.

1 *The uncleanness of men in their issues.* 13 *The cleansing of them.* 19 *The uncleanness of women in their issues.* 28 *Their cleansing.*

AND the LORD spake unto Moses, and to Aaron, saying,

2 Speak unto the children of Israel, and say unto them, When any man hath a ‡ running issue out of his [a] flesh, because of his issue he *is* unclean.

‡ Or, *running of the reins*,
[a] whose seed either in sleeping, or els of weakness of nature, issueth at his secret part.

3 And this shall be his uncleanness in his issue: whether his flesh run with his issue, or his flesh be stopped from his issue, it *is* his [b] uncleanness.

[b] Or the thing wherefore he shall be unclean.

4 Every bed whereon he lieth that hath the issue, is unclean: and every † thing whereon he sitteth, shall be unclean.

† Heb. *vessel*

5 And who soever toucheth his bed, shall wash his clothes, and bathe *himself* in water, and be unclean untill the even.

6 And he that sitteth on *any* thing whereon he sat that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean untill the even.

7 And he that toucheth the flesh of him that hath the issue, shall wash his clothes, and bathe *himself* in water, and be unclean untill the even.

8 And if he that hath the issue spit upon him that is clean; then he shall [c] wash his clothes, and bathe *himself* in water, and be unclean untill the even.

[c] On whom the unclean man did spit.

9 And

9 And what [d] saddle soever he rideth upon, that hath the issue, shall be unclean.

[d] The word signifieth, every thing whereon a man sitteth.

10 And whosoever toucheth any thing that was under him, shall be unclean untill the even: and he that beareth *any of* those things, shall wash his clothes, and bathe *himself* in water, and be unclean untill the even.

11 And whomsoever he toucheth that hath the issue (and had not rinsed his hands in water) he shall wash his clothes, and bathe *himself* in water, and be unclean until the even.

[n] *Chap.* 6. 28. 12 And the * vessel of earth, that he toucheth which hath the issue, shall be broken: and every vessel of wood shall be rinsed in water.

[e] *That is*, be restored to his old flore, and be healed thereof. 13 And when he that hath an issue, is [e] cleansed of his issue; then he shall number to himself seven days for his cleansing, and wash his clothes, and bathe his flesh in running water, and shall be clean.

14 And on the eighth day he shall take to him two turtle-doves, or two young pigeons, and come before the LORD, unto the door of the tabernacle of the congregation, and give them unto the priest.

15 And the priest shall offer them, the one *for* a sin-*offering*, and the other *for* a burnt-offering; and the priest shall make an atonement for him before the LORD, for his issue.

[f] *Meaning*, all his body. 16 And if any mans seed of copulation go out from him, then he shall wash all his [f] flesh in water, and be unclean untill the even.

17 And every garment, and every skin whereon is the seed of copulation, shall be washed with water, and be unclean untill the even.

18 The woman also with whom man shall lie with seed of copulation, they shall *both* bathe *themselvs* in water, and be unclean untill the even.

[†] Heb. *in her separation*: 19 ¶ And if a womam have an issue, *and* her issue in her flesh be bloud, she shall be † put apart seven days: and whosoever toucheth her, shall be unclean untill the even.

20 And every thing that she lieth upon in her [g] separation, shall be unclean: every thing also that she sitteth upon, shall be unclean.

[g] *That is*, when she hath her flowers, whereby she is separate from her husband, from the tabernacle, and from touching of any holy thing. 21 And whosoever toucheth her bed, shall wash his clothes, and bathe *himself* in water, and be unclean untill the even.

22 And whosoever toucheth any thing that she sat upon, shall wash his clothes, and bathe *himself* in water, & be unclean untill the even.

23 And if it *be* on *her* bed, or on any thing whereon she sitteth, when he toucheth it, he shall be unclean untill the even.

24 And if any man lie with her at all, and her [h] flowers be upon him, he shall be unclean seven days: and all the bed whereon he lieth, shall be unclean.

[h] If any of her uncleanness did oncly touch him in the bed: for elss the man that accompanied with such a woman should die, *Chap.* 20. 18. 25 And if a woman have an issue of her bloud many days out of the time of her separation, or if it run beyond the time of her separation; all the days of the issue of her uncleanness shall be as the days of her separation: she *shall* be unclean.

26 Every bed whereon she lieth all the days of her issue, shall be unto her as the [i] bed of her separation: and whatsoever she sitteth upon, shall be unclean, as the uncleanness of her separation.

[i] Shall be unclean, as the bed whereon she lay when she had her naturall disease

27 And whosoever toucheth those things shall be unclean, and shall wash his clothes, and bathe *himself* in water, and be unclean untill the even.

28 But if she be cleansed of her issue, then she shall [k] number to her self seven days, and after that she shall be clean.

[k] After the time that she is recovered.

29 And on the eighth day she shall take unto her two turtles, or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation.

30 And the priest shall offer the one *for* a sin-*offering*, and the other *for* a burnt-offering: and the priest shall make an atonement for her before the LORD, for the issue of her uncleanness.

[l] Seeing that God requireth of his, purities and cleanness; we cannot be his, except our filth and sin be purged with the bloud of Jesus Christ, and so we learn to detest all sin. 31 Thus shall ye [l] separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle that *is* among them.

32 This *is* the law of him thath hath an issue, and *of him* whose seed goeth from him, and is defiled therewith.

33 And of her that is sick of her flowers, and of him that hath an issue, of the man, and of the woman, and of him that lieth with her which is unclean.

CHAP. XVI.

1 *How the high priest must enter into the holy place.* 11 *The sin-offering for himself.* 15 *The sin-offering for the people.* 20 *The scape-goat.* 29 *The yearly feast of the expiations.*

AND the LORD spake unto Moses, after * the death of the two sons of Aaron, when they offered before the LORD, and died: * *Chap.* 10. 1.

2 And the LORD said unto Moses, Speak unto Aaron thy brother, that he * come not at [a] all times into the holy *place* within the vail before the mercie-seat, which *is* upon the ark; that he die not: for I will appear in the cloud upon the mercie-seat.

* *Exod.* 30. 10. *Heb.* 9. 7.

[a] The high priest entred into the holiest of all but once a year, even in the moneth of September.

3 Thus shall Aaron come into the holy *place:* with a young bullock for a sin-*offering*, and a ram for a burnt-offering.

4 He shall put on the holy linen coat, and he shall have the linen breeches upon his flesh, and shall be girded with the linen girdle, and with the linen mitre shall he be attired: these *are* holy garments; therefore shall he wash his flesh in water, and *so* put them on.

5 And he shall take of the congregation of the children of Israel, two kids of the goats for a sin-*offering*, and one ram for a burnt-offering.

6 And Aaron shall offer his bullock of the sin-*offering*, which *is* for himself, and * make an atonement for himself, and for his house. * *Heb.* 9. 7.

7 And he shall take the two goats, and present

present them before the LORD; at the door of the tabernacle of the congregation.

8 And Aaron shall cast lots upon the two goats; one lot for the LORD, and the other lot for the [b] scape-goat.

[b] In Hebrew it is called, *Azazel*, which some say, is a mountain near Sinai, whither this goat was sent: but rather it is called the scape-goat, because he was not offered, but sent into the desert, *as verse* 22. † Heb. *went up.*

9 And Aaron shall bring the goat upon which the LORDS lot † fell, and offer him *for* a sin-offering.

10 But the goat on which the lot fell to be the scape-goat, shall be presented alive before the LORD, to make an atonement with him, *and* to let him go for a scape-goat into the wilderness.

11 And Aaron shall bring the bullock of the sin-offering, which *is* for himself, and shall make an atonement for himself, and for his house, and shall kill the bullock of the sin-offering which *is* for himself.

12 And he shall take a censer-full of burning coals of fire from off the altar before the LORD, & his hands-full of sweet incense beaten small, and bring *it* within the [c] vail.

[c] The Holiest of all.

13 And he shall put the incense upon the fire before the LORD, that the cloud of the incense may cover the mercy-seat that *is* upon the testimony, that he die not.

[e] *Heb.* 9. 13. *&* 10. 4. * *Chap.* 4. 6. 14 And * he shall take of the bloud of the bullock, and * sprinkle *it* with his finger upon the mercy-seat [d] east-ward: and before the mercy-seat shall he sprinkle of the bloud with his finger seven times.

[d] *That is*, On the side which was toward the people: for the head of the sanctuary stood west-ward.

15 ¶ Then shall he kill the goat of the sin-offering that *is* for the people, and bring his bloud within the vail, and do with that bloud as he did with the bloud of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat.

16 And he shall make an atonement for the holy *place*, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation that † remaineth among [e] them, in the midst of their uncleanness.

[e] Heb. *dwelleth.* [f] Bloud among them which are unclean. * *Levit.* 1. 10.

17 * And there shall be no man in the tabernacle of the congregation, when he goeth in to make an atonement in the holy *place*, until he come out, and have made an atonement for himself, and for his houshold, and for all the congregation of Israel.

[f] whereupon the sweet incense and perfume was offered. 18 And he shall go out unto the [f] altar that *is* before the LORD, and make an atonement for it; and shall take of the bloud of the bullock, and of the bloud of the goat, and put *it* upon the horns of the altar round about.

19 And he shall sprinkle of the bloud upon it with his finger seven times, and cleanse it, and hollow it from the uncleanness of the children of Israel.

20 ¶ And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat:

21 And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the [g] head of the goat, and shall send *him* away by the hand of † a fit man into the wilderness.

[g] Herein this goat is a true figure of Jesus Christ, who beareth the sin of the people, *Isa.* 53. 6. † Heb. *a man of opportunity.* † Heb. *of separation.*

22 And the goat shall bear upon him all their iniquities, unto a land † not inhabited: and he shall let go the goat in the wilderness.

23 And Aaron shall come into the tabernacle of the congregation, and shall put off the linen garments, which he put on when he went into the holy *place*, and shall leave them there.

24 And he shall wash his flesh with water in the [h] holy place, and put on his garments, and come forth, and offer his burnt-offering, and the burnt-offering of the people, and make an atonement for himself, and for the people.

[h] In the court where was the Laver, *Exod.* 30. 18.

25 And the fat of the sin-offering shall he burn upon the altar.

26 And he that let go the goat for the scape-goat, shall wash his clothes, and bathe his flesh in water, and afterward come into the camp.

27 * And the bullock *for* the fin-offering, and the goat *for* the sin-offering, whose bloud was brought in to make atonement in the holy *place*, shall *one* carry forth without the camp, and they shall burn in the fire their skins, and their flesh, and their dung.

* *Chap.* 6. 30. *Heb.* 13. 11.

28 And he that burneth them, shall wash his clothes, and bathe his flesh in water, and afterward he shall come into the camp.

29 ¶ And *this* shall be a statute for ever unto you: *that* in the [i] seventh month, on the tenth *day* of the month, ye shall * afflict your souls, and do no work at all, *whether it be* one of your own country, or a stranger that sojourneth among you.

[i] which was *Tisri*, and answereth to part of *September*. [k] part of *Octobre*. * *Meaning*, By abstinence and fasting, *Num.* 29. 7.

30 For on that day shall *the priest* make an atonement for you, to cleanse you, *that* ye may be clean from all your sins before the LORD.

31 It *shall be* a [l] sabbath of rest unto you, and ye shall afflict your souls by a statute for ever.

[l] Or, a rest which ye shall keep most diligently.

32 And the [m] priest whom he shall anoint, and whom he shall † consecrate to minister in the priests office in his fathers stead, shall make the atonement, and shall put on the linen clothes, *even* the holy garments.

[m] whom the priest shall anoint by Gods commandment to succeed in his fathers room. † Heb. *fill his hand.*

33 And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar: and he shall make an atonement for the priests, and for all the people of the congregation.

34 And this shall be an everlasting statute unto you, to make an atonement for the children of Israel, for all their sins, * once a year. And he did as the LORD commanded Moses. * *Exod.* 30. 10. *Heb.* 9. 7.

CHAP. XVII.

1 *The bloud of all slain beasts must be offered to the Lord, at the door of the tabernacle.* 7 *They must not offer to devils.* 10 *All eating of bloud is forbidden,* 15 *and all that dieth alone, or is torn.*

AND the LORD spake unto Moses, saying, 2 Speak unto Aaron, and unto his sons,

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and unto all the children of Israel, and say unto them, This *is* the thing which the LORD hath [a] commanded, saying,

3 What man soever *there be* of the house of Israel, that [b] killeth an ox, or lamb, or goat in the camp, or that killeth *it* out of the camp,

4 And bringeth it not unto the door of the tabernacle of the congregation, to offer an offering unto the LORD before the tabernacle of the LORD; [c] blood shall be imputed unto that man, he hath shed blood; and that man shall be cut off from among his people:

5 To the end that the children of Israel may bring their sacrifices, which they offer in the [d] open field, even that they may bring them unto the LORD, unto the door of the tabernacle of the congregation unto the priest, and offer them *for* peace-offerings unto the LORD.

6 And the priest shall sprinkle the blood upon the altar of the LORD, at the door of the tabernacle of the congregation, and burn the fat for a * sweet savour unto the LORD.

7 And they shall no more offer their sacrifices unto [e] devils, after whom they have gone a [f] whoring: This shall be a statute for ever unto them throughout their generations.

8 ¶ And thou shalt say unto them, Whatsoever man *there be* of the house of Israel, or of the strangers which sojourn among you, that offereth a burnt-offering or sacrifice,

9 And bringeth it not unto the door of the tabernacle of the congregation, to offer it unto the LORD; even that man shall be cut off from among his people.

10 ¶ And whatsoever man *there be* of the house of Israel, or of the strangers that sojourn among you, that eateth any manner of blood; I will even set my [g] face against that soul that eateth blood, and will cut him off from among his people.

11 For the life of the flesh *is* in the blood, and I have given it to you upon the altar, to make an atonement for your souls: for it *is* the blood *that* maketh an atonement for the soul.

12 Therefore I said unto the children of Israel, No soul of you shall eat blood, neither shall any stranger that sojourneth among you, eat blood.

13 And whatsoever man *there be* of the children of Israel, or of the strangers that sojourn among you, † which hunteth and catcheth any beast or fowl that may be [h] eaten; he shall even pour out the blood thereof, and cover it with dust.

14 * For *it is* the life of all flesh, the blood of it *is* for the life thereof: therefore I said unto the children of Israel, Ye shall eat the blood of no manner of flesh: for the life of all flesh *is* the blood thereof: whosoever eateth it, shall be cut off.

15 And every soul that eateth † that which died *of it self*, or that which was torn *with beasts (whether it be* one of your own country, or a stranger) he shall both wash his clothes, and bathe *himself* in water, and be unclean until the even: then shall hee be clean.

16 But if he wash *them* not, nor bathe his flesh; then he shall bear his iniquity.

CHAP. XVIII.

1 Unlawful marriages. 19 Unlawful lusts.

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, I *am* the LORD your God.

3 After the [a] doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan whither I bring you, shall ye not do: neither shall ye walk in their ordinances.

4 Ye shall do my judgments, and keep mine ordinances, to walk therein: I *am* the LORD your God.

5 Ye shall therefore keep my statutes and my judgments: * which if a man do, he shall live in them: I *am* the [c] LORD.

6 ¶ None of you shall approach to any that is † near of kin to him, to [c] uncover *their* nakedness: I *am* the [b] LORD.

7 The nakedness of thy father, or the nakedness of thy mother, thalt thou not uncover: *she is* thy mother, thou shalt not uncover her nakedness.

8 * The nakedness of thy [d] fathers wife shalt thou not uncover: it *is* thy fathers nakedness.

9 The nakedness of thy sister, the daughter of thy [e] father, or daughter of thy mother, *whether she be* born at home, or born abroad, *even* their nakedness thou shalt not uncover.

13 The nakedness of thy sons daughter, or of thy daughters daughter, *even* their nakedness thou shalt not uncover: for theirs *is* thine own [f] nakedness.

11 The nakedness of thy fathers wives daughter, begotten of thy father, (*he is* thy sister) thou shalt not uncover her nakedness.

12 * Thou shalt not uncover the nakedness of thy fathers sister: *she is* thy fathers near kinswoman.

13 Thou shalt not uncover the nakedness of thy mothers sister: for *she is* thy mothers near kinswoman.

14 * Thou shalt not uncover the nakedness of thy [g] fathers brother, thou shalt not approach to his wife: *she is* thine aunt.

15 * Thou shalt not uncover the nakedness of thy daughter in law: *she is* thy sons wife, thou shalt not uncover her nakedness.

16 * Thou shalt not uncover the nakedness of thy [h] brothers wife: it *is* thy brothers nakedness.

17 Thou shalt not uncover the nakedness of a woman and her daughter, neither shalt thou take her sons daughter, or her daughters daughter, to uncover her nakedness; *for they are* her near kinswomen: it *is* wickedness.

18 Neither shalt thou take ‡ a wife to her sister, to † vex *her*, to uncover her nakedness besides the other in her life-*time*.

19 * Also thou shalt not approach unto a woman to uncover her nakedness, as long as she is put [k] apart for her uncleanness.

20 More-

a Ye shall preserve your selves from these abominations following, which the Egyptians and Canaanites use.

b In that which is committed to your credit.

c That is, To lie with her, though it be under title of marriage.

d which is thy stepmother.

e Either by father or mother, born in marriage or otherwise.

f They are her children whose shame thou hast uncovered.

g which thine uncle doth discover.

h Because the idolaters among whom Gods people did dwell and should dwell, were given to these horrible incests; God charyeth his to beware of the same.

k Or, whiles he hath her sister.

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20 Moreover, thou shalt not lie carnally with thy neighbours wife, to defile thy self with her.

21 And thou shalt not let any of thy seed pass through *the fire* to * [l] Molech, neither shalt thou profane the name of thy God: I *am* the LORD.

22 Thou shalt not lie with mankind, as with womankind: it *is* abomination.

23 * Neither shalt thou lie with any beast to defile thy self therewith: neither shall any woman stand before a beast to lie down thereto: it *is* confusion.

24 Defile not you your selves in any of these things: for in all these the nations are defiled, which I cast out before you.

25 And the land is defiled: therefore I do visit the iniquity thereof upon it, and the land it self [n] vomiteth out her inhabitants.

26 Ye shall therefore keep my statutes and my judgments, and shall not commit *any of* these abominations; *neither* any of your own nation, nor any stranger that sojourneth among you:

27 (For all these abominations have the men of the land done, which *were* before you, and the land is defiled)

28 That the land spue not you out also, when ye defile it, as it [o] spued out the nations that *were* before you.

29 For whosoever shall commit any of these abominations, even the souls that commit *them*, shall be [p] cut off from among their people.

30 Therefore shall ye keep mine ordinance, that *ye* commit not *any one* of these abominable customs, which were committed before you, and that ye defile not your selves therein: I *am* the LORD your God.

CHAP. XIX.

A repetition of sundry laws.

AND the LORD spake unto Moses, saying,

2 Speak unto all the congregation of the children of Israel, and say unto them, * Ye shall be * holy: for I the LORD your God *am* holy.

3 ¶ Ye shall fear every man his mother and his father, and keep my sabbaths: I *am* the LORD your God.

4 Turn ye not unto idols, nor make to your selves molten gods: I *am* the LORD your God.

5 ¶ And if ye offer a sacrifice of peace-offerings unto the LORD; ye shall offer it, at your [b] own will.

6 It shall be eaten the same day ye offer it, and on the morrow: and if ought remain until the third day, it shall be burnt in the fire.

7 And if it be eaten at all on the third day, it *is* abominable; it shall not be [c] accepted.

8 Therefore *every one* that eateth it shall bear his iniquity, because he hath profaned the hallowed thing of the LORD: and that soul shall be cut off from among his people.

9 ¶ And * when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, neither shalt thou gather the gleanings of thy harvest.

10 And thou shalt not glean thy vineyard, neither shalt thou gather *every* grape of thy vineyard; thou shalt leave them for the poor and stranger: I *am* the LORD your God.

11 ¶ Ye shall not steal, neither [d] deal falsly, neither lie one to another.

12 ¶ And ye shall not * swear by my name falsly, neither shalt thou profane the name of thy God: I *am* the LORD.

13 ¶ * Thou shalt not defraud thy neighbour, neither rob *him*: * the wages of him that is hired, shall not abide with thee all night until the morning.

14 ¶ Thou shalt nor curse the deaf, * nor put a stumbling-block before the blind, but shalt fear thy God: I *am* the LORD.

15 ¶ Ye shall do no unrighteousnes in judgment; thou shalt not * respect the person of the poor, nor honour the person of the mighty: *but* in righteousnes shalt thou judge thy neighbour.

16 ¶ Thou shalt not go up and down *as a* [e] tale-bearer among thy people; neither shalt thou [f] stand against the bloud of thy neighbour: I *am* the LORD.

17 ¶ * Thou shalt not hate thy brother in thine heart: * thou shalt in any wise rebuke thy neighbour, ‡ and not suffer sin upon him.

18 ¶ Thou shalt not avenge, nor bear any grudge against the children of thy people, * but thou shalt love thy neighbour as thy self: I *am* the LORD.

19 ¶ Ye shall keep my statutes: Thou shalt not let thy cattel gender with a [g] diverse kind: Thou shalt not sow thy field with mingled seed: neither shall a garment mingled of linen and wollen come upon thee.

20 ¶ And whosoever lieth carnally with a woman that *is* a bond-maid ‡ † betrothed to an husband, and not at all redeemed, nor freedom given her; ‡ † she shall be scourged: they shall not be put to death, because she was not free.

21 And he shall bring his trespass-offering unto the LORD, unto the door of the tabernacle of the congregation, *even* a ram for a trespass-offering.

22 And the priest shall make an atonement for him with the ram of the trespass-offering, before the LORD, for his sin which he hath done: and the sin which he hath done, shall be forgiven him.

23 ¶ And when ye shall come into the land, and shall have planted all manner of trees for food; then ye shall count the fruit thereof as [h] uncircumcised: three years shall it be as uncircumcised unto you: it shall not be eaten of.

24 But in the fourth year all the fruit thereof shall be † holy to praise the LORD *withall*.

25 And in the fifth year shall ye eat of the fruit thereof, that it may yeild unto you the increase thereof: I *am* the LORD your God.

26 ¶ Ye shall not eat *any thing* with the

a Left they should practice that idolatry which they had learned among the Egyptians.

b To make a difference or offering thereof.

c I do as much abhor it, as though he had killed a man, *as Isa.* 66. 3.

d whereforever they were moved with foolish devotion to offer it.

* Exod. 29. 18. *Chap.* 4. 31.

e *Meaning*, whatsoever is not the true God. 1 Cor. 10. 20. *Psal.* 95. 5.

f For idolatry is spiritual whoredom, because faith toward God is broken.

g I will declare my wrath by taking vengeance on him, *as Chap.* 20. 3.

† Heb. *that hunteth any hunting.*

h which the law permitteth to be eaten, because it is clean.

i *Gen* 9 4.

† Heb. *a carcass.*

* *Chap.* 20. 2. 2 *Kings.* 23. 10. * *Called*, 1 *Kin.* 7. 45. *Molech*, which was an idol of the Ammonites, unto whom they burned and sacrificed their children. 2 *Kings.* 23. 10. This seemed to be the chief and principal of all idols, and as the Jews write, was of a great stature, and hollow within, having seven places or chambers within him: one was to receive meal that was offered: another turtle dores: the third a sheep: the fourth a rim: the fifth a calfe: the first an ox: the seventh a child. This idols face was like a calf, his hands ever more stretched out to receive gifts: his priests were called Chemarim, *Read* 2 *Kings.* 23. 5. *Hos.* 10. 5. *Zeph.* 1. 4.

n *Chap.* 20. 15. n I will punish the land whose sinfull inordinate marriages & pollutions are suffered.

o He compareth the wicked to evil humors and sufferings, which corrupt the stomach, and oppress nature, and therefore must be cast out by vomit.

p Both for their wicked marriages, unnatural copulations, idolatry, or spiritual whoredom with Molech, and such like abominations.

q Either by the civil sword, or by some plague that God will send upon such.

* *Chap.* 11. 44. & 20. 7. 1 *Pet.* 1. 16. 2 *That is*, Void of all pollution, idolatry, & superstition both of soul and body.

† Or your own accord.

c *To wit*, Of God. it

* *Chap.* 23. 22.

a Left they should practice that idolatry which they had learned among the Egyptians.

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a Ye shall preserve your selves from these abominations following, which the Egyptians and Canaanites use.

b In that which is committed to your credit.

c That is, To lie with her, though it be under title of marriage.

d which is thy stepmother.

e Either by father or mother, born in marriage or otherwise.

f They are her children whose shame thou hast uncovered.

g which thine uncle doth discover.

h Because the idolaters among whom Gods people did dwell and should dwell, were given to these horrible incests; God chargeth his to beware of the same.

k Or, whiles he hath her sister.

* *Exod.* 20. 7. *Deut.* 5. 11. *Mat.* 5. 34. *James* 5. 12.

* *Exod.* 20. 8. *Deut.* 5. 14.

* *Deut.* 24. 14. & 15.

* *Deut.* 27. 18.

* *Exod.* 23. 3. *Deut.* 1. 17. *Prov.* 24. 23. *James* 2. 9.

e As a flanderer, backbiter, or quarrel-picker.

f By conferring on his bloud, or conspiring with the wicked.

* 1 *John* 2. 11. * *Levit.* 19. 13. *Mat.* 18. 15.

‡ Or, *that thou bear not sin for him.*

* *Mat.* 5 43. * *Rom.* 12. 19. *Gal.* 5. 14. *James* 2. 8.

g As an horse to leap an ass, or a mule a mare.

† Or, *abused by any.*

† Heb. *reproached* 9. Or, *for man.*

† Or, *blow.*

‡ Heb. *there shall be a scourging.*

h It shall be uncleen as that thing which is not circumcised.

† Heb. *holiness of praises to the LORD.*

100 bloud: neither shall ye use inchantment, nor
i To measure lucky or unlucky days.
observe i times.
* Chap. 21. 5.
k As did the Gentiles in sign of mourning.
27 * Ye shall not round the k corners of your heads, neither shalt thou mar the corners of thy beard.
* Deut. 14. 1.
28 Ye shall not * make any cuttings in your
l By whipping your body, or tuming make therein.
flesh for the dead, nor print any l marks upon you: I *am* the LORD.
† Heb. *profane.*
m As did the Cyprians, and Lycaonians.
29 ¶ Do not † prostitute thy daughter, to cause her to be a m whore; lest the land fall to whoredom, and the land become full of wickedness.
30 ¶ Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.
31 ¶ Regard not them that have familiar spirits, neither seek after wizards, to be defiled by them: I *am* the LORD your God.
n In token of reverence.
32 ¶ Thou shalt n rise up before the hoary head, and honour the face of the old man, and fear thy God: I *am* the LORD.
* Exod. 22. 21.
‡ Or, *oppress.*
* Exod. 23. 9.
33 ¶ And * if a stranger sojourn with thee in your land, ye shall not ‡ vex him.
34 * *But* the stranger that dwelleth with you, shall be unto you as one born amongst you, & thou shalt love him as thy self; for ye were strangers in the land of Egypt: I *am* the LORD your God.
35 ¶ Ye shall do no unrighteousness in judgo As in measuring the ground.
ment, in o mete-yard, in weight, or in measure.
* Prov. 11. 1. & 16. 11. & 20. 10.
† Heb. *stones.*
p By these two measures he meaneth all other. Of Ephah, *Read Exod.* 16. 36, and of Hin, *Exod.* 29. 40.
36 * Just ballances, just † weights, a just p ephah, and a just hin shall ye have: I *am* the LORD your God, which brought you out of the land of Egypt.
37 Therefore shall ye observe all my statutes, and all my judgments, and do them: I *am* the LORD.

CHAP. XX.

1 *Of him that giveth of his seed to Molech.* 4 *Of him that favoureth such an one.* 6 *Of going to wizards.* 7 *Of sanctification.* 9 *Of him that curseth his parents.* 10 *Of adultery.* 11, 14, 17, 19 *Of incest.* 13 *Of sodomy.* 15 *Of bestiality.* 18 *Of uncleanness.* 22 *Obedience is required with holiness.* 27 *Wizards must be put to death.*

* Chap. 18. 21.
AND the LORD spake unto Moses, saying,
2 * Again, thou shalt say to the children of Israel, Whosoever *he be* of the children of Israel, or of the strangers that sojourn in
a By Molech, he meaneth any kind of idol, Chap. 18. 21.
Israel, that giveth *any* of his seed unto a Molech; he shall surely be put to death: the people of the land shall stone him with stones.
b Read Chap. 17. 10. & 18, 21.
3 And I will b set my face against that man, and will cut him off from among his people: because he hath given of his seed unto Molech, to defile my sanctuary, and to profane my holy name.
c Though the people be negligent to do their duty, and defend Gods right, yet he will not suffer wickedness to go unpunished.
4 And if the c people of the land do any ways hide their eyes from the man, when he giveth of his seed unto Molech, and kill him not:
5 Then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from among their people.
6 ¶ And the soul that turneth after such as have familiar spirits, and after wizards, to go
d To esteem sorcerers or conjurers, is spiritual whoredom or idolatry.
a d whoring after them, I will even set my face against that soul, and will cut him off from among his people.
7 ¶ * Sanctify your selves therefore, and
* Chap. 11. 44, & 19. 2. 1 Pet. 1. 16.
be ye holy: for I *am* the LORD your God.
8 And ye shall keep my statutes, and do them: I *am* the LORD which sanctify you.
9 ¶ * For every one that curseth his father
* Exod. 21. 17. Prov. 20. 20. Mat. 15. 4.
or his mother, shall be surely put to death: he hath cursed his father or his mother; his bloud
e He is worthy to die.
shall be upon him.
10 ¶ And * the man that committeth adul-
* Deut. 22. 22. John 8. 4, 5.
tery with *another* mans wife, *even he* that committeth adultery with his neighbours wife, the adulterer and the adulteress, shall surely be put to death.
11 * And the man, that lieth with his fathers
* Chap. 18. 8.
wife, hath uncovered his fathers nakedness: both of them shall surely be put to death; their bloud *shall be* upon them.
12 And if a man lie with his daughter in law, both of them shall surely be put to death: they have wrought confusion; their bloud *shall be* upon them.
13 * If a man also lie with mankind, as he
* Chap. 18. 22.
lieth with a woman, both of them have committed an abomination: they shall surely be put to death; their bloud *shall be* upon them.
14 And if a man take a wife and her mother,
f It is an execrable and detestable thing.
it *is* f wickedness: they shall be burnt with fire, both he and they; that there be no wickedness among you.
15 * And if a man lie with a beast, he shall
* Chap. 18. 23.
surely be put to death: & ye shall slay the beast.
16 And if a woman approach unto any beast, & lie down thereto, thou shalt kill the woman and the beast: they shall surely be put to death; their bloud *shall be* upon them.
17 * And if a man shall take his sister, his
* Chap. 18. 9.
fathers daughter, or his mothers daughter, and see her nakedness, and she see his nakedness; it *is* a wicked thing; and they shall be cut off in the sight of their people: he hath uncovered his sisters nakedness, he shall bear his iniquity.
18 * And if a man shall lie with a woman
* Chap. 18. 19.
having her sickness, and shall uncover her nakedness; he hath † discovered her fountain, and she hath uncovered the fountain of her bloud: and both of them shall be cut off from among their people.
† Heb. *made naked.*
19 And thou shalt not uncover the nakedness of thy mothers sister, nor of thy fathers sister: for he uncovereth his near kin: they shall bear their iniquity.
20 And if a man shall lie with his uncles wife, he hath uncovered his uncles nakedness: they shall bear their sin, they shall die g childless.
g They shall be cut off from their people, and their children shall be taken as bastards, and not counted among the lineages.
21 And if a man shall take his brothers wife, it *is* † an unclean thing: he hath uncovered his brothers h nakedness, they shall be childless.
† Heb. *a separation.*
h Read Chap. 18. 16.
22 ¶ Ye shall therefore keep all my * statutes, and all my judgments, and do them: that the land, whither I bring you to dwell therein, * spue you not out.

23 And

23 And ye shall not walk in the manners of the nation, which I cast out before you: for they committed all these things, and * therefore I abhorred them.
* Deut. 9. 5.
24 But I have said unto you, Ye shall inherit their land, and I will give it unto you to possess it, a land that floweth with i milk and hony: I *am* the LORD your God, which have separated you from *other* people.
i Full of abundance of all things.
25 * Ye shall therefore put difference between clean beasts and unclean, and between unclean fowls and clean: and ye shall not
* Chap. 11. 2. Deut. 14. 4.
k By eating them contrary to my commandment.
make your souls k abominable by beast or by fowl, or by any manner of living thing that ‡ creepeth on the ground, which I have separated from you as unclean.
‡ Or, *moveth.*
26 And ye shall be holy unto me: * for I the LORD *am* holy, and have severed you from *other* people, that ye should be mine.
* Verse 7. Chap. 19. 2. 1 Pet. 1. 16.
27 ¶ * A man also or woman that hath a familiar spirit, or that is a wizard, shall surely be put to death: they shall stone them with stones: their bloud *shall be* upon them.
* Deut. 18. 11. 1 Sam. 28. 7.

CHAP. XXI.

1 *Of the priests mourning.* 6 *Of their holiness.* 8 *Of their estimation.* 7, 13 *Of their marriages.* 16 *The priests that have blemishes must not minister in the sanctuary.*

AND the LORD said unto Moses, Speak unto the priests the sons of Aaron, and say unto them, There shall none be a defiled
a By touching the dead, lamenting, or being at their burial.
for the dead among his people.
2 But for his kin, that is near unto him, *that is*, for his mother, and for his father, and for his son, and for his daughter, and for his brother,
3 And for his sister a b virgin, that is nigh unto him, which hath had no husband: for her may he be defiled.
b For being married, she seemed to be out of him his family.
4 *But* ‡ he shall not defile himself, *being* a c chief man among his people, to profane himself.
‡ Or, *being an husband among his people he shall not defile himself* for his wife, &c.
c The priest was permitted to mourn for his next kindred onely, *Chap.* 19. 27.
5 * They shall not make bladness upon their head, neither shall they shave off the corner of their beard, nor make any cuttings in their flesh.
6 They shall be holy unto their God, and not profane the name of their God: for the offerings of the LORD made by fire, *and* the bread of their God they do offer: therefore they shall be holy.
7 They shall not take a wife *that is* a whore, or d profane; neither shall they take a woman put away from her husband: for he *is* holy unto his God.
d which hath an evil name, or is defamed.
8 Thou shalt e sanctify him therefore, for he offereth the f bread of thy God: he shall be holy unto thee: for I the LORD which sanctify you, *am* holy.
e Thou shalt count them holy, and reverence them.
f The shew-bread.
9 ¶ And the daughter of any priest, if she profane her self by playing the whore, she profaneth her father: she shall be burnt with fire.
10 And *he that is* the high priest among his brethren, upon whose head the anointing oyl was poured, and that is consecrated to put on the garments, shall not g uncover his head, nor rent his clothes:
g He shall use no such ceremonies as the mourners observed.
11 Neither shall he go in to any dead body, nor defile himself for his father, or for his mother:
12 Neither shall he go out of the h sanctuary, nor profane the sanctuary of his God; for the i crown of the anointing oyl of his God *is* upon him: I *am* the LORD.
h To go to the dead.
13 And he shall take a wife in her virginity.
14 A widow, or a divorced woman, or profane, *or* an harlot, these shall he not take: but he shall take a virgin of his k own people to wife.
i For by his anointing he was preferred to the other priests, and therefore could not lament the dead left he should have polluted his holy anointing.
15 Neither shall he profane his l seed among his people: for I the LORD do sanctify him.
k Not onely of his tribe, but of all Israel.
l By marrying any unchaste or defamed woman.
16 ¶ And the LORD spake unto Moses, saying,
17 Speak unto Aaron, saying, Whosoever *he be* of thy seed in their generations, that hath *any* blemish, let him not approach to offer the ‡ bread of his God:
‡ Or, *food.*
18 For whatsoever man *he be* that hath a blemish, he shall not approach: a blind man, or a lame, or he that hath a m flat nose, or any thing n * superfluous,
m which is deformed or bruised.
19 Or a man that is broken-footed, or broken-handed,
n As not of equal proportion, or having in number more or less.
20 Or crook-backt, or ‡ a dwarf, or that hath a o blemish in his eye, or be scurvy, or scabbed, or hath his stones broken:
* Chap. 22. 23.
‡ Or, *lean-strecher.*
o Or that hath a web or pearl.
21 No man that hath a blemish, of the seed of Aaron the priest, shall come nigh to offer the offering of the LORD made by fire; he hath a blemish, he shall not come nigh to offer the p bread of his God.
p As the shewbread and meat-offerings.
22 He shall eat the bread of his God, *both* of the most q holy, and of the r holy.
q As of sacrifice for sin.
r As of the tenths, and first-fruits.
23 Onely he shall not go in unto the s vail, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the LORD do sanctify them.
s Into the sanctuary.
24 And Moses told *it* unto Aaron, and to his sons, and unto all the children of Israel.

CHAP. XXII.

1 *The priests in their uncleanness must abstain from the holy things.* 6 *How they shall be cleansed.* 10 *Who of the priests house may eat of the holy things.* 17 *The sacrifices must be without blemish.* 26 *The age of the sacrifice.* 29 *The law of eating the sacrifice of thanksgiving.*

AND the LORD spake unto Moses, saying,
2 Speak unto Aaron, and to his sons, that they a separate themselves from the holy things of the children of Israel, and that they profane not my holy name, *in those things* which they hallow unto me: I *am* the LORD.
a Meaning, That the priests abstain from eating so long as they are polluted.
3 Say unto them, Whosoever *he be* of all your seed, among your generations, that b goeth unto the holy things, which the children of Israel hallow unto the LORD, having his uncleanness upon him, that soul shall be cut off from my presence: I *am* the LORD.
b To eat thereof.
4 What man soever of the seed of Aaron *is* a leper, or hath * a † running issue; he shall not eat of the holy things, until he be clean. And whoso toucheth any *thing that is* c unclean *by* the dead, or a man whose seed goeth from him:
* Chap. 15. 2.
† Heb. *running of the reins.*
c By touching any dead thing, or being at burial of the dead.

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5 Or whosoever toucheth any creeping thing, whereby he may be made unclean, or a man of whom he may take uncleanness, whatsoever uncleanness he hath:

6 The soul which hath touched any such, shall be unclean until even, and shall not eat of the holy things, unless he wash his flesh with water.

7 And when the sun is down, he shall be clean, and shall afterward eat of the holy things, because it *is* his food.

* *Exod.* 22. 31. *Ezek.* 44. 31.

8 * That which dieth of it self, or is torn *with beasts*, he shall not eat to defile himself therewith: I *am* the LORD.

9 They shall therefore keep mine ordinance, lest they bear sin for it, and die therefore, if they profane it: I the LORD do sanctify them.

d which is not of the tribe of Levi. e *Sumerus*, The servant which had his ear bored, and would not go free, *Exod.* 21. 6. † Heb. *with the purchase of his money.*

10 There shall no [d] stranger eat *of* the holy thing: a [e] sojourner of the priests, or an hired servant shall not eat *of* the holy thing.

11 But if the priest buy *any* soul † with his money, he shall eat of it, and he that is born in his house: they shall eat of his meat.

12 If the priests daughter also be *married* unto † [f] a stranger, she may not eat of an offering of the holy things.

† Heb. *a man a stranger.* f who is not of the priests kinred.

13 But if the priests daughter be a widow, or divorced, and have no child, and is returned unto her fathers house, * as in her youth, she shall eat of her fathers meat: but there shall no stranger eat thereof.

* *Chap.* 10. 14.

14 ¶ And if a man eat *of* the holy thing unwittingly, then he shall put the [g] fifth *part* thereof unto it, and shall give *it* unto the priest, with the holy thing.

g He shall give that, and a fifth part over.

15 And they shall not profane the holy things of the children of Israel, which they offer unto the LORD:

‡ Or, *lade themselves with the iniquity of trespass in incurring.* h For if they did not offer for their errors, the people by their example might commit the like offence.

16 Or ‡ suffer them to bear the iniquity of trespass, when they eat their holy things: [h] for I the LORD do sanctify them.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatsoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his oblation for all his vows, and for all his free-will-offerings, which they will offer unto the LORD for a burnt-offering:

19 *Ye shall offer* at your own will a male without blemish of the beeves, of the sheep, or of the goats.

* *Deut.* 15. 21. & 17. 1.

20 * *But* whatsoever hath a blemish, *that* shall ye not offer: for it shall not be acceptable for you.

21 And whosoever offereth a sacrifice of peace-offerings unto the LORD, to accomplish *his* vow, or a free-will-offering in beeves, or ‡ sheep, it shall be perfect, to be accepted: there shall be no blemish therein.

‡ Or, *goats.*

22 Blind, or broken, or maimed, or having a wen, or scurvy, or scabbed, ye shall not offer these unto the LORD, nor make an offering by fire of them upon the altar unto the LORD.

23 Either a bullock, or a ‡ lamb that hath † Or, *kid.* any thing * superfluous or lacking in his parts, that mayest thou offer *for* a free-will-offering; but for a vow it shall not be accepted. * *Chap.* 22. 18.

24 Ye shall not offer unto the LORD that which is bruised, or crushed, or broken, or cut; neither shall you make *any* offering *thereof* in your land.

25 Neither from a [i] strangers hand shall ye offer the bread of your God of any of these; because their corruption *is* in them, *and* blemishes *be* in them: they shall not be accepted for you. i Ye shall not receive any unperfect thing of a stranger, to make it the Lords offering: which he calleth the bread of the Lord.

26 ¶ And the LORD spake unto Moses, saying,

27 When a bullock, or a sheep, or a goat is brought forth, then it shall be seven days under the dam; and from the eighth day, and thenceforth, it shall be accepted for an offering made by fire unto the LORD.

28 And *whether it be* cow or ‡ ew, ye shall not kill it * and her young both in one day. ‡ Or, *she-goat.* * *Deut.* 22. 6.

29 And when ye will offer a sacrifice of thanksgiving unto the LORD, offer *it* at your own will.

30 On the same day it shall be eaten up, ye shall leave * none of it until the morrow: I * *Chap.* 7. 15. *am* the LORD.

31 Therefore shall ye keep my commandments, and do them: I *am* the LORD.

32 Neither shall ye [k] profane my holy name, but * I will be hallowed among the children of Israel: I *am* the LORD which hallow you, k For whosoever doth otherwise then God commandeth, polluteth his name. * *Chap.* 10. 3.

33 That brought you out of the land of Egypt, to be your God: I *am* the LORD.

CHAP. XXIII.

1 *The feasts of the Lord.* 3 *The sabbath.* 4 *The passover.* 9 *The sheaf of first-fruits.* 15 *The feast of pentecost.* 22 *Gleanings to be left for the poor.* 23 *The feast of trumpets.* 26 *The day of atonement.* 33 *The feast of tabernacles.*

AND the LORD spake unto Moses, saying, 2 Speak unto the children of Israel, and say unto them, *Concerning* the feast of the LORD, which ye shall proclaim *to be* holy convocations, *even* these *are* my feasts.

3 * Six days shall work be done, but the seventh day *is* the sabbath of rest, an holy convocation; ye shall do no work *therein*: it *is* the sabbath of the LORD in all your dwellings. * *Exod.* 20. 9. *Deut.* 5. 13. *Luke* 13. 14.

4 ¶ These *are* the feasts of the LORD, *even* holy convocations, which ye shall proclaim in their [l] seasons. l For the sabbath was kept every week, and their other were kept but once every year.

5 * In the fourteenth *day* of the first month at even, *is* the LORDS pass-over. * *Exod.* 12. 12. *Num.* 28. 16.

6 And on the fifteenth day of the same month, *is* the feast of unleavened bread unto the LORD: seven days ye must eat unleavened bread. b Or, bodily labour, save about that which one must eat, *Exod.* 12. 16. c The first day of the feast, and the seventh were kept holy: in the rest they might work, except any first were intermedled, as the feast of unleavened bread the fifteenth day, and the feast of shews the sixteenth day.

7 In the first day ye shall have an holy convocation: ye shall do no [b] servile work therein.

8 But ye shall offer an offering made by fire unto the LORD seven days: in the [c] seventh day *is* an holy convocation, ye shall do no servile work *therein*.

9 ¶ And

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and shall reap the harvest thereof, then ye shall bring a ‡ † sheaf of the first-fruits of your harvest unto the priest:

‡ Or, *handful.* † Heb. *omer.*

11 And he shall wave the sheaf before the LORD, to be accepted for you: on the morrow after the [d] sabbath the priest shall wave it.

d *That is*, The second sabbath of the pass-over.

12 And ye shall offer that day when ye wave the sheaf, an he-lamb without blemish, of the first year, for a burnt-offering unto the LORD.

13 And the meat-offering thereof *shall be* two [e] tenth-deals of fine flour mingled with oyl, an offering made by fire unto the LORD *for* a sweet savour: and the drink-offering thereof *shall be* of wine, the fourth *part* of an [f] Hin.

e which is the tenth part of an ephah, or two omers: *Read, Levit.* 26. 10. f *Exod.* 29. 40.

14 And ye shall eat neither bread, nor parched corn, nor green ears, until the self-same day that ye have brought an offering unto your God: *It shall be* a statute for ever throughout your generations, in all your dwellings.

15 ¶ And * ye shall count unto you from the morrow after the [g] sabbath, from the day that ye brought the sheaf of the wave-offering; seven sabbaths shall be complete: * *Deut.* 16. 9. g *That is*, the seventh day after the first sabbath of the pass-over.

16 Even unto the morrow after the seventh sabbath, shall ye number fifty days, and ye shall offer a new meat-offering unto the LORD.

17 Ye shall bring out of your habitations two wave-loaves, of two tenth-deals: they shall be of fine flour, they shall be baken with [h] leaven, *they are* the first-fruits unto the LORD.

h Because the priest should eat them, as *Chap.* 7. 13. and they should not be offered to the Lord upon the altar.

18 And ye shall offer with the bread seven lambs without blemish, of the first year, and one young bullock and two rams: they shall be *for* a burnt-offering unto the LORD, with their meat-offering, and their drink-offerings, *even* an offering made by fire of sweet savour unto the LORD.

19 Then ye shall sacrifice one kid of the goats, for a sin-offering, and two lambs of the first year, for a sacrifice of peace-offerings.

20 And the priest shall wave them with the bread of the first-fruits, *for* a wave-offering before the LORD, with the two lambs: they shall be holy to the LORD for the [i] priests.

i *That is*, Offered to the Lord, and the priest should be for the priest.

21 And ye shall proclaim on the self-same day, *that* it may be an holy convocation unto you: ye shall do no servile work *therein*: *It shall be* a statute for ever in all your dwellings, throughout your generations.

22 ¶ And * when ye reap the harvest of your land, thou shalt not make clean riddance of the corners of thy field when thou reapest, * neither shalt thou gather any gleaning of thy harvest: thou shalt leave them unto the poor, and to the stranger: I *am* the LORD your God. * *Chap.* 19. 9. * *Deut.* 24. 19.

23 ¶ And the LORD spake unto Moses, saying,

24 Speak unto the children of Israel, saying, In the * [k] seventh month, in the first *day* of the month shall ye have a [l] sabbath, a memorial of [m] blowing of trumpets, an holy convocation. * *Num.* 29. 1. k *That is*, About the end of *September.* l Or, An holy day to the Lord. m which blowing was to put them in remembrance of the manifold feasts that were in that month, and of the jubile.

25 Ye shall do no servile work *therein*; but ye shall offer an offering made by fire unto the LORD.

26 ¶ And the LORD spake unto Moses, saying,

27 * Also on the tenth *day* of this seventh month, *there shall be* a day of atonement, it shall be an holy convocation unto you, and ye shall [n] afflict your souls, and offer an offering made by fire unto the LORD. * *Chap.* 16. 29. *Num.* 29. 7. n By fasting, and prayer.

28 And ye shall do no work in that same day: for it *is* a day of atonement, to make an atonement for you before the LORD your God.

29 For whatsoever soul *it be* that shall not be afflicted in that same day, he shall be cut off from among his people.

30 And whatsoever soul *it be* that doth any work in that same day, the same soul will I destroy from among his people.

31 Ye shall do no manner of work: *It shall be* a statute for ever throughout your generations in all your dwellings.

32 It *shall be* unto you a sabbath of rest, and ye shall afflict your souls in the ninth *day* of the month at even: from [o] even unto even shall ye † celebrate your sabbath. o which containeth a night and day: yet they took it but for their natural day. † Heb. *rest.*

33 ¶ And the LORD spake unto Moses, saying,

34 Speak unto the children of Israel, saying, * The fifteenth day of this seventh month *shall be* the feast of tabernacles *for* seven days unto the LORD. * *Num.* 29. 12.

35 On the first day *shall be* an holy convocation: ye shall do no servile work *therein*.

36 Seven days ye shall offer an offering made by fire unto the LORD: * on the eighth day shall be an holy convocation unto you, and ye shall offer an offering made by fire unto the LORD: it *is* a † solemn [p] assembly, *and* ye shall do no servile work *therein*. * *John* 7. 37. † Heb. day of *restraint.* p Or, a day wherein the people are stayed from all works.

37 These *are* the feasts of the LORD, which ye shall proclaim *to be* holy convocations, to offer an offering made by fire unto the LORD, a burnt-offering, and a [q] meat-offering, a sacrifice, and drink-offerings, every thing upon his day: q Or, peace-offering.

38 Beside the sabbaths of the LORD, and beside your gifts, and beside all your vows, and beside all your free-will-offerings, which ye give unto the LORD.

39 Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD seven days: on the first day *shall be a* [r] sabbath, and on the eighth day *shall be* a sabbath. r Or, a solemn feast.

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40 And ye ſhall take you on the firſt day the † boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye ſhall rejoyce before the LORD your God ſeven days.

† Heb. *fruit.*

41 And ye ſhall keep it a feaſt unto the LORD ſeven days in the year: *It ſhall be a* ſtatute for ever in your generations, ye ſhall celebrate it in the ſeventh month.

42 Ye ſhall dwell in booths ſeven days; all that are Iſraelites born, ſhall dwell in booths:

43 That your generations may know that I made the children of Iſrael to dwell in booths, when I brought them out of the land of Egypt: I *am* the LORD your God.

ſ In the wilderneſs, forſmuch as they would not credit Joſhua and Caleb, when they returned from ſpying the land of Canaan.

44 And Moſes declared unto the children of Iſrael the feaſts of the LORD.

CHAP. XXIV.

1 *The oyl for the lamps.* 5 *The ſhew-bread.* 10 *Shelomiths ſon blaſphemeth.* 13 *The law of blaſphemy.* 17 *Of murder.* 18 *Of damage.* 23 *The blaſphemer is ſtoned.*

a Exod. 27. 20.

AND the LORD ſpake unto Moſes, ſaying,
2 [a] Command the children of Iſrael, that they bring unto thee pure oyl-olive, beaten, for the light, † to cauſe the lamps to burn continually.

† Heb. *to cauſe to aſcend.*

b which vail ſeparated the holieſt of all: where was the ark of the teſtimony, from the ſanctuary.

3 Without the [b] vail of the teſtimony, in the tabernacle of the congregation, ſhall Aaron order it from the evening unto the morning, before the LORD continually: *it ſhall be* a ſtatute for ever in your generations.

* Exod. 31. 8.

4 He ſhall order the lamps upon * the pure candleſtick before the LORD continually.

* Exod. 25. 30. c That is, Two omers: † Heb. Exod. 16. 36.

5 ¶ And thou ſhalt take fine flour, and bake twelve * cakes thereof: two [c] tenth-deals ſhall be in one cake.

6 And thou ſhalt ſet them in two rows, ſix on a row, upon the pure table, before the LORD.

7 And thou ſhalt put pure frankincenſe upon *each* row, that it may be on the bread for a memorial, *even* an offering made by fire, unto the LORD.

d For ſo it was burnt every ſabbath, when the bread was taken away.

8 Every ſabbath he ſhall ſet it in order before the LORD continually, *being taken* from the children of Iſrael by an everlaſting covenant.

* Exod. 29. 33. Chap. 8. 31. Mat. 12. 4.

9 And * it ſhall be Aarons and his ſons, and they ſhall eat it in the holy place: for it *is* moſt holy unto him, of the offerings of the LORD made by fire, by a perpetual ſtatute.

e Meaning, Out of his tent.

10 ¶ And the ſon of an Iſraelitiſh woman, whoſe father *was* an Egyptian, went [e] out among the children of Iſrael; and this ſon of the Iſraelitiſh *woman*, and a man of Iſrael ſtrove together in the camp;

f By blaſpheming, or deſpiſing God.

11 And the Iſraelitiſh womans ſon [f] blaſphemed the name *of the* LORD, and curſed: and they brought him unto Moſes (and his mothers name *was* Shelomith, the daughter of Dibri, of the tribe of Dan)

* Numb. 15. 34. † Heb. *to expound unto them according to the mouth of the* LORD.

12 And they * put him in ward, † that the mind of the LORD might be ſhewed them.

13 And the LORD ſpake unto Moſes, ſaying,

14 Bring forth him that hath curſed, without the camp, and let all that heard *him*, * lay their hands upon his head, and let all the congregation ſtone him.

* Deut. 13. 9. & 17. 7.

15 And thou ſhalt ſpeak unto the children of Iſrael, ſaying, Whoſoever curſeth his God, ſhall [g] bear his ſin.

g ſhall be puniſhed.

16 And he that blaſpheméth the name of the LORD, he ſhall ſurely be put to death, *and* all the congregation ſhall certainly ſtone him: as well the ſtranger, as he that is born in the land, when he blaſphemed the name *of the* LORD, ſhall be put to death.

17 ¶ * And he that † killeth any man, ſhall ſurely be put to death.

* Exod. 21. 12. Deut. 19. 21. † Heb. *ſmiteth the life of a man.*

18 And he that killeth a beaſt, ſhall make it good; † beaſt for beaſt.

† Heb. *life for life.*

19 And if a man cauſe a blemiſh in his neighbour; as * he hath done, ſo ſhall it be done unto him:

* Exod. 21. 24. Deut. 19. 21. Mat. 5. 38.

20 Breach for breach, eye for eye, tooth for tooth: as he hath cauſed a blemiſh in a man, ſo ſhall it be done to him *again.*

21 And he that killeth a beaſt, he ſhall reſtore it: and he that killeth a man, he ſhall be put to death.

22 Ye ſhall have * one manner of law, as well for the ſtranger, as for one of your own country: for I *am* the LORD your God.

* Exod. 12. 49.

23 ¶ And [h] Moſes ſpake unto the children of Iſrael, that they ſhould bring forth him that had curſed, out of the camp, and ſtone him with ſtones: and the children of Iſrael did as the LORD commanded Moſes.

h Becauſe the puniſhment was not yet appointed by the law for the blaſphemer, Moſes conſulted with the Lord and told the people what God commanded.

CHAP. XXV.

1 *The ſabbath of the ſeventh year.* 8 *The jubile in the fiftieth year.* 14 *Of oppreſſion.* 18 *A bleſſing of obedience.* 23 *The redemption of land,* 29 *of houſes.* 35 *Compaſſion of the poor.* 39 *The uſage of bondmen.* 47 *The redemption of ſervants.*

AND the LORD ſpake unto Moſes in mount Sinai, ſaying,
2 Speak unto the children of Iſrael, and ſay unto them, When ye come into the land which I give you, then ſhall the land † keep * a ſabbath unto the LORD.

† Heb. *reſt.*

* Exod. 23. 10.

3 [a] Six years thou ſhalt ſow thy field, and ſix years thou ſhalt prune thy vineyard, and gather in the fruit thereof.

a The Jews began the count of this year in *September*: for then all the fruits were gathered.

4 But in the ſeventh year ſhall be a ſabbath of reſt unto the land, a ſabbath for the LORD: thou ſhalt neither ſow thy field, nor prune thy vineyard.

5 That which groweth of its [b] own accord of thy harveſt, thou ſhalt not reap, neither gather the grapes † of thy vine † undreſſed: *for* it is a year of reſt unto the land.

b By reaſon of the corn that fell out of the ears the year paſt.
† Heb. *of thy ſeparation.*

6 And the [d] ſabbath of the land ſhall be meat for you; for thee, and for thy ſervant, and for thy maid, and for thy hired ſervant, and for the ſtranger that ſojourneth with thee,

c Or, which thou haſt ſeparated from thy field, and conſecrated to God for the poor.
d That which the land bringeth forth in her reſt.

7 And for thy cattel, and for the beaſts that *are* in thy land, ſhall all the increaſe thereof be meat.

8 ¶ And thou ſhalt number ſeven ſabbaths

baths of years unto thee, ſeven times ſeven years, and the ſpace of the ſeven ſabbaths of years ſhall be unto thee fourty and nine years.

e In the beginning of the fifty year was the jubile, ſo called, becauſe the joyful tidings of liberty was publikely proclaimed by the ſound of a cornet.

9 Then ſhalt thou cauſe the [e] trumpet † of the jubile to ſound, on the tenth *day* of the ſeventh month; in the day of atonement, ſhall ye make the trumpet ſound throughout all your land.

† Heb. *lead of ſound.*

10 And ye ſhall hallow the fiftieth year, and proclaim liberty throughout *all* the land, unto all the [f] inhabitans thereof: it ſhall be a jubile unto you, and ye ſhall return every man unto his [g] poſſeſſion, and ye ſhall return every man unto his family.

f which were in bondage.

g Becauſe the tribes ſhould neither have their poſſeſſions or families diminiſhed nor continuuded.

11 A jubile ſhall that fiftieth year be unto you: ye ſhall not ſow, neither reap that which groweth of it ſelf in it, nor gather *the grapes* in it of thy vine undreſſed.

12 For it *is* the jubile, it ſhall be holy unto you: ye ſhall eat the increaſe thereof out of the field.

13 In the year of this jubile ye ſhall return every man unto his poſſeſſion.

14 And if thou ſell ought unto thy neighbour, or buyeſt *ought* of thy neighbours hand; ye ſhall not [h] oppreſs one another.

h By deceit or otherwiſe.

15 According to the number of [i] years after the jubile, thou ſhalt buy of thy neighbour, *and* according unto the number of years of the fruits he ſhall ſell unto thee:

i If the jubile to come be near, thou ſhalt fell better cheap: if it be far off, dearer.

16 According to the multitude of years thou ſhalt increaſe the price thereof, and according to the fewneſs of years thou ſhalt diminiſh the price of it: for *according* to the number *of the years* of the [k] fruits doth he ſell unto thee.

k And not the full poſſeſſion of the land.

17 Ye ſhall not therefore oppreſs one another; but thou ſhalt fear thy God: for I *am* the LORD your God.

18 ¶ Wherefore ye ſhall do my ſtatutes, and keep my judgments, and do them; and ye ſhall dwell in the land in ſafety.

19 And the land ſhall yeild her fruit, and ye ſhall eat your fill, and dwell therein in ſafety.

20 And if ye ſhall ſay, What ſhall we eat the ſeventh year? behold, we ſhall not ſow, nor gather in our increaſe:

21 Then I will command my bleſſing upon you in the ſixth year, and it ſhall bring forth fruit for three years.

22 And ye ſhall ſow the eighth year, and eat *yet* of old fruit, until the ninth year; until her fruits come in, ye ſhall eat *of* the old *ſtore.*

† Or, *to be quite eat off.*

23 ¶ The land ſhall not be ſold † † for [l] ever: for the land *is* mine, for ye *are* ſtrangers and ſojourners with me.

† † Heb. *for cutting off.*
l It could not be ſold for ever, but muſt return to the family in the jubile.

24 And in all the land of your poſſeſſion, ye ſhall grant a [m] redemption for the land.

m To ſell ſell it on condition that it may be redeemed.

25 ¶ If thy brother be waxen poor, and hath ſold away *ſome* of his poſſeſſion, and if any of his kin come to redeem it, then ſhall he redeem that which his brother ſold.

26 And if the man have none to redeem it, and † himſelf be able to redeem it:

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† Heb. *his hand hath attained with ſufficiency.*

27 Then let him [n] count the years of the ſale thereof, and reſtore the overplus unto the man to whom he ſold it; that he may return unto his poſſeſſion.

n Abating the money of the years paſt, and paying for the reſt of the years to come.

28 But if he be not able to reſtore *it* to him, then that which is ſold ſhall remain in the hand of him that hath bought it, until the year of jubile: and in the jubile it ſhall go [o] out, and he ſhall return unto his poſſeſſion.

o From his hand that bought it.

29 And if a man ſell a dwelling-houſe in a walled city, then he may redeem it within a whole year after it is ſold: *within* a full year may he redeem it.

30 And if it be not redeemed within the ſpace of a full year; then the houſe that *is* in the walled city, ſhall be [p] eſtabliſhed for ever to him that bought it, throughout his generations: it ſhall not go out in the jubile.

p Read verſe 23.

31 But the houſes of the villages which have no walls round about them, ſhall be counted as the fields of the country: † they may be redeemed, and they ſhall go out in the jubile.

† Heb. *redemption belongeth unto it.*

32 Notwithſtanding, the cities of the Levites, *and* the houſes of the cities of their poſſeſſion, may the Levites redeem at any time.

33 And if ‡ a man purchaſe of the Levites, then the houſe that was ſold, and the city of his poſſeſſion ſhall go out in the *year of* jubile: for the houſes of the cities of the Levites *are* their poſſeſſion among the children of Iſrael.

‡ Or, one *of the Levites redeem* them.

34 But the field of the [q] ſuburbs of their cities may not be ſold, for it *is* their perpetual poſſeſſion.

q where the Levites kept their cattel.

35 ¶ And if thy brother be waxen poor, and [r] fallen in decay with thee; then thou ſhalt † relieve him: *yea though he be* a ſtranger, or a ſojourner; that he may live with thee.

r *In Hebrew it is,* If his hand ſhake: *meaning,* If he ſtretch forth his hand for help as one in miſery.
† Heb. *ſtrengthen.*

36 * Take thou no uſury of him, or increaſe: but fear thy God; that thy brother may live with thee.

* Exod. 22. 25. Deut. 23. 19. Pſal. 15. 5. Ezek. 18. 8. & 22. 12.

37 Thou ſhalt not give him thy mony upon uſury, nor lend him thy victuals for increaſe.

38 I *am* the LORD your God, which brought you forth out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ And * if thy brother *that dwelleth by* thee be waxen poor, and be ſold unto thee; thou ſhalt not † compel him to ſerve as a bond-ſervant:

* Exod. 21. 2. Deut. 15. 12. Jer. 34. 14.
† Heb. *ſerve thy ſelf with him with the ſervice, &c.*

40 *But* as an hired ſervant, *and* as a ſojourner, he ſhall be with thee, *and* ſhall ſerve thee unto the year of jubile.

41 And *then* ſhall he depart from thee, *both* he and his children with him, and ſhall return unto his own family, and unto the poſſeſſion of his fathers ſhall he return.

42 For they *are* my ſervants, which I brought forth out of the land of Egypt: they ſhall not be ſold † as bond-men.

† Heb. *wholly the ſale of a bond-man.*

43 * Thou

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43 *Thou shalt not rule over him with rigour, but shalt fear thy God.

44 Both thy bond-men, and thy bond-maids, which thou shalt have, *shall be* of the heathen that are round about you; of them shall ye buy bond-men and bond-maids.

45 Moreover, of the children of the strangers that do sojourn among you, of them shall ye buy, and of their families that *are* with you, which they begat in your land: and they shall be your † possession.

46 And ye shall take them as an inheritance for your children after you, to inherit *them for* a possession, † they shall be your bond-men for ever: but over your brethren the children of Israel, ye shall not rule one over another with rigour.

47 ¶ And if a sojourner or stranger † wax rich by thee, and thy brother *that dwelleth* by him wax poor, and sell himself unto the stranger *or* sojourner by thee, or to the stock of the strangers family:

48 After that he is sold, he may be redeemed again; one of his brethren may redeem him:

49 Either his uncle, or his uncles son may redeem him, or *any* that is nigh of kin unto him, of his family, may redeem him; or if he be able, he may redeem himself.

50 And he shall reckon with him that bought him, from the year that he was sold to him, unto the year of jubile: and the price of his sale shall be according unto the number of † years, according to the time of an hired servant shall it be with him.

51 If *there be* yet many years *behind*; according unto them he shall give again the price of his redemption, out of the mony that he was bought for.

52 And if there remain but few years unto the year of jubile, then he shall count with him, *and* according unto his years shall he give him again the price of his redemption.

53 *And* as a yearly hired servant shall he be with him: and *the other* shall not rule with him over him in thy ‡ sight.

54 And if he be not redeemed ‡ in these *years*, then he shall go out in the year of jubile, *both* he, and his children with him.

55 For unto me the children of Israel *are* servants, they *are* my servants whom I brought forth out of the land of Egypt: I *am* the LORD your God.

CHAP. XXVI.

1 *Of idolatry.* 2 *Religiousness.* 3 *A blessing to them that keep the commandments.* 14 *A curse to those that break them.* 40 *God promiseth to remember them that repent.*

YE shall make you * no idols nor graven image, neither rear you up a ‡ standing image, neither shall ye set up *any* ‡‡ image of stone in your land, to bowe down unto it: for I *am* the LORD your God.

2 * Ye shall keep my sabbaths, and reverence my sanctuary: I *am* the LORD.

3 ¶ * If ye walk in my statutes, and keep my commandments, and do them;

4 Then I will give you [a] rain in due season, and the land shall yeild her increase, and the trees of the field shall yeild their fruit.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto the sowing-time: and ye shall eat your bread to the full, and * dwell in your land safely.

6 And I will give peace in the land, and * ye shall lie down, and none shall make *you* afraid: and I will † rid evil beasts out of the land, neither shall the [b] sword go through your land.

7 And ye shall chase your enemies, and they shall fall before you by the sword.

8 And * five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight: and your enemies shall fall before you by the sword.

9 For I will have respect unto you, and make you fruitful, and multiply you, and [c] establish my covenant with you.

10 And ye shall eat old store, and bring forth the old because of the new.

11 * And I will set my [d] tabernacle amongst you: and my soul shall not abhor you.

12 * And I will walk among you, and will be your God, and ye shall be my people.

13 I *am* the LORD your God, which brought you forth out of the land of Egypt, that ye should not be their bond-men, and I have broken the [e] bands of your yoke, and made you go upright.

14 ¶ * But if ye will not hearken unto me, and will not do all these commandments;

15 And if ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, *but* that ye break my [f] covenant:

16 I also will do this unto you, I will even appoint † over you terrour, consumption, and the burning ague; that shall consume the eyes, and cause sorrow of heart: and ye shall sow your seed in vain, for your enemies shall eat it.

17 And I will [g] set my face against you, and ye shall be slain before your enemies: they that hate you shall reign over you, and * ye shall flee when none pursueth you.

18 And if ye will not yet for all this hearken unto me, then I will punish you [h] seven times more for your sins.

19 And I will break the pride of your power; and I will make your heaven as [i] iron, and your earth as brass:

20 And your strength shall be spent in vain: for your land shall not yeild her increase, neither shall the trees of the land yeild their fruits.

21 ¶ And if ye walk ‡ [k] contrary unto me, and will not hearken unto me; I will bring seven times more plagues upon you, according to your sins.

22 I will also send wild beasts among you, which

a By promising abundance of earthly things, he stirreth their minds to consider the rich treasures of the spiritual blessings.

b Ye shall have no war.

c Perform that which I have promised.

d I will be daily present with you.

e I have set you full liberty, whereas before ye were as beasts tied in bands.

f which I make with you in chusing you to be my people.

g *Chap.* 17. 10.

h *That is,* Most extreamly.

i Ye shall have drought and barrenness. *Heg.* 1, 10.

k Or, *all adversity unto me,* and so verf. 24.

Or, as some read, By accident, imputing my plagues to chance and fortune.

which shall rob you of your [l] children, and destroy your cattel, and make you few in number, and your *high*-[m] ways shall be desolate.

23 And if ye will not be reformed by me by these things, but will walk contrary unto me:

24 * Then will I also walk contrary unto you, and will punish you yet seven times for your sins.

25 And I will bring a sword upon you, that shall avenge the quarrel of *my* covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy.

26 *And* when I have broken the [n] staff of your bread, ten women shall bake your bread in one [o] oven, and they shall deliver *you* your bread again by weight: and ye shall eat and not be satisfied.

27 And if ye will not for all this hearken unto me, but walk contrary unto me:

28 Then I will walk contrary unto you also in fury; and I, even I, will chastise you seven times for your sins.

29 * And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.

30 And I will destroy your high places, and * cut down your images, and cast your carcases upon the carcases of your idols, and my soul shall abhor you.

31 And I will make your cities waste, and bring your sanctuaries unto desolation, and I will not [p] smell the savour of your sweet odours.

32 And I will bring the land into desolation: and your enemies, which dwell therein, shall be astonished at it.

33 And I will scatter you among the heathen, and [q] will draw out a sword after you: and your land shall be desolate, and your cities waste.

34 Then shall the land enjoy her sabbaths, as long as it lieth desolate, and ye *be* in your enemies land; *even* then shall the land rest, and enjoy her sabbaths.

35 As long as it lieth desolate, it shall rest: because it did not rest in your [r] sabbaths when ye dwelt upon it.

36 And upon them that are left *alive* of you, I will send a faintness into their hearts in the lands of their enemies; and the sound of a † shaken leaf shall chase them; and they shall flee, as [s] fleeing from a sword: and they shall fall when none pursueth.

37 And they shall fall one upon another, as it were before a sword, when none pursueth: and ye shall have no power to stand before your enemies.

38 And ye shall perish among the heathen, and the land of your enemies shall eat you up.

39 And they that are left of you, shall pine away in their iniquity in your enemies lands; and also in the iniquities of their fathers shall they [t] pine away with them.

40 If they shall confess their iniquity, and the iniquity of their fathers, with their trespass which they trespassed against me, and that also they have walked contrary unto me;

41 And *that* I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity:

42 Then will I remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will remember the land.

43 The [u] land also shall be left of them, and shall enjoy her sabbaths, while she lieth desolate without them: and they shall accept of the punishment of their iniquity; because, even because they despised my judgments, and because their soul abhorred my statutes.

44 And yet for all that, when they be in the land of their enemies, * I will not cast them away, neither will I abhor them, to destroy them utterly; and to break my covenant with them: for I *am* the LORD their God.

45 But I will for their sakes remember the [x] covenant of their ancestours, whom I brought forth out of the land of Egypt, in the sight of the heathen, that I might be their God: I *am* the LORD.

46 These *are* the statutes, and judgments, and laws, which the LORD made between him and the children of Israel, in mount [y] Sinai, by the hand of Moses.

CHAP. XXVII.

1 *He that maketh a singular vow must be the Lords.* 2 *The estimation of the person.* 9 *Of a beast given by vow.* 14 *Of a house.* 16 *Of a field, and the redemption thereof.* 28 *No devoted thing may be redeemed.* 32 *The tithe may not be changed.*

AND the LORD spake unto Moses, saying,

2 Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the [a] persons *shall be* for the LORD, by thy [b] estimation.

3 And thy estimation shall be, of the male from twenty years old, even unto sixty years old; even thy estimation shall be fifty [c] shekels of silver, after the shekel of the sanctuary.

4 And if it *be* a female, then thy estimation shall be thirty shekels.

5 And if *it be* from five years old, even unto twenty years old; then thy estimation shall be of the male twenty shekels, and for the female ten shekels.

6 And if *it be* from a [d] month old, even unto five years old; then thy estimation shall be of the male five shekels of silver, and for the female thy estimation *shall be* three shekels of silver.

7 And if *it be* from sixty years old, and above;

l 2 *King.* 17. 25.

m Because none dare pass thereby for fear of beasts.

n *That is,* The strength, whereby the life is sustained. *Ezek.* 4. 16. *&* 5. 16.

o One oven shall be sufficient for ten families.

p I will not accept your sacrifices.

q *Signifying,* That no enemy can come without Gods sending.

r which I commanded you to keep.

† Heb. *driven.*

s As if their enemies did chase them.

t For much as they are culpable of their fathers faults, they shall be punished as well as their fathers.

u whiles they are captives, and without repentance.

* *Deut.* 4. 31. *Rom.* 11. 26.

x Made to their forefathers.

y Fifty days after they came out of Egypt.

a As of his son or his daughter.

b which set the priest.

c Read the value of the shekel, *Exod.* 30. 13.

d He speaketh of those vows whereby the fathers dedicated their children to God, which were not of such force, but they might be redeemed from them.

above; if *it be* a male, then thy estimation shall be fifteen shekels, and for the female ten shekels.

a If he be not able to pay after thy valuation.

8 But if he be [c] poorer then thy estimation; then he shall present himself before the priest, and the priest shall value him: according to his ability that vowed, shall the priest value him.

f which is clean, *Chap. 11. 2.*

9 And if *it be* a [f] beast whereof men bring an offering unto the LORD; all that *any man* giveth of such unto the LORD, shall be holy.

10 He shall not alter it, nor change it, a good for a bad, or a bad for a good: and if he shall at all change beast for beast; then it, and the exchange thereof shall be [g] holy.

g That is, consecrate to the Lord.

11 And if *it be* any unclean beast, of which they do not offer a sacrifice unto the LORD; then he shall present the beast before the priest:

12 And the priest shall value it, whether it be good or bad: † as thou valuest it *who art* the priest, so shall it be.

† Heb. *according to thy estimation, O priest*, &c.

13 But if he will at all redeem it, then he shall add a fifth *part* thereof unto thy estimation.

14 ¶ And when a man shall sanctify his house *to be* holy unto the LORD; then the priest shall estimate it, whether it be good or bad: as the priest shall estimate it, so shall it stand.

15 And if he that sanctified it, will redeem his house, then he shall add the fifth *part* of the mony of thy estimation unto it, and it shall be his.

16 And if a man shall sanctify unto the LORD *some part* of a field of his possession; then thy estimation shall be according to the [b] seed thereof: ‡ an [i] homer of barly-seed *shall be valued* at fifty shekels of silver.

h Valuing the price thereof, according to the seed that is sown, or by the seed that it doth yeild.

‡ Or, the land of *an homer*, &c.

i Homer is a measure containing ten ephahs: *Read of ephah. Exod. 16. 16, 36.*

17 If he sanctify his field from the year of jubile, according to thy estimation it shall stand.

18 But if he sanctify his field after the jubile; then the priest shall reckon unto him the mony according to the years that remain, even unto the year of the jubile, and it shall be abated from thy estimation.

19 And if he that sanctified the field, will in any wise redeem it; then he shall add the fifth *part* of the mony of thy estimation unto it, and it shall be assured to him.

20 And if he will not redeem the field, or if he have [k] sold the field to another man; it shall not be redeemed any more.

k For their own necessity or godly uses.

21 But the field, when it goeth out in the jubile, shall be holy unto the LORD, as a field [l] devoted: the possession thereof shall be the priests.

l That is, which is dedicate to the Lord, whith a curse to him that doth turn it to his private use, *Num. 21. 2. Deut. 13. 15. Jos. 6. 17.*

22 And if *a man* sanctify unto the LORD a field which he hath bought, which *is* not of the fields of his possession;

23 Then the priest shall reckon unto him the worth of thy estimation, *even* unto the year of the jubile: and he shall give [m] thine estimation in that day, *as* a holy thing unto the LORD.

m The priests valuation.

24 In the year of the jubile, the field shall return unto him of whom it was bought, *even* to him to whom the possession of the land *did belong*.

25 And all thy estimations shall be according to the shekel of the sanctuary: * twenty geralis shall be the shekel.

* *Exod. 30. 13. Num. 3. 47. Ezek. 45. 12.*

26 ¶ Onely the † firstling of the beasts, which should be the LORDS firstling, no man shall sanctify it; whether *it be* ox, or sheep: it *is* the [n] LORDS.

† Heb. *first-born*, &c.

n It was the Lords already.

27 And if *it be* of an unclean beast, then he shall redeem *it* according to thine estimation, and shall add a fifth *part* of it thereto: or if it be not redeemed, then it shall be sold according to thy estimation.

28 * Notwithstanding, no devoted thing that a man shall devote unto the LORD, of all that he hath, *both* of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing *is* most holy unto the LORD.

* *Josh. 6. 19.*

29 None devoted, which shall be devoted of men, shall be redeemed: *but* shall surely be put to [o] death.

o It shall remain without redemption.

30 And all the tithe of the land, *whether* of the seed of the land, *or* of the fruit of the tree, *is* the LORDS: *it is* holy unto the LORD.

31 And if a man will at all redeem ought of his tithes, he shall add thereto the [p] fifth *part* thereof.

p Besides the value of the thing it self.

32 And concerning the tithe of the herd, or of the flock, *even* of whatsoever passeth under the [q] rod; the tenth shall be holy unto the LORD.

q All that which is numbred: That every tenth, as he falleth by tale, without exception or respect.

33 He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed.

34 These *are* the commandments which the LORD commanded Moses, for the children of Israel, in Mount Sinai.

THE

THE FOURTH BOOK OF MOSES, CALLED *NUMBERS.

* Called, because of the diversities and multitude of numbrings, which are here chiefly contained, both of mens names and places.

THE ARGUMENT.

For asmuch as God hath appointed that his church in this world shall be under the crosse, both because they should learn not to put their trust in worldly things, and also feel his comfort, when all other help faileth: he did not straightway bring his people, after their departure out of Egypt, into the land which he promised them, but led them to and fro for the space of fourtie years, and kept them in continuall exercises before they enjoyed it, to trie their faith, and to teach them to forget the world and to depend on him. Which triall did greatly profit to discern the wicked and the hypocrites from the faithfull and true servants of God, who served him with pure heart; whereas the Other preferring their carnall affections to Gods glorie, and making religion to serve their purpose, murmured when they lacked to content their lusts, and despised them whom God had appointed rulers over them. By reason whereof they provoked Gods terrible judgements against them, and are set forth as a most notable example for all ages to beware how they abuse Gods word, prefer their own lusts to his will, or despise his ministers. Notwithstanding, God is ever true in his promise, and governeth his by his holy Spirit, that either they fall not to such inconveniences, or els return to him quickly by true repentance: and therefore he continueth his graces toward them, he giveth them ordinances and instructions, as well for religion as outward policie: he preserveth them against all craft and conspiracie, and giveth them manifold victories against their enemies. And to avoid all controversies that might arise, he taketh away the occasion, by dividing among all the tribes, both the land which they had won, and that also which he had promised, as seemed best to his holy wisdom.

CHAP. I.

1 God commandeth Moses to number the people. 5 The princes of the tribes. 17 The number of every tribe. 47 The Levites are exempted for the service of the Lord.

AND the LORD spake unto Moses in the wilderness of [a] Sinai, in the tabernacle of the congregation, on the first *day* of the [b] second moneth, in the second year, after they were come out of the land of Egypt, saying,

a In that place of the wilderness that was near to mount Sinai.

b which containeth part of April and part of May.

2 * Take ye the sum of all the congregation of the children of Israel, after their families, by the house of their fathers, with the number of *their* names, every male by their poll:

* *Exod. 30. 12.*

3 From twenty years old and upward, all that are able to go forth *to* war in Israel; thou and Aaron shall number them by their armies.

c *That is*, The chiefest man of every tribe.

4 And with you there shall be a [c] man of every tribe; every one head of the house of his fathers.

d And assist you when ye number the people.

5 ¶ And these *are* the names of the men that shall [d] stand with you: Of *the tribe of* Reuben; Elizur the son of Shedeur.

6 Of Simeon; Shelumiel the son of Zurishaddai.

7 Of Judah; Nahshon the son of Amminadab.

8 Of Issachar; Nethaneel the son of Zuar.

9 Of Zebulun; Eliab the son of Helon.

10 Of the children of Joseph: of Ephraim; Elishama the son of Ammihud; of Manasseh; Gamaliel the son of Pedahzur.

11 Of Benjamin; Abidan the son of Gideoni.

12 Of Dan; Ahiezer the son of Ammishaddai.

13 Of Asher; Pagiel the son of Ocran.

14 Of Gad; Eliasaph the son of Deuel.

15 Of Naphtali; Ahira the son of Enan.

16 These *were* the renowned of the congregation, [e] princes of the tribes of their fathers, heads of thousands in Israel.

e Or captains and governors.

17 ¶ And Moses and Aaron took these men, which are expressed by *their* names.

18 And they assembled all the congregation together on the first *day* of the second moneth, and they declared their [f] pedegrees after their families, by the house of their fathers, according to the number of the names, from twentie years old and upward, by their poll.

f In shewing every man his tribe, and his ancestors.

19 As the LORD commanded Moses, so he numbred them in the wilderness of Sinai.

20 And the children of ‡ Reuben Israels eldest son, by their generations, after their families, by the house of their fathers, according to the number of the names, by their polls, every male from twentie years old and upward; all that were able to go forth *to* war:

‡ There are the names of the twelve tribes, as first, of Reuben.

21 Those that *were* numbred of them, *even* of the tribe of Reuben, *were* fourty and six thousand and five hundred.

‡ Simeon. 22 ¶ Of the children of ‡ Simeon, by their generations, after their families, by the house of their fathers, those that were numbred of them, according to the number of the names, by their polls, every male from twentie years old and upward, all that were able to go forth to war;

23 Those that *were* numbred of them, *even* of the tribe of Simeon, *were* fiftie and nine thousand and three hundred.

‡ Gad. 24 ¶ Of the children of ‡ Gad, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

25 Those that *were* numbred of them, *even* of the tribe of Gad, *were* fourty and five thousand six hundred and fiftie.

‡ Judah. 26 ¶ Of the children of ‡ Judah, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

27 Those that *were* numbred of them, *even* of the tribe of Judah, *were* threescore and fourteen thousand and six hundred.

‡ Iſſachar. 28 ¶ Of the children of ‡ Iſſachar, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

29 Those that *were* numbred of them, *even* of the tribe of Iſſachar, *were* fifty and four thousand and four hundred.

‡ Zebulun. 30 ¶ Of the children of ‡ Zebulun, by their generations, after their families, by the house of their fathers, according to the number of the names, from twentie years old and upward, all that were able to go forth to war;

31 Those that *were* numbred of them, *even* of the tribe of Zebulun, *were* fiftie and seven thousand and four hundred.

§ Ephraim. 32 ¶ Of the children of Joſeph, *namely*, of the children of ‡ Ephraim, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

33 Those that *were* numbred of them, *even* of the tribe of Ephraim, *were* fourtie thousand and five hundred.

‖ Manaſſeh. 34 ¶ Of the children of ‡ Manaſſeh, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

35 Those that *were* numbred of them, *even* of the tribe of Manaſſeh, *were* thirty and two thousand and two hundred.

‡ Benjamin. 36 ¶ Of the children of ‡ Benjamin, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

37 Those that *were* numbred of them, *even* of the tribe of Benjamin, *were* thirty and five thousand and four hundred.

* Dan. 38 ¶ Of the children of ‡ Dan, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

39 Those that *were* numbred of them, *even* of the tribe of Dan, *were* threefcore and two thousand and seven hundred.

‡ Aſher. 40 ¶ Of the children of ‡ Aſher, by their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

41 Those that *were* numbred of them, *even* of the tribe of Aſher, *were* fourty and one thousand and five hundred.

‡ Naphtali. 42 ¶ Of the children of ‡ Naphtali, throughout their generations, after their families, by the house of their fathers, according to the number of the names, from twenty years old and upward, all that were able to go forth to war;

43 Those that *were* numbred of them, *even* of the tribe of Naphtali, *were* fifty and three thousand and four hundred.

44 These *are* those that *were* numbred, which Moſes and Aaron numbred, and the princes of Iſrael, *being* twelve men: each one was for the houſe of his fathers.

45 So were all thoſe that were numbred of the children of Iſrael, by the houſe of their fathers from twenty years old and upward, all that were able to go forth to war in Iſrael;

46 Even all they that were numbred, were ſix hundred thouſand and three thouſand and five hundred and fifty.

47 ¶ But the Levites, after the tribe of their fathers, were not numbred among [g] them.

g which were warriors, but were appointed to the uſe of the tabernacle.

48 For the LORD had ſpoken unto Moſes, ſaying,

49 Onely thou ſhalt not number the tribe of Levi, neither take the ſum of them among the children of Iſrael:

50 But thou ſhalt appoint the Levites over the tabernacle of teſtimony, and over all the veſſels thereof, and over all things that *belong* to it: they ſhall bear the tabernacle, and all the veſſels thereof, and they ſhall miniſter unto it, and ſhall encamp round about the tabernacle.

51 And when the tabernacle ſetteth forward, the Levites ſhall take it down: and when the tabernacle is to be pitched, the Levites ſhall ſet it up: and the [h] ſtranger that cometh nigh, ſhall be put to death.

h whoſoever is not of the tribe of Levi.

52 And the children of Iſrael ſhall pitch their tents every man by his own camp, and every man by his own ſtandard, throughout their hoſts.

53 But the Levites ſhall pitch round about the tabernacle of teſtimony; that there be no [i] wrath upon the congregation of the children of Iſrael: and the Levites ſhall keep the charge of the tabernacle of teſtimony.

i By not having due regard to the tabernacle of the Lord.

54 And

54 And the children of Iſrael did according to all that the LORD commanded Moſes, ſo did they.

CHAP. II.

1 The order of the tribes in their tents.

AND the LORD ſpake unto Moſes, and unto Aaron, ſaying,

2 [a] Every man of the children of Iſrael ſhall pitch by his own ſtandard, with the enſign of their fathers houſe: † far off about the tabernacle of the congregation ſhall they pitch.

a In the twelve tribes were four principall ſtandards, ſo that every three tribes had their ſtandard.
† Heb. over againſt

3 ¶ And on the eaſt-ſide toward the riſing of the ſun, ſhall they of the ſtandard of the camp of Judah pitch, throughout their armies: and Nahſhon the ſon of Amminadab *ſhall be* captain of the children of Judah.

4 And his hoſt, and thoſe that were numbred of them, *were* threeſcore and fourteen thouſand and ſix hundred.

5 And thoſe that do pitch next unto him, *ſhall be* the tribe of [b] Iſſachar: and Nethaneel the ſon of Zuar *ſhall be* captain of the children of Iſſachar.

b Judah, Iſſachar, and Zebulun, the ſons of Leah were of the firſt ſtandard.

6 And his hoſt, and thoſe that were numbred thereof, *were* fifty and four thouſand and four hundred.

7 *Then* the tribe of Zebulun: and Eliab the ſon of Helon *ſhall be* captain of the children of Zebulun.

8 And his hoſt, and thoſe that were numbred thereof, *were* fifty and ſeven thouſand and four hundred.

9 All that were numbred in the [c] camp of Judah, *were* an hundred thouſand and fourſcore thouſand and ſix thouſand and four hundred, throughout their armies: theſe ſhall firſt ſet forth.

c Of them which were contained under that name.

10 ¶ On the ſouth-ſide *ſhall be* the ſtandard of the camp of [d] Reuben, according to their armies: and the captain of the children of Reuben *ſhall be* Elizur the ſon of Shedeur.

d Reuben and Simeon, the ſons of Leah, and Gad the ſon of Zilpah her maid, were of the ſecond ſtandard.

11 And his hoſt, and thoſe that were numbred thereof, *were* forty and ſix thouſand and five hundred.

12 And thoſe which pitch by him, *ſhall be* the tribe of Simeon: and the captain of the children of Simeon *ſhall be* Shelumiel the ſon of Zuriſhaddai.

13 And his hoſt, and thoſe that were numbred of them, *were* fiftie and nine thouſand and three hundred.

14 Then the tribe of Gad: and the captain of the ſons of Gad *ſhall be* Eliaſaph the ſon of Reuel.

15 And his hoſt, and thoſe that were numbred of them, *were* fortie and five thouſand and ſix hundred and fiftie.

16 All that were numbred in the camp of Reuben, *were* an hundred thouſand and fiftie and one thouſand and four hundred and fiftie, throughout their armies: and they ſhall ſet forth in the ſecond rank.

17 ¶ Then the tabernacle of the congregation ſhall ſet forward with the camp of the Levites, in the [e] midſt of the camp: as they encamp, ſo ſhall they ſet forward, every man in his place by their ſtandards.

e Becauſe it might be in equall diſtance from each one, and all indifferently have recourſe thereunto.

18 ¶ On the weſt-ſide *ſhall be* the ſtandard of the camp of [f] Ephraim, according to their armies: and the captain of the ſons of Ephraim *ſhall be* Eliſhama the ſon of Ammihud.

f Becauſe Ephraim and Manaſſeh ſupplied the place of Joſeph their father, they are taken to be Rachels children: ſo they and Benjamin make the third ſtandard.

19 And his hoſt, and thoſe that were numbred of them, *were* forty thouſand and five hundred.

20 And by him *ſhall be* the tribe of Manaſſeh: and the captain of the children of Manaſſeh *ſhall be* Gamaliel the ſon of Pedahzur.

21 And his hoſt, and thoſe that were numbred of them, *were* thirty and two thouſand and two hundred.

22 Then the tribe of Benjamin: and the captain of the ſons of Benjamin *ſhall be* Abidan the ſon of Gideoni.

23 And his hoſt, and thoſe thar were numbred of them, *were* thirty and five thouſand and four hundred.

24 All that were numbred of the camp of Ephraim, *were* an hundred thouſand and eight thouſand and an hundred, throughout their armies: and they ſhall go forward in the third rank.

25 ¶ The ſtandard of the camp of [g] Dan *ſhall be* on the north-ſide by their armies: and the captain of the children of Dan *ſhall be* Ahiezer the ſon of Ammiſhaddai.

g Dan and Naphtali the ſons of Bilha, Rachels maid, with Aſher the ſon of Zilpah make the fourth ſtandard.

26 And his hoſt, and thoſe that were numbred of them, *were* threeſcore and two thouſand and ſeven hundred.

27 And thoſe that encamp by him, *ſhall be* the tribe of Aſher: and the captain of the children of Aſher, *ſhall be* Pagiel the ſon of Ocran.

28 And his hoſt, and thoſe that were numbred of them, *were* forty and one thouſand and five hundred.

29 Then the tribe of Naphtali: and the captain of the children of Naphtali *ſhall be* Ahira the ſon of Enan.

30 And his hoſt, and thoſe that were numbred of them, *were* fiftie and three thouſand and four hundred.

31 All they that were numbred in the camp of Dan, *were* an hundred thouſand and fiftie and ſeven thouſand and ſix hundred: they ſhall go hindmoſt with their ſtandards.

32 ¶ Theſe *are* thoſe which were [h] numbred of the children of Iſrael by the houſe of their fathers; all thoſe that were numbred of the camps throughout their hoſts, *were* ſix hundred thouſand and three thouſand and five hundred and fifty.

h which were of twentie years and above.

33 But the Levites were not numbred among the children of Iſrael, as the LORD commanded Moſes.

34 And the children of Iſrael did according to all that the LORD commanded Moſes: [i] ſo they pitched by their ſtandards, and ſo they ſet forward, every one after their families, according to the houſe of their fathers.

i For under every one of the four principall ſtandards were divers ſignes to keep every band in order.

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CHAP. III.

1 *The sons of Aaron.* 5 *The Levites are given to the priests, for the service of the tabernacle,* 11 *in stead of the first-born.* 14 *The Levites are numbred by their families.* 21 *The families, number, and charge of the Gershonites,* 27 *of the Kohathites,* 33 *of the Merarites.* 38 *The place and charge of Moses and Aaron.* 40 *The first-born are freed by the Levites. The overplus are redeemed.*

THese also *are* the [a] generations of Aaron and Moses, in the day *that* the LORD spake with Moses in mount Sinai.

a Or, families and kinreds.

2 And these *are* the names of the sons of Aaron; Nadab the * first-born, and Abihu, Eleazar, and Ithamar.

* Exod. 6. 23.

3 These *are* the names of the sons of Aaron, the priests which were anointed, † whom he consecrated to minister in the priests office.

† Heb. *whose hand he filled*

4 * And Nadab and Abihu died before the LORD, when they offered [b] strange fire before the LORD, in the wilderness of Sinai, and they had no children: and Eleazar and Ithamar ministred in the priests office, in the [c] sight of Aaron their father.

* *Levit.* 10. 1, 2. *Chap.* 26. 61. 1 *Chron.* 24. 2.
b Or, before the altar.
c whiles their father lived.

5 ¶ And the LORD spake unto Moses, saying,

6 Bring the tribe of Levi near, and present them before [d] Aaron the priest, that they may minister unto him.

d Offer them unto Aaron for the use of the tabernacle.

7 And they shall keep his charge, and the charge of the whole congregation [e] before the tabernacle of the congregation, to do the service of the tabernacle.

e which appertained to the executing of the high priests commandment, to the oversight of the people, and to the service of the tabernacle.

8 And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel, to do the service of the tabernacle.

9 And thou shalt give the Levites unto Aaron and to his [f] sons: they *are* wholly given unto him out of the children of Israel.

f Aarons sons the priests served in the sanctuarie in prayng for the people, and offering sacrifice: the Levites sewed for the inferiour uses of the same.

10 And thou shalt appoint Aaron and his sons, and they shall wait on their priests office: and the [g] stranger that cometh nigh, shall be put to death.

g Any that would minister, not being a Levite.

11 ¶ And the LORD spake unto Moses, saying,

12 And I, Behold, I have taken the Levites from among the children of Israel, in stead of all the first-born that openeth the matrix among the children of Israel: therefore the Levites shall be mine.

13 Because all the first-born *are* mine; * *for* on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast, mine they shall be: I *am* the LORD.

* *Exod.* 13. 2. *Levit.* 27. 26. *Chap.* 8. 16. *Luk.* 2. 23.

14 ¶ And the LORD spake unto Moses in the wilderness of Sinai, saying,

15 Number the children of Levi, after the house of their fathers, by their families: every male from a moneth old and upward shalt thou number them.

16 And Moses numbred them according to the † word of the LORD, as he was commanded.

† Heb. *mouth*

17 * And these *were* the sons of Levi, by their names; Gershon, and Kohath, and Merari.

* *Gen.* 46. 11. *Exod.* 6. 16. *Chap.* 26. 57. 1 *Chron.* 6. 1.

18 And these *are* the names of the sons of Gershon by their families; Libni, and Shimei.

19 And the sons of Kohath by their families; Amram, and Izehar, Hebron, and Uzziel.

20 And the sons of Merari by their families; Mahli, and Mushi: these *are* the families of the Levites, according to the house of their fathers.

21 Of Gershon *was* the family of the Libnites, and the family of the Shimites: these *are* the families of the Gershonites.

22 Those that were numbred of them, according to the number of all the [h] males, from a moneth old and upward, *even* those that were numbred of them, *were* seven thousand and five hundred.

h Onely numbring the male children.

23 The families of the Gershonites shall pitch behind the tabernacle west-ward.

24 And the chief of the house of the father of the Gershonites, *shall be* Eliasaph the son of Lael.

25 And the charge of the sons of Gershon, in the tabernacle of the congregation, *shall be* the [i] tabernacle, and the tent, the covering thereof, and the hanging for the door of the tabernacle of the congregation:

i Their charge was to carry the coverings and hangings of the tabernacle.

26 And the hangings of the court, and the curtain for the door of the court, which *is* by the tabernacle, and by the altar round about, and the cords of it, for all the service thereof.

27 ¶ And of Kohath *was* the family of the Izeharites, the Amramites, and the family of the Hebronites, and the family of the Uzzielites: these *are* the families of the Kohathites.

28 In the number of all the males, from a moneth old and upward, *were* eight thousand and six hundred, keeping the [k] charge of the sanctuary.

k Doing every one his duetie in the sanctuarie.

29 The families of the sons of Kohath shall pitch on the side of the tabernacle south-ward.

30 And the chief of the house of the father of the families of the Kohathites, *shall be* Elizaphan the son of Uzziel.

31 And their charge *shall be* the [l] ark, and the table, and the candlestick, and the altars, and the vessels of the sanctuary wherewith they minister, and the hanging, and all the service thereof.

l The chief things within the sanctuarie were committed to the Kohathites.

32 And Eleazar the son of Aaron the Priest, *shall be* chief over the chief of the Levites, *and have* the oversight of them that keep the charge of the sanctuary.

33 ¶ Of Merari *was* the family of the Mahlites, and the family of the Mushites: these *are* the families of Merari.

34 And those that were numbred of them, according to the number of all the males from a moneth old and upward, *were* six thousand and two hundred.

35 And the chief of the house of the father of the families of Merari, *was* Zuriel the son of Abihail: *these* shall pitch on the side of the tabernacle north-ward.

36 And † *under* the custody and charge of the sons of Merari, *shall be* the [m] boards of the tabernacle, and the bars thereof, and the pillars thereof, and the sockets thereof, and all the vessels thereof, and all that serveth thereto.

† Heb. *the office of the charge* in The wood-work and the rest of the instruments were committed to their charge.

37 And the pillars of the court round about, and their sockets, and their pins, and their cords.

38 ¶ But those that encamp before the tabernacle toward the east, *even* before the tabernacle of the congregation east-ward, *shall be* Moses and Aaron, and his sons, keeping the charge of the sanctuary, for the [n] charge of the children of Israel: and the stranger that cometh nigh, shall be put to death.

n That none should enter into the tabernacle contrary to Gods appointment.

39 All that were numbred of the Levites, which Moses and Aaron numbred at the commandment of the LORD, throughout their families, all the males from a moneth old and upward, *were* twenty and two [o] thousand.

o So that the first born of the children of Israel were mo by 273, as verf. 43.

40 ¶ And the LORD said unto Moses, Number all the first-born of the males of the children of Israel, from a moneth old and upward, and take the number of their names.

41 And thou shalt take the Levites for [p] me (I *am* the LORD) in stead of all the first-born among the children of Israel; and the cattel of the Levites, in stead of all the firstlings among the cattel of the children of Israel.

p So that now the Levites should satisfie unto the Lord for the first-born of Israel, five for the 273 which were mo than the Levites, for whom they paid money.

42 And Moses numbred, as the LORD commanded him, all the first-born among the children of Israel.

43 And all the first-born males, by the number of names, from a moneth old and upward, of those that were numbred of them, *were* twenty and two thousand two hundred and threescore and thirteen.

44 ¶ And the LORD spake unto Moses, saying,

45 Take the Levites in stead of all the first-born among the children of Israel, and the cattel of the Levites in stead of their cattel, and the Levites shall be mine; I *am* the LORD:

46 And for those that are to be redeemed of the two hundred and threescore and thirteen, of the first-born of the children of Israel, which are more than the Levites;

47 Thou shalt even take five shekels a piece by the poll, after the shekel of the sanctuarie (shalt thou take *them:* * the shekel *is* twenty gerahs.

* *Exod.* 30. 13. *Ezek.* 45. 12.

48 And thou shalt give the money, wherewith the odd number of them is to be redeemed, unto Aaron and to his sons.

49 And Moses took the redemption-money of them that were over and above them that were redeemed by the Levites.

q Of the two hundred threescore and three, which were more than the Levites.

50 Of the [q] first-born of the children of Israel took he the money; a thousand three hundred and threescore and five *shekels,* after the shekel of the sanctuary.

51 And Moses gave the money of them that that were redeemed, unto Aaron, and to his sons, according to the word of the LORD; as the LORD commanded Moses.

CHAP. IV.

1 *The age and time of the Levites service.* 4 *The carriage of the Kohathites, when the priests have taken down the tabernacle.* 16 *The charge of Eleazar.* 17 *The office of the priests.* 21 *The carriage of the Gershonites.* 29 *The carriage of the Merarites.* 34 *The number of the Kohathites,* 38 *of the Gershonites,* 42 *and of the Merarites.*

AND the LORD spake unto Moses, and unto Aaron, saying,

2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, by the house of their fathers;

3 From [a] thirty years old and upward, even untill fiftie years old, all that enter into the host, to do the work in the tabernacle of the congregation.

a The Levites were numbred after three sorts; first at a moneth old when they were conferred to the Lord, next at 30 years old, when they were appointed to serve in the tabernacle, and at 50 years old to bear the burdens of the tabernacle.

4 This *shall be* the service of the sons of Kohath in the tabernacle of the congregation, *about* the most holy things.

5 ¶ And when the camp setteth forward, Aaron shall come and his sons, and they shall take down the [b] covering-vail, and cover the ark of testimony with it:

b which divided the sanctuarie from the holiest of all.

6 And shall put thereon the covering of badgers skins, and shall spread over *it* a cloth wholly of blue, and shall put in the [c] staves thereof.

c That *is*, put them upon their shoulders to carrie it: for the staves of the ark could never be removed, *Exod.* 25. 15. * *Exod.* 25. 30. d *Meaning*, to cover the bread. † Or, *four cast withall.*

7 And upon the * table of shew-*bread* they shall spread a cloth of blue, and put thereon the dishes, and the spoons, and the bowls, and [d] covers to † cover withall: and the continuall bread shall be thereon.

8 And they shall spread upon them a cloth of scarlet, and cover the same with a covering of badgers skins, and shall put in the staves thereof.

9 And they shall take a cloth of blue, and cover the * candlestick of the light, * and his lamps, and his tongs, and his snuff-dishes, and all the oyl-vessels thereof, wherewith they minister unto it.

* *Exod.* 25. 37. * *Exod.* 25. 37, 38.

10 And they shall put it and all the vessels thereof within a covering of badgers skins, and shall put *it* upon a [e] bar.

e The Hebrew word signifieth an instrument made of two staves or bars.

11 And upon the [f] golden altar they shall spread a cloth of blue, and cover it with a covering of badgers skins, and shall put to the staves thereof.

f Which was to burn incense, Read *Exod.* 30. 1.

12 And they shall take all the instruments of ministerie, wherewith they minister in the sanctuarie, and put *them* in a cloth of blue, and cover them with a covering of badgers skins, and shall put *them* on a bar.

13 And they shall take away the ashes from the [g] altar, and spread a purple cloth thereon:

g Of the burnt-offering.

14 And they shall put upon it all the vessels thereof, wherewith they minister about it, *even* the censers, the flesh-hooks, and the shovels, and the † basons, all the vessels of the altar; and they shall spread upon it a covering of badgers skins, and put to the staves of it.

† Or, *kettles*

15 And when Aaron and his sons have made an end of [h] covering the sanctuarie, and all

h *That is*, in folding up the things of the Sanctuarie, as the Ark, &c.

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all the vessels of the sanctuarie, as the camp is to set forward; after that, the sons of Kohath shall come to bear *it*: but they shall not touch *any* holy thing, least they die. These *things are* the burden of the sons of Kohath, in the tabernacle of the congregation.

16 ¶ And to the office of Eleazar the son of Aaron the priest, *pertaineth* the oyl for the light, and the *sweet incense, and the daily meat-offering, and the anointing oyl, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof.

17 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

18 Cut ye not off the tribe of the families of the Kohathites, from among the Levites.

19 But thus do unto them, that they may live and not die, when they approach unto the most holy things; Aaron and his sons shall go in, and appoint them every one to his service, and to his burden.

20 But they shall not go in to see when the holy things are covered, least they die.

21 ¶ And the LORD spake unto Moses, saying,

22 Take also the sum of the sons of Gershon, throughout the houses of their fathers by their families;

23 From thirtie years old and upward, untill fifty years old shalt thou number them; all that enter in to perform the service, to do the work in the tabernacle of the congregation.

24 This *is* the service of the families of the Gershonites, to serve, and for burdens.

25 And they shall bear the curtains of the tabernacle, and the tabernacle of the congregation, his covering, and the covering of the badgers skins that *is* above upon it, and the hanging for the door of the tabernacle of the congregation,

26 And the hangings of the court, and the hanging for the door of the gate of the court which *is* by the tabernacle and by the altar round about, and their cords, and all the instruments of their service, and all that is made for them: so shall they serve.

27 At the appointment of Aaron and his sons, shall be all the service of the sons of the Gershonites, in all their burdens, and in all their service: and ye shall appoint unto them in charge all their burdens.

28 This *is* the service of the families of the sons of Gershon, in the tabernacle of the congregation: and their charge *shall be* under the hand of Ithamar the son of Aaron the priest.

29 ¶ As for the sons of Merari, thou shalt number them after their families, by the house of their fathers;

30 From thirty years old and upward, even unto fifty years old shalt thou number them, every one that entreth into the service, to do the work of the tabernacle of the congregation.

31 And this *is* the charge of their burden, according to all their service in the tabernacle of the congregation; the boards of the tabernacle, and the bars thereof, and the pillars thereof, and sockets thereof,

32 And the pillars of the court round about, and their sockets, and their pins, and their cords, with all their instruments, and with all their service: and by name ye shall reckon the instruments of the charge of their burden.

33 This *is* the service of the families of the sons of Merari, according to all their service in the tabernacle of the congregation, under the hand of Ithamar the son of Aaron the priest.

34 ¶ And Moses and Aaron and the chief of the congregation numbred the sons of the Kohathites after their families, and after the house of their fathers;

35 From thirty years old and upward, even unto fifty years old, every one that entreth into the service, for the work in the tabernacle of the congregation:

36 And those that were numbred of them by their families, were two thousand seven hundred and fifty.

37 These *were* they that were numbred of the families of the Kohathites, all that might do service in the tabernacle of the congregation; which Moses and Aaron did number, according to the commandment of the LORD by the hand of Moses.

38 And those that were numbred of the sons of Gershon, throughout their families, and by the house of their fathers;

39 From thirty years old and upward, even unto fifty years old, every one that entreth in to the service, for the work in the tabernacle of the congregation:

40 Even those that were numbred of them, throughout their families, by the houses of their fathers, were two thousand and six hundred and thirtie.

41 These *are* they that were numbred of the families of the sons of Gershon, of all that might do service in the tabernacle of the congregation, whom Moses and Aaron did number, according to the commandment of the LORD.

42 ¶ And those that were numbred of the families of the sons of Merari, throughout their families, by the house of their fathers;

43 From thirty years old and upward, even unto fiftie years old, every one that entreth into the service, for the work in the tabernacle of the congregation:

44 Even those that were numbred of them after their families, were three thousand and two hundred.

45 These *be* those that were numbred of the families of the sons of Merari, whom Moses and Aaron numbred according to the word of the LORD by the hand of Moses.

46 All

i Before it be covered.

* *Exod.* 30. 34. which was offered at morning and evening. * *Exod.* 30. 23, &c.

l Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish.

m *Sherving*, what part every man shall bear.

n which were received into the company of them that ministered in the Tabernacle of the congregation. † Heb. *to wear the vaire*, ‡ Or, *carriage*.

o which vail hanged between the Sanctuarie and the court.

p which court comprehended both the Tabernacle of the Congregation, and the altar of the burnt-offering.

† Heb. *mouth*

q Under the charge and oversight.

† Heb. *warfare*,

* *Exod.* 26. 15.

r Ye shall make an inventorie of all things, which ye commit to their charge.

s So that Moses neither added nor diminished from that which the Lord commanded him.

t which were of competent age to serve therein, *that is*, between 30 and 50.

u whosoever of the Levites that had any manner of charge in the Tabernacle.

† Or, *heave-offering* ‡ Or, *things offered to the Lord, as first-fruits, &c.*

* *Lev.* 10. 12, 13.

e By breaking the band of marriage, and playing the harlot.

f God appointing Moses to be the minister and executor thereof.

46 All those that were numbred of the Levites, whom Moses and Aaron and the chief of Israel numbred, after their families, and after the house of their fathers,

47 From thirty years old and upward, even unto fiftie years old, every one that came to do the u service of the ministery, and the service of the burden in the tabernacle of the congregation;

48 Even those that were numbred of them were eight thousand and five hundred and fourscore.

49 According to the commandment of the LORD, they were numbred by the hand of Moses, every one according to his service, and according to his burden: thus were they numbred of him, as the LORD commanded x Moses.

CHAP. V.

1 *The unclean are removed out of the camp.* 5 *Restitution is to be made in trespasses.* 11 *The triall of jealousie.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, that they put out of the camp every * leper, and every one that hath an * issue, and whosoever is defiled by the * dead.

3 Both male and female shall ye put out, without the camp shall ye put them; that they defile not their z camps in the midst whereof I dwell.

4 And the children of Israel did so, and put them out without the camp: as the LORD spake unto Moses, so did the children of Israel.

5 ¶ And the LORD spake unto Moses, saying,

6 Speak unto the children of Israel, * When a man or woman shall commit any b sin that men commit, to do a trespass against the LORD, and that person be guiltie;

7 Then they shall confess their sin which they have don: and he shall recompense his trespass * with the principall thereof, and add unto it the fifth *part* thereof, and give *it* unto *him* against whom he hath trespassed.

8 But if the man have no c kinsman to recompense the trespass unto, let the trespass be recompensed unto the LORD, *even* to the priest: beside the ram of the atonement, whereby an atonement shall be made for him.

9 And every ‡ offering of all the d holy things of the children of Israel, which they bring unto the priest, shall be his.

10 And every mans hallowed things shall be his: whatsoever any man giveth the priest, it shall be * his.

11 ¶ And the LORD spake unto Moses, saying,

12 Speak unto the children of Israel, and say unto them, If any mans wife go e aside, and commit a trespass against him,

13 And a man lie with her carnally, and it be hid from the eyes of her husband, and be kept close, and she be defiled, and *there be* no

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witness against her, neither she be taken *with the manner*:

14 And the spirit of jealousie come upon him, and he be jealous of his wife, and she be defiled; or if the spirit of jealousie come upon him, and he be jealous of his wife, and she be not defiled:

15 Then shall the man bring his wife unto the priest, and he shall bring her offering for her, the tenth *part* of an ephah of barley-meal; he shall pour no f oyl upon it, nor put frankincense thereon, for it *is* an offering of jealousie, an offering of memoriall, bringing iniquitie to g remembrance.

16 And the priest shall bring her near, and set her before the LORD.

17 And the priest shall take h holy water in an earthen vessel, and of the dust that is in the floor of the tabernacle the priest shall take; and put *it* into the water.

18 And the priest shall set the woman before the LORD, & uncover the womans head, & put the offering of memoriall in her hands, which *is* the jealousie-offering: and the priest shall have in his hand the bitter water that causeth the i curse.

19 And the priest shall charge her by an oath, and say unto the woman, If no man have lien with thee, and if thou hast not gon aside to uncleanness ‡ † *with another* in stead of thy husband, be thou free from this bitter water that causeth the curse:

20 But if thou hast gon aside *to another* in stead of thy husband, and if thou be defiled, & some man hath lien with thee beside thine husband:

21 Then the priest shall charge the woman with an oath of cursing, and the priest shall say unto the woman, The LORD make thee a k curse and an oath among thy people, when the LORD doth make thy thigh to † rot, and thy belly to swell;

22 And this water that causeth the curse shall go into thy bowels, to make *thy* belly to swell and *thy* thigh to rot: And the woman shall say, l Amen, amen.

23 And the priest shall write these curses in a book, and he shall m blot *them* out with the bitter water:

24 And he shall cause the woman to drink the bitter water that causeth the curse: and the water that causeth the curse shall enter into her, *and become* bitter.

25 Then the priest shall take the jealousie-offering out of the womans hand, and shall wave the offering before the LORD, and offer it upon the altar.

26 And the priest shall take an handfull of the offering, *even* the memoriall thereof, and burn *it* upon the n altar, and afterward shall cause the woman to drink the water.

27 And when he hath made her to drink the water, then it shall come to pass, *that* if she be defiled, and have don trespass against her husband; that the water that causeth the curse

f Onely in the sin-offering, and this offering of jealousie were neither oyl nor incense offered.

g Or, making the sin known, and not purging it.

h which also is called the water of purification, or sprinkling. read *chap.* 19. 9.

i It was so called by the effect, because it declared the woman to be accused, and turned to her destruction.

† Or, being *in the power of thy husband*, ‡ Heb. *under thy husband*,

k Both because she had committed so haynous a fault, and forebeare her self in denying the same. † Heb. *Fall*,

l *That is*, Be it so as thou wishest, as *Psal.* 41. 13. *Deut.* 27. 15.

m Shall wash the curses, which are written, into the water in the vessel.

n where the incense was offered.

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shall enter into her, *and become* bitter, and her belly shall swell, and her thigh shall rot: and the woman shall be a curse among her people.

28 And if the woman be not defiled, but be clean; then she shall be free, and shall conceive seed.

29 This *is* the law of jealousies, when a wife goeth aside *to another* in stead of her husband, and is defiled;

30 Or when the spirit of jealousie cometh upon him, and he be jealous over his wife, and shall set the woman before the LORD, and the priest shall execute upon her all this law.

c The man might accuse his wife upon suspition, and not be reproved.

31 Then shall the man be ° guiltless from iniquitie, and this woman shall bear her iniquitie.

CHAP. VI.

1 *The Law of the Nazarites.* 22 *The form of blessing the people.*

AND the LORD spake unto Moses, saying,
2 Speak unto the children of Israel, and say unto them, When either man or woman shall ‡ separate *themselves* to vow a vow of a [a] Nazarite, to separate *themselves* unto the LORD:

‡ Or, *make themselves Nazarites.*
a which separated themselves from the world, and dedicated themselves to God: which figure was accomplished in Christ.

3 He shall separate *himself* from wine, and strong drink, and shall drink no vineger of wine, or vineger of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried.

‡ Or, *Nazaritship.*
† Or, *wine of the wast.*

4 All the days of his ‡ separation shall he eat nothing that is made of the † vine-tree, from the kernels even to the husk.

* Judges 13. 5. 1 Sam. 1. 11.

5 All the days of the vow of his separation, there shall no * rasour come upon his head: untill the days be fulfilled in the which he separateth *himself* unto the LORD, he shall be holy; *and* shall let the locks of the hair of his head grow.

b As at burials, or mournings.

6 All the days that he separateth *himself* unto the LORD, he shall come at no [b] dead body.

† Heb. *separation* in that her forfeited his hairto grow, he signified that he was consecrated to God.

7 He shall not make himself unclean for his father, or for his mother, for his brother, or for his sister, when they die: because the † consecration of his God *is* upon his [c] head.

c which long hair is a sign that he is dedicated to God.

8 All the days of his separation he *is* holy unto the LORD.

9 And if any man die very suddenly by him, and he hath defiled the head of his [d] consecration; then he shall shave his head in the day of his cleansing, on the seventh day shall he shave it.

d which long hair is a sign that he is dedicated to God.

10 And on the eighth day he shall bring two turtles, or two young pigeons to the priest, to the door of the tabernacle of the congregation.

11 And the priest shall offer the one for a sin-*offering*, & the other for a burnt-offering, and make an atonement for him, for that he sinned by the [e] dead, and shall hallow his head that same day.

e By being prefent where the dead was.

12 And he shall [f] consecrate unto the LORD the days of his separation, and shall bring a lamb of the first year for a trespass-*offering*: but the days that were before shall † be [g] lost, because his separation was defiled.

f Reckoning as the eighth day, when he is purified.

† Heb. *fall*, g So that he shall begin his vow anew.

13 ¶ And this *is* the law of the Nazarite: When the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation.

14 And he shall offer his offering unto the LORD, one he-lamb of the first year without blemish, for a burnt-offering, and one ew-lamb of the first-year without blemish, for a sin-*offering*, and one lamb without blemish, for peace-offerings,

15 And a basket of unleavened *bread*, cakes of fine flour mingled with oyl, and wafers of unleavened *bread* anointed with oyl, and their meat-offering, and their drink-offerings.

16 And the priest shall bring *them* before the LORD, and shall offer his sin-*offering*, and his burnt-offering.

17 And he shall offer the ram *for* a sacrifice of peace-offerings unto the LORD, with the basket of unleavened *bread*: the priest shall offer also his meat-offering, and his drink-offering.

18 * And the Nazarite shall [h] shave the head of his separation, at the door of the tabernacle of the congregation; and shall take the hair of the head of his separation, & ‡ put *it* in the fire which *is* under the sacrifice of the peace-offerings.

* *Acts* 21. 24.
h In token that his vow is ended.

‡ For the hair which was consecrated to the Lord, might not be cast into any prophane place.

19 And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer; and shall put *them* upon the hands of the Nazarite, after *the hair of* his separation is shaven.

20 And the priest shall wave them * *for* a wave-offering before the LORD; this *is* holy for the priest, with the wave-breast, and heave-shoulder: and after that, the Nazarite may drink wine.

* *Exod.* 29. 27.

21 This *is* the law of the Nazarite, who hath vowed, *and of* his offering unto the LORD for his separation, [k] besides *that* that his hand shall get: according to the vow which he vowed, so he must do after the law of his separation.

k At the least that he shall do this, if he be able to offer no more.

22 ¶ And the LORD spake unto Moses, saying,

23 Speak unto Aaron and unto his sons, saying, On this wise ye shall [l] bless the children of Israel, saying unto them,

l That is, Pray for them.

24 The LORD bless thee, and keep thee:
25 The LORD make his face shine upon thee, and be gracious unto thee:
26 The LORD lift up his countenance upon thee, and give thee peace.

27 And they shall put my [m] name upon the children of Israel, and I will bless them.

m They shall pray in my name for them.

CHAP. VII.

1 *The offerings of the princes at the dedication of the tabernacle.* 10 *Their several offerings at the dedication of the altar,* 89 *God speaketh to Moses from the mercie-seat.*

AND it came to pass on the day that Moses had fully * set up the tabernacle, and had anointed

* *Exod.* 40. 18.

anointed it, and sanctified it, and all the instruments thereof, both the altar and all the vessels thereof; and had anointed them, and sanctified them;

2 That the princes of Israel, heads of the house of their fathers (who *were* the princes of the tribes, † and were over them that were numbred) offered:

† Heb. *who stood*

3 And they brought their offerings before the LORD, six [a] covered wagons, and twelve oxen; a wagon for two of the princes, and for each one an ox; and they brought them before the tabernacle.

a Like horse-litters in keep the things that were carried in them, from weather.

4 And the LORD spake unto Moses, saying,
5 Take *it* of them, that they may be to do the [b] service of the tabernacle of the congregation, and thou shalt give them unto the Levites, to every man according to his service.

b That is, To carriethings, and ministin.

6 And Moses took the wagons and the oxen, and gave them unto the Levites.

7 Two wagons and four oxen he gave unto the sons of Gershon, according to their [c] service.

c For their use to carrie with.

8 And four wagons and eight oxen he gave unto the sons of Merari, according unto their service, under the hand of Ithamar the son of Aaron the priest.

9 But unto the sons of Kohath he gave none: [d] because the service of the sanctuarie belonging unto them, *was that* they should bear upon their shoulders.

d The holy things of the sanctuarie, must be carried upon their shoulders, and not drawn with oxen, chap. 4. 15.

10 ¶ And the princes offered for [e] dedicating of the altar, in the day that it was anointed, even the princes offered their offering before the altar.

e That is, when the first sacrifice was offered thereupon by Aaron, *Lev.* 9. 1.

11 And the LORD said unto Moses, They shall offer their offering each prince on his day, for the dedicating of the altar.

12 ¶ And he that offered his offering the first day, was ‡ Nahshon the son of Amminadab, of the tribe of Judah.

‡ The offering of Nahshon.

13 And his offering *was* one silver charger, the weight thereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuarie, both of them *were* full of fine flour mingled with oyl, for a * meat-offering:

* Lev. 2. 1, 2.

14 One spoon of ten *shekels* of gold, full of incense:

15 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

* Lev. 4. 23.

16 One kid of the goats for a * sin-*offering*:

17 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nahshon the son of Amminadab.

‡ The offering of Nethaneel.

18 ¶ On the second day ‡ Nethaneel the son of Zuar, prince of Issachar, did offer.

19 He offered *for* his offering one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuarie, both of them full of fine flour mingled with oyl, for a meat-offering:

20 One spoon of gold of ten *shekels*, full of incense:

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21 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

22 One kid of the goats for a sin-*offering*:

23 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Nethaneel the son of Zuar.

24 ¶ On the third day ‡ Eliab the son of Helon, prince of the children of Zebulun, *did offer*.

‡ The offering of Eliab.

25 His offering *was* one silver charger, the weight whereof *was* an hundred and thirtie *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuarie, both of them full of fine flour mingled with oyl, for a meat-offering:

26 One golden spoon of ten *shekels*, full of incense:

27 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

28 One kid of the goats for a sin-*offering*:

29 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliab the son of Helon.

30 ¶ On the fourth day ‡ Elizur the son of Shedeur, prince of the children of Reuben, *did offer*.

‡ The offering of Elizur.

31 His offering *was* one silver charger, of an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

32 One golden spoon of ten *shekels*, full of incense:

33 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

34 One kid of the goats for a sin-*offering*:

35 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elizur the son of Shedeur.

36 ¶ On the fifth day ‡ Shelumiel the son of Zurishaddai, prince of the children of Simeon, *did offer*.

‡ The offering of Shelumiel.

37 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

38 One golden spoon of ten *shekels*, full of incense:

39 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

40 One kid of the goats for a sin-*offering*:

41 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Shelumiel the son of Zurishaddai.

42 ¶ On the sixth day ‡ Eliasaph the son of Deuel, prince of the children of Gad, *offered*.

‡ The offering of Eliasaph.

43 His offering *was* one silver charger, of the

the weight of an hundred and thirty *shekels*, a silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

44 One golden spoon of ten *shekels*, full of incense:

45 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

46 One kid of the goats for a sin-*offering*:

47 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Eliasaph the son of Deuel.

‡ The offering of Elishama.

48 ¶ On the seventh day ‡ Elishama the son of Ammihud, prince of the children of Ephraim, *offered.*

49 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

50 One golden spoon of ten *shekels*, full of incense:

51 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

52 One kid of the goats for a sin-*offering*:

53 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Elishama the son of Ammihud.

‡ The offering of Gamaliel.

54 ¶ On the eighth day *offered* ‡ Gamaliel the son of Pedahzur, prince of the children of Manasseh.

55 His offering *was* one silver charger of an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

56 One golden spoon of ten *shekels*, full of incense:

57 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

58 One kid of the goats for a sin-*offering*:

59 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Gamaliel the son of Pedahzur.

‡ The offering of Abidan.

60 ¶ On the ninth day ‡ Abidan the son of Gideoni, prince of the children of Benjamin, *offered.*

61 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, a silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

62 One golden spoon of ten *shekels*, full of incense:

63 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

64 One kid of the goats for a sin-*offering*:

65 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Abidan the son of Gideoni.

‡ The offering of Ahiezer.

66 ¶ On the tenth day ‡ Ahiezer the son of Ammishaddai, prince of the children of Dan, *offered.*

67 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

68 One golden spoon of ten *shekels*, full of incense:

69 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

70 One kid of the goats for a sin-*offering*:

71 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahiezer the son of Ammishaddai.

‡ The offering of Pagiel, or Phegiel.

72 ¶ On the eleventh day ‡ Pagiel the son of Ocran, prince of the children of Asher, *offered.*

73 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

74 One golden spoon of ten *shekels*, full of incense:

75 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

76 One kid of the goats for a sin-*offering*:

‡ The offering of Ahira.

77 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Pagiel the son of Ocran.

78 ¶ On the twelfth day ‡ Ahira the son of Enan, prince of the children of Naphtali, *offered.*

79 His offering *was* one silver charger, the weight whereof *was* an hundred and thirty *shekels*, one silver bowl of seventy shekels after the shekel of the sanctuary, both of them full of fine flour mingled with oyl, for a meat-offering:

80 One golden spoon of ten *shekels*, full of incense:

81 One young bullock, one ram, one lamb of the first year, for a burnt-offering:

82 One kid of the goats for a sin-*offering*:

83 And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This *was* the offering of Ahira the son of Enan.

f This was the offering of the princes, when Aaron did dedicate the altar.

84 This *was* the [f] dedication of the altar (in the day when it was anointed) by the princes of Israel: twelve chargers of silver, twelve silver bowls, twelve spoons of gold:

85 Each charger of silver *weighing* an hundred and thirty *shekels*, each bowl seventy; all the silver vessels *weighed* two thousand and four hundred *shekels* after the shekel of the sanctuary.

86 The

86 The golden spoons *were* twelve, full of incense, *weighing* ten *shekels* a piece, after the shekel of the sanctuary: all the gold of the spoons *was* an hundred and twenty *shekels.*

87 All the oxen for the burnt-offering *were* twelve bullocks, the rams twelve, the lambs of the first year twelve, with their meat-offering: and the kids of the goats for sin-*offering*, twelve.

88 And all the oxen for the sacrifice of the peace-offerings, *were* twenty and four bullocks, the rams sixtie, the he-goats sixtie, the lambs of the first year sixtie. This *was* the dedication of the altar, after that it was [g] anointed.

[g] By Aaron.

89 And when Moses was gon into the [h] tabernacle of the congregation, to speak with [‡] him; then he heard the voice of one speaking unto him from off the mercy-seat that *was* upon the ark of testimony, from between the [i] two cherubims: and he spake unto him.

[h] That is, the sanctuarie.

[‡] That is, *God.*

[i] According as he had promised, *Exod.* 25. 22.

CHAP. VIII.

1 How the lamps are to be lighted. 5 The consecration of the Levites. 23 The age and time of their service.

[a] *Exod.* 25. 37. and 40. 25.
[b] To that part which is over against the candlestick, *Exod.* 25. 37.

AND the LORD spake unto Moses, saying,

2 Speak unto Aaron, and say unto him, When thou [a] lightest the lamps, the seven lamps shall give light [b] over against the candlestick.

3 And Aaron did so; he lighted the lamps thereof, over against the candlestick; as the LORD commanded Moses.

[a] *Exod.* 25. 31.

4 [a] And this work of the candlestick *was* of beaten gold unto the shaft thereof, unto the flowers thereof, *was* [a] [b] beaten work: according unto the pattern which the LORD had shewed Moses, so he made the candlestick.

[a] *Exod.* 25. 18.
[b] And not set together of divers pieces.

5 ¶ And the LORD spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and cleanse them.

7 And thus shalt thou do unto them, to cleanse them: sprinkle [c] water of purifying upon them, and [†] let them shave all their flesh, and let them wash their clothes, and *so* make themselves clean.

[c] In Hebrew, it is called the water of sin, because it is made to purge it, as chap. 19. 9. Heb. *let them cause a rasure to pass over.*

8 Then let them take a young bullock with his meat-offering, *even* fine flour mingled with oyl, and another young bullock shalt thou take for a sin-*offering*.

9 And thou shalt bring the Levites before the tabernacle of the congregation: and thou shalt gather the [d] whole assembly of the children of Israel together:

[d] That thou mayest do this in the presence of them all.

10 And thou shalt bring the Levites before the LORD, and the [e] children of Israel shall put their hands upon the Levites:

[e] Meaning, certain of them in the name of the whole.

11 And Aaron shall [†] offer the Levites before the LORD, *for* an [†] offering of the children of Israel; that [†] they may execute the service of the LORD.

[†] Heb. waave-offering.
[†] Heb. they may serve.

12 And the Levites shall lay their hands upon the heads of the bullocks: and thou shalt offer the one *for* a sin-*offering*, and the other *for* a burnt-offering unto the LORD, to make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron, and before his sons, and offer them *for* an offering unto the LORD.

14 Thus shalt thou separate the Levites from among the children of Israel: and the Levites shall be [*] mine.

[*] *Chap.* 3. 45.

15 And after that, shall the Levites go in, to do the service of the tabernacle of the congregation: and thou shalt cleanse them, and offer them *for* an offering.

16 For they *are* wholly given unto me from among the children of Israel; in stead of such as [f] open every womb, *even in stead of* the first-born of all the children of Israel, have I taken them unto me.

[f] That is, their that are the first-born.

17 * For all the first-born of the children of Israel *are* mine, *both* man and beast: on the day that I smote every first-born in the land of Egypt, I sanctified them for my self.

[*] *Chap.* 3. 13. *Exod.* 13. 2. *Luke* 2. 23.

18 And I have taken the Levites for all the first-born of the children of Israel.

19 And I have given the Levites *as* † a gift to Aaron, and to his sons, from among the children of Israel: to do the service of the children of Israel in the tabernacle of the congregation, and to make an atonement for the [g] children of Israel: that there be no plague among the children of Israel, when the children of Israel come nigh unto the [h] sanctuary.

† Heb. *given*

[g] Which service the Israelites should els do.

[h] Because the Levites go into the sanctuarie in their name.

20 And Moses and Aaron, and all the congregation of the children of Israel did to the Levites according unto all that the LORD commanded Moses concerning the Levites, so did the children of Israel unto them.

21 And the Levites were purified, and they washed their clothes: and Aaron offered them *as* an offering before the LORD; and Aaron made an atonement for them to cleanse them.

22 And after that went the Levites in, to do their service in the tabernacle of the congregation before [i] Aaron and before his sons: as the LORD had commanded Moses concerning the Levites, so did they unto them.

[i] In their presence, to serve them.

23 ¶ And the LORD spake unto Moses, saying,

24 This *is it* that *belongeth* unto the Levites, from twenty and five years old, and upward, they shall go in † to wait upon the service of the tabernacle of the congregation:

† Heb. *to war his warfare of the service.*

25 And from the age of fifty years they shall † cease waiting upon the [k] service *thereof*, and shall serve no more:

† Heb. *return from the warfare of the service.*

[k] Such office as was painfull, as to bear burdens, and such like.

26 But shall [l] minister with their brethren in the tabernacle of the congregation, to keep the charge, and shall do no service. Thus shalt thou do unto the Levites touching their charge.

[l] In singing Psalms, instructing, counselling and keeping the things in order.

CHAP. IX.

1 The passover is commanded again. 6 A second passover allowed for them that were unclean or absent. 15 The cloud guideth the removings and encampings of the Israelites.

AND the LORD spake unto Moses in the wilderness of Sinai, in the first moneth

of

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of the second year, after they were come out of the land of Egypt, saying,

2 Let the children of Israel also keep * the passover, at it's appointed season.

3 In the fourteenth day of this moneth † at even, ye shall keep it in it's appointed season: according to [a] all the rites of it, and according to all the ceremonies thereof shall ye keep it.

4 And Moses spake unto the children of Israel, that they should keep the passover.

5 And they kept the passover on the fourteenth day of the first moneth at even, in the wilderness of Sinai: according to all that the LORD commanded Moses, so did the children of Israel.

6 ¶ And there were certain men who were [b] defiled by the dead body of a man, that they could not keep the passover on that day: and they came before Moses, and before Aaron on that day.

7 And those men said unto him, We *are* defiled by the dead body of a man: wherefore are we kept back, that we may not [c] offer an offering of the LORD in his appointed season among the children of Israel?

8 And Moses said unto them, Stand still, and I will hear what the LORD will command concerning you.

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, saying, If any man of you or of your posteritie shall be unclean by reason of a dead body, or *be* in a [d] journey afar off, yet he shall keep the passover unto the LORD.

11 The fourteenth day of the [e] second moneth at even they shall keep it, *and* eat it with unleavened *bread* and bitter *herbs*.

12 They shall leave none of it unto the morning, * nor break any bone of it: according to all the ordinances of the passover, they shall keep it.

13 But the man that *is* clean, and is not in a journey, and forbeareth to keep the [f] passover, even the same soul shall be cut off from his people, because he brought not the offering of the LORD in his appointed season: that man shall bear his sin.

14 And if a stranger shall sojourn among you, and will keep the passover unto the LORD, according to the ordinance of the passover, and according to the manner thereof, so shall he do: * ye shall have one ordinance, both for the stranger, and for him that was born in the land.

15 ¶ And * on the day that the tabernacle was reared up, the cloud covered the tabernacle, *namely*, the tent of the testimony: and at even there was upon the tabernacle as it were the [g] appearance of fire, untill the morning.

16 So it was alway: the cloud covered it *by day*, and the appearance of fire, by night.

17 And when the cloud was taken up from the tabernacle; then after that, the children of Israel journeyed: and in the place where the cloud abode, there the children of Israel pitched their tents.

18 At the commandment of the [h] LORD the children of Israel journeyed, and at the commandment of the LORD they pitched: * as long as the cloud abode upon the tabernacle, they rested in the tents.

19 And when the cloud † tarried long upon the tabernacle many days, then the children of Israel kept the [i] charge of the LORD, and journeyed not.

20 And *so* it was when the cloud was a few days upon the tabernacle; according to the commandment of the LORD they abode in their tents, and according to the commandment of the LORD they journeyed.

21 And *so* it was when the cloud † abode from even unto the morning, and *that* the cloud was taken up in the morning, then they journeyed: whether *it was* by day or by night that the cloud was taken up, they journeyed.

22 Or *whether it were* two days, or a month, or a year that the cloud tarried upon the tabernacle, remaining thereon, the children of Israel * abode in their tents, and journeyed not: but when it was taken up, they journeyed.

23 At the commandment of the LORD they rested in their tents, and at the commandment of the LORD they journeyed: they kept the charge of the LORD, at the commandment of the LORD by the [k] hand of Moses.

CHAP. X.

1 The use of the silver trumpets. 11 The Israelites remove from Sinai to Paran. 14 The order of their march. 29 Hobab is intreated by Moses not to leave them. 33 The blessing of Moses at the removing and resting of the ark.

AND the LORD spake unto Moses, saying,

2 Make thee two trumpets of silver; of an [a] whole piece shalt thou make them: that thou mayst use them for the calling of the assembly, and for the journeying of the camps.

3 And when they shall blow with them, all the assembly shall assemble themselves to thee, at the door of the tabernacle of the congregation.

4 And if they blow *but* with one *trumpet*, then the princes, *which are* heads of the thousands of Israel, shall gather themselves unto thee.

5 When ye blow an alarm, then the camps that lie on the [b] east-parts shall go forward.

6 When you blow an alarm the second time, then the camps that lie on the [c] south-side, shall take their journey: they shall blow an alarm for their journeys.

7 But when the congregation is to be gathered together; you shall blow, but you shall not sound an alarm.

8 And the sons of Aaron the priests shall [d] blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations.

9 And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow

[a] Exod. 12. 1, &c. Levit. 23. 5. Num. 28. 16. Deut. 16. 2.
[b] By touching a corps, or being at the burial.
[c] Or celebrate the passover the fourteenth day of the first moneth.
[d] And cannot come where the tabernacle is, when others keep it.
[e] So that the unclean, and they that are not at home, have a moneth longer granted unto them.
* Exod. 12. 46. John 19. 36.
[f] When the passover is celebrated.
* Exod. 12. 49.
* Exod. 40. 34.
[g] Like a pillar: read Exod. 13. 21.
[h] Heb. by the mouth of the Lord he is instructed it.
[i] Heb. he were the time exceeding.
[k] Even in all points as the Lord had instructed it.
[a] Or, after the rites and manner of it.
[b] Heb. by the dead soul of a man.
[c] Heb. offered.
[d] Heb. journey afar off in your generations.
[e] Heb. second passover.
[f] Heb. passover.
[g] Heb. sight.
[h] Heb. who taught them what to do by the cloud.
[i] Heb. prolonged
[k] They waited when the Lord would signifie either their departure, or their abode by the cloud.
[a] Heb. abode
[b] Heb. was
[c] Heb. by the hand of Moses.
[a] Under the charge and government of Moses.
[a] Or, of work beaten out with the hammer.
[b] Upon their shoulders.
[c] Heb. south.
* Exod. 4. 6. 1 The Merarites, and Gershonites, Josue 21. 7.
[d] So that easily the priests might blow the trumpets, so long as the priesthood lasted.
[e] When ye rejoyce that God hath removed any plague.
[f] From Sinai to Paran. Chap. 33. 1.
[g] With all the spontaneous thereof.
* Chap. 2. 3.
* Chap. 1. 7.
* Exod. 40. 36, 37.
[h] Heb. staff.
[i] This was the order of their hoist when they removed.
[a] Or, the fleeked of Judah, and they that are under his ensign.
[b] Meaning, the hoist of Reuben.
[k] Leaving none behind, nor any of the former that joined in the way.

blow an alarm with the trumpets; and ye shall be remembred before the LORD your God, and ye shall be saved from your enemies.

10 Also in the day of your [e] gladness, and in your solemn days, and in the beginnings of your moneths, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memorial before your God: I *am* the LORD your God.

11 ¶ And it came to pass on the twentieth *day* of the second moneth, in the second year, that the cloud was taken up from off the tabernacle of the testimony.

12 And the children of Israel took their journeys out of the wilderness of Sinai; and the cloud rested in the wilderness of Paran.

13 And they first took their [f] journey, according to the commandment of the LORD by the hand of Moses.

14 ¶ * In the first *place* went the standard of the camp of the children of Judah according to their armies: and over his hoft *was* * Nahshon the son of Amminadab.

15 And over the hoft of the tribe of the children of Issachar, *was* Nethaneel the son of Zuar.

16 And over the hoft of the tribe of the children of Zebulun, *was* Eliab the son of Helon.

17 And the tabernacle was taken down; and the sons of Gershon and the sons of Merari set forward, bearing the [g] tabernacle.

18 ¶ And the standard of the camp of Reuben set forward according to their armies: and over his hoft *was* Elizur the son of Shedeur.

19 And over the hoft of the tribe of the children of Simeon, *was* Shelumiel the son of Zurishaddai.

20 And over the hoft of the tribe of the children of Gad, *was* Eliasaph the son of Deuel.

21 And the Kohathites set forward [h] bearing the * sanctuary; and [i] *the other* did set up the tabernacle against they came.

22 ¶ And the standard of the camp of the children of Ephraim set forward according to their armies: and over his hoft *was* Elishama the son of Ammihud.

23 And over the hoft of the tribe of the children of Manasseh, *was* Gamaliel the son of Pedahzur.

24 And over the hoft of the tribe of the children of Benjamin, *was* Abidan the son of Gideoni.

25 ¶ And the standard of the camp of the children of Dan set forward, *which was* the [k] rere-ward of all the camps throughout their hosts: and over his hoft *was* Ahiezer the son of Ammishaddai.

26 And over the hoft of the tribe of the children of Asher, *was* Pagiel the son of Ocran.

27 And over the hoft of the tribe of the children of Naphtali, *was* Ahira the son of Enan.

28 † [i] Thus *were* the journeyings of the children of Israel, according to their armies, when they set forward.

29 ¶ And Moses said unto [m] Hobab, the son of Raguel the Midianite, Moses father in law, We are journeying unto the place of which the LORD said, I will give it you: come thou with us, and we will do thee good: for the LORD hath spoken good concerning Israel.

30 And he said unto him, I will not go; but I will depart to mine own land, and to my kindred.

31 And he said, Leave us not, I pray thee; forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us in stead of eyes.

32 And it shall be, if thou go with us, yea it shall be, that what goodness the LORD shall do unto us, the same will we do unto thee.

33 ¶ And they departed from the [n] mount of the LORD three days journey: and the ark of the covenant of the LORD went before them in the three days journey, to search out a resting-place for them.

34 And the cloud of the LORD *was* upon them by day, when they went out of the camp.

35 And it came to pass when the ark set forward, that Moses said, * Rise up, LORD, and let thine enemies be scattered; and let them that hate thee, flee before thee.

36 And when it rested, he said [o] Return, O LORD, unto the † many thousands of Israel.

CHAP. XI.

1 The burning at Taberah quenched by Moses prayer. 4 The people lust for flesh, and loath manna. 10 Moses complaineth of his charge. 16 God divideth his burden unto seventy elders. 31 Quails are given in wrath at Kibroth-hattaavah.

AND *when* the people ‡ complained, † it displeased the LORD: and the LORD heard *it*; and his anger was kindled; and the fire of the LORD burnt * among them, and consumed *them that were* in the uttermost parts of the camp.

2 And the people cried unto Moses; and when Moses prayed unto the LORD, the fire † was quenched.

3 And he called the name of the place ‡ Taberah: because the fire of the LORD [l] burnt among them.

4 ¶ And the * [a] mixt multitude that *was* among them † fell a lusting: and the children of Israel also † wept again, and said, * [b] Who shall give us flesh to eat?

5 We remember the fish which we did eat in Egypt [c] freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick:

6 But now our soul *is* [d] dried away; *there is* nothing at all, besides this manna, before our eyes.

7 And * the manna *was* as coriander seed, and the † colour thereof as the colour of [e] bdellium.

8 *And* the people went about, and gathered *it*, and ground *it* in mils, or beat *it* in a morter, and baked *it* in pans, and made cakes of it: and the taste of it was as the taste of fresh oyl.

9 And when the dew fell upon the camp in the night, the manna fell upon it.

[l] Some think that Revel, Jethro, Hobab, and Heni were all one: Kimhi saith that Revel was Jethros father: so Hobab was Moses father in law, Look Exod. 2. 18. & 3. 1. & 4. 18. & 18. 1. & Judges 4. 11.
[m] Mount Sinai, or Horeb.
[n] Heb. ten thousand thousands
[o] Declare thy might and power.
[l] Heb. was kindled.
[a] As Exod. 12. 38.
[b] Which were of those strangers that came out of Egypt with them, Exod. 12. 38.
[c] Heb. lusted a lust.
[d] Heb. returned and wept.
* 1 Cor. 10. 6.
[e] They believed not that God could do it.
[f] For a small price, or good cheap.
[g] For the greedy lust of flesh.
* Exod. 16. 14.
[h] Heb. eye of it as the eye of
[i] which is, a white pearl or precious stone.

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10 ¶ Then Moſes heard the people weep throughout their families, every man in the door of his tent: and the anger of the LORD was kindled greatly; Moſes alſo was diſpleaſed.

11 And Moſes ſaid unto the LORD, Wherefore haſt thou afflicted thy ſervant? and wherefore have I not found [f] favour in thy ſight, that thou layeſt the burden of all this people upon me?

12 Have I [g] conceived all this people? have I begotten them, that thou ſhouldeſt ſay unto me, Carrie them in thy boſom (as a nurſing father beareth the ſucking child) unto the [h] land which thou ſwareſt unto their fathers?

13 Whence ſhould I have fleſh to give unto all this people? for they weep unto me, ſaying, Give us fleſh, that we may eat.

14 I am not able to bear all this people alone, becauſe *it is* too heavy for me.

15 And if thou deal thus with me, [i] kill me, I pray thee, out of hand, if I have found favour in thy ſight; and let me not ſee my wretchedneſs.

16 ¶ And the LORD ſaid unto Moſes, Gather unto me ſeventy men of the elders of Iſrael, whom thou knoweſt to be the elders of the people, and officers over them; and bring them unto the tabernacle of the congregation, that they may ſtand there with thee.

17 And I will come down and talk with thee there: and I will take of the [k] ſpirit which *is* upon thee, and will put *it* upon them; and they ſhall bear the burden of the people with thee, that thou bear *it* not thy ſelf alone.

18 And ſay thou unto the people, [l] Sanctifie your ſelves againſt to morrow, and ye ſhall eat fleſh (for you have wept in the ears of the LORD, ſaying, Who ſhall give us fleſh to eat? for it was well with us in Egypt) therefore the LORD will give you fleſh, and ye ſhall eat.

19 Ye ſhall not eat one day, nor two days, nor five days, neither ten days, nor twentie days;

20 *But* even a † whole moneth, untill it come out at your noſtrils, and it be loathſom unto you: becauſe that ye have [m] deſpiſed the LORD which *is* [n] among you, and have wept before him, ſaying, Why came we forth out of Egypt?

21 And Moſes ſaid, The people amongſt whom I [o] *am*, *are* ſix hundred thouſand footmen; and thou haſt ſaid, I will give them fleſh, that they may eat a whole moneth.

22 Shall the flocks and the herds be ſlain for them, to ſuffice them? or ſhall all the fiſh of the ſea be gathered together for them, to ſuffice them?

23 And the LORD ſaid unto Moſes, * Is the LORDS hand waxed ſhort? thou ſhalt ſee now whether my word ſhall come to paſs unto thee, or not.

24 ¶ And Moſes went out, and told the people the words of the LORD, and gathered the ſeventy men of the elders of the people, and ſet them round about the tabernacle.

25 And the LORD came down in a cloud, and ſpake unto him, and took of the ſpirit that *was* upon him, and gave *it* unto the ſeventy elders: and it came to paſs *that* when the ſpirit reſted upon them, they propheſied, and did not [p] ceaſe.

26 But there remained two *of the* men in the camp, the name of the one *was* Eldad, and the name of the other Medad: and the ſpirit reſted upon them (and they *were* of them that were written, but went not out unto the tabernacle) and they prophefied in the camp.

27 And there ran a young man, and told Moſes, and ſaid, Eldad and Medad do propheſie in the camp.

28 And Joſhua the ſon of Nun, the ſervant of Moſes, *one* of his [q] young men, anſwered and ſaid, My lord Moſes [r] forbid them.

29 And Moſes ſaid unto him, Enviеſt thou for my ſake? would God that all the LORDS people were prophets, *and* that the LORD would put his ſpirit upon them. ✣

30 And Moſes gat him into the camp, he and the elders of Iſrael.

31 ¶ And there went forth a * wind from the LORD, and brought quails from the ſea, and let *them* fall by the camp, † as it were a days journey on this ſide, and as it were a days journey on the other ſide, round about the camp, and as it were two cubits *high*, upon the face of the earth.

32 And the people ſtood up all that day, and all *that night*, and all the next day, and they gathered the quails: he that gathered leſt, gathered ten [t] homers: and they ſpread *them* all abroad for themſelvs round about the camp.

33 And while the * fleſh *was* yet between their teeth, ere it was chewed; the wrath of the LORD was kindled againſt the people, and the LORD ſmote the people with a very great plague.

34 And he called the name of that place, ‡ Kibroth-hattaavah: becauſe there they buried the people that luſted.

35 *And* the people journeyed from Kibroth-hattaavah, unto Hazeroth: and † abode at Hazeroth.

CHAP. XII.

1 *God rebuketh the ſedition of Miriam and Aaron.*
10 *Miriams leproſie is healed at the prayer of Moſes.*
14 *God commandeth her to be ſhut out of the hoſt.*

AND Miriam and Aaron ſpake againſt Moſes, becauſe of the ‡ Ethiopian woman, whom he had married: for he had † married an [a] Ethiopian woman.

2 And they ſaid, Hath the LORD indeed ſpoken onely by Moſes? hath he not ſpoken alſo by us? And the LORD heard *it*.

3 (Now the man Moſes *was* * very [b] meek, above all the men which *were* upon the face of the earth)

4 And the LORD ſpake ſuddenly unto Moſes, and unto Aaron, and unto Miriam, Come

Come out ye three unto the tabernacle of the congregation: and they three came out.

5 And the LORD came down in the pillar of the cloud, and ſtood *in* the door of the tabernacle, and called Aaron and Miriam: and they both came forth.

6 And he ſaid, Hear now my words: If there be a prophet among you, I the LORD will make my ſelf known unto him in a [c] viſion, *and* will ſpeak unto him in a dream.

7 My ſervant Moſes *is* not ſo, * who *is* faithfull in all [d] mine houſe.

8 With him will I ſpeak * mouth to mouth, even apparently, and not in dark ſpeeches; and the [e] ſimilitude of the LORD ſhall he behold: wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes?

9 And the anger of the LORD was kindled againſt them, and he departed.

10 And the cloud departed from off the [f] tabernacle, & behold, Miriam *became* leprous, *white* as ſnow: and Aaron looked upon Miriam, and behold, *ſhe was* leprous.

11 And Aaron ſaid unto Moſes, Alas my lord, I beſeech thee, lay not the ſin upon us, wherein we have don fooliſhly, and wherein we have ſinned.

12 Let her not be as one [g] dead; of whom the fleſh is half conſumed, when he cometh out of his mothers womb.

13 And Moſes cried unto the LORD, ſaying, Heal her now, O God, I beſeech thee.

14 ¶ And the LORD ſaid unto Moſes, If her father had *but* [h] ſpit in her face, ſhould ſhe not be aſhamed ſeven days? let her be * ſhut out from the camp ſeven days, and after that let her be received in *again*.

15 And Miriam was ſhut out from the camp ſeven days: and the people journeyed not, till Miriam was brought in *again*.

16 And afterward the people removed from Hazeroth, and pitched in the wilderneſs of [i] Paran.

CHAP. XIII.

1 *The names of the men who were ſent to ſearch the land.* 17 *Their inſtructions.* 21 *Their act.* 26 *Their relation.*

AND the LORD ſpake unto Moſes, ſaying,
2 [a] Send thou men, that they may ſearch the land of Canaan, which I give unto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a man, every one a ruler among them.

3 And Moſes by the commandment of the LORD, ſent them from the wilderneſs of Paran: all thoſe men *were* heads of the children of Iſrael.

4 And theſe *were* their names: Of the tribe of Reuben, Shammua the ſon of Zacchur.

5 Of the tribe of Simeon, Shaphat the ſon of Hori.

6 Of the tribe of Judah, Caleb the ſon of Jephunneh.

7 Of the tribe of Iſſachar, Igal the ſon of Joſeph.

8 Of the tribe of Ephraim, Oſhea the ſon of Nun. 123

9 Of the tribe of Benjamin, Palti the ſon of Raphu.

10 Of the tribe of Zebulun, Gaddiel the ſon of Sodi.

11 Of the tribe of Joſeph, *namely*, of the tribe of Manaſſeh, Gaddi the ſon of Suſi.

12 Of the tribe of Dan, Ammiel the ſon of Gemalli.

13 Of the tribe of Aſher, Sethur the ſon of Michael.

14 Of the tribe of Naphtaly, Nahbi the ſon of Vophſi.

15 Of the tribe of Gad, Geuel the ſon of Machi.

16 Theſe *are* the names of the [b] men which Moſes ſent to ſpie out the land: and Moſes called Oſhea the ſon of Nun, Jehoſhua.

17 ¶ And Moſes ſent them to ſpie out the land of Canaan, and ſaid unto them, Get you up this *way* ſouth-ward, and go up into the mountain:

18 And ſee the land what it *is*, and the people that dwelleth therein, whether they *be* ſtrong or weak, few or many;

19 And what the land *is* that they dwell in, whether it *be* [c] good or bad; and what cities *they be* that they dwell in, whether in tents, or in ſtrong holds;

20 And what the land *is*, whether it *be* fat or lean, whether there be wood therein or not. And be ye of good courage, and bring of the fruit of the land (now the time *was* the time of the firſt ripe grapes.)

21 ¶ So they went up, and ſearched the land, from the wilderneſs of [d] Zin, unto Rehob, as men come to Hamath.

22 And they aſcended by the ſouth, and came unto Hebron; where Ahiman, Sheſhai, and Talmai, the children of [e] Anak *were* (now Hebron was built [f] ſeven years before Zoan in Egypt.)

23 * And they came unto the ‡ brook of Eſhcol, and cut down from thence a branch with one cluſter of grapes, and they bare it between two upon a ſtaff; and *they brought* of the pomegranates, and of the figs.

24 The place was called the ‡ brook † Eſhcol, becauſe of the cluſter of grapes which the children of Iſrael cut down from thence.

25 And they returned from ſearching of the land after fourty days.

26 ¶ And they went and came to Moſes and to Aaron, and to all the congregation of the children of Iſrael unto the wilderneſs of Paran, to [g] Kadeſh; and brought back word unto them, and unto all the congregation, and ſhewed them the fruit of the land.

27 And they told [h] him, and ſaid, We came unto the land whither thou ſenteſt us, and ſurely it floweth with * milk and honey; and this *is* the fruit of it.

28 Nevertheleſs, the people *be* ſtrong that dwell in the land, and the cities *are* walled,

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e Or, wherein have I diſpleaſed thee?

g Am I their father, that none may have the charge of them but I?

h Of Canaan promiſed by an oath to our fathers.

i I had rather die than to ſee my grief and miſerie thus daily increas by their rebellion.

k I will diſtribute my ſpirit among them, as I have don to thee.

l Prepare your ſelves that ye be not unclean.

† Heb. *moneth of dayes*,

m Or, coſt him off, becauſe ye refuſed manna which he appointed as moſt meet for you.

n who leadeth and governeth you.

o Of whom I have the charge.

* *Iſa. 50. 2. & 59. 1.*

p From that day the ſpirit of propheſie did not fail them.

q Or, a young man whom he had choſen from his youth.

r Such blind zeal was in the Apoſtles, *Mark. 9. 38. Luke 9. 49.*

f From the door of the tabernacle.

* *Exod. 16. 13. Pſal. 78. 26.*

† Heb. *as it were the way of a day.*

g As a child that cometh out of his mothers belly dead, having as it were but the ſkin.

h In his diſpleaſure. i *Leuit. 13. 46.*

f Of homer, read *Leuit. 27. 16.* alſo it ſignifieth any heap, as *Exod. 8. 14. Jud. 15. 16.* * *Pſal. 78. 30, 31.*

† *That is*, in Rithma, which was in Paran, *chap. 33. 18.*

i After the people had remained at Hazeroth, as it is in *Deut. 1. 22.* then the Lord ſpake to Moſes to ſend.

‡ Or, *Cuſhite.*

† Heb. *takyn.*

a Zipporah Moſes wife was a Midianite, and becauſe Midian bordered on Ethiopia, ſhe is ſometime in the ſcripture comprehended under this name. * *Exod. 2. 16.*

b And for that with their gentleneſs, although he knew them.

‡ That is, *The graves of luſt.*

† Heb. *they were in Ger.*

1 *That is*, the wilderneſs of Paran.

c Plentifull or barren.

d which was in the wilderneſs of Paran.

e which were a kind of giants.

f Declaring the antiquity thereof: alſo Abraham, Sara, Iſaac and Jacob were buried there. * *Deut. 1. 24.*

† Or, *valley*

‡ Or, *valley* † That is *a cluſter of grapes.*

g Called alſo Kadeſh-barnea.

h *That is*, Moſes.

* *Exod. 33. 3.*

and very great: and moreover, we saw the
i Ahiman, the first, and Talmai, whom Caleb slew afterward, *Josh.* 11. 21, 22. children of Anak there.

29 The Amalekites dwell in the land of the south: and the Hittites, and the Jebusites, and the Amorites dwell in the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan.

30 And Caleb stilled the people before Moses, and said, Let us go up at once, and possess it; for we are well able to overcome it.

31 But the men that went up with him: said, We be not able to go up against the people for they *are* stronger than we.

32 And they brought up an evil report of the land which they had searched, unto the children of Israel, saying, The land through which we have gone to search it, *is* a land that
k The Giants were so cruel, that they smited and killed one another, and those that came to them. † Heb. *men of stature.* k eateth up the inhabitants thereof; and all the people that we saw in it, *are* † men of a great stature.

33 And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight.

CHAP. XIV.

1 The people murmure at the news. 6 Joshua and Caleb labour to still them. 11 God treateth them. 13 Moses perswadeth God, and obtaineth pardon. 26 The murmurers are deprived of entring into the land. 36 The men who raised the evil report, die by a plague. 40 The people that would invade the land against the will of God, are smitten.

a Such as were afraid at the report of the ten spies. AND all the congregation lifted up their voice, and cried; and the * people wept that night.

2 And all the children of Israel murmured against Moses, and against Aaron: and the whole congregation said unto them, Would God that we had died in the land of Egypt, or would God we had died in this wilderness.

b To our enemies the Canaanites. 3 And wherefore hath the LORD brought us unto this land, to fall by the sword, that our wives & our children should be a [b] prey? were it not better for us to return into Egypt?

4 And they said one to another, Let us make a captain, and let us return into Egypt.

c Lamenting the people, and praying for them. 5 Then Moses and Aaron fell on their [c] faces before all the assembly of the congregation of the children of Israel.

d For sorrow hearing their blasphemy. 6 ¶ And Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of them that searched the land, [d] rent their clothes.

7 And they spake unto all the company of the children of Israel, saying, The land which we passed through to search it, *is* an exceeding good land,

8 If the LORD delight in us, then he will bring us into this land, and give it us; a land which floweth with milk and honey.

9 Only rebell not ye against the LORD, neither fear ye the people of the land; for they
e we shall easily overcome them. † Heb. *shadow* f This is the condition of them that would perswade in Gods cause, to be encouraged of the multitude. *are* [e] bread for us: their † defence is departed from them, and the LORD *is* with us: fear them not.

10 But all the congregation bade [f] stone them with stones: and the glory of the LORD appeared in the tabernacle of the congregation, before all the children of Israel.

11 ¶ And the LORD said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?

12 I will smite them with the pestilence, and disinherit them, and will make of thee a greater nation, and mightier than they.

13 ¶ And * Moses said unto the LORD, * *Exod.* 32. 12. Then the Egyptians shall hear *it* (for thou broughtest up this people in thy might from among them)

14 And they will tell it to the inhabitants of this land: *for* they have heard that thou LORD *art* among this people, that thou LORD are seen face to face, and *that* * thy cloud * *Exod.* 13. 21. standeth over them, and *that* thou goest before them, by day-time in a pillar of a cloud, and in a pillar of fire by night.

15 Now if thou shalt kill all this people, as
g So that none shall escape. [g] one man; then the nations which have heard the fame of thee, will speak, saying,

16 Because the LORD was not * able to * *Deut.* 9. 28. bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness.

17 And now, I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The LORD *is* * long-suffering, and of * *Exod.* 34. 6. *Psal.* 103. 8. great mercy, forgiving iniquity and transgression, and by no means clearing *the guilty*, * visiting the iniquity of the fathers upon the * *Exod.* 20. 5. & 34. 7. children, unto the third and fourth *generation.*

19 Pardon, I beseech thee, the iniquity of this people, according unto the greatness of thy mercy, and as thou hast forgiven this pleople, from Egypt, even ‡ untill now. ‡ Or, *hitherto.*

20 And the LORD said, I have [h] pardoned h In that he destroyed not them utterly, but left their posterity, and certain to enter. according to thy word:

21 But *as* truly *as* I live, all the earth shall be filled with the glory of the LORD.

22 Because all those men which have seen my glory, and my miracles which I did in Egypt & in the wilderness, and have tempted me now these [i] ten times, and have not i That is, sundie times and often. hearkened to my voice;

23 † Surely they shall not see the land † Heb. *if they see the land,* which I sware unto their fathers, neither shall any of them that provoked me, see it:

24 But my servant * Caleb, because he had * *Josh.* 14. 6. another [k] spirit with him, and hath followed k A meek and obedient spirit, and not rebellious. me fully; him will I bring into the land, whereinto he went; and his seed shall possess it.

25 (Now the Amalekites, and the Canaanites dwelt in the [l] valley) To morrow turn you, l And lie in wait for you. and get you into the [m] wilderness, by the way m For I will not defend you. of the Red sea.

26 ¶ And the LORD spake unto Moses, and unto Aaron, saying,

27 How long *shall I bear with* this evil congregation which murmure against me? I have heard the murmurings of the children of Israel, which they murmure against me.

28 Say

* *Chap.* 26. 65. & 32. 10. *Deut.* 1. 35. 28 Say unto them, * *As truly as* I live, saith the LORD, as ye have spoken in mine ears, so will I do to you;

29 Your carcases shall fall in this wilderness; and all that were numbred of you, according to your whole number, from twenty years old and upward, which have murmured against me:

† Heb. *lifted up my hand* 30 Doubtless ye shall not come into the land *concerning* which I †sware to make you dwell therein, save Caleb the son of Jephunneh, and Joshua the son of Nun.

31 But your little ones, which ye said should be a prey, them will I bring in, and they shall know the land which ye have despised.

32 But *as for* you, your carcases they shall fall in this wilderness.

‡ Or. *feed* n The word signifieth to be shepherds, or to wander like shepherds to and fro. o Your infidelity and disobedience against God. 33 And your children shall ‡ [n] wander in the wilderness fourty years, and bear your [o] whoredoms, untill your carcases be wasted in the wilderness,

34 After the number of the days in which ye searched the land, *even* * fourty days (each day for a year) shall ye bear your iniquities, *even* fourty years, and ye shall know my ‡ breach of [p] promise. * *Num.* 13. 25. & 14. 34. *Ezek.* 4. 6. ‡ Or, *altering of my purpose.* p whether my promise be true, or no.

35 I the LORD have said, I will surely do it unto all this evil congregation, that are gathered together against me: in this wilderness they shall be consumed, and there they shall die.

36 And the men which Moses sent to search the land, who returned, and made all the congregation to murmure against him, by bringing up a slander upon the land;

37 Even those men that did bring up the evil report upon the land, [q] died by the plague before the LORD. * 1 *Cor.* 10. 10. *Num.* 3. 17. *Josh.* 5.

38 But Joshua the son of Nun, and Caleb the son of Jephunneh, *which were* of the men that went to search the land, lived *still.*

39 And Moses told these sayings unto all the children of Israel: and the people mourned greatly.

40 ¶ And they rose up early in the morning, and gat them up into the top of the mountain, saying, Lo, we * *be here*, and will go up unto the place which the LORD hath promised: for we have [q] sinned. * *Deut.* 1. 41. q They confesse him sinned by rebelling against God, but confider not they offended in going up without Gods commandment.

41 And Moses said, Wherefore now do you transgresse the commandment of the LORD? but it shall not prosper.

42 Go not up, for the LORD *is* not among you; that ye be not smitten before your enemies.

43 For the Amalekites, and the Canaanites *are* there before you, and ye shall fall by the sword: because ye are turned away from the LORD; therefore the LORD will not be with you.

† They could not be stayed by any means. 44 But they [r] presumed to go up unto the hill-top: nevertheless, the ark of the covenant of the LORD, and Moses departed not out of the camp.

45 Then the Amalekites came down, and the Canaanites which dwelt in that hill, and smote them, and * discomfited them, *even* unto Hormah. 25 * *Deut.* 1. 44.

CHAP. XV.

1 The law of the meat-offering, and the drink-offering. 13, 29 The stranger is under the same law. 17 The law of the first of the dough for a heav-offering. 22 The sacrifice for sins of ignorance. 30 The punishment of presumption. 32 He that violated the sabbath, is stoned. 37 The law of fringes.

AND the LORD spake unto Moses, saying,

2 * Speak unto the children of Israel, * *Levit.* 23. 10. and say unto them, When ye be come into the
a Into the land of Canaan. [a] land of your habitations, which I give unto you,

3 And will make an offering by fire unto the LORD, a burnt-offering or a sacrifice, * in † performing a vow, or in a free-will-offering, or in your solemn feasts, to make a *sweet savour unto the LORD, of the herd or of the flock: * *Levit.* 22. 27. † Heb. *separating* * *Exod.* 29. 18.

4 Then * shall he that offereth his offering unto the LORD, bring a meat-offering, of a tenth-*deal* of flour mingled with the fourth *part* of an [b] hin of oyl. * *Levit.* 2. 1. b Read *Exod.* 29. 40.

5 And the fourth *part* of an hin of wine for a drink-offering shalt thou prepare, with the burnt-offering or sacrifice, for one lamb.

6 Or for a ram, thou shalt prepare for a meat-offering, two tenth-*deals* of flour mingled with the third *part* of an hin of oyl.

7 And for a [c] drink-offering, thou shalt offer the third *part* of an hin of wine, *for* a sweet savour unto the LORD. c The liquor was so called, because it was poured on the thing that was offered.

8 And when thou preparest a bullock *for a* burnt-offering, or *for* a sacrifice in performing a vow, or peace-offerings unto the LORD:

9 Then shall he bring with a bullock a meat-offering of three tenth-*deals* of flour mingled with half an hin of oyl.

10 And thou shalt bring for a drink-offering half an hin of wine, *for* an offering made by fire of a sweet savour unto the LORD.

11 Thus shall it be don for one bullock, or for one ram, or for a lamb, or a kid.

12 According to the [d] number that ye shall prepare, so shall ye do to every one, according to their number. d Every sacrifice of beasts must have their meats offering, and drink-offering, according to this proportion.

13 All that are born of the countrey, shall do these things after this manner, in offering an offering made by fire of a sweet savour unto the LORD.

14 And if a stranger sojourn with you, or whosoever *be* among you in your generations, and will offer an offering made by fire of a sweet savour unto the LORD: as ye do, so he shall do.

15 * One ordinance *shall be both* for you of * *Exod.* 12. 49. *Chap.* 9. 14. the congregation, and also for the stranger that sojourneth *with you*, an ordinance for ever in your generations: as ye *are*, so shall the stranger be before the LORD.

16 One law, & one manner shall be for you, and for the stranger that sojourneth with you.

17 ¶ And the LORD spake unto Moses, saying,

18 Speak unto the children of Israel, and say unto them, When ye come into the land whither I bring you,

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19 Then it shall be, that when ye eat of the bread of the land, ye shall offer up an heave-offering unto the LORD.

20 Ye shall offer up a cake of the first of your [c] dough, *for* an heav-offering; as *ye do* the heav-offering of the threshing-floor, so shall ye heav it.

21 Of the first of your dough ye shall give unto the LORD, an heav-offering in your generations.

22 ¶ And if ye have [f] erred, and not observed all these commandments which the LORD had spoken unto Moses,

23 *Even* all that the LORD had commanded you by the hand of Moses, from the day that the LORD commanded *Moses*, and hence-forward among your generations:

24 Then it shall be, if *ought* be committed by ignorance † without the knowledge of the [g] congregation; that all the congregation shall offer one young bullock for a burnt-offering, for a sweet savour unto the LORD, with his meat-offering, and his drink-offering, according to the ‡ manner, and one kid of the goats for a sin-*offering*.

25 And the priest shall make an atonement for all the congregation of the children of Israel, and it shall be forgiven them, for it *is* ignorance: and they shall bring their offering, a sacrifice made by fire unto the LORD, and their sin-*offering* before the LORD, for their ignorance.

26 And it shall be forgiven all the congregation of the children of Israel, and the stranger that sojourneth among them; seeing all the people *were* in ignorance.

27 ¶ And * if any soul sin through ignorance, then he shall bring a she-goat of the first year for a sin-*offering*.

28 And the priest shall make an atonement for the soul that sinneth ignorantly, when he sinneth by ignorance before the LORD, to make an atonement for him; and it shall be forgiven him.

29 You shall have one law for him that † sinneth through ignorance, *both for* him that is born amongst the children of Israel, and for the stranger that so journeth among them.

30 ¶ But the soul that doth *ought* † presumptuously *(whether he be* born in the land, or a stranger) the same reproacheth the LORD; and that soul shall be cut off from among his people.

31 Because he hath despised the word of the LORD, and hath broken his commandment; that soul shall utterly be cut off: his [h] iniquity *shall be* upon him.

32 ¶ And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day.

33 And they that found him gathering sticks, brought him unto Moses and Aaron, and unto all the congregation.

34 And they put him * in ward, because it was not declared what should be don to him.

35 And the LORD said unto Moses, The man shall be surely put to death: all the congregation shall stone him with stones without the camp.

36 And all the congregation brought him without the camp, and stoned him with stones, and he died; as the LORD commanded Moses.

37 ¶ And the LORD spake unto Moses, saying,

38 Speak unto the children of Israel, and bid * them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue.

39 And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the LORD, and do them: and that ye seek not after your own heart, and your own eyes, after which ye use to go a [i] whoring:

40 That ye may remember, and do all my commandments, and be holy unto your God.

41 I *am* the LORD your God, which brought you out of the land of Egypt, to be your God; I *am* the LORD your God.

CHAP. XVI.

1 *The rebellion of Korah, Dathan and Abiram.* 23 *Moses separateth the people from the rebels tents.* 31 *The earth swalloweth up Korah, and a fire consumeth others.* 36 *The censers are reserved to holy use.* 41 *Fourteen thousand and seven hundred are slain by a plague for murmuring against Moses and Aaron.* 46 *Aaron by incense stayeth the plague.*

NOw * Korah the son of Izhar, the son of Kohath, the son of Levi; and Dathan and Abiram the sons of Eliab, and On the son of Peleth, sons of Reuben, took *men*.

2 And they rose up before Moses, with certain of the children of Israel, two hundered and fifty princes of the assembly, * famous in the congregation, men of renown.

3 And they gathered themselvs together against Moses and against Aaron, and said unto them, † *Ye take* too much upon you, seeing all the congregation *are* holy [k] every one of them, and the LORD *is* among them: wherefore then lift you up your selvs above the congregation of the LORD?

4 And when Moses heard *it*, he fell upon his face:

5 And he spake unto Korah and unto all his company, saying, Even to morrow the LORD will shew who *are* his, and who *is* holy; and will cause *him* to come near unto him: even *him* whom he hath [c] chosen, will he cause to come near unto him.

6 This do; take you censers, Korah, and all his company:

7 And put fire therein, and put incense in them before the LORD to morrow; and it shall be *that* the man whom the LORD doth choose, he *shall be* holy; [d] *ye take* too much upon you, ye sons of Levi.

8 And Moses said unto Korah, Hear, I pray you, ye sons of Levi.

9 *Seemeth*

e which is made of the first corn ye gather.

f As by oversight or ignorance, read *Lev.* 4. 2, 13.

g Heb. *from the eyes* ... Some read from the eyes of the congregation: that is, which is hid from the congregation.

‡ Or, *ordinance*,

* *Levit.* 4. 27.

† Heb. *doth*

h He shall sustain the punishment of his sin.

* *Exod.* 31. 12.

i By leaving Gods commandments, and following your own fancies.

* *Deut.* 22. 12. *Matth.* 23. 5.

† Heb. *with an high hand*

* *Num.* 15. 32.

* *Chap.* 27. 2. *Exclus.* 45. 18. *Jude* 14.

* *Chap.* 26. 9.

† Heb. *it is much for you*, or, let it suffice you: meaning, to have exalted them thus long.

k All are alike holy: therefor none ought to be preferred above others, thus the wicked reason against Gods ordinance.

c To be the priest, and to offer.

d He layeth his fame to their charge justly, wherewith they wrongfully charged him.

9 *Seemeth it but* a small thing unto you, that the God of Israel hath separated you from the congregation of Israel, to bring you near to himself, to do the service of the tabernacle of the LORD, and to stand before the congregation, to minister unto them?

10 And he hath brought thee [e] near *to him*, and all thy brethren the sons of Levi with thee: and seek ye the priest-hood also?

11 For which cause *both* thou, and all thy company *are* gathered together against the LORD: and what *is* Aaron, that ye murmure against him?

12 ¶ And Moses sent to call Dathan and Abiram the sons of Eliab: which said, We will not come up.

13 *Is it* a small thing that thou hast brought us up out of a [f] land that floweth with milk & honey, to kill us in the wilderness, except thou make thy self altogether a prince over us?

14 Moreover, thou hast not brought us into a land that floweth with milk and honey, or given us inheritance of fields and vineyards: wilt thou [g] put out the eyes of these men? we will not come up.

15 And Moses was very wroth, and said unto the LORD, * Respect not thou their offering: I have not taken one ass from them, neither have I hurt one of them.

16 And Moses said unto Korah, Be thou and all thy company [h] before the LORD, thou, and they, and Aaron to morrow;

17 And take every man his censer, and put incense in them, and bring ye before the LORD every man his censer, two hundred and fifty censers; thou also and Aaron each *of you* his censer.

18 And they took every man his censer, and put fire in them, and laid incense thereon, and stood in the door of the tabernacle of the congregation with Moses and Aaron.

19 And Korah gathered all the [i] congregation against them, unto the door of the tabernacle of the congregation: & the glory of the LORD appeared unto all the congregation.

20 And the LORD spake unto Moses, and unto Aaron, saying,

21 Separate your selvs from among this congregation, that I may consume them in a moment.

22 And they fell upon their faces, and said, O God, the God of the spirits of all flesh, shall one man sin, and wilt thou be wroth with all the congregation?

23 ¶ And the LORD spake unto Moses, saying,

24 Speak onto the congregation, saying, Get you up from about the tabernacle of Korah, Dathan, and Abiram.

25 And Moses rose up, and went unto Dathan and Abiram; and the elders of Israel followed him.

26 And he spake unto the congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, least ye be consumed in all [k] their sins.

27 So they gat up from the tabernacle of Korah, Dathan, and Abiram on every side: and Dathan and Abiram came out, and stood in the door of their tents, and their wives, and their sons, and their little children.

28 And Moses said, Hereby ye shall know that the LORD hath sent me to do all these works: for I *have* not *don them* of mine [l] own mind.

29 If these men die † the common death of all men, or if they be visited after the visitation of all men; *then* the LORD hath not sent me.

30 But if the LORD † make a [m] new thing, and the earth open her mouth, and swallow them up, with all that *appertain* unto them, & they go down quick into the [n] pit; then ye shall understand that these men have provoked the LORD.

31 ¶ * And it came to pass as he had made an end of speaking all these words, that the ground clave asunder that *was* under them:

32 And the earth opened her mouth, and swallowed them up, and their houses, and all the men that *appertained* unto Korah, and all *their* goods.

33 They, and all that *appertaineth* to them went down alive into the pit, and the earth closed upon them: and they perished from among the congregation.

34 And all Israel that *were* round about them, fled at the cry of them: for they said, Least the earth swallow us up *also*.

35 And there came out a fire from the LORD, and consumed the two hundred and fifty men that offered incense.

36 ¶ And the LORD spake unto Moses, saying,

37 Speak unto Eleazar the son of Aaron the priest, that he take up the censers out of the burning, and scatter thou the fire yonder; for they are hallowed.

38 The censers of these sinners against their [o] own souls, let them make them broad plates *for* a covering of the altar: for they offered them before the LORD, therefore they are hallowed: and they shall be [p] a sign unto the children of Israel.

39 And Eleazar the priest took the brasen censers, wherewith they that were burnt had offered; and they were made broad *plates for* a covering of the altar:

40 *To be* a memoriall unto the children of Israel, that no stranger, *which is* not of the seed of Aaron, come near to offer incense before the LORD; that he be not as [q] Korah, and as his company: as the LORD said to him by the hand of Moses.

41 ¶ But on the morrow, all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the LORD.

42 And it came to pass when the congregation was gathered against Moses and against Aaron, that they looked toward the

e To serve in that congregation, as in the verse before.

f Thus they speak contemptuously, perverting Egypt to Canaan.

g Heb. *have out* ... wilt thou make them, that seeing of the land, believe that they see not that with they saw? * *Gen.* 4. 4.

h At the door of the tabernacle.

i All that were of their faction.

k With which were the occasion of their own death.

l I have not forged them of mine own brain.

† Heb. *as every man dieth*

† Heb. *create a creature*, or, shew a strange sight.

m Or, shew a strange thing.

n Or, deep and dark places of the earth.

* *Chap.* 27. 3. *Deut.* 11. 6. *Psal.* 106. 17.

o which were the occasion of their own death.

p Of Gods judgements against rebels.

q who presumed above his vocation.

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k with them that have committed so many sins.

128 tabernacle of the congregation: and behold the cloud covered it, and the glory of the LORD appeared.

43 And Moses and Aaron came before the tabernacle of the congregation,

44 ¶ And the LORD spake unto Moses saying,

45 Get you up from among this congregation, that I may consume them as in a moment: and they fell upon their faces.

46 ¶ And Moses said unto Aaron, Take a censer, and put fire therein from off the [r] altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gon out from the LORD; the plague is begun.

47 And Aaron took as Moses commanded, and ran into the midst of the congregation; and behold, the [s] plague was begun among the people: and he put on incense, and made an atonement for the people.

48 And he stood between the dead and the living, and the plague was [t] stayed.

49 Now they that died in the plague, were fourteen thousand and seven hundred, beside them that died about the matter of Korah.

50 And Aaron returned unto Moses, unto the door of the tabernacle of the congregation: and the plague was stayed.

r For it was not lawful to take any other fire, but of the altar of burnt-offering, *Levit.* 10. 1.

s God had begun to punish the people.

t God drew back his hand and ceased to punish them.

CHAP. XVII.

1 *Aarons rod among all the rods of the tribes onely flourished.* 10 *It is left for a monument against the rebels.*

AND the LORD spake unto [a] Moses, saying, 2 Speak unto the children of Israel, and take of every one of them a rod according to the house of *their* fathers, of all their princes, according to the house of their fathers, twelve rods: write thou every mans name upon his rod.

3 And thou shalt write Aarons name upon the rod of Levi: for one rod *shall be* for the head of the house of their fathers.

4 And thou shalt lay them up in the tabernacle of the congregation, before the testimony, where I will meet with you.

5 And it shall come to pass, *that* the mans rod whom I shall [b] choose, shall blossom; and I will make to cease from me the murmurings of the children of Israel, whereby they murmure against you.

6 ¶ And Moses spake unto the children of Israel, and every one of their princes gave him † a rod a piece, for each prince one, according to their fathers houses, *even* twelve rods: and the rod of [c] Aaron *was* among their rods.

7 And Moses laid up the rods before the LORD, in the tabernacle of witness.

8 And it came to pass that on the morrow Moses went into the tabernacle of witness; and behold, the rod of Aaron for the [d] house of Levi was budded, and brought forth buds, and bloomed blossoms, and yielded almonds.

9 And Moses brought out all the rods from before the LORD unto all the children of Israel: and they looked and took every man his rod.

2 while he was in the door of the tabernacle.

* *Exod.* 25. 22.

b To be the chief priest.

† Heb. *a rod for one prince, a rod for another prince.*

c Though Josephus tribe was divided into two, in the distribution of the land, yet here it is but one, and Levi maketh a tribe.

d To declare that God did chuse the house of Levi, to serve him in the tabernacle.

10 ¶ And the LORD said unto Moses, Bring * Aarons rod again, before the testimonie, to be kept for a token against the † rebels; and thou shalt quite take away their [e] murmurings from me, that they die not.

* *Heb.* 9. 4.

† Heb. *children of rebellion.*

e Grudging that Aaron should be high priest.

11 And Moses did so: as the LORD commanded him, so did he.

12 And the children of Israel spake unto Moses, saying, Behold, we [f] die, we perish, we all perish.

13 Whosoever cometh any thing near unto the tabernacle of the LORD, shall die: Shall we be consumed with dying?

f The Children of Israel describeth thus their murmuring we die by the sword: the earth swalloweth us up: the pestilence doth consume us.

CHAP. XVIII.

1 *The charge of the priests and Levites.* 9 *The priests portion.* 21 *The Levites portion.* 25 *The heave-offering to the priests out of the Levites portion.*

AND the LORD said unto Aaron, Thou and thy sons and thy fathers house with thee shall [a] bear the iniquitie of the sanctuarie: and thou and thy sons with thee shall bear the iniquity of your priesthood.

2 And thy brethren also of the tribe of Levi, the tribe of thy father, bring thou with thee, that they may be joyned unto thee, & minister unto thee: but thou and thy sons with thee *shall minister* before the tabernacle of witness.

3 And they shall keep thy [b] charge, and the charge of all the tabernacle: onely they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor you also die.

4 And they shall be joyned unto thee, and keep the charge of the tabernacle of the congregation, for all the service of the tabernacle: and a [c] stranger shall not come nigh unto you.

5 And ye shall keep the charge of the sanctuary, and the charge of the altar: that there be no wrath any more upon the children of Israel.

6 And I, behold, I have * taken your brethren the Levites from among the children of Israel: to you *they are* given *as* a gift for the LORD, to do the service of the tabernacle of the congregation.

7 Therefore thou and thy sons with thee, shall keep your priests office for every thing of the altar, and within the vail, and ye shall serve: I have given your priests office *unto you, as* a service of gift: and the stranger that cometh nigh, shall be put to death.

8 ¶ And the LORD spake unto Aaron, Behold, I also have given thee the charge of mine [d] heav-offerings, of all the hallowed things of the children of Israel; unto thee have I given them, by reason of the anointing, and to thy sons by an ordinance for ever.

9 This shall be thine of the most holy things, *reserved* from the [e] fire every oblation of theirs, every meat-offering of theirs, and every sin-offering of theirs, and every trespass-offering of theirs, which they shall render unto me, *shall be* most holy for thee and for thy sons.

10 In the most [f] holy *place* shalt thou eat it; every male shall eat it: it shall be holy unto thee.

11 And

a If you trespass in any thing concerning the ceremonies of the sanctuarie, or your office, you shall be punished.

b *That is*, the things which are committed to thee: or which thou dost enjoyn them.

c which was not of the tribe of Levi.

* *Chap.* 3. 45.

d As the first fruit, first-born, and the tenth.

e That which was not burned should be the priests.

f *That is*, in the sanctuarie between the court and the holiest of all.

11 And this *is* thine; the heave-offering of their gift, with all the wave-offerings of the children of Israel: I have given them unto thee, and to thy sons, and to thy [g] daughters with thee, by a statute for ever: every one that is clean in thy house, shall eat of it.

12 All the † [h] best of the oyl, and all the best of the wine, and of the wheat, the first-fruits of them which they shall offer unto the LORD, them have I given thee.

13 *And* whatsoever is first ripe in the land, which they shall bring unto the LORD, shall be thine; every one that is clean in thine house, shall eat of it.

14 * Every thing devoted in Israel, shall be mine.

15 Every thing that openeth * the matrix in all flesh, which they bring unto the LORD, *whether it be* of men or beasts, shall be thine, nevertheless, the first-born of man shalt thou surely redeem, and the firstling of unclean beasts shalt thou redeem.

16 And those that are to be redeemed, from a moneth old shalt thou redeem according to thine estimation, for the money of five shekels after the shekel of the sanctuarie; * which *is* twenty gerahs.

17 But the firstling of a cow, or the firstling of a sheep, or the firstling of a goat thou shalt not redeem, they *are* holy: thou shalt sprinkle their bloud upon the altar, and shalt burn their fat *for* an offering made by fire, for a sweet savour unto the LORD.

18 And the flesh of them shall be thine, as the * wave-breast, and as the right shoulder are thine.

19 All the heave-offerings of the holy things, which the children of Israel offer unto the LORD, have I given thee, and thy sons, and thy daughters with thee, by a statute for ever: it *is* a covenant of [k] salt for ever, before the LORD, unto thee and to thy seed with thee.

20 ¶ And the LORD spake unto Aaron, Thou shalt have no inheritance in their [l] land, neither shalt thou have any part among them: * I *am* thy part, and thine inheritance among the children of Israel.

21 And behold, I have given the children of Levi all the tenth in Israel, for an inheritance, for their service which they serve, *even* the service of the tabernacle of the congregation.

22 Neither must the children of Israel hence-forth come [m] nigh the tabernacle of the congregation, least they bear sin, † and die.

23 But the Levites shall do the service of the tabernacle of the congregation, and they shall [n] bear their iniquitie: *it shall be a* statute for ever throughout your generations, that among the children of Israel they have no inheritance.

24 But the tithes of the children of Israel, which they offer *as* an heave-offering unto the LORD, I have given to the Levites to inherit: therefore I have said unto them, Among the children of Israel they shal have no inheritance.

g Read *Levit.* 10. 14.

† Heb. *fat*

h *That is*, the chiefest, or the best.

* *Levit.* 27. 28.

* *Exod.* 13. 2. & 22. 29. *Levit.* 27. 26. *Chap.* 3. 13.

i Because they are appointed for sacrifice.

* *Exod.* 29. 26.

k *That is*, sure, stable, and incorruptible.

l Of Canaan.

* *Deut.* 10. 9. & 18. 2. *Josh.* 13. 14. 33. *Ezek.* 44. 28.

m To serve there in stead of the Levites or put in their place.

† Heb. *to die.*

n If they fail in their office, they shall be punished.

25 ¶ And the LORD spake unto Moses, saying,

26 Thus speak unto the Levites, and say unto them, When ye take of the children of Israel the tithes which I have given you from them for your inheritance, then ye shall offer up an heave-offering of it for the LORD, *even* a tenth *part* of the tithe.

27 And *this* your heave-offering shall be reckoned unto you, as though *it were* the ° corn of the threshing-floor, and as the fulness of the wine-press.

28 Thus you also shall offer an heave-offering unto the LORD, of all your tithes which ye receive of the children of Israel: and ye shall give thereof the LORDS heave-offering to Aaron the priest.

29 Out of all your [p] gifts ye shall offer every heave-offering of the LORD, of all the † [q] best thereof, *even* the hallowed part thereof, out of it.

30 Therefore thou shalt say unto them, When ye have heaved the best thereof from it, then it shall be counted unto the Levites, as the increase of the threshing-floor, and as the increase of the wine-press.

31 And ye shall eat it in every [r] place, ye & your housholds: for it *is* your reward for your service, in the tabernacle of the congregation.

32 And ye shall bear no [s] sin, by reason of it, when ye have heaved from it the best of it: neither shall ye pollute the [t] holy things of the children of Israel, least ye die.

o As acceptable as the fruit of your own ground or vineyard.

p which ye have received of the children of Israel.

† Heb. *fat.*

q Read *verse* 12.

r As in the 12 *verse.*

s Ye shall not be troubled therefore.

t The offerings which the Israelites have offered to God.

CHAP. XIX.

1 *The water of separation made of the ashes of a red heifer.* 11 *The law for the use of it in purification of the unclean.*

AND the LORD spake unto Moses, and unto Aaron, saying,

2 This *is* the [a] ordinance of the law which the LORD hath commanded, saying, Speak unto the children of Israel, that they bring thee a red heifer without spot, wherein *is* no blemish, *and* upon which never came yoke.

3 And ye shall give her unto Eleazar the priest, that he may bring her * forth without the camp, & *one* shall [b] slay her before his face.

4 And Eleazar the priest shall take of her bloud with his finger, and * sprinkle of her bloud directly before the tabernacle of the congregation seven times.

5 And *one* shall burn the heifer in his sight; * her skin, and her flesh, and her bloud, with her dung, shall he burn.

6 And the priest shall take cedar-wood, and hyssope, and scarlet, and cast *it* into the midst of the burning of the heifer

7 Then the [c] priest shall wash his clothes, and he shall bathe his flesh in water, and afterward he shall come into the camp, and the priest shall be unclean untill the even.

8 And [d] he that burneth her, shall wash his clothes in water, and bathe his flesh in water, and shall be unclean untill the even.

a According to this law and ceremony, ye shall sacrifice the red cow.

* Heb. *ex.* 11.

b *By* another priest.

* Heb. 9. 13.

* *Exod.* 29. 14. *Levit.* 4. 11, 12.

c *Meaning* Eleazar.

d The inferiour priest who killed her and burned her.

9 And

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9 And a man *that is* clean shall gather up the ashes of the heifer, and lay *them* up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel, for a water [c] of separation: it *is a purification* for sin.

[c] Because that they that were separated for their uncleanesse, were sprinkled therewith and made clean, *chap.* 8. 7. It is also called Holy water, because it was ordained to an holy use, *chap.* 5. 17.

10 And he that gathered the ashes of the heifer, shall wash his clothes, and be unclean untill the even: and it shall be unto the children of Israel, and unto the stranger that sojourneth among them, for a statute for ever.

11 ¶ He that toucheth the dead body of any † man shall be unclean seven days.

† Heb. *soul*

12 He shall purifie [f] himself with it on the third day, and on the seventh day he shall be clean: but if he purifie not himself the third day, then the seventh day he shall not be clean.

[f] with the sprinkling water.

13 Whosoever toucheth the dead body of any man that is dead, and purifieth not himself, defileth the tabernacle of the LORD; and that soul shall be [g] cut off from Israel: because the water of seperation was not sprinkled upon him, he shall be unclean; his uncleanness *is* yet upon him.

[g] So that he should not be esteemed to be of the holy people, but as a polluted and excommunicate person.

14 This *is* the law, when a man dieth in a tent; all that come into the tent, and all that *is* in the tent, shall be unclean seven days.

15 And every open vessel which hath no covering bound upon it, *is* unclean.

16 And whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days.

17 And for an unclean *person* they shall take of the † ashes of the [h] burnt heifer of *purification for* sin, and † [i] running water shall be put thereto in a vessel:

† Heb. *dust*
[h] Of the red cow burnt for sin.
† Heb. *living waters shall be given*
[i] water of the fountain or river.
[k] One of the priests which is clean.

18 And a [k] clean person shall take hyssope, and dip *it* in the water, and sprinkle *it* upon the tent, and upon all the vessels, and upon the persons that were there, and upon him that touched a bone, or one slain, or one dead, or a grave:

19 And the clean *person* shall sprinkle upon the unclean on the third day, and on the seventh day: and on the seventh day he shall purifie himself, and [l] wash his clothes, and bathe himself in water, and shall be clean at even.

[l] Because he had been among them that were unclean: or else had touched the water, as *verse.* 21.

20 But the man that shall be unclean, and shall not purifie himself, that soul shall be cut off from among the congregation: because he hath defiled the sanctuarie of the LORD, the water of seperation hath not been sprinkled upon him, he *is* unclean.

21 And it shall be a perpetual statute unto them, that he that sprinkleth the water of separation, shall wash his clothes, and he that toucheth the water of separation, shall be unclean untill even.

22 And whatsoever the unclean *person* toucheth, shall be unclean: and the soul that toucheth [m] *it*, shall be unclean untill even.

[m] That *is* unclean.

CHAP. XX.

1 *The children of Israel come to Zin, where Miriam dieth.* 2 *They murmure for want of water.* 7 *Moses smiting the rock, bringeth forth water at Mirivah.* 14 *Moses at Kadesh desireth passage through Edom, which is denied him.* 22 *At mount Hor Aaron resigneth his place to Eleazar, and dieth.*

THen came the children of Israel, *even* the whole congregation, into the desert of Zin, in the [a] first moneth: and the people abode in Kadesh; and [b] Miriam died there, and was buried there.

[a] This was fourty years after their departure from Egypt.
[b] Moses and Aarons sister.

2 And there was no water for the congregation: and they [c] gathered themselves together against Moses, and against Aaron.

[c] Another rebellion was in Rephidim, *Exod.* 17, and this was in Kadesh.

3 And the people * chode with Moses, and spake, saying, Would God that we had died * When our brethren died before the LORD.

* *Chap.* 11. 33.

4 And why have ye brought up the congregation of the LORD into this wilderness, that we and our cattel should die there?

5 And wherefore have ye made us to come up out of Egypt, to bring us in unto this evil place? it *is* no place of seed, or of figs, or vines, or of pomegranates, neither *is* there any water to drink.

6 And Moses and Aaron went from the presence of the assembly, unto the door of the tabernacle of the congregation, and they fell upon their faces: and the glory of the LORD appeared unto them.

7 ¶ And the LORD spake unto Moses, saying,

8 Take the [d] rod, and gather thou the assembly together, thou and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give forth his water, and thou shalt bring forth to them water out of the rock: so thou shalt give the congregation, and their beasts drink.

[d] wherewith thou didst smite in Egypt, and didst divide the sea.

9 And Moses took the rod from before the LORD, as he commanded him.

10 And Moses and Aaron gathered the congregation together before the rock, and he said unto them, Hear Now, ye rebels, [e] must we fetch you water out of this rock?

[e] The punishment which followed hereof, declared that Moses and Aaron believed not the Lords promise, as appeareth *verse* 12.

11 And Moses lift up his hand, and with his rod he smote the rock twice: and the water came out abundantly, and the congregation drank, and their beasts *also*.

12 ¶ And the LORD spake unto Moses, and Aaron, Because ye believed me not, to [f] sanctifie me in the eyes of the children of Israel; therefore ye shall not bring this congregation into the land which I have given them.

[f] That the children of Israel should believe and acknowledge my power, and so honour me.

13 * This *is* the water of [g] Meribah, because the children of Israel strove with the LORD: and he was [h] sanctified in them.

* *Psal.* 106. 32 &c.
[g] Or, *strife*, and contention, *chap.* 27. 14.
[h] By shewing himself almighty and maintaining his glorie

14 ¶ And Moses sent messengers from Kadesh, unto the king of [i] Edom, Thus saith thy brother Israel, Thou knowest all the travel that hath † befaln us:

[i] Because Jacob, or Israel was Esaus brother, who was called Edom
† Heb. *found us.*

15 How our fathers went down into Egypt, and we have dwelt in Egypt a long time: and the Egyptians vexed us, and our fathers.

16 And when we cried unto the LORD, he heard

heard our voice, and sent an angel, and hath brought us forth out of Egypt: and behold, we *are* in Kadesh, a city in the uttermost of thy border.

17 Let us pass, I pray thee, through thy countrey: we will not pass through the fields, or through the vineyards, neither will we drink *of* the water of the wells: we wil go by the kings *high*-way, we will not turn to the right hand nor to the left, untill we have passed thy borders.

18 And Edom said unto him, Thou shalt not pass by me, least I come out against thee with the sword.

19 And the children of Israel said unto him, We will go by the high-way: and if I and my cattel drink *of* thy water, then I will pay for it: I will onely (without *doing* any thing *else*) go through on my feet.

20 And he said, Thou shalt not go through. And Edom came out against him with much people, and with a strong hand.

21 Thus Edom refused to give Israel passage through his border: wherefore Israel [k] turned away from him.

[k] To pass by another way.

22 ¶ And the children of Israel, *even* the whole congregation, journeyed from * Kadesh, and came unto mount Hor.

* *Chap.* 33. 37.

23 And the LORD spake unto Moses and Aaron in mount Hor, by the coast of the land of Edom, saying,

24 Aaron shall be [l] gathered unto his people: for he shall not enter into the land which I have given unto the children of Israel, because ye rebelled against my † word at the water of Meribah.

[l] Gen. *Gen.* 25. 8.
† Heb. *mouth*

25 * Take Aaron and Eleazar his son, and bring them up unto mount Hor:

* *Chap.* 33. 38. *Deut.* 32. 50.

26 And strip Aaron of his garments, and put them upon Eleazar his son: and Aaron shall be gathered *unto his people*, and shall die there.

27 And Moses did as the LORD commanded: and they went up into mount Hor, in the sight of all the congregation.

28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and * Aaron died there in the top of the mount: and Moses and Eleazar came down from the mount.

* *Deut.* 10. 6. & 32. 50.

29 And when all the congregation saw that Aaron was dead, they mourned for Aaron thirty days, *even* all the house of Israel.

CHAP. XXI.

1 *Israel with some loss destroy the Canaanites at Hormah.* 4 *The people murmuring are plagued with fiery serpents.* 7 *They repenting are healed by a brasen serpent.* 10 *Sundry journeys of the Israelites.* 21 *Sihon is overcome*, 33 *and Og.*

ANd *when* * king Arad the Canaanite, which dwelt in the south, heard *tell* that Israel came *by the* [a] way of the spies: then he fought against Israel, & took *some* of them prisoners.

* *Chap.* 33. 40.

[a] By that way which their spies that searched the dangers found to be most safe.

2 And Israel vowed a vow unto the LORD, and said, If thou wilt indeed deliver this people into my hand, then I will utterly destroy their cities.

3 And the LORD hearkened to the voice of Israel, and delivered up the Canaanites: and they utterly destroyed them and their cities: and he called the name of the place † Hormah.

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† That is, *utter destruction.*

4 ¶ And they journeyed from mount Hor, by the way of the Red sea, to [b] compass the land of Edom; and the soul of the people was much † ‡ discouraged because of the way.

[b] For they were forbidden to destroy it, *Deut.* 2. 2.
† Or, *grieved*
‡ Heb. *shortened*

5 And the people spake against God, and against Moses, Wherefore have ye brought us up out of Egypt, to die in the wilderness? for *there is* no bread, neither *is there any* water, and * our soul loatheth this [c] light bread.

* *Chap.* 11. 6.
[c] *Meaning*, manna, which they thought did not nourish.

6 And * the LORD sent [d] fiery serpents among the people: and they bit the people, and much people of Israel died.

* *Wisd.* 16. 1, 5.
† *Or.* 10. 8.
[d] For they that were stung therewith, were so inflamed with the heat thereof, that they died.

7 ¶ Therefore the people came to Moses, and said, We have sinned, for we have spoken against the LORD, and against thee: pray unto the LORD that he take away the serpents from us: and Moses prayed for the people.

8 And the LORD said unto Moses, Make thee a fiery serpent, and set it upon a pole: and it shall come to pass that every one that is bitten, when he looketh upon it, shall live.

9 And * Moses made a serpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

* 2 *Kings* 18. 4. *John* 3. 14.

10 ¶ And the children of Israel set forward, and * pitched in Oboth.

* *Chap.* 33. 43.

11 And they journeyed from Oboth, and pitched at ‡ Ije-abarim, in the wilderness which *is* before Moab, toward the sun-rising.

‡ Or, *heaps of Abarim.*

12 ¶ From thence they removed, and pitched in the valley of Zared.

13 From thence they removed, and pitched on the other side of Arnon, which *is* in the wilderness that cometh out of the coasts of the Amorites: for Arnon *is* the border of Moab, between Moab and the Amorite.

14 Wherefore it is said in the [e] book of the wars of the LORD, ‡ What he did in the Red sea, and in the brooks of Arnon,

[e] which seemeth to be the book of the Judges, or 22 some think a book which is lost.
‡ Or, *Vaheb in Suphah.*

15 And at the ‡ stream of the brooks that goeth down to the dwelling of Ar, and † lieth upon the border of Moab:

‡ Heb. *leaneth*

16 And from thence *they went* to Beer: that *is* the well whereof the LORD spake unto Moses, Gather the people together, and I will give them water.

17 ¶ Then Israel sang this song, † Spring up, O well, ‡ [f] sing ye unto it:

† Heb. *Ascend*
‡ Or, *answer.*
[f] Ye that receive the commoditie thereof give praise for it.

18 The princes digged the well, the nobles of the people digged it, by *the direction* of the [g] law-giver, with their staves. And from the wilderness *they went* to Mattanah:

[g] Heb. *Pelel*
‡ Or, *the tall*
‡ Or, *the wilderness.*

19 And from Mattanah to Nahaliel: and from Nahaliel to Bamoth:

20 And from Bamoth *in* the valley that *is* in the † countrey of Moab, to the top of ‡ Pisgah, which looketh toward ‡ Jeshimon.

† Heb. *field*
‡ Or, *the wilderness.*

21 ¶ And Israel sent messengers unto Sihon king of the Amorite, saying,

22 * Let me pass through thy land, we will

* *Deut.* 2. 27. *Judg.* 11. 19.

132 will not turn into the fields, or into the vineyards, we will not drink *of* the waters of the well: but we will go along by the kings *high*way, untill we be past thy borders.

Deut. 29. 7. 23 * And Sihon would not suffer Israel to passe through his border: but Sihon gathered all his people together, and went out against Israel into the wilderness: and he came to Jahaz, and fought against Israel.

* *Josh. 12. 2. Psal. 135. 10, 11. Amos 2. 9.* 24 And * Israel smote him with the edge of the sword, and possessed his land from Arnon unto [h] Jabbok, *even* unto the children of Ammon: for the border of the children of Ammon *was* [i] strong.

[h] The river.

[i] For the people were still and strong like giants, *Deut. 2. 20.*

25 And Israel took all these cities: and Israel dwelt in all the cities of the Amorite, in Heshbon, and in all the † villages thereof.

[l] Heb. *daughters.*

[k] For if it had been the Moabites, the Israelites might not have possessed it, *Deut. 2. 9.*

26 For [k] Heshbon *was* the city of Sihon the king of the Amorite, who had fought against the former king of Moab, and taken all his land out of his hand, even unto Arnon.

27 Wherefore they that speak in proverbs, say, Come into Heshbon, let the city of Sihon be built and prepared.

[l] *Meaning* Wat.

28 For there is a [l] fire gon out of Heshbon, a flame from the city of Sihon; it hath consumed Ar of Moab, *and* the lords of the high places of Arnon.

[m] Chemosh was the idol of the Moabites. 3 *Kings.* 11. 33. when was not able to defend his worshippers, which took the idol for their father.

29 Wo to thee, Moab; thou art undon, O people of [m] Chemosh: he hath given his sons that escaped, and his daughters, into captivity unto Sihon king of the Amorite.

30 We have shot at them; Heshbon is perished even unto Dibon, and we have laid *them* waste even unto Nophah, which *reacheth* unto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorite.

32 And Moses sent to spie out Jaazer, and they took the villages thereof, and drove out the Amorite that *was* there.

Deut. 3. 1. & 29. 7. 33 ¶ * And they turned and went up by the way of Bashan: and Og the king of Bashan went out against them, he, and all his people, to the battel at Edrei.

34 And the LORD said unto Moses, Fear him not: for I have delivered him into thy hand, and all his people, and his land; and * thou shalt do to him as thou didst unto Sihon king of the Amorite, which dwelt at Heshbon.

Psal. 135. 10, 11.

35 So they smote him and his sons, and all his people, untill there was none left him alive: and they possessed his land.

CHAP. XXII.

1 Balaks first message for Balaam is refused. 15 His second message obtaineth him. 22 An angel would have slain him, if his ass had not saved him. 36 Balak entertaineth him.

AND the children of Israel set forward, and pitched in the plains of Moab, on this [a] side Jordan by Jericho.

[a] Being at Jericho it was beyond Jordan: but where the Israelites were, it was on this side.

2 ¶ And Balak the son of Zippor saw all that Israel had don to the Amorite.

3 And Moab was sore afraid of the people, becausse they *were* many: and Moab was distressed, becausse of the children of Israel.

[b] which were the heads, and governours.

4 And Moab said unto the [b] elders of Midian, Now shall this company lick up all *that are* round about us, as the ox licketh up the grass of the field. And Balak the son of Zippor *was* king of the Moabites at that time.

* *Josh. 24. 9.*

5 * He sent messengers therefore unto Balaam the son of Beor, to Pethor, which *is* by the [c] river of the land of the children of his people, to call him, saying, Behold, there is a people come out from Egypt: behold, they cover the † face of the earth, and they abide over against me.

[c] To wit, Euphrates, upon the which stood this citie Pethor.

† Heb. *eye.*

6 Come now therefore, I pray thee, curse me this people, for they *are* too mighty for me: peradventure I shall prevail, *that* we may smite them, and *that* I may drive them out of the land: for I wot that he whom thou blessest, *is* blessed; and he whom thou curssest, is cursed.

7 And the elders of Moab, and the elders of Midian departed, with the [d] rewards of divination in their hand: and they came unto Balaam, and spake unto him the words of Balak.

[d] Thinking to bribe him with gifts to curse the Israelites.

8 And he said unto them, Lodge here this night, and I will bring you word again as the LORD shall speak unto me: And the [e] princes of Moab abode with Balaam.

[e] whom before he called Elders: meaning the governours, and after calleth them servants, *statim*, subiects to their king.

9 And God came unto Balaam, and said, What men *are* these with thee?

10 And Balaam said unto God, Balak the son of Zippor, king of Moab, hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, which covereth the face of the earth: Come now, curse me them; peradventure † I shall be able to overcome them, and drive them out.

† Heb. *I shall prevail in fighting against them,*

12 And [f] God said unto Balaam, Thou shalt not go with them, thou shalt not curse the people: for they *are* blessed.

[f] He warned him by a dream, that he should not consent to the kings wicked request.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Get you into your land: for the LORD [g] refuseth to give me leave to go with you.

[g] Els he shewed himself willing, coveteousness had so blinded his heart.

14 And the princes of Moab rose up, and they went unto Balak, and said, Balaam refuseth to come with us.

15 ¶ And Balak sent yet again princes, mo, and more honourable than they.

16 And they come to Balaam, and said to him, Thus saith Balak the son of Zippor, † Let nothing, I pray thee, [h] hinder thee from coming unto me:

† Heb. *be not letted from, &c.* h The wicked seek by all meanes to further their naughtie enterpraties, though they know that God is against them.

17 For I will promote thee unto very great honour, and I will do whatsoever thou sayest unto me: Come therefore, I pray thee, curse me this people.

18 And Balaam answered and said unto the servants of Balak, * If Balak would give me his house full of silver and gold, I cannot go beyond the word of the LORD my God, to do less or more.

* *Chap. 24. 13.*

19 Now therefore, I pray you, tarry ye also here

here this night, that I may know what the LORD will say unto me [i] more.

[i] Because he tempted God to requist of him contrary to his commandment, his petition was granted, but it turned to his own condemnation.

20 And God came unto Balaam at night, and said unto him, If the men come to call thee, rise up, *and* go with them; but yet the word which I shall say unto thee, that shalt thou do.

21 And Balaam rose up in the morning, and sadled his ass, and went with the princes of Moab.

22 ¶ And Gods anger was kindled, because he [k] went: and the angel of the LORD stood in the way for an adversarie against him: Now he was riding upon his ass, and his two servants *were* with him.

[k] Moved rather with covetousnesse than to obey God.

* *2 Pet. 2. 16. Jude 11.*

23 And * the ass saw the angel of the LORD standing in the way, and his sword drawn in his hand: and the ass turned aside out of the way, and went into the fields: & Balaam smote the ass to turn her into the way.

[l] The second time.

24 [l] But the angel of the LORD stood in a path of the vineyards, a wall *being* on this side, and a wall on that side.

25 And when the ass saw the angel of the LORD, she thrust her self unto the wall, and crusht Balaams foot against the wall: and he smote her again.

26 And the angel of the LORD went further, and stood in a narrow place, where *was* no way to turn either to the right hand or to the left.

27 And when the ass saw the angel of the LORD, she fell down under Balaam: and Balaams anger was kindled, and he smote the ass with a staff.

[m] Gave her power to speak.

28 And the LORD opened the [m] mouth of the ass, and she said unto Balaam, What have I don unto thee, that thou hast smitten me these three times?

29 And Balaam said unto the ass, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

† Heb. *who hath ridden upon me.* ‡ Or, *ever since thou wast, &c.* n Since thou hast been my master. o For he sees the Lord doth not open, they can neither see his anger, nor his love.

30 And the ass said unto Balaam, *Am* not I thine ass, † upon which thou hast ridden † ever since *I was* thine, [n] unto this day? was I ever wont to do so unto thee? And he said, Nay.

† Or, *bowed him. Jos.*

31 Then the LORD [o] opened the eyes of Balaam, and he saw the angel of the LORD standing in the way, and his sword drawn in his hand: and he bowed down his head, and ‡ fell flat on his face.

† Heb. *to be an adversarie unto thee.* p Both thy heart is corrupt, and thine enterprise wicked.

32 And the angel of the LORD said unto him, Wherefore hast thou smitten thine ass these three times? behold, I went out † to withstand thee, because *thy* way is [p] perverse before me.

† Heb. *be evil in thine eyes,*

33 And the ass saw me, and turned from me these three times: unless she had turned from me, surely now also I had slain thee, and saved her alive.

34 And Balaam said unto the angel of the LORD, I have sinned; for I knew not that thou stoodest in the way against me: now therefore if it † displease thee, I will get me back again.

35 And the angel of the LORD said unto Balaam, Go with the men: but [q] onely the word that I shall speak unto thee, that thou shalt speak: So Balaam went with the princes of Balak.

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q Because his heart was evil, his charge was renewed that he should not pretend ignorance.

36 ¶ And when Balak heard that Balaam was come, he went out to meet him, unto a city of Moab, which *is* in the [r] border of Arnon, which *is* in the utmost coast.

r Near the place where the Israelites camped.

37 And Balak said unto Balaam, Did I not earnestly send unto thee to call thee? Wherefore camest thou not unto me? Am I not able indeed to promote thee to honour?

38 And Balaam said unto Balak, Lo, I am come unto thee: [s] have I now any power at all to say any thing? the word that God putteth in my mouth, that shall I speak.

s Of my self I can speak nothing: onely what God revealeth, that will I utter, seem it good or bad.

39 And Balaam went with Balak, and they came unto ‡ Kirjath-huzoth.

‡ Or, *a citie of streets.*

40 And Balak offered oxen and sheep, and sent to Balaam, and to the princes that *were* with him.

41 And it came to pass on the morrow, that Balak took Balaam, and brought him up into the high places of [t] Baal, that thence he might see the utmost *part* of the people.

t where the Idol Baal was worshipped.

CHAP. XXIII.

1, 13, 28 Balaks sacrifice. 7, 18 Balaams parable.

AND Balaam said unto Balak, build me here seven altars, and prepare me here seven oxen, and seven rams.

2 And Balak did as Balaam had spoken; and [a] Balak and Balaam offered on *every* altar a bullock and a ram.

a For among the Gentiles the kings oft-times used to sacrifice, as did the priests.

3 And Balaam said unto Balak, Stand by thy burnt-offering, and I will go; peradventure the LORD will come to meet me: and whatsoever he sheweth me, I will tell thee. And ‡ he went to an high place.

† Or, *to west solitary,* b Appeared unto him.

4 And God [b] met Balaam; and he said unto him, I have prepared seven altars, and I have offered upon *every* altar a bullock and a ram.

5 And the LORD [c] put a word in Balaams mouth, and said, Return unto Balak, and thus thou shalt speak.

c Taught him what to say.

6 And he returned unto him, and lo, he stood by his burnt-sacrifice, he, and all the princes of Moab.

7 And he took up his parable, and said, Balak the king of Moab hath brought me from Aram, out of the mountains of the east, *saying*, Come, [d] curse me Jacob, and come, defie Israel.

d Curse that all men may hate and detest them.

8 How shall I curse, *whom* God hath not cursed? or how shall I defie, *whom* the LORD hath not defied?

9 For from the top of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the [e] nations.

e Of many sorts.

10 Who can count the [f] dust of Jacob, and the number of the fourth *part* of Israel? Let ‡ me [g] die the death of the righteous, and let my last end be like his!

f The infinite multitude, as the dust of the earth. † Heb. *my soul,* or, *my life.* g The fear of Gods judgements caused him to wish to be joyned to the houshold of Abraham: thus the wicked have their consciences wounded, when they consider Gods judgements.

11 And Balak said unto Balaam, What hast

134 thou don unto me? I took thee to curse mine enemies, and behold, thou hast blessed *them* altogether.

12 And he answered and said, Must I not take heed to speak that which the LORD hath put in my mouth?

13 And Balak said unto him, Come, I pray thee, with me unto another place, from whence thou mayst see them: thou shalt see but the utmost part of them, and shalt not see them all: and curse me them from thence.

14 ¶ And he brought him into the field of Zophim, to the top of ‡ Pisgah, and built seven altars, and offered a bullock and a ram on *every* altar.

‡ Or, *the hill*,

15 And he said unto Balak, Stand here by thy burnt-offering, while I meet *the* LORD yonder.

16 And the LORD met Balaam, and *put a word in his mouth, and said, Go again unto Balak, and say thus.

* *Chap.* 22. 35.

17 And when he came to him, behold, he stood by his burnt-offering, and the princes of Moab with him. And Balak said unto him, What hath the LORD spoken?

18 And he took up his parable, and said, Rise up Balak, and hear; hearken unto me thou son of Zippor:

h Gods enemies are compelled to confess that his government is just, constant, and without change or repentance.

19 h God *is* not a man, that he should lie, neither the son of man, that he should repent: hath he said, and shall he not do *it*? or hath he spoken, and shall he not make it good?

20 Behold, I have received *commandment* to bless; and he hath blessed, and I cannot reverse it.

21 He hath not beheld iniquitie in Jacob, neither hath he seen perverseness in Israel: the

i They triumph as victorious kings over their enemies.

LORD his God *is* with him, and the i shout of a king *is* among them.

* *Chap.* 24. 8.

22 * God brought them out of Egypt; he hath as it were the strength of an unicorn.

‡ Or, *in*

23 Surely *there is* no enchantment ‡ against Jacob, neither *is there* any divination against Israel: k according to this time it shall be said of Jacob, and of Israel, What hath God wrought!

k Considering what God shall work this time for the deliverance of his people, all the world shall wonder.

24 Behold, the people shall rise up as a great lion, and lift up himself as a young lion: he shall not lie down until he eat *of* the prey, and drink the bloud of the slain.

25 And Balak said unto Balaam, Neither curse them at all, nor bless them at all.

26 But Balaam answered and said unto Balak, Told not I thee saying, All that the LORD speaketh, that I must do?

l Thus the wicked imagin of God, that that which he will not grant in one place, he will do it in another.

27 ¶ And Balak said unto Balaam, Come, I pray thee, I will bring thee unto l another place; peradventure it will please God, that thou mayst curse me them from thence.

28 And Balak brought Balaam unto the top of Peor, that looketh toward Jeshimon.

29 And Balaam said unto Balak, Build me here seven altars, and prepare me here seven bullocks, and seven rams.

30 And Balak did as Balaam had said, and offered a bullock and a ram on *every* altar.

CHAP. XXIV.

1 *Balaam leaving divinations, prophesieth the happines of Israel.* 10 *Balak in anger dismisseth him.* 15 *He prophesieth of the Star of Jacob, and the destruction of some nations.*

AND when Balaam saw that it pleased the LORD to bless Israel, he went not as at * other times, † to seek for enchantments, but he set his face toward the a wilderness.

* *Chap.* 23. 3, 15.
† Heb. *to the meeting of enchantments,* or *secrets*,
a where the Israelites camped.

2 And Balaam lift up his eyes, and he saw Israel abiding *in his tents* according to their tribes, and the spirit of God came upon him.

3 * And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes b are open, hath said:

* *Chap.* 23. 7, 18.
† Heb. *who had his eyes shut*, but now open.

4 He hath said, which heard the words of God, *which* saw the vision of the Almighty, c falling *into a trance*, but having his eyes open:

b His eyes were shut up before in respect of the clear visions which he saw after: *Some read*, were open.
c Though he lid as in a sleep, yet the eyes of his mind were open.

5 How goodly are thy tents, O Jacob, *and* thy tabernacles, O Israel!

6 As the valleys are they spread forth, as gardens by the rivers side, as the trees of lign-aloes, which the LORD hath planted, *and* as cedar-trees beside the waters.

7 He shall d pour the water out of his buckets, and his seed *shall be* in many waters, and his king shall be higher than e Agag, and his kingdoms shall be exalted.

d His prosperitie and posteritie shall be very great.
e which name was common to the kings of Amalek.

8 * God brought him forth out of Egypt, he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce *them* through with his arrows.

* *Chap.* 23. 22.

9 * He couched, he laid down as a lion, and as a great lion: who shall stir him up? Blessed *is* he that blesseth thee, and curseth *is* he that curseth thee.

* *Gen.* 49. 9.

10 ¶ And Balaks anger was kindled against Balaam, and he f smote his hands together: and Balak said unto Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed *them* these three times.

f In token of anger.

11 Therefore now flee thou to thy place: I thought to promote thee unto great honour, but lo, the LORD hath g kept thee back from honour.

g Thus the wicked burden God, when they cannot compass their wicked enterprises.

12 And Balaam said unto Balak, Spake I not also to thy messengers which thou sentest unto me, saying,

13 If Balak would give me his house full of silver and gold, I cannot go beyond the commandment of the LORD, to do *either* good or bad of mine own mind; *but* what the LORD saith, that will I speak?

14 And now behold, I go unto my people: come *therefore*, *and* I will h advertise thee, what this people shall do to thy people in the latter days.

h He gives wicked counsel to cause the Israelites to sin, that thereby God might forsake them, *Chap.* 31. 16.

15 ¶ And he took up his parable, and said, Balaam the son of Beor hath said, and the man whose eyes are open, hath said:

16 He hath said, which heard the words of God, and knew the knowledge of the most High, *which* saw the vision of the Almighty, falling

falling *into a trance*, but having his eyes open:

i Meaning Christ.

17 I shall see him, but not now: I shall behold him, but not nigh: there shall come a i Star out of Jacob, and a Scepter shall rise out of Israel, and shall ‡ smite the k corners of Moab, and destroy all the children l of Sheth.

‡ Or, *smite through the princes of Moab*, k *Tit.* 1. 5, the Princes.
l He shall subdue all that resist: for of Seth came Noah, and of Noah all the world.

18 And Edom shall be a possession, Seir also shall be a possession for his enemies, and Israel shall do valiantly.

19 Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the m city.

m Of the Edomites.

20 And when he looked on Amalek, he took up his parable, and said, Amalek *was* ‡ the n first of the nations, but his latter end ‡ *shall be* that he perish for ever.

‡ *The first of the nations that warred against Israel*, *Exod.* 17.
n The Amalekites first made war against Israel, as *Exod.* 17. 8, 16. Or, *shall be even to destruction.*

21 And he looked on the Kenites, and took up his parable, & said, Strong is thy dwelling-place, and thou o puttest thy nest in a rock.

o Hateth thy self as strong as thou earth.

22 Nevertheless, † the Kenite shall be wasted † untill Ashur shall carry thee away captive.

† Heb. *Kain*
‡ Or, *how long shall it be ere Ashur carrie thee away captive?*

23 And he took up his parable, and said, Alas! p who shall live when God doth this?

p *Some read*, Oh, who shall not perish, when the enemie, *that is*, Antichrist, shall set himself up as God?

24 And ships *shall come* from the coast of q Chittim, and shall afflict Ashur, and shall afflict Eber, and r he shall also perish for ever.

q The Grecians and Romans.
r *Meaning*, Eber, or the Jews for rebelling against God.

25 And Balaam rose up, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

1 *Israel at Shittim commit whoredom and idolatry.* 6 *Phinehas killeth Zimri and Cozbi.* 10 *God therefore giveth him an everlasting priesthood.* 16 *The Midianites are to be vexed.*

AND Israel abode in * Shittim, and the people began to commit whoredom with the a daughters of Moab.

* *Chap.* 33. 49.
a with the women.

2 And they called the people unto the sacrifices of their gods: and the people did eat, and bowed down to their gods.

b worshipped the idol of the Moabites, which was in the hill peor.

3 And Israel b joyned himself unto Baal-peor: and the anger of the LORD was kindled against Israel.

* *Deut.* 4. 3. *Josh.* 22. 17.

4 And the LORD said unto Moses, * Take all the heads of the people, and hang them up c before the LORD against the sun, that the fierce anger of the LORD may be turned away from Israel.

c Openly in the sight of all.

5 And Moses said unto the judges of Israel, Slay ye every one d his men, that were joyned unto Baal-peor.

d Let him see execution done of them that are under his charge.

6 ¶ And behold, one of the children of Israel came and brought unto his brethren a Midianitish woman, in the sight of Moses, and in the sight of all the congregation of the children of Israel, who *were* e weeping before the door of the tabernacle of the congregation.

e Repenting that they had offended God.

7 And * when Phinehas the son of Eleazar, the son of Aaron the priest, saw *it*, he rose up from amongst the congregation, and took a javelin in his hand;

* *Psal.* 106. 30. † *Mac.* 2. 26.

8 And he went after the man of Israel into the tent, and thrust both of them through, the

135 man of Israel, and the woman through her belly: So the plague was stayed from the children of Israel.

9 And * those that died in the plague, were twenty and four thousand.

* *1 Cor.* 10. 8.

10 ¶ And the LORD spake unto Moses, saying,

11 * Phinehas the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel (while he was f zealous for my sake among them) that I consumed not the children of Israel in my jealousie.

* *Psal.* 106. 30.
f He was zealous to maintain my glory.

12 Wherefore say, * Behold, I give unto him my covenant of peace.

* *Ecclus* 45. 24. † *Mal.* 2. 5, 4.

13 And he shall have it, and his seed after him, *even* the covenant of an everlasting priest-hood; because he was zealous for his God, and made an g atonement for the children of Israel.

g He hath pacified Gods wrath.

14 Now the name of the Israelite that was slain, *even* that was slain with the Midianitish woman, *was* Zimri the son of Salu, a prince of a † chief house among the Simeonites.

† Heb. *house of a father.*

15 And the name of the Midianitish woman that was slain, *was* Cozbi the daughter of Zur, he *was* head over a people, *and* of a chief house in Midian.

16 ¶ And the LORD spake unto Moses, saying,

17 * Vex the Midianites, and smite them:

* *Chap.* 31. 2.

18 For they vex you with their h wiles, wherewith they have beguiled you, in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian their sister, which was slain in the day of the plague, for Peors sake.

h Causing you to commit both corporall and spirituall fornication by Balaams counsell. *Chap.* 31. 16. *Revel.* 2. 14.

CHAP. XXVI.

1 *The sum of all Israel is taken in the plains of Moab.* 52 *The law of dividing among them the inheritance of the land.* 57 *The families and number of the Levites.* 63 *None were left of them which were numbred at Sinai, but Caleb and Joshua.*

AND it came to pass after the a plague, that the LORD spake unto Moses, and unto Eleazar the son of Aaron the priest, saying,

a which came for their whoredom and idolatrie,

2 Take the sum of all the congregation of the children of Israel, * from twenty years old and upward, throughout their fathers house, all that *are able to* go to war in Israel.

* *Chap.* 1. 3.

3 And Moses and Eleazar the priest spake with them in the plains of Moab by Jordan *near* b Jericho, saying,

b where the river is near to Jericho.

4 *Take the sum of the people*, from twenty years old and upward; as the LORD * commanded Moses and the children of Israel, which went forth out of the land of Egypt.

* *Chap.* 1. 1.

5 ¶ * Reuben the eldest son of Israel: the children of Reuben; Hanoch, *of whom cometh* the family of the Hanochites: of Pallu, the family of the Palluites:

* *Gen.* 46. 8. *Exod.* 6. 14. *1 Chron.* 5. 1.

6 Of Hesron, the family of the Hesronites: of Carmi, the family of the Carmites.

7 These *are* the families of the Reubenites: and they that were numbred of them, were

136 fortie and three thousand and seven hundred and thirty.

8 And the sons of Pallu; Eliab.

9 And the sons of Eliab; Nemuel, and Dathan, and Abiram: this *is that* Dathan and Abiram *which were* * famous in the congregation, who strove against Moses and against Aaron in the [c] company of Korah, when they strove against the LORD:

10 And the earth opened her mouth, and swallowed them up together with Korah, when that company died, what time the fire devoured two hundred and fiftie men: and they became a [d] sign.

11 ¶ Notwithstanding the children of Korah died not.

12 ¶ The sons of Simeon after their families: of Nemuel, the family of the Nemuelites: of Jamin, the family of the Jaminites: of Jachin, the family of the Jachinites:

13 Of Zerah, the family of the Zarhites: of Shaul, the family of the Shaulites.

14 These *are* the families of the Simeonites, twenty and two thousand and two hundred.

15 ¶ The children of Gad after their families: of Zephon, the family of the Zephonites: of Haggi, the family of the Haggites: of Shuni, the family of the Shunites:

16 Of Ozni, the family of the Oznites: of Eri, the family of the Erites:

17 Of Arod, the family of the Arodites: of Areli, the family of the Arelites.

18 These *are* the families of the children of Gad according to those that were numbred of them, [e] forty thousand and five hundred.

19 ¶ * The sons of Judah *were* Er and Onan: and Er and Onan [c] died in the land of Canaan.

20 And the sons of Judah after their families were; of Shelah, the family of the Shelanites: of Pharez, the family of the Pharzites: of Zerah, the family of the Zarhites:

21 And the sons of Pharez were; of Hesron the family of the Hesronites: of Hamul, the family of the Hamulites.

22 These *are* the families of Judah according to those that were numbred of them, threescore and sixteen thousand and five hundred.

23 ¶ Of the sons of Issachar after their families: of Tola, the family of the Tolaites: of Pua, the family of the Punites:

24 Of Jashub, the family of the Jashubites: of Shimron, the family of the Shimronites.

25 These *are* the families of Issachar according to those that were numbred of them, threescore and four thousand and three hundred.

26 ¶ Of the sons of Zebulun after their families: of Sered, the family of the Sardites: of Elon, the family of the Elonites: of Jahleel, the family of the Jahleelites.

27 These *are* the families of the Zebulunites according to those that were numbred of them, threescore thousand and five hundred.

28 ¶ The sons of Joseph after their families, *were* Manasseh and Ephraim.

29 Of the sons of Manasseh: of * Machir, * Josh. 17. 1. the family of the Machirites: and Machir begat Gilead: of Gilead *come* the family of the Gileadites.

30 These *are* the sons of Gilead: of Jeezer, the family of the Jeezerites: of Helek, the family of the Helekites:

31 And of Asriel, the family of the Asrielites: and of Shechem, the family of the Shechemites:

32 And of Shemida, the family of the Shemidaites: and of Hepher, the family of the Hepherites.

33 ¶ And * Zelophehad the son of Hepher * Chap. 27. 1. had no sons, but daughters: and the names of the daughters of Zelophehad, *were* Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

34 These *are* the families of Manasseh, and those that were numbred of them, fiftie and two thousand and seven hundred.

35 ¶ These *are* the sons of Ephraim after their families: of Shuthelah, the family of the Shuthalhites: of Becher, the family of the Bachrites: of Tahan, the family of the Tahanites.

36 And these *are* the sons of Shuthelah: of Eran, the family of the Eranites.

37 These *are* the families of the sons of Ephraim according to those that were numbred of them, thirty and two thousand and five hundred. These *are* the sons of Joseph after their families.

38 ¶ The sons of Benjamin after their families: of Bela, the family of the Belaites: of Ashbel, the family of the Ashbelites: of Ahiram, the family of the Ahiramites:

39 Of Shupham, the family of the Shuphamites: of Hupham, the family of the Huphamites.

40 And the sons of Bela were Ard and Naaman: *of Ard*, the family of the Ardites: *and* of Naaman, the family of the Naamites.

41 These *are* the sons of Benjamin after their families: and they that were numbred of them, *were* forty and five thousand and six hundred.

42 ¶ These *are* the sons of Dan after their families: of Shuham the family of the Shuhamites. These *are* the families of Dan after their families.

43 All the families of the Shuhamites according to those that were numbred of them, *were* threescore and four thousand and four hundred.

44 ¶ Of the children of Asher after their families: of Jimna, the family of the Jimnites: of Jesui, the family of the Jesuites: of Beriah, the family of the Beriites.

45 Of the sons of Beriah: of Heber, the family of the Heberites: of Malchiel, the family of the Malchielites.

46 And the name of the daughter of Asher *was* Sarah.

47 These

47 These *are* the families of the sons of Asher according to those that were numbred of them; *who were* fifty and three thousand and four hundred.

48 ¶ Of the sons of Naphtali after their families: of Jahzeel, the family of the Jahzeelites: of Guni, the family of the Gunites:

49 Of Jezer, the family of the Jezerites: of Shillem, the family of the Shillemites.

50 These *are* the families of Naphtali according to their families: and they that were numbred of them, *were* forty and five thousand and four hundred.

51 These *were* the [f] numbred of the children of Israel, six hundred thousand and a thousand seven hundred and thirtie.

52 ¶ And the LORD spake unto Moses, saying,

53 Unto these the land shall be divided for an inheritance, according to the number of names.

54 * To many thou shalt † give the more inheritance, and to few thou shalt † give the less inheritance: to every one shall his inheritance be given, according to those that were numbred of him.

55 Notwithstanding, the land shall be * divided by lot: according to the names of the tribes of their fathers they shall inherit.

56 According to the lot shall the possession thereof be divided, between many and few.

57 ¶ * And these *are* they that were numbred of the Levites, after their families: of Gershon, the family of the Gershonites: of Kohath, the family of the Kohathites: of Merari, the family of the Merarites.

58 These *are* the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korhites: and Kohath begat Amram.

59 And the name of Amrams wife *was* * Jochebed, the daughter of Levi, whom *her mother* bare to Levi in Egypt: and she bare unto Amram, Aaron and Moses, and Miriam their sister.

60 And unto Aaron was born Nadab and Abihu, Eleazar and Ithamar.

61 And * Nadab and Abihu died, when they offered strange fire before the LORD.

62 And those that were numbred of them, were twenty and three thousand, all males from a moneth old and upward: for they were not numbred among the children of Israel, because there was no inheritance given them among the children of Israel.

63 ¶ These *are* they that were numbred by Moses and Eleazar the priest, who numbred the children of Israel in the plains of Moab, by Jordan *near* Jericho.

64 But among these there was [g] not a man of them whom Moses and Aaron the priest numbred, when they numbred the children of Israel in the wilderness of Sinai.

65 For the LORD had said of them, They * shall surely die in the wilderness: and there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

CHAP. XXVII.

1 *The daughters of Zelophehad sue for an inheritance.* 6 *The law of inheritance.* 12 *Moses being told of his death, useth for a successor.* 18 *Joshua is appointed to succeed him.*

THen came the daughters of * Zelophehad the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph: & these *are* the names of his daughters; Mahlah, Noah, and Hoglah, & Milcah, and Tirzah.

2 And they stood before Moses, and before Eleazar the priest, and before the princes, and all the congregation, *by* the door of the tabernacle of the congregation, saying,

3 Our father * died in the wilderness, and he was not in the company of them that gathered themselves together against the LORD in the company of Korah; but died in his [a] own sin; and had no sons.

4 Why should the name of our father be † don away from among his family, because he hath no son? Give unto us *therefore* a possession among the brethren of our father.

5 And Moses brought [b] their cause before the LORD.

6 ¶ And the LORD spake unto Moses, saying,

7 The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their fathers brethren; and thou shalt cause the inheritance of their father to pass unto them.

8 And thou shalt speak unto the children of Israel, saying, If a man die, and have no son, then ye shall cause his inheritance to pass unto his daughter.

9 And if he have no daughter, then ye shall give his inheritance unto his brethren.

10 And if he have no brethren, then ye shall give his inheritance unto his fathers brethren.

11 And if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it: and it shall be unto the children of Israel a [c] statute of judgement, as the LORD commanded Moses.

12 ¶ And the LORD said unto Moses, * Get thee up into this mount Abarim, and see the land which I have given unto the children of Israel.

13 And when thou hast seen it, thou also shalt be gathered unto thy people, as * Aaron thy brother was gathered.

14 For ye * rebelled against my commandment (in the desart of Zin, in the strife of the congregation) to sanctifie me at the water, before their eyes: that *is* the * water of Meribah in Kadesh *in* the wilderness of Zin.

15 ¶ And Moses spake unto the LORD, saying,

16 Let the LORD, the God of the [d] spirits

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* Gen. 38. 2. &c. and 46. 12.
[c] Before Jacob went into Egypt. Gen 38 3, 7, 10. and 46. 12.
[d] That is, for an example that others should not murmure and rebel against Gods ministers.
* Chap. 16. 2.
[e] In that rebellion whereof Korah was head.
[f] This is the third time that they are numbred.
* Chap. 33. 54.
† Heb. multiply his inheritance.
† Heb. diminish his inheritance.
* Chap. 33. 54. Jos. 11. 23. and 14. 2.
* Exod. 6. 16, 17, 18, 19.
* Exod. 2. 1, 2. and 6. 20.
* Lev. 10. 2. Chap. 3. 4.
* 1 Chron. 24. 2.
[g] wherein appeareth the great power of God, that so wonderfully increased his people.
* Chap. 26. 33. Josh. 17. 3.
* Chap. 14. 35. and 26. 64, 65.
[a] According as all men die, for as much as they are sinners.
† Heb. diminished
[b] That is, their matter to be judged, to hunny what he should determin, as he did all hard matters.
[c] Meaning, all ordinance to judge by.
* Deut. 32. 49.
* Chap. 20. 24.
* Chap. 20. 24.
* Exod. 17. 7.
[d] who as he hath created, so he governeth the hearts of all men.

of all flesh, set a man over the congregation;
17 Which may [c] go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the LORD be not as sheep which have no shepherd.

[c] *That is*, Govern them, and do his duties, 2 Chron. 1. 10.

18 ¶ And the LORD said unto Moses, Take thee Joshua the son of Nun, a man in whom *is* the spirit, and [f] lay thine hand upon him.

[f] And so appoint him, or, nominate.

19 And set him before Eleazar the priest, and before all the congregation: and give him a charge in their sight.

[g] Commend him to the people as meet for the office, and appointed by God.

20 And thou shalt put *some* of [g] thine honour upon him, that all the congregation of the children of Israel may be obedient.

21 And he shall stand before Eleazar the priest, who shall ask *counsel* for him, * after the [h] judgement of Urim before the LORD: at his word shall they go out, and at his word they shall come in, *both* he, and all the children of Israel with him, even all the congregation.

* *Exod.* 28. 30.

[h] According to his office: *Signifying* that the civil magistrate could execute nothing but that which he knew to be the will of God.

22 And Moses did as the LORD commanded him: and he took Joshua and set him before Eleazar the priest, and before all the congregation.

23 And he laid his hands upon him, and gave him a [i] charge, as the LORD commanded by the hand of Moses.

[i] How he should govern himself in his office.

CHAP. XXVIII.

1 Offerings are to be observed. 3 The continuall burnt-offering. 9 The offering on the sabbath, 11 on the new-moons, 16 at the passover, 26 in the day of first-fruits.

AND the LORD spake unto Moses, saying,
2 Command the children of Israel, and say unto them, My offering *and* my [a] bread for my sacrifices made by fire *for* † a sweet savour unto me, shall ye observe to offer unto me in their due season.

[a] By *bread* he meaneth all manner of feasting. † Heb. *a savour of my rest.*

3 And thou shalt say unto them, * This *is* the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot † day by day, *for a* continuall burnt-offering.

* *Exod.* 29. 38.

† Heb. *in a day.*

4 The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer † at even;

† Heb. *between the two evenings:*

5 And a tenth *part* of an ephah of flour for a * meat-offering, mingled with the fourth *part* of an * hin of beaten oyl.

* *Levit.* 2. 1.
* *Exod.* 29. 40.

6 *It is* a continuall burnt-offering which was ordained in mount Sinai for a sweet savour, a sacrifice made by fire unto the LORD.

7 And the drink-offering thereof *shall be* the fourth *part* of an hin for the one lamb: in the holy *place* shalt thou cause strong wine to be poured unto the LORD *for* a drink-offering.

8 And the other lamb shalt thou offer at even: as the meat-offering of the morning, and as the drink-offering thereof thou shalt offer *it*, a [b] sacrifice made by fire of a sweet savour unto the LORD.

[b] The meat-offering and drink-offering of the evening sacrifice.

9 ¶ And on the sabbath-day, two lambs of the first year without spot, and two [c] tenth-deals of flour *for* a meat-offering mingled with oyl, and the drink-offering thereof:

[c] Of the measure, Ephah.

10 *This is* the burnt-offering of every sabbath, beside the continuall [d] burnt-offering, and his drink-offering.

[d] which was offered every day, at morning and at evening.

11 ¶ And in the beginnings of your moneths ye shall offer a burnt-offering unto the LORD; two young bullocks and one ram, seven lambs of the first year without spot.

12 And three tenth-deals of flour *for* a meat-offering mingled with oyl, for one bullock, and two tenth-deals of flour *for* a meat-offering mingled with oyl, for one ram.

13 And a several tenth-deal of flour mingled with oyl *for* a meat-offering, unto one lamb, *for* a burnt-offering of a sweet savour, a sacrifice made by fire unto the LORD.

14 And their [e] drink-offerings shall be half an hin of wine unto a bullock, and the third *part* of an hin unto a ram, and a fourth *part* of an hin unto a lamb: this *is* the burnt-offering of every moneth throughout the moneths of the year.

[e] *That is*, The wine that shall be poured upon the sacrifice.

15 And one kid of the goats for a sin-*offering* unto the LORD shall be offered, besides the continuall burnt-offering, & his drink-offering.

16 * And in the fourteenth day of the first moneth *is* the passover of the LORD.

* *Exod.* 12. 11. *Levit.* 23. 5.

17 And in the fifteenth day of this moneth *is* the feast: seven days shall unleavened *bread* be eaten.

18 In the * first day *shall be* an [f] holy convocation; ye shall do no manner of servil work *therein*.

* *Levit.* 23. 7.
[f] Or, solemn assembly.

19 But ye shall offer a sacrifice made by fire *for* a burnt-offering unto the LORD; two young bullocks, and one ram, and seven lambs of the first year: they shall be unto you without blemish.

20 And their meat-offering *shall be of* flour mingled with oyl: three tenth-deals shall ye offer for a bullock, and two tenth-deals for a ram.

21 A several tenth-deal shalt thou offer for every lamb, throughout the seven lambs:

22 And one goat *for* a sin-*offering*, to make an atonement for you.

23 Ye shall offer these beside the burnt-offering in the morning, which *is* for a continuall burnt-offering.

24 After this manner ye shall offer daily throughout the seven days, the meat of the sacrifice made by fire, of a sweet savour unto the LORD: it shall be offered beside the continuall burnt-offering, and his drink-offering.

25 And on the seventh day ye shall have an holy convocation: ye shall do no servil work.

26 ¶ Also in the day of the first-fruits, when ye bring a new meat-offering unto the LORD, after your [g] weeks *be out*, ye shall have an holy convocation; ye shall do no servil work.

[g] In counting seven weeks from the passover to whitsuntide, 23 *Levit.* 15.

27 But ye shall offer the burnt-offering for a sweet savour unto the LORD; two young bullocks, one ram, seven lambs of the first year:

28 And their meat-offering of flour mingled with oyl, three tenth-deals unto one bullock, two tenth-deals unto one ram,

29 A several tenth-deal unto one lamb, throughout the seven lambs:
30 *And* one kid of the goats, to make an atonement for you.
31 Ye shall offer *them* besides the continuall burnt-offering, and his meat-offering (they shall be unto you without blemish) and their drink-offerings.

CHAP. XXIX.

1 The offering at the feast of trumpets, 7 at the day of afflicting their souls, 13 and on the eight days of the feast of tabernacles.

AND in the [a] seventh moneth, on the first *day* of the moneth, ye shall have an holy convocation; ye shall do no servil work: * it is a day of blowing the trumpets unto you.

[a] which containeth part of September and part of October. * *Levit.* 23. 24.

2 And ye shall offer a burnt-offering for a sweet savour unto the LORD, one young bullock, one ram, *and* seven lambs of the first year without blemish:
3 And their meat-offering *shall be of* flour mingled with oyl, three tenth-deals for a bullock, *and* two tenth-deals for a ram,
4 And one tenth-deal for one lamb, throughout the seven lambs:
5 And one kid of the goats *for* a sin-*offering*, to make an atonement for you:
6 Beside the burnt-offering of the [b] moneth, and his meat-offering, and the daily [c] burnt-offering, and his meat-offering, and their drink-offerings, according unto their manner, for a sweet savour, a sacrifice made by fire unto the LORD.

[b] which must be offered in the beginning of every moneth. [c] which is for morning and evening.

7 And * ye shall have on the tenth *day* of this seventh moneth an holy [d] convocation: and ye shall afflict your souls: ye shall not do any work *therein*.

* *Levit.* 16. 29. & 23. 27. [d] which is the feast of reconciliation.

8 But ye shall offer a burnt-offering unto the LORD *for* a sweet savour, one young bullock, one ram, *and* seven lambs of the first year; they shall be unto you without blemish.
9 And their meat-offering *shall be of* flour mingled with oyl, three tenth-deals to a bullock, *and* two tenth-deals to one ram,
10 A several tenth-deal for one lamb, throughout the seven lambs:
11 One kid of the goats for a sin-*offering*, beside the sin-*offering* of atonement, and the continuall [e] burnt-offering, and the meat-offering of it, and their drink-offerings.

[e] That is offered every morning and evening.

12 ¶ And on the fifteenth day of the seventh moneth, ye shall have an holy [f] convocation; ye shall do no servil work, and ye shall keep a feast unto the LORD seven days.

[f] Meaning, The feast of the tabernacles.

13 And ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; thirteen young bullocks, two rams, *and* fourteen lambs of the first year, they shall be without blemish.
14 And their meat-offering *shall be of* flour mingled with oyl, three tenth-deals unto every bullock of the thirteen bullocks, two tenth-deals to each ram of the two rams.
15 And a several tenth-deal to each lamb of the fourteen lambs:
16 And one kid of the goats *for* a sin-*offering*, beside the continuall burnt-offering, his meat-offering, and his drink-offering.

17 ¶ And on the second day *ye shall offer* twelve young bullocks, two rams, fourteen lambs of the first year without spot:
18 And their meat-offering, and their drink-offerings for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
19 And one kid of the goats *for* a sin-*offering*, beside the continuall burnt-offering, and the meat-offering thereof, and their drink-offerings.
20 ¶ And on the third day eleven bullocks, two rams, fourteen lambs of the first year without blemish:
21 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the [g] manner:

[g] According to the ceremonies appointed thereunto.

22 And one goat *for* a sin-*offering*, beside the continual burnt-offering, and his meat-offering, and his drink-offering.
23 ¶ And on the fourth day ten bullocks, two rams, *and* fourteen lambs of the first year without blemish:
24 Their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
25 And one kid of the goats *for* a sin-*offering*, beside the continuall burnt-offering, his meat-offering, and his drink-offering.
26 ¶ And on the fifth day nine bullocks, two rams, *and* fourteen lambs of the first year without spot.
27 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number after the manner:
28 And one goat *for* a sin-*offering*, beside the continuall burnt-offering, and his meat-offering, and his drink-offering.
29 ¶ And on the sixth day eight bullocks, two rams, *and* fourteen lambs of the first year without blemish:
30 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
31 And one goat *for* a sin-*offering*, beside the continuall burnt-offering, his meat-offering, and his drink-offering.
32 ¶ And on the seventh day seven bullocks, two rams, *and* fourteen lambs of the first year without blemish:
33 And their meat-offering, and their drink-offerings, for the bullocks, for the rams, and for the lambs, *shall be* according to their number, after the manner:
34 And one goat *for* a sin-*offering*, beside the continuall burnt-offering, his meat-offering, and his drink-offering.
35 ¶ On the eight day ye shall have a

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* solemn assembly: ye shall do no servil work
a Levit. 23. 36. *therein.*

36 But ye shall offer a burnt-offering, a sacrifice made by fire, of a sweet savour unto the LORD; one bullock, one ram, seven lambs of the first year without blemish:

37 Their meat-offering, and their drink-offerings, for the bullock, for the ram, and for the lambs, *shall be* according to their number, after the manner:

38 And one goat *for a sin-offering*, beside the continuall burnt-offering, and his meat-offering, and his drink-offering.

† Or, after
b Besides the sacrifices that you shall vow or offer of your own minds.

39 These *things* ye shall † do unto the LORD in your set feasts, besides your b vows, and your free-will-offerings, for your burnt-offerings, and for your meat-offerings, and for your drink-offerings, and for your peace-offerings.

40 And Moses told the children of Israel, according to all that the LORD commanded Moses.

CHAP. XXX.

1 *Vowes are not to be broken.* 3 *The exception of a maids vow,* 6 *Of a wives,* 9 *Of a widows, or her that is divorced.*

a Because they might decline them to the Israelites.

AND Moses spake unto the a heads of the tribes, concerning the children of Israel, saying, This *is* the thing which the LORD hath commanded.

2 If a man vow a vow unto the LORD, or swear an oath to bind his soul with a bond; he shall not † break his word, he shall do according to all that proceedeth out of his mouth.

† Heb. *profane*

3 If a woman also vow a vow unto the LORD, and bind *her self* by a bond, *being* in her fathers house in her youth;

4 And her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall hold b his peace at her: then all her vows shall stand, and every bond wherewith she hath bound her soul, shall stand.

b For in so doing he shall approve

5 But if her father c disallow her in the day that he heareth; not any of her vows or of her bonds wherewith she hath bound her soul, shall stand: and the LORD shall forgive her, because her father disallowed her.

c By not approving, or confirming to her vow.

6 And if she had at all an husband when † she vowed, or d uttered ought out of her lips, wherewith she bound her soul;

† Heb. *her vowes were upon her.*
d Either by oath, or solemn promise.

7 And her husband heard *it*, and held his peace at her in the day that he heard *it*: then her vows shall stand, and her bonds wherewith she bound her soul, shall stand.

8 But if her husband disallow her on the day that he heard *it*; then he shall make her vow which she vowed, and that which she uttered with her lips, wherewith e she bound her soul, of none effect: and the LORD shall forgive her.

e For the she is in subjection to her husband, and can perform nothing without his consent.

9 But every vow of a widow, and of her that is divorced, wherewith they have bound their souls, shall f stand against her.

f For they are not under the authority of the man.

10 And if she vowed in her g husbands house, or bound her soul by a bond with an oath;

g Her husband being alive.

11 And her husband heard *it*, and held his peace at her, *and* disallowed her not: then all her vows shall stand, and every bond wherewith she bound her soul, shall stand.

12 But if her husband hath utterly made them void on the day he heard *them*; then whatsoever proceeded out of her lips concerning her vows, or concerning the bond of her soul, shall not stand: her husband hath made them void, and the LORD shall forgive her.

13 Every vow, and every binding oath to h afflict the soul, her husband may establish it, or her husband may make it void.

h To mortifie her self by abstinence, or other bodily exercises.

14 But if her husband altogether hold his peace at her, from i day to day; then he establisheth all her vows, or all her bonds which *are* upon her: he confirmeth them, because he held his peace at her in the day that he heard *them*.

i And wants her not the first day that he heareth it, 2 verse. 8.

15 But if he shall any ways k make them void after that he hath heard *them*; then he shall bear her iniquitie.

k Not the first day he heard them, but some day after, the sin shall be imputed to him, and not to her.

16 There *are* the statutes which the LORD commanded Moses between a man and his wife, between the father and his daughter *being yet* in her youth in her fathers house.

CHAP. XXXI.

1 *The Midianites are spoiled, and Balaam slain.* 13 *Moses is wroth with the officers, for saving the women alive.* 19 *How the soldiers with their captives and spoil, are to be purified.* 25 *The proportion whereby the prey is to be divided.* 48 *The voluntary oblation unto the treasurie of the Lord.*

AND the LORD spake unto Moses, saying,

2 * Avenge the children of Israel of the Midianites: afterward shalt thou * be gathered unto thy people.

* *Chap.* 25. 17.
* *Chap.* 27. 13.

3 And Moses spake unto the people, saying, Arm some of your selves unto the war, and let them go against the Midianites, and avenge the LORD of a Midian.

a As he had commanded, *Chap.* 25. 17. devising also the iniuric done against his people, and against him.

4 † Of every tribe a thousand, throughout all the tribes of Israel, shall ye send to the war.

† Heb. *a thousand of a tribe, a thousand of a tribe,*

5 So there were delivered out of the thousands of Israel, a thousand of *every* tribe, twelve thousand armed for war.

6 And Moses sent them to the war, a thousand of *every* tribe, them and b Phinchas the son of Eleazar the priest, to the war, with the holy instruments, and the trumpets to blow, in his hand.

b For his great zeal that he bore to the Lord, *Chap.* 25. 13.

7 And they warred against the Midianites, as the LORD commanded Moses; and they slew all the males.

8 And they slew the kings of Midian, beside the rest of them that were slain; *namely,* * Evi, * *Jos.* 13. 21. and Rekem, and Zur, and Hur, and Reba, five kings of Midian: c Balaam also the son of Beor they slew with the sword.

c The false prophet who got counsel how to cause the Israelites to offend their God.

9 And the children of Israel took *all the* women of Midian captives, and their little ones, and took the spoil of all their cattel, and all their flocks, and all their goods.

10 And they burnt all their cities wherein they dwelt, & all their goodly castles with fire.

11 And they took all the spoil, and all the prey, *both* of men and of beasts.

12 And

d As the women and little children.

12 And they brought the d captives, and the prey, and the spoil unto Moses and Eleazar the priest, and unto the congregation of the children of Israel, unto the camp at the plains of Moab, which *are* by Jordan *near* Jericho.

13 ¶ And Moses, and Eleazar the priest, and all the princes of the congregation went forth to meet them without the camp.

14 And Moses was wroth with the officers of the host, *with* the captains over thousands, and captains over hundreds, which came from the † battel.

† Heb. *host of war.*

15 And Moses said unto them, Have ye saved all the e women alive?

e As though he said, ye ought to have spared none.

16 Behold, * these caused the children of Israel, through the * counsel of Balaam, to commit trespass against the LORD in the f matter of Peor, and there was a plague among the congregation of the LORD.

* *Chap.* 25. 2.
* 2 *Pet.* 2. 15.

f For worshipping of Peor.

17 Now therefore * kill every male among the little g sons, and kill every woman that hath known man by lying with † him.

* *Judges* 21. 11.
g *That is,* All the men-children.
† Heb. *a male,*

18 But all the women-children that have not known a man by lying with him, keep alive for your selves.

19 And do ye abide without the camp seven days: whosoever hath killed any person, and * whosoever hath touched any slain, purifie *both* your selves and your captivs, on the third day, and on the seventh day.

* *Chap.* 19. 11, &c.

† Heb. *instrument, or vessell of skins,*

20 And purifie all *your* raiment, and all † that is made of skins, and all work of goats *hair*; and all things made of wood.

21 ¶ And Eleazar the priest said unto the men of war which went to the battel, This *is* the ordinance of the law which the LORD commanded Moses;

22 Onely the gold, and the silver, the brass, the iron, the tin, and the lead,

23 Every thing that may abide the fire, ye shall make *it* go through the fire, and *it* shall be clean: nevertheless it shall be h purified with the water of separation: and all that abideth not the fire, ye shall make go through the i water.

h The third day, and before it be molten.

i It shall be washed.

24 And ye shall wash your clothes on the seventh day, and ye shall be clean, and afterward ye shall come into the camp.

25 ¶ And the LORD spake unto Moses, saying,

† Heb. *of the captivitie,*

26 Take the sum of the prey † that was taken, *both* of man and of beast, thou, and Eleazar the priest, and the chief fathers of the congregation:

27 And divide the prey into two parts; between them that took the war upon them, who went out to battel, and between all the congregation:

28 And levy a tribute unto the LORD of the k men of war, which went out to battel: one soul of five hundred, *both* of the persons, and of the beevs, and of the asses, and of the sheep.

k Of the prey that falleth to the soldiers.

29 Take *it* of their half, and give *it* unto Eleazar the priest, *for* an heav-offering of the LORD.

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30 And of the children of Israels half, thou shalt take l one portion of fiftie, of the persons, of the beevs, of the asses, and of the ‡ flocks, of all manner of beasts, and give them unto the Levites, which keep the charge of the tabernacle of the LORD.

l The Israelites which had not been at war, of every fiftieth paid one to the Lord; and the soldiers, one of every five hundred.

‡ Or, *goats,*

31 And Moses and Eleazar the priest did as the LORD commanded Moses.

32 And the booty *being* the rest of the prey which the men of war had caught, was six hundred thousand and seventy thousand and five thousand sheep,

33 And threescore and twelve thousand beevs,

34 And threescore and one thousand asses,

35 And thirty and two thousand persons in all, of women that had not known man by lying with him.

36 And the half *which was* the portion of them that went out to war, was in number three hundred thousand and seven and thirty thousand and five hundred sheep;

37 And the m LORDS tribute of the sheep was six hundred and threescore and fifteen.

m This is the portion that the soldiers gave to the Lord.

38 And the beevs *were* thirtie and six thousand, of which the LORDS tribute *was* threescore and twelve.

39 And the asses *were* thirty thousand and five hundred, of which the LORDS tribute *was* threescore and one.

40 And the n persons *were* sixteen thousand, of which the LORDS tribute *was* thirty and two persons.

n *Meaning,* Of the maids, or virgins which had not companied with man.

41 And Moses gave the tribute *which was* the LORDS heav-offering, unto Eleazar the priest, as the LORD commanded Moses.

42 And of the children of o Israels half, which Moses divided from the men that warred;

o Of that part which was given unto them in dividing the spoil.

43 (Now the half *that pertained unto* the congregation, was three hundred thousand and thirty thousand *and* seven thousand and five hundred sheep,

44 And thirty and six thousand beevs,

45 And thirty thousand asses and five hundred,

46 And sixteen thousand persons:)

47 Even of the children of Israels p half, Moses took one portion of fiftie, *both* of man and of beast, and gave them unto the Levites, which kept the charge of the tabernacle of the LORD; as the LORD commanded Moses.

p which had not been at war.

48 ¶ And the officers which *were* over thousands of the host, the captains of thousands, & captains of hundreds, came near unto Moses:

49 And they said unto Moses, Thy servants have taken the sum of the men of war which *are* under our † charge, and there lacketh not one man of us.

† Heb. *hand,*

50 q We have therefore brought an oblation for the LORD, what every man hath † gotten, of jewels of gold, chains, and bracelets, rings, ear-rings, and tablets, to make an atonement for our souls, before the LORD.

q The captains by this free-offering, acknowledge the great benefit of God in preserving his people.

† Heb. *found,*

51 And

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51 And Moſes and Eleazar the prieſt took the gold of them, *even* all wrought jewels.

† Heb. *heave-offering*

52 And all the gold of the † offering that they offered up to the LORD, of the captains of thouſands, and of the captains of hundreds, was ſixteen thouſand ſeven hundred and fifty ſhekels.

53 (*For* the men of war had taken ſpoil, every man for [x] himſelf)

x And gave no portion to their captains.

54 And Moſes and Eleazar the prieſt took the gold of the captains of thouſands, and of hundreds, and brought it into the tabernacle of the congregation, *for a* [y] memoriall for the children of Iſrael before the LORD.

y That the Lord might remem-ber the children of Iſrael.

CHAP. XXXII.

1 The Reubenites and Gadites ſue for their inheritance on that ſide Jordan. 6 Moſes reproveth them. 16 They offer him conditions to his content. 33 Moſes aſſigneth them the land. 39 They conquer it.

NOw the children of [a] Reuben and the children of Gad had a very great multitude of cattel: and when they ſaw the land of Jazer, and the land of [b] Gilead, that, behold, the place *was* a place for cattel;

a Reuben came of Leah, and God of Zilpah her hand-maid.

b which mountain was ſo named of the heap of ſtones that Jacob made as a ſign of the covenant be-tween him and Laban, *Gen.* 31. 47.

2 The children of Gad, and the children of Reuben, came and ſpake unto Moſes, and to Eleazar the prieſt, and unto the princes of the congregation, ſaying,

3 Ataroth, and Dibon, and Jazer, and Nimrah, and Heſhbon, and Elealeh, and Shebam, and Nebo, and Beon;

4 *Even* the country which the LORD ſmote before the congregation of Iſrael, *is* a land for cattel, and thy ſervants have cattel.

5 Wherefore, ſaid they, if we have found grace in thy ſight, let this land be given unto thy ſervants for a poſſeſſion, *and* bring us not over Jordan.

6 ¶ And Moſes ſaid unto the children of Gad, and to the children of Reuben, Shall your brethren go to war, and ſhall ye ſit here?

† Heb. *break.*

7 And wherefore † diſcourage ye the heart of the children of Iſrael from going over into the land which the LORD hath given them?

8 Thus did your fathers, when I ſent them from Kadeſh-barnea to ſee the land.

* *Chap.* 13. 24.

9 For * when they went up unto the valley of Eſhcol, and ſaw the land, they diſcouraged the heart of the children of Iſrael, that they ſhould not go into the land which the LORD had given them.

10 And the LORDS anger was kindled the ſame time, and he ſware, ſaying,

* *Chap.* 14. 28, 29.

11 Surely none of the men that came up out of Egypt, * from twenty years old and upward, ſhall ſee the land which I ſware unto Abraham, unto Iſaac, and unto Jacob; becauſe they have not † wholly followed me:

† Heb. *fulfilled after me.*

12 Save Caleb the ſon of Jephunneh the Kenezite, and Joſhua the ſon of Nun: for they have wholly followed the LORD.

13 And the LORDS anger was kindled againſt Iſrael, and he made them wander in the wilderneſs fourtie years, untill all the generation that had don [c] evil in the ſight of the LORD was conſumed.

c Becauſe they murmured, neither would believe their report, which told the truth as concerning the land.

14 And behold, ye are riſen up in your fathers ſtead, an increaſe of ſinfull men, to augment yet the fierce anger of the LORD toward Iſrael.

15 For if ye turn away from after him, he will yet again leave them in the wilderneſs, and [d] ye ſhall deſtroy all this people.

d By your occaſion.

16 ¶ And they came near unto him, and ſaid, We will build ſheep-folds here for our cattel, and cities for our little ones.

17 But we our ſelvs will go ready armed before the children of Iſrael, untill we have brought them unto their [e] place: and our little ones ſhall dwell in the fenced cities, becauſe of the inhabitants of the land.

e In the land of Canaan.

18 We will not return unto our houſes, untill the children of Iſrael have inherited every man his inheritance:

19 For we will not inherit with them on yonder ſide Jordan, or forward; becauſe our inheritance is fallen to us on this ſide Jordan eaſt-ward.

20 ¶ And * Moſes ſaid unto them, If ye will do this thing, if ye will go armed before the [f] LORD to war;

* *Joſh.* 1. 13.

f Before the Ark of the Lord.

21 And will go all of you armed over Jordan before the LORD, untill he hath driven out his [g] enemies from before him,

g *That is,* The inhabitants of the land.

22 And the land be ſubdued before the LORD: then afterward ye ſhall return, and be guiltleſs before the LORD, and before Iſrael; and this land ſhall be your poſſeſſion [h] before the LORD.

h The Lord will grant you this land which yet re-quire, *Joſ.* 1. 15.

23 But if ye will not do ſo, behold, ye have ſinned againſt the LORD: and be ſure your ſin will [i] find you out.

i Ye ſhall aſſur-edly be punished for your ſin.

24 Build ye cities for your little ones, and folds for your ſheep; and do that which hath proceeded out of your mouth.

25 And the children of Gad, and the children of Reuben ſpake unto Moſes, ſaying, Thy ſervants will do as my lord commandeth.

26 Our little ones, our wives, our flocks, and all our cattel, ſhall be there in the cities of Gilead.

27 * But thy ſervants will paſs over, every man armed for war, before the LORD to battel, as my lord ſaith.

* *Joſh.* 4. 12.

28 So concerning them [k] Moſes commanded Eleazar the prieſt, and Joſhua the ſon of Nun, and the chief fathers of the tribes of the children of Iſrael:

k Moſes gave charge that his promiſe made to the Reubenites & others ſhould be performed after his death, ſo that they break not theirs.

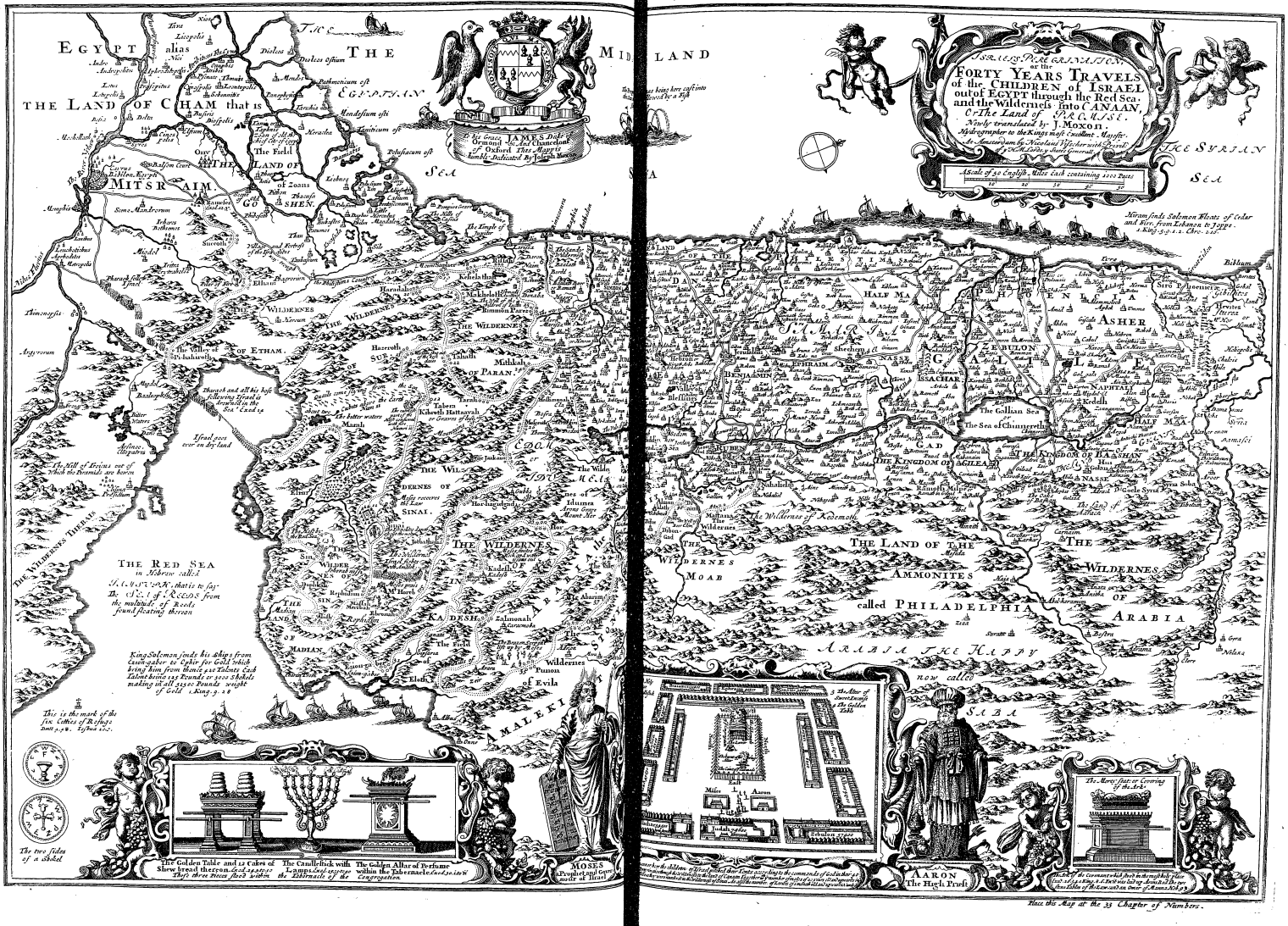
29 And Moſes ſaid unto them, If the children of Gad, and the children of Reuben will paſs with you over Jordan, every man armed to battel before the LORD, and the land ſhall be ſubdued before you; then ye ſhall give them the land of Gilead for a poſſeſſion:

30 But if they will not paſs over with you armed, they ſhall have poſſeſſions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the [l] LORD hath ſaid unto thy ſervants, ſo will we do.

l That is attributed to the Lord, which his meſſanger ſpeaketh.

32 We will paſs over armed before the LORD


To the Right Honorable JAMES Duke of Ormond &c. Lord Chancellor &c. of Oxford This Mappe is humbly Dedicated by Joseph Moxon
A Geographical Description of the Forty Years Travels of the Children of Israel out of Egypt through the Red Sea and the Wilderness into Canaan, or The Land of Promise. Newly translated by Moxon, Hydrographer to the Kings most Excellent Majesty. As Annexed to the Historical Bible Printed by Mr. Ogilby Anno 1671
Scale of 30 English Miles each containing 1000 Paces
EGYPT alias THE LAND OF CHAM that is MITSRAIM
THE LAND OF GOSHEN
THE WILDERNES OF SINAI
THE WILDERNESS OF PARAN
THE WILDERNESS OF ZIN
THE WILDERNESS OF MOAB
THE LAND OF THE AMMONITES called PHILADELPHIA
ARABIA THE HAPPY now called SABA
THE SYRIAN SEA
THE RED SEA in Hebrew called JAM SUPH that is to say The Sea of Reeds from the multitude of Reeds found floating therein
King Solomon sends his Ships from Esion-gaber to Ophir for Gold which being him from thence 450 Talents Each Talent being 125 Pounds or 3000 Shekels making in all 375000 Pounds weight of Gold 1 King. 9. 28
This is the mark of the six Cities of Refuge Josh. 20. 8. Josua 21. 21.
The two sides of a shekel
The Golden Table and 12 Cakes of Shew bread thereon Exod. 25. 30. 40. 22.
The Candlestick with Lamps Exod. 25. 31. 40. 24.
The Golden Altar of Perfume within the Tabernacle Exod. 30. 1. 40. 26.
MOSES Prophet and Governour of Israel
AARON The High Priest
Place this Map at the 33 Chapter of Numbers.

LORD into the land of Canaan, that the possession of our inheritance on this side Jordan *may be* ours.

* *Deut.* 3. 12. *Josh.* 13. 8. & 22. 4.

33 And * Moses gave unto them, *even* to the children of Gad, and to the children of Reuben, and unto half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the [m] Amorites, and the kingdom of Og king of Bashan, the land with the cities thereof, in the coasts, *even* the cities of the countrey round about.

m The Amorites dwelt on both the sides of Jordan: but here he maketh mention of them that dwelt on this side: and *Josh.* 10. 12. he speaketh of them that inhabited beyond Jordan.

34 ¶ And the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Jaazer, and Jogbehah,

36 And Beth-nimrah, and Beth-haran, fenced cities: and folds for sheep.

37 And the children of Reuben built Heshbon, and Elealeh, and Kirjathaim,

38 And Nebo, and Baal-meon (their names being changed) and Shibmah: and † gave other names unto the cities which they builded.

† Heb. *they called by names the names of the cities.*

39 And the children of * Machir the son of Manasseh went to Gilead, and took it, and dispossessed the Amorite which *was* in it.

* *Gen.* 50. 23.

40 And Moses gave Gilead unto Machir the son of Manasseh; and he dwelt therein.

41 And * Jair the son of Manasseh went and took the small towns thereof, and called them [n] Havoth-jair.

* *Deut.* 3. 14.

n *That is,* The villages of Jair.

42 And Nobah went and took Kenath, and the villages thereof, and called it Nobah, after his own name.

CHAP. XXXIII.

1 *Two and fortie journeys of the Israelites.* 50 *The Canaanites are to be destroyed.*

THese *are* the [a] journeys of the children of Israel, which went forth out of the land of Egypt, with their armies, under the hand of Moses and Aaron.

a From whence they departed, and whither they came.

2 And Moses wrote their goings out according to their journeys, by the commandment of the LORD: and these *are* their journeys, according to their goings out.

3 And they * departed from Rameses in the first moneth, on the fifteenth day of the first moneth: on the morrow after the passover, the children of Israel went out with an high hand in the sight of all the Egyptians.

* *Exod.* 12. 37.

4 (For the Egyptians buried all *their* firstborn, which the LORD had smitten among them: upon their [b] gods also the LORD executed judgements.)

b Either meaning their idols or their men, of authoritie.

5 And the children of Israel removed from Rameses, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which *is* in the edge of the wilderness.

* *Exod.* 13. 20.

7 And they removed from Etham, and turned again unto [c] Pi-hahiroth, which *is* before Baal-zephon: and they pitched before Migdol.

c At the commandment of the Lord, *Exod.* 14. 2.

8 And they departed from before Pi-hahiroth, and * passed through the midst of the sea, into the wilderness, and went three

* *Exod.* 15. 22.

days journey in the wilderness of Etham, and pitched in Marah. 143

9 And they removed from Marah, and * came unto Elim: and in Elim were twelve fountains of water, and threescore and ten palm-trees; and they pitched there.

* *Exod.* 15. 27.

10 And they removed from Elim, and encamped by the Red-sea.

11 And they removed from the Red-sea, and encamped in the * wilderness of Sin.

* *Exod.* 16. 1.

12 And they took their journey out of the wilderness of Sin, & encamped in Dophkah.

13 And they departed from Dophkah, and encamped in Alush.

14 And they removed from Alush, and encamped at * Rephidim, where was no water for the people to drink.

* *Exod.* 17. 1.

15 And they departed from Rephidim, and pitched in the * wilderness of Sinai.

* *Exod.* 19. 1.

16 And they removed from the desart of Sinai, and pitched * at † Kibroth-hattaavah.

* *Chap.* 11. 34.
† That is, *the graves of lust.*

17 And they departed from Kibroth-hattaavah, and * encamped at Hazeroth.

* *Chap.* 11. 35.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from Rithmah, and pitched at Rimmon-parez.

20 And they departed from Rimmon-parez, and pitched in Libnah.

21 And they removed from Libnah, and pitched at Rissah.

22 And they journeyed from Rissah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they removed from mount Shapher, and encamped in Haradah.

25 And they removed from Haradah, and pitched in Makheloth.

26 And they removed from Makheloth, and encamped at Tahath.

27 And they departed from Tahath, and pitched at Tarah.

28 And they removed from Tarah, and pitched in Mithcah.

29 And they went from Mithcah, and pitched in Hashmonah.

30 And they departed from Hashmonah, and * encamped at Moseroth.

* *Deut.* 10. 6.

31 And they departed from Moseroth, and pitched in Bene-jaakan.

32 And they removed from Bene-jaakan, and encamped at Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Jotbathah.

34 And they removed from Jotbathah, and encamped at Ebronah.

35 And they departed from Ebronah, and encamped at Ezion-gaber.

36 And they removed from Ezion-gaber, and pitched in the * wilderness of Zin, which *is* Kadesh.

* *Chap.* 20. 1.

37 And they removed from * Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

* *Chap.* 20. 22.

38 And

38 And * Aaron the priest went up into mount Hor, at the commandment of the LORD, and died there in the fortieth year, after the children of Israel were come out of the land of Egypt, in the first *day* of the [d] fifth moneth.

* *Chap. 20. 25. Deut. 32. 50.*

[d] which the Hebrews call Ab, and answereth to part of July, and part of August.

39 And Aaron *was* an hundred and twenty and three years old, when he died in mount Hor.

40 And * king Arad the Canaanite (which dwelt in the south, in the land of Canaan) heard of the coming of the children of Israel.

* *Chap. 21. 1, &c.*

41 And they departed from mount * Hor, and pitched in Zalmonah.

* *Chap. 21. 4.*

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 And they departed from Oboth, and pitched in ‡ Ije-abarim, in the border of Moab.

‡ Or, *heaps of Abarim*;

45 And they departed from Iim, & pitched in Dibon-gad.

46 And they removed from Dibon-gad, and encamped in Almon-diblathaim.

47 And they removed from Almon-diblathaim, and pitched in the mountains of Abarim, before Nebo.

48 And they departed from the mountains of Abarim, and pitched in the plains of Moab, by Jordan *near* Jericho.

49 And they pitched by Jordan from Beth-jesimoth, *even* unto ‡ * Abel-shittim, in the plains of Moab.

‡ Or, *the plains of Shittim*.
* *Chap. 25. 1.*

50 ¶ And the LORD spake unto Moses, in the plains of Moab, by Jordan *near* Jericho, saying,

51 Speak unto the children of Israel, and say unto them, * When ye are passed over Jordan, into the land of Canaan;

* *Deut. 7. 2. Josh. 11. 12.*

52 Then ye shall drive out all the inhabitants of the land from before you, and destroy all their [e] pictures, and destroy all their molten images, and quite pluck down all their high places.

[e] which were set up in their high places to worship.

53 And ye shall dispossess *the inhabitants of* the land, and dwell therein: for I have given you the land to possess it.

54 And * ye shall divide the land by lot, for an inheritance among your families, *and* to the more ye shall † give the more inheritance, & to the fewer ye shall † give the less inheritance: every mans *inheritance* shall be in the place where his lot falleth; according to the tribes of your fathers, ye shall inherit.

* *Chap. 26. 53.*

† Heb. *multiply his inheritance*,

55 But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them, *shall be* * pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein ye dwell.

* *Josh. 23. 13. Judg. 2. 3.*

56 Moreover, it shall come to pass, *that* I shall do unto you, as I thought to do unto them.

CHAP. XXXIV.

1 *The borders of the land.* 16 *The names of the men which shall divide the land.*

AND the LORD spake unto Moses, saying,

2 Command the children of Israel, and say unto them, When ye come into the land of Canaan (this *is* the [a] land that shall fall unto you for an inheritance, *even* the land of Canaan with the coasts thereof)

[a] *Meaning*, The description of the land.

3 Then * your south-quarter shall be from the wilderness of Zin, along by the coast of Edom, and your south-border shall be the outmost coast of the salt-sea east-ward.

* *Josh. 15. 1.*

4 And your border shall turn from the south to the ascent of Akrabbim, and pass on to Zin: and the going forth thereof shall be from the south to Kadesh-barnea, and shall go on to Hazar-addar, and pass on to Azmon.

5 And the border shall fetch a compass from Azmon unto the [b] river of Egypt, and the goings out of it shall be at the sea.

[b] which was Nilus, or, as some think, Rhinocorura.

6 And *as for* the western-border, you shall even have the [c] great sea for a border: this shall be your west-border.

[c] which is called Mediterraneum.

7 And this shall be your north-border; from the great sea, you shall point out for you mount [d] Hor.

[d] which is a mountain near Tyre and Sidon, and not that Hor in the wilderness, where Aaron died.

8 From mount Hor ye shall point out *your border* unto the entrance of Hamath: and the goings forth of the border shall be to Zedad.

9 ¶ And the border shall go on to Ziphron, and the goings out of it shall be at Hazar-enan: this shall be your north-border.

10 And ye shall point out your east-border from Hazar-enan to Shepham.

11 And the coast shall go down from Shepham to Riblah, on the east-side of Ain; and the border shall descend, and shall reach unto the [f] side of the sea of [e] Chinnereth east-ward.

[e] which in the Gospel is called, the lake of Gennezareth.

† Heb. *shoulder*

12 And the border shall go down to Jordan, and the goings out of it shall be at the salt-sea: this shall be your land with the coasts thereof round about.

13 And Moses commanded the children of Israel, saying, This *is* the land which ye shall inherit by lot, which the LORD commanded to give unto the nine tribes, and to the half-tribe.

14 * For the tribe of the children of Reuben, according to the house of their fathers, and the tribe of the children of Gad, according to the house of their fathers, have received *their inheritance*, and half the tribe of Manasseh have received their inheritance.

* *Chap. 32. 33. Josh. 14. 2, 3, 4.*

15 The two tribes and the half-tribe have received their inheritance on this side Jordan *near* Jericho, east-ward, toward the sun-rising.

16 ¶ And the LORD spake unto Moses, saying,

17 These *are* the names of the men which shall divide the land unto you: * Eleazar the priest, and Joshua the son of Nun.

* *Josh. 19. 51.*

18 And ye shall take one [f] prince of every tribe, to divide the land by inheritance.

[f] One of the heads or chief men of every tribe.

19 And

19 And the names of the men *are* these: of the tribe of Judah, Caleb the son of Jephunneh.

20 And of the tribe of the children of Simeon, Shemuel the son of Ammihud.

21 Of the tribe of Benjamin, Elidad the son of Chislon.

22 And the prince of the tribe of the children of Dan, Bukki the son of Jogli.

23 The prince of the children of Joseph, for the tribe of the children of Manasseh, Hanniel the son of Ephod.

24 And the prince of the tribe of the children of Ephraim, Kemuel the son of Shiphtan.

25 And the prince of the tribe of the children of Zebulun, Elizaphan the son of Parnach.

26 And the prince of the tribe of the children of Issachar, Paltiel the son of Azzan.

27 And the prince of the tribe of the children of Asher, Ahihud the son of Shelomi.

28 And the prince of the tribe of the children of Naphtali, Pedahel the son of Ammihud.

29 These *are they* whom the LORD commanded to [g] divide the inheritance unto the children of Israel in the land of Canaan.

[g] And he judges over every piece of ground that should fall to any by lot, to the intent that all things might be done orderly & without contention.

CHAP. XXXV.

1 *Eight and fourty cities for the Levites with their suburbs, and measure thereof.* 6 *Six of them are to be cities of refuge.* 9 *The laws of murder.* 31 *No satisfaction for murder.*

AND the LORD spake unto Moses, in the plains of Moab, by Jordan *near* Jericho, saying,

2 * Command the children of Israel, that they give unto the [a] Levites of the inheritance of their possession, [b] cities to dwell in: and ye shall give *also* unto the Levites suburbs for the cities round about them.

* *Josh. 21. 2.*

[a] Because they had no inheritance assigned them in the land of Canaan.

[b] God would have them scattered through all the land, because the people might be preserved by them in the obedience of God, and his law.

3 And the cities shall they have to dwell in, and the suburbs of them shall be for their cattel, and for their goods, and for all their beasts.

4 And the suburbs of the cities which ye shall give unto the Levites, *shall reach* from the wall of the citie and outward, a thousand cubits round about.

5 And ye shall measure from without the citie on the east-side [c] two thousand cubits, and on the south-side two thousand cubits, and on the west-side two thousand cubits, and on the north-side two thousand cubits: and the citie *shall be* in the midst: this shall be to them the suburbs of the cities.

[c] So that in all were three thousand: and in the compass of these two thousand they might plant and sow.

6 And among the cities which ye shall give unto the Levites, *there shall be* * six cities for refuge, which ye shall appoint for the manslayer, that he may flee thither: and † to them ye shall add fourty and two cities.

* *Deut. 4. 41. Josh. 20. 2. and 21. 3.*

† Heb. *more than ye shall give*

7 *So* all the cities which ye shall give to the Levites, *shall be* fourty and eight cities: them *shall ye give* with their suburbs.

8 And the cities which ye shall give, *shall be* of the possession of the children of Israel: from *them that have* many, ye shall give many; but from *them that have* few, ye shall give few: every one shall give of his cities unto the Levites, according to his inheritance which † he inhe[r]iteth.

† Heb. *they inherit.*

9 ¶ And the LORD spake unto Moses, saying,

10 Speak unto the children of Israel, and say unto them, * When ye be come over Jordan, into the land of Canaan:

* *Deut. 19. 2. Josh. 20. 2.*

11 Then ye shall appoint you cities, to be cities of refuge for you; that the slayer may flee thither which killeth any person † at unawares.

† Heb. *by error.*

12 And they shall be unto you cities for refuge from the [d] avenger; that the man-slayer die not, untill he stand before the congregation in judgement.

[d] *Meaning*, from the next of the kinared, who ought to pursue the murderer.

13 And of these cities which ye shall give, six cities shall ye have for refuge.

14 Ye shall give [e] three cities on this side Jordan, and three cities shall ye give in the land of Canaan, *which* shall be cities of refuge.

[e] Among the Reubenites, Gadites; and half the tribe of Manasseh, *Deut. 4. vers. 41.*

15 These six cities shall be a refuge, *both* for the children of Israel, & for the stranger, & for the sojourner among them: that every one that killeth any person unawares may flee thither.

16 * And if he smite him [f] with an instrument of iron (so that he die) he *is* a murderer: the murderer shall surely be put to death.

* *Exod. 21. 14.*

[f] wittingly, and willingly.

17 And if he smite him [g] with throwing a stone (wherewith he may die) and he die, he *is* a murderer: the murderer shall surely be put to death.

[g] *That is*, with a big, and dangerous stone: in Heb. with a stone of his hand.

18 Or *if* he smite him with an hand-weapon of wood (wherewith he may die) and he die, he *is* a murderer: the murderer shall surely be put to death.

19 The revenger of bloud himself shall slay the murderer: when he meeteth him, he shall slay him.

20 But * if he thrust him of hatred, or hurl at him by laying of wait, that he die;

* *Deut. 19. 11.*

21 Or in enmitie smite him with his hand, that he die: he that smote *him* shall surely be put to death; *for* he *is* a murderer: the revenger of bloud shall slay the murderer, when he meeteth him.

22 But if he thrust him suddenly * without enmitie, or have cast upon him any thing without laying of wait;

* *Exod. 21. 13.*

23 Or with any stone wherewith a man may die, seeing *him* not, and cast *it* upon him that he die, and *was* not his enemie, neither sought his harm:

24 Then the congregation shall judge between the slayer, and the [h] revenger of bloud, according to these judgements.

[h] *That is*, his next kinsman.

25 And the congregation shall deliver the slayer out of the hand of the revenger of bloud, and the congregation shall restore him to the citie of his refuge, whither he was fled: and he shall abide in it unto the death of the [i] high priest, which was anointed with the holy oyl.

[i] Under this figure is declared, that our sin could not be remitted, but by the death of the high priest Jesus Christ.

26 But if the slayer shall at any time come without the border of the citie of his refuge, whither he was fled;

27 And the revenger of bloud find him without the borders of the citie of his refuge, and the revenger of bloud [k] kill the slayer; † he shall not be guiltie of bloud:

28 Because he should have remained in the citie of his refuge, untill the death of the high priest: but after the death of the high priest, the slayer shall return into the land of his possession.

29 So these *things* shall be for a [l] statute of judgement unto you, throughout your generations in all your dwellings.

30 Whoso killeth any person, the murderer shall be put to death by the * mouth of witnesses: but one witness shall not testifie against any person, *to cause him* to die.

31 Moreover, ye shall take no satisfaction for the life of a murderer, which *is* [m] †guilty of death, but he shall be surely put to death:

32 And ye shall take no satisfaction for him that is fled to the citie of his refuge, that he should come again to dwell in the land, untill the death of the priest.

33 So ye shall not pollute the land wherein ye *are*: for bloud, it defileth the land: and † the land cannot be [n] cleansed of the bloud that is shed therein, but by the bloud of him that shed it.

34 Defile not therefore the land which ye shall inhabit, wherein I dwell: for I the LORD dwell among the children of Israel.

k By the sentence of the judge.
† Heb. *no bloud shall be to him:*

l A law to judge murthers don either of purpose or unadvisedly.

* *Deut.* 17. 6. *and* 19. 15. *Matt.* 18. 16. 2 *Cor.* 13. 1. *Heb.* 10. 28.

m In which purposely hath committed murther.
† Heb. *soulthe to slay,*

n Heb *there can be no expiation for the land* in God is so mindfull of the bloud wrongfully shed, that he mislerth his dumb creatures to demand vengeance thereof.

CHAP. XXXVI.

1 *The inconvenience of the inheritance of daughters,* 5 *is remedied by marrying in their own tribes,* 7 *least the inheritance should be removed from the tribe.* 10 *The daughters of Zelophehad marry their fathers brothers sons.*

AND the [a] chief fathers of the families of the children of Gilead, the son of Machir, the son of Manasseh, of the families of the sons of Joseph, came near and spake before Moses, and before the princes the chief fathers of the children of Israel:

a It seemeth that the tribes contended who might marrie theſe daughters to have their inheritance: and therefore the sons of Joseph propesed the matter to Moses.

2 And they said, * The LORD commanded my [b] lord to give the land for an inheritance by lot to the children of Israel: and my lord was commanded by the LORD to give the inheritance of Zelophehad our brother, unto his daughters.

* *Chap.* 27. 1. *Josh.* 17. 3.
b *Meaning* Moses.

3 And if they be married to any of the sons of the *other* tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be put to the inheritance of the tribe † whereunto they are received: so shall it be taken from the lot of our inheritance.

† Heb. *unto whom they shall be*

4 And when the [c] jubile of the children of Israel shall be, then shall their inheritance be put unto the inheritance of the tribe whereunto they are received: so shall their inheritance be taken away from the inheritance of the tribe of our fathers.

c *Signifying,* that at no time it could return, for in the Jubile all things returned to their own tribes.

5 And Moses commanded the children of Israel, according to the word of the LORD, saying, The tribe of the sons of Joseph hath said [d] well.

d For the tribe could not have continued, if the inheritance which was the maintenance thereof should have been alienated to others.

6 This *is* the thing which the LORD doth command concerning the daughters of Zelophehad, saying, Let them † marrie to whom they think best; * onely to the family of the tribe of their father shall they marry:

† Heb. *be wives*
* *Deut.* 1. 9.

7 So shall not the inheritance of the children of Israel remove from tribe to tribe: for every one of the children of Israel shall † keep himself to the inheritance of the tribe of his fathers.

† Heb *cleave to the Grr.*

8 And every daughter that possesseth an [e] inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man the inheritance of his fathers.

e when there is no male to inherit.

9 Neither shall the inheritance remove from *one* tribe to another tribe; but every one of the tribes of the children of Israel shall keep himself to his own inheritance.

10 Even as the LORD commanded Moses, so did the daughters of Zelophehad.

11 * For Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their fathers brothers sons.

* *Chap.* 27. 1.

12 *And* they were married † into the families of the sons of Manasseh the son of Joseph, and their inheritance remained in the tribe of the family of their father.

† Heb. *to sons that were of the families*

13 These *are* the [f] commandments and the judgements which the LORD commanded by the hand of Moses, unto the children of Israel in the plains of Moab, by Jordan *near* Jericho.

f Touching the ceremoniall and judiciall lawe.

THE

THE FIFTH BOOK OF MOSES, CALLED DEUTERONOMY.

* *That is,* A second law: so called because the law which God gave in mount Sinai, is here repeated, although it were a new law: and this book is a commentarie or exposition of the ten commandments.

THE ARGUMENT.

THE wonderfull love of God toward his Church is lively set forth in this book. For albeit through their ingratitude and sundry rebellions against God, for the space of 40 years Deut. 9. 7. they had deserved to have been cut off from the number of his people, and for ever to have been deprived of the use of his holy word and Sacraments: yet he did ever preserve his Church even for his own mercies sake, and would still have his name called upon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giveth them their countrey, towns, and goods, and exhorteth them by the example of their fathers (whose infidelitie, idolatry, murmurings, and rebellion he had most sharply punished) to fear and obey the Lord, to embrace and keep his law without adding thereunto, or diminishing therefrom. For by his word he would be known to be their God, and they his people: by his word he would govern his Church, & by the same they should learn to obey him: by his word he would discern the false prophet from the true, light from darkness, ignorance from knowledge, and his own people from all other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish whatsoever is not agreeable to his holy will, seem it otherwise never so good or precious in the eyes of man. And for this cause God promised to raise up Kings & Governors, for the setting forth of his word, and preservation of his Church: giving unto them an especiall charge for the executing thereof: whom therefore he willeth to exercise themselves diligently in the continuall study and meditation of the same: that they might learn to fear the Lord, love their subjects, abhor covetousnesse and vice, and whatsoever offendeth the majestie of God. And as he had before instructed their fathers in all things appertaining both to spirituall service, and also for the maintenance of that societie which is between men: so he prescribeth here anew, all such laws and ordinances, which either concern his divine service, or els are necessary for a Common-weal: appointing unto every estate and degree their charge and duty: as well how to rule and live in the fear of God, as to nourish friendship toward their neighbours, and to preserve that order which God hath established among men: threatning withall, most horrible plagues to them that transgresse his Commandments, and promising all blessings and felicitie to such as observe and obey them.

CHAP. I.

1 *Moses speech in the end of the fourtieth year, briefly rehearsing the story* 6 *of Gods promise,* 9 *of giving them officers,* 19 *of sending the spies to search the land,* 34 *of Gods anger for their incredulitie,* 41 *and disobedience.*

THese *be* the words which Moses spake unto all Israel, on [a] this side Jordan in the wildernesse, in the plain [b] over against † the Red-*sea*, between Paran, and Tophel, and Laban, and Hazeroth, and Dizahab.

a In the countrey of Moab.
b So that the wilderness was between the sea and this plain of Moab.
† Or, *Zuph*,

2 (*There are* eleven days *journey* from [c] Horeb by the way of mount Seir, unto Kadeshbarnea.

c In Horeb, or Sinai, fourtie years before this he was given: but because all that were then of age and judgement were now dead, Moses repeateth the same to the youth which either then were not born, or had not judgement.

3 And it came to pass in the fourtieth year, in the eleventh moneth, on the first *day* of the moneth, *that* Moses spake unto the children of Israel, according unto all that the LORD had given him in commandment unto them;

4 * After he had slain [d] Sihon the king of the Amorites, which dwelt in Heshbon, and Og the king of Bashan, which dwelt at Astaroth in Edrei,

* *Num.* 21. 24, 34.
d By these examples of Gods favour, their minds are prepared to receive the law.

5 On this side Jordan, in the land of Moab, [e] began Moses to declare this law, saying,

e The second time.

6 The LORD our God spake unto us in [f] Horeb, saying, Ye have dwelt long enough in this mount:

f In the second yeat and second moneth, *Num.* 10. 11.

7 Turn you, and take your journey, and go to the mount of the Amorites, and unto † all *the places* nigh thereunto, in the plain, in the hills, and in the vale, and in the south, and by the sea side, to the land of the Canaanites, and unto Lebanon, unto the great river, the river Euphrates.

† Heb. *all his neighbours,*

8 Behold, I have † set the land before you: go in and possess the land which the LORD sware unto your fathers, * Abraham, Isaac, and Jacob, to give unto them, and to their seed after them.

† Heb. *given*
* *Gen.* 15. 18. & 17. 7, 8.

9 And [g] I spake unto you at that time, saying, I am not able to bear you my self alone:

g By the counsel of Jethro my father in law, *Exod.* 18. 19.

10 The LORD your God hath [h] multiplied you, and behold, you *are* this day as the stars of heaven for multitude.

h Not so much by the course of nature, as miraculously.

11 (The LORD God of your fathers make you

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you a thousand times so many mo as ye *are*, and bless you as he hath promised you)

12 How can [i] I my self alone bear your cumbrance, and your burden, and your strife?

13 † Take ye wise men and understanding, and [k] known among your tribes, and I will make them rulers over you.

14 And ye answered me, and said, The thing which thou hast spoken *is* good *for us* to do.

15 So I took the chief of your tribes, [l] wise men, and known, and † made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes.

16 And I charged your judges at that time, saying, Hear *the causes* between your brethren, and * judge righteously between *every* man & his brother, & the stranger *that is* with him.

17 * Ye shall not ‡ respect persons in judgement, *but* you shall hear the small as well as the great; you shall not be afraid of the face of man, for the judgement *is* [m] Gods: and the cause that is too hard for you, bring *it* unto me, and I will hear it.

18 And I commanded you at that time all the things which ye should do.

19 ¶ And when we departed from Horeb, we went through all that great and terrible wilderness, which you saw by the way of the mountain of the Amorites, as the LORD our God commanded us; and we came to Kadesh-barnea.

20 And [n] I said unto you, Ye are come unto the mountain of the Amorites, which the LORD our God doth give unto us.

21 Behold, the LORD thy God hath set the land before thee: go up, *and* possess *it*, as the LORD God of thy fathers hath said unto thee; fear not, neither be discouraged.

22 ¶ [o] And ye came near unto me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by what way we must go up, and into what cities we shall come.

23 And the saying pleased me well: and * I took twelve men of you, one of a tribe.

24 And * they turned and went up into the mountain, and came unto the valley of Eshcol, and searched it out.

25 And they took of the fruit of the land in their hands, and brought *it* down unto us, and brought us word again, and [p] said, *It is* a good land which the LORD our God doth give us.

26 Notwithstanding, ye would not go up, but rebelled against the commandment of the LORD your God.

27 And ye murmured in your tents, and said, Because the LORD [q] hated us, he hath brought us forth out of the land of Egypt, to deliver us into the hand of the Amorites, to destroy us.

28 Whither shall we go up? [r] our brethren have † discouraged our heart, saying, The people *is* greater and taller than we, the cities *are* great and walled up to heaven, and moreover we have seen the sons of the * Anakims there.

29 Then I said unto you, Dread not, neither be afraid of them.

30 The LORD your God [s] which goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes:

31 And in the wilderness, where thou hast seen how that the LORD thy God bare thee as a man doth bear his son, in all the way that ye went, until ye came into this place.

32 Yet in this thing ye did not beleeve the LORD your God,

33 * Who went in the way before you to search you out a place to pitch your tents *in*, in fire by night to shew you by what way ye should go, and in a cloud by day.

34 And the LORD heard the voice of your words, and was wroth, and sware, saying,

35 * Surely there shall not one of these men of this evil generation see that good land, which I sware to give unto your fathers;

36 Save Caleb the son of Jephunneh, he shall see it, and to him will I give the land that he hath trodden upon, and to his children, because he hath † wholly followed the LORD.

37 * Also the LORD was angry with me for your sakes, saying, Thou also shalt not go in thither.

38 *But* Joshua the son of Nun, which standeth [t] before thee, he shall go in thither. Encourage him: for he shall cause Israel to inherit it.

39 Moreover, [u] your little ones, which ye said should be a prey, and your children which in that day had no knowledge between good and evil, they shall go in thither, and unto them will I give it, and they shall possess it.

40 But *as for* you, turn ye, and take your journey into the wilderness, by the way of the Red-sea.

41 Then ye answered and said unto me, * We have sinned against the LORD, [x] we will go up and fight, according to all that the LORD our God commanded us. And when ye had girded on every man his weapons of war, ye were ready to go up into the hill.

42 And the LORD said unto me, Say unto them, Go not up, neither fight, for [y] I *am* not among you; least ye be smitten before your enemies.

43 So I spake unto you, and ye would not hear, but rebelled against the commandment of the LORD, and † went presumptuously up into the hill.

44 And the Amorites which dwelt in that mountain, came out against you, and chased you as bees do, and destroyed you in Seir, *even* unto Hormah.

45 And ye returned and wept before the LORD; but the LORD would not [z] hearken to your voice, nor give ear unto you.

46 So ye abode in Kadesh many days, according unto the days that ye abode *there.*

CHAP.

i *Signifying* how great a burden it is to govern the people.

[i] Heb. *grief*

k those godliness and uprightness is known.

l Declaring what sort of men ought to have publick charge, read Exod. 18. 21.

[l] Heb. *gave*

* *Jos.* 7. 24.

* *Lev.* 19. 15. *Chap.* 16. 19. 1 *Sam.* 16. 7. *Prov.* 24. 23. † Heb. *acquaintedness faces* [m] And you are his lieutenants.

n So that the fault was in themselves that they did not sooner possess the inheritance promised.

o Read *Num.* 13. 2, 3.

* *Num.* 13. 3.

* *Num.* 13. 24.

p *To wit*, Caleb and Joshua: Moses preferreth the better part to the greater, *that is*, Two to ten.

q Such was the Jews unthankfulness, that they counted Gods especiall love, Hatred.

r The other ten, not Caleb and Joshua.

[r] Heb. *melted*

* *Num.* 13. 28.

s Declaring the to renounce our owne force, and constantly to follow our vocation, and depend on the Lord, in the true beleefe, and agreeable to God.

* *Exod.* 13. 21.

* *Num.* 14. 23.

† Heb. *fulfilled to go after*

* *Num.* 20. 12. and 27. 14. *Chap.* 3. 26. and 4. 21. and 34. 4.

t which ministreth unto thee.

u which were under twenty years old, as *Numb.* 14. 31.

x This declareth mans nature, who will do that which God forbiddeth, and will not do that which he commandeth.

y *Signifying*, that man hath no strength, but when God is at hand to help him.

† Heb. *you were presumptuous, and went up.*

z Because pretending hereof vain hypocrisie, thus true repentance rather lamenting the loss of your brethren, than repenting for your sins.

CHAP. II.

1 The storie is continued, 4 that they were not to meddle with the Edomites, 9 nor with the Moabites, 17 nor with the Ammonites. 24 But Sihon the Amorite was subdued by them.

a They obeyed after that God had chastised them.

THen [a] we turned, and took our journey into the wilderness, *by* the way of the Red-sea, as the LORD spake unto me: and we compassed mount Seir [b] many days.

b Eight and thirty years, as *vers.* 14.

2 And the LORD spake unto me, saying,

3 Ye have compassed this mountain long enough: turn you north-ward.

4 And command thou the people, saying, Ye *are* to pass through the [c] coasts of your brethren the children of Esau, which dwell in Seir, and they shall be afraid of you: take ye good heed unto your selves therefore.

c This was the second time: for before they had ended the Israelites to return, *Num.* 20. 22.

5 Meddle not with them; for I will not give you of their land, † no not so much as a foot-breadth, * because I have given mount Seir unto Esau *for* a possession.

† Heb. *even to the treading of the sole of the foot*, * *Gen.* 36. 8.

6 Ye shall buy meat of them for money, that ye may eat; and ye shall also buy water of them for money, that ye may drink.

d And given thee means wherewith thou myest make recompense: also God will direct thee by his providence, as he hath don.

7 For the LORD thy God hath [d] blessed thee in all the works of thy hand: he knoweth thy walking through this great wilderness: these fourty years the LORD thy God *hath been* with thee, thou hast lacked nothing.

8 And when we passed by from our brethren the children of Esau, which dwelt in Seir, through the way of the plain from Elath, and from Ezion-gaber, we turned and passed by the way of the wilderness of Moab.

† Or, *when hostilities against Moab*,

9 And the LORD said unto me, ‡ Distress not the Moabites, neither contend with them in battel: for I will not give thee of their land *for* a possession, because I have given Ar unto the children of [e] Lot *for* a possession.

e which were the Moabites and Ammonites. f *Signifying*, That as these giants were driven out for their sins: so the wicked, when their sins are ripe, cannot avoid Gods judgment. * *Gen.* 36. 20.

10 The [f] Emims dwelt therein in times past, a people great, and many, and tall as the Anakims;

11 Which also were accounted giants, as the Anakims, but the Moabites call them Emims.

† Heb. *inherited them*,

12 * The Horims also dwelt in Seir beforetime, but the children of Esau † succeeded them, when they had destroyed them from before them, and dwelt in their ‡ stead, as Israel did unto the land of his possession, which the LORD gave unto them.

‡ Or, *room*,

13 Now rise up, *said I*, and get you over * the ‡ brook Zered: and we went over the brook Zered.

* *Num.* 21. 12. ‡ Or, *valley*

14 And the [g] space in which we came from Kadesh-barnea, untill we were come over the brook Zered, *was* thirty and eight years; untill all the generation of the men of war were wasted out from among the host, as the LORD sware unto them.

g He sheweth hereby, that as God is true in his promise: so his threatnings are not in vain.

15 For indeed the [h] hand of the LORD was against them, to destroy them from among the host, untill they were consumed.

h His plague and punishment to destroy all that were twentie years old and above.

16 ¶ So it came to pass, when all the men of war were consumed and dead from among the people,

17 That the LORD spake unto me, saying, 149

18 Thou art to pass over through Ar, the coast of Moab, this day.

19 And *when* thou comest nigh over against the children of Ammon, distress them not, nor meddle with them: for I will not give thee of the land of the children of Ammon *any* possession, because I have given it unto the children of Lot *for* a possession.

20 (That also was accounted a [i] land of giants, giants dwelt therein in old time, and the Ammonites call them Zamzummims,

i who called themselves Rephaims: *that is*, preservers, or physicians to heal and reform vices: but were indeed Zamzummims, *that is*, wicked and abominable.

21 A people great, and many, and tall as the Anakims: but the LORD destroyed them before them, and they succeeded them, and dwelt in their stead:

22 As he did to the children of Esau which dwelt in Seir, when he destroyed the Horims from before them, and they succeeded them, and dwelt in their stead even unto this day:

23 And the Avims which dwelt in Hazerim, *even* unto Azzah, the Caphtorims which came forth out of Caphtor, destroyed them, and dwelt in their stead)

24 ¶ Rise ye up, take your journey, and pass over the river Arnon: behold, I have given into thy hand Sihon the [k] Amorite king of Heshbon, and his land: † begin to possess *it*, and contend with him in battel.

k According to his promise made to Abraham, *Gen.* 15. 21.

† Heb. *begin, possess*,

25 This [l] day will I begin to put the dread of thee and the fear of thee upon the nations *that are* under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee.

l This declareth that the hearts of men are in Gods hands either to be made faint or bold.

26 ¶ And I sent messengers out of the wilderness of Kedemoth, unto Sihon king of Heshbon, with words of peace, saying,

27 * Let me pass through thy land: I will go along by the high-way, I will neither turn unto the right hand nor to the left.

* *Num.* 21. 21, 22.

28 Thou shalt sell me meat for money, that I may eat; and give me water for money, that I may drink: onely I will pass through on my feet:

29 (As the [m] children of Esau which dwell in Seir, and the Moabites which dwell in Ar did unto me) untill I shall pass over Jordan, into the land which the LORD our God giveth us.

m Because neither entreaty nor examples of others could move him, he could not complain of his just destruction.

30 But Sihon king of Heshbon would not let us pass by him: for the LORD thy God [n] hardened his spirit, and made his heart obstinate, that he might deliver him into thy hand, as *appeareth* this day.

n God in his election and reprobation doth not onely appoint the ends, but the means tending to the same.

31 And the LORD said unto me, Behold, I have begun to give Sihon and his land before thee: begin to possess, that thou mayest inherit his land.

32 * Then Sihon came out against us, he and all his people, to fight at Jahaz.

* *Num.* 21. 23.

33 And the LORD our God delivered him before us, and we smote him, and his sons, and all his people.

34 And we took all his cities at that time, and utterly destroyed the † men, and the women,

† Heb. *every citie of men, and women, and little ones*,

men, and the [o] little ones of every citie, we
o God had cursed Canaan, & therefore he would not that any of the wicked race should be preserved.
left none to remain:
35 Onely the cattel we took for a prey unto
our selves, and the spoil of the cities which we
took:
36 From Aroer which *is* by the brink of
the river of Arnon, and *from* the citie that *is*
by the river, even unto Gilead, there was not
one citie too ſtrong for us: the LORD our
God delivered all unto us.
37 Onely unto the land of the children of
Ammon thou cameſt not, *nor unto* any place
of the river Jabbok, nor unto the cities in the
mountains, nor unto whatſoever the LORD
our God forbad us.

CHAP. III.

1 *The ſtory of the conqueſt of Og king of Baſhan.* 11 *The bigneſs of his bed.* 12 *The diſtribution of theſe lands to the two tribes and half.* 23 *Moſes prayer to enter into the land.* 26 *He is permitted to ſee it.*

THen we turned, and went up the way
to Baſhan: and * Og the king of Baſhan
[a] came out againſt us, he and all his people,
to battel at Edrei.
2 And the LORD ſaid unto me, Fear him
not: for I will deliver him, and all his people,
and his land into thy hand, and thou ſhalt do
unto him as thou didſt unto * Sihon king of
the Amorites, which dwelt at Heſhbon.
3 So the LORD our God delivered into
our hands * Og alſo the king of Baſhan, and all
his people: and we ſmote him untill none was
left to him remaining.
4 And we took all his cities at that time,
there was not a citie which we took not from
them, threeſcore cities, all the region of Ar-
gob, the kingdom of Og in Baſhan.
5 All theſe cities *were* fenced with high
walls, gates and bars, beſide [b] unwalled towns
a great many.
6 And we utterly deſtroyed them, as we
did unto Sihon king of Heſhbon, utterly de-
ſtroying the men, women, and [c] children of
every citie.
7 But all the cattel, and the ſpoil of the cities,
we took for a prey to our ſelves.
8 And we took at that time out of the hand
of the two kings of the Amorites, the land
that *was* on this ſide Jordan, from the river of
Arnon unto mount Hermon:
9 *(Which* Hermon the Sidonians call Si-
rion: and the Amorites call it Shenir)
10 All the cities of the plain, and all Gilead,
and all Baſhan, unto Salchah and Edrei, cities
of the kingdom of Og in Baſhan:
11 For onely Og king of Baſhan remained
of the remnant of giants; behold, his bed-ſtead
[d] *was* a bed-ſtead of [e] iron: *is* it not in Rabbath
of the children of Ammon? nine cubits *was* the
length thereof, and four cubits the breadth of
it, after the cubit of a man.
12 And this land *which* we poſſeſſed at that
time, from Aroer, which *is* by the river Arnon,
and half mount Gilead, and * the cities thereof,
gave I unto the Reubenites, and to the Gadites.
13 And the reſt of Gilead, and all Baſhan,
being the kingdom of Og, gave I unto the half-
tribe of Manaſſeh; all the region of Argob,
with all Baſhan, which was called the land of
giants.
14 Jair the ſon of Manaſſeh took all the
countrey of Argob, unto the coaſts of Geſhuri,
and Maachathi; and called them after his
own name, Baſhan- * havoth-jair, unto [e] this
day.
15 And I gave Gilead unto Machir.
16 And unto the Reubenites, and unto the
Gadites, I gave from Gilead even unto the
river Arnon, half the valley, and the border,
even unto the [f] river Jabbok, *which is* the bor-
der of the children of Ammon:
17 The plain alſo, and Jordan, and the coaſt
thereof, from Chinnereth even unto the ſea of
the plain, *even* the Salt-ſea, † under Aſhdoth-
Piſgah eaſt-ward.
18 ¶ And I commanded [g] you at that time,
ſaying, The LORD your God hath given you
this land to poſſeſs it: ye ſhall paſs over
armed before your brethren the children of
Iſrael, all *that are* † meet for the war.
19 But your wives, and your little ones, and
your cattel (*for* I know that ye have much
cattel) ſhall abide in your cities which I have
given you;
20 Untill the LORD hath given reſt unto
your brethren, as well as unto you, and *until*
they alſo poſſeſs the land which the LORD
your God hath given them beyond Jordan:
and *then* ſhall ye * return every man unto his
poſſeſſion which I have given you.
21 ¶ And * I commanded Joſhua at that
time, ſaying, Thine eyes have ſeen all that the
[h] LORD your God hath don unto theſe two
kings: ſo ſhall the LORD do unto all the king-
doms whither thou paſſeſt.
22 Ye ſhall not fear them: for the LORD
your God he ſhall fight for you.
23 And I beſought the LORD at that time,
ſaying,
24 O Lord GOD, thou haſt begun to ſhew
thy ſervant thy greatneſs, and thy mightie
hand: for what God *is there* in heaven or in
earth, that can [i] do according to thy works,
and according to thy might?
25 I pray thee let me go over, and ſee the
good land that *is* beyond Jordan, that [k] goodly
mountain, and Lebanon.
26 But the LORD * was wroth with me for
your ſakes, and would not hear me: and the
LORD ſaid unto me, Let it ſuffice thee, ſpeak
no more unto me of this matter.
27 Get thee up into the top of ‡ Piſgah, and
[l] lift up thine eyes weſt-ward, and north-ward,
and ſouth-ward, and eaſt-ward, and behold *it*
with thine eyes: for thou ſhalt not go over
Jordan.
28 But charge Joſhua, and encourage him,
and ſtrengthen him: for he ſhall go over be-
fore this people, and he ſhall cauſe them to
inherit the land which thou ſhalt ſee.

29 So

29 So we abode in the valley over againſt
Beth-peor.

CHAP. IV.

1 *An exhortation to obedience.* 41 *Moſes appointeth the three cities of refuge on that ſide Jordan.*

NOw therefore hearken, O Iſrael, unto
the ſtatutes, and unto the judgements
which I teach you, for to * do *them*, that ye may
live, and go in and poſſeſs the land which the
LORD God of your fathers giveth you.
2 * Ye ſhall [b] not add unto the word which
I command you, neither ſhall you [c] diminiſh
ought from it, that ye may keep the com-
mandments of the LORD your God which I
command you.
3 Your [d] eyes have ſeen what the LORD
did becauſe of * Baal-peor: for all the men that
followed Baal-peor, the LORD thy God hath
deſtroyed them from among you.
4 But ye that did [e] cleave unto the LORD
your God, *are* alive every one of you this day.
5 Behold, I have taught you ſtatutes and
judgements, even as the LORD my God com-
manded me, that ye ſhould do ſo in the land
whither ye go to poſſeſs it.
6 Keep therefore and do *them*, for this *is*
your [f] wiſdom and your underſtanding in the
ſight of the nations, which ſhall hear all theſe
ſtatutes, and ſay, Surely this great nation *is* a
wiſe and underſtanding people.
7 For what nation *is there ſo* great, who *hath*
God ſo [g] nigh unto them, as the LORD our
God *is* in all *things* that we call upon him for?
8 And what nation *is there ſo* great, that hath
ſtatutes and judgements *ſo* righteous, as all
this law which I ſet before you this day?
9 Onely take heed to thy ſelf, and [h] keep
thy ſoul diligently, leaſt thou forget the things
which thine eyes have ſeen, and leaſt they de-
part from thy heart all the days of thy life: but
teach them thy ſons, and thy ſons ſons:
10 *Specially* the day that thou ſtoodſt be-
fore the LORD thy God in Horeb, when the
LORD ſaid unto me, Gather me the people
together, and I will make them hear my words,
that they may learn to fear me all the days that
they ſhall live upon the earth, and *that* they
may teach their children.
11 And ye came near and ſtood under the
mountain, and the * mountain [i] burnt with
fire unto the † midſt of heaven, with darkneſs,
clouds, and thick darkneſs.
12 And the LORD ſpake unto you out of
the midſt of the fire: ye heard the voice of the
words, but ſaw no ſimilitude, † onely *ye heard*
a voice.
13 And he declared unto you his covenant,
which he commanded you to [k] perform, *even*
ten commandments, and he wrote them upon
two tables of ſtone.
14 ¶ And the LORD commanded me at
that time, to teach you ſtatutes and judge-
ments, that ye might do them in the land
whither ye go over to poſſeſs it.
15 Take ye therefore good heed unto your
ſelves (for ye ſaw no manner of [l] ſimilitude on
the day *that* the LORD ſpake unto you in
Horeb, out of the midſt of the fire.)
16 Leaſt ye corrupt *your ſelves*, and make
you a graven image, the ſimilitude of any
figure, the likeneſs of male or female,
17 The likeneſs of any beaſt that *is* on the
earth, the likeneſs of any winged fowl that
flieth in the air,
18 The likeneſs of any thing that creepeth
on the ground, the likeneſs of any fiſh that *is*
in the waters beneath the earth:
19 And leaſt thou lift up thine eyes unto
heaven, and when thou ſeeſt the ſun, and the
moon, and the ſtars, *even* all the hoſt of heaven,
ſhouldeſt be driven to worſhip them, and ſerve
them, which the LORD thy God hath [m] ‡ di-
vided unto all nations under the whole
heaven.
20 But the LORD hath taken you, and
brought you forth out of the [n] iron furnace,
even out of Egypt, to be unto him a people of
inheritance, as *ye are* this day.
21 Furthermore, the LORD was angrie with
me for your ſakes, and ſware that I ſhould not
go over Jordan, and that I ſhould not go in
unto that good land which the LORD thy God
giveth thee *for* an inheritance.
22 But I muſt die in this land, I muſt not go
over Jordan: but [o] ye ſhall go over and poſſeſs
that good land.
23 Take heed unto your ſelves, leaſt ye for-
get the covenant of the LORD your God,
which he made with you, and make you a
graven image, *or* the likeneſs of any *thing*
which the LORD thy God hath forbidden thee.
24 For the * LORD thy God *is* a [p] conſum-
ing fire, *even* a jealous God.
25 ¶ When thou ſhalt beget children, and
childrens children, and ſhalt have remained
long in the land, and ſhall [q] corrupt *your ſelves*,
and make a graven image, *or* the likeneſs of
any *thing*, and ſhall do evil in the ſight of the
LORD thy God, to provoke him to anger:
26 I [r] call heaven and earth to witneſs a-
gainſt you this day, that ye ſhall ſoon utterly
periſh from off the land whereunto you go
over Jordan to poſſeſs it: ye ſhall not pro-
long *your* days upon it, but ſhall utterly be
deſtroyed.
27 And the LORD ſhall [ſ] ſcatter you among
the nations, and ye ſhall be left few in number
among the heathen whither the LORD ſhall
lead you.
28 And there ye ſhall ſerve gods, the work
of mens hands, wood and ſtone, which neither
ſee, nor hear, not eat, nor ſmell.
29 But if from thence thou ſhalt ſeek the
LORD thy God, thou ſhalt find *him*, if
thou ſeekſt him with all thy [t] heart and with all
thy ſoul.
30 When thou art in tribulation, and all
theſe things ‡ are come upon thee, *even* in the
latter days, if thou turn to the LORD thy God,
and ſhalt be obedient unto his voice;

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31 (For the LORD thy God *is* a mercifull God) he will not forſake thee, neither deſtroy thee, nor forget the covenant of thy fathers, which he [u] ſware unto them.

u To certifie them the more of the aſſurance of their ſalvation.

32 For aſk now of the days that are paſt, which were before thee, ſince the day that God created man upon the earth, and [x] *aſk* from the one ſide of heaven unto the other, whether there hath been *any ſuch thing* as this great thing *is*, or hath been heard like it?

x Mans negligence is partly cauſe that he knoweth not God.

33 Did *ever* people hear the voice of God ſpeaking out of the midſt of the fire, as thou haſt heard, and live?

34 Or hath God aſſayed to go *and* take him a nation from the midſt of *another* nation, by [y] temptations, by ſigns, and by wonders, and by war, and by a mighty hand, and by a ſtretched-out arm, and by great terrours, according to all that the LORD your God did for you in Egypt before your eyes?

y By ſo manifeſt proofs that none could doubt thereof.

35 Unto thee it was ſhewed, that thou mighteſt [z] know that the LORD he *is* God; *there is* none elſe beſides him.

z He ſheweth the cauſe why God wrought theſe miracles.

36 Out of heaven he made thee to hear his voice, that he might inſtruct thee: and upon earth he ſhewed thee his great fire, and thou heardeſt his words out of the midſt of the fire.

a Freely, and not of their deſerts.

37 And becauſe he [a] loved thy fathers, therefore he choſe their ſeed after them, and brought thee out in his ſight with his mighty power out of Egypt:

38 To drive out nations from before thee, greater and mightier than thou *art*, to bring thee in to give thee their land *for* an inheritance, as *it is* this day.

39 Know therefore this day, and conſider *it* in thine heart, that the LORD he *is* God in heaven above, and upon the earth beneath: *there is* none elſe.

40 Thou ſhalt keep therefore his ſtatutes and his commandments which I command thee this day, that it may [c] go well with thee, and with thy children after thee, and that thou mayeſt prolong *thy* days upon the earth, which the LORD thy God giveth thee, for ever.

b God promiſeth reward, not for our merits, but to encourage us, and to aſſure us that our labour ſhall not be loſt.

41 ¶ Then Moſes ſevered three cities on this ſide Jordan, toward the ſun-riſing:

42 That the ſlayer might flee thither, which ſhould kill his neighbour unawares, and hated him not in times paſt; and that fleeing unto one of theſe cities, he might live:

* Joſh. 20. 8.

43 *Namely*, * Bezer in the wilderneſs, in the plain-country, of the Reubenites; and Ramoth in Gilead, of the Gadites; and Golan in Baſhan, of the Manaſſites.

44 ¶ And this *is* the law which Moſes ſet before the children of Iſrael:

c The articles and points of the Covenant.

45 Theſe *are* the [c] teſtimonies, and the ſtatutes, and the judgements, which Moſes ſpake unto the children of Iſrael, after they came forth out of Egypt;

46 On this ſide Jordan in the valley over againſt Beth-peor, in the land of Sihon king of the Amorites, who dwelt at Heſhbon, whom Moſes and the children of Iſrael * ſmote after they were come forth out of Egypt:

* Num. 21. 24. Chap. 2. 4.

47 And they poſſeſſed his land, and the land * of Og king of Baſhan, two kings of the Amorites which *were* on this ſide Jordan, toward the ſun-riſing;

* Num. 21. 33. Chap. 3. 3.

48 From Aroer, which *is* by the bank of the river Arnon, even unto mount Sion, which *is* Hermon,

49 And all the plain on this ſide Jordan eaſt-ward, even unto the [d] ſea of the plain, under the * ſprings of Piſgah.

d That is, the ſalt ſea.

* Chap. 3. 17.

CHAP. V.

1 The covenant in Horeb. 6 The ten commandments. 22 as the peoples requeſt, Moſes receiveth the law from God.

AND Moſes called all Iſrael, and ſaid unto them, Hear, O Iſrael, the ſtatutes and judgements which I ſpeak in your ears this day, that ye may learn them, and † keep and do them.

† Heb. *keep to do them.*

2 * The LORD our God made a covenant with us in Horeb.

* Exod. 19. 5.

3 The LORD [a] made not this covenant with our fathers, but with us, *even* us, who *are* all of us here alive this day.

a *Some read*, God made not his covenant, *that is*, in ſuch ample ſort, and with ſuch ſigns and wonders.

4 The LORD talked with you [b] face to face in the mount, out of the midſt of the fire,

b So plainly, that you need not to doubt thereof.

5 (I ſtood between the LORD and you at that time to ſhew you the word of the LORD: for ye were afraid by reaſon of the fire, and went not up into the mount) ſaying,

6 ¶ * I *am* the LORD thy God, which brought thee out of the land of Egypt, from the houſe of † bondage.

* Exod. 20. 2, &c. Pſal. 81. 10.

† Heb. *ſervants.*

7 Thou ſhalt have none other [c] gods before me.

c God bindeth us to ſerve him onely without ſuperſtition and idolatry.

8 * Thou ſhalt not make thee *any* graven image, *or* any likeneſs *of any thing* that *is* in heaven above, or that *is* in the earth beneath, or that *is* in the waters beneath the earth.

* Levit. 26. 1.

9 Thou ſhalt not bow down thy ſelf unto them, nor ſerve them: for I the LORD thy God *am* [d] a jealous God, * viſiting the iniquity of the fathers upon the children, unto the third and fourth *generation* of them that hate me:

d That is, of his honour, not permitting it to be given to others. Exod. 34. 7.

10 * And ſhewing mercy unto thouſands, of them that [e] love me and keep my commandments.

* Jer. 32. 18.

e The firſt degree to keep the commandments, is, to love God.

11 Thou ſhalt not take the name of the LORD thy God in vain: for the LORD will not hold *him* guiltleſs that taketh his name in vain.

12 Keep the ſabbath-day to ſanctifie it, as the LORD thy God hath commanded thee.

13 [f] Six days thou ſhalt labour, and do all thy work.

f Meaning, ſince God permitteth ſix days to our labours, that we ought willingly to obedience the ſeventh to ſerve him wholly.

14 But the ſeventh day *is* the * ſabbath of the LORD thy God: *in it* thou ſhalt not do any work, thou, nor thy ſon, nor thy daughter, nor thy man-ſervant, nor thy maid-ſervant, nor thine ox, nor thine aſs, nor any of thy cattel, nor thy ſtranger that *is* within thy gates; that thy man-ſervant and thy maid-ſervant may reſt as well as thou.

* Gen. 2. 2. Heb. 4. 4.

15 And

15 And remember that thou waſt a ſervant in the land of Egypt, and *that* the LORD thy God brought thee out thence, through a mighty hand and by a ſtretched-out arm: therefore the LORD thy God commanded thee to keep the ſabbath-day.

g Not for a ſhew, but with true obedience, and due reverence.

16 ¶ [g] Honour thy father and thy mother, as the LORD thy God hath commanded thee; that thy days may be prolonged, and that it may go well with thee, in the land which the LORD thy God giveth thee.

* Matth. 5. 21.

17 * Thou ſhalt not kill.

* Jam. 2. 8. 10. 20.

18 * Neither ſhalt thou commit adultery.

* Rom. 13. 9.

19 * Neither ſhalt thou ſteal.

* Rom. 7. 7.

20 Neither ſhalt thou bear falſe witneſs againſt thy neighbour.

h He ſpeaketh not onely of that reſolute will, but that there be no motion or affection.

21 * Neither ſhalt thou [h] deſire thy neighbours wife, neither ſhalt thou covet thy neighbours houſe, his field, or his man-ſervant, or his maid-ſervant, his ox, or his aſs, or any *thing* that *is* thy neighbours.

i Teaching us by his example to be content with his word, and add nothing thereto.

22 ¶ Theſe words the LORD ſpake unto all your aſſembly in the mount out of the midſt of the fire, of the cloud, and of the thick darkneſs, *with* a great voice, and he [i] added no more; and he wrote them in two tables of ſtone, and delivered them unto me.

23 And it came to paſs when ye heard the voice out of the midſt of the darkneſs (for the mountain did burn with fire) that ye came near unto me, *even* all the heads of your tribes, and your elders.

24 And ye ſaid, Behold, the LORD our God hath ſhewed us his glory, and his greatneſs, and * we have heard his voice out of the midſt of the fire: we have ſeen this day that God doth talk with man, and he * liveth.

* Exod. 19. 19.

* Chap. 4. 33.

25 Now therefore why ſhould we die? for this great fire will conſume us. If we † hear the voice of the LORD our God any more, then we ſhall die.

† Heb. *add to hear*

26 For who *is there of* all fleſh that hath heard the voice of the living God, ſpeaking out of the midſt of the fire (as we *have*) and lived?

27 Go thou near, and hear all that the LORD our God ſhall ſay; and * ſpeak thou unto us all that the LORD our God ſhall ſpeak unto thee, and we will hear *it*, and do *it*.

* Exod. 20. 19.

28 And the LORD heard the voice of your words when ye ſpake unto me; and the LORD ſaid unto me, I have heard the voice of the words of this people, which they have ſpoken unto thee: they have well ſaid all that they have ſpoken.

k He requireth of us nothing but obedience, ſhewing alſo, that of our ſelves we are unwilling thereunto.

29 [k] O that there were ſuch an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever!

30 Go, ſay to them, Get you into your tents again.

31 But *as for* thee, ſtand thou here by me, and I will ſpeak unto thee all the commandments, and the ſtatutes, and the judgements which thou ſhalt teach them, that they may do *them* in the land which I give them to poſſeſs it.

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32 Ye ſhall obſerve to do therefore as the LORD your God hath commanded you: you ſhall not [l] turn aſide to the right hand or to the left.

l Ye ſhall neither adde nor diminiſh. Chap. 4. 2.

33 You ſhall walk in all the ways which the LORD your God hath commanded you, that ye may [m] live, and *that it may be* well with you, and *that* ye may prolong *your* days in the land which ye ſhall poſſeſs.

m As by obedience God giveth us all felicity: ſo of diſobeying God, proceed all our miſeries.

CHAP. VI.

1 The end of the law is obedience. 3 An exhortation thereto.

NOw theſe *are* the commandments, the ſtatutes, and the judgements which the LORD your God commanded to teach you, that ye might do *them* in the land whither ye † go to poſſeſs it:

† Heb. *paſſover.*

2 That thou mighteſt [a] fear the LORD thy God, to keep all his ſtatutes, & his commandments which I command thee; thou, and thy ſon, and thy ſons ſon, all the days of thy life, and that thy days may be prolonged.

a A reverent fear and love of God is the firſt beginning of being Gods commandments.

3 ¶ Hear therefore, O Iſrael, and obſerve to do *it*, that it may be well with thee, and that ye may [b] increaſe mightily, as the LORD God of thy fathers hath promiſed thee, in the land that floweth with milk and honey.

b which hath abundance of all things appertaining to mans life.

4 Hear, O Iſrael, The LORD our God *is* one LORD.

5 And * thou ſhalt love the LORD thy God with all thine heart, and with all thy ſoul, and with all thy might.

* Chap. 10. 12. Matth. 22. 37. Mark 12. 30. Luk. 10. 27.

6 And * theſe words which I command thee this day, ſhall be in thine heart.

* Chap. 11. 18.

7 And thou ſhalt † [c] teach them diligently unto thy children, and ſhalt talk of them when thou ſitteſt in thine houſe, and when thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up.

† Heb. *whet*, or *sharpen*

c *Some read*, thou ſhalt whet them upon thy children: *to wit*, that they may prick them more & more ly in memorie.

8 And thou ſhalt bind them for a ſign upon thine hand, and they ſhall be as frontlets between thine eyes.

9 And thou ſhalt write them upon the [d] poſts of thy houſe, and on thy gates.

d That when thou enterеſt in, th u maiſt remember them.

10 And it ſhall be when the LORD thy God ſhall have brought thee into the land which he ſware unto thy fathers, to Abraham, to Iſaac, and to Jacob, to give thee, great and goodly cities which thou buildeſt not;

11 And houſes full of all good things which thou filleſt not, and wells digged which thou diggeſt not, vineyards and olive-trees which thou planteſt not, * when thou ſhalt have eaten and be full;

* Chap. 8. 10, &c.

12 *Then* [e] beware leaſt thou forget the LORD which brought thee forth out of the land of Egypt, from the houſe of † bondage.

e Let not wealth and eaſe cauſe thee to forget Gods mercies whereby thou waſt delivered our of miſerie.

† Heb. *bondmen, or ſervants.*

13 Thou ſhalt * fear the LORD thy God, and ſerve him, and ſhalt [f] ſwear by his name.

* Chap. 10. 12. 20. and 13. 4.

f We muſt fear God, ſerve him duely, and confeſs his Name, which is done by ſwearing lawfully.

14 Ye ſhall not go after other gods, of the gods of the people which *are* round about you:

15 (For the LORD thy God *is* a jealous God among you) leſt the anger of the LORD thy God

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God be kindled against thee, and destroy thee from off the face of the earth.

16 ¶ * Ye shall not [g] tempt the LORD your God, * as ye tempted *him* in Massah.

17 You shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes which he hath commanded thee.

18 And thou shalt do *that which is* right and good in the [h] sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers;

19 To cast out all thine enemies from before thee, as the LORD hath spoken.

20 *And* when thy [i] son asketh thee † in time to come, saying, What *mean* the testimonies, and the statutes, & the judgements which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaohs bond-men in Egypt, and the LORD brought us out of Egypt with a mighty hand.

22 And the LORD shewed signs and wonders, great and † sore upon Egypt, upon Pharaoh & upon all his houshold, before our eyes.

23 And he [k] brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, at *it is* at this day.

25 And it shall be our [l] righteousnes, if we observe to do all these commandments, before the LORD our God, as he hath commanded us.

CHAP. VII.

1 *All communion with the nations is forbidden, 4 for fear of idolatry, 6 for the holinesse of the people, 9 for the nature of God in his mercy and justice, 17 for the assuredness of victory which God will give over them.*

WHen the * LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And *when* the LORD thy God shall deliver them before [a] thee: thou shalt smite them, *and* utterly destroy them, [c] thou shalt make no covenant with them, nor shew mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their [b] altars, and break down their [†] images, and cut down their groves, and burn their graven images with fire.

6 * For thou *art* a holy people unto the LORD thy God: * the LORD thy God hath chosen thee to be a speciall people unto himself, above all people that *are* upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were mo in number than any people (for ye *were* the fewest of all people)

8 But because the LORD [c] loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, the [d] faithfull God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations;

10 And [e] repayeth them that hate him, to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgements, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, † if ye hearken to these judgements, and keep and do them; that the LORD thy God shall keep unto thee the covenant and the [f] mercy which he sware unto thy fathers.

13 And he will love thee, and bless thee, and multiply thee: he will also bless the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oyl, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: * there shall not be male or female barren among you, or among your cattel.

15 And the LORD will take away from thee all sickness, and will put none of the * evil diseases of Egypt (which thou knowest) upon thee; but will lay them upon all *them* that hate thee.

16 And thou shalt consume all the people which the LORD thy God shall deliver thee, thine eye shall have [g] no pitie upon them: neither shalt thou serve their gods, for that *will be* * a snare unto thee.

17 If thou shalt say in thine heart, These nations *are* mo than I, how can I dispossess them?

18 Thou shalt not be afraid of them: *but* shalt well remember what the LORD thy God did unto Pharaoh, and unto all Egypt;

19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

20 * Moreover, the LORD thy God will send

h There is not so small a creature, which I will not arm to fight on my side against them.

send the [h] hornet among them, untill they that are left, and hide themselvs from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

22 And the LORD thy God will † put out those nations before thee by little and little: thou mayst not consume them at once, least the [i] beasts of the field increase upon thee.

23 But the LORD thy God shall deliver them † unto thee, and shall destroy them with a mighty destruction, untill they be destroyed.

24 And he shall deliver their kings into thine hand, and thou shalt destroy their name from under heaven: there shall no man be able to stand before thee, untill thou hast destroyed them.

25 The graven images of their gods * shall ye burn with fire: thou * shalt not desire the silver or gold *that is* on them, nor take *it* unto thee, least thou be [k] snared therein: for it *is* an abomination to the LORD thy God.

26 Neither shalt thou bring an abomination into thy house, least thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it, * for it *is* a cursed thing.

CHAP. VIII.

1 *An exhortation to obedience in regard of Gods dealing with them.*

ALl the commandments which I command thee this day, shall ye observe to do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these fourty years in the wilderness, to humble thee, *and* to [b] prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna (which thou knewest not, neither did thy fathers know) that he might make thee know that man doth * not live by [c] bread onely, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 * Thy raiment waxed not old upon thee, neither did thy foot [d] swell these fourty years.

5 Thou shalt also consider in thine heart, that as a man chasteneth his son, *so* the LORD thy God [e] chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills,

8 A land of wheat, and barley, and vines, and fig-trees, and pomgranates, a land † of oyl-olive, and honey,

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing

in it, a land whose stones *are* [f] iron, and out of whose hills thou mayest dig brass.

10 * When thou hast eaten and art full, then thou shalt [g] bless the LORD thy God, for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgements, and his statutes, which I command thee this day:

12 Least *when* thou hast eaten and art full, and hast built goodly houses and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied;

14 Then thine heart be [h] lifted up, and thou forget the LORD thy God (which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wildernes, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who * brought thee forth water out of the rock of flint;

16 Who fed thee in the wildernes with * manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end)

17 And thou say in thine heart, My power and the might of my hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for *it is* [i] he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I [k] testifie against you this day, that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish: becaufe ye would not be obedient unto the voice of the LORD your God.

CHAP IX.

1 *Moses dissuadeth them from the opinion of their own righteousnes, by rehearsing their severall rebellions.*

HEar, O Israel, thou *art* to pass over Jordan [a] this day, to go in to possess nations greater and mightier than thy self, cities great and fenced up to heaven,

2 A people great and tall, * the children of the Anakims, whom thou knowest, and *of whom* thou hast [b] heard *say*, Who can stand before the children of Anak?

3 Understand therefore this day, that the LORD thy God *is* he which goeth over [c] before thee *as a* * consuming fire: he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For [d] my righteousnes the LORD hath brought me in to possess this land: but

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* *Matth.* 4. 7.
g By doubting of his power, refusing law full means, & abusing his graces.
* *Exod.* 17. 2.

h Here he condemneth all mans good intentions.

i God requireth not onely, that we serve him all our life, but also that we take pains, that our posteritie may set forth his glory.
† Heb. *to morrow*, *or*

k Nothing ought to move us more to our obedience, than the great benefits which we have received of God.

l But because none could fully obey the law, we must have our recourse to Christ to be justified by faith.

* *Deut.* 31. 3.

a Into thy power.
* *Exod.* 23. 32. & 34. 12.

b God would have his service pure without all idolatrous ceremonies and superstitious. *Chap.* 12. 3.
† Heb. *statues*, *or pillars*,

c Freely, finding no cause in you more than in others so to do.

d And so put difference between him and idols.

e *Meaning*, Manifestly, or in this life.

f This covenant is grounded upon his free grace: therefore in recompensing their obedience, he hath respect to his mercy, and not to their merits.

g We ought not to be mercifull where God commandeth severitie.
* *Exod.* 23. 33.

h Heb. *of olive tree*, *of oyl*,

* *Exod.* 22. 25. *Deut.* 24. 12.

* *Chap.* 14. 2. & 26. 19.
* *Exod.* 19. 5. 1 *Pet.* 2. 9.

i So that it is your commodity, that God accomplish not his promise so soon as you would wish.
† Heb. *before thy face*,

* *Chap.* 12. 3.
* *Isa.* 7. 7. 21. 2 *Mac.* 12. 40.

k And be inticed to idolatry.

* *Chap.* 13. 17.

h By attributing Gods benefits to thine own self. dom and labours, or to good fortune.

* *Num.* 20. 11.

* *Exod.* 16. 15.

i If things concerning life proceed onely of Gods mercie much more spirituall gifts and life everlasting.

k Or, take to witnesse the heaven, and the earth; as *Chap.* 4. 26.

* *Matt.* 4. 4. *Luc.* 4. 4.
a Man liveth not by meat onely, but by the power of God, which giveth it strength to nourish us.
* *Num.* 9. 22.
b Archery that go here-footed.
c So that his afflictions are signs of his fatherly love toward us.

* *Exod.* 23. 28.

a *Meaning*, shortly.

b By the report of the spies, *Num.* 13. 29.

c To guide thee and govern thee.
* *Chap.* 4. 24. *Heb.* 12. 29.

d Man of himself can deserve nothing but Gods anger, and if God spare any, it cometh of his great mercie.

154 God be kindled against thee, and destroy thee from off the face of the earth.

16 ¶ * Ye shall not † tempt the LORD your God, * as ye tempted *him* in Massah.

17 You shall diligently keep the commandments of the LORD your God, and his testimonies, and his statutes which he hath commanded thee.

18 And thou shalt do *that which is* right and good in the [h] sight of the LORD: that it may be well with thee, and that thou mayest go in and possess the good land which the LORD sware unto thy fathers;

19 To cast out all thine enemies from before thee, as the LORD hath spoken.

20 *And* when thy [i] son asketh thee † in time to come, saying, What *mean* the testimonies, and the statutes, & the judgements which the LORD our God hath commanded you?

21 Then thou shalt say unto thy son, We were Pharaohs bond-men in Egypt, and the LORD brought us out of Egypt with a mighty hand.

22 And the LORD shewed signs and wonders, great and † fore upon Egypt, upon Pharaoh & upon all his houshold, before our eyes.

23 And he [k] brought us out from thence, that he might bring us in, to give us the land which he sware unto our fathers.

24 And the LORD commanded us to do all these statutes, to fear the LORD our God, for our good always, that he might preserve us alive, at *it is* at this day.

25 And it shall be our [l] righteousnes, if we observe to do all these commandments, before the LORD our God, as he hath commanded us.

CHAP. VII.

1 *All communion with the nations is forbidden, 4 for fear of idolatry, 6 for the holinesse of the people, 9 for the nature of God in his mercy and justice, 17 for the assuredness of victory which God will give over them.*

WHen the * LORD thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou;

2 And *when* the LORD thy God shall deliver them before * thee: thou shalt smite them, *and* utterly destroy them, [c] thou shalt make no covenant with them, nor shew mercy unto them:

3 Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son.

4 For they will turn away thy son from following me, that they may serve other gods: so will the anger of the LORD be kindled against you, and destroy thee suddenly.

5 But thus shall ye deal with them; ye shall destroy their [b] altars, and break down their † images, and cut down their groves, and burn their graven images with fire.

6 * For thou *art* a holy people unto the LORD thy God: * the LORD thy God hath chosen thee to be a speciall people unto himself, above all people that *are* upon the face of the earth.

7 The LORD did not set his love upon you, nor choose you, because ye were mo in number than any people (for ye *were* the fewest of all people)

8 But because the LORD [c] loved you, and because he would keep the oath which he had sworn unto your fathers, hath the LORD brought you out with a mighty hand, and redeemed you out of the house of bond-men, from the hand of Pharaoh king of Egypt.

9 Know therefore that the LORD thy God, he *is* God, the [d] faithfull God, which keepeth covenant and mercy with them that love him, and keep his commandments, to a thousand generations;

10 And [e] repayeth them that hate him, to their face, to destroy them: he will not be slack to him that hateth him, he will repay him to his face.

11 Thou shalt therefore keep the commandments, and the statutes, and the judgements, which I command thee this day, to do them.

12 ¶ Wherefore it shall come to pass, † if [f] ye hearken to these judgements, and keep and do them; that the LORD thy God shall keep unto thee the covenant and the [g] mercy which he sware unto thy fathers.

13 And he will love thee, and blesse thee, and multiply thee: he will also blesse the fruit of thy womb, and the fruit of thy land, thy corn, and thy wine, and thine oyl, the increase of thy kine, and the flocks of thy sheep, in the land which he sware unto thy fathers to give thee.

14 Thou shalt be blessed above all people: * there shall not be male or female barren among you, or among your cattel.

15 And the LORD will take away from thee all sickness, and will put none of the * evil diseases of Egypt (which thou knowest) upon thee; but will lay them upon all *them* that hate thee.

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19 The great temptations which thine eyes saw, and the signs, and the wonders, and the mighty hand, and the stretched-out arm, whereby the LORD thy God brought thee out: so shall the LORD thy God do unto all the people of whom thou art afraid.

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* *Matth.* 4. 7. g By doubting of his power, refusing lawfull meanes, & abusing his graces. * *Exod.* 17. 2.

h Here he condemneth all mans good intentions.

i God requireth not only, that we serve him all our life, but also that we take pains, that our posteritie may set forth his glory. † Heb. *to morrow.*

k Nothing ought to move us more to true obedience, than the great benefits which we have received of God.

l But because none could fully obey the law, we must have our recourse to Christ to be justified by faith.

* *Chap.* 31. 3.

* *Exod.* 23. 32. & 34. 12.

b God would have his service pure without all idolatrous ceremonies and superstitious. *Chap.* 12. 3. † Heb *statues*, or *pillars*,

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h There is not so small a creature, which I will not arm to fight on any side against them.

i Heb. *plucke off*

i So that it is your commodity, that God accomplish not his promise so soon as you would wish.

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c Freely, finding no cause in you more than in others to do so.

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* *Chap.* 12. 5. * *Isai.* 7. 13. 2 *Mac.* 12. 40.

k And be inticed to idolatry.

v *Chap.* 13. 17.

† Heb. *because*

a Shewing that it is not enough to heare the word, except we repent & be example of life.

f This covenant is grounded upon his free grace: therefore in respecting their obedience, he hath refpected his mercy, and not to their merits.

b Which is declared in affliction, either by pastours, or by grudging against Gods visitation.

* *Exod.* 23. 26, &c.

* *Exod.* 9. 14. & 15. 26.

* *Matt.* 4. 4. *Luc.* 4. 4. c Man liveth not by meat onely, but by the power of God, which giveth it strength to nourish us.

* *Nehem.* 9. 21. d Arthey that go barefooted.

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* *Exod.* 23. 28. *Josh.* 24. 12.

send the [h] hornet among them, untill they that are left, and hide themselvs from thee, be destroyed.

21 Thou shalt not be affrighted at them: for the LORD thy God *is* among you, a mighty God and terrible.

22 And the LORD thy God will † put out those nations before thee by little and little: thou mayst not consume them at once, least the [i] beasts of the field increase upon thee.

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26 Neither shalt thou bring an abomination into thy house, least thou be a cursed thing like it: *but* thou shalt utterly detest it, and thou shalt utterly abhor it, * for it *is* a cursed thing.

CHAP. VIII.

1 *An exhortation to obedience in regard of Gods dealing with them.*

ALl the commandments which I command thee this day, shall ye observe to [a] do, that ye may live, and multiply, and go in and possess the land which the LORD sware unto your fathers.

2 And thou shalt remember all the way which the LORD thy God led thee these fourty years in the wilderness, to humble thee, *and* to [b] prove thee, to know what *was* in thine heart, whether thou wouldest keep his commandments, or no.

3 And he humbled thee, and suffered thee to hunger, and fed thee with manna (which thou knewest not, neither did thy fathers know) that he might make thee know that man doth * not live by [c] bread onely, but by every *word* that proceedeth out of the mouth of the LORD doth man live.

4 * Thy raiment waxed not old upon thee, neither did thy foot [d] swell these fourty years.

5 Thou shalt also consider in thine heart, that as a man chasteneth his son, *so* the LORD thy God [e] chasteneth thee.

6 Therefore thou shalt keep the commandments of the LORD thy God, to walk in his ways, and to fear him.

7 For the LORD thy God bringeth thee into a good land, a land of brooks of water, of fountains, and depths that spring out of valleys and hills,

8 A land of wheat, and barley, and vines, and fig-trees, and pomgranates, a land † of oyl-olive, and honey,

9 A land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it, a land whose stones *are* [f] iron, and out of whose hills thou mayest dig brass.

10 * When thou hast eaten and art full, then thou shalt [g] bless the LORD thy God, for the good land which he hath given thee.

11 Beware that thou forget not the LORD thy God, in not keeping his commandments, and his judgements, and his statutes, which I command thee this day:

12 Least *when* thou hast eaten and art full, and hast built goodly houses and dwelt *therein*;

13 And *when* thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied:

14 Then thine heart be [h] lifted up, and thou forget the LORD thy God (which brought thee forth out of the land of Egypt, from the house of bondage;

15 Who led thee through that great and terrible wilderness, *wherein were* fiery serpents, and scorpions, and drought, where *there was* no water; who * brought thee forth water out of the rock of flint;

16 Who fed thee in the wilderness with * manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end)

17 And thou say in thine heart, My power and the might of my hand hath gotten me this wealth.

18 But thou shalt remember the LORD thy God: for *it is* [i] he that giveth thee power to get wealth, that he may establish his covenant which he sware unto thy fathers, as *it is* this day.

19 And it shall be, if thou do at all forget the LORD thy God, and walk after other gods, and serve them, and worship them, I [k] testifie against you this day, that ye shall surely perish.

20 As the nations which the LORD destroyeth before your face, so shall ye perish: becaufe ye would not be obedient unto the voice of the LORD your God.

CHAP IX.

1 *Moses dissuadeth them from the opinion of their own righteousnes, by rehearsing their severall rebellions.*

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2 A people great and tall, * the children of the Anakims, whom thou knowest, and *of whom* thou hast [b] heard *say*, Who can stand before the children of Anak?

3 Understand therefore this day, that the LORD thy God *is* he which goeth over [c] before thee *as a* * consuming fire: he shall destroy them, and he shall bring them down before thy face: so shalt thou drive them out, and destroy them quickly, as the LORD hath said unto thee.

4 Speak not thou in thine heart, after that the LORD thy God hath cast them out from before thee, saying, For [d] my righteousnes the LORD hath brought me in to possess this land: but

155 f where there are mines of mettl. * *Chap.* 6. 11, 12.

g For to receive Gods benefits, and not to be thankfull, is to contemn God in them.

h By attributing Gods benefits to thine own sufficiency and labours, or to good fortune.

a *Meaning*, shortly.

* *Num.* 13. 28.

b By the report of the spies, *Num.* 13. 29.

c To guide thee and govern thee. * *Chap.* 4. 24. Heb. 12. 29.

d Man of himself can deserve nothing but Gods anger, and if God spare any, it cometh of his great mercie.

i If things concerning this life proceed onely of Gods mercie meere spirituall gifts and life everlasting.

k Or, take as witnesse the heaven and the earth; as *Chap.* 4. 26.

156 but for the wickednesse of these nations the LORD doth drive them out from before thee.

5 Not for they righteousnesse, or for the uprightnesse of thine heart dost thou go to possesse their land: but for the wickednesse of these nations the LORD thy God doth drive them out from before thee, and that he may perform the word which the LORD sware unto thy fathers, Abraham, Isaac, and Jacob.

6 Understand therefore, that the LORD thy God giveth thee not this good land to possesse it, for thy righteousnesse; for thou *art* a [e] stiff-necked people.

e Like stubborn oxen, which will not endure their mistres yoke.

7 ¶ Remember, *and* forget not how thou provokedst the LORD thy God to wrath in the wilderness: [f] from the day that thou didst depart out of the land of Egypt, untill ye came unto this place, ye have been rebellious against the LORD.

f He proveth by the length of time, that their rebellion was most great and intolerable.

8 Also in Horeb ye provoked the LORD to wrath, so that the LORD was angry with you, to have destroyed you.

9 When I was gon up into the mount, to receive the tables of stone, *even* the tables of the covenant which the LORD made with you, then * I abode in the mount fortie days and fourty nights, I neither did eat bread nor drink water.

* *Exod.* 24. 18. and 34. 28.

10 * And the LORD delivered unto me two tables of stone written with the [g] finger of God, and on them *was written* according to all the words which the LORD spake with you in the mount, out of the midst of fire, in the day of the assembly.

* *Exod.* 31. 18.

g *That is*, Miraculously, and not by the hand of men.

11 And it came to pass at the end of fourty days and fourty nights, *that* the LORD gave me the two tables of stone, *even* the tables of the covenant.

12 And the LORD said unto me, * Arise, get thee down quickly from hence; for thy people which thou hast brought forth out of Egypt, have [h] corrupted *themselves*: they are quickly turned aside out of the way which I commanded them; they have made them a molten image.

* *Exod.* 32. 7.

h So soon as man declineth from the obedience of God, his ways are corrupt.

13 Furthermore, the LORD spake unto me, saying, I have seen this people, and behold, it *is* a stiff-necked people.

14 [i] Let me alone, that I may destroy them, and blot out their name from under heaven: and I will make of thee a nation mightier and greater than they.

i *Signifying* that the prayers of the faithfull are a bar to stay Gods anger, that he consume not all.

15 So I turned and came down from the mount, and the mount burned with fire: and the two tables of the covenant *were* in my two hands.

16 And I looked, and behold, ye had sinned against the LORD your God, *and* had made you a molten calf: ye had turned aside quickly out of the [k] way which the LORD had commanded you.

k *That is*, From the law: wherein he declineth what is the cause of our perdition.

17 And I took the two tables, and cast them out of my two hands, and brake them before your eyes;

18 And I fell down before the LORD, as at the first, fourty days and fourty nights; I did neither eat bread nor drink water, because of all your sins which ye sinned, in doing wickedly in the sight of the LORD, to provoke him to anger.

19 (For I was afraid of the anger, and hot displeasure wherewith the LORD was wroth against you to destroy you) But the LORD hearkened unto me at that time also.

20 And the LORD was very angry with Aaron to have [l] destroyed him: and I prayed for Aaron also the same time.

l whereby he sheweth what danger they are in, that have sinned, and not wickedness.

21 And I took your sin, the calf which ye had made, and burnt it with fire, and stamped it, *and* ground *it* very small, *even* untill it was as small as dust: and I cast the dust thereof into the brook that descended out of the [m] mount.

m Horeb, or Sinai.

22 And at * Taberah, and at * Massah, and at * Kibroth-hattaavah, ye provoked the LORD to wrath.

* *Num.* 11. 1, 3.
* *Exod.* 17. 7.
* *Num.* 11. 34.

23 Likewise when the LORD sent you from Kadesh-barnea, saying, Go up and possesse the land which I have given you; [n] then you rebelled against the commandment of the LORD your God, and ye beleeved him not, nor hearkened to his voice.

n At the return of the spies.

24 You have been rebellious against the LORD, from the day that I knew you.

25 Thus I fell down before the LORD [o] fourty days and fourty nights, as I fell down *at the first;* because the LORD had said he would destroy you.

o whereby is signified the God requireth earnest continuance in prayer.

26 I prayed therefore unto the LORD, and said, O Lord GOD, destroy not thy people, and thine inheritance, which thou hast redeemed through thy greatnesse, which thou hast brought forth out of Egypt with a mighty hand.

27 ℗ Remember thy servants, Abraham, Isaac and Jacob, look not unto the stubbornnesse of this people, nor to their wickednesse, nor to their sin:

℗ The godly in their prayers ground on Gods promise, and confesse their sins.

28 Least the land whence thou broughtest us out, say, * Because the LORD was not able to bring them into the land which he promised them, and because he hated them, he hath brought them out to slay them in the wildernesse.

* *Num.* 14. 16.

29 Yet they *are* thy people, and thine inheritance, which thou broughtest out by thy mighty power and by thy stretched-out arm.

CHAP. X.

1 *Gods mercy in reforming the two tables, 6 in continuing the priesthood, 8 in separating the tribe of Levi, 10 in hearkening unto Moses his suit for the people. 12 An exhortation unto obedience.*

AT that time the LORD said unto me, * Hew thee two tables of stone like unto the first, and come up unto me into the mount, and make thee an ark of wood.

* *Exod.* 34. 1.

2 And I will write on the tables the words that were in the first tables which thou brakest, and thou shalt put them in the ark.

3 And I made an ark *of* [a] shittim-wood, and hewed

a which wood is of long continuance.

hewed two tables of stone like unto the first, and went up into the mount, having the two tables in mine hand.

4 And he wrote on the tables, according to the first writing, the ten † commandments, which the LORD spake unto you in the mount, out of the midst of the fire, in the day of the assembly: and the LORD gave them unto me.

† Heb. *words*.

b when you were assembled to receive the law.

5 And I turned my self and came down from the mount, and put the tables in the ark which I had made, and there they be, as the LORD commanded me.

6 ¶ And the children of Israel took their journey from Beeroth of the children of Jaakan, to [c] * Mosera: there Aaron died, and there he was buried, and Eleazar his son ministred in the priests office in his stead.

c This mountain was also called Hor, *Num.* 20. 27.
* *Num.* 33. 30.
* *Num.* 20. 28.

7 From thence they journeyed unto Gudgodah, and from Gudgodah to Jotbath, a land of rivers of waters.

8 ¶ At that time the LORD separated the tribe of Levi, to bear the ark of the covenant of the LORD, to stand before the LORD to [d] minister unto him, and to bless in his name, unto this day.

d *That is*, To offer sacrifices, and to declare the law to the people.
* *Num.* 18. 20.

9 * Wherefore Levi hath no part nor inheritance with his brethren: the LORD *is* his [e] inheritance, according as the LORD your God promised him.

e So God turned the curse of Jacob, *Gen.* 49. 7. unto blessing.

10 And I stayed in the mount, according to the ‡ first time, fortie days and fortie nights, and the LORD hearkened unto me at that time also, *and* the LORD would not destroy thee.

‡ Or, *former days*.

11 And the LORD said unto me, Arise, † take *thy* journey before the people, that they may go in and possesse the land which I sware unto their fathers to give unto them.

† Heb. *go in journy*.

12 ¶ And now Israel, what doth the LORD thy [f] God require of thee, but to fear the LORD thy God, to walk in all his ways, and to love him, and to serve the LORD thy God with all thy heart and with all thy soul;

f For all our sins and unrighteousnesse, God requireth nothing but to run to him and obey him.

13 To keep the commandments of the LORD, and his statutes which I command thee this day for thy good?

14 Behold, the heaven, and the heaven of heavens *is* the LORDS thy God, * the earth *also* with all that therein *is*.

* *Psal.* 24. 1.

15 [g] Onely the LORD had a delight in thy fathers to love them, and he chose their seed after them, *even* you above all people, as *it is* this day.

g Although he was Lord of heaven and earth, yet would he chuse none but you.

16 [h] Circumcise therefore the foreskin of your heart, and be no more stiff-necked.

h Cut off all your evil affections, *Jerem.* 4. 4.

17 For the LORD your God *is* God of gods, and Lord of lords, a great God, a mighty, and a terrible, which * regardeth not persons, nor taketh reward.

* 2 *Chron.* 19. 7. *Job* 34. 19. *with* 36. 14. *Prov.* 24. 23. *Gal.* 2. 6. *Eph.* 6. 9. *Col.* 3. 25. 1 *Pet.* 1. 17.

18 He doth execute the judgement of the fatherless and widow, and loveth the stranger, in giving him food and raiment.

19 Love ye therefore the stranger: for ye were strangers in the land of Egypt.

20 * Thou shalt fear the LORD thy God; him shalt thou serve, and to him shalt thou cleave, and [i] swear by his name.

* *Chap.* 13. 4.
i Read, *Chap.* 6. 13.

21 He *is* thy praise, and he *is* thy God that hath don for thee these great and terrible things which thine eyes have seen.

22 Thy fathers went down into Egypt with threescore and ten persons; and now the LORD thy God hath made thee * as the stars of heaven for multitude.

* *Gen.* 46. 27. *Exod.* 1. 5.
* *Gen.* 15. 5.

CHAP. XI.

1 *An exhortation to obedience, 2 by their own experience of Gods great works, 8 by promise of Gods great blessings, 16 and by threatnings. 18 A carefull study is required in Gods words. 26 The blessing and curse is set before them.*

THerefore thou shalt love the LORD thy God, and keep his charge, and his statutes, and his judgements, and his commandments alway.

2 And know you this day: [a] for *I speak* not with your children which have not known, and which have not seen the chastisment of the LORD your God, his greatnesse, his mightie hand, and his stretched-out arm,

a Ye which have seen Gods graces with your eyes, ought rather to be moved than your children, which have onely heard of them.

3 And his miracles, and his acts which he did in the midst of Egypt, unto Pharaoh the king of Egypt, and unto all his land,

4 And what he did unto the army of Egypt, unto their horses, and to their chariots, how he made the water of the Red-sea to overflow them as they pursued after you, and *how* the LORD hath destroyed them unto this day;

5 And [b] what he did unto you in the wilderneſs, untill ye came into this place,

b As well concerning his benefits, as his corrections.

6 And * what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben: how the earth opened her mouth and swallowed them up, and their housholds, and their tents, and all the ‡ substance that † *was* in their possession in the midst of all Israel.

* *Num.* 16. 31. *&* 27. 3. *Psal.* 106. 17.

‡ Or, *living substance which followed them.*
† Heb. *was at their feet*

7 But your eyes have seen all the great acts of the LORD, which he did.

8 [c] Therefore shall ye keep all the commandments which I command you this day, that ye may be strong, and go in and possesse the land whither ye go to possesse it:

c Because ye have felt noth his chastisments, and his benefits.

9 And that ye may prolong *your* days in the land which the LORD sware unto your fathers to give unto them, and to their seed, a land that floweth with milk and honey.

10 ¶ For the land whither thou goest in to possesse it, *is* not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst *it* with thy [d] foot, as a garden of herbs:

d As by making gutters for the water to come out of the rivers Nilus to water the land.

11 But the land whither ye go to possesse it, *is* a land of hills and valleys, *and* drinketh water of the rain of heaven:

12 A land which the LORD thy God † careth for: the eyes of the LORD thy God *are* always upon it, from the beginning of the year, even unto the end of the year.

† Heb. *seeketh*:

13 ¶ And it shall come to pass, if you shall hearken diligently unto my commandments which I command you this day, to love the

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LORD your God, and to serve him with all your heart and with all your soul;

14 That I will give *you* the rain of your land in his due season, the [c] first rain and the latter rain, that thou mayst gather in thy corn and thy wine, and thine oyl.

c In the feed-time, and toward harvest.

15 And I will † send grass in thy fields, for thy cattel, that thou mayst eat and be full.

† Heb. *give*

16 Take heed to your selves, that your [f] heart be not deceived, and ye turn aside, and serve other gods, and worship them:

f By desiring to your fleshly wordly devotions, according to your own fantasies.

17 And *then* the LORDS wrath be kindled against you, and he shut up the heaven that there be no rain, and that the land yeeld not her fruit, and *least* ye perish quickly from off the good land which the LORD giveth you.

18 ¶ Therefore shall ye lay up these my words in your heart and in your soul, and * bind them for a sign upon your hand, that they may be as frontlets between your eyes.

* *Exod.* 6. 8.

19 * And ye shall teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, when thou liest down, and when thou risest up.

* *Exod.* 4. 10. & 6. 7.

20 And thou shalt write them upon the door-posts of thine house, and upon thy gates:

21 That your days may be multiplied, and the days of your children, in the land which the LORD sware unto your fathers to give them, as the [g] days of heaven upon the earth.

g As long as the heavens endure.

22 ¶ For if ye shall diligently keep all these commandments which I command you to do them, to love the LORD your God, to walk in all his ways, and to cleave unto him;

23 Then will the LORD drive out all these nations from before you, and ye shall possess greater nations, and mightier than your selves.

24 * Every place whereon the [h] soles of your feet shall tread, shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the [i] uttermost sea shall your coast be.

* *Josh.* 1. 3.
h This was accomplished in Davids, and Solomons time.
i Called Mediterraneum.

25 There shall no man be able to stand before you: *for* the LORD your God shall lay the fear of you, and the dread of you upon all the land that ye shall tread upon, as he hath said unto you.

26 ¶ Behold, I set before you this day a blessing and a curse.

* *Chap.* 28. 2.

27 * A blessing, if ye obey the commandments of the LORD your God which I command you this day:

* *Chap.* 28. 15.

28 And a * curse, if ye will not obey the commandments of the LORD your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not [k] known.

k He reproveth the malice of men which leave that which is certain, to follow that which is uncertain.

29 And it shall come to pass when the LORD thy God hath brought thee in unto the land whither thou goest to possess it, that thou shalt put * the blessing upon mount Gerizim, and the curse upon mount Ebal.

* *Chap.* 27. 12, 13. *Josh.* 8. 33.

30 *Are* they not on the other side Jordan, by the way where the sun [l] goeth down, in the land of the Canaanites, which dwell in the champian over against Gilgal, beside the plains of Moreh?

l *Meaning*, in Samaria.

31 For ye shall pass over Jordan to go in to possess the land which the LORD your God giveth you, and ye shall possess it and dwell therein.

32 And ye shall observe * to do all the statutes and judgements which I set before you this day.

* *Chap.* 5. 32.

CHAP. XII.

1 *Monuments of idolatry are to be destroyed.* 5 *The place of Gods service is to be kept.* 16, 23 *Blood is forbidden.* 17, 20, 26 *Holy things must be eaten in the holy place.* 19 *The Levite is not to be forsaken.* 29 *Idolatry is not to be enquired after.*

THese *are* the statutes and judgements which ye shall observe to do in the land which the LORD God of thy [a] fathers giveth thee to possess it, all the days that ye live upon the earth.

a whereby they are admonished to seek none other God.

2 * Ye shall utterly destroy all the places, wherein the nations which ye shall ‡ possess, served their gods, upon the high mountains, & upon the hills, and under every green tree.

* *Chap.* 7. 5.
‡ Or, *inherit*.

3 And * you shall † overthrow their altars, and break their pillars, and burn their [b] groves with fire, and you shall hew down the graven images of their gods, and destroy the names of them out of that place.

* *Judg.* 2. 2.
† Heb. *break down*
b wherein they sacrificed to this idols.

4 Ye shall [c] not do so unto the LORD your God.

c Ye shall not serve the Lord with superstitions.

5 But unto the place which the LORD your God shall * choose out of all your tribes, to put his name there, *even* unto his habitation shall ye seek, and thither thou shalt come:

* *Deut.* 14. 27. *Josh.* 9. 27. † Heb. *all thy steps.*
* *Kings* 8. 29. 2 *Chron.* 7. 12.

6 And thither ye shall bring your burnt-offerings, and your sacrifices, and your tithes, and [d] heav-offerings of your hand, and your vows, and your free-will-offerings, and the firstlings of your herds, and of your flocks.

d *Meaning*, the first fruits.

7 And there ye shall [e] eat before the LORD your God, and ye shall rejoyce in all that you put your hands unto, ye and your households, wherein the LORD thy God hath blessed thee.

e where his tithes shall be.

8 Ye shall not do after all *the things* that we do [f] here this day, every man whatsoever *is* right in his own eyes.

f Not that they sacrificed after their fashion, but that God would be served more purely in the land of Canaan.

9 For ye are not as yet come to the rest, and to the inheritance which the LORD your God giveth you.

10 But *when* ye go over Jordan, and dwell in the land which the LORD your God giveth you to inherit, and *when* he giveth you [g] rest from all your enemies round about, so that ye dwell *in* safety:

g It had not been enough to conquer, except God had ministred them in safe under his protection.

11 Then there shall be a place which the LORD your God shall choose to cause his name to dwell there, thither shall ye bring all that I command you; your burnt-offerings, and your sacrifices, your tithes, and the heav-offering of your hand, and all † your choice vows which ye vow unto the LORD.

† Heb. *the chief of your vows*

12 And ye shall rejoyce before the LORD your God, ye, and your sons, and your daughters,

daughters, and your men-servants, and your maid-servants, and the Levite that *is* within your gates; forasmuch as * he hath no part nor inheritance with you.

* *Chap.* 10. 9.

13 Take heed to thy self that thou offer not thy burnt-offerings in every place that thou seest.

14 But in the place which the LORD shall [h] choose in one of thy tribes, there thou shalt offer thy burnt-offerings, and there thou shalt do all that I command thee.

h As was declared ever by the placing of the Ark at in Shiloh 240 years, or as some write, more than 300 years, and in other places till the temple was built.

15 Notwithstanding, thou mayest kill and eat flesh in all thy gates, whatsoever thy soul lusteth after, according to the blessing of the LORD thy God which he hath given thee: the unclean and the clean may eat thereof, as of the [k] roe-buck, and as of the hart.

I As God hath given thee power and abilitie.

k Every one might eat at home as well the best appointed for sacrifice as the other.

16 * Onely ye shall not eat the bloud; ye shall pour it upon the earth as water.

* *Chap.* 15. 23. *Levit.* 17. 10.

17 ¶ Thou mayest not eat within thy gates the [l] tithe of thy corn, or of thy wine, or of thy oyl, or the firstlings of thy herds, or of thy flock, nor any of thy vows which thou vowest, nor thy free-will-offerings, or heav-offering of thine hand:

l *Meaning*, what soever was offered to the Lord might not be corn, but where he had appointed.

18 But thou must eat them before the LORD thy God, in the place which the LORD thy God shall choose, thou, and thy son, & thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates: and thou shalt rejoyce before the LORD thy God in all that thou puttest thine hands unto.

19 * Take heed to thy self that thou forsake not the Levite † as long as thou livest upon the earth.

* *Gen.* 28. 14. *Exod.* 13. 8.
† Heb. *all thy days.*

20 ¶ When the LORD thy God shall enlarge thy border, * as he hath promised thee, and thou shalt say, I will eat flesh (because thy soul longeth to eat flesh) thou mayest eat flesh whatsoever thy soul lusteth after.

21 If the place which the LORD thy God hath chosen to put his name there, be too far from thee: then thou shalt kill of thy herd and of thy flock, which the LORD hath given thee, as I have commanded thee, and thou shalt eat in thy gates whatsoever thy soul lusteth after.

22 Even as the roe-buck and the hart is eaten, so thou shalt eat them: the unclean and the clean shall eat *of* them alike.

† Heb. *be strong*

23 Onely † be sure that thou eat not the bloud: for the bloud *is* the [m] life, and thou mayest not eat the life with the flesh.

m Because the life of beasts is in their bloud.

24 Thou shalt not eat it; thou shalt pour it upon the earth as water.

25 Thou shalt not eat it, that it may go well with thee, and with thy children after thee, when thou shalt do *that which is* right in the sight of the LORD.

n That which was wilt offer in sacrifice.

26 Onely thy [n] holy things which thou hast, and thy vows, thou shalt take, and go unto the place which the LORD shall choose:

27 And thou shalt offer thy burnt-offerings, the flesh and the bloud, upon the altar of the LORD thy God: and the bloud of thy sacrifices shall be poured out upon the altar of the LORD thy God, and thou shalt eat flesh.

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28 Observe and hear all these words which I command thee, that it may go [o] well with thee, and with thy children after thee for ever, when thou dost *that which is* good and right in the sight of the LORD thy God.

o God by promise bindeth himself to do good to them that obey his word.

29 ¶ When the LORD thy God shall cut off the nations from before thee, whither thou goest to possess them, and thou † succeedest them, and dwellest in their land:

† Heb. *inheritest*, or *possessest them.*

30 Take heed to thy self that thou be not [p] snared † by following them, after that they be destroyed from before thee, and that thou enquire not after their gods, saying, How did these nations serve their gods? even so will I do likewise.

p By following their superstitions and idolatries, and thinking to serve me thereby.
† Heb. *after them,*

31 Thou shalt not do so unto the LORD thy God: for every † abomination to the LORD which he hateth, have they don unto their gods: for even their sons and their daughters they have [q] burnt in the fire to their gods.

† Heb. *abominations of the*

q They thought nothing to dere to offer to their idols.
* *Chap.* 4. 2. *Josh.* 1. 7. *Prov.* 30. 6. *Revel.* 22. 18.

32 What thing soever I command you, observe to do it: * thou shalt not add thereto, nor diminish from it.

CHAP. XIII.

1 *Inticers to idolatrie, & how near soever unto thee,* 9 *are to be stoned to death.* 12 *Idolatrous cities are not to be spared.*

IF there arise among you a Prophet, or a dreamer of [a] dreams, and giveth thee a sign or a wonder:

a which fitth, that he hath things revealed unto him in dreams.

2 And the sign or the wonder come to pass, whereof he spake unto thee, saying, [b] Let us go after other gods (which thou hast not known) and let us serve them;

b He sheweth whereunto the false Prophets tend.

3 Thou shall not hearken unto the words of that Prophet, or that dreamer of dreams: for the LORD your God [c] proveth you, to know whether you love the LORD your God with all your heart and with all your soul.

c God ordaineth all these things that his may be known.

4 Ye shall walk after the LORD your God, and fear him, and keep his commandments, and obey his voice, and you shall serve him, and * cleave unto him.

* *Chap.* 10. 20.

5 And that Prophet, or that dreamer of dreams shall be [d] put to death (because he hath † spoken to turn *you* away from the LORD your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the LORD thy God commanded thee to walk in) so shalt thou put the evil away from the midst of thee.

d Being convicted by testimonies, and condemned.
† Heb. *spoken revolt against the* LORD,

6 ¶ If thy [e] brother the son of thy mother, or thy son, or thy daughter, or the wife of thy bosom, or thy friend, which *is* as thine [f] own soul, entice thee secretly, saying, Let us go and serve other gods (which thou hast not known, thou, nor thy fathers)

e All naturall affections must give place to Gods honour.
f whom thou lovest as thy life.

7 *Namely*, of the gods of the people which *are* round about you, nigh unto thee, or far off from thee, from the *one* end of the earth even unto the *other* end of the earth:

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8 Thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pitie him, neither shalt thou spare, neither shalt thou conceal him.

9 But thou shalt surely kill him; [g] thine hand shall be first upon him to put him to death, & afterward the hand of all the people.

10 And thou shalt stone him with stones, that he die: becausse he hath sought to thrust thee away from the LORD thy God, which brought thee out of the land of Egypt, from the house of † bondage.

11 And * all Israel shall hear, and fear, and shall do no more any such wickednesse as this is, among you.

12 If thou shalt hear *say* in one of thy cities, which the LORD thy God hath given thee to dwell there, saying,

13 *Certain* men, ‡ the children of Belial, are gon out from among you, and have withdrawn the inhabitants of their citie, saying, Let us go and serve other gods (which ye have not known)

14 Then shalt [h] thou enquire and make search, and ask diligently: and behold, *if it be* truth, *and* the thing certain, *that* such abomination is wrought among you:

15 Thou shalt surely smite the inhabitants of that citie with the edge of the sword, destroying it utterly, and all that *is* therein, and the cattel thereof, with the edge of the sword.

16 And thou shalt gather all the [i] spoil of it into the midst of the street thereof, and shalt burn with fire the citie, and all the spoil thereof every whit, for the LORD thy God: and it shall be an heap for ever, it shall not be built again.

17 And there shall cleave nought of the ‡ [k] cursed thing to thine hand: that the LORD may turn from the fiercenesse of his anger, and shew thee mercy, and have compassion upon thee, and multiply thee, as he hath sworn unto thy fathers:

18 When thou shalt hearken to the voice of the LORD thy God, to keep all his commandments which I command thee this day, to do *that which is* right in the eyes of the LORD thy God.

CHAP. XIV.

1 Gods children are not to dissigure themselves in mourning. 3 What may, and what may not be eaten, 4 of beasts, 9 of fishes, 11 of fowls. 21 That which dieth of it self may not be eaten. 22 Tithes of divine service. 23 Tithes and firstlings of rejoycing before the Lord. 28 The third-years-tithe of alms and charity.

YE *are* the children of the LORD your God: * ye shall not cut your selves, nor make any baldnesse between your eyes for the dead.

2 * For thou *art* an holy people unto the LORD thy God, and the LORD hath chosen thee to be a [a] peculiar people unto himself, above all the nations that *are* upon the earth.

3 ¶ Thou shalt not eat any abominable thing.

4 * [b] These *are* the beasts which ye shall eat: the ox, the sheep, and the goat,

5 The hart, and the roe-buck, and the fallow-deer, and the wild-goat and the ‡† py- * Or, *bison*. † Heb. *dishon*,
garg, and the wilde ox, and the chamois:

6 And every beast that parteth the hoof, and cleaveth the cleft into two claws, *and* cheweth the cud amongst the beasts; that ye shall eat.

7 Nevertheless, these ye shall not eat, of them that chew the cud, or of them that divide the cloven hoof; *as* the camel, and the hare, and the cony: for they chew the cud, but divide not the hoof; *therefore* they *are* unclean unto you.

8 And the swine, because it divideth the hoof, yet cheweth not the cud, it *is* unclean unto you: ye shall not eat of their flesh, nor touch their dead carcase.

9 ¶ * These ye shall eat of, all that *are* in the waters: all that have fins and scales shall ye eat: * Lev. 11. 9.

10 And whatsoever hath not fins and scales, ye may not eat: it *is* unclean unto you.

11 ¶ *Of* all clean birds ye shall eat.

12 But these *are they* of which ye shall not eat: the eagle, and the ossifrage, and the ospray,

13 And the glede, and the kite, and the vulture after his kind,

14 And every raven after his kind,

15 And the owl, and the night-hawk, and the cuckow, and the hawk after his kind,

16 The little owl, and the great owl, and the swan,

17 And the pelican, and the gier-eagle, and the cormorant,

18 And the stork, and the heron after her kind, and the lapwing, and the * bat. * Lev. 11. 19.

19 And every creeping thing that flieth, *is* unclean unto you: they shall not be eaten.

20 *But of* all clean fowls ye may eat.

21 ¶ Ye shall not eat *of* any thing that [c] dieth of it self: thou shalt give it unto the [d] stranger that *is* in thy gates, that he may eat it, or thou mayest sell it unto an alien: for thou *art* an holy people unto the LORD thy God. * Thou shalt not seeth a kid in his mothers milk. [c] Because this blood was not shed, but remaineth in them. [d] which is not of thy religion. * Exod. 23. 19. and 34. 26.

22 Thou shalt truly [e] tithe all the increase of thy seed, that the field bringeth forth year by year. [e] The tithes were ordained for the maintenance of the Levites, which had none inheritance.

23 And thou shalt eat before the LORD thy God, in the place which he shall chooſe to place his name there, the tithe of thy corn, of thy wine, and of thine oyl, and the firstlings of thy herds, *and* of thy floks: that thou mayest learn to fear the LORD thy God always.

24 And if the way be too long for thee, so that thou art not able to carrie it, *or* if the place be too far from thee which the LORD thy God shall chooſe to set his name there, [f] when the LORD thy God hath blessed thee: [f] when he did give thee riches

25 Then shalt thou turn *it* into money, and bind up the money in thine hand, and shalt go unto the place which the LORD thy God shall chooſe.

26 And thou shalt bestow that money for whatsoever

whatsoever thy soul lusteth after, for oxen, or for sheep, or for wine, or for strong drink, or for whatsoever thy soul † desireth: and [g] thou shalt eat there before the LORD thy God, and thou shalt rejoyce, thou and thine houshold. † Heb. *asketh of thee*. [g] After the Priest hath received the Lords part. * *Chap.* 12. 19.

27 And * the Levite that *is* within thy gates, thou shalt not forsake him: for he hath no part nor inheritance with thee.

28 ¶ At the [h] end of three years thou shalt bring forth all the tithe of thine increase the same year, & shalt lay *it* up within thy gates. [h] Beside the yearly tithes that were given to the Levites, these were laid up in store for the poor.

29 And the Levite (because he hath no part nor inheritance with thee) and the stranger, and the fatherless, and the widow, which *are* within thy gates, shall come, and shall eat and be satisfied; that the LORD thy God may bless thee in all the work of thine hand which thou doest.

CHAP. XV.

1 The seventh year a year of releas for the poor. 7 It must be not let of lending or giving. 12 An Hebrew servant, 16 except he will not depart, must in the seventh year go forth free and well furnished. 19 All firstling-males of the cattel are to be sanctified unto the Lord.

AT the end of * *every* seven years thou shalt make a releasse. * Lev. 25. 2, 4.

2 And this *is* the manner of the releasse: Every † creditor that lendeth *ought* unto his neighbour, shall [i] releasse *it*, he shall not exact *it* of his neighbour, or of his brother, because it *is* called the LORDS releasse. † Heb. *master of the lending of his hand*. [i] He shall onely release his debtors, which are not able to pay further year.

3 Of a forreiner thou mayest exact *it again*: but *that* which is thine with thy brother, thine hand shall releasse,

4 ‡ Save when there shall be no [k] poor among you: for the LORD shall greatly bless thee in the land which the LORD thy God giveth thee *for* an inheritance to possess it: ‡ Or, *to the end that there be no poor among you*. [k] For if thy debtor perish, he may be compelled to pay.

5 Onely if thou carefully hearken unto the voice of the LORD thy God, to observe to do all these commandments which I command thee this day.

6 For the LORD thy God blesseth thee, as he promised thee, and * thou shalt lend unto many nations, but thou shalt not borrow; and thou shalt reign over many nations, but they shall not reign over thee. * *Chap.* 28. 12.

7 ¶ If there be among you a poor man of one of thy brethren, within any of thy gates, in thy land which the LORD thy God giveth thee, thou shalt not harden thy heart, nor shut thine hand from thy poor brother:

8 [k] But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, *in that* which he wanteth. [k] *Matth.* 5. 42. *Luke* 6. 34.

9 Beware that there be not a † thought in thy † wicked heart, saying, The seventh year, the year of releasse is at hand: and thine eye be evil against thy poor brother, and thou giveſt him nought, and he cry unto the LORD against thee, and it be sin unto thee. † Heb. *word*. † Heb. *Belial*,

10 Thou shalt surely give him, and thine heart shall not be grieved when thou giveſt unto him: becausse that for this thing the LORD thy God shall bless thee in all thy works, and in all that thou putteſt thine hand unto. 161

11 For the poor shall never [c] cease out of the land: therefore I command thee, saying, Thou shalt [d] open thine hand wide unto thy brother, to thy poor and to thy needy, in thy land. [c] To trie your charitie, *Matth.* 26. 11. [d] Thou shalt be liberall.

12 ¶ *And* * if thy brother an Hebrew man or an Hebrew woman, be sold unto thee, and serve thee six years; then in the seventh year thou shalt let him go free from thee. * *Exod.* 21. 2, *Jer.* 34. 14.

13 And when thou sendeſt him out free from thee, thou shalt not let him go away empty:

14 Thou shalt furnish him [e] liberally out of thy flock, and out of thy floor, and out of thy wine-preſs: *of that* wherewith the LORD thy God hath blessed thee, thou shalt give unto him. [e] In token that thou doest acknowledge the benefit which God hath given thee by his labours.

15 And thou shalt remember that thou wast a bond-man in the land of Egypt, and the LORD thy God redeemed thee; therefore I command thee this thing to day.

16 And it shall be if he say unto thee, I will not go away from thee (becausse he loveth thee and thine houſe, becausse he is well with thee)

17 * Then thou shalt take an awl, and thrust *it* through his ear unto the door, and he shall be thy servant for [f] ever: and also unto thy maid-servant thou shalt do likewise. * *Exod.* 12. 6. [f] To the year of Jubile, *Levit.* 25. 40.

18 It shall not seem hard unto thee when thou sendeſt him away free from thee; for he hath been worth a double [g] hired servant *to thee*, in serving thee six years: and the LORD thy God shall bless thee in all that thou doest. [g] For the hired servant served but three years, and he six.

19 ¶ * All the firstling-males that come of thy herd, and of thy flock, thou shalt sanctifie unto the LORD thy God: thou shalt do no work with the [h] firstling of thy bullock, nor shear the firstling of thy sheep. * *Exod.* 34. 19. [h] For they are the Lords.

20 Thou shalt eat it before the LORD thy God year by year, in the place which the LORD shall chooſe, thou and thy houſhold.

21 * And if there be *any* blemish therein, *as if it be* lame, or blind, *or have* any ill blemish, thou shalt not sacrifice it unto the LORD thy God. * *Levit.* 22. 20. *Chap.* 17. 1. *Ecclus* 35. 12.

22 Thou shalt eat it within thy gates: the unclean and the clean *person shall eat it* alike, [i] as the roe-buck, and as the hart. [i] Thou shalt as well eat them, as the roe-buck, and other wild beasts.

23 * Onely thou shalt not eat the bloud thereof: thou shalt pour it upon the ground as water. * *Chap.* 12. 16, 23.

CHAP. XVI.

1 The feast of the passover, 9 of weeks, 13 of tabernacles. 16 Every male must offer, as he is able, at these three feasts. 18 Of judges and justice. 21 Groves and images are forbidden.

OBserve the * moneth of [a] Abib, and keep the passover unto the LORD thy God: for in the moneth of Abib the LORD thy God brought thee forth out of Egypt by night. * *Exod.* 12. 2, &c. [a] *Exod. Exod.* 13. 4.

2 Thou shalt therefore [b] sacrifice the passover unto the LORD thy God, of the flock and the herd, in the * place which the LORD shall chooſe to place his name there. [b] Thou shalt eat the esster lamb. * *Chap.* 12. 5.

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3 * Thou shalt eat no leavened *bread* with it: seven days shalt thou eat unleavened *bread* therewith, *even* the [c] bread of affliction: (for thou camest forth out of the land of Egypt in haste) that thou mayest remember the day when thou camest forth out of the land of Egypt, all the days of thy life.

4 * And there shall be no leavened *bread* seen with thee in all thy coasts seven days, neither shall there *any thing* of the flesh, which thou sacrificedst the first day at even, remain all night untill the morning.

5 Thou mayest not ‡ sacrifice the passover within any of thy [d] gates, which the LORD thy God giveth thee.

6 But at the place which the LORD thy God shall choose to place his name in, there thou shalt sacrifice the [e] passover at even, at the going down of the sun, at the season, that thou camest forth out of Egypt.

7 And thou shalt roast and eat *it* in the place which the LORD thy God shall choose: and thou shalt turn in the morning, and go unto thy tents.

8 Six days thou shalt eat unleavened *bread*, and on the seventh day *shall be* a † solemn assembly to the LORD thy God: thou shalt do no work *therein*.

9 ¶ * Seven weeks shalt thou [f] number unto thee: begin to number the seven weeks from *such time as* thou beginnest *to put* the sickle to the corn.

10 And thou shalt keep the feast of weeks unto the LORD thy God with ‡ a tribute of a free-will-offering of thine hand, which thou shalt give *unto the LORD thy God*, according as the LORD thy God hath blessed thee.

11 And thou shalt rejoyce before the LORD thy God, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite that *is* within thy gates, and the stranger, and the fatherless, and the widow, that *are* among you, in the place which the LORD thy God hath chosen to place his name there.

12 And thou shalt remember that thou wast a bond-man in Egypt: and thou shalt observe and do these statutes.

13 ¶ Thou shalt observe the feast of [g] tabernacles seven days, after that thou hast gathered in thy † corn, and thy wine.

14 And thou shalt rejoyce in thy feast, thou, and thy son, and thy daughter, and thy man-servant, and thy maid-servant, and the Levite, the stranger, and the fatherless, and the widow, that *are* within thy gates.

15 Seven days shalt thou keep a solemn feast unto the LORD thy God, in the place which the LORD shall choose: because the LORD thy God shall bless thee in all thy increase, and in all the works of thine hands, therefore thou shalt surely rejoyce.

16 ¶ * Three times in a year shall all thy males appear before the LORD thy God, in the place which he shall choose: in the feast of unleavened *bread*, and in the feast of weeks, and in the feast of tabernacles: and * they shall not appear before the LORD empty.

17 Every man *shall give* ‡ as he is [h] able, according to the blessing of the LORD thy God which he hath given thee.

18 ¶ [i] Judges and officers shalt thou make thee in all thy gates which the LORD thy God giveth thee throughout thy tribes: and they shall judge the people with just judgement.

19 Thou shalt not wrest judgement, thou shalt not respect persons, * neither take a gift: for a gift doth blind the eyes of the wise, and pervert the ‡ words of the righteous.

20 † That which is altogether [k] just shalt thou follow, that thou mayest live, and inherit the land which the LORD thy God giveth thee.

21 ¶ Thou shalt not plant thee a grove of any trees near unto the altar of the LORD thy God, which thou shalt make thee.

22 * Neither shalt thou set thee up any ‡ image: which the LORD thy God hateth.

CHAP. XVII.

1 The things sacrificed must be sound. 2 Idolaters must be slain. 8 Hard controversies are to be determined by the priests and judges. 12 The contemner of that determination must die. 14 The election, 16 and duty of a king.

THou shalt not sacrifice unto the LORD thy God *any* bullock, or ‡ sheep, wherein *is* blemish, *or* any [a] evil-favouredness: for that *is* an abomination unto the LORD thy God.

2 ¶ If there be found among you within any of thy gates which the LORD thy God giveth thee, man or [b] woman that hath wrought wickedness in the sight of the LORD thy God, in transgressing his covenant,

3 And hath gon and served other gods, and worshipped them, either the sun, or moon, or any of the host of heaven, which I have not [c] commanded;

4 And it be told thee, and thou hast heard *of it*, and enquired diligently, and behold, it *be* true, *and* the thing certain, *that* such abomination is wrought in Israel:

5 Then shalt thou bring forth that man or that woman (which have committed that wicked thing) unto thy gates, *even* that man or that woman, and shalt stone them with stones, till they die.

6 * At the mouth of two witnesses, or three witnesses, shall he that is worthy of death, be put to death; *but* at the mouth of one witness he shall not be put to death.

7 The hands of the [d] witnesses shall be first upon him to put him to death; and afterward the hands of all the [e] people, so thou shalt put the evil away from among you.

8 ¶ If there arise a matter too hard for thee in judgement, between bloud and bloud, between plea and plea, and between stroke and stroke, *being* matters of controversie within thy gates: then shalt thou arise, and get thee up into the place which the LORD thy God shall choose;

9 And thou shalt come unto the priests the Levites, and unto the [f] judge that shall be in those

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* Exod. 12. 15.

c which signified that affliction which thou hadst in Egypt.

Exod. 34. 25.

‡ Or, *kill*

d This was chiefly accomplished when the temple was built.

e which was instituted to put them in remembrance of their deliverance out of Egypt: and to encounter them in the hope of Jesus Christ, of whom this lamb was a figure.

† Heb. *restraint*

* Lev. 23. 15.
f Beginning at the next morning after the passover. Levit. 23. 15. Exod. 23. 16. &c.

‡ Or, *sufficiencie*

g That is, the 15 day of the seventh month, Levit. 23. 34.
† Heb. *floor, and wine-gresse.*

* Exod. 23. 14. & 34. 23.

* Eccles. 35. 4.

† Heb. *according to the gift of his hand.*
h According to the ability that God hath given him.

i He gave authoritie to this people for a time to choose themselves magistrates.

* Exod. 23. 8.

‡ Or, *matters*

† Heb. *justice, justice*
k The magistrate must constantly follow the rule of the law, and is nothing to decline from justice.

* Exod. 20. 4.
‡ Or, *statue, or, pillar,*

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† Or, *evil,*

a Then shall not serve God for fashion false, whypocrities do.

i who is not of the nation, left he change true religion into idolatry and bring them to slavery.
k To revenge their injuries, and to take them of thirstelf herses, 1 *King.* 10. 28.

b Shewing that the crime cons in the cruelitie or fraitie of the person.

c whereby he condemneth all religion unbelonging of God, which God hath not commanded.

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l From the law of God.

m *Meaning*, the Deuteronomie.
n He shall cause it to be written by them, or he shall write it by their example.

o whereby is meant that kings ought to have their subjects, as nature bindeth one brother to love another.

* Num. 35. 30. *Chap.* 19. 15. *Matth.* 18. 16. *John* 8. 17. 2 *Cor.* 13. 1. *Heb.* 10. 28.

d whereby they declared that they testified truth.

e To signifie a common order to maintain Gods honour and true religion.

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* Num. 18. 20. *Chap.* 10. 9. & *Cor.* 9. 13.

a That is, the Lords part of his inheritance.

f who shall give sentence as the priests counsel him by the law of God.

those days, and enquire; and they shall shew thee the sentence of judgement.

10 And thou shalt do according to the sentence which they of that place (which the LORD shall choose) shall shew thee, and thou shalt observe to do according to all that they inform thee:

11 According to the sentence of the law which they shall teach thee, and according to the judgement which they shall tell thee thou shalt [g] do: thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left.

12 And the man that will do presumptuously, † and will not hearken unto the priest (that standeth to [h] minister there before the LORD thy God) or unto the judge, even that man shall die: and thou shalt put away the evil from Israel.

13 And all the people shall hear, and fear, and do no more presumptuously.

14 ¶ When thou art come unto the land which the LORD thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me; like as all the nations that *are* about me:

15 Thou shalt in any wise set *him* king over thee whom the LORD thy God shall choose: *one* from among thy brethren shalt thou set king over thee: thou mayest not set a [i] stranger over thee, which *is* not thy brother.

16 But he shall not multiply horses to himself, nor cause the people to return to [k] Egypt; to the end that he should multiply horses: forasmuch as the LORD hath said unto you, Ye shall henceforth return no more that way.

17 Neither shall he multiply wives to himself, that his heart turn not [l] away: neither shall he greatly multiply to himself silver and gold.

18 And it shall be when he sitteth upon the throne of his kingdom, that he shall write him a copy of this [m] law in a book, out of *that which is* before the [n] priests the Levites.

19 And it shall be with him, and he shall read therein all the days of his life: that he may learn to fear the LORD his God, to keep all the words of this law and these statutes, to do them:

20 That his heart be not lifted up above [o] his brethren, and that he turn not aside from the commandement to the right hand or to the left: to the end that he may prolong *his* days in his kingdom; he, and his children in the midst of Israel.

CHAP. XVIII.

1 The Lord is the priests and Levites inheritance. 3 The priests due. 6 The Levites portion. 9 The abominations of the nations are to be avoided. 15 Christ the Prophet is to be heard. 20 The presumptuous prophet is to die.

THe priests the Levites, *and* all the tribe of Levi, * shall have no part nor inheritance with Israel they * shal eat the offerings of the LORD made by fire, and his [a] inheritance.

2 Therefore shall they have no inheritance among their brethren: the LORD *is* their inheritance, as he hath said unto them.

3 ¶ And this shall be the priests due from the people, from them that offer a sacrifice, whether *it be* ox or sheep; and they shall give unto the priest the [b] shoulder and the two cheeks, and the maw.

4 The first-fruit *also* of thy corn, of thy wine, and of thy oyl, and the first of the fleece of thy sheep shalt thou give him.

5 For the LORD thy God hath chosen him out of all thy tribes, to stand to minister in the name of the LORD, him and his sons for ever.

6 ¶ And if a Levite come from any of thy gates out of all Israel, where he sojourned, and come with all the [c] desire of his mind unto the place which the LORD shall choose;

7 Then he shall minister in the name of the LORD his God, as all his brethren the Levites *do*, which stand there before the LORD.

8 They shall have like portions to eat, [d] beside † that which cometh of the sale of his patrimony.

9 ¶ When thou art come into the land which the LORD thy God giveth thee, thou shalt not learn to do after the abominations of those nations.

10 There shall not be found among you *any one* that maketh his son, or his daughter * to pass through the [e] fire, *or* that useth divination, *or* an observer of times, or an enchanter, or a witch,

11 * Or a charmer, or a consulter with familiar spirits, or a wizard, or a * necromancer.

12 For all that do these things *are* an abomination unto the LORD: and because of these abominations, the LORD thy God doth drive them out from before thee.

13 Thou shalt be [f] ‡ perfect with the LORD thy God.

14 For these nations which thou shalt ‡ possess, hearkened unto observers of times, and unto diviners: but *as* for thee, the LORD thy God hath not suffered thee so *to do*.

15 ¶ * The LORD thy God will raise up unto thee a [g] Prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken.

16 According to all that thou desiredst of the LORD thy God in Horeb, in the day of the assembly, saying, * Let me not hear again the voice of the LORD my God; neither let me see this great fire any more, that I die not.

17 And the LORD said unto me, They have well [h] *spoken that* which they have spoken.

18 * I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his [h] mouth, and he shall speak unto them all that I shall command him.

19 And it shall come to pass, *that* whosoever will not hearken unto my words which he shall speak in my name, I will [i] require *it* of him.

20 But the prophet which shall presume to

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† Or, *inherit,*
* *Josh.* 1. 25. *Heb.* 3. 22. & 7. 37.
g Meaning, concerning Christ the end of all Prophets come.

* Exod. 20. 19.

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* John 1. 45. *Acts* 3. 22. & 7. 37.
h which promise is not onely made to Christ, but to all that reseth in his name.
Isa. 59. 21.

i By executing punishment upon him.

164 speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that Prophet shall die.

21 And if thou say in thine heart, How shall we know the word which the LORD hath not spoken?

22 When a Prophet speaketh in the name of the LORD, if the thing [k] follow not, nor come to pass, that *is* the thing which the LORD hath not spoken, *but* the Prophet hath spoken it presumptuously: thou shalt not be afraid of him.

k Under this figure more be comprehended all the other tokens.

CHAP. XIX.

1 *The cities of refuge.* 4 *The priviledge thereof for the manslayer.* 14 *The land-mark is not to be removed.* 15 *Two witnesses at the leſt.* 16 *The punishment of a fals witneſs.*

* *Chap.* 12. 29.

WHen the LORD thy God * hath cut off the nations, whose land the LORD thy God giveth thee, and thou † succeedest them, and dwellest in their cities, and in their houses;

† Heb. *doſt ſucceed*, or *poſſeſſe.*

2 * Thou shalt separate three cities for thee in the midst of thy land which the LORD thy God giveth thee to possess it.

* *Exod.* 21. 13. *Num.* 35. 10. *Josh.* 20. 2.

3 Thou shalt [a] prepare thee a way, and divide the coasts of thy land (which the LORD thy God giveth thee to inherit) into three parts, that every [b] slayer may flee thither.

a Make an open and ready way.

b which killeth against his will, and hate no hatred in his heart.

4 ¶ And this *is* the case of the slayer, which shall flee thither, that he may live: Whoso killeth his neighbour ignorantly, whom he hated not † in time past:

† Heb. *from yeſterday nor third day.*

5 As when *a man* goeth into the wood with his neighbour, to hew wood, and his hand fetcheth a stroke with the ax to cut down the tree, and the † head slippeth from the † helve, and † lighteth upon his neighbour, that he die; he shall [c] flee unto one of those cities, and live:

† Heb. *iron.*
† Heb. *wood.*
† Heb. *findeth.*

c That murther be not committed upon murther.

6 Leaſt the avenger of the bloud pursue the slayer, while his heart is hot, and overtake him, because the way is long, and † slay him, whereas he *was* not worthy of death, in as much as he hated him not † in time past.

† Heb. *ſmite him mortally.*
† Heb. *from yeſterday nor third day.*

7 Wherefore I command thee, saying, Thou shalt separate three cities for thee.

8 And if the LORD thy God * [d] enlarge thy coast (as he hath sworn unto thy fathers) and give thee all the land which he promised to give unto thy fathers;

* *Chap.* 12. 20.
d when thou goeſt over Jordan to poſſeſs the whole land of Canaan.

9 (If thou shalt keep all these commandments to do them, which I command thee this day, to love the LORD thy God, and to walk ever in his ways) * then shalt thou add three cities mo for thee, beside these three:

* *Josh.* 20 7.

10 That innocent bloud be not shed in thy land which the LORD thy God giveth thee *for* an inheritance, and *ſo* [e] bloud be upon thee.

e Leſt thou be puniſhed for innocent bloud.

11 ¶ But if any man hate his neighbour, and lie in wait for him, and rise up against him, and smite him † mortally that he die, and fleeth into one of these cities:

† Heb *in life*

12 Then the [f] elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of bloud, that he may die.

f The magiſtrats.

13 Thine [g] eye shall not pitie him, but thou shalt put away *the guilt of* innocent bloud from Israel, that it may go well with thee.

g Then whoſoeuer pardoneth mur. thers, offendeth againſt the word of God.

14 ¶ Thou shalt not remove thy neighbours *land*-mark, which they of old time have set in thine inheritance which thou shalt inherit, in the land that the LORD thy God giveth thee to possess it.

15 ¶ * One witness shall not rise up against a man for any iniquitie, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses shall the matter be established.

* *Numb.* 35. 30. *Chap.* 17. 6. *Matth.* 18. 16. *John* 8. 17. 2 *Cor.* 13. 1. *Heb.* 10. 28.

16 ¶ If a fals witness rise up against any man to testifie against him ‡ *that which is* wrong;

‡ Or, *falling away.*

17 Then both the men between whom the controversie *is*, shall stand before the [h] LORD, before the priests, and the judges which shall be in those days.

h Gods preſence is where his true miniſters are aſſembled.

18 And the judges shall make diligent inquisition: and behold, *if* the witness *be* a fals witness, *and* hath testified falsly against his brother:

19 * Then shall ye do unto him, as he had thought to have don unto his brother: so shalt thou put the evil away from among you.

* *Prov.* 19. 5. 19. *Dan.* 13. 61.

20 And those which remain shall hear, and fear, and shall henceforth commit no more any such evil among you.

21 And thine eye shall not pitie, *but* * life *shall go* for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

* *Exod.* 21. 23. *Levit* 24. 20. *Matt.* 5. 38.

CHAP. XX.

1 *The prieſts exhortation to encourage the people to battel.* 5 *The officers proclamation who are to be diſmiſſed from the war.* 10 *How to uſe the cities that accept or refuſe the proclamation of peace.* 16 *What cities muſt be devoted.* 19 *Trees of mans meat muſt not be deſtroyed in the ſiege.*

WHen thou goest out to [a] battel against thine enemies, and seest horses and chariots, *and* a people more than thou, be not afraid of them: for the LORD thy God *is* with thee, which brought thee up out of the land of Egypt.

a Meaning, upon juſt occaſion: for God permitteth not his people to fight, when it ſeemeth good to them.

2 And it shall be when ye are come nigh unto the battel, that the priest shall approach and speak unto the people,

3 And shall say unto them, Hear, O Israel, you approach this day unto battel against your enemies: let not your hearts † faint, fear not and do not † tremble, neither be ye terrified because of them.

† Heb. *be tender.*
† Heb. *make haſte.*

4 For the LORD your God *is* he that [b] goeth with you, to fight for you against your enemies, to save you.

b To perſuat to ſend you within grace and power.

5 ¶ And the officers shall speak unto the people, saying, What man *is there* that hath built a new house, and hath not [c] dedicated it? let him go and return to his house, leaſt he die in the battel, and another man dedicate it.

c For when the entered firſt to dwell in our hands they gave thanks to God, acknowledging that the houſe had the benefit by his grace.

6 And what man *is he* that hath planted a vineyard,

d *The Hebrew word ſignifieth to make common or prophane.* *Lev.* 19. 23. * *Chap.* 24. 5.

vineyard, and hath not yet [d] eaten of it? let him *alſo* go and return unto his house, leaſt he die in the battel, and another man eat of it.

7 * And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and return unto his house, leaſt he die in battel, and another man take her.

8 And the officers shall speak further unto the people, and they shall say, * What man *is there* that *is* fearfull and faint-hearted? let him go and return unto his house, leaſt his brethrens heart † faint as well as his heart.

* *Judg.* 7. 3.
† Heb. *melt*

9 And it shall be when the officers have made an end of speaking unto the people, that they shall make captains of the armies † to lead the people.

† Heb. *to be in the head of the people.*

10 ¶ When thou comest nigh unto a citie to fight against it, then proclaim peace unto it.

11 And it shall be, if it make thee [e] answer of peace, and open unto thee, then it shall be *that* all the people *that is* found therein, shall be tributaries unto thee, and they shall serve thee.

e If it accept peace.

12 And if it will make no peace with thee, but will make war against thee, then thou shalt besiege it.

13 And *when* the LORD thy God hath delivered it into thine hand, thou shalt smite every male thereof with the edge of the sword.

14 But the women, and the little ones, and * the cattel, and all that is in the citie, *even* all the spoil thereof, shalt thou † take unto thy self: and thou shalt eat the spoil of thine enemies, which the LORD thy God hath given thee.

* *Josh.* 8. 2.
† Heb. *ſpoil*

15 Thus shalt thou do unto all the cities *which are* very far off from thee, which *are* not of the cities of these [f] nations.

f For God had appointed that the Canaanites ſhould be deſtroyed, and made the Iſraelites executors of his will, *chap.* 7. 1.

16 But of the cities of these people which the LORD thy God doth give thee *for* an inheritance, thou shalt save alive nothing that breatheth:

17 But thou shalt utterly destroy them, *namely*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Jebusites, as the LORD thy God hath commanded thee:

18 That they teach you not to do after all their abominations, which they have don unto their gods, so ſhould ye ſin againſt the LORD your God.

19 ¶ When thou shalt besiege a citie a long time, in making war against it to take it, thou shalt not destroy the trees thereof by forcing an ax against them: for thou mayest eat of them, and thou shalt not cut them down († *for* the tree of the field *is* mans *life*) † to employ *them* in the siege.

† Or, *for*, O man, *the tree of the field is to be employed to the ſiege.*
† Heb. *to employ to the ſiege.*

20 Onely the trees which thou knowest that they *be* not trees for meat, thou shalt destroy and cut them down; and thou shalt build bulwarks against the citie that maketh war with thee, untill † it be subdued.

g Some read, For man, *ſhall be in ſtead* of the tree of the field, to come out in the ſiege againſt thee.
† Heb. *to go from before thee*
† Heb. *it came down.*

CHAP. XXI.

1 *The expiation of an uncertain murder.* 10 *The uſage of a captive taken to wife.* 15 *The firſt-born is not to be diſinherited upon private affection.* 18 *A ſtubborn ſon is to be ſtoned to death.* 22 *The malefactor muſt not hang all night on a tree.*

IF *one* be found [a] slain in the land which the LORD thy God giveth thee to possess it, lying in the field, *and* it be not known who hath slain him:

a This law declareth how horrible a thing murder is, ſeeing that for one man, a whole country ſhould be puniſhed, except a remedy be found.

2 Then thy elders and thy judges shall come forth, and they shall measure unto the cities which *are* round about him that is slain.

3 And it shall be *that* the citie *which is* next unto the slain *man*, even the elders of that citie shall take an heifer which hath not been wrought with, *and* which hath not drawn in the yoke.

4 And the elders of that citie shall bring down the heifer unto a [b] rough valley, which is neither eared nor sown, and shall strike off the heifers neck there in the valley.

b That the bloudſhed of the innocent beaſt in a ſolitarie place might make them abhor the fact.

5 And the priests the sons of Levi shall come near (for them the LORD thy God hath chosen to minister unto him, and to bleſs in the name of the LORD) and by their † word shall every controversie and every stroke be *tried*.

† Heb. *mouth*

6 And all the elders of that citie *that are* next unto the slain *man*, shall wash their hands over the heifer that is beheaded in the valley.

7 And they shall answer and say, Our hands have not shed this bloud, neither have our eyes seen *it*.

8 [c] Be mercifull, O LORD, unto thy people Israel, whom thou hast redeemed, and lay not innocent bloud † unto thy people of Israels charge. And the bloud shall be forgiven them.

c This was the prayer which the Prieſt made in the audience of the people.
† Heb. *in the midſt*

9 So shalt thou put away the *guilt of* innocent bloud from among you, when thou shalt do *that which is* right in the sight of the LORD.

10 ¶ When thou goest forth to war against thine enemies, and the LORD thy God hath delivered them into thine hand, and thou hast taken them captive;

11 And seest among the captivs a beautifull woman, and hast a desire unto her, that thou wouldest have her to thy wife:

12 Then thou shalt bring her home to thine house, and she shall [d] shave her head, and ‡ † pare her nails.

d Signifying that her former life muſt be changed, before ſhe could be joyned to the people of God.
‡ Or, *ſuffer to grow.*
† Heb. *make*; or *dreſs.*

13 And she shall put the raiment of her captivitie from off her, and shall remain in thine house, and [e] bewail her father and her mother a full moneth: and after that, thou shalt go in unto her, and be her husband, and she shall be thy [f] wife.

e As having renounced parents and country.
f This onely was permitted in the wars: otherwiſe the Iſraelites could not marrie ſtrangers.

14 And it shall be if thou have no delight in her, then thou shalt let her go wither she will, but thou shalt not sell her at all for money, thou shalt not make merchandise of her, because thou hast humbled her.

15 ¶ If a man have two wives, one beloved and another [g] hated, and they have born him children, *both* the beloved and the hated

g This declareth that the plurialitie of wives came of corrupt affection.

166 hated; and *if* the first-born ſon be hers that was hated;

16 Then it ſhall be, when he maketh his ſons to inherit *that* which he hath, *that* he may not make the ſon of the beloved, firſt-born, before the ſon of the hated, *which is indeed* the firſt-born.

17 But he ſhall acknowledge the ſon of the hated *for* the firſt-born, by giving him a [b] double portion of all † that he hath: for he *is* the beginning of his ſtrength, the [i] right of the firſt-born *is* his.

18 ¶ If a man have a ſtubborn and rebellious ſon, which will not obey the voice of his father, or the [k] voice of his mother, and *that* when they have chaſtened him, will not hearken unto them:

19 Then ſhall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place:

20 And they ſhall ſay unto the elders of his city, This our ſon is ſtubborn and rebellious, he will not obey our voice; *he is* a glutton, and a drunkard.

21 And all the men of his city ſhall [l] ſtone him with ſtones, that he die: ſo ſhalt thou put evil away from among you, and all Iſrael ſhall hear, and fear.

22 ¶ And if a man have committed a ſin worthy of death, and he be to be put to death, and thou hang him on a tree:

23 His body ſhall not remain [m] all night upon the tree, but thou ſhalt in any wiſe bury him that day (for *he* that is hanged, *is* † accurſed of God) that thy land be not defiled, which the LORD thy God giveth thee *for* an inheritance.

CHAP. XXII.

1 *Of humanity towards brethren.* 5 *The ſex is to be diſtinguiſhed by apparel.* 6 *The dam is not to be taken with her young ones.* 8 *The houſe muſt have battlements.* 9 *Confuſion is to be avoided.* 12 *Fringes upon the veſture.* 13 *The puniſhment of him that ſlandereth his wife.* 20, 22. *Of adultery,* 25 *Of rape,* 28 *and of fornication.* 30 *Inceſt.*

THou *ſhalt not ſee thy brothers ox or his ſheep go aſtray, and [c] hide thy ſelf from them: thou ſhalt in any caſe bring them again unto thy brother.

2 And if thy brother *be* not [b] nigh unto thee, or if thou know him not, then thou ſhalt bring it unto thine own houſe, and it ſhall be with thee untill thy brother ſeek after it, and thou ſhalt reſtore it to him again.

3 In like manner ſhalt thou do with his [c] aſs, and ſo ſhalt thou do with his raiment, and with all loſt thing of thy brothers, which he hath loſt, and thou haſt found, ſhalt thou do likewiſe: thou mayeſt not hide thy ſelf.

4 ¶ Thou ſhalt not ſee thy brothers aſs or his ox fall down by the way, and hide thy ſelf from them: thou ſhalt ſurely help him to lift *them* up again.

5 ¶ The woman ſhall not [d] wear that which pertaineth unto a man, neither ſhall a man put on a womans garment: for all that do ſo *are* abomination unto the LORD thy God.

6 ¶ If a birds neſt chance to be before thee in the way in any tree, or on the ground, *whether they be* young ones, or eggs, and the dam ſitting upon the young, or upon the eggs, thou ſhalt not take the [e] dam with the young.

7 *But* thou ſhalt in any wiſe let the dam go, and take the young to thee, that it may be well with thee, and *that* thou mayeſt prolong *thy* days.

8 ¶ When thou buildeſt a new houſe, then thou ſhalt make a battlement for thy roof, that thou bring not bloud upon thine houſe, if any man fall from thence.

9 ¶ Thou ſhalt not [f] ſow thy vineyard with divers ſeeds: leaſt the † fruit of thy ſeed which thou haſt ſown, and the fruit of thy vineyard be defiled.

10 ¶ Thou ſhalt not plow with an ox and an aſs together.

11 ¶ * Thou ſhalt not wear a garment of divers ſorts, *as* of woollen & linen together.

12 ¶ * Thou ſhalt make thee * fringes upon the four † quarters of thy veſture, wherewith thou covereſt *thy ſelf*.

13 ¶ If any man take a wife, and go in unto her, and hate her,

14 And give [g] occaſions of ſpeech againſt her, and bring up an evil name upon her, and ſay, I took this woman, and when I came to her, I found her not a maid:

15 Then ſhall the father of the damſel, and her mother, take and bring forth *the tokens of* the damſels virginitie, unto the elders of the citie in the gate.

16 And the damſels father ſhall ſay unto the elders, I gave my daughter unto this man to wife, and he hateth her,

17 And lo, he hath given occaſions of ſpeech *againſt her*, ſaying, I found not thy daughter a maid; and yet theſe *are the tokens of* my daughters virginitie: and they ſhall ſpread the [h] cloth before the elders of the city.

18 And the elders of that city ſhall take that man and chaſtiſe him.

19 And they ſhall amerce him *in* an hundred *ſhekels* of ſilver, and give *them* unto the father of the [i] damſel, becauſe he hath brought up an evil name upon a virgin of Iſrael: and ſhe ſhall be his wife, he may not put her away all his days.

20 But if this thing be true, *and the tokens of* virginitie be not found for the damſel:

21 Then they ſhall bring out the damſel to the door of her fathers houſe, and the men of her city ſhall ſtone her with ſtones that ſhe die: becauſe ſhe hath wrought folly in Iſrael, to play the whore in her fathers houſe: ſo ſhalt thou put evil away from among you.

22 ¶ * If a man be found lying with a woman married to an huſband, then they ſhall both of them die, *both* the man that lay with the woman, and the woman: ſo ſhalt thou put away evil from Iſrael.

23 ¶ If

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b As much as to ſon of the others. 7 Heb. *that is ſtanted with him.* † Except he be unworthy, as was Reuben, Jacobs ſon.

k For it is the mothers duty alſo to inſtruct her children.

l Which death was alſo appointed for blaſphemers and idolaters: ſo that to diſobey the parents is moſt horrible.

m For Gods law by his death is ſatisfied, and nature abhorreth cruelty. * *Gal.* 3. 13. † Heb. *the curſe of God.*

d For that were to alter the order of nature, and to deſpite God.

e If God deteſt cruelnie don to little birds, how much more to man, made according to his image?

f The tenor of this law, is, to walk in ſimplicity, and not to be curious of new inventions. † Heb. *fulneſs of thy ſeed.*

* *Levit.* 19. 19.

* *Num.* 15. 38. † Heb. *wings*

g *That is,* be an occaſion that he is hindered.

* *Levit.* 18. 8. † He ſhall not lie with his ſtepmother, *meaning* hereby all other degrees forbidden.

h *Meaning,* the ſheet, wherein the ſigns of her virginity were.

i For the fault of the child reboundeth to the ſhame of the parents: therefore he was excommunicate when he was faultleſs.

* *Levit.* 20. 10.

e If the fathers have renounced their idolatry, and received circumciſion.

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23 ¶ If a damſel *that is* a virgin be betrothed unto an huſband, and a man find her in the citie, and lie with her:

24 Then ye ſhall bring them both out unto the gate of that city, and ye ſhall ſtone them with ſtones that they die; the damſel, becauſe ſhe cried not *being* in the city; and the man, becauſe he hath humbled his neighbours wife: ſo thou ſhalt put away evil from among you.

25 ¶ But if a man find a betrothed damſel in the field, and the man † force her, and lie with her: then the man onely that lay with her, ſhall die.

26 But unto the damſel thou ſhalt do nothing, *there is* in the damſel no ſin *worthy* of death: for as when a man riſeth againſt his neighbour, and ſlayeth him, even ſo *is* this [k] matter.

27 For he found her in the field, *and* the betrothed damſel cried, and *there was* none to ſave her.

28 ¶ * If a man find a damſel *that is* a virgin, which is not betrothed, and lay hold on her, and lie with her, and they be found:

29 Then the man that lay with her, ſhall give unto the damſels father fiftie *ſhekels* of ſilver, and ſhe ſhall be his wife, becauſe he hath humbled her, he may not put her away all his days.

30 ¶ * A man ſhall not [l] take his fathers wife, nor diſcover his fathers skirt.

CHAP. XXIII.

1 *Who may or may not enter into the congregation.* 9 *Uncleanneſs is to be avoided in the hoſt.* 15 *Of the fugitive ſervant.* 17 *Of ſtihineſs.* 18 *Of abominable ſacrifices.* 19 *Of uſury.* 21 *Of vows.* 24 *Of treſpaſſes.*

HE that is wounded in the ſtones, or hath his privie member cut off, ſhall not [a] enter into the congregation of the LORD.

2 [b] A baſtard ſhall not enter into the congregation of the LORD: even to his tenth generation ſhall he not enter into the congregation of the LORD.

3 * An Ammonite or Moabite ſhall not enter into the congregation of the LORD; even to their tenth generation ſhall they not enter into the congregation of the LORD for ever:

4 Becauſe they [c] met you not with bread and with water in the way, when ye came forth out of Egypt; and * becauſe they hired againſt thee Balaam the ſon of Beor of Pethor of Meſopotamia, to curſe thee.

5 Neverthelеſs, the LORD thy God would not hearken unto Balaam: but the LORD thy God turned the curſe into a bleſſing unto thee, becauſe the LORD thy God loved thee.

6 Thou ſhalt not ſeek their [d] peace, nor their † proſperitie all thy days for ever.

7 ¶ Thou ſhalt not abhor an Edomite, for he *is* thy brother: thou ſhalt not abhor an Egyptian, becauſe thou waſt a ſtranger in his land.

8 The children that are begotten of them, ſhall [e] enter into the congregation of the LORD, in their third generation.

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1 Either to bear office, or to marrie a wife.

a Hereby he condemneth all that ſeither nor the children of God in their vocation. * Num. 22. 5, 6.

b This was to cauſe them to live chaſtly, that their poſteritie might not be refuſed.

* *Neh.* 13. 1.

c Hereby he condemneth all that ſeither nor the children of God in their vocation. * Num. 22. 5, 6.

d Thou ſhalt have nothing to do with them. † Heb. *good*

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9 ¶ When the hoſt goeth forth againſt thine enemies, then keep thee from every wicked thing. 167

10 ¶ If there be among you any man that is not clean, by reaſon of uncleanneſs that chanceth him by night, then ſhall he go abroad out of the camp, he ſhall not come within the camp.

11 But it ſhall be when evening † cometh on, he ſhall waſh *himſelf* with water: and when the ſun is down, he ſhall come into the camp *again*.

12 ¶ Thou ſhalt have a place alſo without the camp, whither thou ſhalt [f] go forth abroad.

13 And thou ſhalt have a paddle upon thy weapon: and it ſhall be when thou † wilt eaſe thy ſelf abroad, thou ſhalt dig therewith, and ſhalt turn back and [g] cover that which cometh from thee.

14 For the LORD thy God walketh in the midſt of thy camp, to deliver thee, and to give up thine enemies before thee: therefore ſhall thy camp be holy, that he ſee no † unclean thing in thee, and turn away from thee.

15 ¶ Thou ſhalt not [h] deliver unto his maſter the ſervant which is eſcaped from his maſter unto thee.

16 He ſhall dwell with thee, *even* among you, in that place which he ſhall chooſe, in one of thy gates where it † liketh him beſt: thou ſhalt not oppreſs him.

17 ¶ There ſhall be no ‡ whore of the daughters of Iſrael, nor a Sodomite of the ſons of Iſrael.

18 Thou ſhalt not bring the [i] hire of a whore, or the price of a dog into the houſe of the LORD thy God for any vow: for even both theſe *are* abomination unto the LORD thy God.

19 ¶ * Thou ſhalt not lend upon uſury to thy brother; uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury.

20 Unto [k] a ſtranger thou mayeſt lend upon uſury, but unto thy brother thou ſhalt not lend upon uſury; that the LORD thy God may † bleſs thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſs it.

21 ¶ * When thou ſhalt vow a vow unto the LORD thy God, thou ſhalt not ſlack to pay it: for the LORD thy God will ſurely require it of thee; and it would be ſin in thee.

22 But if thou ſhalt forbear to vow, it ſhall *be* no ſin in thee.

23 That which is gon out of thy lips, thou ſhalt [m] keep and perform; *even* a free-will-offering, according as thou haſt vowed unto the LORD thy God, which thou haſt promiſed with thy mouth.

24 ¶ When thou comeſt into thy neighbours [n] vineyard, then thou mayeſt eat grapes thy fill, at thine own pleaſure, but thou ſhalt not put *any* in thy [o] veſſel.

25 When thou comeſt into the ſtanding-corn

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f For the neceſſity of nature.

† Heb. *ſtuff down*

g *Meaning hove,* &c. that his people ſhould be pure both in ſoul and body.

† Heb. *nakedneſs of any thing*

h This is meant of the heathen, who fled forthieir maſters cruelty, and embraced the true religion.

† Heb. *is good for him:*

‡ Or, *ſodomiteſs*

i Forbidding hereby that any gain gotten of evil things ſhould be employed to the ſervice of God, *Mic.* 1. 7.

* *Exod.* 22. 25. *Levit.* 25. 36. *Pſal.* 15. 5.

k This was permitted for a time for the hardneſs of their heart. † If thou ſhew thy charitie to thy brother, God will declare his fore toward thee.

* *Eccles.* 5. 4.

m If the vow be lawfull and godly.

n Being hired for to labour.

o To bring home to thine houſe.

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corn of thy neighbours, * then thou mayest pluck the ears with thine hand: but thou shalt not move a sickle unto thy neighbours standing-corn.

* Matt. 12. 1. Mark. 2. 23. Luke, 6. 1.

CHAP. XXIV.

1 Of divorce. 5 A new married man goeth not to war. 6, 10. Of pledges. 7 Of man-stealers. 8 Of leprosie. 14 The hire is to be given. 16 Of justice. 19 Of charitie.

* Matt. 5. 31. & 19. 7. Mark. 10. 4.

WHen a * man hath taken a wife and married her, and it come to pass that he find no favour in his eyes, because he hath found † some uncleanness in her: then let him write her a bill of † divorcement, and give *it* in her hand, and send her out of his house.

† Heb. matter of nakedness: a Hereby God improveth not that light divorcement, but permitteth it to avoid further inconvenience, Matt. 19. 7.

2 And when she is departed out of his house, she may go and be another mans *wife*.

3 And *if* the latter husband hate her, and write her a bill of divorcement, and giveth *it* in her hand, and sendeth her out of his house; or if the latter husband die, which took her *to be* his wife;

† Heb. cutting off.

4 Her former husband which sent her away, may not take her again to be his wife, after that she is b defiled: for that *is* abomination before the LORD, and thou shalt not cause the land to sin, which the LORD thy God giveth thee for an inheritance.

b Seeing that by divorcing her, he judged her to be unclean and defiled.

5 ¶ * When a man hath taken a new wife, he shall not go out to war, † neither shall he be charged with any business: *but* he shall be free at c home one year, and shall chear up his wife which he hath taken.

* Chap. 20. 7.

† Heb. not any thing shall pass upon him.

c That they might learn to know one another in conditions, and so afterward live in godly peace.

6 ¶ No man shall take the nether or the upper d millstone to pledge: for he taketh *a mans* life to pledge.

d Nor any thing whereby a man getteth his living.

7 ¶ If a man be found stealing any of his brethren of the children of Israel, and maketh merchandise of him, or selleth him; then that thief shall die, and thou shalt put evil away from among you.

* Levit. 13. 2, 3.

8 ¶ Take heed, in * the plague of leprosie, that thou observe diligently, and do according to all that the priests the Levites, shall teach you: as I commanded them, *so* ye shall observe to do.

9 Remember what the LORD thy God did * unto Miriam by the way, after that ye were come forth out of Egypt.

* Num. 12. 10.

10 ¶ When thou dost † lend thy brother any thing, thou shalt not go into his house to fetch his pledge.

† Heb. lend the loan of any thing to thy.

e Asthough thou wouldest appoint what to have, but shalt receive what he may spare.

11 Thou shalt stand abroad, and the man to whom thou dost lend shall bring out the pledge abroad unto thee.

12 And if the man *be* poor, thou shalt not sleep with his pledge.

13 In any case thou shalt deliver him the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee: and it shall be f righteousness unto thee before the LORD thy God.

f Though he should be unthankfull, yet God will not forget it.

14 ¶ Thou shalt not oppress an hired servant *that is* poor and needy, *whether he be* of thy brethren, or of thy strangers that *are* in thy land within thy gates.

15 At his day * thou shalt give *him* his hire, neither shall the sun go down upon it, for he *is* poor, and † setteth his heart upon it: least he cry against thee unto the LORD, and it be sin unto thee.

* Lev. 19. 13. Tob. 4. 14.

† Heb. he lifteth his soul unto it:

16 * The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers: every man shall be put to death for his own sin.

* 2 Kings 14. 6. 2 Chron. 25. 4. Jer. 31. 29, 30. Ezek. 18. 20.

17 ¶ Thou shalt not pervert the judgement of the g stranger, *nor* of the fatherless, nor take a widows raiment to pledge.

g Because the world did not esteem their sins of people, therefore God hath most care over them.

18 But thou shalt remember that thou wast a bond-man in Egypt, and the LORD thy God redeemed thee thence; therefore I command thee to do this thing.

19 ¶ * When thou cuttest down thine harvest in thy field, and hast forgotten a sheaf in the field, thou shalt not go again to fetch it: it shall be for the stranger, for the fatherless, and for the widow: that the LORD thy God may bless thee in all the work of thine hands.

* Lev. 19. 9. & 23. 22.

20 When thou beatest thine oliv-tree, † thou shalt not go over the boughs again: it shall be for the stranger, for the fatherless, and for the widow.

† Heb. thou hast not brought it after thee:

21 When thou gathered the grapes of thy vineyard, thou shalt not glean *it* † afterward: it shall be for the stranger, for the fatherless, and for the widow.

† Heb. after thee.

22 And thou shalt remember that thou wast a bond-man in the land of Egypt: therefore I command thee to do this thing.

h God judged them not mindfull of his benefit, except they were beneficiall unto others.

CHAP. XXV.

1 Stripes must not exceed forty. 4 The ox is not to be muzzled. 5 Of raising seed unto a brother. 11 Of the immodest woman. 13 Of unjust weights. 17 The memory of Amalek is to be blotted out.

IF there be a controversie between men, and they come unto judgement, that *the judges* may a judge them, then they shall justifie the righteous, and condemn the wicked.

a whether they be a plaintiff or none, the Magistrates ought to trie our faith, and punish according to the crime.

2 And it shall be, if the wicked man *be* worthy to be beaten, that the judge shall cause him to lie down, and to be b beaten before his face, according to his fault, by a certain number.

b when the crime deserveth not death.

3 * Forty stripes he may give him, *and* not exceed: least *if* he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee.

* 2 Cor. 11. 24. c The Jews of superstition allowed unto such stripes.

4 ¶ * Thou shalt not muzzle the ox when he † treadeth out *the corn*.

* 1 Cor. 9. 9. 1 Tim. 5. 18. † Heb. threshed. * Matt. 10. 10. Mark. 6. 8. Luke. 10. 7.

5 ¶ * If brethren dwell together, and one of them die and have no child, the wife of the dead shall not marry without unto a stranger: her ‡ d husbands brother shall go in unto her, and take her to him to wife, and perform the dutie of an husbands brother unto her.

* 1 Cor. 9. 5. ‡ Or, sister. d Because the Hebrew word signifieth as well a brother, as a husband, and the wife of a husband is often also called a sister, therefore this law is to be understood that next kinsman, whether he be brother or no, should marry the brothers wife, if some other should not challenge that next degree unto him.

6 And it shall be, *that* the first-born which she beareth, shall succeed in the name of his brother *which is* dead, that his name be not put out of Israel.

7 And if the man like not to take his ‡ brothers wife, then let his brothers wife go up to the gate unto the elders, and say, * My husbands brother refuseth to raise up unto his brother a name in Israel, he will not perform the duty of my husbands brother.

‡ Or, sister. * Ruth. 4. 5.

8 Then the elders of his city shall call him, and speak unto him: and *if* he stand *to it*, and say, I like not to take her:

9 Then shall his brothers wife come unto him in the presence of the elders, and lose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brothers house.

10 And his name shall be called in Israel, The house of him that hath his shoe losed.

e This law imposeth that godly domestick duties be engrieved: for it is an horrible thing to see a woman pull shame.

11 ¶ e When men strive together one with another, and the wife of the one draweth near for to deliver her husband out of the hand of him that smiteth him, and putteth forth her hand, and taketh him by the secrets:

12 Then thou shalt cut off her hand, thine eye shall not pity *her*.

† Heb. a stone and a stone,

13 ¶ Thou shalt not have in thy bag † divers weights, a great and a small.

† Heb. an ephah and an ephah,

14 Thou shalt not have in thine house † divers measures, a great and a small.

15 *But* thou shalt have a perfect and just weight, a perfect and just measure shalt thou have: that thy days may be lengthened in the land which the LORD thy God giveth thee.

16 For all that do such things, *and* all that do unrighteously, *are* an abomination unto the LORD thy God.

17 ¶ * Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt:

* Exod. 17. 8.

18 How he met thee by the way, and smote the hindmost of thee, *even* all *that were* feeble behind thee, when thou *wast* faint and weary; and he feared not God.

19 Therefore it shall be, when the LORD thy God hath given thee rest from all thine enemies round about, in the land which the LORD thy God giveth thee *for* an inheritance to possess it, *that* thou shalt f blot out the remembrance of Amalek from under heaven; thou shalt not forget *it*.

f This was partly accomplished by Saul, about 450 years afterwards.

CHAP. XXVI.

1 The confession of him that offereth the basket of first fruits. 12 The prayer of him that giveth his third years tithes. 16 The covenant between God and the people.

AND it shall be when thou *art* come in unto the land which the LORD thy God giveth thee for an inheritance, and possessest it, and dwellest therein:

2 That thou shalt a take of the first of all the fruit of the earth, which thou shalt bring of thy land that the LORD thy God giveth thee, and shalt put *it* in a basket, and shalt go unto the place which the LORD thy God shall choose, to b place his name there.

a By this ceremony they acknowledged that they received the land of Canaan as a free gift of God.

b To be called upon, served and worshipped spiritually, Chap. 12. 5.

3 And thou shalt go unto the priest that shall be in those days, and say unto him, I profess this day unto the LORD thy God, that I am come unto the countrey which the LORD sware unto our fathers for to give us.

4 And the priest shall take the basket out of thine hand, and set it down before the altar of the LORD thy God.

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5 And thou shalt speak and say before the LORD thy God, A c Syrian ready to perish *was* my father, and he went down into Egypt, and sojourned there with a few, and became there a nation great, d mighty, and populous.

c Meaning Jacob, who feared twenty years in Syria.

d Only by Gods mercie, and not by their fathers deservings.

6 And the Egyptians evil intreated us, and afflicted us, and laid upon us hard bondage.

7 And when we e cried unto the LORD God of our fathers, the LORD heard our voice, and looked on our affliction, and our labour, and our oppression.

e Alledging the promise made to our fathers Abraham, Isaac and Jacob.

8 And the LORD brought us forth out of Egypt with a mighty hand, and with an outstretched arm, and with great terribleness, and with signs, and with wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milk and honey.

10 And now behold, f I have brought the first-fruits of the land, which thou, O LORD, hast given me: and thou shalt set it before the LORD thy God, and worship before the LORD thy God.

f In token of a thankfull heart, and mindfull of his benefit.

11 And thou shalt rejoyce in every good *thing* which the LORD thy God hath given unto thee, and unto g thine house, thou, and the Levite, and the stranger that *is* among you.

g Signifying, that God giveth us not goods for our selves onely, but for their uses also which are committed to our charge.

12 ¶ When thou hast made an end of tithing all the tithes of thine increase, the third year, *which is* * the year of tithing, and hast given *it* unto the Levite, the stranger, the fatherless, and the widow, that they may eat within thy gates, and be filled,

* Chap. 14. 28.

13 Then thou shalt h say before the LORD thy God, I have brought away the hallowed things out of *mine* house, and also have given them unto the Levite, and unto the stranger, to the fatherless, and to the widow, according to all thy commandments which thou hast commanded me: I have i not transgressed thy commandments, neither have I forgotten *them*.

h Without hypocrisie.

i Of malice and contempt.

14 I have not eaten thereof in my k mourning, neither have I taken away *ought* thereof for *any* i unclean *use*, nor given *ought* thereof for the dead: *but* I have hearkened to the voice of the LORD my God, *and* have don according to m all that thou hast commanded me.

k Or for any necessity.

l By putting them to my prophane use.

m As far as my sinfull nature would suffer: for else, as David and Paul say, There is not one just. Psal. 14. 3. Rom. 3. 10. * Isa. 43. 25.

15 * Look down from thy holy habitation, from heaven, and bless thy people Israel, and the land which thou hast given us, as thou swarest unto our fathers, a land that floweth with milk and honey.

16 ¶ This day the LORD thy God hath commanded thee to do these statutes and judgements: thou shalt therefore keep and do them with all thine n heart and with all thy soul.

n with a good and simple conscience.

17 Thou hast avouched the LORD this day to be thy God, and to walk in his ways, and to keep his statutes, and his commandments, and his judgements, and to hearken unto his voice.

170 * *Chap.* 7. 6. o Signifying, that there is a mutuall bond between God and his people.

18 And *the LORD hath avouched thee this day to be his° peculiar people, as he hath promised thee, and that *thou* shouldest keep all his commandments:

19 And to make thee high above all nations which he hath made, in praise, and in name, and in honour, and that thou mayest be an holy people unto the LORD thy God, as he hath spoken.

CHAP. XXVII.

1 *The people are commanded to write the law upon stones;* 5 *and to build an altar of whole stones.* 11 *The tribes divided on Gerizzim and Ebal.* 14 *The curses pronounced on mount Ebal.*

a As Gods ministers, and charged with the same.

AND Moses with the *a elders of Israel, commanded the people, saying, Keep all the commandments which I command you this day.

* *Josh.* 4. 1.

2 And it shall be on the day *when you shall passe over Jordan unto the land which the LORD thy God giveth thee, that thou shalt set thee up great stones, and plaister them with plaister.

b God would that his law should be set up in the borders of the land of Canaan, that all that looked thereon, might know that the land was dedicated to his service.

3 And thou shalt [b] write upon them all the words of this law, when thou art passed over, that thou mayest go in unto the land which the LORD thy God giveth thee, a land that floweth with milk and honey: as the LORD God of thy fathers hath promised thee.

4 Therefore it shall be when ye be gon over Jordan, *that* ye shall set up these stones, which I command you this day, in mount Ebal, and thou shalt plaister them with plaister.

* *Exod.* 20. 25. *Josh.* 8. 31. c The altar should not be curiously wrought, because it should continue but for a time: for God would have but one altar in Judah.

5 And there shalt thou build an altar unto the LORD thy God, an altar of stones: * thou shalt not lift up *any* c iron *tool* upon them.

6 Thou shalt build the altar of the LORD thy God *of* whole stones: and thou shalt offer burnt-offerings thereon unto the LORD thy God.

7 And thou shalt offer peace-offerings, and shalt eat there, and rejoyce before the LORD thy God.

8 And thou shalt write upon the stones all the words of this law, [d] very plainly.

d That every one may well send it, and understand it.

9 ¶ And Moses, and the priests the Levites spake unto all Israel, saying, Take heed, and hearken, O Israel, this day thou art become the people of the LORD thy God.

e This condition God hath bound thee unto, that if thou wilt be his people, thou must keep his laws.

10 Thou shalt therefore [e] obey the voice of the LORD thy God, and do his commandments and his statutes, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shall stand upon mount Gerizzim to bless the people; when ye are come over Jordan: Simeon, and Levi, and Judah, and Issachar, and [f] Joseph, and Benjamin.

f *Meaning*, Ephraim and Manasseh.

13 And these shall stand upon mount Ebal [†g] to curse: Reuben, Gad, and Asher, and Zebulun, Dan, and Naphtali.

1 Heb *for a curfing.* g Signifying, that if they would not obey God for love, they should be made to obey for fear.

14 ¶ And * the Levites shall speak, and say unto all the men of Israel *with* a loud voice.

* *Dan.* 9. 11.

15 Cursed *be* the man that maketh *any* [h] graven or molten image, an abomination unto the LORD, the work of the hands of the craftsman, and putteth it in a secret *place*: and all the people shall answer and say, Amen.

h Under this he containeth all the corruption of Gods service, and transgressios of the first Table.

16 Cursed *be* he that [i] setteth light by his father or his mother: and all the people shall say, Amen.

i Or contemneth and this appeareth to the second Table.

17 Cursed *be* he that removeth his neighbours [k] land-mark: and all the people shall say, Amen.

k He condemneth all iniuries and extortions.

18 Cursed *be* he that maketh the [l] blind to wander out of the way: and all the people shall say, Amen.

l *Meaning*, the helpeth not, and counselleth not his neighbour.

19 Cursed *be* he that perverteth the judgement of the stranger, fatherless, and widow: and all the people shall say, Amen.

20 Cursed *be* he that lieth with his fathers wife; because he uncovereth his fathers [m] skirt: and all the people shall say, Amen.

m In committing villany against him. *Levit.* 20. 11. *& Ruth*, 22. 11. *& Chap.* 22. 30.

21 Cursed *be* he that lieth with any manner of beast: and all the people shall say, Amen.

22 Cursed *be* he that lieth with his sister, the daughter of his father, or the daughter of his mother: and all the people shall say, Amen.

23 Cursed *be* he that lieth with his [n] mother in law: and all the people shall say, Amen.

n *Meaning*, his wives mother.

24 Cursed *be* he that smiteth his neighbour [o] secretly: and all the people shall say, Amen.

o For God the seeth in secret, will revenge it.

25 * Cursed *be* he that taketh reward to slay an innocent person: and all the people shall say, Amen.

* *Exod.* 23. 7.

26 * Cursed *be* he that confirmeth not *all* the words of this law to do them: and all the people shall say, Amen.

* *Gal.* 3. 10.

CHAP. XXVIII.

1 *The blessings for obedience.* 15 *The curses for disobedience.*

AND it shall come to pass, *if thou shalt hearken diligently unto the voice of the LORD thy God, to observe *and* to do all his commandments which I command thee this day; that the LORD thy God will set thee [a] on high above all nations of the earth.

* *Levit.* 26. 3.

a He will make them the head & excellent of all people.

2 And all these blessings shall come on thee, and [b] overtake thee, if thou shalt hearken unto the voice of the LORD thy God.

b when Thou thinkest thy self forsaken. c Thou shalt live wealthily.

3 Blessed *shalt* thou *be* in the [c] city, and blessed *shalt* thou *be* in the field.

4 Blessed *shall be* the fruit of thy [d] body, and the fruit of thy ground, and the fruit of thy cattel, the increase of thy kine, and the flocks of thy sheep.

d Thy children and succession.

5 Blessed *shall be* thy basket and thy ‡ store.

‡ Or, *kneding-troughs.*

6 Blessed *shalt* thou *be* when thou [e] comest in, and blessed *shalt* thou *be* when thou goest out.

e All thine enterprises shall have good successe.

7 The LORD shall cause thine enemies, that rise up against thee, to be smitten before thy face: they shall come out against thee one way, and flee before thee [f] seven ways.

f *Meaning*, many ways.

8 The LORD shall command the blessing upon thee in thy ‡ store-houses, and in all that thou [g] settest thine hand unto: and he shall bless thee in the land which the LORD thy God giveth thee.

‡ Or, *barns.* g God will bid it goe do our duty, and not be idle.

9 The

9 The LORD shall establish thee an holy people unto himself, as he hath sworn unto thee, if thou shalt keep the commandments of the LORD thy God, and walk in his ways.

h Iesthat he is thy God, and thou his people.

10 And all people of the earth shall see that thou art [h] called by the name of the LORD, and they shall be afraid of thee.

* *Chap.* 30. 9. *&c* ‡ Or, *for goods,* † Heb. *substance.*

11 And * the LORD shall make thee plenteous ‡ in goods, in the fruit of thy † body, and in the fruit of thy cattel, and in the fruit of thy ground, in the land which the LORD sware unto thy fathers, to give thee.

i For nothing in the earth is profitable, but when God sendeth his blessings from heaven. * *Chap.* 15. 6.

12 The LORD shall open unto thee his good treasure, the [i] heaven to give the rain unto thy land in his season, and to bless all the work of thine hand: and * thou shalt lend unto many nations, & thou shalt not borrow.

13 And the LORD shall make thee the head, and not the tail, and thou shalt be above onely, and thou shalt not be beneath: if that thou hearken unto the commandments of the LORD thy God, which I command thee this day to observe and to do *them:*

14 And thou shalt not go aside from any of the words which I command thee this day, to the right hand or to the left, to go after other gods to serve them.

* *Levit.* 26. 14. *Lament.* 2. 17. *Mal.* 2. 2. *Rom.* 1. 20.

15 ¶ But it shall come to pass, * if thou wilt not hearken unto the voice of the LORD thy God, to observe to do all his commandments and his statutes which I command thee this day; that all these curses shall come upon thee, and overtake thee.

16 Cursed *shalt* thou *be* in the city, and cursed *shalt* thou *be* in the field.

17 Cursed *shall be* thy basket and thy store.

18 Cursed *shall be* the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep.

19 Cursed *shalt* thou *be* when thou comest in, and cursed *shalt* thou *be* when thou goest out.

20 The LORD shall send upon thee cursing, vexation, and rebuke, in all that thou settest thine hand unto, † for to do; untill thou be destroyed, and untill thou perish quickly; because of the wickednes of thy doings whereby thou hast forsaken me.

† Heb. *which thou doest.*

21 The LORD shall make the pestilence cleave unto thee, untill he have consumed thee from off the land, whither thou goest to possess it.

* *Levit.* 26. 16.

22 * The LORD shall smite thee with a consumption, and with a fever, and with an inflammation, and with an extreme burning, and with the ‡sword, and with blasting, and with mildew: and they shall persue thee untill thou perish.

Or, *drought.*

23 And the heaven that *is* over thy head shall be [k] brass, and the earth that *is* under thee *shall be* iron.

k It shall give me no more encrease than is wee of it.

24 The LORD shall make the rain of thy land powder and dust: from heaven shall it come down upon thee, untill thou be destroyed.

25 The LORD shall cause thee to be smitten before thine enemies: thou shalt go out one way against them, and flee seven ways before them; and shalt be [†l] removed into all the kingdoms of the earth.

171 † Heb. *for a removing.* l Some read, Thou shalt be a terror and feare, when they shall hear how God hath plagued thee.

26 And thy [m] carcase shall be meat unto all the fowls of the air, and unto the beasts of the earth, and no man shall fray *them* away.

m Thou shall be buried both in thy life and in thy death: for the burial is a testimony of the resurrection which sign for thy wickednes thou shalt lack.

27 The LORD will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed.

28 The LORD shall smite thee with madnes, and blindnes, and astonishment of heart:

29 And thou shalt [n] grope at noon-days, as the blind gropeth in darknes, and thou shalt not prosper in thy ways: and thou shalt be onely oppressed, and spoiled evermore, and no man shall save *thee.*

n In things most evident and clear thou shalt lack discretion and judgement.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and thou shalt not dwell therein: * thou shalt plant a vine-yard, and shalt not [†] gather the grapes thereof.

* *Chap.* 20. 6. † Heb. *profane,* or *use it as a common meat.*

31 Thine ox *shall be* slain before thine eyes, and thou shalt not eat thereof: thine ass *shall be* violently taken away from before thy face, and † shall not be restored to thee: thy sheep *shall be* given unto thine enemies, and thou shalt have none to rescue *them.*

† Heb. *shall not return to thee.*

32 Thy sons and thy daughters *shall be* given unto another people, ° and thine eyes shall look, and fail *with longing* for them all the day long: and *there shall be* no might in thine hand.

o when they shall return from their captivity.

33 The fruit of thy land, and all thy labours, shall a nation which thou knowest not, eat up: and thou shalt be onely oppressed and and crushed alway:

34 So that thou shalt be mad, for the sight of thine eyes which thou shalt see.

35 The LORD shall smite thee in the knees, and in the legs, with a sore botch that cannot be healed, from the sole of thy foot unto the top of thy head.

36 The LORD shall bring thee, and thy [p] king which thou shalt set over thee, unto a nation which neither thou, nor thy fathers have known, and there shalt thou serve other gods, wood and stone.

p As he did to Manasseh, Jehoiachim, Zedechias, and others.

37 And thou shalt become * an astonishment, a proverb, and a by-word, among all nations whither the LORD shall lead thee.

* *1 Kings* 9. 7. *Jer.* 24. 9. *& 25. 18.*

38 * Thou shalt carry much seed out into the field, and shalt gather *but* little in: for the locust shall consume it.

* *Micah* 6. 15. *Haggai* 1. 6.

39 Thou shalt plant vineyards and dress *them*, but shalt neither drink of the wine, nor gather *the grapes:* for the worms shall eat them.

40 Thou shalt have olive-trees throughout all thy coasts, but thou shalt not anoint *thy self* with the oyl: for thine olive shall cast *his fruit.*

41 Thou shalt beget sons and daughters,

but † thou shalt not enjoy them: for they shall go into captivity.

42 All thy trees and fruit of thy land shall the [q] locust † consume.

43 The stranger that *is* within thee shall get up above thee very high; and thou shalt come down very low.

44 He shall lend to thee, and thou shalt not lend to him: he shall be the head, and thou shalt be the tail.

45 Moreover, all these curses shall come upon thee, and shall pursue thee, and overtake thee, till thou be destroyed: because thou hearkenedst not unto the voice of the LORD thy God, to keep his commandments and his statutes which he commanded thee.

46 And they shall be upon thee for a [r] sign and for a wonder, and upon thy seed for ever.

47 Because thou servedst not the LORD thy God with joyfulness and with gladness of heart, for the abundance of all *things*:

48 Therefore shalt thou serve thine enemies which the LORD shall send against thee, in hunger, and in thirst, and in nakedness, and in want of all *things*: and he shall put a yoke of iron upon thy neck, untill he have destroyed thee.

49 The LORD shall bring a nation against thee from far, from the end of the earth, *as swift* as the eagle flieth, a nation whose tongue thou shalt not † understand:

50 A nation † of fierce countenance, which shall not regard the person of the old, nor shew favour to the young.

51 And he shall eat the fruit of thy cattel, and the fruit of thy land, untill thou be destroyed: which *also* shall not leave thee *either* corn, wine, or oyl, *or* the increase of thy kine, or flocks of thy sheep, untill he have destroyed thee.

52 And he shall besiege thee in all thy gates, untill thy high and fenced walls come down, wherein thou trustedst, throughout all thy land: and he shall besiege thee in all thy gates, throughout all thy land which the LORD thy God hath given thee.

53 And * thou shalt eat the fruit of thine own † body, the flesh of thy sons and of thy daughters (which the LORD thy God hath given thee) in the siege and in the straitness wherewith thine enemies shall distress thee:

54 *So that* the man *that is* tender among you and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and towards the remnant of his children which he shall leave:

55 So that he will not give to any of them of the flesh of his children whom he shall eat: because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates.

56 The [t] tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eye shall be evil toward the husband of her bosom, and towards her son, and towards her daughter,

57 And towards her † young one that cometh out from between her feet, and towards her children which she shall bear: for she shall eat them for want of all *things* secretly in the siege and straitness wherewith thine enemies shall distress thee in thy gates.

58 If thou wilt not observe to do [u] all the words of this law *that are* written in this book, that thou mayst fear this glorious and fearfull name, THE LORD THY GOD;

59 Then the LORD will make thy plagues wonderfull, and the plagues of thy seed, *even* great plagues, and of long continuance, and sore sicknesses, and of long continuance.

60 Moreover, he will bring upon thee all the diseases of Egypt, which thou wast afraid of, and they shall cleave unto thee.

61 Also every sickness, and every plague which *is* [x] not written in the book of this law, them will the LORD † bring upon thee, untill thou be destroyed.

62 And ye shall be left few in number, whereas ye were * as the stars of heaven for multitude: because thou wouldst not obey the voice of the LORD thy God.

63 And it shall come to pass, *that* as the LORD rejoyced over you to your good, and to multiply you; so the LORD will rejoyce over you to destroy you, and to bring you to nought; and ye shall be plucked from off the land whither thou goest to possess it.

64 And the LORD shall [y] scatter thee among all people, from the *one* end of the earth even unto the *other*; and there thou shalt serve other gods, which *neither* thou nor thy fathers have known, *even* wood and stone.

65 And among these nations shalt thou find no ease, neither shall the sole of thy foot have rest; but the LORD shall give thee there a trembling heart, and failing of eyes, and sorrow of mind.

66 And thy life shall hang in doubt before thee, and thou shalt fear day and night, and shalt have no assurance of thy life.

67 In the morning thou shalt say, Would God it were even: and at even thou shalt say, Would God it were morning, for the fear of thine heart wherewith thou shalt fear, and for the sight of thine eyes which thou shalt see.

68 And the LORD shall bring thee into Egypt again with [z] ships, by the way whereof I spake unto thee, Thou shalt see it no more again: and there ye shall be sold unto your enemies for bond-men and bond-women, and no man shall buy *you*.

CHAP. XXIX.

2 *Moses exhorteth them to obedience, by the memory of the works they have seen.* 10 *All are presented before the Lord to enter into his covenant.* 18 *The fore the Lord to enter into his covenant.* 18 *The great wrath on him that flattereth himself in his wickedness.* 29 *Secret things belong unto God.*

THese *are* the [a] words of the covenant which the LORD commanded Moses to make with the children of Israel, in the land of Moab, beside the covenant which he made with them in [b] Horeb.

2 ¶ And Moses called unto all Israel, and said unto them, * Ye have seen all that the LORD did before your eyes in the land of Egypt, unto Pharaoh, and unto all his servants, and unto all his land;

3 The [c] great temptations which thine eyes have seen, the signs and those great miracles:

4 Yet the LORD hath [d] not given you an heart to perceive, and eyes to see, and ears to hear, unto this day.

5 And I have led you fourty years in the wilderness: your clothes are not waxen old upon you, and thy shoe is not waxen old upon thy foot.

6 Ye have not eaten [e] bread, neither have you drunk wine, or strong drink: that ye might know that I *am* the LORD your God.

7 And when ye came unto this place, Sihon the king of Heshbon, and Og the king of Bashan, came out against us unto battel, and we smote them.

8 And we took their land, and gave it for an inheritance unto the Reubenite, and to the Gadite, and to the half-tribe of Manasseh.

9 * Keep therefore the words of this covenant and do them, that ye may prosper in all that ye do.

10 ¶ Ye stand this day all of you before the [f] LORD your God; your captains of your tribes, your elders, and your officers, *with* all the men of Israel,

11 Your little ones, your wives, and thy stranger that *is* in thy camp, from the hewer of thy wood, unto the drawer of thy water:

12 That thou shouldst † enter into [g] covenant with the LORD thy God, and into his oath, which the LORD thy God maketh with thee this day;

13 That he may establish thee to day for a people unto himself, and *that* he may be unto thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to Abraham, to Isaac, and to Jacob.

14 Neither with you onely do I make this covenant, and this oath;

15 But with *him* that standeth here with us this day before the LORD our God, and also with *him* that *is* not [h] here with us this day:

16 (For ye know how we have dwelt in the land of Egypt, and how we came through the nations which ye passed by;

17 And ye have seen their abominations, and their † idols, wood and stone, silver and gold, which *were* among them)

18 Least there should be among you man or woman, or family, or tribe, whose heart turneth away this day from the LORD our God, to go *and* serve the gods of these nations; least there should be among you a [i] root that beareth † gall and wormwood,

19 And it come to pass when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add † drunkenness [k] to thirst:

20 The LORD will not spare him, but then the anger of the LORD, and his jealousy shall smoke against that man, and all the curses *that are* written in this book shall lie upon him, and the LORD shall blot out his name from under heaven.

21 And the LORD shall separate him unto evil, out of all the tribes of Israel, according to all the curses of the covenant, *that* † *are* written in this book of the law:

22 So that the [l] generation to come of your children that shall rise up after you, and the stranger that shall come from a far land, shall say: when they see the plagues of that land, and the sicknesses † which the LORD hath laid upon it;

23 *And that* the whole land thereof *is* brimstone, and salt, *and* burning, *that* it is not sown, nor beareth, nor any grass groweth therein, * like the overthrowne of Sodom, and Gomorrah, Admah, and Zeboim, which the LORD overthrew in his anger and in his wrath:

24 Even all nations shall say, * Wherefore hath the LORD done thus unto this land? what *meaneth* the heat of this great anger?

25 Then men shall say, Because they have forsaken the covenant of the LORD God of their fathers, which he made with them when he brought them forth out of the land of Egypt.

26 For they went and served other gods, and worshipped them, gods whom they knew not, and † *whom* he had not † given unto them.

27 And the anger of the LORD was kindled against this land, to bring upon it all the curses *that are* written in this book.

28 And the LORD rooted them out of their land in anger, and in wrath, and in great indignation, and cast them into another land, as *it is* this day.

29 The [m] secret *things* belong unto the LORD our God: but those *things which are* revealed *belong* unto us, and to our children for ever, that we may do all the words of this law.

CHAP. XXX.

1 *Great mercies promised unto the repentant.* 11 *The commandment is manifest.* 15 *Death and life are set before them.*

ANd it shall come to pass when all these things are come upon thee, the blessing and the curse, which I have set before thee, and thou shalt call *them* to [a] * mind among all the nations whither the LORD thy God hath driven thee,

2 And shalt return unto the LORD thy God, and shalt obey his voice according to all that I command thee this day, thou and thy children, with [b] all thine heart, and with all thy soul:

3 That then the LORD thy God will turn thy captivity, and have compassion upon thee, and will return and gather thee from all the nations whither the LORD thy God hath scattered thee.

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† Heb. *they shall not be thine:*

[q] Under one kind he containeth all the vermin, which destroy the fruit of the land: and this is an evident token of Gods curse.

‡ Or, *passe.*

[r] Gods plagues shall be evident signs that he is offended with thee.

† Heb. *bear:*

† Heb. *strong of face,*

* *Levit.* 26.29. 2 *Kings* 6. 29. *Lam.* 4. 10. *Ezek.* 5. 10. † Heb. *belly,*

[s] As came to pass in the days of Joram King of Israel, 2 *Kings* 6. 29. and when the Romans besieged Jerusalem.

[t] Heb. *delicate.*

[u] For he that offendeth in one, is guilty of all, *Jam.* 2. 10.

[x] Declaring that God hath infinit means to plague the wicked, besides them that are ordinary or written.

† Heb. *causeth to stand*

* *Gen.* 22. 17. *chap.* 10. 22.

* *Chap.* 4. 6. 1 *Kings* 2. 3. *Josh.* 1. 7.

[y] Signifying that it is a singular gift of Godsele in a place, where we may worship God purely, and declare our faith and religion.

† Heb. *pass* g Alluding to them, that when they made a sure covenant, did sacrifice a beast in twain, and paſſed between the parts divided. *Gen.* 15. 10.

[z] Because they were unmindful of their miracles, when the Sea gave place to them to go through.

[a] Moses hereby reproveth their curiosity, which seek those things that are onely known to God, and their negligence that regard not that which God hath revealed unto them, as the law.

† Heb. *knowledge*

[b] As the first giving of the law which was fourty years before. * *Exod.* 19. 4.

[c] The proofs of my power.

[d] He sheweth that it is not in mans power to understand the mysteries of God, if it be not given him from above.

[e] Made by mans art, but Manna, which is called the food of Angels.

[f] who knoweth your hearts, and therefore ye may not think to dissemble with him.

[g] Meaning, their posterity.

† Heb. *draught yard,*

[h] Such sin, as the bitter fruit thereof might chuse and detest you.

[i] Or, *a poyſonfull herb,*

† Heb. *Rosh*

[k] That is, threatnings or conclusions.

† Hunger shall so bite her, that she shall be ready to eat her child before it be delivered.

† Heb. *after-birth*

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† Or, *Inebriation*

† Heb. *the drunkenness to thirſtiness:* k For as he that is thirſty, deſireth to drink much, ſo he that followeth his appetite, ſeeketh by all means and yet cannot be ſatisfied.

† Heb. *is written*

† Gods plagues upon them that rebell againſt him, ſhall be ſo ſtrange, that all ages ſhall be aſtonished.

† Heb. *wherewith the LORD hath made it ſick.*

[l] Gods plagues upon them that rebell againſt him, ſhall be ſo ſtrange, that all ages ſhall be aſtonished.

† Heb. *wherewith the LORD hath made it ſick.*

* *Gen.* 19. 24. 25.

* 1 *Kings* 9. 8. *Jer.* 22. 8.

† Or, *who hath not given to them* any portion.

† Heb. *deviſed.*

[a] Both his mercies and his plagues.

[b] In true repentance is no hypocriſie.

174 * *Neh.* 1. 9. c Given to the worlds end.

d And bring thee into thy country.

4 * If *any* of thine be driven out unto the utmost *parts of* c heaven, from thence will the LORD thy God gather thee, and from thence will he d fetch thee.

5 And the LORD thy God will bring thee into the land which thy fathers possessed, and thou shalt possess it: and he will do thee good, and multiply thee above thy fathers.

c God will purge all thy wicked affections which thing is not in the own power to do.

6 And the LORD thy God will c circumcise thine heart, and the heart of thy seed, to love the LORD thy God with all thine heart and with all thy soul, that thou mayest live.

7 And the LORD thy God will put all these curses upon thine enemies, and on them that hate thee, which persecuted thee.

f If we will have God to work in us with his holy Spirit, we must turn again to him by repentance.

8 And thou shalt f return and obey the voice of the LORD, and do all his commandments which I command thee this day.

* *Chap.* 28. 11.

9 * And the LORD thy God will make thee plenteous in every work of thine hand, in the fruit of thy body, and in the fruit of thy cattel, and in the fruit of thy land for good: for the LORD will again g rejoyce over thee for good, as he rejoyced over thy fathers:

g *He meaneth* not that God is subject to these infirmities, to rejoyce or to be sad, but he useth this manner of speech to declare the love that he beareth unto us.

10 If thou shalt hearken unto the voice of the LORD thy God, to keep his commandments, and his statutes *which are* written in this book of the law, *and* if thou turn unto the LORD thy God with all thine heart and with all thy soul.

h The law is so evident that none can pretend ignorance.

11 ¶ For this commandment which I command thee this day, it *is* not h hidden from thee, neither *is it* far off.

* *Num.* 10. 6. *&c.*

12 * It *is* not in heaven, that thou shouldst say, Who shall go up for us to heaven, & bring it unto us, that we may hear it, and do it?

i By heaven and the sea, *he meaneth* places most far distant.

13 Neither *is it* beyond the i sea, that thou shouldst say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it?

k Even the law and the gospel.

14 But the k word *is* very nigh unto thee, in thy mouth, and in thy heart, that thou mayst l do it.

l By faith in Christ.

15 ¶ See, I have set before thee this day life and good, and death and evil:

m So that to love and obey God, is onely life and felicity.

16 In that I command thee this day to m love the LORD thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgements, that thou mayest n live and multiply: and the LORD thy God shall blesse thee in the land whither thou goest to possess it.

n He addeth these promises to signifie, that it is for our profit that we love him, and not for his.

17 But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other, gods and serve them:

18 I denounce unto you this day, that ye shall surely perish *and that* ye shall not prolong *your* days upon the land, whither thou passest over Jordan, to go to possess it.

* *Chap.* 4. 26.

19 * I call heaven and earth to record this day against you, *that* I have set before you life and death, blessing and cursing: therefore o choose life, that both thou and thy seed may live:

o *That is*, love and obey God: which thing is not in mans power, but Gods spirit onely worketh it in his elect.

20 That thou mayest love the LORD thy God, *and* that thou mayest obey his voice, and that thou mayest cleave unto him (for he *is* thy life, and the length of thy days) that thou mayest dwell in the land which the LORD sware unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

CHAP. XXXI.

1 *Moses encourageth the people.* 7 *He encourageth Joshua.* 9 *He delivereth the law unto the priest, to read it in the seventh year to the people.* 14 *God giveth a charge to Joshua,* 19 *and a song to testifie against the people.* 24 *Moses delivereth the book of the law to the Levites to keep.* 28 *He maketh a protestation to the elders.*

AND Moses went and spake these words unto all Israel.

2 And he said unto them, I *am* an hundred and twenty years old this day; * I can no more go out and come in: also the LORD hath said unto me, * Thou shalt not go over this Jordan.

a I can no longer execute my office.

* *Num.* 20. 12. *Chap.* 3. 27.

3 The LORD thy God, he will go over before thee, *and* he will destroy these nations from before thee, and thou shalt possess them: *and* Joshua, he shall go over before thee, * as the LORD hath said.

* *Num.* 27. 21.

4 And the LORD shall do unto them as he did to Sihon, and to Og, kings of the Amorites, and unto the land of them whom he destroyed.

5 And * the LORD shall give them up b before your face, that ye may do unto them according unto all the commandments which I have commanded you.

* *Chap.* 7. 2. b Into your hands.

6 Be strong and of a good courage; fear not, nor be afraid of them: for the LORD thy God, he *it is* that doth go with thee, he will not fail thee, nor forsake thee.

i Ye preserve you and your children from idolatry by remembring of Gods benefits.

7 ¶ And Moses called unto Joshua, and said unto him in the sight of all Israel, c Be strong and of a good courage: for thou must go with this people unto the land which the LORD hath sworn unto their fathers to give them; and thou shalt cause them to inherit it.

c For he that mistrusteth the people, hath needs the valliant counsels and constant to maintain vertue.

8 And the LORD, he *it is* that doth d go before thee, he will be with thee, he will not fail thee neither forsake thee: fear not neither be dismayed.

d Signifying, that man can never be of good courage, except he be perswaded of Gods favour and assistance.

9 ¶ And Moses wrote this law, and delivered it unto the priests the sons of Levi, which bare the ark of the covenant of the LORD, and unto all the elders of Israel.

10 And Moses commanded them, saying, At the end of *every* seven years, in the solemnity of the * year of releasse, in the feast of tabernacles,

* *Chap.* 15. 1.

11 When all Israel is come to appear before the e LORD thy God, in the place which he shall choose: thou shalt read this law before all Israel, in their hearing.

e Before the ark of the covenant which was the figure of Gods presence and the figure of Christ.

12 Gather the people together, men, and women, and children, and thy stranger that *is* within thy gates, that they may hear, and that they may learn, and fear the LORD your God, and observe to do all the words of this law.

13 And

f which were not born when the Law was given.

13 And *that* their children which have not f known *any thing*, may hear and learn to fear the LORD your God, as long as ye live in the land whither ye go over Jordan to possess it.

14 ¶ And the LORD said unto Moses, Behold, thy days approach that thou must die: call Joshua, and present your selves in the tabernacle of the congregation, that I may give him a charge. And Moses and Joshua went, and presented themselvs in the tabernacle of the congregation.

15 And the LORD appeared in the tabernacle in a pillar of a g cloud: and the pillar of the cloud stood over the door of the tabernacle.

g In a cloud that was fashioned like a pillar.

16 ¶ And the LORD said unto Moses, Behold, thou shalt † sleep with thy fathers, and this people will rise up, and go a whoring after the gods of the strangers of the land whither they go *to be* amongst them, and will forsake me, and break my covenant which I have made with them.

† Heb. *lie down.*

17 Then my anger shall be kindled against them in that day, and I will forsake them, and I will h hide my face from them, and they shall be devoured, and many evils and troubles shall † befall them; so that they will say in that day, Are not these evils come upon us, because our God *is* not amongst us?

h *That is*, I will take my favour from them, as to turn his face toward us, is to give us his favour.

† Heb. *find them.*

18 And I will surely hide my face in that day, for all the evils which they shall have wrought, in that they are turned unto other gods.

19 Now therefore i write ye this song for you, and teach it the children of Israel: put it in their mouths, that this song may be a witness for me against the children of Israel.

i To preserve the memory of Gods benefits.

20 For when I shall have brought them into the land which I sware unto their fathers, that floweth with milk and honey: and they shall have eaten and filled themselvs, and waxen fat; k then will they turn unto other gods and serve them, and provoke me, and break my covenant.

k For this is the nature of flesh, no longer to obey God, than it is under the rod.

21 And it shall come to pass when many evils and troubles are befallen them, that this song shall † testifie † against them as a witness: for it shall not be forgotten out of the mouths of their seed: for I know their imagination which they † go about, even now before I have brought them into the land which I sware.

† That these evils are come upon them, because they forsook me.

† Heb. *before.*

† Heb. *do,*

22 ¶ Moses therefore wrote this song the same day, and taught it to the children of Israel.

23 And he gave Joshua the son of Nun a charge, and said, * Be strong and of a good courage: for thou shalt bring the children of Israel into the land which I sware unto them: and I will be with thee.

* Josh. 1. 6.

24 ¶ And it came to pass when Moses had made an end of writing the words of this law in a book, until they were finished;

25 That Moses commanded the Levites which bare the ark of the covenant of the LORD, saying,

26 Take this book of the law, and put it in the side of the ark of the covenant of the LORD your God, that it may be there for a l witness against thee.

l Of thy infidelity, when thou shalt turn away from the doctrin contained therein.

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27 For I know thy rebellion, and thy stiff neck: behold, while I am yet alive with you this day, ye have been rebellious against the LORD; and how much more after my death?

28 Gather unto me all the elders of your tribes, and your m officers, that I may speak these words in their ears, and call heaven and earth to record against them.

m As governours, Judges and magistrats.

29 For I know, that after my death ye will utterly corrupt *your selvs*, and turn aside from the way which I have commanded you: and evil will befall you in the latter days, because ye will do evil in the sight of the LORD, to provoke him to anger through the n work of your hands.

n By idolatry, and worshipping images, which are the work of your hands.

30 And Moses spake in the ears of all the congregation of Israel the words of this song, untill they were ended.

CHAP. XXXII.

1 *Moses song, which setteth forth Gods mercy and vengeance.* 46 *He exhorteth them to set their hearts upon it.* 48 *God sendeth him up to mount Nebo to see the land and die.*

GIve ear, O ye o heavens, and I will speak: & hear, O earth, the words of my mouth.

o As witnesses of this peoples ingratitude.

2 My p doctrin shall drop as the rain: my speech shall distill as the dew, as the small rain upon the tender herb, and as the showers upon the grass.

p He desireth that he may speak to Gods glory, and that the people, as the green grass, may receive the dew of his doctrin.

3 Because I will publish the name of the LORD: ascribe ye greatnes unto our God.

4 *He is* the q rock, his work *is* perfect: for all his ways *are* judgement: a God of truth, and without iniquity, just and right *is* he.

q Noting that God onely is mighty, faithfull, and constant in his promise.

5 † They have corrupted themselvs, ‡ their spot *is* not *the spot* of his children: *they are* a perverse and crooked generation.

† Heb. *he hath corrupted to himself.*

‡ Or, that they are *not his children*, that is, *theirs blot*:

6 Do ye thus requite the LORD, O foolish people and unwise? *is* not he thy father *that* hath bought thee? hath he not r made thee, and estáblished thee?

r Not according to the common creation, but he hath made thee a new creature by his Spirit.

† Heb. *generation and generation:*

7 ¶ Remember the days of old, † consider the years of † many generations: ask thy father, and he will shew thee; thy elders, and they will tell thee.

8 When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the s bounds of the people according to the number of the children of Israel.

s when God by his providence divided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

† Heb. *seed*

† Or, *compassed them about*,

9 For the LORDS portion *is* his people: Jacob *is* the † lot of his inheritance.

10 He found him in a desert land, and in the waste howling wilderness: he ‡ led him about, he instructed him, he kept him as the apple of his eye.

‡ Or, *compassed them about*,

11 As an eagle stirreth up her nest, t fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings;

t To teach them to flie.

12 *So* the LORD alone did lead him, and *there was* no strange god with him.

13 He made him ride on the u high places of the earth, that he might eat the increase of

u *Meaning*, of the land of Canaan, which was high in respect of Egypt.

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the fields, and he made him to suck honey out of the rock, and oyl out of the flinty rock.

14 Butter of kine, and milk of sheep, with fat of lambs, and rams of the breed of Bashan, and goats, with the fat of kidneys of wheat, and thou didst drink the pure bloud of the grape.

i This was the occasion of their falling from God, the prosperity and blessings which they had in Canaan, as is shewed in *Neh. 9. 25, 26.*

15 ¶ But Jesurun waxed[i] fat, and kicked: thou art waxen fat, thou art grown thick, thou art covered *with fatnes;* then he forsook God *which* made him, and lightly esteemed the rock of his salvation.

k By changing his service for their superstitions.

16 They provoked him to jealousy with [k] strange *gods*, with abominations provoked they him to anger.

‡ Or, *which were not God*; 1. Scripture calleth new whatsoever man inventeth, be the errour never so old.

17 They sacrificed unto devils, ‡ not to God; to gods whom they knew not, to[l] new *gods that* came newly up, whom your fathers feared not.

18 Of the rock *that* begat thee thou art unmindfull, and hast forgotten God that formed thee.

† Or, *despised*

19 And when the LORD saw *it*, he ‡ abhorred *them*, because of the provoking of his [m] sons, and of his daughters.

m He calleth them Gods children, not to honour them, but to shew them from what dignity they are fallen.

20 And he said, I will hide my face from them, I will see what their end *shall be:* for they *are* a very froward generation, children in whom *is* no faith.

21 They have moved me to jealosy with *that which is* not God, they have provoked me to anger with their vanities: and * I will move them to jealousy with *those which are* not [n] a people, I will provoke them to anger with a foolish nation.

* *Rom. 10. 19.*

n which I have not favoured: nor given my laws unto them.

22 For a fire is kindled in my anger, and ‡ shall burn unto the lowest hell, and ‡ shall consume the earth with her increase, and set on fire the foundations of the mountains.

‡ Or, *hath burned*
‡ Or, *hath consumed*

23 I will heap mischiefs upon them, I will spend mine arrows upon them.

24 *They shall be* burnt with hunger, and devoured with † burning heat, and with bitter destruction: I will also send the teeth of beasts upon them, with the poyson of serpents of the dust.

† Heb. *burning coals*,

25 The [o] sword without, and terrour † within shall † destroy both the young man and the virgin, the suckling *also* with the man of gray hairs.

o They shall be slain both in the field and at home.
† Heb. *from the chambers*
† Heb. *terrour*

26 I said, I would scatter them into corners, I would make the remembrance of them to cease from among men:

27 Were it not that I feared the wrath of the enemie, least their adversaries should behave themselvs strangely, *and* least they should [p] say, ‡ Our hand *is* high, and the LORD hath not don all this.

p Rejoycing to see the godly afflicted, and attributing that to themselvs which is wrought by Gods hand.
‡ Or, *our high hand and not the LORD hath done all this.*

28 For they *are* a nation void of counsel, neither *is there* any understanding in them.

29 O that they were wise, *that* they understood this, *that* they would [q] consider their latter end.

q They would consider the felicity, that was prepared for them, if they had obeyed God.

30 How should * one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the LORD had shut them up?

* *Josh. 23. 10.*

31 For their rock *is* not as our Rock, even our enemies themselvs *being* judges.

32 For their vine ‡ *is* of the vine of Sodom, and of the fields of Gomorrah: their grapes *are* grapes of gall, their clusters *are* bitter.

‡ Or, is worse than the vine of Sodom, &c.

33 Their [r] wine *is* the poyson of dragons, and the cruel venom of asps.

r The fruits of the wicked are as poyson, detestable to God, and dangerous for man.

34 *Is* not this laid up in store with me, *and* sealed up among my treasures?

35 To me *belongeth* * vengeance, and recompence: their foot shall slide in *due* time: for the day of their calamity *is* at hand, and the things that shall come upon them make haste.

* *Exodus 32. 1. Rom. 12. 19.* Heb. 10. 30.

36 For the LORD shall judge his people, * and repent himself for his servants; when he seeth that *their* † power is gon, and *there is* none [s] shut up, or left.

* *2 Mat. 7. 6.*
† Heb. *hand*
s when neither strong, nor weak, in a manner, remain.

37 And he shall say, Where *are* their gods, *their* rock, in whom they trusted,

38 Which did eat the fat of their sacrifices, *and* drank the wine of their drink-offerings? let them rise up and help you, *and* be † your protection.

† Heb. *an hiding for you.*

39 See now that I, *even* I *am* he, and *there is* no god with me: * I kill, and I make alive; I wound, and I heal: neither *is there any* that can deliver out of my hand.

* *1 Sam. 2. 6. Tob. 13. 2. Wisd. 16. 13.*

40 For I [t] lift up my hand to heaven, and say, I live for ever.

t That is, I vow, read, *Gen. 14. 22.*

41 If I whet my glittering sword, and mine hand take hold on judgement; I will render vengeance to mine enemies, and will reward them that hate me.

42 I will make mine arrows drunk with bloud (and my sword shall devour flesh) *and that* with the bloud of the slain, and of the captivs, from the beginning of revenges upon the enemy.

43 ‡ * Rejoyce, O ye nations *with* his people: for he will [u] avenge the bloud of his servants, and will render vengeance to his adversaries, and will be mercifull unto his land, *and* to his people.

‡ Or, *praise his people, ye nations*; or, *sing yr.*
* *Rom. 15. 10.*
u whether the bloud of Gods people be shed for their sins, or rituall of their faith, he promiseth to revenge it.

44 ¶ And Moses came and spake all the words of this song in the ears of the people, he and ‡ Hoshea the son of Nun.

‡ Or, Jesus

45 And Moses made an end of speaking all these words to all Israel.

46 And he said unto them, * Set your hearts unto all the words which I testifie among you this day; which ye shall command your children to observe to do, all the words of this law.

* *Chap. 6. 6. & 11. 18.*

47 For it *is* not a * vain thing for you, because it *is* your life; and through this thing ye shall prolong *your* days in the land whither ye go over Jordan to possess it.

x For I will perform my promise unto you, *Isa. 55. 10.*

48 * And the LORD spake unto Moses that self-same day, saying,

* *Num. 27. 12.*

land of Canaan which I give unto the children of Israel for a possession.

50 And die in the mount whither thou goest up, and be gathered unto thy people, as * Aaron thy brother died in mount Hor, and was gathered unto his people:

* *Num. 20. 25, 28. & 27. 12.*

51 Because * ye trespassed against me among the children of Israel, at the waters of ‡ Meribah-kadesh, in the wilderness of Zin; because ye [y] sanctified me not in the midst of the children of Israel.

* *Num. 20. 12, 13. & 27. 14. Deut. 32. 51.*
‡ Or, *Strife at Kadesh.*
y Ye were not earnest and constant to maintain my honour.

52 Yet thou shalt see the land before *thee*, but thou shalt not go thither unto the land which I give the children of Israel.

CHAP. XXXIII.

1 The majesty of God. 6 The blessings of the twelve tribes. 26 The excellency of Israel.

a This blessing containeth not onely a simple prayer, but an assurance of the effect thereof.

AND this *is* the [a] blessing wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said, the LORD came from Sinai, and rose up from Seir unto them; he shined forth from mount Paran, and he came with [b] ten thousands of saints: from his right hand went † a fiery law for them.

b *Meaning*, infinit Angels.
† Heb. *a fire of law*

3 Yea, he loved the people; all his [c] saints *are* in thy hand: and they sate down at thy [d] feet; *every one* shall receive of thy words.

c *That is*, the children of Israel.
d As thy disciples.

4 Moses commanded us a law: *even* the [e] inheritance of the congregation of Jacob.

e To us and our successours.

5 And he was king in Jeshurun, when the heads of the people *and* the tribes of Israel were gathered together.

f Reuben shall be one of the tribes of Gods people, though for his sin, his honour be diminished, and his family but small.

6 ¶ Let [f] Reuben live, and not die; and let *not* his men be few.

7 ¶ And this *is the blessing* of Judah: and he said, Hear, LORD, the voice of Judah, and bring him unto his people: let his hands be [g] sufficient for him, and be thou an help *to him* from his enemies.

g Signifying, that he should hardly obtain Jacobs promise, *Gen. 49. 1.*
* *Exod. 28. 30.*

8 ¶ And of Levi he said, * *Let* thy Thummim and thy Urim *be* with thy holy one, whom thou didst prove at Massah, *and with* whom thou didst strive at the waters of Meribah;

9 Who said unto his father and to his mother, [h] I have not seen him, neither did he acknowledge his brethren, nor knew his own children: for they have observed thy word, and kept thy covenant.

h He preferred Gods glory above all naturall affection, *Exod. 32. 26.*

10 ‡ They shall teach Jacob thy judgements, and Israel thy law: ‡ they shall put incense † before thee, and whole burnt-sacrifice upon thine altar.

‡ Or, *let them teach, &c.*
‡ Or, *let them put incense*
† Heb. *at thy nose.*

11 Bless, LORD, his substance, and accept the works of his hands: [i] smite through the loins of them that rise against him, and of them that hate him, that they rise not again.

i He declareth that the ministers of God have many enemies, and therefore have need to be prayed for.
* Because the temple should be built in Zion, which was in the tribe of Benjamin, he heareth that God should dwell with him there.
* *Gen. 49. 25, 26.*

12 ¶ *And* of Benjamin he said, The beloved of the LORD shall [k] dwell in safety by him; *and the LORD* shall cover him all the day long, and he shall dwell between his shoulders.

13 ¶ And of Joseph he said, * Blessed of the LORD *be* his land, for the precious things of heaven, for the dew, and for the deep that coucheth beneath,

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14 And for the precious fruits *brought forth* by the sun, and for the precious things † put forth by the † moon,

† Heb. *thrust forth*
† Heb. *moons*,

15 And for the chief things of the ancient mountains, and for the precious things of the lasting hills,

16 And for the precious things of the earth, and fulnes thereof, and for the good will of him that dwelt in the [l] bush: let *the blessing* come upon the head of Joseph, and upon the top of the head of him that * was separated from his brethren.

l Which was God appearing unto Moses, *Exod 3. 2.*
* *Gen. 49. 26.*

17 His glory *is like* the firstling of his bullock, and his horns *are like* the horns of unicorns: with them he shall push the people together, *to* the ends of the earth: and they *are* the ten thousands of Ephraim, and they *are* the thousands of Manasseh.

18 ¶ And of Zebulun he said, Rejoyce, Zebulun, in thy [m] going out; and Issachar, in thy tents.

m In thy prosperous voyages upon the Sea. *Gen. 49. 13.*

19 They shall call the people unto the mountain, there they shall offer sacrifices of righteousnes: for [n] they shall suck of the abundance of the seas, and *of* treasures hid in the sand.

n The tribe of Zebulun.

20 ¶ And of Gad he said, Blessed *be* he that enlargeth Gad: he dwelleth as a lion, and teareth the arm with the crown of the head.

21 And he provided the first part for himself, because there, *in* a portion of the [o] lawgiver *was he* † seated; and he came *with* the heads of the people, he executed the justice of the LORD, and his judgement with Israel.

o So that the portion of the Gedites, and others on this side Jordan was Gods, though it was not so known.
† Heb. *visited.*

22 ¶ And of Dan he said, Dan *is* a lions whelp: he shall leap from Bashan.

23 ¶ And of Naphtali he said, O Naphtali, satisfied with favour, and full with the blessing of the LORD: possess thou the [p] west and the south.

p *Meaning*, near the Sea.

24 ¶ And of Asher he said, *Let* Asher *be* blessed with children; let him be acceptable to his brethren, and let him dip his foot in oyl.

25 ‡ Thy shoes *shall be* [q] iron and brass; and as thy days, *so shall* thy strength *be.*

‡ Or, *under thy feet, shall be as*
q Thou shalt be strong, or thy country full of metall. It seemeth that Simeon is left out because he was under Judah, and the portion of his inheritance, *Josh. 19. 9.*

26 ¶ *There is* none like unto the God of Jesurun, *who* rideth upon the heaven in thy help, and in his excellency on the skie.

27 The eternall God *is thy* refuge, and underneath *are* the everlasting arms: and he shall thrust out the enemy from before thee, and shall say, Destroy *them.*

28 * Israel then shall dwell in safety alone: the [r] fountain of Jacob *shall be* upon a land of corn and wine, also his heavens shall drop down dew.

* *Jer. 23. 6.*
r who was plentifull insulfise as a fountain.

29 Happy *art* thou, O Israel: who *is* like unto thee, O people saved by the LORD, the shield of thy help, and who *is* the sword of thy excellency? and thine [s] enemies ‡ shall be found liars unto thee, and thou shalt tread upon their high places.

s Thine enemies for fear shall lie, and fain to be in subjection.
‡ Or, *shall be subdued*

CHAP.

CHAP. XXXIV.

1 Moses from mount Nebo vieweth the land. 5 He dieth there; 6 His burial. 7 His age. 8 Thirty days mourning for him. 9 Joshua succeedeth him. 10 The praise of Moses.

AND Moses went up from the plains of Moab, unto the mountain of [a] Nebo, to the top of ‡ Pisgah, that *is* over against Jericho: and the LORD shewed him * all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto the [b] utmost sea,

3 And the south, and the plain of the valley of Jericho, the city of palm-trees, unto Zoar.

4 And the LORD said unto him, * This *is* the land which I sware unto Abraham, unto Isaac, and unto Jacob, saying, I will give it unto thy seed: I have caused thee to see *it* with thine eyes, but thou shalt not go over thither.

5 ¶ So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD.

6 ¶ And [c] he buried him in a valley in the land of Moab, over against Beth-peor: but no man knoweth of his sepulchre, unto [d] this day.

7 ¶ And Moses *was* an hundred and twenty years old when he died: his eye was not dim, nor his † naturall force † abated.

8 ¶ And the children of Israel wept for Moses in the plains of Moab thirty days: so the days of weeping *and* mourning for Moses were ended.

9 ¶ And [e] Joshua the son of Nun *was* full of the spirit of wisdom; for Moses had laid his hands upon him: and the children of Israel hearkened unto him, and did as the LORD commanded Moses.

10 ¶ And there arose not a prophet since in Israel like unto Moses, whom the LORD knew [f] face to face:

11 In all the signs and the wonders which the LORD sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and to all his land,

12 And in all that [g] mighty hand, and in all the great terrour which Moses shewed in the sight of all Israel.

a which was a part on mount Abarim, *Num.* 27. 12.
† Or, *the hill*,
* *Chap.* 3. 27.
2 *Mat.* 2. 4.

b Called Mediterranean.

* *Gen.* 12. 7. & 13. 15.

c *To wit*, the angel of the Lord, *Jude* 9.

d That the Jews might not have occasion thereby to commit idolatry.

e Hereby appeareth the forme of God, that leaveth not his church destitute of a governour.

f Unto whom the Lord did reveal himself so plainly, as *Exod.* 33. 11.

g *Meaning* the power of God, working by Moses in the wilderness.

THE BOOK OF JOSHUA.

THE ARGUMENT.

IN this book the holy Ghost setteth most lively before our eyes the accomplishment of Gods promise, who as he promised by the mouth of Moses, that a prophet should be raised up unto the people like unto him, whom he willeth to obey, Deut. 18. 15. *so he sheweth himself here true in his promise, as at all other times, and after the death of Moses his faithfull servant, he raiseth up Joshua to be ruler and governour over his people, that neither they should be discouraged for lack of a captain, nor have occasion to destruct Gods promises hereafter. And because that Joshua might be confirmed in his vocation, and the people also might have no occasion to grudge, as though he were not approved of God: he is adorned with most excellent gifts and graces of God, both to govern the people with counsell, and to defend them with strength, that he lacked nothing which either belonged to a valiant captain, or a faithfull minister. So he overcometh all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he divideth among the people, and appointeth their borders: he establisheth laws and ordinances, and putteth them in remembrance of Gods manifold benefits, assuring them of his grace and favour, if they obey God, and contrariwise of his plagues and vengeance, if they disobey him. This history doth represent Jesus Christ the true Joshua, who leadeth us into eternall felicity, which is signified unto us by this land of Canaan. From the beginning of Genesis to the end of this book are contained 2576 years. For from Adam unto the flood are 1656, from the flood unto the departure of Abraham out of Caldea 423, and from thence to the death of Joseph 290; So that Genesis containeth 2369, Exodus 140, the other three books of Moses 40, Joshua 27; so the whole maketh 2576 years.*

CHAP. I.

1 The Lord appointeth Joshua to succeed Moses. 5 The borders of the promised land. 5, 9. God promiseth to assist Joshua. 8 He giveth him instructions. 10 He prepareth the people to passe over Jordan. 12 Joshua putteth the two tribes and half in mind of their promise to Moses. 16 They promise him fealty.

a The beginning of this book dependeth on the last chapter of Deut. which was written by Joshua as a preparation to his history.
* *Deut.* 1 38.

NOw after the [a] death of Moses the servant of the LORD, it came to passe, that the LORD spake unto Joshua the son of Nun, Moses * minister, saying,

2 Moses my servant is dead; now therefore arise, go over this Jordan, thou, and all this people, unto the land which I do give to them, *even* to the children of Israel.

3 * Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.

4 From the [b] wilderness and this Lebanon, even unto the great river, the river Euphrates, all the land of the [c] Hittites, and unto the [d] great sea *toward* the going down of the sun, shall be your coast.

5 There shall not any man be able to stand before thee all the days of thy life: *as* I was with

b Or Zin, called Kadesh, and Idumea.
c *Meaning*, the whole land of Canaan.
d Called Mediterraneum.

* *Deut.* 11. 24. *Chap.* 14. 9.

* Heb. 13. 5.

* *Deut.* 31. 23.

‡ Or, *thou shalt cause this people to inherit the land*, &c.

1 Heb. *manifesting*.
† Heb. *fled*.

* *Deut.* 5. 32. & 28. 14.

c He thereth wherein consisteth true prosperity, even to obey the word of God.
† Or, *do wisely*

f Shewing that it was not possible to govern well without continuall study of Godsword.
† Or, *do wisely*.

g *Meaning*, from the day that this was proclaimed, *Chap.* 3. 2.

* *Num.* 32. 20.

h which belonged to Sihon the King of the Amorites and Og King of Bashan.

‡ Heb. *marshalled by five*.

i By your request, but yet by Gods free appointment, *Deut.* 33. 21.

k They do not onely promise to obey him so long as God is with him: but to help to punish all that rebell against him.

with Moses, *so* I will be with thee: * I will not fail thee, nor forsake thee.

6 * Be strong and of a good courage; for ‡ unto this people shalt thou divide for an inheritance the land which I sware unto their fathers to give them.

7 Onely be thou strong and very courageous, that thou mayst observe to do according to all the law, which Moses my servant commanded thee: * turn not from it to the right hand or to the left, that thou mayest [c] ‡ prosper whithersoever thou goest.

8 This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and [f] night, that thou mayst observe to do according to all *that is* written therein: for then thou shalt make thy way prosperous, and then thou shalt † have good success.

9 Have not I commanded thee? Be strong and of a good courage, be not afraid: neither be thou dismayed: for the LORD thy God *is* with thee, whithersoever thou goest.

10 ¶ Then Joshua commanded the officers of the people, saying,

11 Pass through the host, and command the people, saying, Prepare you victuals; for within [g] three days ye shall pass over this Jordan, to go in to possess the land which the LORD your God giveth you to possess it.

12 ¶ And to the Reubenites, and to the Gadites, and to half the tribe of Manasseh, spake Joshua, saying,

13 Remember * the word which Moses the servant of the LORD commanded you, saying, The LORD your God hath given you rest, and hath given you this [h] land:

14 Your wives, your little ones, and your cattel shall remain in the land which Moses gave you on this side Jordan; but ye shall pass before your brethren ‡ armed, all the mighty men of valour, and help them:

15 Untill the LORD have given your brethren rest, as *he hath given* you, and they also have possessed the land which the LORD your [i] God giveth them: then ye shall return unto the land of your possession, and enjoy it, which Moses the LORDS servant gave you on this side Jordan toward the sun-rising.

16 ¶ And they answered Joshua, saying, All that thou commandest us, we will do, and whithersoever thou sendest us, we will go.

17 According as we hearkened unto Moses in all things, [k] so will we hearken unto thee: onely the LORD thy God be with thee, as he was with Moses.

18 Whosoever *he be* that doth rebell against thy commandment, and will not hearken unto thy words, in all that thou commandest him, he shall be put to death: onely be strong and of a good courage.

CHAP. II.

1 Rahab receiveth and concealeth the two spies sent from Shittim. 8 The covenant between her and them. 23 Their return and relation.

AND Joshua the son of Nun sent out of [a] Shittim two men, to spie secretly, saying, Go view the land, even Jericho; and they went, and * came into an harlots house, named Rahab, and † lodged there.

2 And it was told the king of Jericho, saying, Behold, there came men in hither to night of the children of Israel, to search out the countrey.

3 And the king of Jericho sent unto Rahab, saying, [b] Bring forth the men that are come to thee, which are entred into thine house: for they be come to search out all the countrey.

4 And the woman took the two men, and hid them, and said thus, There came men unto me, but I wist not whence they *were*:

5 And it came to pass *about the time* of shutting of the gate, when it was dark, that the men went out: whither the men went, I wote not: pursue after them quickly, for ye shall overtake them.

6 But she had brought them up to the [c] roof of the house, and hid them with the stalks of flax, which she had laid in order upon the roof.

7 And the men pursued after them the way to Jordan, unto the foords: and assoon as they which pursued after them were gone out, they shut the gate.

8 ¶ And before they were laid down, she came up unto them upon the roof;

9 And she said unto the men, I know that the LORD hath given you the land, and that your [d] terrour is fallen upon us, and that all the inhabitants of the land † faint because of you.

10 For we have heard how the LORD * dried up the water of the Red sea for you, when you came out of Egypt; and what you did unto the two kings of the Amorites that *were* on the other side Jordan, * Sihon and Og, whom ye utterly destroyed.

11 And assoon as we had heard *these things*, our hearts did melt, neither † did there remain any more courage in any man, because of you: for [e] the LORD your God, he *is* God in heaven above, and in earth beneath.

12 Now therefore, I pray you, swear unto me by the LORD, since I have shewed you kindness, that ye will also shew kindness unto my fathers house; and give me a true token:

13 And *that* ye will save alive my father, and my mother, and my brethren, and my sisters, and all that they have, and deliver our lives from death.

14 And the men answered her, [f] Our life † for yours, if ye utter not this our business. And it shall be when the LORD hath given us the land, that we will deal kindly and truly with thee.

15 Then she let them down by a cord through the window: for her house *was* upon the town-wall, and she dwelt upon the wall.

16 And she said unto them, Get you to the [g] mountain, least the pursuers meet you; and hide your selves there three days, untill the pursuers be returned; and afterward may ye go your way.

17 And

* Heb. 1. 31. *James* 2. 25.
† Heb. *laid*.

b Though the wicked see the hand of God upon them, yet they repent not, but seek how they may by their power and policy resist his working.

c *Meaning*, upon the house: for then their houses were flat above, so that they might do their businesse thereupon.

d For so God promised, *Deut.* 28. 7. *Chap.* 5. 1.
† Heb. *melt*.
* *Exod.* 14. 21. *Chap.* 4. 23.

* *Num.* 21. 24

† Heb. *rose up*.

e Here in appeareth the great mercy of God, that in this common destruction, he would draw a most miserable sinner to repent, and confess his Name.

f We warrant you, on pain of our lives.
† Heb. *to stead of you to die*.

g which was next unto the city.

a which place was in the plain of Moab near unto Jordan.

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17 And the men said unto her, We *will be* [b] blameless of this thine oath which thou hast made us swear.

18 Behold, *when* we come into the land, thou shalt bind this line of scarlet-thread in the window which thou didst let us down by: and thou shalt † bring thy father, and thy mother, and thy brethren, and all thy fathers houshold home unto thee.

19 And it shall be, that whosoever shall go out of the doors of thy house into the street, his [i] bloud *shall be* upon his head, and we *will be* guiltless: and whosoever shall be with thee in the house, his bloud *shall be* on our head, if *any* hand be upon him.

20 And if thou utter this our [k] business, then we will be quit of thine oath which thou hast made us to swear.

21 And she said, According unto your words, *be* it. And she sent them away, and they departed: and she bound the scarlet-line in the window.

22 And they went, and came unto the mountain, and abode there three days, untill the pursuers were returned. And the pursuers sought *them* throughout all the way, but found *them* not.

23 ¶ So the two men returned, and descended from the mountain, and passed [l] over, and came to Joshua the son of Nun, and told him all things that befell them:

24 And they said unto Joshua, Truly the LORD hath delivered into our hands all the land; for even all the inhabitants of the countrey do † faint becaufe of us.

b which should be discharged of our oath, if thou dost not perform this condition that followeth: for so shall thou and thine be delivered.
† Heb. *gather*
i He shall be guilty of his own death.
k So that others should think to escape by the same means.
l *To wit*, the river Jordan.
† Heb. *melt*

CHAP. III.

1 *Joshua cometh to Jordan.* 2 *The officers instruct the people for the passage.* 7 *The Lord encourageth Joshua.* 9 *Joshua encourageth the people.* 14 *The waters of Jordan are divided.*

AND Joshua arose early in the morning, and they removed from Shittim, and came to [a] Jordan, he and all the children of Israel, and lodged there before they passed over.

2 And it came to pass after [b] three days, that the officers went through the host;

3 And they commanded the people, saying, When ye see the ark of the covenant of the LORD your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it.

4 Yet there shall be a space between you and it, about two thousand cubits by measure: come not near unto it, that ye may know the way by which ye must go: for ye have not passed *this* way † heretofore.

5 And Joshua said unto the people, * Sanctifie your selves: for to morrow the LORD will do wonders among you.

6 And Joshua spake unto the priests, saying, Take up the ark of the covenant, and pass over before the people. And they took up the ark of the covenant, and went before the people.

7 ¶ And the LORD said unto Joshua, This day will I begin to magnifie thee in the sight of all Israel, that they may know that * as I was with Moses, *so* I will be with thee.

8 And thou shalt command the priests that bear the ark of the covenant, saying, When ye are come to the brink of the water of Jordan, ye shall [c] stand still in Jordan.

9 ¶ And Joshua said unto the children of Israel, Come hither, and hear the words of the LORD your God.

10 And Joshua said, [d] Hereby ye shall know that the living God *is* among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebusites.

11 Behold, the ark of the covenant of the Lord of all the earth, passeth over before you into Jordan.

12 Now therefore take ye [e] twelve men out of the tribes of Israel, out of every tribe a man.

13 And it shall come to pass, assoon as the soles of the feet of the priests that bear the ark of the LORD, the Lord of all the earth, shall rest in the waters of Jordan, *that* the waters of Jordan shall be cut off *from* the waters that come down from above: and they * shall stand upon an heap.

14 ¶ And it came to pass when the people removed from their tents, to pass over Jordan, and the priests bearing the * ark of the covenant before the people;

15 And as they that bare the ark were come unto Jordan, and the feet of the priests that bare the ark were dipped in the brim of the water (for * Jordan overfloweth all his [f] banks all the time of harvest)

16 That the waters which came down from above, stood *and* rose up upon an heap very far from the city Adam, that *is* beside Zaretan: and those that came down toward the sea of the plain, *even* the salt-sea, failed, *and* were cut off: and the people passed over right against Jericho.

17 And the [g] priests that bare the ark of the covenant of the LORD, stood firm on drie ground in the midst of Jordan, and all the Israelites passed over on dry ground, untill all the people were passed clean over Jordan.

a which according to the Hebrews was in March, and about 40 days after Moses death.
b which time was given for to prepare them victuals, *Chap.* 1. 11.
c Even in the channell, where the stream had run, 22 verf. 17.
d By this miracle in dividing the water.
e which should set up twelve stones in remembrance of the benefit.
* *Chap.* 1. 5.
* *Psal.* 114. 3.
f *Ecclus.* 24. 26. Because the time was accustomed at this time to be full, the minde is so much the greater.
* *Acts* 7. 45.
g Either, tarrying till the people were paft, or, as some read, fast, as though they had been upon the dry land.

CHAP. IV.

1 *Twelve men are appointed to take twelve stones for a memorial out of Jordan.* 9 *Twelve other stones are set up in the midst of Jordan.* 10. 19 *The people pass over.* 14 *God magnifieth Joshua.* 20 *The twelve stones are pitched in Gilgal.*

AND it came to pass when all the people were clean passed * over Jordan, that the LORD spake unto * Joshua, saying,

2 Take you twelve men out of the people, out of every tribe a man,

3 And command you them, saying, Take you hence out of the midst of Jordan, out of the place where the priests [a] feet stood firm, twelve stones, and ye shall carry them over with you, and leave them in the [b] lodging place where you shall lodge this night.

4 Then Joshua called the twelve men, whom

* *Deut.* 27. 2.
* *Chap.* 3. 12.
a As *Chap.* 3. 17.
b *Meaning*, the place where they should camp.

whom he had prepared of the children of Israel, out of every tribe a man.

5 And Joshua said unto them, Pass over before the ark of the LORD your God into the midst of Jordan, and take ye up every man of you a stone upon his shoulder, according unto the number of the tribes of the children of Israel:

6 That this may be a sign among you, *that* when your [c] children ask *their fathers* † in time to come, saying, What *mean* you by these stones?

7 Then ye shall answer them, That the waters of Jordan were cut off before the ark of the covenant of the LORD, when it passed over Jordan, the waters of Jordan were cut off: and these stones shall be for a memoriall unto the children of Israel for ever.

8 And the children of Israel did so as Joshua commanded, and took up twelve stones out of the midst of Jordan, as the LORD spake unto Joshua, according to the number of the tribes of the children of Israel, and carried them over with them unto the place where they lodged, and laid them down there.

9 And Joshua set up [d] twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood: and they are there unto this day.

10 ¶ For the priests which bare the ark, stood in the midst of Jordan, untill every thing was finished that the LORD commanded Joshua to speak unto the people, according to all that Moses commanded Joshua: and the people hasted and passed over.

11 And it came to pass when all the people were clean passed over, that the ark of the LORD passed over, and the priests in the presence of the people.

12 And * the children of Reuben, and the children of Gad, and half the tribe of Manasseh, passed over armed before the children of Israel, as Moses spake unto them:

13 About fortie thousand ‡ prepared for war, passed over before the [f] LORD unto battel, to the plains of Jericho.

14 ¶ On that day the LORD magnified Joshua in the sight of all Israel, and they feared him, as they feared Moses, all the days of his life.

15 And the LORD spake unto Joshua, saying,

16 Command the priests that bear the ark of the [g] testimonie, that they come up out of Jordan.

17 Joshua therefore commanded the priests, saying, Come ye up out of Jordan.

18 And it came to pass when the priests that bare the ark of the covenant of the LORD, were come up out of the midst of Jordan, *and* the soles of the priests feet were † lift up unto the dry-land, that the waters of Jordan returned unto their place, and † flowed over all his banks, as *they did* before.

19 ¶ And the people came up out of Jordan on the tenth *day* of the [h] first moneth, and encamped in Gilgal, in the east-border of Jericho.

20 ¶ And those twelve stones which they took out of Jordan, did Joshua pitch in Gilgal.

21 And he spake unto the children of Israel, saying, When your children shall ask their fathers † in time to come, saying, What *mean* these stones.

22 Then ye shall let your children know, saying, Israel came over this Jordan on dry-land.

23 For the LORD your God dried up the waters of Jordan from before you, untill ye were passed over, as the LORD your God did to the Red-sea, * which he dried up from before us, untill we were gon over.

24 That all the people of the [i] earth might know the hand of the LORD, that it *is* mighty: that ye might fear the LORD your God † for ever.

c God commandeth, that not onely we our selves profit by his wonderfull works, but that our posterity may know the same thereof, and glorifie his Name.
† Heb. *to morrow*
d Besides the twelve stones which were carried by the tribes, and set up in Gilgal.
e That God might have the more publick praise.
* *Num.* 32. 27.
† Or, *ready armed.*
† *They fix*, before the ark.
f For they looked duly to remove at the Lords commandment; which thing they that were new circumcised could not do without great danger.
g Because the ark testified Gods presence, and the tables of the law contained therein, signified Gods will towards his people.
† Heb. *plucked up*
† Heb. *went*
h Called Abib or Nisan, containing part of March and part of April.
* *Exod.* 14. 21.
i Gods benefits serve for a further condemnation to the wicked, and to stir up his to reverence him, and obey him.
† Heb. *all days.*

CHAP. V.

1 *The Canaanites are afraid.* 2 *Joshua reneweth circumcision.* 10 *The passover is kept at Gilgal.* 12 *Manna ceaseth.* 13 *An Angel appeareth to Joshua.*

AND it came to pass when all the kings of the [a] Amorites, which *were* on the side of Jordan west-ward, and all the kings of the Canaanites, which *were* by the sea, heard that the LORD had dried up the waters of Jordan from before the children of Israel untill we were passed over, that their heart melted; neither was there spirit in them any more, because of the children of Israel.

2 ¶ At that time the LORD said unto Joshua, Make thee ‡ * sharp knives, and [b] circumcise again the children of Israel the second time.

3 And Joshua made him sharp knives, and circumcised the children of Israel at [c] the ‡ hill of the fore-skins.

4 And this *is* the cause why Joshua did circumcise: All the people that came out of Egypt, *that were* males, *even* all the men of war died in the wilderness by the way, after they came out of Egypt.

5 Now all the people that came out, were circumcised: but all the people *that were* born in the wilderness by the way, as they came forth out of Egypt, *them* they had not [d] circumcised.

6 For the children of Israel walked forty years in the wilderness, till all the people *that were* men of war which came out of Egypt were consumed, becaufe they obeyed not the voice of the LORD: unto whom the LORD sware that * he would not shew them the land which the LORD sware unto their fathers that he would give us, a land that floweth with milk and honey.

7 And their children, *whom* he raised up in their stead, them Joshua circumcised: for they were uncircumcised, becaufe they had not circumcised them by the way.

8 And it came to pass † when they had don circumcising all the people, that they abode in their places in the camp, till they were [e] whole.

9 And the LORD said unto Joshua, This day have I rolled away the [f] reproach of Egypt from

a The Amorites were on both sides Jordan, whereof two kings were slain already on the side toward Moab.
‡ Or, *knives of flint.*
* *Exod.* 4. 25.
b For now they had left it off about 40 years.
c Gilgal was so called, becaufe they were there circumcised.
† Or, *Gibeah-haaraloth.*
* *Num.* 14. 23.
† Heb. *when the people had made an end to be circumcised.*
d For their fore sin was so grievous that they were not able to remove.
e By bringing you into this promised land, contrary to the wicked opinion of the Egyptians: or else for circumcision, whereby you were like to the Egyptians;

from off you; wherefore the name of the
182 place is called ‡ Gilgal unto this day.
‡ That is, rolling

10 ¶ And the children of Israel encamped in Gilgal, and kept the passover, on the fourteenth day of the moneth at even, in the plains of Jericho.

11 And they did eat of the old corn of the land on the morrow after the passover, unleavened *cakes*, and parched *corn* in the self-same day.

12 ¶ And the manna ceased on the morrow after they had eaten of the old corn of the land, neither had the children of Israel manna any more, but they did eat of the fruit of the land of Canaan that year.

13 ¶ And it came to pass when Joshua was by Jericho, that he lift up his eyes and looked, and behold, there stood * a man over against him, with his sword drawn in his hand: and Joshua went unto him, and said unto him, *Art* thou for us, or for our adversaries?

* Exod. 23. 23.

‡ Or, prince

14 And he said, Nay, but *as* ‡ captain of the host of the LORD am I now come. And Joshua § fell on his face to the earth, and did worship, and said unto him, What saith my Lord unto his servant?

§ In that that Joshua worshipped him, he acknowledgeth him to be God, and in that that he calleth himself, The Lords captain, he declareth himself to be Christ.

15 And the captain of the LORDS host said unto Joshua, * Loose thy shoe from off thy foot, for the place whereon thou standest, *is* holy: and Joshua did so.

* Exod. 3. 5. Acts 7. 33.

CHAP. VI.

1 *Jericho is shut up.* 2 *God instructeth Joshua how to besiege it.* 12 *The city is compassed.* 17 *It must be accursed.* 20 *The walls fall down.* 22 *Rahab is saved.* 26 *The builder of Jericho is cursed.*

NOw Jericho † was straitly [a] shut up, [b] because of the [c] children of Israel: none went out, and none came in.

† Heb. *did fast up, and was shut up.*
a That none could go out.
b That none could come in.
c For fear of the Israelites.

2 And the LORD said unto Joshua, See, I have given into thine hand Jericho, and the king thereof, *and* the mighty men of valour.

3 And ye shall compass the city, all *ye* men of war, *and* go round about the city [d] once: thus shalt thou do six days.

d Every day once.

4 And seven priests shall bear before the ark seven trumpets of [e] rams horns: & the seventh day ye shall compass the city seven times, and the priests shall blow with the trumpets.

e That the conquest might not be affigned to mans power, but to the mercie of God, which with most weak things can overcome that which seemeth most strong.

5 And it shall come to pass that when they make a long *blast* with the rams horn, *and* when ye hear the sound of the trumpet, all the people shall shout with a great shout: and the wall of the city shall fall down † flat, and the people shall ascend up every man straight before him.

† Heb. *under it*,

6 ¶ And Joshua the son of Nun called the priests, & said unto them, Take up the ark of the covenant, & let seven priests bear seven trumpets of rams horns before the ark of the LORD.

7 And he said unto the people, [f] Pass on, and compass the city, and let him that is armed pass on before the ark of the LORD.

f This is chiefly meant by the Reubenites, Gadites, and half the tribe of Manasseh.

8 ¶ And it came to pass when Joshua had spoken unto the people, that the seven priests bearing the seven trumpets of rams horns passed on before the LORD, and blew with the trumpets: and the ark of the covenant of the LORD followed them.

9 ¶ And the armed men went before the priests that blew with the trumpets, and the [g] rere-ward came after the ark, *the priests* going on, and blowing with the trumpets.

† Heb. *gathering host.*
g wherein was the standard of the tribe of Dan, *Num.* 10. 25.

10 And Joshua had commanded the people, saying, Ye shall not shout, nor † make any noise with your voice, neither shall *any* word proceed out of your mouth, untill the day I bid you shout, then shall ye shout.

† Heb. *make your voice to be heard,*

11 So the ark of the LORD compassed the citie, going about *it* [h] once: and they came into the camp, and lodged in the camp.

h For that day.

12 ¶ And Joshua rose early in the morning, and the priests took up the ark of the LORD.

13 And seven priests bearing seven trumpets of rams horns before the ark of the LORD, went on continually, and blew with the trumpets: and the armed men went before them, but the [i] rereward came after the ark of the LORD, *the priests* going on, and blowing with the trumpets.

i The tribe of Dan was so called, because it marched last, and gathered up whomsoever was left of others.

14 And the second day they compassed the citie once, and returned into the camp: so they did six days.

15 And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the citie after the same manner, [k] seven times: onely on that day they compassed the citie seven times.

k Besides every day once, for the space of six days.

16 And it came to pass at the seventh time, when the priests blew with the trumpets, Joshua said unto the people, Shout, for the LORD hath given you the citie.

17 ¶ And the citie shall be ‡ accursed, *even* it and all that *are* therein, to the LORD: onely Rahab the harlot shall live, she and all that *are* with her in the house, because * she hid the messengers that we sent.

‡ Or, *devoted*, That is, given entirely to it: destroyed.

* Chap. 2. 4.

18 And you in any wise keep *your selves* from the accursed thing, least ye make *your selves* accursed when ye take of the accursed thing, and make the camp of Israel a curse, and trouble it.

19 But all the silver and gold, and vessels of brass and iron, *are* † [m] consecrated unto the LORD: they shall come into the treasurie of the LORD.

† Heb. *holinesse*
m And therefore cannot be put to any private use, but must be set molten, and so serve for the tabernacle.

20 So the people shouted when *the priests* blew with the trumpets: and it came to pass when the people heard the sound of the trumpet, and the people shouted with a great shout, that * the wall fell down † flat, so that the people went up into the citie, every man straight before him, and they took the city.

* Heb. 21. 16.
† Heb. *under it*,

21 And they utterly destroyed all that *was* in the citie, both man and woman, young and old, and ox, and sheep, and ass, with the edge of the sword.

22 But Joshua had said unto the two men that had spied out the countrey, Go into the harlots house, & bring out thence the woman, and all that she hath, * as ye sware unto her.

* Chap. 2. 14. Heb. 11. 31.

23 And the young men that were spies, went in,

in, and brought our Rahab, and her father, and her mother, and her brethren, and all that she had: and they [n] brought out all her † kindred, and left them without the camp of Israel.

n For it was not lawfull for strangers to dwell among the Israelites till they were purged.
† Heb. *families*,

24 And they burnt the city with fire, and all that *was* therein: onely the silver and the gold, and the vessels of brass and of iron, they put into the treasurie of the [o] house of the LORD.

o *Meaning*, the tabernacle.

25 And Joshua saved Rahab the harlot alive, and her fathers houshold, and all that she had; and she [p] dwelleth in Israel *even* unto this day: because she hid the messengers which Joshua sent to spie out Jericho.

p For she was married to Salmon prince of the tribe of Judah, *Matth.* 1. 5.

26 ¶ And Joshua adjured *them* at that time, saying, * Cursed *be* the man before the LORD, that riseth up and buildeth this city Jericho: he shall lay the [q] foundation thereof in his first-born, and in his youngest *son* shall he set up the gates of it.

* 1 *Kings* 16. 34.

q He shall build it to the destruction of all his flock, which thing was fulfilled in Hiel of Beth-el.

27 So the LORD was with Joshua, and his fame was *noised* throughout all the countrey.

CHAP. VII.

1 *The Israelites are smitten at Ai.* 6 *Joshua's complaint.* 10 *God instructeth him what to do.* 16 *Achan is taken by the lot.* 19 *His confession.* 22 *He and all he had are destroyed in the valley of Achor.*

BUt the children of Israel committed a trespass in the accursed thing: for * Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the [a] accursed thing: and the anger of the LORD was kindled against the children of Israel.

* Chap. 22. 20. 1 Chron. 2. 7.

a In taking that which was commanded to be destroyed.

2 And Joshua sent men from Jericho to [b] Ai, which *is* beside Beth-aven, on the east side of Beth-el, and spake unto them, saying, Go up and view the countrey. And the men went up and viewed Ai.

b Thitherto a citie of the Amorites: for there was another so called among the Ammonites, Jer. 49. 3. The first Ai is called Ajath, Isai. 10. 28.

3 And they returned to Joshua, and said unto him, Let not all the people go up: but let † about two or three thousand men go up, and smite Ai, *and* make not all the people to labour thither; for they *are but* few.

† Heb. *about 2000 men, or about 3000 men*

4 So there went up thither of the people about three thousand men, and they fled before the men of Ai.

5 And the [c] men of Ai smote of them about thirty and six men: for they chased them *from* before the gate even unto Shebarim, and smote them † in the going down: wherefore the hearts of the people melted, and became as water.

c God would by this overthrow, make them more earnest to search out and punish the sin committed.
† Or, *to Morad*;

6 ¶ And Joshua rent his clothes, and fell to the earth upon his face, before the ark of the LORD, untill the even-tide, he and the elders of Israel, and put dust upon their heads.

7 And Joshua said, Alas, O Lord GOD, wherefore hast thou at all brought this people over Jordan, to deliver us into the hand of the Amorites to destroy us? would to God we had been content, & dwelt on the other side Jordan!

d This infirmity of his faith, wherein how we are inclined of nature to distrust.
† Heb. *nacky*

8 O Lord, what shall I say, when Israel turneth their † backs before their enemies!

9 For the Canaanites, and all the inhabitants of the land shall hear *of it*, and shall environ us round, and cut off our name from the earth: and what wilt thou do unto thy great [e] name?

e when thine enemies shall blaspheme thee, and say, That thou wilt not be able to defend us from them.

10 ¶ And the LORD said unto Joshua, Get thee up, wherefore † liest thou thus upon thy face?

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† Heb. *fallest*

11 Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put *it* even amongst their own stuff.

12 Therefore the children of Israel could not stand before their enemies, *but* turned *their* backs before their enemies, because they were accursed: neither will I be with you any more, [f] except ye destroy the accursed from amongst you.

f Then, to suffer wickedness unpunished, is, to refuse God willingly.

13 Up, sanctifie the people, and say, Sanctifie your selves against to morrow: for thus saith the LORD God of Israel, *There is* an accursed thing in the midst of thee, O Israel: thou canst not stand before thine enemies, untill ye take away the [g] accursed thing from among you.

g *Meaning*, the man that hath committed the thing forbidden.

14 In the morning therefore ye shall be brought according to your tribes: and it shall be *that* the tribe which the LORD taketh, shall come according to the families *thereof*; and the family which the LORD shall take, shall come by houshold; and the houshold which the LORD shall take, shall come man by man.

15 And it shall be, *that* he that is [h] taken with the accursed thing, shall be burnt with fire, he and all that he hath: because he hath transgressed the covenant of the LORD, and because he hath wrought ‡ folly in Israel.

h *That is*, found guilty, either by lot, or by the judgement of Urim, *Numb.* 27. 21.
‡ Or, *wickedness*

16 ¶ So Joshua rose up early in the morning, and brought Israel by their tribes: and the tribe of Judah was taken:

17 And he brought the family of Judah, and he took the family of the Zarhites: and he brought the family of the Zarhites man by man, and Zabdi was taken:

18 And he brought his houshold man by man, and Achan the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, was taken.

19 And Joshua said unto Achan, My son, give, I pray thee, glory to the LORD God of Israel, and make [i] confession unto him; and tell me now what thou hast don, hide *it* not from me.

i By declaring the truth: for God is glorified when the truth is confessed.

20 And Achan answered Joshua, and said, Indeed I have sinned against the LORD God of Israel, and thus and thus have I don.

21 When I saw among the spoils a goodly [k] Babylonish garment, and two hundred shekels of silver, and a † wedge of gold of fifty shekels weight, then I coveted them, and took them, and behold, they *are* hid in the earth in the midst of my tent, and the silver under it.

k Such a rich garment as the States of Babylon did weare.
† Heb. *tongue*

22 ¶ So Joshua sent messengers, and they ran unto the tent, and behold, *it was* hid in his tent, and the silver under it.

23 And they took them out of the midst of the tent, and brought them unto Joshua, and unto all the children of Israel, and † laid them out before the LORD.

† Heb. *poured*

24 And Joshua and all Israel with him, took Achan the son of Zerah, and the silver, and the garment, and the [1] wedge of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and they brought them unto the valley of Achor.

25 And Joshua said, Why hast thou troubled us? the LORD shall [n] trouble thee this day. And all Israel stoned him with stones, and burned them with fire after they had stoned them with stones.

26 And they raised over him a great heap of stones unto this day: so the LORD turned from the fierceness of his anger: wherefore the name of that place was called, The valley of Achor, unto this day.

[1] Some read, A place: others, A road, and some, A tongue.

[n] He declareth, that this is Gods judgement, because he had offended, and caused others to be slain.

[o] That is, trouble.

CHAP. VIII.

1 *God encourageth Joshua.* 3 *The stratagem whereby Ai was taken.* 29 *The king thereof is hanged.* 20 *Joshua buildeth an altar,* 32 *writeth the law on stones,* 33 *propoundeth blessings and cursings.*

AND the LORD said unto Joshua, *Fear not, neither be thou dismayed: take all the people of war with thee, and arise, go up to Ai: see, I have given into thy hand the king of Ai, and his people, and his city, and his land.

2 And thou shalt do to Ai and her king, as thou didst unto * Jericho and her king: onely * the spoil thereof, and the cattel thereof shall ye take for a prey unto your selves: lay thee an ambush for the city, [a] behind it.

3 ¶ So Joshua arose and all the people of war, to go up against Ai: and Joshua chose out thirty thousand mighty men of valour, and sent them away by night.

4 And he commanded them, saying, Behold, ye shall [b] lie in wait against the city, *even* behind the city: go not very far from the citie, but be ye all ready:

5 And I, and all the people that *are* with me, will approach unto the city: and it shall come to pass when they come out against us, as at the first, that we will flee before them.

6 (For they will come out after us) till we have [†] drawn them from the city; for they will say, They flee before us, as at the first: therefore we will flee before them.

7 Then ye shall rise up from the ambush, and seize upon the citie: for the LORD your God will deliver it into your hand.

8 And it shall be when ye have taken the citie, *that* ye shall set the city on fire: according to the commandment of the LORD shall ye do. See, I have commanded you.

9 ¶ Joshua therefore sent them forth; and they went to lie in ambush, & abode between Beth-el and Ai, on the west-side of Ai: but Joshua lodged that night [c] among the people.

10 And Joshua rose up early in the morning, and [d] numbred the people, and went up, he and the elders of Israel, before the people to Ai.

11 And all the people, *even the people* of war that *were* with him, went up and drew nigh, and came before the city, and pitched on the north-side of Ai: now *there was* a valley between them and Ai.

12 And he took about [e] five thousand men, and set them to lie in ambush between Beth-el and Ai, on the west-side ‡ of the city.

13 And when they had set the people, *even* all the host that *was* on the north of the city, and † their liers in wait on the west of the city: Joshua went that night into the [f] midst of the valley.

14 ¶ And it came to pass when the king of Ai saw *it*, that they hasted and rose up early, and the men of the city went out against Israel to battel, he and all his people, at a time appointed, before the plain; but he wist not that *there were* liers in ambush against him, behind the city.

15 And Joshua and all Israel made as [g] if they were beaten before them, and fled by the way of the wilderness.

16 And all the people that *were* in Ai, were called together to pursue after them: and they pursued after Joshua, and were drawn away from the city.

17 And there was not a man left in Ai, or Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

18 And the LORD said unto Joshua, [h] Stretch out the spear that *is* in thy hand toward Ai; for I will give it into thine hand. And Joshua stretched out the spear that *he had* in his hand, toward the city.

19 And the ambush arose quickly out of their place, and they ran as soon as he had stretched out his hand; and they entred into the city, and took it; and hasted, and set the city on fire.

20 And when the men of Ai looked behind them, they saw, and behold, the smoke of the city ascended up to heaven, and they had no † power to flee this way or that way: and the people that fled to the wilderness turned back upon the pursuers.

21 And when Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city ascended, then they turned again, and slew the men of Ai.

22 And the [i] other issued out of the city against them, so they were in the midst of Israel, some on this side, and some on that side: and they smote them, so that they * let none of them remain, or escape.

23 And the king of Ai they took alive, and brought him to Joshua.

24 And it came to pass when Israel had made an end of slaying all the inhabitants of Ai, in the field, in the wilderness wherein they chased them, and *when* they were all fallen on the edge of the sword, untill they were consumed, that all the Israelites returned unto Ai, and [k] smote it with the edge of the sword.

25 And *so* it was, *that* all that fell that day, both of men and women, *were* twelve thousand, *even* all the men of Ai.

26 For Joshua drew not his hand back wherewith he stretched out the spear, untill

[a] Meaning, on the west-side, as verse 9.

[b] God would not destroy Ai by miracle, as Jericho, to the intent that other nations might fear the power and policie of his people.

[†] Heb. pulled

[c] with the rest of the army.

[d] That is, viewed or mustred them, and set them in array.

[e] He sent those few, that the other which lay in ambush might not be discovered.

[f] Ot, of Ai.

[g] As they which fained to flee for fear.

[h] Or, lift up the banner, to signifie when they shall invade the citie.

[i] which came out of the ambush.

[k] For the fire which they had before set in the city, was not to consume it, but to signifie unto Joshua that they were entred.

he had utterly destroyed all the inhabitants of Ai.

27 * Onely the cattel and the spoil of that city, Israel took for a prey unto themselves, according unto the word of the LORD, which he * commanded Joshua.

28 And Joshua burnt Ai, and made it an heap for [l] ever, *even* a desolation unto this day.

29 And the king of Ai he hanged on a tree untill even-tide: and as soon as the sun was down, Joshua [m] commanded that they should take his carcase down from the tree, and cast it at the entring of the gate of the citie, and * raise thereon a great heap of stones *that remaineth* unto this day.

30 ¶ Then Joshua built an altar unto the LORD God of Israel in mount Ebal,

31 As Moses the servant of the LORD commanded the children of Israel, as it is written in the * book of the law of Moses, an altar of whole stones, over which no man hath lift up *any* iron: and they offered thereon burnt-offerings unto the LORD, and sacrificed peace-offerings.

32 And he wrote there upon the stones a copy of the [n] law of Moses, which he wrote in the presence of the children of Israel.

33 And all Israel, and their elders, and officers, and their judges, stood on this side the ark, and on that side, before the priests the Levites, which bare the ark of the covenant of the LORD, as well the stranger, as he that was born among them; half of them over against mount Gerizzim, and half of them over against mount Ebal: * as Moses the servant of the LORD had commanded before, that they should bless the people of Israel.

34 And afterward he read all the words of the law, the blessings and cursings, according to all *that is* written in the book of the law.

35 There was not a word of all that Moses commanded, which Joshua read not before all the congregation of Israel, * with the [o] women, and the little ones, and the strangers that † were conversant among them.

CHAP. IX.

1 *The kings combine against Israel.* 3 *The Gibeonites by craft obtain a league,* 16 *for which they are condemned to perpetuall bondage.*

AND it came to pass, when all the kings which *were* on [a] this side Jordan, in the hills, and in the valleys, and in all the coasts of the [b] great sea over against Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the Jebusite heard *thereof;*

2 That they gathered themselves together to fight with Joshua, and with Israel, with one † accord.

3 ¶ And when the inhabitants of Gibeon heard what Joshua had don unto Jericho and to Ai:

4 They did work wilily, and went and made as if they had been embassadours, and took old sacks upon their asses, and wine-bottles, old, and rent, and [c] bound up,

5 And old shoes and clouted upon their feet, and old garments upon them, and all the bread of their provision was dry *and* mouldie.

6 And they went to Joshua unto the camp at Gilgal, and said unto him, and to the men of Israel, We be come from a far countrey: now therefore make ye a league with us.

7 And the men of Israel said unto the [d] Hivites, Peradventure ye dwell among us, and how shall we make a league with you?

8 And they said unto Joshua, We *are* thy servants. And Joshua said unto them, Who *are* ye? and from whence come ye?

9 And they said unto him, From a very far countrey thy servants are come, because of the [e] name of the LORD thy God: for we have heard the fame of him, and all that he did in Egypt:

10 And all that he did to the two kings of the Amorites, that *were* beyond Jordan, to Sihon king of Heshbon, and to Og king of Bashan, which *was* at Ashtaroth.

11 Wherefore our elders and all the inhabitants of our countrey, spake to us, saying, Take victuals † with you for the journey, and go to meet them, and say unto them, We *are* your servants: therefore now make ye a league with us.

12 This our [f] bread we took hot *for* our provision out of our houses, on the day we came forth to go unto you; but now behold, it is drie, and it is mouldie:

13 And these bottles of wine which we filled, *were* new, and behold, they be rent: and these our garments and our shoes are become old, by reason of the very long journey.

14 And ‡ the men [g] took of their victuals, and asked not *counsel* at the mouth of the LORD.

15 And Joshua made peace with them, and made a league with them, to let them live: and the princes of the congregation sware unto them.

16 And it came to pass at the end of three days, after they had made a league with them, that they heard that they *were* their neighbours, and *that* they dwelt among them.

17 And the children of Israel [h] journeyed, and came unto their cities on the third day: now their cities *were* Gibeon, and Chephirah, and Beeroth, and Kirjath-jearim.

18 And the children of Israel smote them not, because the princes of the congregation had sworn unto them by the LORD God of Israel: and all the congregation [i] murmured against the princes.

19 But all the princes said unto all the congregation, We have sworn unto them by the LORD God of Israel: now therefore we may not touch them.

20 This we will do to them; we will even let them live, least wrath be upon us, because of the [k] oath which we sware unto them.

21 And the princes said unto them, Let them live,

[l] That it could never be built again.

[m] According as it was commanded, Deut. 21. 23.

[n] Meaning, the ten commandments, which are the sum of the whole law.

[o] So neither young nor old, man nor woman, were exempted from hearing the word of the Lord.

[†] Heb. mouth.

[a] In respect of the plain of Moab.

[b] The main sea called Mediterraneum.

[c] Heb. wrapped

[d] From Gilgal.

[e] Even the idolatrous for fear of death will pretend to honour the true God, and receive his religion.

[f] The wicked lack no art, nor spare no lies to set forth their policy, when they will deceive the servants of God.

[g] Some think, that the Israelites ate of their victuals, and so made a league with them.

[h] Feuing least for their fault the plague of God should have light upon them all.

[i] This doth not exhibish rash oaths, but therewith Gods mercy toward his, which would not punish them for this fault.

live, (but let them be hewers of wood, and drawers of water unto all the congregation) as the princes had * promiſed them.

22 ¶ And Joſhua called for them, and he ſpake unto them, ſaying, Wherefore have ye beguiled us, ſaying, We *are* very far from you; when ye dwell among us?

23 Now therefore ye *are* curſed, and there ſhall † none of you be freed from being bondmen, and hewers of wood, and drawers of water for the [1] houſe of my God.

24 And they anſwered Joſhua, and ſaid, Becauſe it was certainly told thy ſervants, how that the LORD thy God * commanded his ſervant Moſes to give you all the land, and to deſtroy all the inhabitants of the land from before you, therefore we were fore afraid of our lives becauſe of you, and have don this thing.

25 And now behold, we *are* in thine hand: as it ſeemeth good and right unto thee to do unto us, do.

26 And ſo did he unto them, and delivered them out of the [m] hand of the children of Iſrael, that they ſlew them not.

27 And Joſhua made them that day hewers of wood, and drawers of water for the congregation, and for the [n] altar of the LORD, even unto this day, in the place which he ſhould chooſe.

* Verſe 15.

† Heb. not be cut off from you

1 For the uſes of the Tabernacle, and of the Temple when it ſhall be built.

* *Deut.* 7. 1, 2.

m who were minded to put them to death for fear of Gods wrath.

n That is, for the ſacrifices of the Temple, 2 Chron. 29. verſ. 22.

CHAP. X.

1 *Five kings war againſt Gibeon.* 6 *Joſhua reſcueth it.* 10 *God fighteth againſt them with haillſtones.* 12 *The ſun and moon ſtand ſtill at the word of Joſhua.* 16 *The five kings are mured in a cave.* 22 *They are brought forth,* 24 *ſcornfully uſed,* 26 *and hanged.* 28 *Seven kings more are conquered.* 43 *Joſhua returneth to Gilgal.*

NOw it came to paſs, when Adoni-zedek king of Jeruſalem had heard how Joſhua had taken Ai, and had utterly deſtroyed it, (* as he had don to Jericho and her king, ſo he had don to * Ai and her king) and how the inhabitants of Gibeon had made peace with Iſrael, and were among them;

2 That they feared greatly, becauſe Gibeon *was* a great citie, as one of the † royal cities, and becauſe it *was* greater than Ai, and all the men thereof *were* mighty.

3 Wherefore [a] Adoni-zedek king of Jeruſalem, ſent unto Hoham king of Hebron, and unto Piram king of Jarmuth, and unto Japhia king of Lachiſh, and unto Debir king of Eglon, ſaying,

4 Come up unto me, and help me, that we may ſmite Gibeon: for it hath made peace with Joſhua, and with the children of Iſrael.

5 Therefore the five kings of the Amorites, the king of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, the king of Eglon, gathered themſelvs together, & went up, they and all their hoſts, and encamped before Gibeon, and made [b] war againſt it.

6 ¶ And the men of Gibeon ſent unto Joſhua to the camp to Gilgal, ſaying, Slack not thy hand from thy ſervants; come up to us quickly, and ſave us, and help us: for all the kings of the Amorites that dwell in the mountain are gathered together againſt us.

7 So Joſhua aſcended from Gilgal, he and all the people of war with him, and all the mighty men of valour.

8 ¶ And the LORD ſaid unto Joſhua, [c] Fear them not: for I have delivered them into thine hand; there ſhall not a man of them ſtand before thee.

9 Joſhua therefore came unto them ſuddenly, *and* went up from Gilgal all night.

10 And the LORD diſcomfited them before Iſrael, and ſlew them with a great ſlaughter at Gibeon, and chaſed them along the way that goeth up to Beth-horon, and ſmote them to Azekah, and unto Makkedah.

11 And it came to paſs as they fled from before Iſrael, *and* were in the going down to Beth-horon, that the LORD caſt down great ſtones from heaven upon them unto Azekah, and they died: *they were* mo which died with [d] haillſtones, than *they* whom the children of Iſrael ſlew with the ſword.

12 ¶ Then ſpake Joſhua to the LORD in the day when the LORD delivered up the Amorites before the children of Iſrael, and he ſaid in the ſight of Iſrael, * Sun, † ſtand thou ſtill upon Gibeon, and thou moon, in the valley of Ajalon.

13 And the ſun ſtood ſtill, and the moon ſtayed, untill the people had avenged themſelvs upon their enemies. *Is* not this written in the book of [e] ‡ Jaſher? ſo the ſun ſtood ſtill in the midſt of heaven, and haſted not to go down about a whole day.

14 And there was no day like that before it or after it, that the LORD hearkened unto the voice of a man: for the LORD [f] fought for Iſrael.

15 ¶ And Joſhua returned, and all Iſrael with him, unto the camp to Gilgal.

16 But theſe five kings fled, and hid themſelvs in a cave at Makkedah.

17 And it was told Joſhua, ſaying, The five kings are found hid in a cave at Makkedah.

18 And Joſhua ſaid, Roll great ſtones upon the mouth of the cave, and ſet men by it for to keep them.

19 And ſtay you not, *but* purſue after your enemies, and † ſmite the hindmoſt of them, ſuffer them not to enter into their cities: for the LORD your God hath delivered them into your hand.

20 And it came to paſs when Joſhua and the children of Iſrael had made an end of ſlaying them with a very great ſlaughter till they were conſumed, that the reſt *which* remained of them, entred into fenced cities.

21 And all the people returned to the camp to Joſhua at Makkedah in [g] peace: none moved his tongue againſt any of the children of Iſrael.

22 Then ſaid Joſhua, Open the mouth of the cave, and bring out thoſe five kings unto me out of the cave.

23 And they did ſo, and brought forth thoſe five kings unto him out of the cave, the king of

† Heb. cities of the kingdom,

a That is, Lord of juſtice: ſo tyrants take to themſelvs glorious names, when indeed, they be very enemies to juſtice and all juſtice.

b So envious the wicked are, when any depart from their band.

c Leſt Joſhua ſhould have thought that God had ſent this great power againſt him, for his unlawfull league with the Gibeonites, the Lord here ſtrengtheneth him.

d So we ſee the all things ſerveth execute Gods vengeance againſt the wicked.

* *Iſa.* 28. 21. *Ecclus.* 46. 6.
† Heb. *be ſtaid*

e *Some read,* The book of the righteous, meaning Moſes: the Chaldee tranſlateth, *In the book of the law:* but it like that this book named, which is now loſt.
‡ Or, *the upright*

f By taking away the enemies hearts, and deſtroying them with haillſtones.

of Jeruſalem, the king of Hebron, the king of Jarmuth, the king of Lachiſh, *and* the king Eglon.

24 And it came to paſs when they brought out thoſe kings unto Joſhua, that Joſhua called for all the men of Iſrael, and ſaid unto the captains of the men of war, which went with him, Come near, put your feet upon the [h] necks of theſe kings. And they came near, and put their feet upon the necks of them.

25 And Joſhua ſaid unto them, Fear not, nor be diſmayed, be ſtrong and of good courage: for thus ſhall the LORD do to all your enemies againſt whom ye fight.

26 And afterward Joſhua ſmote them, and ſlew them, and hanged them on five trees: and they were hanging upon the trees untill the evening.

27 And it came to paſs at the time of the going down of the ſun, *that* Joſhua commanded, and they * took them down off the trees, and caſt them into the cave wherein they had been hid, and laid great ſtones in the caves mouth, *which remain* untill this very day.

28 ¶ And that day Joſhua took Makkedah, and ſmote it with the edge of the ſword, and the king thereof he utterly deſtroyed, them, and all the ſouls that *were* therein, he let none remain: and he did to the king of Makkedah, * as he did unto the king of Jericho.

29 Then Joſhua paſſed from Makkedah, and all Iſrael with him, unto Libnah, and fought againſt Libnah.

30 And the LORD delivered it alſo, and the king thereof, into the hand of Iſrael, and he ſmote it with the edge of the ſword, and all the ſouls that *were* therein: he let none remain in it, but did unto the king thereof, as he did unto the king of Jericho.

31 ¶ And Joſhua paſſed from Libnah, and all Iſrael with him, unto Lachiſh, and encamped againſt it, and fought againſt it.

32 And the LORD delivered Lachiſh into the hand of Iſrael, which took it on the ſecond day, and ſmote it with the edge of the ſword, and all the ſouls that *were* therein, according to all that he had don to Libnah.

33 ¶ Then Horam king of Gezer, came up to help Lachiſh; and Joſhua ſmote him and his people, untill he had left him none remaining.

34 ¶ And from Lachiſh, Joſhua paſſed unto Eglon, and all Iſrael with him, and they encamped againſt it, and fought againſt it.

35 And they took it on that day, and ſmote it with the edge of the ſword, & all the ſouls that *were* therein he utterly deſtroyed that day, according to all that he had don to Lachiſh.

36 And Joſhua went up from Eglon, and all Iſrael with him, unto Hebron, and they fought againſt it.

37 And they took it, and ſmote it with the edge of the ſword, and the king thereof, and all the cities thereof, and all the ſouls that *were* therein: he left none remaining (according to all that he had don to Eglon) but deſtroyed it utterly, and all the ſouls that *were* therein.

h *Signifying* what ſhould become of the reſt of Gods enemies, ſeeing that kings themſelves were not ſpared.

* *Deut.* 21. 23. *Chap.* 8. 29.

* *chap.* 6. 21.

38 ¶ And Joſhua returned, and all Iſrael with him to Debir, and fought againſt it.

39 And he took it, and the king thereof, and all the cities thereof, and they ſmote them with the edge of the ſword, and utterly deſtroyed all the ſouls that *were* therein, he left none remaining: as he had don to Hebron, ſo he did to Debir, and to the king thereof, as he had don alſo to Libnah, and to her king.

40 ¶ So Joſhua ſmote all the countrey of the [i] hill, and of the ſouth, and of the vale, and of the ſprings, and all their kings: he left none remaining, but utterly deſtroyed all that breathed, as the LORD God of Iſrael * commanded.

41 And Joſhua ſmote them from Kadeſh-barnea, even unto Gaza, and all the countrey of Goſhen, even unto Gibeon.

42 And all theſe kings, and their land did Joſhua take at [k] one time: becauſe the LORD God of Iſrael fought for Iſrael.

43 And Joſhua returned, and all Iſrael with him, unto the camp to [l] Gilgal.

i *Someread,* Aſhedoth, which ſignifieth the deſcents of the hills

* *Deut.* 20. 16, 17.

k In one battel.

l where the Ark was, there to give thanks for their victories.

CHAP. XI.

1 *Divers kings overcome at the waters of Merom.* 10 *Hazor is taken and burnt.* 16 *All the countrey taken by Joſhua.* 21 *The Anakims cut off.*

AND it came to paſs, when Jabin king of Hazor had heard *thoſe things*, that he ſent to [a] Jobab king of Madon, and to the king of Shimron, and to the king of Achſhaph,

2 And to the kings that *were* on the north of the mountain, and of the plain, ſouth of [b] Cinneroth, and in the valley, and in the borders of Dor, on the weſt;

3 *And to* the Canaanite on the eaſt, and on the weſt, and *to* the Amorite, and the Hittite, and the Perizzite, and the Jebuſite in the mountain, and *to* the Hivite under [c] Hermon in the land of Mizpah.

4 And they went out, they and all their hoſts with them, much people, even as the ſand that *is* upon the ſea-ſhore in multitude, with horſes and chariots very many.

5 And when all theſe kings were † met together, they came and pitched together at the waters of Merom, to fight againſt Iſrael.

6 ¶ And the LORD ſaid unto Joſhua, Be not afraid becauſe of them: for to morrow about this time will I deliver them up all ſlain before Iſrael: thou ſhalt [d] hough their horſes, and burn their chariots with fire.

7 So Joſhua came, and all the people of war with him againſt them, by the waters of Merom ſuddenly, and they fell upon them.

8 And the LORD delivered them into the hand of Iſrael, who ſmote them, and chaſed them unto ‡ great Zidon, and unto ‡† [e] Miſre-photh-maim, and unto the valley of Mizpeh eaſt-ward, and they ſmote them, untill they left them none remaining.

9 And Joſhua did unto them as the LORD bad him: he houghed their horſes, and burnt their chariots with fire.

10 ¶ And Joſhua at that time turned back,

a The more that Gods power appeareth, the more the wicked rage againſt it.

b which the Evangelills call the lake of Genezareth, or Tiberias.

c which was mount Sihon, 2 *Deut.* 4. 48.

† Heb. *aſſembled by appointment.*

d That neither they ſhould ſerve to the uſe of war, nor the Iſraelites ſhould put their truſt in them.

† Or, *Zidon-rabbah.*
‡† Or, *ſalt pits,*
† Heb. *burnings of waters,*
e which ſignifieth Hot waters, or *according to ſome,* lime-pits.

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and took Hazor, and smote the king thereof with the sword: for Hazor before-time was the head of all those kingdoms.

11 And they smote [f] all the souls that *were* therein with the edge of the sword, utterly destroying *them*: there was not [†] any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, * as Moses the servant of the LORD commanded.

13 But *as for* the cities that stood still [†] in their [g] strength, Israel burned none of them, save Hazor onely, *that* did Joshua burn.

14 And all the spoil of these cities, and the cattel, the children of Israel took for a prey unto themselvs: but every [h] man they smote with the edge of the sword, untill they had destroyed them, neither left they any to breathe.

15 ¶ * As the LORD commanded Moses his servant, so * did Moses command Joshua, and so did Joshua: † he left nothing undon of all that the LORD commanded Moses.

16 So Joshua took all that land, the hills, and all the south-countrey, and all the land of Goshen, and the valley, and the plain, and the mountain of Israel, and the valley of the same:

17 *Even* from [‡] the mount [k] Halak, that goeth up to Seir, unto Baal-gad, in the valley of Lebanon, under mount Hermon: and all their kings he took, and smote them and slew them.

18 Joshua made war a long time with all those kings.

19 There was not a city that made peace with the children of Israel, save * the Hivites the inhabitants of Gibeon; all *other* they took in battel.

20 For it was of the LORD [l] to harden their hearts, that they should come against Israel in battel, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

21 ¶ And at that time came Joshua and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed *them* utterly with their cities.

22 There was none of the Anakims left in the land of the children of Israel: onely in Gaza, in [m] Gath, & in Ashdod, there remained.

23 So Joshua took the whole land, according to all that the LORD said unto Moses, and Joshua gave it for an inheritance unto Israel, * according to their divisions by their tribes: and the land rested from war.

CHAP. XII.

1 *The two kings whose countreys Moses took and disposed of.* 7 *The one and thirtie kings on the other side Jordan which Joshua smote.*

NOw these *are* the kings of the land, which the children of Israel smote, and possessed their land on the [a] other side Jordan toward the rising of the sun, from the river Arnon, unto mount Hermon, and all the plain on the east.

2 * Sihon king of the Amorites, who dwelt in Heshbon, *and* ruled from Aroer, which *is* upon the bank of the river of Arnon, *and from* the middle of the river, and *from* half Gilead unto the river Jabbok, *which is* the border of the children of Ammon:

3 And from the plain to the sea of Cinneroth on the east, and unto the sea of the plain, *even* the salt-sea on the east, the way to Beth-jeshimoth: and from the [‡] south, under [‡] * Ashdoth-pisgah.

4 And the coast of Og king of Bashan, *which was* of * the remnant of the giants, that dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD, and the children of Israel smite, and * Moses the servant of the LORD gave it *for* a possession unto the Reubenites and Gadites, and the half-tribe of Manasseh.

7 ¶ And these *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon, even unto the mount [b] Halak, that goeth up to Seir, which Joshua gave unto the tribes of Israel *for* a possession, according to their divisions.

8 In the mountain, and in the valley, and in the plain, and in the springs, and in the wilderness, and in the south-countrey, the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites.

9 * The king of Jericho, one: the * king of Ai, which *is* beside Beth-el, one:

10 * The king of Jerusalem, one: the king of Hebron, one:

11 The King of Jarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: * the king of Gezer, one:

13 * The king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one:

15 * The king of Libnah, one: the king of Adullam, one:

16 * The king of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of ‡ Lasharon, one:

19 The king of Madon, one: * the king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Iokneam of Carmel, one:

23 The king of Dor, in the coast of Dor, one:

* *Numb.* 21. 24. *Deut.* 3. 6.

‡ Or, *Teman*; ‡ Or, *the spring of Pisgah*, or *the hill.*

* *Deut.* 3. 17. & 4. 49. * *Deut.* 3. 11. *Chap.* 13. 12.

* *Numb.* 32. 20. * *Deut.* 3. 12. *Chap.* 13. 8.

* *Chap.* 8. 2. *Chap.* 8. 29.

* *Chap.* 10. 23.

* *Chap.* 10. 3.

* *Chap.* 10. 28.

* *Chap.* 10. 29.

* *Chap.* 10. 30.

* *Chap.* 10. 32.

* *Chap.* 10. 33.

* *Chap.* 10. 36.

‡ Or, *Sharon.*

* *Chap.* 12. 19.

[a] From Gilgal where Joshua camped.

[b] *Deut.* 3. 11. *Amos.* 2. 9. *Chap.* 13. 12.

[f] Both men, women and children.

[g] Which were strong by situation, and not hurt by war.

[h] All mankind.

[k] So called, because it was bare and without trees.

[l] *That is*, to give them over to themselvs: and therefore they could not but rebell against God, and seek their own destruction.

[m] Out of the which came Goliath, 1 *Sam.* 17. 4.

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* *Gen.* 14. 1.

one: the king of * the nations of Gilgal, one:

24 The king of Tirzah, one: all the kings thirty and one.

CHAP. XIII.

2 *The bounds of the land not yet conquered.* 8 *The inheritance of the two tribes and half.* 14, 33 *The Lord and his sacrifices are the inheritance of Levi.* 15 *The bounds of the inheritance of Reuben.* 22 *Balaam slain.* 24 *The bounds of the inheritance of Gad,* 29 *and of the half tribe of Manasseh.*

NOw Joshua was [a] old *and* stricken in years, *and* the LORD said unto him, Thou art old *and* stricken in years, and there remaineth yet very much land [†] to be [b] possessed.

2 This *is* the land that yet remaineth: all the borders of the Philistins, and all Geshuri,

3 From Sihor, which *is* before Egypt, even unto the borders of Ekron north-ward, *which* is counted to the Canaanite: five lords of the Philistins; the Gazathites, and the Ashdothites, the Eshkalonites, the Gittites, and the Ekronites; also the Avites.

4 From the south, all the land of the Canaanites, and [‡] Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon toward the sun-rising, from Baal-gad under mount Hermon, unto the entring into Hamath.

6 All the inhabitants of the hill-countrey from Lebanon unto [c] Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel: onely divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore, divide this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh:

8 With whom the Reubenites, and the Gadites have received their inheritance, * which Moses gave them, beyond Jordan east-ward, *even* as Moses the servant of the LORD gave them:

9 From Aroer that *is* upon the bank of the river Arnon, and the citie that *is* in the midst of the river, and all the plain of Medeba unto Dibon:

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon:

11 And Gilead, and the border of the Geshurites, and Maachathites, and all mount Hermon, and all Bashan unto Salcah:

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of * the remnant of the giants: for these did Moses smite, and cast them out.

13 Nevertheless, the children of Israel [d] expelled not the Geshurites, nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites untill this day.

14 Onely unto the tribe of Levi he gave none inheritance; the sacrifices of the LORD God of Israel made by fire, *are* their [e] inheritance, as he said unto them.

15 ¶ And Moses gave unto the tribe of the children of Reuben, *inheritance* according to their families:

16 And their coast was from Aroer that *is* on the bank of the river Arnon, and the citie that *is* in the midst of the river, and all the plain by Medeba:

17 Heshbon and all her cities that *are* in the plain; Dibon, and [‡] Bamoth-baal, and Beth-baal-meon,

18 And Jahazah, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar, in the mount of the valley,

20 And Beth-peor, and * [‡] Ashdoth-pisgah, and Beth-jeshimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote * with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the countrey.

22 ¶ [f] Balaam also the son of Beor the [†] sooth-sayer, did the children of Israel slay with the sword, among them that were slain by them.

23 And the border of the children of Reuben, was Jordan and the border *thereof*. This *was* the inheritance of the children of Reuben after their families, the cities, and the villages thereof.

24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families:

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah:

26 And from Heshbon unto Ramath-mizpeh, and Betonim: and from Mahanaim unto the border of Debir:

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Cinnereth, on the [g] other side Jordan east-ward.

28 This *is* the inheritance of the children of Gad after their families, the cities and their villages.

29 ¶ And Moses gave *inheritance* unto the half-tribe of Manasseh: and *this* was *the possession* of the half-tribe of the children of Manasseh, by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities:

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan, *were pertaining* unto the [h] children of Machir the son of Manasseh, *even* to the one half of the * children of Machir by their families.

32 These *are the countreys* which Moses did distribute for inheritance in the plains of Moab,

[a] Being almost an hundred and ten years old.

[b] *To possess it.*

[c] After that the enemies are overcome.

[d] Because they destroyed not all, as God had commanded, they the remained were thorns and pricks to hurt them, *Num.* 33. 55. *Chap.* 23. 13. *Judg.* 2. 3.

[e] Levi shall live by the sacrifices, *Num.* 18. 21.

* *Deut.* 3. 11. *Chap.* 12. 4.

‡ Or, *Bamoth-baal*, or *the high places of Baal.*

* *Deut.* 3. 17. ‡ Or, *springs of Pisgah*, *the hill.*

* *Numb.* 31. 8.

[f] So that both they which obeyed wicked counsel, and the wicked counseller perishedby the judgement of God.

† Or, *diviner*;

[g] *That is*, In the land of Moab.

[h] *Meaning*, his nephews and posterity.

* *Num.* 32. 39.

and took Hazor, and smote the king thereof with the sword: for Hazor before-time was the head of all those kingdoms.

11 And they smote [f] all the souls that *were* therein with the edge of the sword, utterly destroying *them:* there was not † any left to breathe: and he burnt Hazor with fire.

12 And all the cities of those kings, and all the kings of them did Joshua take, and smote them with the edge of the sword, *and* he utterly destroyed them, * as Moses the servant of the LORD commanded.

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15 ¶ * As the LORD commanded Moses his servant, so * did Moses command Joshua, and so did Joshua: † he left nothing undon of all that the LORD commanded Moses.

16 So Joshua took all that land, the hills, and all the south-country, and all the land of Goshen, and the valley, and the plain, and the [i] mountain of Israel, and the valley of the same:

17 *Even* from ‡ the mount [k] Halak, that goeth up to Seir, unto Baal-gad, in the valley of Lebanon, under mount Hermon: and all their kings he took, and smote them and slew them.

18 Joshua made war a long time with all those kings.

19 There was not a city that made peace with the children of Israel, save * the Hivites the inhabitants of Gibeon; all *other* they took in battel.

20 For it was of the LORD to [l] harden their hearts, that they should come against Israel in battel, that he might destroy them utterly, *and* that they might have no favour, but that he might destroy them, as the LORD commanded Moses.

21 ¶ And at that time came Joshua and cut off the Anakims from the mountains, from Hebron, from Debir, from Anab, and from all the mountains of Judah, and from all the mountains of Israel: Joshua destroyed *them* utterly with their cities.

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3 And from the plain to the sea of Cinneroth on the east, and unto the sea of the plain, *even* the salt-sea on the east, the way to Beth-jeshimoth: and from the ‡ south, under ‡ * Ashdoth-pisgah.

4 And the coast of Og king of Bashan, *which was* of * the remnant of the giants, that dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and half Gilead, the border of Sihon king of Heshbon.

6 Them did Moses the servant of the LORD, and the children of Israel smite, and * Moses the servant of the LORD gave it *for* a possession unto the Reubenites and Gadites, and the half-tribe of Manasseh.

7 ¶ And these *are* the kings of the country which Joshua and the children of Israel smote on this side Jordan on the west, from Baal-gad in the valley of Lebanon, even unto the mount [b] Halak, that goeth up to Seir, which Joshua gave unto the tribes of Israel *for* a possession, according to their divisions.

8 In the mountain, and in the valley, and in the plain, and in the springs, and in the wilderness, and in the south-country, the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hivites, and the Jebusites.

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10 * The king of Jerusalem, one: the king of Hebron, one:

11 The King of Jarmuth, one: the king of Lachish, one:

12 The king of Eglon, one: * the king of Gezer, one:

13 * The king of Debir, one: the king of Geder, one:

14 The king of Hormah, one: the king of Arad, one:

15 * The king of Libnah, one: the king of Adullam, one:

16 * The king of Makkedah, one: the king of Beth-el, one:

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of ‡ Lasharon, one:

19 The king of Madon, one: * the king of Hazor, one:

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Iokneam of Carmel, one:

23 The king of Dor, in the coast of Dor, one:

one: the king of * the nations of Gilgal, one:

24 The king of Tirzah, one: all the kings thirty and one.

CHAP. XIII.

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4 From the south, all the land of the Canaanites, and ‡ Mearah that *is* beside the Sidonians, unto Aphek, to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon toward the sun-rising, from Baal-gad under mount Hermon, unto the entring into Hamath.

6 All the inhabitants of the hill-countrey from Lebanon unto [c] Misrephoth-maim, *and* all the Sidonians, them will I drive out from before the children of Israel: onely divide thou it by lot unto the Israelites for an inheritance, as I have commanded thee.

7 Now therefore, divide this land for an inheritance unto the nine tribes, and the half-tribe of Manasseh:

8 With whom the Reubenites, and the Gadites have received their inheritance, * which Moses gave them, beyond Jordan east-ward, *even* as Moses the servant of the LORD gave them:

9 From Aroer that *is* upon the bank of the river Arnon, and the citie that *is* in the midst of the river, and all the plain of Medeba unto Dibon:

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the border of the children of Ammon:

11 And Gilead, and the border of the Geshurites, and Maachathites, and all mount Hermon, and all Bashan unto Salcah:

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei, who remained of * the remnant of the giants: for these did Moses smite, and cast them out.

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17 Heshbon and all her cities that *are* in the plain; Dibon, and ‡ Bamoth-baal, and Beth-baal-meon,

18 And Jahazah, and Kedemoth, and Mephaath,

19 And Kirjathaim, and Sibmah, and Zareth-shahar, in the mount of the valley,

20 And Beth-peor, and * ‡ Ashdoth-pisgah, and Beth-jeshimoth,

21 And all the cities of the plain, and all the kingdom of Sihon king of the Amorites, which reigned in Heshbon, whom Moses smote * with the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, *which were* dukes of Sihon, dwelling in the countrey.

22 ¶ [f] Balaam also the son of Beor the † sooth-sayer, did the children of Israel slay with the sword, among them that were slain by them.

23 And the border of the children of Reuben, was Jordan and the border *thereof.* This *was* the inheritance of the children of Reuben after their families, the cities, and the villages thereof.

24 And Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families:

25 And their coast was Jazer, and all the cities of Gilead, and half the land of the children of Ammon, unto Aroer that *is* before Rabbah:

26 And from Heshbon unto Ramath-mizpeh, and Betonim: and from Mahanaim unto the border of Debir:

27 And in the valley, Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon king of Heshbon, Jordan and *his* border, *even* unto the edge of the sea of Cinnereth, on the [g] other side Jordan east-ward.

28 This *is* the inheritance of the children of Gad after their families, the cities and their villages.

29 ¶ And Moses gave *inheritance* unto the half-tribe of Manasseh: and *this* was *the possession* of the half-tribe of the children of Manasseh, by their families.

30 And their coast was from Mahanaim, all Bashan, all the kingdom of Og king of Bashan, and all the towns of Jair, which *are* in Bashan, threescore cities:

31 And half Gilead, and Ashtaroth, and Edrei, cities of the kingdom of Og in Bashan; *were pertaining* unto the [h] children of Machir the son of Manasseh, *even* to the one half of the * children of Machir by their families.

32 These *are the countreys* which Moses did distribute for inheritance in the plains of Moab,

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[a] From Gilgal where Joshua camped.

[b] That *is*, to give them over to themselvs: and therefore they could not but rebell against God, and seek their own destruction.

[c] That *is*, Samatis.

[d] Or, *the smooth mountain*;

[e] So called, because it was bare and without trees.

[f] Both men, women and children.

[g] which were strong by situation, and not hurt by war.

[h] All mankind.

[i] That *is*, to be removed nothing

[k] Or, *the high places of Baal, and house of Baal-meon.*

[l] That *is*, In the land of Moab.

[a] Being almost an hundred and ten yeers old.

[b] After that the enemies are overcome.

[c] Read *Hosh.* 11. 8.

[d] Because they destroyed not all, as God had commanded, they that remained were thorns and pricks to hurt them, *Num.* 33. 55. *Deut.* 23. 13. *Judg.* 2. 3.

[e] Levi shall live by the sacrifices, *Num.* 18. 21.

[f] So that both they which obeyed wicked counsel, and the wicked counseller perished by the judgement of God.

[g] Or, *desert*;

[h] *Meaning*, his nephews and posterity.

* *Gen.* 14. 1.

* *Num.* 21. 24. *Deut.* 3. 6.

‡ Or, *Teman*; ‡ Or, *the spring of Pisgah, or the hill.*

† *Deut.* 3. 17. & 4. 49.

* *Deut.* 3. 11. *Chap.* 13. 12.

* *Num.* 32. 33. * *Deut.* 3. 12. *Chap.* 13. 8.

‡ Or, *thereare*

b *Read Chap.* 11. *verse.* 17.

* *Chap.* 8. 2. * *Chap.* 8. 29.

* *Chap.* 10. 28.

* *Num.* 32. 33. *Deut.* 3. 12, 13. *Chap.* 22. 4.

* *Chap.* 10. 33.

* *Chap.* 10. 38, 39.

* *Chap.* 10. 36.

* *Chap.* 10. 28.

* *Chap.* 10. 29, 30.

* *Chap.* 12. 18.

‡ Or, *Sharon.*

* *Deut.* 3. 11. *Chap.* 12. 4.

* *Num.* 31. 8.

* *Num.* 32. 39.

190 Moab, on the other side Jordan by Jericho east-ward.

33 * But unto the tribe of Levi Moses gave not *any* inheritance: the LORD God of Israel *was* their inheritance, * as he said unto them.

* *Chap.* 18. 7.
* *Num.* 18. 20.

CHAP. XIV.

1 *The nine tribes and a half are to have their inheritance by lot.* 6 *Caleb by priviledge obtaineth Hebron.*

AND these *are the countreys* which the children of Israel inherited in the land of Canaan, * which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel distributed for inheritance unto them.

* *Num.* 34. 17.

2 * By lot *was* their inheritance, as the LORD commanded by the hand of Moses, for the nine tribes, and *for* the half-tribe.

* *Num.* 26. 55. and 33. 54.

3 For Moses had given the inheritance of [a] two tribes, and an half-tribe, on the other side Jordan: but unto the Levites he gave none inheritance among them,

a As Reuben and Gad, and half the tribe of Manasseh, *Num.* 32. 33.

4 For the children of Joseph were [b] two tribes, Manasseh and Ephraim: therefore they gave no part unto the Levites in the land, save cities to dwell *in*, with their suburbs for their cattel, and for their substance.

b So though Levi lacked, yet were there still twelve tribes by this means.

5 * As the LORD commanded Moses, so the children of Israel did, and they divided the land.

* *Num.* 35. 2. *Chap.* 21. 2.

6 ¶ Then the children of Judah came unto Joshua in Gilgal: and Caleb the son of Jephunneh the Kenezite, said unto him, [c] Thou knowest the thing that the LORD said unto Moses the man of God, concerning [c] me and thee, in Kadesh-barnea.

c which was, that they two onely should enter into the land, *Num.* 14. 24.

7 Fourtie years old *was* I when Moses the servant of the LORD sent me from Kadesh-barnea, to espie out the land; and I brought him word again, as *it was* in mine heart.

8 Nevertheless, my [d] brethren that went up with me, made the heart of the people melt: but I wholly * followed the LORD my God.

d which were the ten other spies.
* *Num.* 14. 24.

9 And Moses sware on that day, saying, Surely the land whereon thy feet have troden, shall be thine inheritance, and thy childrens for ever: because thou hast wholly followed the LORD my God.

10 And now behold, the LORD hath kept me alive, as he said, these fourty and five years, even since the LORD spake this word unto Moses, while *the children of* Israel † wandered in the wilderness: and now lo, I *am* this day fourscore and five years old.

† Heb. *walked*

11 * As yet I *am as* strong this day, as I *was* in the day that Moses sent me: as my strength *was* then, even so *is* my strength now, for war, both to go out and to come in.

* *Ecclus* 46. 9.

12 Now therefore give me this mountain, whereof the LORD spake in that day, (for thou heardest in that day how the Anakims *were* there, and *that* the cities *were* great *and* fenced) [e] if so be the LORD *will be* with me, then I shall be able to drive them out, as the LORD said.

e This he spake of modestie, and not of doubting.

13 And Joshua blessed him, and gave unto Caleb the son of Jephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenezite, unto this day: because that he wholly followed the LORD God of Israel.

* *Chap.* 21. 12. *Mat.* 2. 16.

15 And * the name of Hebron before, *was* Kirjath-arba, *which Arba was a* [f] great man among the Anakims. And the land had rest from war.

* *Chap.* 15. 13.
f Either for his power or person.

CHAP. XV.

1 *The borders of the lot of Judah.* 13 *Calebs portion and conquest.* 16 *Othniel for his valour, hath Achsah Calebs daughter to wife.* 18 *She obtaineth a blessing of her father.* 21 *The cities of Judah.* 63 *The Jebusites not conquered.*

THIS then was the lot of the tribe of the children of Judah by their families, * *even* to the border of Edom; the * wilderness of Zin south-ward, *was* the uttermost part of the south-coast.

* *Num.* 34. 3.
* *Num.* 33. 36.

2 And their south-border was from the shore of the salt-sea, from the † [a] bay that looketh south-ward.

† Heb. *tongue*
a The Hebrew word signifieth *tongue*, whereby is meant either the arm of the sea that cometh into the land, or rock or cape that goeth into the sea.

3 And it went out to the south-side to ‡ Maaleh-acrabbim, and passed along to Zin, and ascended up on the south-side unto Kadesh-barnea: and passed along to Hezron, and went up to Adar, and fetched a compass to Karkaah.

‡ Or, *the going up to Acrabbim.*

4 *From thence* it passed toward Azmon, and went out unto the river of Egypt, and the goings out of that coast were at the sea: this shall be your south-coast.

5 And the east-border *was* the salt-sea, even unto the [b] end of Jordan: and *their* border in the north-quarter *was* from the bay of the sea, at the uttermost part of Jordan.

b *Meaning*, the mouth of Jordan where it runneth into the salt-sea.

6 And the border went up to Beth-hoglah, and passed along by the north of Beth-arabah, and the border went up to the [c] stone of Bohan the son of Reuben.

c which was a mark to part the countreys.

7 And the border went up toward Debir, from the valley of Achor, and so north-ward looking toward Gilgal, that *is* before the going up to Adummim, which *is* on the south-side of the river: and the border passed towards the waters of En-shemesh, and the goings out thereof were at * En-rogel.

* 1. *Kings* 1. 9.

8 And the border went up by the valley of the son of Hinnom, unto the south-side of the Jebusite, the same *is* Jerusalem: and the border went up to the top of the mountain, that *lieth* before the valley of Hinnom, west-ward, which *is* at the end of the valley of the giants north-ward.

9 And the border was drawn from the top of the hill unto the fountain of the water of Nephtoah, and went out to the cities of mount Ephron, and the border was drawn to Baalah *which is* Kirjath-jearim.

10 And the border compassed from Baalah west-ward unto mount Seir, and passed along unto the side of mount Jearim (which *is* Chesalon) on the north-side, and went down to Beth-shemesh, and passed on *to* Timnah.

11 And

11 And the border went out unto the side of Ekron north-ward: and the border was drawn to Shicron, and passed along to mount Baalah, and went out unto Jebneel; and the goings out of the border were at the [c] sea.

d *Meaning*, toward Syria.

12 And the west-border *was* to the great sea, and the coast *thereof*: this *is* the coast of the children of Judah round about, according to their families.

13 ¶ And unto Caleb the son of Jephunneh, he gave a part among the children of Judah, according to the commandment of the LORD to Joshua, *even* * † the citie of Arba the father of Anak, which *citie is* Hebron.

* *Chap.* 14. 15.
† Or, *Kirjath-arba*,

14 And Caleb [e] drove thence the three sons of Anak, Sheshai, and Ahiman, and Talmai, the children of Anak.

e This was done after the death of Joshua, *Judg.* 1. 10, 20.

15 And he went up thence to the inhabitants of Debir; and the name of Debir before *was* Kirjath-sepher.

16 ¶ And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

17 And Othniel the son of Kenaz, the brother of Caleb, took it: and he gave him Achsah his daughter to wife.

18 And it came to pass, as she came *unto him*, that she moved him to ask of her father a field, and [f] she lighted off *her* ass; and Caleb said unto her, What wouldest thou?

f Because her husband ruled too long.

19 Who answered, Give me a blessing; for thou hast given me a south-land, give me also [g] springs of water: and he gave her the upper springs, and the nether springs.

g Because her country was barren, she desired of her father a field that had springs, *Judg.* 1. 14, 15.

20 This *is* the inheritance of the tribe of the children of Judah according to their families.

21 And the uttermost cities of the tribe of the children of Judah, toward the coast of Edom south-ward, were Kabzeel, and Eder, and Jagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Kerioth, *and* Hezron, which *is* Hazor,

26 Aman, and Shema, and Moladah,

27 And Hazar-gaddah, and Heshmon, and Beth-palet,

28 And Hazar-shual, and Beer-sheba, and Bezjothjah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Chesil, and [h] Hormah,

h which before was called Zephath, *Judg.* 1. 17.

31 And Ziklag, and Madmannah, and Sansannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities *are* twentie and nine, with their villages.

33 *And* in the valley, Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Jarmuth, & Adullam, Socoh, & Azekah,

36 And Sharaim, and Adithaim, and Gederah, † and Gederothaim; fourteen cities with their villages.

Or, *it*

37 Zenan, and Hadashah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Joktheel;

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmas, and Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: fixteen cities with their villages.

42 Lebnah, and Ether, and Ashan,

43 And Jiphta, and Ashnah, and Nezib,

44 And Keilah, and Achzib, and Maresha: nine cities with their villages.

45 Ekron with her towns, and her villages.

46 From Ekron even unto the sea, all that *laid* † near Ashdod with their villages.

† Heb. *by the place of*

47 Ashdod with her towns and her villages, Gaza with her towns and her villages, unto the [i] river of Egypt, and the great sea, and the border *thereof*.

i *Meaning*, Nilus, as *Chap.* 13. 3, &c.

48 ¶ And in the mountains, Shamir, and Jattir, and Socoh,

49 And Dannah, and [k] Kirjath-sannah, which *is* Debir,

k which is also called Kirjath-sepher, *verse* 15.

50 And Anab, and Eshtemoh, and Anim,

51 And Goshen, and Holon, and Giloh: eleven cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And ‡ Janum, and Beth-tappuah, and Aphekah,

‡ Or, *Janus*,

54 And Humtah, and * Kirjath-arba (which *is* Hebron) and Zior: nine cities with their villages.

* *Chap.* 14. 15.

55 Maon, Carmel, and Ziph, and Juttah,

56 And Jezreel, and Jokdeam, and Zanoah,

57 Cain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarath, and Beth-anoth, and Eltekon: fix cities with their villages.

60 ¶ Kirjath-baal (which *is* Kirjath-jearim) and Rabbah: two cities with their villages.

61 ¶ In the wilderness, Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the citie of [l] Salt, and En-gedi: fix cities with their villages.

l Of this citie the salt sea hath his name.

63 As for the Jebusites the inhabitants of Jerusalem, the children of Judah could [m] not drive them out: but the Jebusites dwell with the children of Judah at Jerusalem unto this day.

m *That is*, utterly, though they flew the most part, and burnt their citie, *Judg.* 1. 8.

CHAP. XVI.

1 *The generall borders of the sons of Joseph.* 5 *The border of the inheritance of Ephraim.* 10 *The Canaanites not conquered.*

AND the lot of the children of [a] Joseph † fell from Jordan by Jericho, unto the water of Jericho on the east, to the wilderness that goeth up from Jericho throughout mount Beth-el;

a *That is*, to Ephraim and his children: for Manasseh's portion followeth.
† Heb. *went forth*

2 And goeth out from Beth-el to * Luz, and passeth along unto the borders of Archi to Ataroth;

* *Judg.* 1. 26.

3 And goeth down west-ward, to the coast of Japhleti, unto the coast of Beth-horon the nether, and to Gezer: and the goings out thereof are at the [b] sea.

b Of their inheritance.

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4 So the children of Joſeph, Manaſſeh and
c Severally, ſuch Ephraim, and then Manaſſeh. Ephraim, c took their inheritance.

5 ¶ And the border of the children of Ephraim, according to their families, was *thus*: even the border of their inheritance on the eaſt-ſide, was Ataroth-addar, unto Beth-horon the upper.

6 And the border went out toward the ſea, to Michmethah on the north-ſide, and the border went about eaſt-ward unto Taanath-ſhiloh, and paſſed by it on the eaſt to Janohah:

7 And it went down from Janohah, to Ataroth and to Naarath, and came to Jericho, and
d For ſo far the coaſts reach. went out at d Jordan.

8 The border went out from Tappuah weſtward unto the river Kanah: and the goings out thereof were at the ſea. This *is* the inheritance of the tribe of the children of Ephraim by their families.

e Becauſe Ephraims tribe was far greater than Manaſſehs, therefore he had more cities. 9 e And the ſeparate cities for the children of Ephraim *were* among the inheritance of the children of Manaſſeh, all the cities with their villages.

10 And they drave not out the Canaanites that dwelt in Gezer: but the Canaanites dwell among the Ephraimites unto this day, and ſerve under tribute.

CHAP. XVII.

1 *The lot of Manaſſeh.* 7 *His coaſt.* 12 *The Canaanites not driven out.* 14 *The children of Joſeph obtain another lot.*

THere was alſo a lot for the tribe of Manaſſeh; (for he *was* the * firſt-born of Joſeph) *to wit*, for * Machir the firſt-born of Manaſſeh the father of Gilead: becauſe he *was* a man of war, therefore he had Gilead and Baſhan.

* Gen 41. 51. & 46. 20.
* Gen. 50. 23. Num. 32. 39.

2 There was alſo *a lot* for * a the reſt of the children of Manaſſeh by their families; for the children of Abiezer, and for the children of Helek, and for the children of Aſriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: theſe *were* the male-children of Manaſſeh the ſon of Joſeph by their families.

a Num. 26. 29. a For the other half-tribe had their portion beyond Jordan.

* Num 26. 33. & 27. 1. & 36. 2.

3 ¶ But * Zelophehad the ſon of Hepher, the ſon of Gilead, the ſon of machir, the ſon of Manaſſeh, had no ſons, but daughters: and theſe *are* the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah.

4 And they came near before Eleazar the prieſt, and before Joſhua the ſon of Nun, and before the princes, ſaying, The LORD commanded Moſes to give us an inheritance
b Among them of our tribe. among our b brethren: therefore according to the commandment of the LORD, he gave them an inheritance among the brethren of their father.

c In the land of Canaan: five to the mules, and other five to the daughters of Zelophehad. 5 And there fell ten portions to c Manaſſeh, beſide the land of Gilead and Baſhan, which *were* on the other ſide Jordan:

6 Becauſe the daughters of Manaſſeh had an inheritance among his ſons: and the reſt of Manaſſehs ſons had the land of Gilead.

7 ¶ And the coaſt of Manaſſeh was from Aſher to Michmethah, that *lieth* before Shechem, and the border went along on the right hand, unto the inhabitants of En-tappuah.

d *Meaning*, the citie it ſelf. 8 *Now* Manaſſeh had the land of d Tappuah: but Tappuah on the border of Manaſſeh *belonged* to the children of Ephraim.

9 And the coaſt deſcended unto the ‡ river Kanah, ſouth-ward of the river: theſe cities of Ephraim *are* among the cities of Manaſſeh: the coaſt of Manaſſeh alſo *was* on the north-ſide of the river, and the out-goings of it were at the e ſea.

‡ Or, *brook, of reeds.*

e *That is*, toward the main Sea.

10 South-ward *it was* Ephraims, and north-ward *it was* Manaſſehs, and the ſea is his border, and they met together in f Aſher on the north, and in Iſſachar on the eaſt.

f In the tribe of Aſher, inſtead of Iſſachar.

11 And Manaſſeh had in Iſſachar and in Aſher, Beth-ſhean and her towns, and Ibleam and her towns, *and* the inhabitants of Dor and her towns, and the inhabitants of En-dor and her towns, and the inhabitants of Taanach and her towns, and the inhabitants of Megiddo and her towns, *even* three countreys.

12 Yet the children of Manaſſeh g could not drive out *the inhabitants of* thoſe cities, but the Canaanites would dwell in that land.

g For at the firſt they lacked courage, and often agreed with them on condition, contrary to Gods commandment.

13 Yet it came to paſs when the children of Iſrael were waxen ſtrong, that they put the Canaanites to tribute; but did not utterly drive them out.

14 And the children of Joſeph ſpake unto Joſhua, ſaying, Why haſt thou given me *but* one lot and one portion to inherit, ſeeing I *am* a great people, foraſmuch as the LORD hath h bleſſed me hitherto?

h According to my father Jacobs prophecie. Geneſ. 48. 19.

15 And Joſhua anſwered them, If thou *be* a great people, *then* get thee up to the wood-*country*, and cut down for thy ſelf there in the land of the Perizzites, and of the ‡ giants, if mount Ephraim be too narrow for thee.

‡ Or, Rephaims, if if this mean be not large enough, why did not thou go more by diſtinguiſhing Gods enemies, as he hath commanded?

16 And the children of Joſeph ſaid, The hill is not enough for us: and all the Canaanites that dwell in the land of the valley, have chariots of iron, *both they* who *are* of Beth-ſhean and her towns, and *they* who *are* of the valley of Jezreel.

17 And Joſhua ſpake unto the houſe of Joſeph, *even* to Ephraim, and to Manaſſeh, ſaying, Thou *art* a great people, and haſt great power: thou ſhalt not have one lot *onely*.

18 But the mountain ſhall be thine, for it *is* a wood: and thou ſhalt cut it down: and the out-goings of it ſhall be thine: for i thou ſhalt drive out the Canaanites, though they have iron-chariots, *and* though they *be* ſtrong.

i That every one ſhould be content with Gods appointment.

k So that thou ſhalt enlarge thy portion thereby.

CHAP. XVIII.

1 *The tabernacle is ſet up at Shiloh.* 2 *The remainder of the land is deſcribed, and divided into ſeven parts.* 10 *Joſhua divideth it by lot.* 11 *The lot and border of Benjamin.* 21 *Their cities.*

AND the whole congregation of the children of Iſrael aſſembled together at Shiloh, and ſet up the a tabernacle of the congregation there, and the land was ſubdued before them.

a For they had now removed from Gilgal, and ſet it up in Shiloh.

2 And there remained among the children of

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b As Eleazar, Joſhua, and the heads of the tribes had done to Judah, & half of Manaſſeh. of Iſrael ſeven tribes, which b had not yet received their inheritance.

3 And Joſhua ſaid unto the children of Iſrael, How long *are* you ſlack to go to poſſeſs the land which the LORD God of your fathers hath given you?

4 Give out from among you three men, for *each* tribe: and I will ſend them, and they ſhall riſe, and go through the land, and deſcribe it according to the c inheritance of them, and they ſhall come *again* to me.

c *That is*, into ſeven portions, to every tribe one.

5 And they ſhall divide it into ſeven parts: Judah ſhall abide in their coaſt on the ſouth, and the houſe of Joſeph ſhall d abide in their coaſt on the north.

d For theſe had their inheritance already appointed.

6 Ye ſhall therefore deſcribe the land *into* ſeven parts, and bring *the deſcription* hither to me, that I may caſt lots for you here before the e LORD our God.

e Before the ark of the Lord.

7 But the Levites have no part among you, for the f prieſthood of the LORD *is* their inheritance: and Gad and Reuben, and half the tribe of Manaſſeh have received their inheritance beyond Jordan on the eaſt, which Moſes the ſervant of the LORD gave them.

f *That is*, the ſacrifices and offerings, Chap. 13. 14.

8 ¶ And the men aroſe, and went away: and Joſhua charged them that went to deſcribe the land, ſaying, Go, and walk through the land, and g deſcribe it, and come again to me, that I may here caſt lots for you before the LORD in Shiloh.

g By uniting the ſeven of every country and city.

9 And the men went, and paſſed through the land, and deſcribed it by cities, into ſeven parts, in a book, and came *again* to Joſhua to the hoſt at Shiloh.

10 ¶ And Joſhua h caſt lots for them in Shiloh, before the LORD: and there Joſhua divided the land unto the children of Iſrael according to their diviſions.

h That every one ſhould be content with Gods appointment.

11 ¶ And the lot of the tribe of the children of Benjamin came up according to their families: and the coaſt of their lot came forth i between the children of Judah, and the children of Joſeph.

i Their inheritance bordered upon Judah and Joſeph.

12 And their border on the north-ſide was from Jordan, and the border went up to the ſide of Jericho, on the north-ſide, and went up through the mountain weſt-ward, and the goings out thereof were at the wilderneſs of Beth-aven.

13 And the border went over from thence toward Luz, to the ſide of Luz (which *is* k Beth-el) ſouth-ward, & the border deſcended to Ataroth-addar, near the hill that *lieth* on the ſouth-ſide of the nether Beth-horon.

k which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

14 And the border was drawn *thence*, and compaſſed the corner of the ſea ſouth-ward, from the hill that *lieth* before Beth-horon ſouth-ward: and the goings out thereof were at Kirjath-baal (which *is* Kirjath-jearim) a city of the children of Judah: This *was* the weſt-quarter.

15 And the ſouth-quarter *was* from the end of Kirjath-jearim, and the border went out on the weſt, and went out to the well of waters of Nephtoah.

16 And the border came down to the end of the mountain that *lieth* before the valley of the ſon of Hinnom, *and* which *is* in the valley of the giants on the north, and deſcended to the valley of Hinnom, to the ſide of Jebuſi on the ſouth, and deſcended to En-rogel,

17 And was drawn from the north, and went forth to l En-ſhemeſh, and went forth toward Geliloth, which *is* over againſt the going up of Adummim, and deſcended to * the ſtone of Bohan the ſon of Reuben,

l Which is in the tribe of Ephraim.

* *Chap. 15. 6.*

18 And paſſed along toward the ſide over againſt ‡ Arabah north-ward, and went down unto Arabah.

‡ Or, *the plain*

19 And the border paſſed along to the ſide of Beth-hoglah north-ward: and the out-goings of the border were at the north † bay of the ſalt-ſea at the m ſouth-end of Jordan: This *was* the ſouth-coaſt.

† Heb. *tongue*

m To the very ſtrait, where the river turneth into the ſalt-Sea.

20 And Jordan was the border of it on the eaſt-ſide: This *was* the inheritance of the children of Benjamin, by the coaſts thereof round about, according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families, were Jericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el,

23 And Avim, and Parah, and Ophrah,

24 And Chephar-haammonai, and Ophni, and Gaba: twelve cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, & Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zelah, Eleph, and Jebuſi, (which *is* n Jeruſalem) Gibeath, *and* Kirjath: fourteen cities with their villages. This *is* the inheritance of the children of Benjamin according to their families.

n which was not wholly in the tribe of Benjamin, but part of it was alſo in the tribe of Judah.

CHAP. XIX.

1 *The lot of Simeon,* 10 *of Zebulun,* 17 *of Iſſachar,* 24 *of Aſher,* 32 *of Naphtali,* 40 *of Dan.* 49 *The children of Iſrael give an inheritance to Joſhua.*

AND the ſecond lot came forth to Simeon, *even* for the tribe of the children of Simeon according to their families: and their inheritance was a within the inheritance of the children of Judah.

a According to Jacobs prophecie, that he ſhould be ſcattered among the other tribes, Gen. 49. 7.

2 And they had in their inheritance, Beer-ſheba, and Sheba, and Moladah,

3 And Hazar-ſhual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-ſuſah,

6 And Beth-lebaoth, and Sharuhen: thirteen cities and their villages.

7 Ain, Remmon, and Ether, and Aſhan: four cities and their villages.

8 And all the villages that *were* round about theſe cities, to Baalath-beer, Ramath of the ſouth: This *is* the inheritance of the tribe of

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the children of Simeon according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah *was* too [b] much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun, according to their families: and the border of their inheritance was unto Sarid.

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam,

12 And turned from Sarid [c] east-ward, toward the sun-rising, unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon ‡ methoar to Neah.

14 And the border compasseth it on the north-side *to* Hannathon: and the out-goings thereof are in the valley of Jiphthah-el,

15 And Kattath, and Nahallal, and Shimron, and Idalah, and [d] Beth-lehem: twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar, according to their families.

18 And their border was *toward* Jezreel, and Chesulloth, and Shunem,

19 And Hapharaim, and Shion, and Anaharath.

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and [e] En-gannim, and En-haddah, and Beth-pazzez.

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh, and the out-goings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher, according to their families.

25 And their border was Helkath; and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel west-ward, and to Shihor-libnath,

27 And turneth toward the sun-rising to Beth-dagon, and reacheth to [f] Zebulun, and to the valley of Jiphthah-el toward the north-side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon:

29 And *then* the coast turneth to Ramah, and to the strong citie †[g] Tyre, and the coast turneth to Hosah: and the out-goings thereof are at the sea from the coast to Achzib.

30 Ummah also and Aphek, and Rehob: twentie and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali: *even* for the children of Naphtali according to their families.

33 And their coast was from [h] Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum: and the out-goings thereof were at Jordan.

34 And *then* the coast turneth west-ward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south-side, and reacheth to Asher on the west-side, and to Judah upon Jordan toward the sun-rising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and [i] Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh: nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ *And* the seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border ‡ before [k] ‡ Japho.

47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to [l] fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, *Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun, among them:

50 According to the word of the LORD, they gave him the citie which he asked, *even* *Timnath-serah in mount Ephraim: and he built the citie, and dwelt therein.

51 *These *are* the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot, in Shiloh before the LORD, at the door of the tabernacle of the congregation: so they made an end of dividing the country.

[b] But this large portion was given them by Gods providence to declare their increase in time to come.

[c] *Meaning*, Toward the great Sea.

‡ Or, *which is Aruna*

[d] There was another Beth-lehem in the tribe of Judah.

[e] There was another citie of this name in the tribe of Judah: for under divers tribes certain cities had all one name, and were distinguished by the tribe onely.

[f] Joineth to the tribe of Zebulun, which lay more east-ward.

† Heb. *Tzur*, [g] which was Tyrus, a strong citie in the sea.

[h] These cities were in the country of Zaanannim.

[i] Of the which the lake of Cinnereth had his name.

[k] *Out of the half tribe of Manasseh beyond Jordan.*

‡ Or, *over against*
[b] Called Joppe.
‡ Or, *Joppa*, *Acts 9. 36.*

[l] According as Jacob had prophesied, *Gen. 48. 17.*

[c] *Before the judges.*

* *Judg. 18. 29.*

* *Chap. 24. 30.*

* *Num. 34. 17.*

CHAP. XX.

1 God commandeth, 7 and the children of Israel appoint the six cities of refuge.

THE LORD also spake unto Joshua, saying,
2 Speak to the children of Israel, saying, *Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

[a] *Exod. 21. 13. Num. 35. 6, 11, 12. Deut. 19. 2.*

3 That the slayer that killeth *any* person [a] unawares *and* unwittingly, may flee thither: and they shall be your refuge from the avenger of bloud.

[a] At unawares, and hearing him no grudge.

4 And when he that doth flee unto one of those cities, shall stand at the entring of the gate of the citie, and shall declare his cause in the ears of the elders of that citie; they shall take him into the city unto them, and give him a place that he may dwell among them.

5 And if the [b] avenger of bloud pursue after him, then they shall not deliver the slayer up into his hand: because he smote his neighbour unwittingly, and hated him not before-time.

[b] *That is*, the next kinsman of him that is slain.

6 And he shall dwell in that city, untill he stand before the congregation for [c] judgement, *and* * untill the death of the high priest that shall be in those days: then shall the slayer return and come unto his own citie, and unto his own house, unto the citie from whence he fled.

[c] Till his cause were proved.
* *Num. 35. 25.*

7 ¶ And they † appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which *is* Hebron) in the mountain of Judah.

† Heb. *sanctified*

8 And on the other side Jordan by Jericho east-ward, they assigned * Bezer in the wilderness upon the plain, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the [d] tribe of Manasseh.

* *Deut. 4. 43. Josh. 6. 78.*

[d] Out of the half tribe of Manasseh beyond Jordan.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares, might flee thither, and not die by the hand of the avenger of bloud, untill he stood before the [e] congregation.

[e] Before the judges.

CHAP. XXI.

1 Eight and forty cities given by lot out of the other tribes unto the Levites. 43 God gave the land, and rest to the Israelites, according to his promise.

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel.

2 And they spake unto them at Shiloh in the land of Canaan, saying, *The LORD commanded [a] by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattel.

[a] *Num. 35. 2.*
[a] By Moses, by whose ministery God shewed his power.

3 And the children of Israel gave unto the Levites out of their inheritance at the commandment of the LORD, these cities and their suburbs.

4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, [c] thirteen cities.

[b] He meaneth them that were Priests: for Some were but Levites.

[c] Every tribe gave mo or fewer cities, according as their inheritance was great or little, *Num. 35. 8.*

5 And the rest of the children of Kohath *had* by lot, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

6 And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* † mentioned by name,

† Heb. *called*

10 Which the children of [d] Aaron *being of* the families of the Kohathites, *two were* of the children of Levi, had: (for theirs was the first lot)

[d] For Aaron came of Kohath, and therefore the priests office remained in that family.

11 And they gave them ‡ the city of Arbah the father of Anak (which *city is* Hebron) in the hill-*country* of Judah, with the suburbs thereof round about it.

‡ Or, *Kirjath-arbah*

12 But * the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh, for his possession.

* *Chap. 14. 14.*
† *Chron. 6. 56.*

13 ¶ Thus they gave to the [e] children of Aaron the priest, Hebron with her suburbs, *to be* a citie of refuge for the slayer, and Libnah with her suburbs,

[e] *That is*, The Priest of the family of the Kohathites, of whom Aaron was chief.

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, and Beth-shemesh with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her [f] suburbs, Geba with her suburbs,

[f] The suburbs were a thousand cubits from the wall of the cities round about, *Num. 35. 4.*

18 Anathoth with her suburbs, and Almon with her suburbs: four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath the Levites, [g] which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

[g] That were no priests.

21 For they gave them [h] Shechem with her suburbs in mount Ephraim, *to be* a citie of refuge for the slayer: & Gezer with her suburbs,

[h] Hebron and Shechem were the two cities of refuge under the Kohathites.

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs, four cities.

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the children of Simeon according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah *was* too [b] much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun, according to their families: and the border of their inheritance was unto Sarid.

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam,

12 And turned from Sarid [c] east-ward, toward the sun-rising, unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon ‡ methoar to Neah.

14 And the border compasseth it on the north-side *to* Hannathon: and the out-goings thereof are in the valley of Jiphthah-el,

15 And Kattath, and Nahallal, and Shimron, and Idalah, and [d] Beth-lehem: twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ *And* the fourth lot came out to Issachar, for the children of Issachar, according to their families.

18 And their border was *toward* Jezreel, and Chesulloth, and Shunem,

19 And Hapharaim, and Shion, and Anaharath.

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and [e] En-gannim, and En-haddah, and Beth-pazzez.

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh, and the out-goings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher, according to their families.

25 And their border was Helkath; and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel west-ward, and to Shihor-libnath,

27 And turneth toward the sun-rising to Beth-dagon, and reacheth to [f] Zebulun, and to the valley of Jiphthah-el toward the north-side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon:

29 And *then* the coast turneth to Ramah, and to the strong citie †[g] Tyre, and the coast turneth to Hosah: and the out-goings thereof are at the sea from the coast to Achzib.

30 Ummah also and Aphek, and Rehob: twentie and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali: *even* for the children of Naphtali according to their families.

33 And their coast was from [h] Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum: and the out-goings thereof were at Jordan.

34 And *then* the coast turneth west-ward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south-side, and reacheth to Asher on the west-side, and to Judah upon Jordan toward the sun-rising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and [i] Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh: nineteen cities with their villages.

39 This *is* the inheritance of the children of N families, the citi

40 ¶ *And* the tribe of the childr families.

41 And the co Zorah, and Esht

42 And Shaal lah,

43 And Elon,

44 And Elteke lath,

45 And Jehuc rimmon,

46 And Me-ja border ‡ before [k]:

47 And the went out *too lit* children of Dan Leshem, and to edge of the swor therein, and call name of Dan the

48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun, among them:

50 According to the word of the LORD, they gave him the citie which he asked, *even* * Timnath-serah in mount Ephraim: and he built the citie, and dwelt therein.

51 * These *are* the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot, in Shiloh before the LORD, at the door of the tabernacle of the congregation: so they made an end of dividing the countrey.

[b] But this large portion was given them by Gods providence to declare their increase in time to come.

[c] *Meaning,* Toward the great Sea.

‡ Or, *which is before Aun*

[d] There was another Beth-lehem in the tribe of Judah.

[e] There was another city of this name in the tribe of Judah: for under divers tribes certain cities had all one name, and were distinguished by the tribe onely.

[f] Joineth to the tribe of Zebulun, which lay more east-ward.

† Heb. *Tzor*, [g] which was Tyrus, a strong citie in the sea.

[h] These cities were in the countrey of Zaanannim.

[i] Of the which the lake of Genezareth had his name.

[k] Till his cause were proved.

NOTE

This volume has a very tight binding and while every effort has been made to reproduce the centres, force would result in damage

academic microforms

CHAP. XX.

1 God commandeth, 7 and the children of Israel appoint the six cities of refuge.

THE LORD also spake unto Joshua, saying,

2 Speak to the children of Israel, saying, * Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

[a] *Exod. 21. 13. Num. 35. 6, 11, 14. Deut. 19. 2.*

3 That the slayer that killeth *any* person [1] unawares *and* unwittingly, may flee thither: and they shall be your refuge from the avenger of bloud.

[1] At unawares, and hearing him go guidge.

4 And when he that doth flee unto one of those cities, shall stand at the entring of the gate of the citie, and shall declare his cause in the ears of the elders of that citie; they shall take him into the city unto them, and give him a place that he may dwell among them.

5 And if the [b] avenger of bloud pursue after him, then they shall not deliver the slayer up into his hand: because he smote his neighbour unwittingly, and hated him not before-time.

6 And he shall dwell in that city, untill he stand before the congregation for [c] judgement,

[b] *That is,* the next kinsman of him that is slain.

[c] Till his cause were proved.

mandment of the LORD, these cities and their suburbs.

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4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, [c] thirteen cities.

[b] He meaneth them that were Priests: for Some were but Levites.

5 And the rest of the children of Kohath *had* by lot, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

[c] Every tribe gave mo or fewer cities, according as their inheritance was great or little, *Num. 35. 8.*

6 And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* † mentioned by name,

† Heb. *called*

10 Which the children of [d] Aaron *being of* the families of the Kohathites, *who were* of the children of Levi, had: (for theirs was the first lot)

[d] For Aaron came of Kohath, and therefore the priests office remained in that family.

11 And they gave them ‡ the city of Arbah the father of Anak (which *city is* Hebron) in the hill-*countrey* of Judah, with the suburbs thereof round about it.

‡ Or, *Kirjath-arbah*

12 But * the fields of the city, and the villages thereof, gave they to Caleb the son of [f] Jephunneh, for his possession.

* *Chap. 14. 14.* [f] *1 Chron. 6. 56.*

13 ¶ Thus they gave to the [e] children of Aaron the priest, Hebron with her suburbs, *to be* a citie of refuge for the slayer, and Libnah with her suburbs,

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14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, and Beth-shemesh with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her [f] suburbs, Geba with her suburbs,

[f] The suburbs were a thousand cubits from the wall of the cities round about, *Num. 35. 4.*

18 Anathoth with her suburbs, and Almon with her suburbs: four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath the Levites, [g] which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

[g] That were no priests.

21 For they gave them [h] Shechem with her suburbs in mount Ephraim, *to be* a citie of refuge for the slayer: & Gezer with her suburbs,

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22 And Kibzaim with her suburbs, and Beth-horon with her suburbs, four cities.

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel.

2 And they spake unto them at Shiloh in the land of Canaan, saying, * The LORD commanded [a] by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattel.

* *Num. 35. 2.* [a] By Moses, by whose ministery God caused his power.

3 And the children of Israel gave unto the Levites out of their inheritance at the com-

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the children of Simeon according to their families.

9 Out of the portion of the children of Judah *was* the inheritance of the children of Simeon: for the part of the children of Judah *was* too [b] much for them: therefore the children of Simeon had their inheritance within the inheritance of them.

10 ¶ And the third lot came up for the children of Zebulun, according to their families: and the border of their inheritance was unto Sarid.

11 And their border went up toward the sea, and Maralah, and reached to Dabbasheth, and reached to the river that *is* before Jokneam,

12 And turned from Sarid [c] east-ward, toward the sun-rising, unto the border of Chisloth-tabor, and then goeth out to Daberath, and goeth up to Japhia,

13 And from thence passeth on along on the east to Gittah-hepher, to Ittah-kazin, and goeth out to Remmon ‡ methoar to Neah.

14 And the border compasseth it on the north-side *to* Hannathon: and the out-goings thereof are in the valley of Jiphthah-el,

15 And Kattath, and Nahallal, and Shimron, and Idalah, and [d] Beth-lehem: twelve cities with their villages.

16 This *is* the inheritance of the children of Zebulun according to their families, these cities with their villages.

17 ¶ [e] *And* the fourth lot came out to Issachar, for the children of Issachar, according to their families.

18 And their border was *toward* Jezreel, and Chesulloth, and Shunem,

19 And Haphraim, and Shion, and Anaharath.

20 And Rabbith, and Kishion, and Abez,

21 And Remeth, and [e] En-gannim, and En-haddah, and Beth-pazzez.

22 And the coast reacheth to Tabor, and Shahazimah, and Beth-shemesh, and the out-goings of their border were at Jordan: sixteen cities with their villages.

23 This *is* the inheritance of the tribe of the children of Issachar according to their families, the cities and their villages.

24 ¶ And the fifth lot came out for the tribe of the children of Asher, according to their families.

25 And their border was Helkath; and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal; and reacheth to Carmel west-ward, and to Shihor-libnath,

27 And turneth toward the sun-rising to Beth-dagon, and reacheth to [f] Zebulun, and to the valley of Jiphthah-el toward the north-side of Beth-emek, and Neiel, and goeth out to Cabul on the left hand,

28 And Hebron, and Rehob, and Hammon, and Kanah, *even* unto great Zidon:

29 And *then* the coast turneth to Ramah, and to the strong citie †[g] Tyre, and the coast turneth to Hosah: and the out-goings thereof are at the sea from the coast to Achzib.

30 Ummah also and Aphek, and Rehob: twentie and two cities with their villages.

31 This *is* the inheritance of the tribe of the children of Asher according to their families, these cities with their villages.

32 ¶ The sixth lot came out to the children of Naphtali: *even* for the children of Naphtali according to their families.

33 And their coast was from [h] Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel unto Lakum: and the out-goings thereof were at Jordan.

34 And *then* the coast turneth west-ward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the south-side, and reacheth to Asher on the west-side, and to Judah upon Jordan toward the sun-rising.

35 And the fenced cities *are* Ziddim, Zer, and Hammath, Rakkath, and [i] Cinnereth,

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh: nineteen cities with their villages.

39 This *is* the inheritance of the tribe of the children of Naphtali according to their families, the cities and their villages.

40 ¶ *And* the seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Ajalon, and Jethlah,

43 And Elon, and Thimnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalath,

45 And Jehud, and Bene-berak, and Gath-rimmon,

46 And Me-jarkon, and Rakkon, with the border ‡ before [k] Japho.

47 And the coast of the children of Dan went out *too little* for them: therefore the children of Dan went up to [l] fight against Leshem, and took it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, * Dan, after the name of Dan their father.

48 This *is* the inheritance of the tribe of the children of Dan according to their families, these cities with their villages.

49 ¶ When they had made an end of dividing the land for inheritance by their coasts, the children of Israel gave an inheritance to Joshua the son of Nun, among them:

50 According to the word of the LORD, they gave him the citie which he asked, *even* * Timnath-serah in mount Ephraim: and he built the citie, and dwelt therein.

51 * These *are* the inheritances which Eleazar the priest, and Joshua the son of Nun, and the heads of the fathers of the tribes of the children of Israel, divided for an inheritance by lot, in Shiloh before the LORD, at the door of the tabernacle of the congregation: so they made an end of dividing the countrey.

b But this large portion was given them by Gods providence to declare their increase in time to come.

c *Meaning*, Toward the great Sea.

‡ Or, *which is drawn*

d There was another Beth-lehem in the tribe of Judah.

e There was another citie of this name in the tribe of Judah: for under divers tribes certain cities had all one name, and were distinguished by the tribe onely.

f Joineth to the tribe of Zebulun, which lay more east-ward.

† Heb. *Tzor*, which was Tyrus, a strong citie in the sea.

h These cities were in the countrey of Zaanannim.

i Of the which the lake of Genezareth had its name.

k *That is*, the nearest kinsman of him that is slain.

l Till his cause was proved. * *Num.* 35. 25.

‡ Heb. *sanctified*

* *Deut.* 4. 43. † *Deut.* 6. 78.

d Out of the half tribe of Manasseh beyond Jordan.

‡ Or, *over against*
[k] Called Joppe. [l] Or, *Leshem*. *Judg.* 9. 46.

e Before the Judges.

[l] According as Jacob had prophesied, *Gen.* 49. 17.

* *Judg.* 18. 29.

* *Chap.* 24. 30.

* *Num.* 34. 17.

CHAP. XX.

1 God commandeth, 7 and the children of Israel appoint the six cities of refuge.

THE LORD also spake unto Joshua, saying, 2 Speak to the children of Israel, saying, * Appoint out for you cities of refuge, whereof I spake unto you by the hand of Moses:

3 That the slayer that killeth *any* person * unawares *and* unwittingly, may flee thither: and they shall be your refuge from the avenger of bloud.

4 And when he that doth flee unto one of those cities, shall stand at the entring of the gate of the citie, and shall declare his cause in the ears of the elders of that citie; they shall take him into the city unto them, and give him a place that he may dwell among them.

5 And if the [b] avenger of bloud pursue after him, then they shall not deliver the slayer up into his hand: because he smote his neighbour unwittingly, and hated him not before-time.

6 And he shall dwell in that city, untill he stand before the congregation for [c] judgement, *and* * untill the death of the high priest that shall be in those days: then shall the slayer return and come unto his own citie, and unto his own house, unto the citie from whence he fled.

7 ¶ And they † appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (which *is* Hebron) in the mountain of Judah.

8 And on the other side Jordan by Jericho east-ward, they assigned * Bezer in the wilderness upon the plain, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan out of the [d] tribe of Manasseh.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever killeth *any* person at unawares, might flee thither, and not die by the hand of the avenger of bloud, untill he stood before the [e] congregation.

a *Exod.* 21. 13. *Num.* 35. 6, 11, 14. *Deut.* 19. 2.

* Unawares, and hearing him grudge.

b That is, the nearest kinsman of him that is slain.

c Before the Judges.

CHAP. XXI.

1 Eight and forty cities given by lot out of the other tribes unto the Levites. 43 God gave the land, and rest to the Israelites, according to his promise.

THEN came near the heads of the fathers of the Levites unto Eleazar the priest, and unto Joshua the son of Nun, and unto the heads of the fathers of the tribes of the children of Israel.

2 And they spake unto them at Shiloh in the land of Canaan, saying, * The LORD commanded [a] by the hand of Moses, to give us cities to dwell in, with the suburbs thereof for our cattel.

3 And the children of Israel gave unto the Levites out of their inheritance at the commandment of the LORD, these cities and their suburbs.

* *Num.* 35. 2.

[a] By Moses, by whose ministery God caused his power.

4 And the lot came out for the families of the [b] Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot out of the tribe of Judah, and out of the tribe of Simeon, and out of the tribe of Benjamin, [c] thirteen cities.

5 And the rest of the children of Kohath *had* by lot, out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half-tribe of Manasseh, ten cities.

6 And the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half-tribe of Manasseh in Bashan, thirteen cities.

7 The children of Merari by their families, *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 And the children of Israel gave by lot unto the Levites these cities with their suburbs, as the LORD commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which are *here* † mentioned by name,

10 Which the children of [d] Aaron *being of* the families of the Kohathites, *who were* of the children of Levi, had: (for theirs was the first lot)

11 And they gave them ‡ the city of Arbah the father of Anak (which *city is* Hebron) in the hill-*countrey* of Judah, with the suburbs thereof round about it.

12 But * the fields of the city, and the villages thereof, gave they to Caleb the son of Jephunneh, for his possession.

13 ¶ Thus they gave to the [e] children of Aaron the priest, Hebron with her suburbs, *to be* a citie of refuge for the slayer, and Libnah with her suburbs,

14 And Jattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Juttah with her suburbs, and Beth-shemesh with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin, Gibeon with her [f] suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: four cities.

19 All the cities of the children of Aaron, the priests, *were* thirteen cities with their suburbs.

20 ¶ And the families of the children of Kohath the Levites, [g] which remained of the children of Kohath, even they had the cities of their lot out of the tribe of Ephraim.

21 For they gave them [h] Shechem with her suburbs in mount Ephraim, *to be* a citie of refuge for the slayer: & Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Beth-horon with her suburbs, four cities.

b He meaneth them that were Priests: for some were but Levites.

c Every tribe gave mo or fewer cities, according as their inheritance was great or little, *Num.* 35. 8.

d For Aaron came of Kohath, and therefore the priests office remained in that family.

‡ Or, *Kirjath-arbah*

* *Chap.* 14. 14. † *Chron.* 6. 56.

e *That is*, The Priest of the family of the Kohathites, of whom Aaron was chief.

f The suburbs were a thousand cubits from the wall of the cities round about, *Num.* 35. 4.

g That were no priests.

h Hebron and Shechem were the two cities of refuge under the Kohathites.

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23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Ajalon with her suburbs, Gath-rimmon with her suburbs: four cities.

i which dwelt in Canaan.

25 And out of the i half-tribe of Manasseh, Taanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

26 All the cities *were* ten with their suburbs, for the families of the children of Kohath that remained.

k Golan and Kedesh were the cities of refuge under the Gershonites.

27 ¶ And unto the children of Gershon of the families of the Levites, out of the *other* half-tribe of Manasseh, *they gave* k Golan in Bashan with her suburbs, *to be* a citie of refuge for the slayer: and Beeshterah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabareh with her suburbs,

29 Jarmuth with her suburbs, En-gannim with her suburbs: four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkath with her suburbs, and Rehob with her suburbs: four cities.

32 And out of the tribe of Naphtali, Kedesh in Galilee with her suburbs, *to be* a citie of refuge for the slayer: and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites, according to their families, *were* thirteen cities with their suburbs.

l They are here called the rest, because they are left numbred, and Merari was the youngest brother, Gen. 46.11.

34 ¶ And unto the families of the children of Merari the l rest of the Levites, out of the tribe of Zebulun, Jokneam with her suburbs, and Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs: four cities.

m Bezer and Ramoth were the cities of refuge under the Meranites, and beyond Jordan, *chap.* 20. 8.

36 And out of the tribe of Reuben, m Bezer with her suburbs, and Jahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: four cities.

38 And out of the tribe of Gad, Ramoth in Gilead with her suburbs, *to be* a city of refuge for the slayer: and Mahanaim with her suburbs,

39 Heshbon with her suburbs, Jazer with her suburbs: four cities in all.

40 So all the cities for the children of Merari by their families, which were remaining of the families of the Levites, were *by* their lot, twelve cities.

n Thus according to Jacobs prophecie, they were scattered throughout the countrey, which God used to this end, that his people might be instructed in the true religion by them.

41 All the cities of the Levites, within the possession of the n children of Israel, *were* fortie and eight cities with their suburbs.

42 These cities were every one with their suburbs round about them: thus *were* all these cities.

43 ¶ And the LORD gave unto Israel all the land which he sware to give unto their fathers: and they possessed it, and dwelt therein.

44 And the LORD gave them rest round about, according to all that he sware unto their fathers: and there stood not a man of all their enemies before them; the LORD delivered their enemies into their hand.

45 * There failed not ought of any good thing which the LORD had spoken unto the house of Israel: all came to pass. * *Chap.* 23.14,15.

CHAP. XXII.

1 *The two tribes and half with a blessing are sent home.* 10 *They build the altar of testimonie, in their journey.* 11 *The Israelites are offended thereat.* 21 *They give them good satisfaction.*

THen a Joshua called the Reubenites, & the Gadites, and the half-tribe of Manasseh, a After that the Israelites enjoyed the land of Canaan.

2 And said unto them, Ye have kept all that Moses the servant of the LORD b commanded you, and have obeyed my voice in all that I commanded you. b which was to go armed before their brethren, *Num.* 32. 29.

3 Ye have not left your brethren these many days unto this day, but have kept the charge of the commandment of the LORD your God.

4 And now the LORD your God hath given rest unto your brethren, as he promised them: therefore now return ye, and get ye unto your tents, *and* unto the land of your possession, * which Moses the servant of the LORD gave you on the other side Jordan. * *Num.* 32. 33. *Chap.* 13. 8.

5 But take diligent heed to do the commandment and the law, which Moses the servant of the LORD charged you, * to c love the LORD your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart, and with all your soul. * *Deut.* 10. 12. c He shewed wherein consisted the fulfilling of the law.

6 So Joshua d blessed them, and sent them away: and they went unto their tents. d He commeth them to God, and prayed for them.

7 ¶ Now to the *one* half of the tribe of Manasseh Moses had given *possession* in Bashan: but unto the *other* half thereof gave Joshua among their brethren on this side Jordan westward. And when Joshua sent them away also unto their tents, then he blessed them.

8 And he spake unto them, saying, Return with much riches unto your tents, and with very much cattel, with silver and with gold, and with brass, and with iron, and with very much raiment: divide the spoil of your enemies with your e brethren. e which remained at home and were not to the war, *Num.* 31. 27. 1 *Sam.* 30. 24.

9 ¶ And the children of Reuben, and the children of Gad, and the half-tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which *is* in the land of Canaan, to go unto the countrey of Gilead, to the land of their possession, whereof they were possessed, according to the word of the LORD by the hand of Moses.

10 ¶ And when they came unto the borders of Jordan, that *are* in the land of Canaan, the children of Reuben, and the children of Gad, & the half-tribe of Manasseh built f there an altar by Jordan, a great altar to see to. f That is, beyond Jordan: for sometimes the whole countrey on both sides of Jordan is meant by Canaan.

11 ¶ And the children of Israel heard say, Behold, the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, have built an altar over against the land of Canaan, in the borders of Jordan, at the passage of the children of Israel.

12 And

12 And when the children of Israel heard *of it*, the whole congregation of the children of Israel gathered themselvs together at Shiloh, to go up to g war against them.

g Such now was their zeal, that they would rather lose their lives, than suffer the true religion to be changed or corrupted.

13 And the children of Israel sent unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh into the land of Gilead, Phinehas the son of Eleazar the priest:

14 And with him ten princes, of each † chief house a prince, throughout all the tribes of Israel, and each one *was* an head of the house of *their* fathers, among the thousands of Israel.

† Heb. *house of the father.*

15 And they came unto the children of Reuben, and to the children of Gad, and to the half-tribe of Manasseh unto the land of Gilead, and they spake with them, saying,

16 Thus saith the h whole congregation of the LORD, What trespass *is* this that ye have committed against the God of Israel, to turn away this day from following the LORD, in that ye have built you an altar, that ye might rebell this day against the LORD?

h Not onely of the princes, but also of the common people.

17 *Is* the iniquitie * of Peor too little for us, from which we are not i cleansed untill this day, (although there was a plague in the congregation of the LORD)

* *Num.* 25. 4.

i *Meaning*, God is not fully pacified, forasmuch as no punishment can be sufficient for such wicked-ness and idolatry.

18 But that ye must turn away this day from following the LORD? and it will be, *seeing* ye rebell to day against the LORD, that to morrow he will be wroth with the whole congregation of Israel.

19 Notwithstanding, if the land of your possession *be* k unclean, *then* pass ye over unto the land of the possession of the LORD, wherein the LORDS tabernacle dwelleth, and take possession among us: but rebell not against the LORD, nor l rebell against us, in building you an altar, beside the altar of the LORD our God.

k In your judgement.

l To use any other service than God hath appointed, is to rebell against God, 1 *Sam.* 15. 23.

20 * Did not Achan the son of Zerah commit a trespass in the accursed thing, and wrath fell on all the congregation of Israel? and that man perished not m alone in his iniquitie. * *Chap.* 7. 1, 5.

m *Signifying*, that if many suffered for one mans fault, for the truth of many all should suffer.

21 ¶ Then the children of Reuben, and the children of Gad, and the half-tribe of Manasseh, answered and said unto the heads of the thousands of Israel,

22 The LORD God of gods, the LORD God of gods, he knoweth, and Israel he shall know, if *it be* in rebellion, or if in transgression against the LORD, (save us not this day)

23 That we have built us an altar to turn from following the LORD, or if to offer thereon burnt-offering, or meat-offering, or if to offer peace-offerings thereon, let the LORD n himself require *it*;

n Let him punish us.

24 And if we have not *rather* don it for fear of *this* thing, saying, † In time to come your children might speak unto our children, saying, What have you to do with the LORD God of Israel?

† Heb. *to morrow.*

25 For the LORD hath made Jordan a border between us and you; ye children of Reuben, and children of Gad, ye have no part in the LORD: so shall your children make our children cease from fearing the LORD. 179

o Or, to turn back from the true God.

26 Therefore we said, Let us now prepare to build us an altar, not for burnt-offering, nor for sacrifice:

27 But *that it may be* * a witness between us and you, and our generations after us, that we might do the service of the LORD before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings, that your children may not say to our children in time to come, Ye have no part in the LORD. * *Gen.* 31. 48. *Chap.* 24. 27. *verf.* 34.

28 Therefore said we, that it shall be when they should *so* say to us, or to our p generations in time to come, that we may say *again*, Behold the patern of the altar of the LORD, which our fathers made, not for burnt-offerings, nor for sacrifices, but it *is* a witness between us and you. p They signifie a wonderfull care that there ture toward their posterity, that they might live in the true service of God.

29 God forbid that we should rebell against the LORD, and turn this day from following the LORD, to build an altar for burnt-offerings, for meat-offerings, or for sacrifices, besides the altar of the LORD our God that *is* before his tabernacle.

30 ¶ And when Phinehas the priest, and the princes of the congregation, and heads of the thousands of Israel which *were* with him; heard the words that the children of Reuben, and the children of Gad, and the children of Manasseh spake, † it pleased them. † Heb. *it was good in their eyes.*

31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that the LORD *is* q among us, because ye have not committed this trespass against the LORD: † now ye have r delivered the children of Israel out of the hand of the LORD. q By preserving and governing us. † Heb. *then*, whom if ye had offended, he would have punished with you. r Heb. *saved.*

32 ¶ And Phinehas the son of Eleazar the priest, and the Princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Israel, and brought them word again.

33 And the thing pleased the children of Israel, and the children of Israel blessed God, and did not intend to go up against them in battel, to destroy the land wherein the children of Reuben and Gad dwelt.

34 And the children of Reuben, & the children of Gad, called the altar † Ed: for it *shall be* a witness between us, that the LORD *is* God. † That is, a witness.

CHAP. XXIII.

1 *Joshua's exhortation before his death,* 3 *by former benefites,* 5 *by promises,* 11 *and by threatnings.*

ANd it came to pass, a long time after that the LORD had given rest unto Israel from all their enemies round about, that Joshua waxed old *and* † stricken in age. † Heb. *come into days.*

2 And Joshua called for all Israel, *and* for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am old *and* stricken in age:

a Your eyes being witnesse.

3 And ye have a seen all that the LORD your

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God hath don unto all these nations, because of you; for the * LORD your God *is* he that hath fought for you.

4 Behold, I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea † west-ward.

5 And the LORD your God, he shall expell [b] them from before you, and drive them from out of your sight, and ye shall possess their land, as the LORD your God hath promised unto you.

6 Be ye therefore very couragious to keep and to do all that is written in the book of the law of Moses, * that ye turn not aside therefrom, to the right hand or to the left;

7 That ye come not among these nations, these that [c] remain amongst you, neither *make mention of the name of their gods, nor cause to [d] swear *by them*, neither serve them, nor bow your selvs unto them.

8 ‡ But cleave unto the LORD your God, as ye have don unto this day.

9 ‡ For the LORD hath driven out from before you, great nations and strong: but *as for* you, no man hath been able to stand before you unto this day.

10 * One man of you shall chase a thousand: for the LORD your God, he *it is* that fighteth for you, as he hath promised you.

11 Take good heed therefore unto your † selvs, that ye love the LORD your God.

12 Els if ye do in any wise go back, and cleave unto the remnant of these nations, *even* these that remain among you, and shall make marriages with them, and go in unto them, and they to you:

13 Know for a certainty, that the LORD your God will no more drive out *any of* these nations from before you; * but they shall be snares and traps unto you, and scourges in your sides, and thorns in your [e] eyes, untill ye perish from off this good land which the LORD your God hath given you.

14 And behold, this day I *am* [f] going the way of all the earth, and ye [g] know in all your hearts and in all your souls, that * not one thing hath failed of all the good things which the LORD your God spake concerning you; all are come to pass unto you, *and* not one thing hath failed thereof.

15 Therefore it shall come to pass, *that* as all good things are come upon you, which the LORD your God promised you: so shall the LORD bring upon you all evil things, untill he hath destroyed you from off this good land which the LORD your God hath given you.

16 When ye have [h] transgressed the covenant of the LORD your God, which he commanded you, and have gon and served other gods, and bowed your selvs to them; then shall the anger of the LORD be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

CHAP. XXIV.

1 Joshua assembleth the tribes at Shechem. 2 A brief history of Gods benefits from Terah. 14 He reneweth a covenant between them and God. 26 A stone the witness of the covenant. 29 Joshua's age, death and buriall. 32 Josephs bones are buried. 33 Eleazar dieth.

AND Joshua gathered all the [a] tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers, and they presented themselvs before [b] God.

2 And Joshua said unto all the people, Thus saith the LORD God of Israel, * Your fathers dwelt on the other side of the [c] floud in old time, *even* Terah the father of Abraham, and the father of Nachor: and they served other gods.

3 And I took your father Abraham from the other side of the floud, and led him throughout all the land of Canaan, and multiplied his seed, and * gave him Isaac.

4 And I gave unto Isaac, * Jacob and Esau: * and I gave unto * Esau mount Seir, to possess it: * but Jacob and his children went down into Egypt.

5 * I sent Moses also and Aaron, and I plagued Egypt, according to that which I did amongst them: and afterward I brought you out.

6 And I * brought your fathers out of Egypt: and you came unto the sea, and the Egyptians pursued after your fathers with chariots and horsmen unto * the Red-sea.

7 And when they cried unto the LORD, he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes have seen what I have don in Egypt: and ye dwelt in the wilderness [d] a long season.

8 And I brought you into the land of the Amorites, which dwelt on the other side Jordan; * and they fought with you: and I gave them into your hand, that ye might possess their land, and I destroyed them from before you.

9 Then Balak the son of Zippor, king of Moab, arose & warred against Israel, & * sent, & called Balaam the son of Beor to curse you:

10 But I would not hearken unto Balaam, therefore he blessed you still: so I delivered you out of his hand.

11 And ye went over Jordan, and came unto Jericho: and the [e] men of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites, and I delivered them into your hand.

12 And * I sent the hornet before you, which drave them out from before you, *even* the two kings of the Amorites: *but* not with thy sword, nor with thy bow.

13 And I have given you a land for which ye did not labour, & cities which ye built not, and ye dwell in them: of the vineyards and olive-yards which ye planted not, do ye eat.

14 ¶ Now therefore [f] fear the LORD, and serve

[a] *That is,* the nine tribes and the half.

[b] Before the ark, which was brought to Shechem, when they went to bury Josephs bones.

[c] Gen 11. 31. Judith 5. 6, 7.
[c] Euphrates in Mesopotamia, Gen. 11. 26.

[d] Even sonie yeers.

[e] Because it was the chief city, under it contained all the countrie: els they of the city fought not, chap. 6. 1, 2.

[f] This is the true use of Gods benefits, to learn thereby to fear and serve him with an upright conscience.

serve him in sincerity and in truth, and put away the gods which your fathers served on the other side of the floud, and in Egypt: and serve ye the LORD.

15 And if it seem evil unto you to serve the LORD, choose you this day whom you will serve, whether the gods which your fathers served, that *were* on the other side of the floud, or the gods of the Amorites, in whose land ye dwell: [g] but *as for* me and my house, we will serve the LORD.

16 And the people answered and said, God forbid that we should forsake the LORD, to serve other gods.

17 For the LORD our God, he *it is* that brought us up, & our fathers out of the land of Egypt, from the house of bondage, & which did those great signs in our sight, and preserved us in all the way wherein we went, and among all the people through whom we passed.

18 And the LORD drave out from before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the LORD, [h] for he *is* our God.

19 And Joshua said unto the people, Ye cannot serve the LORD; for he *is* an holy God: he *is* a jealous God, he will not forgive your transgressions nor your sins.

20 If ye forsake the LORD, and serve strange gods, * then he will turn and do you hurt, and consume you, after that he hath don you good.

21 And the people said unto Joshua, Nay, but we will serve the LORD.

22 And Joshua said unto the people, Ye *are* witnesses [i] against your selvs, that ye have chosen you the LORD, to serve him. And they said, *we are* witnesses.

23 Now therefore put away, *said he*, the strange [k] gods which *are* among you, and encline your heart unto the LORD God of Israel.

24 And the people said unto Joshua, The LORD our God will we serve, and his voice will we obey. 199

25 So Joshua made a [l] covenant with the people that day, and set them a statute, and an ordinance in Shechem.

26 ¶ And Joshua wrote these words in the book of the law of God, and took a great stone; and set it up there under an oak, that *was* by the sanctuary of the LORD.

27 And Joshua said unto all the people, Behold, this stone shall be a witness unto us; for [m] it hath heard all the words of the LORD which he spake unto us: it shall be therefore a witness unto you, least ye deny your God.

28 So Joshua let the people depart, every man unto his inheritance.

29 ¶ And it came to pass after these things, that Joshua the son of Nun the servant of the LORD died, *being* an hundred & ten years old.

30 And they buried him in the border of his inheritance in * Timnath-serah, which *is* in mount Ephraim, on the north-side of the hill of Gaash.

31 And Israel [n] served the LORD all the days of Joshua, and all the days of the elders that † overlived Joshua, and which had known all the works of the LORD, that he had don for Israel.

32 ¶ And * the bones of Joseph, which the children of Israel brought up out of Egypt, buried they in Shechem, in a parcel of ground which Jacob bought of * the sons of Hamor the father of Shechem, for an hundred ‡ pieces of silver; and it became the inheritance of the children of Joseph.

33 And Eleazar the son of Aaron died, and they buried him in a hill *that pertained to* Phinehas his son, which was given him in mount Ephraim.

THE BOOK OF JUDGES.

THE ARGUMENT.

ALbeit there is nothing that more provoketh Gods wrath than mans ingratitude, yet is there nothing so displeasant and hainous that can turn back Gods love from his Church. For now when the Israelites were entred into the land of Canaan, and saw the truth of Gods promise performed, in stead of acknowledging his great benefits, and giving thanks for the same, they fell to most horrible oblivion of Gods graces, contrary to their solemn promise made unto Joshua, and so provoked his vengeance (as much as in them stood) to their utter destruction. Whereof as they had most evident signs by the mutability of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants, he pulled them from liberty, and cast them into slavery, to the intent they might feel their own miseries, and so call unto him and be delivered) So to shew that his mercies endure for ever, he raised up from time to time such as should deliver them, and assure them of his favour and grace, if they would turn to him by true repentance. And these deliverers the scripture calleth Judges, because they were executers of Gods judgements, not chosen of the people nor by succession, but raised up as it seemed best to God for the governance of his people. They were fourteen in number, beside Joshua, and governed from Joshua unto Saul the first king of Israel, Joshua and these unto the time of Saul ruled 377 years. In this book are many notable points declared, but two especially: First,

[a] Exod. 23. 33. Num. 33. 55. Deut. 7. 16.
[c] *Meaning*, they shall be a continuall grief unto you, and so the cause of your destruction.
[f] I die according to the course of nature.
[g] Most certainly.
[*] *Chap.* 21. 45.

[b] He sheweth that no evil can come unto man, except he offend God by disobedience.

[c] And not yet subdued.
[*] *Psal.* 16. 4.

[d] Let not the judges admit an oath, which any shall sweat by their idols.
‡ Or, *for if you will cleave, &c.*
‡ Or, *then the LORD will drive*

[*] *Lev.* 26. 8. *Deut.* 32. 30.

† Heb. *souls*,

[h] How much more are we bound to serve God in Christ, by whom we have received the redemption of our souls?

[*] *Chap.* 23. 15.

[i] If you do the contrary, your own mouths shall condemn you.

[k] Out of your hearts, & otherwise.

[l] By joyning God and the people together: also he repeated the promise and threatnings out of the law.

[m] Rather than mans diffimulations should not be punished, the dumb creatures shall cry for vengeance.

[n] Such are the people commanded as their rulers live.
† Heb. *prolonged their days after Joshua*,

[*] *Gen.* 50. 25. *Exod.* 13. 19.

[*] *Gen.* 33. 19.
‡ Or, *lambs*,

200 *the battel that the Church of God hath for the maintenance of true religion against idolatry and superstition: next, what great danger that Common-wealth is in, when as God giveth not a magistrate to retain his people to the pureness of Religion and his true service.*

CHAP. I.

1 The acts of Judah and Simeon. 4 Adoni-bezek justly requited. 8 Jerusalem taken. 10 Hebron taken. 11 Othniel hath Achsah to wife for taking of Debir. 16 The Kenites dwell in Judah. 17 Hormah, Gaza, Askelon and Ekron taken. 21 The acts of Benjamin: 22 Of the house of Joseph, who took Beth-el. 30 Of Zebulun. 31 Of Asher. 33 Of Naphtali. 34 Of Dan.

NOw after the death of Joshua, it came to pass, that the children of Israel [a] asked the LORD, saying, [b] Who shall go up for us against the Canaanites first to fight against them?

a By the judgement and counsel of Urim. *Exod.* 28.30. *Num.* 27. 21. 1 *Sam* 28 6.
b who shall be our captain?

2 And the LORD said, Judah shall go up, behold, I have delivered the land into his hand.

c For the tribe of Simeon had their inheritance within the tribe of Judah, *Josh.* 19. 1.

3 And Judah said unto Simeon his [c] brother, Come up with me into my lot, that we may fight against the Canaanites, and I likewise will go with thee into thy lot. So Simeon went with him.

4 And Judah went up, and the LORD delivered the Canaanites and the Perizzites into their hand: and they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: and they fought against him, and they slew the Canaanites, and the Perizzites.

d This was Gods just judgement, as the very himself confesseth, that as he had don, so did he receive. *Lev.* 24. 19, 20. ‡ Heb. *the thumbs of their hands and of their feet*, ‖ Or, *Agagite*

6 But Adoni-bezek fled, and they pursued after him, and caught him, and [d] cut off his thumbs, and his great toes.

7 And Adoni-bezek said, Threescore and ten kings, having ‡ their thumbs and their great toes cut off, ‖ gathered *their meat* under my table: as I have don, so God hath requited me. And they brought him to Jerusalem, and there he died.

8 (Now the children of Judah had fought against Jerusalem, and had taken it, and smitten it with the edge of the sword, and set the citie on [e] fire)

e which was after-ward built again, and possessed by the Jebusites, *Josh.* 15. 6. * *Josh* 10. 36. & 15. 21. ‖ Or, *low country.*

9 ¶ * And afterward the children of Judah went down to fight against the Canaanites that dwelt in the mountain, and in the south, and in the ‡ valley.

10 And Judah went against the Canaanites that dwelt in Hebron, (now the name of Hebron before *was* * Kirjath-arba) and they slew Sheshai, and Ahiman, and Talmai.

* *Josh* 15. 13. f These three were giants, and the children of Anak.

11 And from thence he went against the inhabitants of Debir, (and the name of Debir before *was* Kirjath-sepher)

12 And Caleb said, He that smiteth Kirjath-sepher, and taketh it, to him will I give Achsah my daughter to wife.

13 And Othniel the son of Kenaz Calebs younger brother took it: and he gave him Achsah his daughter to wife.

14 And it came to pass when she came *to him*, that she moved him to ask of her father a field: [g] and she lighted from off her ass; and Caleb said unto her, What wilt thou?

g Read *Josh.* 15. 18.

15 And she said unto him, Give me a blessing: for thou hast given me a south-land, give me also springs of water. And Caleb gave her the upper springs, and the nether springs.

16 ¶ And the children of the [h] Kenite, Moses father in law, went up out of the city of palm-trees, with the children of Judah into the wilderness of Judah, which *lieth* in the south of Arad, and they went and dwelt among the people.

h This was one of the names of Moses father in law. read *Num.* 10. 29.

17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it: (and the name of the * citie was called Hormah)

* *Num.* 21. 3.

18 Also Judah took [i] Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

i These cities, and others, were afterwards possessed of the Philistins. *1 Sam.* 6. 17.

19 And the LORD was with Judah, and ‡ he drave out *the inhabitants of* the mountain, but could not drive out the inhabitants of the valley, because they had chariots of iron.

‡ Or, *he possessed the mountain,*

20 * And they gave Hebron unto Caleb, as Moses said: and he expelled thence the three sons of Anak.

* *Num.* 14. 24. *Josh.* 14. 13. & 15. 13.

21 And the children of Benjamin did not drive out the Jebusites that [k] inhabited Jerusalem: but the Jebusites dwell with the children of Benjamin in Jerusalem unto this day.

k For after that the tribe of Judah had burnt it, they built it again.

22 ¶ And the house of Joseph, they also went up against Beth-el: and the LORD *was* with them.

23 And the house of Joseph sent to descrie Beth-el: (now the name of the citie before *was* * Luz)

* *Gen.* 28. 19.

24 And the spies saw a man come forth out of the citie, and they said unto him, Shew us, we pray thee, the entrance into the citie, and * we will shew thee mercy.

* *Josh.* 2. 14.

25 And when he shewed them the entrance into the city, they smote the citie with the edge of the sword: but they let go the man and all his family.

26 And the man went into the land of the Hittites, and built a citie, and called the name thereof Luz: which *is* the name thereof unto this day.

27 ¶ * Neither did Manasseh drive out *the inhabitants of* Beth-shean and her towns, nor Taanach and her towns, nor the inhabitants of Dor and her towns, nor the inhabitants of Ibleam and her towns, nor the inhabitants of Megiddo and her towns: [l] but the Canaanites would dwell in that land.

* *Josh.* 17. 11, 12.

l wherefore God permitted the Canaanites to dwell still in the land. read *Josh.* 3. 4.

28 And it came to pass, when Israel was strong that they put the Canaanites to tribute; and did not utterly drive them out.

29 ¶ * Neither did Ephraim drive out the Canaanites that dwelt in Gezer: but the Canaanites dwelt in Gezer among them.

* *Josh.* 16. 10.

30 ¶ Neither did [m] Zebulun drive out the inhabitants of Kitron, nor the inhabitants of Nahalol: but the Canaanites dwelt among them, and became tributaries.

m *That is*, The tribe of Zebulun as also to be understood of the rest.

31 ¶ Nei-

31 ¶ Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor Achzib, nor Helbah, nor Aphik, nor of Rehob:

32 But the Asherites dwelt among the Canaanites, the inhabitants of the land: for they did [n] not drive them out.

n But made them pay tribute as the others did.

33 ¶ Neither did Naphtali drive out the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; but he dwelt among the Canaanites, the inhabitants of the land: nevertheless, the inhabitants of Beth-shemesh and of Beth-anath became tributaries unto them.

34 And the Amorites forced the children of Dan into the mountain: for they would not suffer them to come down to the valley.

35 But the Amorites would dwell in mount Heres in Ajalon, and in Shaalbim: yet the [o] hand of the house of Joseph † prevailed, so that they became tributaries.

o *Meaning*, when he was stronger than they. † Heb. was heavy,

36 And the coast of the Amorites *was* from ‡ the going up to Akrabbim, from the [p] rock, and upward.

‡ Or, *Maaleh-acrabbim*, p which was a citie in Arabia.

CHAP. II.

1 An angel rebuketh the people at Bochim. 6 The wickedness of the new generation after Joshua. 14 Gods anger and pitie towards them. 20 The Canaanites are left to prove Israel.

AND an * angel of the LORD came up from Gilgal to Bochim, and said, I made you to go up out of Egypt, and have brought you unto the land which I sware unto your fathers; and I said, I will never break my covenant with you.

a *That is*, Messenger, or prophet, as elsewhere, Hagg. 1. 13. Malach. 3. 1.

* *Deut.* 7. 2.

2 And * ye shall make no league with the inhabitants of this land, * you shall throw down their altars: but ye have not obeyed my voice; why have ye don this?

* *Deut.* 12. 3.

3 Wherefore I also said, I will not drive them out from before you: but they shall be * *as thorns* in your sides, and their gods shall be a * snare unto you.

* *Josh.* 23. 13. * *Exod.* 23. 33. & 34. 12.

4 And it came to pass, when the angel of the LORD spake these words unto all the children of Israel, that the people lift up their voice, and wept.

5 And they called the name of that place ‡ Bochim: and they sacrificed there unto the LORD.

‡ *That is*, weepers:

6 ¶ And when Joshua had [b] let the people go, the children of Israel went every man unto his inheritance to possess the land.

b After that he had divided to every man his portion by lot, *Josh.* 24. 28.

7 And the people served the LORD all the days of Joshua, and all the days of the elders that † outlived Joshua, who had seen all the [c] great works of the LORD, that he did for Israel.

† Heb. *prolonged days after Joshua*, c *shewing*, the wonders and miracles.

8 And Joshua the son of Nun, the servant of the LORD, died, *being* an hundred and ten years old.

9 And they buried him in the border of his inheritance in [d] Timnath-heres, in the mount of Ephraim, on the north-side of the hill Gaash.

d *Heres*, by turning the letters backwards, is *Shemesh*, as *Josh.* 24. 30.

10 And also all that generation were gathered unto their fathers: and there arose an-

other generation after them, which knew not the LORD, nor yet the works which he had don for Israel.

11 ¶ And the children of Israel did evil in the sight of the LORD, and served [e] Baalim:

e *That is*, all manner of idols.

12 And they forsook the LORD God of their fathers, which brought them out of the land of Egypt, and followed other gods, of the gods of the people that *were* round about them, and bowed themselves unto them, and provoked the LORD to anger.

13 And they forsook the LORD, and served Baal and [f] Ashtaroth.

f These were idols, which had the form of an ew or sheep, among the Sidonians. * *Lev.* 44. 12. *Isa.* 50. 1.

14 ¶ And the anger of the LORD was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and * he sold them into the hands of their enemies round about, so that they could not any longer stand before their enemies.

15 [g] Whithersoever they went out, the [h] hand of the LORD was against them for evil, as the LORD had said, and * as the LORD had sworn unto them: and they were greatly distressed.

g In all their enterprises. h The vengeance, * *Lev.* 26. *Deut.* 28.

16 ¶ Nevertheless, the LORD raised up judges, which † delivered them out of the hand of those that spoiled them.

† Heb. *saved*

17 And yet they would not hearken unto their judges, but they went a whoring after other gods, and bowed themselves unto them: they turned quickly out of the [i] way which their fathers walked in, obeying the commandments of the LORD; *but* they did not so.

i *Meaning*, from the true religion.

18 And when the LORD raised them up judges, then the LORD was with the judge, and delivered them out of the hand of their enemies, all the days of the judge: (for it repented the LORD, because of their [k] groanings, by reason of them that oppressed them, and vexed them)

k Seeing their cruelties.

19 And it came to pass * when the judge was dead, *that* they returned, and, ‡ corrupted *themselves* more than their fathers, in following other gods, to serve them, and to bow down unto them: † they ceased not from their own doings, nor from their stubborn way.

* *Chap.* 3. 12. ‡ Or, *were corrupt*

† Heb. *they let nothing fall of their*

20 ¶ And the anger of the LORD was hot against Israel; and he said, Because that this people hath transgressed my covenant which I commanded their fathers, and have not hearkened unto my voice:

21 I also will not henceforth drive out any from before them, of the [l] nations which Joshua left when he died:

l As the Hivites, Jebusites, Amorites &c.

22 That through them I may [m] prove Israel, whether they will keep the way of the LORD, to walk therein, as their fathers did keep *it*, or not.

m so that both outward enemies, and false prophets, are but a triall to prove our faith, *Deut.* 13. 3. & *chap.* 3. 1.

23 Therefore the LORD ‡ left these nations, without driving them out hastily, neither delivered he them into the hand of Joshua.

‡ Or, *suffered.*

CHAP. III.

1 The nations which were left to prove Israel. 5 By communion with them they commit idolatry. 8 Othniel delivereth them from Chushan-rishathaim, 12 Ehud from Eglon, 31 Shamgar from the Philistins.

NOw these *are* the nations which the LORD left, to prove Israel by them, (*even*

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as many *of Israel* as had not known all the wars of Canaan;

2 Onely that the generations of the children of Israel might know to teach them war, at the leſt ſuch as before knew nothing thereof)

3 *Namely*, five lords of the Philiſtins, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baal-hermon, unto the entring in of Hamath.

4 And they were to prove Israel by them, to know whether they would hearken unto the commandments of the LORD, which he commanded their fathers by the hand of Moſes.

5 ¶ And the children of Israel dwelt among the Canaanites, Hittites, and Amorites, and Perizzites, and Hivites, and Jebuſites:

6 And they took their daughters to be their wives, and gave their daughters to their ſons, and ſerved their gods.

7 And the children of Israel did evil in the ſight of the LORD, and forgat the LORD their God, and ſerved Baalim, and the groves.

8 ¶ Therefore the anger of the LORD was hot againſt Israel, and he ſold them into the hand of Chuſhan-riſhathaim king of † Meſopotamia: and the children of Israel ſerved Chuſhan-riſhathaim eight years.

9 And when the children of Israel cried unto the LORD, the LORD raiſed up a † deliverer to the children of Israel, who delivered them, *even* Othniel the ſon of Kenaz, Calebs younger brother.

10 And the ſpirit of the LORD † came upon him, and he judged Israel, and went out to war; and the LORD delivered Chuſhan-riſhathaim king of † Meſopotamia into his hand: and his hand prevailed againſt Chuſhan-riſhathaim.

11 And the land had reſt forty years: and Othniel the ſon of Kenaz died.

12 ¶ And the children of Israel did evil again in the ſight of the LORD: and the LORD ſtrengthened Eglon the king of Moab againſt Israel, becauſe they had don evil in the ſight of the LORD.

13 And he gathered unto him the children of Ammon, and Amalek, and went and ſmote Israel, and poſſeſſed the citie of palm-trees.

14 So the children of Israel ſerved Eglon the king of Moab eighteen years.

15 But when the children of Israel cried unto the LORD, the LORD raiſed them up a deliverer, Ehud the ſon of Gera, a † Benjamite, a man † left-handed: and by him the children of Ehud ſent a preſent unto Eglon the king of Moab.

16 But Ehud made him a dagger (which had two edges) of a cubit length, and he did gird it under his raiment, upon his right thigh.

17 And he brought the preſent unto Eglon king of Moab: and Eglon *was* a very fat man.

18 And when he had made an end to offer the preſent, he ſent away the people that bare the preſent.

19 But he himſelf turned again from the ‡ quarries that *were* by Gilgal, and ſaid, I have a ſecret errand unto thee, O king: who ſaid, Keep ſilence. And all that ſtood by him, went out from him.

20 And Ehud came unto him, and he *was* ſitting in † a ſummer-parlour, which he had for himſelf alone: and Ehud ſaid, I have a meſſage from God unto thee. And he aroſe out of *his* ſeat.

21 And Ehud put forth his left hand, and took the dagger from his right thigh, and thruſt it into his belly.

22 And the haft alſo went in after the blade: and the fat cloſed upon the blade, ſo that he could not draw the dagger out of his belly, and ‡ the dirt came out.

23 Then Ehud went forth through the porch, and ſhut the doors of the parlour upon him, and locked them.

24 When he was gon out, his ſervants came; and when they ſaw, that behold, the doors of the parlour *were* locked, they ſaid, Surely he † covereth his feet in his ſummer-chamber.

25 And they tarried till they were aſhamed: and behold, he opened not the doors of the parlour, therefore they took a key, and opened *them:* and behold, their lord *was* fallen down dead on the earth.

26 And Ehud eſcaped while they tarried: and paſſed beyond the quarries, and eſcaped unto Seirath.

27 And it came to paſs when he was come, that he ‡ blew a trumpet in the mountain of Ephraim, and the children of Israel went down with him from the mount, and he before them.

28 And he ſaid unto them, Follow after me: for the LORD hath delivered your enemies the Moabites into your hand. And they went down after him, and took the foords of Jordan toward Moab, and ſuffered not a man to paſs over.

29 ¶ And they ſlew of Moab at that time about ten thouſand men, all † luſtie, and all † men of valour; and there eſcaped not a man.

30 So Moab was ſubdued that day under the hand of Israel: and the land had reſt fourſcore years.

31 ¶ And after him was Shamgar the ſon of Anath, which ſlew of the Philiſtins ſix hundred men with an ox-goad, and he alſo delivered Israel.

CHAP. IV.

1 *Deborah and Barak deliver Israel from Jabin and Sisera.* 18 *Jael killeth Sisera.*

AND the children of Israel again did evil in the ſight of the LORD when Ehud was dead.

2 And the LORD ſold them into the hand of Jabin king of Canaan, that reigned in Hazor; the captain of whoſe hoſt *was* Siſera, which dwelt in Harosheth of the Gentiles.

3 And the children of Israel cried unto the LORD:

LORD: for he had nine hundred chariots of iron; and twenty years he mightily oppreſſed the children of Israel.

4 ¶ And Deborah a propheteſs, the wife of Lapidoth, ſhe judged Israel at that time.

5 And ſhe dwelt under the palm-tree of Deborah, between Ramah and Beth-el in mount Ephraim: and the children of Israel came to her for judgement.

6 And ſhe ſent and called Barak the ſon of Abinoam, out of Kedeſh-naphtali, and ſaid unto him, Hath not the LORD God of Israel commanded, *ſaying*, Go, and draw toward mount Tabor, and take with thee ten thouſand men, of the children of Naphtali and of the children of Zebulun?

7 And I will draw unto thee, to the river Kiſhon, Siſera the captain of Jabins army, with his chariots, and his multitude; and I will deliver him into thine hand.

8 And Barak ſaid unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, *then* I will not go.

9 And ſhe ſaid, I will ſurely go with thee: notwithſtanding the journey that thou takeſt, ſhall not be for thine honour: for the LORD ſhall ſell Siſera into the hand of a woman. And Deborah aroſe, and went with Barak to Kedeſh.

10 ¶ And Barak called Zebulun and Naphtali to Kedeſh, and he went up with ten thouſand men at his feet: and Deborah went up with him.

11 Now Heber the Kenite, *which was* of the children of Hobab the father in law of Moſes, had ſevered himſelf from the Kenites, and pitched his tent unto the plain of Zaanaim, which *is* by Kedeſh.

12 And they ſhewed Siſera, that Barak the ſon of Abinoam was gon up to mount Tabor.

13 And Siſera † gathered together all his chariots, *even* nine hundred chariots of iron, and all the people that *were* with him, from Harosheth of the Gentiles, unto the river of Kiſhon.

14 And Deborah ſaid unto Barak, Up; for this *is* the day in which the LORD hath delivered Siſera into thine hand: is not the LORD gon out before thee? So Barak went down from mount Tabor, and ten thouſand men after him.

15 And the LORD diſcomfited Siſera, and all *his* chariots, and all *his* hoſt with the edge of the ſword, before Barak; ſo that Siſera lighted down off *his* chariot, and fled away on his feet.

16 But Barak purſued after the chariots, and after the hoſt unto Harosheth of the Gentils: and all the hoſt of Siſera fell upon the edge of the ſword, *and* there was not † a man left.

17 Howbeit, Siſera fled away on his feet to the tent of Jael the wife of Heber the Kenite: for *there was* peace between Jabin the king of Hazor, and the houſe of Heber the Kenite.

18 ¶ And Jael went out to meet Siſera, and ſaid unto him, Turn in, my lord, turn in to me, fear not: and when he had turned in unto her, into the tent, ſhe covered him with a ‡ mantle.

19 And he ſaid unto her, Give me, I pray thee, a little water to drink, for I am thirſty: and ſhe opened * a bottle of milk, and gave him drink, and covered him.

20 Again he ſaid unto her, Stand in the door of the tent, and it ſhall be when any man doth come and enquire of thee and ſay, Is there any man here? that thou ſhalt ſay, No.

21 Then Jael Hebers wife, took a nail of the tent, and † took an hammer in her hand, and went ſoftly unto him, and ſmote the nail into his temples, and faſtened it into the ground: (for he was faſt a ſleep and weary) ſo he died.

22 And behold, as Barak purſued Siſera, Jael came out to meet him, and ſaid unto him, Come, and I will ſhew thee the man whom thou ſeekeſt. And when he came into her *tent*, behold, Siſera lay dead, and the nail *was* in his temples.

23 So God ſubdued on that day Jabin the king of Canaan, before the children of Israel.

24 And the hand of the children of Israel † proſpered, and prevailed againſt Jabin the king of Canaan, untill they had deſtroyed Jabin king of Canaan.

CHAP. V.

1 *The ſong of Deborah and Barak.*

THEN ſang Deborah, and Barak the ſon of Abinoam, on that day, ſaying,

2 Praiſe ye the LORD for the avenging of Israel, when the people willingly offered themſelvs.

3 Hear, O ye kings, give ear, O ye princes; I, *even* I will ſing unto the LORD, I will ſing *praiſe* to the LORD God of Israel.

4 LORD, * when thou wenteſt out of Seir, when thou marcheſt out of the field of Edom, the earth trembled, and the heavens dropped, the clouds alſo dropped water.

5 * The mountains † melted from before the LORD, *even* * that Sinai from before the LORD God of Israel.

6 In the days of * Shamgar the ſon of Anath, in the days of * Jael, the high-ways were unoccupied, and the † travellers walked through † by-ways.

7 *The inhabitants of* the villages ceaſed, they ceaſed in Israel, untill that I Deborah aroſe, that I aroſe a mother in Israel.

8 They choſe new gods; then *was* war in the gates: was there a ſhield or ſpear ſeen among forty thouſand in Israel?

9 My heart *is* toward the governours of Israel, that offered themſelvs willingly among the people: Bleſs ye the LORD.

10 ‡ Speak ye that ride on white aſſes, ye that ſit in judgement, and walk by the way.

11 *They that are delivered* from the noiſe of archers in the places of drawing water; there ſhall

a which were ſtirred by the hand of God, and not by the power of man.

b For they truſted in God, and he fought for them.

c Contrary to Gods commandment, *Deut.* 7. 3.

d Trees or woods erected for idolatrie.

† Heb. *Aramnaharaim.*

† Heb. *ſaviour*

e He was ſtirred up by the Spirit of the Lord.

‡ Heb. *was*

† Heb. *Aram*

f *That is*, 32 under Joſhua, and eight under Othniel.

g So that the enemies of Gods people have no power over them, but by Gods appointment.

‡ Or, *the ſon of Jemini*.

† Heb. *ſtut of his right hand.*

c By the Spirit of prophetie, reſolving of conventions and declaring the will of God.

d And revealed unto me by the ſpirit of prophetie.

* *Pſal.* 83. 9, 10.

‡ Or, *ſtreamed as doth ſuddaint.*

e Forcing his own weakneſs and his enemies power, he deſireth the Propheteſs to go with him to adviſe him of Gods will for time to time.

‡ Or, *doth his eaſiment*

* *Num.* 10. 29.

f *Meaning*, that he poſſeſſed a great part of that country.

† Heb. *gathered by ory*, or *proclamation*

g She ſtill incourageth him to this enterpriſe, by aſſuring him of Gods favour and aid.

† Heb. *fat*,

k *Meaning*, The Iſraelites.

† So that it is not the number, nor the meanes that God regardeth, when he will get the victorie.

* *Pſal.* 83. 9, 10.

† Heb. *unto one.*

h whoſe ancestors were ſtrangers, but worship the true God: and therefore were joined with Iſrael.

i There was another Jabin, whom Joſhua killed, and burnt his citie Hazor, Joſh. 11. 10. b *That is*, in a wood, or ſtrong place.

i To wit, Siſera.

k *That is*, The pinn, or ſtake, wherby it was faſtened to the ground.

† Heb. *put*

l So he ſaw that a woman had the honour, as Deborah propheſied.

† Heb. *going went and was hard*,

* *Deut.* 4. 11.

† Heb. *ſtrowed*

* *Exod.* 19. 18.

* *Chap.* 3. 31.

* *Chap.* 4. 18.

b For fear of the enemies.

† Heb. *walkers of paths*

† Heb. *crooked ways.*

c Miraculouſly ſtirred up of God to pitie them, and deliver them.

d They had not a heart to reſiſt their enemies.

‡ Or, *meditate*

e Ye governours, Are in danger of your enemies.

f For now you may draw waters without fear of your enemies.

shall they rehearse the † righteous acts of the LORD, *even* the righteous acts *towards the inhabitants of* his villages in Israel: then shall the people of the LORD go down to the gates.

12 Awake, awake Deborah: awake, awake, utter a song: arise Barak, and [h] lead thy captivity captive, thou son of Abinoam.

13 Then he made him that remaineth have dominion over the nobles among the people: the LORD made me have dominion over the mighty.

14 Out of Ephraim *was there* a [i] root of them against Amalek; after thee Benjamin, among thy people: out of Machir came down governours, and out of Zebulun they that † handle the pen of the [k] writer.

15 And the princes of Issachar *were* with Deborah: even [l] Issachar, and also Barak, he was sent on † foot into the valley: ‡ for the divisions of Reuben *there were* great † [m] thoughts of heart.

16 Why abodest thou among the sheepfolds, to hear the bleatings of the flocks? ‡ for the divisions of Reuben *there were* great searchings of heart.

17 [n] Gilead abode beyond Jordan: and why did Dan remain in ships? Asher continued on the sea-‡ shore, and abode in his † [o] breaches.

18 Zebulun and Naphtali *were a* people *that* † jeoparded their lives unto the death in the high places of the field.

19 The kings came *and* fought, then fought the kings of Canaan in Taanach by the waters of Megiddo, they took no gain of [p] money.

20 They fought from heaven, the stars in their † courses fought against Sisera.

21 The river of Kishon [q] swept them away, that ancient river, the river Kishon: O my soul, thou hast troden down strength.

22 Then were the horse-hoofs broken, by the means of the ‡ prancings, the prancings of their mighty ones.

23 Curse ye [r] Meroz, (said the angel of the LORD) curse ye bitterly the inhabitants thereof: because they came not to the help of the LORD, to the help of the LORD against the mighty.

24 Blessed above women shall Jael the wife of Heber the Kenite be, blessed shall she be above women in the tent.

25 He asked water, *and* she gave him milk, she brought forth [r] butter in a lordly dish.

26 She put her hand to the nail, and her right hand to the workmens hammer: and † with the hammer she smote Sisera, she smote off his head, when she had pierced and stricken through his temples.

27 † At her feet he bowed, he fell, he lay down: at her feet he bowed, he fell; where he bowed, there he fell down † dead.

28 The mother of Sisera looked out at a window, and cried through the latteſs, Why *is* his chariot so long in coming? why tarrie the wheels of his chariots?

29 Her wise ladies answered her, yea, she [t] returned † answer to her self,

30 Have they not sped? have they *not* divided the prey; to every man a damsel *or* two? to Sisera a prey of divers colours, a prey of divers colours of needle-work, of divers colours of needle-work on both sides, *meet* † for the necks of *them that* [u] *take* the spoil?

31 So let all thine enemies perish, O LORD: but *let* them that love him, *be* as the [x] sun when he goeth forth in his might. And the land had rest forty years.

CHAP. VI.

1 *The Israelites for their sin are oppressed by Midian.* 8 *A prophet rebuketh them.* 11 *An angel sendeth Gideon for their deliverance.* 17 *Gideons present is consumed with fire.* 24 *Gideon destroyeth Baals altar, and offereth a sacrifice upon the altar Jehovah-shalom.* 28 *Joash defendeth his son, and calleth him Jerubbaal.* 33 *Gideons army.* 36 *Gideons signs.*

AND the children of Israel did evil in the sight of the LORD: & the LORD delivered them into the hand of Midian seven years.

2 And the hand of Midian † prevailed against Israel: *and* [a] because of the Midianites the children of Israel made them the dens which *are* in the mountains, and caves, and strong holds.

3 And *so* it was when Israel had sown, that the Midianites came up, and the Amalekites, and the children of the east, even they came up against them:

4 And they encamped against them, and destroyed the increase of the earth, till thou come unto [b] Gaza, and left no sustenance for Israel, neither ‡ sheep, nor ox, nor ass.

5 For they came up with their cattel, and their tents, and they came as grashoppers for multitude; *for* both they and their camels were without number: and they entred into the land to destroy it.

6 And Israel was greatly impoverished, because of the Midianites; and the [c] children of Israel cried unto the LORD.

7 ¶ And it came to pass when the children of Israel cried unto the LORD, because of the Midianites;

8 That the LORD sent † a prophet unto the children of Israel, which said unto them, Thus saith the LORD God of Israel, I brought you up from Egypt, and brought you forth out of the house of bondage;

9 And I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drave them out from before you, and gave you their land:

10 And I said unto you, I *am* the LORD your God, * fear not the gods of the Amorites in whose land ye dwell: but ye have not obeyed my voice.

11 ¶ And there came an angel of the LORD, and sat under an oak which *was* in Ophrah, that *pertained* unto Joash the Abi-ezrite: and his son * Gideon threshed wheat by the winepress, to † hide *it* from the Midianites.

12 And the angel of the LORD appeared unto

[t] *That is*, She comforted her self.
† Heb. *words*
† Heb. *to the head of a man.*

[u] Heb. *for the necks of the spoil.*
[x] Because he was chief of the armie.
[x] Shall grow daily more and more in Gods favour.

† Heb. *was from*
‡ For fear of the Midianites, they fled into the dens of the mountains.

[a] Heb. *a kid of the goats.*
[b] Ephah, read *Exod. 16. 36.*

[b] Even almost the whole country.
† Or, *goat*,

[c] This is the end of Gods threatnings, that they may repentance, that they may seek for help of him.

† Heb. *a man a prophet*

* *Exod. 33. 20. Deut. 12. 22.*

† That is, *the LORD* send peace.

† Or, *and*, k *That is*, as the Chaldey text writeth, Ted seven years.

* *Kings 17. 10. was a stranger. Jer. 10. 2.*

† Heb. *strong place.*
† Or, *in an order.*
‡ Which groweth about Baals altar.

unto him: and said unto him, the LORD *is* with thee, thou mighty man of valour.

13 And Gideon said unto him, [d] Oh my lord, if the LORD be with us, why then is all this befallen us? and where *be* all his miracles which our fathers told us of, saying, Did not the LORD bring us up from Egypt? but now the LORD hath forsaken us: and delivered us into the hand of the Midianite.

14 And the [e] LORD looked upon him, and said, Go in this † thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?

15 And he said unto him, Oh, my lord, wherewith shall I save Israel? behold, † my family *is* poor in Manasseh, and I *am* the lest in my fathers house.

16 And the LORD said unto him, Surely I will be with thee, and thou shalt smite the Midianites, as one man.

17 And he said unto him, If now I have found grace in thy sight, then shew me a [g] sign that thou talkest with me.

18 Depart not hence, I pray thee, untill I come unto thee, and bring forth my † present, and set *it* before thee. And he said, I will tarry untill thou come again.

19 And Gideon went in, and made ready † a kid, and unleavened cakes of an [h] ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought *it* out unto him under the oak, and presented *it*.

20 And the angel of God said unto him, Take the flesh, and the unleavened cakes, and lay *them* upon this rock, and pour out the broth. And he did so.

21 ¶ Then the angel of the LORD put forth the end of the staff that *was* in his hand, and touched the flesh, and the unleavened cakes: and there rose up [i] fire out of the rock, and consumed the flesh and the unleavened cakes: then the angel of the LORD departed out of his sight.

22 And when Gideon perceived that he *was* an angel of the LORD, Gideon said, Alas, O Lord GOD: * for because I have seen an angel of the LORD face to face.

23 And the LORD said unto him, Peace *be* unto thee, fear not, thou shalt not die.

24 Then Gideon built an altar there unto the LORD, and called it † Jehovah-shalom: unto this day it *is* yet in Ophrah of the Abi-ezrites.

25 ¶ And it came to pass the same night, that the LORD said unto him, Take thy fathers young bullock, ‡ even the second bullock of † seven years old: and throw down the altar of Baal that thy father hath, and cut down the grove that *is* by it:

26 And build an altar unto the LORD thy God upon the top of this † rock, ‡ in the ordered place, and take the second bullock, and offer a burnt-sacrifice with the wood of the grove which thou shalt cut down.

27 Then Gideon took ten men of his servants, and did as the LORD had said unto him: and *so* it was, because he feared his fathers houshold, and the men of the city, that he could not do *it* by day, that he did *it* by night.

28 ¶ And when the men of the city arose early in the morning, behold, the altar of Baal was cast down, and the grove was cut down that *was* by it, and the [m] second bullock was offered upon the altar *that* was built.

29 And they said one to another, Who hath done this thing? And when they enquired and asked, they said, Gideon the son of Joash hath done this thing.

30 Then the men of the city said unto Joash, Bring out thy son, that he may die; because he hath cast down the altar of Baal, & because he hath cut down the grove that *was* by it.

31 And Joash said unto all that stood against him, Will ye plead for Baal? will ye save him? he that will plead for him, let him be put to [n] death, whileſt *it is yet* morning: if he *be* a god, let him plead for himself, because *one* hath cast down his altar.

32 Therefore on that day he called him Jerubbaal, saying, Let Baal plead against him, because he hath thrown down his altar.

33 ¶ Then all the Midianites and the Amalekites, and the children of the east were gathered together, and went over, and pitched in the valley of Jezreel.

34 But the spirit of the LORD † came upon Gideon, and he * blew a trumpet, and [o] Abiezer † was gathered after him.

35 And he sent messengers throughout all Manasseh, who also was gathered after him, and he sent messengers unto Asher, and unto Zebulun, and unto Naphtali, and they came up to meet them.

36 ¶ And Gideon said unto God, [p] If thou wilt save Israel by mine hand, as thou hast said,

37 Behold, I will put a fleece of wool in the floor: *and* if the dew be on the fleece onely, and *it be* dry upon all the earth *beside*, then shall I know that thou wilt save Israel by mine hand, as thou hast said.

38 And it was so: for he rose up early on the morrow, and thrust the fleece together, and wringed the dew out of the fleece, a bowl full of water.

39 And Gideon said unto God, * Let not thine anger be hot against me, and I will speak but this once: let me prove, I pray thee, but this once with the fleece; let it now be dry onely upon the fleece, and upon all the ground let there be dew.

40 And God did so that night: for it was [q] dry upon the fleece onely, and there was dew on all the ground.

[d] This came not of distrust, but of weakness of faith, which is in the most perfect: for no man in this life can have a perfect faith: yet the children of God have a true faith whereby they be justified.
[e] *That is*, Christ appearing in visible forme.
† Which I have given thee.

† Heb. *my lineage, and in the meanest.*

[g] Seeing we see how the flesh is consumed unto Gods wisdom, which cannot be perfected without fire.
† Or, *meat offering*,

[h] Heb. *a kid of the goats.*
[h] Of Ephah, read *Exod. 16. 36.*

[i] By the power of God onely, as in the famine of Helias, 1 *Kings 18. 38.*

† That is, *the LORD* send peace.

† Or, *and*, k *That is*, as the Chaldey text writeth, Ted seven years.

† Heb. *strong place.*
† Or, *in an order.*
‡ Which groweth about Baals altar.

* *Gen. 18. 32.*

[m] *Meaning*, the fat bull which was kept to be offered unto Baal.

[n] Thus we ought to judge them, that are zealous of Gods cause, though all the multitude be against us.

† Heb. *clothed*
* *Num. 10. 3. Chap. 3 27.*
[o] The family of Abiezer, whereof he was.
† Heb. *was called after him.*

[p] This request proceeded not of infidelity, but that he might be confirmed in his vocation.

[q] whereby he was allured that it was a miracle of God.

CHAP. VII.

1 *Gideons army of two and thirty thousand is brought to three hundred.* 9 *He is encouraged by the dream and interpretation of the barley cake.* 16 *His stratagem of trumpets and lamps in pitchers.* 24 *The Ephraimites take Oreb and Zeeb.*

THEN Jerubbaal (who *is* Gideon) and all the people that *were* with him, rose up early,

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early, and pitched beside the well of Harod: so that the host of the Midianites were on the north-side of them by the hill of Moreh, in the valley.

2 And the LORD said unto Gideon, The people that *are* with thee, *are* too many for me to give the Midianites into their hand, least Israel [a] vaunt themselves against me, saying, Mine own hand hath saved me.

[a] God will not that any creature deprive him of his glory.

3 Now therefore, go to, proclaim in the ears of the people, saying, * Whosoever *is* fearfull and afraid, let him return, and depart early from mount Gilead: and there returned of the people twenty and two thousand, and there remained ten thousand.

* *Deut.* 20. 8. 1 *Mac.* 3. 56.

4 And the LORD said unto Gideon, The people *are* yet too many: bring them down unto the water, and I will [b] trie them for thee there: and it shall be, *that* of whom I say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I say unto thee, This shall not go with thee, the same shall not go.

[b] I will give thee a proof to know them that shall go with thee.

5 So he brought down the people unto the water: and the LORD said unto Gideon, Every one that lappeth of the water with his tongue as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his [c] knees to drink.

[c] Let them depart as unmeet for this enterprise.

6 And the number of them that lapped, *putting* their hand to their mouth, were three hundred men: but all the rest of the people bowed down upon their knees to drink water.

7 And the LORD said unto Gideon, By the three hundred men that lapped, will I save you, and deliver the Midianites into thine hand: and let all the *other* [d] people go every man unto his place.

[d] *That is*, the ore and thirty thousand and seven hundred. Look *verse* 3. & 6.

8 So the people took victuals in their hand, and their trumpets: and he sent all *the rest of* Israel, every man unto his tent, and retained those three hundred men: and the host of Midian was beneath him in the valley.

9 ¶ And it came to pass the same night, that the LORD said unto him, [e] Arise, get thee down unto the host, for I have delivered it into thine hand.

[e] Thus the Lord by divers means doth strengthen him, that he faint not in so great an enterprise.

10 But if thou fear to go down, go thou with Phurah thy servant down to the host.

11 And thou shalt hear what they say, and afterward shall thine hands be strengthened to go down unto the host. Then went he down with Phurah his servant, unto the outside of the ‡ armed men that *were* in the host.

‡ Or, *ranck by five*

12 And the Midianites, and the Amalekites, and *all the children of the east, lay along in the valley like grashoppers for multitude; and their camels *were* without number, as the sand by the sea-side for multitude.

* *Chap.* 6. 33.

13 And when Gideon was come, behold, *there was* a man that told a dream unto his fellow, and said, Behold, I dreamed a dream, and lo, [f] a cake of barley bread tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it, that the tent lay along.

[f] Some read, a trembling noise of barley bread: meaning, that one of no reputation should make their great army to tremble.

14 And his fellow answered, and said, This *is* nothing else save the sword of Gideon the son of Joash, a man of Israel: *for* into his hand hath God delivered Midian, and all the host.

15 ¶ And it was *so*, when Gideon heard the telling of the dream, and † the interpretation thereof, that he [g] worshipped, and returned into the host of Israel, and said, Arise, for the LORD hath delivered into your hand the host of Midian.

† Heb. *the breaking thereof*,
g Or, gave God thanks, as it is in the Chaldey text.

16 And he divided the three hundred men *into* three companies, and he put † a trumpet in every mans hand, with [h] empty pitchers, and ‡ lamps within the pitchers.

† Heb. *trumpets into the hand of all of them.*
h These weak means God used, to signifie that the whole victory came of him.

17 And he said unto them, Look on me, and do likewise: and behold, when I come to the outside of the camp, it shall be, *that* as I do, so shall ye do.

i Or, *forthwards*, or *towards*.

18 When I blow with a trumpet, I and all that *are* with me, then blow ye the trumpets also on every side of all the camp, and say, *The sword* of the [i] LORD, and of Gideon.

‡ *That is*, the victory shall be the Lords, and Gideons his servant.

19 ¶ So Gideon and the hundred men that *were* with him, came unto the outside of the camp, in the beginning of the middle watch; and they had but newly set the watch, and they blew the trumpets, and brake the pitchers that *were* in their hands.

20 And the three companies blew the trumpets, and brake the pitchers, and held the lamps in their left hands, and the trumpets in their right hands to blow *withall*: and they cried, The [k] sword of the LORD, and of Gideon.

k Shall deliver the enemies.

21 And they stood every man in his place, round about the camp: and all the host ran, and cried, and fled.

22 And the three hundred blew the trumpets, and *the LORD set every mans sword against his [l] fellow, even throughout all the host, and the host fled to Beth-shittah, ‡ in Zererath, *and* to the † border of Abel-meholah, unto Tabbath.

* Isa. 9. 4.
l The Lord causeth the Midianites to kill one another.
‡ Or, *towards*
† Heb. *lip*

23 And the men of Israel gathered themselves together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after the Midianites.

24 ¶ And Gideon sent messengers throughout all mount Ephraim, saying, Come down against the Midianites, and take before them the [m] waters unto Beth-barah and Jordan. Then all the men of Ephraim gathered themselves together, and took the waters unto Beth-barah and Jordan.

m *Meaning*, the passages, or the fords that they should not escape.

25 And they took * two princes of the Midianites, Oreb and Zeeb; and they slew Oreb upon the rock Oreb; and Zeeb they slew at the [n] wine-press of Zeeb, and pursued Midian, and brought the heads of Oreb and Zeeb, to Gideon on the other side Jordan.

* *Psal.* 83. 11. *Isa.* 10. 26.
n These places had their names of the 2 first that were done there.

CHAP.

CHAP. VIII.

1 Gideon pacifieth the Ephraimites. 4 Succoth and Penuel refuse to relieve Gideons armie. 10 Zebah and Zalmunna are taken. 13 Succoth and Penuel are destroyed. 17 Gideon revengeth his brethrens death on Zebah and Zalmunna. 22 He refuseth government. 24 His ephod cause of idolatrie. 28 Midian subdued. 29 Gideons children and death. 33 The Israelites idolatry, and ingratitude.

AND the men of [a] Ephraim said unto him, † Why hast thou served us thus, that thou calledst us not when thou wentest to fight with the Midianites? And they did chide with him † sharply.

a They began to covill because he had the glory of the victory.
† Heb. what thing is this thou hast *done* unto us?
† Heb. *strongly.*

2 And he said unto them, What have I done now in [b] comparison of you? *Is* not the [c] gleaning of the grapes of Ephraim, better than the vintage of Abiezer?

b which have slain two princes, Oreb and Zeeb.
c This left of the whole tribe is more famous, than the whole enterprise of one man, of one family.

3 God hath delivered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? Then their † anger was abated toward him, when he had said that.

† Heb. *spirit*

4 ¶ And Gideon came to Jordan, *and* passed over, he, and the three hundred men that *were* with him, faint, yet pursuing *them*.

5 And he said unto the men of Succoth, Give, I pray you, [d] loaves of bread unto the people that follow me, for they *be* faint, and I am pursuing after Zebah and Zalmunna, kings of Midian.

d Or, some small portion.

6 ¶ And the princes of Succoth said, *Are* the [e] hands of Zebah and Zalmunna now in thine hands, that we should give bread unto thine armie?

e Because thou hast overcom an handfull, thinkest thou to have overcome the whole.

7 And Gideon said, Therefore when the LORD hath delivered Zebah & Zalmunna into mine hand, then I will † tear your flesh with the thorns of the wilderness, and with briers.

† Heb. *thresh*

8 And he went up thence to Penuel, and spake unto them likewise: and the men of Penuel answered him, as the men of Succoth had answered *him*.

9 And he spake also unto the men of Penuel, saying, When I come again in [f] peace, I will break down this tower.

f Having gotten the victory.

10 ¶ Now Zebah and Zalmunna *were* in [g] Karkor, and their hosts with them, about fifteen thousand *men*, all that were left of all the hosts of the children of the east: for there fell ‡ an hundred and twenty thousand men that drew sword.

g A city eastward beyond Jordan.
‡ Or, *an hundred and twenty thousand, every one drawing a sword.*

11 ¶ And Gideon went up by the way of them that dwelt in [h] tents, on the east of Nobah, and Jogbehah, and smote the host: for the host was secure.

h He went by the wilderness where the Arabians dwelt in tents.

12 And when Zebah and Zalmunna fled, he pursued after them, and took the two kings of Midian, Zebah and Zalmunna, and † discomfited all the host.

† Heb. *terrified*

13 ¶ And Gideon the son of Joash returned from battel before the [i] sun was up,

i Noting the speediness of the victorie.

14 And caught a young man of the men of Succoth, and enquired of him: and he † described unto him the princes of Succoth, and the elders thereof, *even* threescore and seventeen men.

† Heb. *wrote*

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15 And he came unto the men of Succoth, and said, Behold, Zebah and Zalmunna, with whom ye did upbraid me, saying, *Are* the hands of Zebah and Zalmunna now in thine hand, that we should give bread unto thy men *that are* weary?

16 And he took the elders of the citie, and thorns of the wilderness, and briers, and with them he † taught the men of Succoth.

† Heb. *made to know*
* 1 *Kings* 12. 25.

17 And he beat down the tower of * Penuel, and slew the men of the city.

18 ¶ Then said he unto Zebah and Zalmunna, What manner of men *were they* whom ye slew at Tabor? And they answered, As thou *art*; so *were* they, each one † resembled the children of a king.

† Heb, *according to the form, &c.*

19 And he said, They *were* my brethren, *even* the [k] sons of my mother: *as* the LORD liveth, if ye had saved them alive, I would not slay you.

k We came all out of one belly therefore I will be revenged.

20 And he said unto Jether his first-born, Up, *and* slay them: but the youth drew not his sword: for he feared, because he *was* yet a youth.

21 Then Zebah and Zalmunna said, Rise [l] thou, and fall upon us: for as the man *is*, *so is* his strength. And Gideon arose, and slew Zebah and Zalmunna, and took away the ‡ ornaments that *were* on their camels necks.

l *Meaning*, that they would be rid out of their pain at once, or els to have a valiant man to put them to death.
‡ Or, *ornaments like the moon.*

22 ¶ Then the men of Israel said unto Gideon, Rule thou over us, both thou, and thy son, and thy [m] sons son also: for thou hast delivered us from the hand of Midian.

m And thy posterity.

23 And Gideon said unto them, I will not rule over you, neither shall my son rule over you: the LORD shall rule over you.

24 ¶ And Gideon said unto them, [n] I would desire a request of you, that you would give me every man the ear-rings of his prey: (for they had golden ear-rings, because they *were* Ishmaelites)

n His intent was to shew himself thankfull for this victory by restoring of religion, which because it was not according as God had commanded, turned to their destruction.

25 And they answered, We will willingly give *them*. And they spread a garment, and did cast therein, every man the ear-rings of his prey.

26 And the weight of the golden ear-rings that he requested, was a thousand and seven hundred *shekels* of gold, beside ornaments, and ‡ collars, and purple raiment that *was* on the kings of Midian, and beside the chains that *were* about their camels necks.

‡ Or, *sweet jewels.*

27 And Gideon made an [o] ephod thereof; and put it in his city, *even* in Ophrah; and all Israel went thither a whoring after it: which thing became a snare unto Gideon, and to his house.

o *That is*, such things as pertained to the use of the tabernacle. look more of Ephod, *Exod.* 28. 4, 6. 1 *Sam.* 2. 18. & 2 *Sam.* 6. 14. & *Chap.* 17. 5.

28 ¶ Thus was Midian subdued before the children of Israel, so that they lifted up their heads no more: and the countrey was in quietness fourty years in the days of Gideon.

29 ¶ And Jerubbaal the son of Joash went and dwelt in his own house.

30 And Gideon had threescore and ten sons † of his body begotten: for he had many wives.

† Heb *going out of his loyns.*

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† Heb. *sa*

31 And his concubine that *was* in Shechem, she also bare him a son, whose name he † called Abimelech.

32 ¶ And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of Joash his father, in Ophrah of the [p] Abi-ezrites.

[p] which city belonged to the family of the Ezrites.

33 And it came to pass assoon as Gideon was dead, that the children of Israel turned again, and went a whoring after Baalim, and made [q] Baal-berith their god.

[q] *That is* Baal, to whom they had bound themselves by covenant.

34 And the children of Israel remembred [r] not the LORD their God, who had delivered them out of the hands of all their enemies on every side:

[r] They were unmindfull of God and unkind to and him, by whom they had received so great a benefit.

35 Neither shewed they kindness to the house of Jerubbaal, *namely* Gidion, according to all the goodness which he had shewed unto Israel.

CHAP. IX.

1 *Abimelech by conspiracy with the Shechemites, and murder of his brethren, is made king. 7 Jotham by a parable rebuketh them, and foretelleth their ruin. 22 Gaal conspireth with the Shechemites against him. 30 Zebul revealeth it. 34 Abimelech overcometh them, and soweth the city with salt. 46 He cometh them, and soweth the hold of the god Berith. 50 At Thebez, he is slain by a piece of a milstone. 56 Jothams curse is fulfilled.*

AND Abimelech the son of Jerubbaal went to Shechem, unto his [a] mothers brethren, and communed with them and with all the family of the house of his mothers father, saying,

[a] To practise with his kinsfolks for the attaining of the kingdom.

2 Speak, I pray you, in the ears of all the men of Shechem. † Whether *is* better for you? either that all the sons of Jerubbaal *(which are* threescore and ten persons) reign over you, or that one reign over you? remember also that I *am* your [b] bone and your flesh.

† Heb. *What is good? whether, &c.*

[b] Of your kinred by my mothers side.

3 And his mothers brethren spake of him in the ears of all the men of Shechem all these words: and their hearts enclined † to follow Abimelech; for they said, He *is* our brother.

‡ Heb. *after*

4 And they gave him threescore and ten *pieces* of silver, out of the house of Baal-berith, wherewith Abimelech hired vain and light persons, which followed him.

5 And he went unto his fathers house at Ophrah, and [c] slew his brethren the sons of Jerubbaal, *being* threescore and ten persons, upon one stone: notwithstanding, yet Jotham the youngest son of Jerubbaal was left; for he hid himself.

[c] Thus tyrants to establish their usurped power, spare not the innocent blood, 2 *Kings* 10. 7. 2 *Chron.* 21. 4.

6 And all the men of Shechem gathered together, and all the house of [d] Millo, and went and made Abimelech king, ‡ by the plain of the pillar that *was* in Shechem.

[d] which was as the town-house, or common hall, which he calleth the tower of Shechem, *verſ.* 49. ‡ Or, *by the oak, of the pillar.* See *Josh.* 24. 26.

7 ¶ And when they told *it* to Jotham, he went and stood in the top of mount Gerizim, and lift up his voice, and cried, and said unto them, Hearken unto me, you men of Shechem, that God may hearken unto you.

[e] By this parable he declareth that those that are not ambitious are most worthy of honour, and that the ambitious abuse their honour, both to their own destruction and others.

8 [e] The trees went forth *on a time* to anoint a king over them, and they said unto the olive-tree, Reign thou over us.

9 But the olive-tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and ‡ go to be promoted over the trees?

‡ Or, *go up and detain, for other trees.*

10 And the trees said unto the fig-tree, Come thou, *and* reign over us.

11 But the fig-tree said unto them, Should I forsake my sweetness, and my good fruit, and go to be promoted over the trees?

12 Then said the trees unto the vine, Come thou, *and* reign over us.

13 And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees?

14 Then said all the trees unto the ‡ bramble, come thou, *and* reign over us.

‡ Or, *thistle,*

15 And the bramble said unto the trees, If in truth ye anoint me king over you, *then* come *and* put your trust in my shadow; and if not, let [f] fire come out of the bramble, and devour the cedars of Lebanon.

[f] Abimelech fell destroy the nobles of Shechem.

16 Now therefore, if ye have done truly and sincerely, in that ye have made Abimelech king, and if ye have dealt well with Jerubbaal and his house, and have done unto him according to the deserving of his hands:

17 (For my father fought for you, and † adventured his life far, and delivered you out of the hand of Midian:

† Heb. *cast his life,*

18 And ye are risen up against my fathers house this day, and have slain his sons, threescore and ten persons, upon one stone; and have made Abimelech the son of his maid-servant, king over the men of Shechem, because he *is* your brother)

19 If ye then have dealt truly and sincerely with Jerubbaal and with his house this day, *then* [g] rejoyce ye in Abimelech, and let him also rejoyce in you:

[g] That he is your king, and you his subjects.

20 But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo: and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech.

21 And Jotham ran away and fled, and went to Beer, and dwelt there, for fear of Abimelech his brother.

22 ¶ When Abimelech had reigned three years over Israel,

23 Then God [h] sent an evil spirit between Abimelech and the men of Shechem: and the men of Shechem dealt treacherously with Abimelech:

[h] Because the people consented with the king in shedding innocent blood: therefore God destroyed both the one and the other.

24 That the cruelty *done* to the threescore and ten sons of Jerubbaal might come, and their bloud be laid upon Abimelech their brother which slew them, and upon the men of Shechem which † aided him in the killing of his brethren.

† Heb. *strengthened his hands to kill*

25 And the men of Shechem set liers in wait for him in the top of the mountains, and they robbed all that came along that way by them: and it was told Abimelech.

26 And Gaal the son of Ebed came with his brethren, and went over to Shechem: and the men of Shechem put their confidence in him.

27 And

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i Before they were afraid of Abimelechs power, and durst not go out of the city.

‡ Or, *sang,*

27 And they went out into the [i] fields, and gathered their vineyards, and trod *the grapes,* and made ‡ merry, and went into the house of their god, and did eat and drink, and cursed Abimelech.

28 And Gaal the son of Ebed said, Who *is* Abimelech, and who *is* Shechem, that we should serve him? *is* not *he* the son of Jerubbaal, and Zebul his officer? serve the men of Hamor the father of Shechem: for why should we serve him?

29 And would to God this people were under my hand; then would I remove Abimelech. And he [k] said to Abimelech, Increase thine army, and come out.

k Ruggingly, as though he had been present, or to his captain Zeul.

30 ¶ And when Zebul the ruler of the city heard the words of Gaal the son of Ebed, his anger was ‡ kindled.

‡ Or, *hot.*

31 And he sent messengers unto Abimelech † privily, saying, Behold, Gaal the son of Ebed, and his brethren be come to Schechem; and behold, they fortifie the city against thee.

† Heb. *craftily, or, in Tarmah,*

32 Now therefore up by night, thou and the people that *is* with thee, and lie in wait in the field.

33 And it shall be, *that* in the morning assoon as the sun is up, thou shalt rise up early, and set upon the city: and behold, *when* he and the people that *is* with him come out against thee, then mayest thou do to them † as thou shalt find occasion.

† Heb. *as thine hand shall find,*

34 ¶ And Abimelech rose up, and all the people that *were* with him, by night, and they laid wait against Shechem in four companies.

35 And Gaal the son of Ebed went out, and stood in the entring of the gate of the city: and Abimelech rose up, and the people that *were* with him from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people down from the top of the mountains. And Zebul said unto him, Thou [l] seest the shadow of the mountains as *if they were* men.

l Thou art afraid of a shadow.

37 And Gaal spake again, and said, See, there come people down by the † middle of the land, and another company come along by the plain of ‡ Meonenim. *

† Heb. *navel*

‡ Or, *the regard of tents,*

38 Then said Zebul unto him, Where *is* now thy mouth, wherewith thou saidst, Who *is* Abimelech, that we should serve him? *is* not this the people that thou hast despised? go out, I pray now, and fight with them.

39 And Gaal [m] went out before the men of Shechem, and fought with Abimelech.

m As their captain.

40 And Abimelech chased him, and he fled before him, and many were overthrown *and* wounded, *even* unto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren, that they should not dwell in Shechem.

42 And it came to pass on the morrow, that the people went out into the field, and they told Abimelech.

43 And he took the [n] people, and divided them into three companies, and lait wait in the field, and looked, and behold, the people *were* come forth out of the city, and he rose up against them, and smote them.

n Which were of his company.

44 And Abimelech, and the company that *was* with him rushed forward, and stood in the entring of the gate of the city: and the two *other* companies ran upon all *the people* that *were* in the fields, and slew them.

45 And Abimelech fought against the city all that day, and he took the city, and slew the people that *was* therein, and beat down the city, and [o] sowed it *with* salt.

o That it should be unfruitfull and never serve to any use.

46 ¶ And when all the men of the tower of Shechem heard *that*, they entred into an hold of the house of the god [p] Berith.

p *That is,* of Baal-berith, as *chap.* 8. 33.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gat him up to mount Zalmon, he and all the people that *were* with him, and Abimelech took an ax in his hand, and cut down a bough from the trees, and took it, and laid *it* on his shoulder, and said unto the people that *were* with him, What ye have seen † me do, make haste, *and* do as I *have done.*

† Heb. *I have done,*

49 And all the people likewise cut down every man his bough: and followed Abimelech, and put *them* to the hold, and set the hold on fire upon them: so that all the men of the tower of Shechem [q] died also, about a thousand men and women.

q *Meaning,* that all were destroyed, as well they in the tower as the other.

50 ¶ Then went Abimelech to Thebez, and encamped against Thebez, and took it.

51 But there was a strong tower within the city, and thither fled all the men and women, and all they of the city, and ‡ shut *it* to them, and gat them up to the top of the tower.

‡ Or, *deliver*

52 And Abimelech came unto the tower, and fought against it, and went hard unto the door of the tower to burn it with fire.

53 And a certain woman * cast a piece of a † milstone upon Abimelechs head, and all to brake his scull.

* 2 *Sam.* 11. 21.

† Heb. *stone*

54 Then he called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword, and slay me, that men say not of me, A woman slew him. And his young man [r] thrust him through, and he died.

r Thus God by such miserable death taketh vengeance on tyrants even in this life.

55 And when the men of Israel saw that Abimelech was dead, they departed every man unto his place.

56 ¶ Thus God rendred the wickedness of Abimelech which he did unto his father, in slaying his seventy brethren.

57 And all the evil of the men of Shechem, did God render upon their heads: and upon them came the [s] curse of Jotham the son of Jerubbaal.

s For making a tyrant their king.

CHAP. X.

1 *Tola judgeth Israel in Shamir. 3 and Jair, whose thirty sons had thirty cities. 7 The Philistins and Ammonites oppress Israel. 10 In their misery, God sendeth them to their false gods. 15 Upon their repentance he pitieth them.*

AND after Abimelech, there arose to ‡ † defend Israel, Tola the son of Puah, the

‡ Or, *deliver*

† Heb. *save*

210 son of Dodo, a man of Issachar; and he dwelt in Shamir in mount Ephraim.

2 And he judged Israel twenty and three years, and died, and was buried in Shamir.

3 ¶ And after him arose Jair, a Gileadite, and judged Israel twenty and two years.

a Signifying, they were men of authority.

4 And he had thirty sons that a rode on thirty ass-colts, and they had thirty cities, which are called ‡ Haveth-jair unto this day, which *are* in the land of Gilead.

‡ Or, *the villages of Jair*

* *Chap.* 2. 11. & 3. 7. & 4. 1. & 6. 1. & 13. 1.

5 And Jair died, and was buried in Camon.

6 And * the children of Israel did evil again in the sight of the LORD, and served Baalim, and * Ashtaroth, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistins, and forsook the LORD, and served not him.

* *Chap.* 2. 13.

7 ¶ And the anger of the LORD was hot against Israel, and he sold them into the hands of the Philistins, and into the hands of the children of Ammon.

8 And that year they vexed and † oppressed the children of Israel: eighteen years, all the children of Israel that *were* on the b other side Jordan, in the land of the Amorite, which *is* in Gilead.

† Heb. *crushed*

b As the Reubenites, Gadites, and half the tribe of Manasseh.

9 Moreover, the children of Ammon passed over Jordan, to fight also against Judah, and against Benjamin, and against the house of Ephraim; so that Israel was sore distressed.

c They prayed to the Lord and confessed their sins.

10 ¶ And the children of Israel c cried unto the LORD, saying, We have sinned against thee, both because we have forsaken our God, and also served Baalim.

d By stirring them up some prophet, as *Chap.* 6. 8.

11 And the LORD d said unto the children of Israel, *Did* not *I deliver you* from the Egyptians, and from the Amorite, from the children of Ammon, and from the Philistins?

12 The Zidonians also, and the Amalekites, and the Maonites did oppress you, and ye cried to me, and I delivered you out of their hand.

* *Deut.* 32. 15. *Jerem.* 2. 13.

13 * Yet ye have forsaken me, and served other gods: wherefore I will deliver you no more.

14 Go and cry unto the gods which ye have chosen; let them deliver you in the time of your tribulation.

15 ¶ And the children of Israel said unto the LORD, We have sinned, do thou unto us whatsoever † seemeth good unto thee, deliver us only, we pray thee, e this day.

† Heb. *is good in thine eyes.*

e *That is*, from this present danger.

16 And they put away the † strange gods from among them, and f served the LORD: and his soul † was grieved for the misery of Israel.

† Heb. *gods of strangers.*

f This is true repentance, to put away the evil, and to turn to God aright.

† Heb. *was shortened*

17 Then the children of Ammon were † gathered together, and encamped in Gilead: and the children of Israel assembled themselves together, and encamped in Mizpeh.

† Heb. *cried to-gether,*

18 And the people *and* princes of Gilead said one to another, What man *is he* that will begin to fight against the children of Ammon? he shall * be head over all the inhabitants of Gilead.

* *Chap.* 11. 8.

CHAP. XI.

1 *The covenant between Jephthah and the Gileadites, that he should be their head.* 12 *The treaty of peace between him and the Ammonites is in vain.* 29 *Jephthahs vow.* 32 *His conquest of the Ammonites.*

34 *He performeth his vow on his daughter.*

NOw * Jephthah the Gileadite was a mighty man of valour, and he *was* the son of † an harlot: and Gilead begat Jephthah.

* Heb. 11. 32. called Jephthae.

† Heb. *a woman an harlot:*

2 And Gileads wife bare him sons, and his wives sons grew up, and they thrust out Jephthah, and said unto him, Thou shalt not inherit in our fathers house, for thou *art* the son of a † strange woman.

a *That is*, of an harlot, as ver. 1. † Heb. *from the son*

3 Then Jephthah fled † from his brethren, and dwelt in the land of b Tob: and there were gathered vain men to Jephthah, and c went out with him.

b whereby the governour of the country was called Tob.

c Joyned with him, as some think, against his brethren.

4 ¶ And it came to pass † in process of time, that the children of Ammon made war against Israel.

† Heb. *after days*

5 And it was *so*, that when the children of Ammon made war against Israel, the d elders of Gilead went to fetch Jephthah out of the land of Tob:

d Or, ambassadours sent for that purpose.

6 And they said unto Jephthah, e Come and be our captain, that we may fight with the children of Ammon.

e Men oftimes are constrained to desire help of them, whom before they have refused.

7 And Jephthah said unto the elders of Gilead, Did not ye hate me, and f expell me out of my fathers house? and why are ye come unto me now when ye are in distress?

f Oftimes those things which men reject, God chuseth to do great enterprises by.

8 And the elders of Gilead said unto Jephthah, Therefore we turn again to thee now, that thou mayest go with us, and fight against the children of Ammon, and be our head over all the inhabitants of Gilead.

9 And Jephthah said unto the elders of Gilead, if ye bring me home again to fight against the children of Ammon, and the LORD deliver them before me; shall I be your head?

10 And the elders of Gilead said unto Jephthah, the LORD † be witness between us if we do not so according to thy words.

† Heb. *let the hearers between us*

11 Then Jephthah went with the elders of Gilead, and the people made him head and captain over them: and Jephthah uttered all his words before the LORD in Mizpeh.

12 ¶ And Jephthah sent messengers unto the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight in my land?

13 And the king of the children of Ammon answered unto the messengers of Jephthah, * Because Israel took away my land when they came up out of Egypt, from Arnon even unto Jabbok, and unto Jordan: now therefore restore those *lands* again peacebly.

* *Numb.* 21. 13. & 24.

14 And Jephthah sent messengers again unto the king of the children of Ammon;

15 And said unto him, Thus saith Jephthah, * Israel took not away the land of Moab, nor the land of the children of Ammon:

* *Deut.* 2. 9.

16 But when Israel came up from Egypt, and walked through the wilderness, unto the Red-sea, and came to Kadesh:

17 Then

* *Numb.* 20. 14.

17 Then * Israel sent messengers unto the king of Edom, saying, Let me, I pray thee, pass through thy land: but the king of Edom would not hearken *thereto*. And in like manner they sent unto the king of Moab; but he would not *consent*: and Israel abode in Kadesh.

18 Then they went along through the wilderness, and compassed the land of Edom, and the land of Moab, and came by the east-side of the land of Moab, and pitched on the other side of Arnon, * but came not within the border of Moab: for Arnon *was* the border of Moab.

* *Numb.* 21. 13. & 22. 36.

19 And * Israel sent messengers unto Sihon king of the Amorite, the king of Heshbon; and Israel said unto him, Let us pass, we pray thee, through thy land unto my place.

* *Deut.* 2. 26.

20 But Sihon g trusted not Israel to pass through his coast: but Sihon gathered all his people together, and pitched in Jahaz, and fought with Israel.

g Himself them unto go through his country.

21 And the LORD God of Israel delivered Sihon and all his people into the hand of Israel, and they smote them: so Israel possessed all the land of the Amorite, the inhabitant of that country.

22 And they possessed * all the coasts of the Amorite, from Arnon even unto Jabbok, and from the wilderness even unto Jordan.

* *Deut.* 2. 36.

23 So now the LORD God of Israel hath dispossessed the Amorite from before his people Israel, and shouldst thou possess it?

24 Wilt not thou possess that which Chemosh thy god giveth thee to possess? So whomsoever the h LORD our God shall drive out from before us, them will we possess.

h For we ought not to believe and obey God, for thou alone doth.

25 * And now *art* thou any thing better than Balak the son of Zippor king of Moab? did he ever strive against Israel, or did he ever fight against them,

* *Num.* 22. 2. *Deut.* 23. 4. *Josh.* 24. 9.

26 While Israel dwelt in Heshbon and her towns, and in Aroer and her towns, and in all the cities that *be* along by the coasts of Arnon, three hundred years? why therefore did ye not i recover *them* within that time?

i Meaning their owne.

27 Wherefore I have not sinned against thee, but thou doest me wrong to war against me: the LORD the Judge, be * judge this day between the children of Israel and the children of Ammon.

k To punish the offender.

28 Howbeit, the king of the children of Ammon hearkened not unto the words of Jephthah which he sent him.

29 ¶ Then the l spirit of the LORD came upon Jephthah, and he passed over Gilead, and Manasseh, and passed over Mizpeh of Gilead, and from Mizpeh of Gilead he passed over unto the children of Ammon.

l *That is*, the spirit of strength and zeal, as Asahel the apostle commendeth Jephthah for his earnest endeavour in delivering the people. *Heb.* 11. 32. So by his rash vow and wicked performance of the same, his virtues are defaced: and here we see that the sins of the godly do not utterly extinguish their faith.

30 And Jephthah m vowed a vow unto the LORD, and said If thou shalt without fail deliver the children of Ammon into mine hand,

† Heb. *that which cometh forth, or, which shall come forth*

31 Then it shall be, that † whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the LORDS, ‡ and I will offer it up *for* a burnt-offering.

‡ Or, *I will offer it up.*

32 ¶ So Jephthah passed over unto the children of Ammon to fight against them, and the LORD delivered them into his hands.

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33 And he smote them from Aroer, even till thou come to Minnith, *even* twenty cities, and unto ‡ the plain of the vineyards, with a very great slaughter: thus the children of Ammon were subdued before the children of Israel.

‡ Or, *Abel*

34 ¶ And Jephthah came to Mizpeh unto his house, and behold, his daughter came out to meet him with n timbrels and with dances, and she *was his* onely child: ‡ † beside her he had neither son nor daughter.

n According to the manner after the victory.

‡ Or, *no issue of his, but either son or daughter.*

† Heb. *of himself*

35 And it came to pass when he saw her, that he o rent his clothes, and said, Alas my daughter, thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the LORD, and I cannot go back.

o Being overcome with blind zeal, and not considering whether the vow was lawfull or no.

36 And she said unto him, My father, *if* thou hast opened thy mouth unto the LORD, do to me according to that which hath proceeded out of thy mouth; forasmuch as the LORD hath taken vengeance for thee of thine enemies, *even* of the children of Ammon.

37 And she said unto her father, Let this thing be done for me: Let me alone two moneths, that I may † go up and down upon the mountains, and p bewail my virginity, I and my fellows.

† Heb. *go and go down*

p For it was counted as a shame in Israel, to die without children. and therefore they rejoyced to be married.

38 And he said, Go. And he sent her away *for* two moneths; and she went with her companions, and bewailed her virginity upon the mountains.

39 And it came to pass at the end of two moneths that she returned unto her father, who did with her *according* to his vow which he had vowed: and she knew no man. And it was a ‡ custome in Israel,

‡ Or, *ordinance*

40 *That* the daughters of Israel went † yearly ‡ to lament the daughter of Jephthah the Gileadite four dayes in a year.

† Heb. *from yeer to yeer*

‡ Or, *to talk with*

CHAP. XII.

1 *The Ephraimites quarrelling with Jephthah, and disserned by Shibboleth, are slain by the Gileadites.* 7 *Jephthah dieth.* 8 *Ibzan, who had thirty sons, and thirty daughters,* 11 *and Elon,* 13 *and Abdon, who had forty sons, and thirty nephews, iudged Israel.*

AND the men of Ephraim † gathered themselves together, and went * north-ward, and said unto Jephthah, b Wherefore passedst thou over to fight against the children of Ammon, and didst not call us to go with thee? we will burn thine house upon thee with fire.

† Heb. *were called*

a After they had passed Jordan.

b This ambition envy'th Gods work in others, as they did also against Gideon; *Chap.* 8. 1.

2 And Jephthah said unto them, I and my people were at great strife with the children of Ammon; and when I called you, ye delivered me not out of their hands.

3 And when I saw that ye delivered *me* not, c I put my life in my hands, and passed over against the children of Ammon, and the LORD delivered them into my hand: wherefore then are ye come up unto me this day, to fight against me?

c *That is*, I ventured my life, and when mans help failed, I put my trust onely in God.

4 Then Jephthah gathered together all the men of Gilead, and fought with Ephraim: and

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the men of Gilead smote Ephraim, because they said, Ye Gileadites *are* fugitives of Ephraim, [d] among the Ephraimites, and among the Manassites.

d Ye ran from us, and chose Gilead, and now in respect of us, ye are nothing.

5 And the Gileadites took the passages of Jordan before the Ephraimites: and it was *so*, that when those Ephraimites which were escaped said, Let me go over; that the men of Gilead said unto him, *Art* thou an Ephraimite? If he said, Nay:

6 Then said they unto him, Say now [e] Shibboleth: and he said Sibboleth: for he could not frame to pronounce *it* right. Then they took him, and slew him at the passages of Jordan: and there fell at that time of the Ephraimites, forty and two thousand.

e which signifieth, The ill of waters, or An ear of corn.

7 And Jephthah judged Israel six years: then died Jephthah the Gileadite, and was buried in *one of* the cities of Gilead.

8 ¶ And after him [f] Ibzan of Beth-lehem judged Israel.

f Some think that this was Boaz the husband of Ruth.

9 And he had thirty sons, and thirty daughters *whom* he sent abroad, and took in thirty daughters from abroad for his sons. And he judged Israel seven years.

10 Then died Ibzan, and was buried at Beth-lehem.

11 ¶ And after him, Elon a Zebulonite judged Israel, and he judged Israel ten years.

12 And Elon the Zebulonite died, and was buried in Aijalon in the countrey of Zebulun.

13 ¶ And after him, Abdon the son of Hillel a Pirathonite judged Israel.

14 And he had forty sons, and thirty † nephews, that rode on threescore and ten ass-colts: and he judged Israel eight years.

† Heb. *sons sons*,

15 And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 *Israel is in the hand of the Philistins.* 2 *An angel appeareth to Manoahs wife.* 8 *The angel appeareth to Manoah.* 15 *Manoahs sacrifice, whereby the angel is discovered.* 24 *Samson is born.*

† Heb. *added to commit, &c.*
* *Chap.* 2. 11.
& 3. 7.
& 4. 1.
& 6. 1.
& 10. 6.

AND the children of Israel † * did evil again in the sight of the LORD, and the LORD delivered them into the hand of the Philistins forty years.

2 ¶ And there was a certain man of Zorah, of the family of the Danites, whose name *was* Manoah, and his wife *was* [a] barren and bare not.

a *Signifying* that their deliverance came onely of God, and not by mans power.

3 And the angel of the LORD appeared unto the woman, and said unto her, Behold now, thou *art* barren and bearest not: but thou shalt conceive and bear a son.

4 Now therefore beware, I pray thee, and * drink not wine, nor strong drink, and eat not any unclean thing.

* *Num.* 6. 2, 3.

5 For lo, thou shalt conceive and bear a son, and * no rasour shall come on his head: for the child shall be a [b] Nazarite unto God from the womb: and he shall begin to deliver Israel out of the hand of the Philistins.

* *Num.* 6. 5.
† *Sam.* 1. 11.
b *Meaning*, He should be separate from the world, and dedicate to God.

6 ¶ Then the woman came and told her husband, saying, A man of God came unto me, and his countenance *was* like the countenance of an angel of God, [c] very terrible: But I asked him not whence he *was*, neither told he me his name.

c If Sath he not able to abide the sight of an angel, how much less the presence of God?

7 But he said unto me, Behold, thou shalt conceive and bear a son; and now drink no wine nor strong drink, neither eat any unclean thing: for the child shall be a Nazarite to God, from the womb to the day of his death.

8 ¶ Then Manoah [d] intreated the LORD, and said, O my LORD, let the man of God which thou didst send, come again unto us, and teach us what we shall do unto the child that shall be born.

d He sheweth himself ready to obey Gods will, and therefore desireth to know further.

9 And God hearkened to the voice of Manoah; and the angel of God came again unto the woman as she sat in the field: but Manoah her husband *was* not with her.

10 And the woman made haste, and ran, and shewed her husband, and said unto him, Behold, the man hath appeared unto me, that came unto me the [e] *other* day.

e Or, to day, for it seemeth the angel appeared unto her twice in order.

11 And Manoah arose, and went after his wife, and came to the [f] man, and said unto him, *Art* thou the man that spakest unto the woman? And he said, I *am*.

f He calleth him man, because so formed he was Christ the eternall word, whose his time appointed became man.

12 And Manoah said, Now let thy words come to pass: † How shall we order the child, and ‡ † *how* shall we do unto him?

† Heb. *What shall be the manner of the &c.*

13 And the angel of the LORD said unto Manoah, Of all that I said unto the woman, let her beware.

‡ Or, † what shall *be it?*

14 She may not eat of any thing that cometh of the vine, neither let her drink wine or strong drink, nor eat any [g] unclean thing: all that I commanded her, let her observe.

† Heb. what shall be *his work.*

g Any thing forbidden by the law.

15 ¶ And Manoah said unto the angel of the LORD, I pray thee, let us detain thee, untill we shall have made ready a kid † for thee.

† Heb. *before us.*

16 And the angel of the LORD said unto Manoah, Though thou detain me, I will not eat of thy bread: and if thou wilt offer a burnt-offering, thou must offer it unto the [h] LORD: for Manoah knew not that he *was* an angel of the LORD.

h Shewing that he fought not his own honour, but Gods, whole messenger he was.

17 And Manoah said unto the angel of the LORD, What *is* thy name, that when thy sayings come to pass, we may do thee honour?

18 And the angel of the LORD said unto him, Why askest thou thus after my name, seeing it *is* ‡ secret?

‡ Or, *wonderfull.*

19 So Manoah took a kid, with a meat-offering, and offered *it* upon a rock unto the LORD: and *the angel* did [i] wonderously, and Manoah and his wife looked on.

i God saw far from hence to continue their glorifier, notwithstanding their fault in his promise.

20 For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the LORD ascended in the flame of the altar: and Manoah and his wife looked on *it*, and fell on their faces to the ground.

21 (But the angel of the LORD did no more appear to Manoah and to his wife) then Manoah knew that he *was* an angel of the LORD.

22 And

22 And Manoah said unto his wife, * We shall surely die, because we have seen God.

* *Exod.* 33. 20. *Chap.* 6. 22.

23 But his wife said unto him, If the LORD were pleased to kill us, he would not have [k] received a burnt-offering and a meat-offering at our hands, neither would he have shewed us all these *things*, nor would as at this time have told us *such things* as these.

k These graces that we have received of God, and his accepting of our obedience, are sure tokens of his love toward us, so that nothing can hurt us.

24 ¶ And the woman bare a son, and called his name Samson: and the child grew, and the LORD blessed him.

25 And the spirit of the LORD began to move him at times in the camp of Dan, between Zorah and Eshtaol.

CHAP. XIV.

1 *Samson desireth a wife of the Philistins.* 5 *In his journey he killeth a lion.* 8 *In a second journey he findeth honey in the carcase.* 10. *Samsons marriage-feast.* 12 *His riddle by his wife is made known.* 19 *He spoileth thirty Philistins.* 20 *His wife is married to another.*

AND Samson went down to Timnath, and saw a woman in Timnath, of the daughters of the Philistins.

2 And he came up and told his father and his mother, and said, I have seen a woman in Timnath of the daughters of the Philistins: now therefore get her for me to wife.

3 Then his father and his mother said unto him, *Is there* [a] never a woman among the daughters of thy brethren, or among all my people, that thou goest to take a wife of the uncircumcised Philistins? And Samson said unto his father, Get her for me, for † she pleaseth me well.

a Though his parents did justly reprove him, yet it appeareth that this was the secret work of the Lord, who'd.
† Heb. *She is right in mine eyes.*

4 But his father and his mother knew not that it *was* of the LORD, that he sought an occasion against the [b] Philistins: for at that time the Philistins had dominion over Israel.

b To fight against them for the deliverance of Israel.

5 Then went Samson down, and his father and his mother, to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared † against him.

† Heb. *to meeting him.*

6 And the spirit of the LORD [c] came mightily upon him, and he rent him as he would have rent a kid, and *he had* nothing in his hand, but he told not his father or his mother what he had done.

c Whereby he had strength and boldnesse.

7 And he went down, and talked with the woman, and she pleased Samson well.

8 ¶ And after a time, he returned to take her, and he turned aside to see the carcase of the lion: and behold *there was* a swarm of bees, and honey in the carcase of the lion.

9 And he took thereof in his hands, and went on eating, and came to his father and mother, and he gave them, and they did eat: but he told not them that he had taken the honey out of the carcase of the lion.

10 ¶ So his father went down unto the woman, and Samson made there a [d] feast: for so used the young men to do.

d *Meaning*, when he was married.

11 And it came to pass when [e] they saw him, that they brought thirty companions to be with him.

e *That is*, her parents or friends.

12 ¶ And Samson said unto them, I will now put forth a riddle unto you: if you can certainly declare it me, within the seven days of the feast, and find *it* out, then I will give you thirty ‡ sheets, and thirty [f] change of garments.

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‡ Or, *shirts*, † to wear at feasts, or solemn days.

13 But if ye cannot declare *it* me, then shall ye give me thirty sheets, and thirty change of garments. And they said unto him, Put forth thy riddle, that we may hear it.

14 And he said unto them, Out of the eater came forth meat, and out of the strong came forth sweetness. And they could not in three days expound the riddle.

15 And it came to pass on the seventh day, that they said unto Samsons wife, [g] Entice thy husband, that he may declare unto us the riddle, least we burn thee and thy fathers house with fire: have ye called us † to take that we have? *is it* not *so*?

g Thus wicked men use means to escape temporall punishments; but not eternall.
† Heb. *to possesse us, or to impoverish us?*

16 And Samsons wife wept before him, and said, Thou dost but hate me, and loveest me not: thou hast put forth a riddle unto the children of [h] my people, and hast not told *it* me. And he said unto her, Behold, I have not told *it* my father nor my mother, and shall I tell *it* thee?

h Unto them which are of my nation.

17 And she wept before him ‡ the [i] seven days, while the feast lasted: and it came to pass on the seventh day, that he told her, because she lay fore upon him: and she told the riddle to the children of her people.

i Or, the rest of the seven days, *&c.*
‡ Or, to the seventh day, beginning at the fourth.

18 And the men of the city said unto him on the seventh day before the sun went down, What *is* sweeter than honey? and what *is* stronger than a lion? And he said unto them, If ye had not plowed with my heifer, ye had [k] not found out my riddle.

k If ye had not used the help of my wife.

19 ¶ And the spirit of the LORD came upon him, and he went down to [l] Ashkelon, and slew thirty men of them, and took their ‡ spoil, and gave change of garments unto them which expounded the riddle: and his anger was kindled, and he went up to his fathers house.

l which was one of the five chief cities of the Philistins.
‡ Or, *apparel*,

20 But Samsons wife was *given* to his companion, whom he had used as his friend.

CHAP. XV.

1 *Samson is denied his wife.* 3 *He burneth the Philistins corn with foxes and fire-brands.* 6 *His wife and her father are burnt by the Philistins:* 7 *Samson smiteth them hip and thigh.* 9 *He is bound by the men of Judah, and delivered to the Philistins.* 14 *He killeth them with a jaw-bone.* 18 *God maketh the fountain En-hakkore for him in Lehi.*

BUT it came to pass within a while after, in the time of wheat-harvest, that Samson visited his wife with a kid, and he said, [a] I will go in to my wife into the chamber. But her father would not suffer him to go in,

a *That is*, I will use her as my wife.

2 And her father said, I verily thought that thou hadst utterly hated her, therefore I gave her to thy companion: *is* not her younger sister fairer than she? † take her, I pray thee, in stead of her.

† Heb. *let her be thine,*
‡ Or, *now shall I be blameless? from the Philistins, &c.*

3 ¶ And Samson said concerning them, ‡ Now shall I be more [b] blameless than the Philistins, though I do them a displeasure.

b Forthrough his father in laws occasion, he was moved again to take vengeance of the Philistins.

4 And Samson went and caught three hundred foxes, and took ‡ fire-brands, and turned

‡ Or, *torches*,

tail

214 tail to tail, and put a fire-brand in the midst between two tails.

5 And when he had set the brands on fire, he let *them* go into the standing-corn of the
c Or, that which was reaped and gathered. Philistins, and burnt up both the c shocks, and also the standing-corn, with the vineyards *and* olives.

6 ¶ Then the Philistins said, Who hath done this? And they answered, Samson the
d Or, the citizen of Timnath. son in law of the d Timnite, because he had taken his wife, and given her to his companion. And the Philistins came up, and burnt
e So the wicked punish not vice for love of iustice, but for fery of danger, which else might come to them. e her and her father with fire.

7 ¶ And Samson said unto them, Though ye have done this, yet will I be avenged of you, and after that I will cease.

8 And he smote them hip and thigh with a great slaughter; and he went down and dwelt in the top of the rock Etam.

9 ¶ Then the Philistins went up, and pitched in Judah, and spread themselvs in Lehi.

10 And the men of Judah said, Why are ye come up against us? And they answered, To
f And so being our prisoner, to punish him. f bind Samson are we come up, to do to him, as he hath done to us.

11 Then three thousand men of Judah
† Heb. went down went † to the top of the rock Etam, and said to Samson, Knowest thou not that the Philistins
g Such was their grose ignorance that they judged Gods great benefit to vs a plague unto them. g are rulers over us? what *is this that* thou hast done unto us? And he said unto them, As they did unto me, so have I done unto them.

12 And they said unto him, We are come down to bind thee, that we may deliver thee into the hand of the Philistins. And Samson said unto them, Swear unto me, that ye will not fall upon me your selvs.

h Thus they had rather betray their brother, than use the means that God had given for their deliverance. 13 And they spake unto him, saying, h No: but we will bind thee fast, and deliver thee into their hand: but surely we will not kill thee. And they bound him with two new cords, and brought him up from the rock.

14 ¶ *And* when he came unto Lehi, the Philistins shouted against him: and the spirit of the LORD came mightily upon him, and the cords that *were* upon his arms, became as flax
† Heb. were enelted. that was burnt with fire, and his bands † losed from off his hands,

† Heb. meath † That is, of an ass lately slain. 15 And he found a † new jaw-bone of an ass, and put forth his hand and took it, and slew a thousand men therewith.

16 And Samson said, With the jaw-bone
† Heb an heap, two heaps, of an ass, † heaps upon heaps, with the jaw of an ass have I slain a thousand men.

17 And it came to pass when he had made an end of speaking, that he cast away the jaw-bone out of his hand, and called that place
‡ That is, the lifting up of the jaw-bone, or casting away of the jaw-bone. ‡ Ramath-lehi.

18 ¶ And he was sore athirst, and i called on the LORD, and said, Thou hast given this great deliverance into the hand of thy servant, and now shall I die for thirst, and fall into the hand of the uncircumcised?

19 But God clave an hollow place that *was* in ‡ the jaw, and there came water there out; and when he had drunk, his spirit came again, and he revived: wherefore he called the name thereof ‡ En-hakkore, which *is* in Lehi unto this day.
‡ That is, the well of him that called on, or cried.

20 And he judged Israel in the days of the Philistins twenty years.

CHAP. XVI.

1 Samson at Gaza escapeth, and carrieth away the gates of the city. 4 Delilah corrupted by the Philistins, entiseeth Samson. 6 Thrice she is deceived. 15 At last she overcometh him. 21 The Philistins take him, and put out his eyes. 22 His strength renewing, he pulleth down the house upon the Philistins, and dieth.

THen went Samson to a Gaza, and saw
a One of the first chief cities of the Philistins.
† Heb. a woman an harlot, and b went in unto her.
b That is, he lodged with her. 2 *And it was told* the Gazites, saying, Samson is come hither. And they compassed *him* in, and laid wait for him all night in the gate of the city, and were † quiet all the night, saying, In the morning when it is day, we shall kill him.
† Silent

3 And Samson lay till midnight, and arose at midnight, and took the doors of the gate of the city, and the two posts, and went away with them, † bar and all, and put *them* upon his shoulders, and carried them up to the top of an hill that *is* before Hebron.
† Heb. with the bar,

4 ¶ And it came to pass afterward, that he loved a woman ‡ in the valley of Sorek, whose
‡ Or, by the brook name *was* Delilah.

5 And the lords of the Philistins came up unto her, and said unto her, Entice him, and see wherein his great strength *lieth*, and by what *means* we may prevail against him, that we may bind him to † afflict him: and we will
† Or, humble give thee every one of us eleven hundred
c Of the value of a shekel, read Gen. 23 15. c *pieces* of silver.

6 And Delilah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound to afflict thee.

7 And Samson said unto her, If they bind
‡ Or, new cords. † Heb. moist. † Heb. not me with seven ‡ † green withs, that were never dried, then shall I be weak, and be as † another man.

8 Then the lords of the Philistins brought up to her seven green withs, which had not been dried, and she bound him with them.

9 (Now *there were* d men lying in wait abid-
d Certain Philistins in a secret chamber. ing with her in the chamber) And she said unto him, The Philistins *be* upon thee, Samson. And he brake the withs, as a threed of tow is broken when it † toucheth the e fire: so
† Heb. smelleth e when fire cometh nere it. his strength was not known.

10 And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies: now
f Though his falshood tempted me to kill him, that he could not believe. † tell me I, pray thee, wherewith thou mightest be bound.

11 And he said unto her, If they bind me fast with new ropes † that never were occupied, then shall I be weak, and be as another man.
† Heb. wherewith work hath not been done,

12 Delilah therefore took new ropes, and bound him therewith, and said unto him, The Philistins *be* upon thee, Samson. (And *there were* liers in wait abiding in the camber) And he brake them from off his arms like a threed.

13 And

13 And Delilah said unto Samson, Hitherto thou hast mocked me, and told me lies: tell me wherewith thou mightest be bound. And
g It is impossible, if we give place to our wicked affections, but at length we shall be destroyed. g he said unto her, If thou weavest the seven locks of my head with the web.

14 And she fastened *it* with the pin, and said unto him, The Philistins *be* upon thee, Samson. And he awaked out of his sleep, and went away with the pin of the beam, and with the web.

15 ¶ And she said unto him, How canst
h For this Samson used to say, I love thee. h thou say, I love thee, when thine heart *is* not with me? Thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And it came to pass, when she pressed him daily with her words, and urged him, *so*
† Heb. shortened that his soul was † vexed unto death;

17 That he told her all his i heart, and said unto her, There hath not come a rasour upon mine head; for I *have been* a Nazarite unto God from my mothers womb: if I be shaven, then my strength will go from me, and I shall become weak, and be like any *other* man.
i Then his immoderate affections toward a wicked woman, caused him to loose Gods excellent gifts, and become slave unto them whom he should have ruled.

18 And when Delilah saw that he had told her all his heart, she sent and called for the lords of the Philistins, saying, Come up this once, for he hath shewed me all his heart. Then the lords of the Philistins came up unto her, and brought money in their hand.

19 And she made him sleep upon her knees, and she called for a man, and she caused him to shave off the seven locks of his head, and she began to afflict him, and his strength
k Not for the loss of his hair, but for the contempt of the ordinance of God, which was the cause that God departed from him. k went from him.

20 And she said, The Philistins *be* upon thee, Samson. And he awoke out of his sleep, and said, I will go out as at other times before, and shake my self. And he wist not that the LORD was departed from him.

21 ¶ But the Philistins took him, and
† Heb. bored out. † put out his eyes, and brought him down to Gaza, and bound him with fetters of brass, and he did grind in the prison-house.

22 Howbeit the hair of his head began to
l Yet had he not his strength a-gain, till he had called upon God, and submitted himself. grow again, † after he was shaven.

23 Then the lords of the Philistins gathered
l Or, as when he was shaven. them together, for to offer a great sacrifice unto Dagon their god, and to rejoyce: for they said, Our god hath delivered Samson our enemy into our hand.

24 And when the people saw him, they praised their god: for they said, Our god hath
† Heb. and who multiplied our slain. delivered into our hand our enemy, and the destroyer of our countrey, † which slew many of us.

25 And it came to pass when their hearts were merry, that they said, Call for Samson,
m Thus by Gods judgements they are made slaves to infidels, which neglect their profession in defending the faithfull. † Heb. before them that he may make us m sport. And they called for Samson out of the prison-house; and he made † them sport: and they set him between the pillars.

26 And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth; that I may lean upon them.

27 Now the house was full of men and women; and all the lords of the Philistins *were* there: and *there were* upon the roof about three thousand men and women, that beheld while Samson made sport.

28 And Samson called unto the LORD, and said, O Lord GOD, remember me, I pray thee, and strengthen me, I pray thee, onely this once, O God, that I may be at once n avenged
n According to my vocation which is to execute Gods judgements upon the wicked. of the Philistins for my two eyes.

29 And Samson took hold of the two mid-
† Or, he leaned on them, dle pillars, upon which the house stood, and ‡ on which it was born up, of the one with his right hand, and of the other with his left.

30 And Samson o said, Let † me die with the
o He speaketh not this of despair but humbling himself for neglecting his office, and the offence thereby given. † Heb. my soul Philistins: and he bowed himself with *all his* might; and the house fell upon the lords, and upon all the people that *were* therein: so the dead which he slew at his death, were more than *they* which he slew in his life.

31 Then his brethren, and all the house of his father, came down and took him; and brought *him* up, and buried him between Zorah and Eshtaol, in the burying-place of Manoah his father: and he judged Israel twenty years.

CHAP. XVII.

1 Of the money that Micah first stole, then restored, his mother maketh images, 5 and the ornaments for them. 7 He hireth a Levite to be his priest.

ANd there was a a man of mount Ephraim,
a Som think this history was in the time of Othniel, or as Josephus writeth, immediatly after Joshua. whose name *was* Micah.

2 And he said unto his mother, The eleven hundred *shekels* of silver, that were taken from thee, about which thou cursedst, and spakest of also in mine ears; behold, the silver *is* with me, I took it. And his mother said, Blessed *be thou* of the LORD, my son.

3 And when he had restored the eleven hundred *shekels* of silver to his mother, his mother said, I had wholy dedicated the silver unb Contrary to the commandment of God, and true religion, practiced under Joshua, their forefook the Lord and fell to idolatry. * Exod. 8. 27. to the LORD, from my hand, for my son, to make a b graven image, and a molten image: now therefore I will restore it unto thee.

4 Yet he restored the money unto his mo-
c He would serve both God and idols. * Gen. 31. 19. Hosea. 3. 4. d By Ephiihi is ther, and his mother took two hundred *shekels* of silver, and gave them to the founder, who made thereof a graven image, and a molten image: and they were in the house of Micah. som understand certain idols having the likeness of a man; but others understand thereby all manner of things, and instruments belonging unto those who sought for any answer at Gods hands, as Chap. 18. 5, 6. † Heb. filled the hand

5 And the man Micah had an house of gods,
* Chap. 18. 17. and made an * c ephod, and * d teraphim; and † consecrated one of his sons, who became his priest & 21. 25.

6 * In those days *there was* no c king in
e For where there is no Magistrate fearing God, there can be no true religion, nor order, chap. 21. 25. Which Beth-lehem was in the tribe of Judah. Israel, *but* every man did *that which was* right in his own eyes.
† Heb. to making his way.

7 ¶ And there was a young man out of Beth-lehem-judah, of the f family of Judah, who *was* a Levite, and he sojourned there.

8 And the man departed out of the city from Beth-lehem-judah, to sojourn where he could find *a place*: and he came to mount Ephraim to the house of Micah, † as he journeyed.

9 And

9 And Micah said unto him, Whence comest thou? And he said unto him, I *am a* [g] Levite of Beth-lehem-judah, and I go to sojourn where I may find *a place.*

10 And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten *shekels* of silver by the year, and [‡] a suit of apparel, and thy victuals. So the Levite went in.

11 And the Levite was [h] content to dwell with the man, and the young man was unto him as one of his sons.

12 And Micah consecrated the Levite, and the young man became his priest, and was in the house of Micah.

13 Then said Micah, Now know I that the LORD will do me [i] good, seeing I have a Levite to *my* priest.

CHAP. XVIII.

1 *The Danites send five men to seek out an inheritance.* 3 *At the house of Micah they consult with Jonathan, and are encouraged in their way.* 7 *They search Laish, and are encouraged in their way.* 11 *Six hundred men are sent to surprise it.* 14 *In the way they rob Micah of his priest and his consecrate things.* 27 *They win Laish, and call it Dan.* 30 *They set up idolatry, wherein Jonathan inherited the priesthood.*

IN [*] those days *there was* no [a] king in Israel: and in those days the tribe of the Danites sought them an inheritance to dwell in: for unto that day *all their* inheritance had not fallen unto them among the tribes of Israel.

2 And the children of Dan sent of their family, five men from their coasts, [†] men of valour, from Zorah, and from Eshtaol, to spie out the land, and to search it; and they said unto them, [b] Go, search the land: who when they came to mount Ephraim, to the house of Micah, they lodged there.

3 When they *were* by the house of Micah, they knew the [c] voice of the young man the Levite: and they turned in thither, and said unto him, Who brought thee hither? and what makest thou in this *place?* and what hast thou here?

4 And he said unto them, Thus and thus dealeth Micah with me, and hath hired me, and I am his priest.

5 And they said unto him, Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.

6 And the priest said unto them, [d] Go in peace: before the LORD *is* your way wherein ye go.

7 ¶ Then the five men departed, and came to Laish, and saw the people that *were* therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure, and *there was* no [†] magistrate in the land, that might put *them* to shame in *any* thing: and they *were* far from the Zidonians, and had no business with *any* man.

8 And they came unto their brethren to Zorah, and Eshtaol: and their brethren said unto them, What *say* ye?

9 And they said, Arise, that we may go up against them: for we have seen the land, and behold, it *is* very good: and *are* ye [e] still? be not slothfull to go, *and* to enter to possess the land.

10 When ye go, ye shall come unto a people secure, and to a large land: for God hath given it into your hand: a place where *there is* no want of any thing that *is* in the earth.

11 ¶ And there went from thence of the family of the Danite out of Zorah and out of Eshtaol, six hundred men, [†] appointed with weapons of war.

12 And they went up, and pitched in Kirjath-jearim, in Judah: wherefore they called that place Mahaneh-dan, unto this day: behold, *it is* behind Kirjath-jearim.

13 And they passed thence unto mount Ephraim, and came unto the house of Micah.

14 ¶ Then answered the five men that went to spy out the countrey of Laish, and said unto their brethren, [f] Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? now therefore consider what ye have to do.

15 And they turned thitherward, and came to the house of the young man the Levite, *even* unto the house of Micah, and [†] saluted him.

16 And the six hundred men appointed with their weapons of war, which *were* of the children of Dan, stood by the entring of the gate.

17 And the five men that went to spy out the land, went up, *and* came in thither, *and* [g] took the graven image, and the ephod, and the teraphim, and the molten image: and the priest stood in the entring of the gate, with the six hundred men that *were* appointed with weapons of war.

18 And these went into Micahs house, and fetched the carved image, the ephod, and the teraphim, and the molten image: then said the priest unto them, What do ye?

19 And they said unto him, Hold thy peace, lay thine hand upon thy mouth, and go with us, and be to us a father and a priest: *is it* better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?

20 And the priests heart was glad, and he took the ephod, and the teraphim, and the graven image, & went in the midst of the [k] people.

21 So they turned and departed, and put the little ones, and the cattel, and the carriage [l] before them.

22 ¶ *And* when they were a good way from the house of Micah, the men that *were* in the houses near to Micahs house, were gathered together, and overtook the children of Dan.

23 And they cried unto the children of Dan: and they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company?

24 And he said, Ye have taken away my [m] gods which I made, and the priest, and ye are gon away; and what have I more? and what *is* this *that* ye say unto me, What aileth thee?

25 And the children of Dan said unto him, Let not thy voice be heard among us, least [†] angry fellows run upon thee, and thou loose thy life, with the lives of thy houshold.

26 And

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216 [g] For in those days, the service of God was corrupt in all effects, and the Levites were not looked unto.

[†] Or, *a double suit, &c.*
[‡] Heb. *an order of garments.*
[h] Not considering that he fosook the true worshipping of God, for to maintain his own belly.

[i] Thus the idolaters perswade themselves of Gods favour, when indeed he doth detest them.

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[a] Chap. 17. 6. & 21. 25.
[a] *Meaning,* no ordinary magistrate to punish vice according to Gods word.

[†] Heb. *sons*

[b] For the portion which Joshua gave them, was not sufficient for all their tribe.

[c] They knew him by his speech, that he was a stranger there.

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[d] Thus God graunteth the idolaters sometime their request, to their destruction that delight in errours.

[†] Heb. *possession, or heirs of refreshing*

[e] Loose ye this good occasion through your faithlessness?

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[f] Because they before had had good successe they would trye their brethren should be encouraged by hearing the same tidings.

[†] Heb. *asked him of peace*

[g] So superstition blinded them, that they thought Gods power was in their idols, and that they should have good fortune by them, though by violence and robbery they did take them away.

[k] With the six hundred men.

[l] Suspecting then that they did praise them.

[†] Heb. *strengthen*

[m] That is, Laish, which after was called Cesarea Philippi.

[†] Heb. *stirred up their spirit.*

[n] Josh. 19. 47.

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[o] This in stead of giving glory to God, they attributed the victory to their idols, and honoured them therefore.
[p] Deut. 18. till the 20. verse.
1 Sam. 5. 1.

[q] Chap. 17. 6. & 18. 1. & 21. 25.

[†] Heb. *a woman a concubine, or a wife concubine*

[†] Or, *a year and four months.*
[†] Heb. *days, four months.*
[‡] Heb. *to her heart,*

[r] That is, his concubines father.

[†] Heb. *stirred him and gathered, or, gather?*

[s] This declared what opinion he had of idolatrous lures of their idols.

[†] Heb. *stirred himself*

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26 And the children of Dan went their way: and when Micah saw that they *were* too strong for him, he turned and went back unto his house.

27 And they took *the* [l] *things* which Micah had made, and the priest which he had, and came unto Laish, unto a people *that were* at quiet, & secure: and they smote them with the edge of the sword, & burnt the city with fire.

28 And *there was* no deliverer, [m] because it *was* far from Zidon, and they had no business with *any* man; and it *was* in the valley that *lieth* by Beth-rehob: and they built a city, and dwelt therein.

29 And they called the name of the * city Dan, after the name of Dan their father, who was born unto Israel: howbeit the name of the city *was* Laish at the first.

30 ¶ And the children of Dan set them up the [n] graven image: and Jonathan the son of Gershom, the son of Manasseh, he and his sons were priests to the tribe of Dan, until the day of the [o] captivity of the land.

31 And they set them up Micahs graven image, which he made, all the time that the house of God was in Shiloh.

CHAP. XIX.

1 *A Levite goeth to Beth-lehem to fetch home his wife.* 16 *An old man entertaineth him at Gibeah.* 22 *The Gibeahites abuse his concubine to death.* 29 *He divideth her into twelve pieces, to send them to the twelve tribes.*

AND it came to pass in those days, * when *there was* no king in Israel, that there was a certain Levite sojourning on the side of mount Ephraim, who took to him [†] a concubine out of Beth-lehem-judah.

2 And his concubine played the whore against him, and went away from him unto her [q] fathers house to Beth-lehem-judah, and was there [‡] four whole moneths.

3 And her husband arose, and went after her to speak [†] friendly unto her, *and* to bring her again, having his servant with him, and a couple of asses: and she brought him into her fathers house, and when the father of the damsel saw him, he rejoyced to meet him.

4 And his father in law, the damsels father, retained him, and he abode with him three days: so they did eat and drink, and lodged there.

5 And it came to pass on the fourth day, when they arose early in the morning, that he rose up to depart: and the damsels father said unto his son in law, [†] Comfort thine heart with a morsel of bread, and afterward go your way.

6 And they sat down and did eat and drink both of them together: for the damsels [r] father had said unto the man, Be content, I pray thee, and tarry all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law urged him: therefore he lodged there again.

8 And he arose early in the morning on the fifth day to depart: and the damsels father said, [†] Comfort thine heart, I pray thee. And they tarried † untill after noon, and they did eat both of them.

217 [†] *Meaning,* that he should refresh himself with meat, *&c.*
[†] Heb. *tell the day declined,*

9 And when the man rose up to depart, he and his concubine, and his servant; his father in law, the damsels father, said unto him, Behold now the day † draweth towards evening, I pray you, tarry all night: behold, † the day groweth to an end, lodge here, that thine heart may be merry; and to morrow get ye early on your way, that thou mayest go † [e] home.

[†] Heb. *is weak,*
[†] Heb. *it is the declining time of the day,*

10 But the man would not tarry that night, but he rose up and departed, and came † over against Jebus, (which *is* Jerusalem) and *there were* with him two asses saddled, his concubine also *was* with him.

[†] Heb. *to thy tent.*
[e] Or, *to thy town, or city, where he dwelt.*
[†] Heb. *to over against Jebus,*

11 *And* when they *were* by Jebus, the day was far spent, and the servant said unto his master, Come, I pray thee, and let us turn in unto this city of the Jebusites, and lodge in it.

12 And his master said unto him, We will not turn aside hither into the city of a [a] stranger, that *is* not of the children of Israel, we will pass over to Gibeah.

[a] Though in these days there were most horrible corruptions, yet very seldom could not compell them to have to doe with them that profelled not the true God.

13 And he said unto his servant, Come, and let us draw near to one of these places to lodge all night, in Gibeah, or in Ramah.

14 And they passed on and went their way, and the sun went down upon them *when they were* by Gibeah, which *belongeth* to Benjamin.

15 And they turned aside thither, to go in *and* to lodge in Gibeah: and when he went in, he sat him down in a street of the city: for *there was* no man that took them into his house to lodging.

16 ¶ And behold, there came an old man from his work out of the field at even, which *was* also of mount Ephraim; and he sojourned in Gibeah, but the men of the place *were* [e] Benjamites.

[e] That *is*, of the tribe of Benjamin.

17 And when he had lift up his eyes, he saw a way-faring man in the street of the city: and the old man said, Whither goest thou? and whence comest thou?

18 And he said unto him, We *are* passing from Beth-lehem-judah, toward the side of mount Ephraim, from thence *am* I: and I went to Beth-lehem-judah, but I *am now* going to the [t] house of the LORD, and there *is* no man that † receiveth me to house.

[f] To Shiloh, or Mizpeh, where the ark was.
[†] Heb. *gathereth*

19 Yet there is both straw and provender for our asses, and there is bread and wine also for me and for thy handmaid, and for the young man *which is* with thy servants: *there is* no want of any thing.

20 And the old man said, Peace *be* with thee; howsoever, *let* all thy wants *lie* upon me; onely lodge not in the street.

21 So he brought him into his house, and gave provender unto the asses: and they washed their feet, and did eat and drink.

22 ¶ *Now* as they were making their hearts merry, behold, the men of the city, certain sons of Belial, beset the house round about,

218 *and* [g] beat at the door, and spake to the master of the house, the old man, saying, Bring forth the man that came into thine house, that we may know him.

[g] To the intent they might break it.

23 And * the man, the master of the house went out unto them, and said unto them, Nay, my brethren, *nay*, I pray you, do not *so* wickedly; seeing that this man is come into mine house, do not this folly.

* *Gen.* 19. 6.

24 Behold, *here is* my daughter a maiden, and his concubine, them I will bring out now, and [h] humble ye them, and do with them what seemeth good unto you: but unto this man do not so vile a thing.

[h] *That is*, abuse them, as *Gen.* 19. 8.

25 But the men would not hearken to him: so the man took his concubine, & brought her forth unto them; and they knew her, and abused her all the night until the morning: and when the day began to spring they let her go.

[†] Heb. *the matter of this folly.*

26 Then came the woman in the dawning of the day, and [i] fell down at the door of the mans house, where her lord *was*, till it was light.

[i] She fell down dead, as 1 Sam. 4. 17.

27 And her lord rose up in the morning, and opened the doors of the house, and went out to go his way: and behold, the woman his concubine was fallen down at the door of the house, and her hands *were* upon the threshold.

28 And he said unto her, Up, and let us be going; but none answered. Then the man took her *up* upon an ass, and the man rose up, and [k] gat him unto his place.

[k] *Meaning*, home unto mount Ephraim.

29 ¶ And when he was come into his house, he took a knife, and laid hold on his concubine, and divided her, *together* with her bones, into twelve pieces, and sent her into all the coasts of Israel.

30 And it was so, that all that saw it, said, [l] There was no such deed done nor seen, from the day that the children of Israel came up out of the land of Egypt, unto this day: consider of it, take advice, and speak *your minds*.

[l] For this was like the sin of Sodom, for the which God rained down fire and brimstone from heaven.

CHAP. XX.

1 *The Levite in a general assembly declareth his wrong.* 8 *The decree of the assembly.* 12 *The Benjamites being cited, make head against the Israelites.* 18 *The Israelites in two battels loose forty thousand.* 26 *They destroy by a stratagem all the Benjamites, except six hundred.*

THen all the children of Israel went out, and the congregation was gathered together, as [a] one man, from Dan even to Beersheba, with the land of Gilead, unto the [b] LORD in Mizpeh.

[a] *That is*, all with one consent.

[b] To ask counsel.

2 And the chief of all the people, *even* of all the tribes of Israel, presented themselves in the assembly of the people of God, four hundred thousand footmen that [c] drew sword.

[c] *Meaning*, able to handle their weapons.

3 (Now the children of Benjamin heard that the children of Israel were gone up to Mizpeh) Then [d] said the children of Israel, Tell *us*, how was this wickedness?

[d] To the Levite.

4 And [†] the Levite the husband of the woman that was slain, answered and said, I came into Gibeah that *belongeth* to Benjamin, I and my concubine, to lodge.

[†] Heb. *The man the Levite*

5 And the men of Gibeah arose against me, and beset the house round about upon me by night, and thought to have slain me: *and* my concubine have they [†] forced, that she is dead.

[†] Heb. *humbled.*

6 And I took my concubine, and cut her in pieces, and sent [e] her throughout all the country of the inheritance of Israel: for they have committed lewdness and folly in Israel.

[e] *That is*, her pieces, to every tribes a piece, *Coap.* 19. 29.

7 Behold, ye *are* all children of Israel, give here your advice and counsel.

8 ¶ And all the people arose as one man, saying, We will not any *of us* go to his tent, neither will we any *of us* turn into his house.

[f] Before we have revenged this wickedness.

9 But now, this *shall be* the thing which we will do to Gibeah, *we will go up* by lot against it:

10 And we will take ten men of an hundred throughout all the tribes of Israel, and an hundred of a thousand, and a thousand out of ten thousand, to fetch [g] victuall for the people, that they may do, when they come to Gibeah of Benjamin, according to all the folly that they have wrought in Israel.

[g] That only should have the charge to provide for victuall for the rest.

11 So all the men of Israel were gathered against the city, † knit together as one man.

† Heb. *fellows*

12 ¶ And the tribes of Israel sent men through all the [h] tribe of Benjamin, saying, What wickedness *is* this that is done among you?

[h] *That is*, every family of the tribe.

13 Now therefore deliver *us* the men, the children of Belial, which *are* in Gibeah, that we may put them to death, and put away evil from Israel. But the [i] children of Benjamin would not hearken to the voice of their brethren the children of Israel:

[i] Because they would not suffer the wicked to be punished, they declared themselves to maintain them in theirs, and therefore were all justly punished.

14 But the children of Benjamin gathered themselves together out of the cities, unto Gibeah, to go out to battel against the children of Israel.

15 And the children of Benjamin were numbered at that time out of the cities, twenty and six thousand men that drew sword, beside the inhabitants of Gibeah, which were numbred seven hundred chosen men.

16 Among all this people *there were* seven hundred chosen men * left-handed, every one could sling stones at an hair-*breadth*, and not miss.

* *Coap.* 3. 15.

17 And the men of Israel, beside Benjamin, were numbred four hundred thousand men that drew sword; all these *were* men of war.

18 ¶ And the children of Israel arose, and went up to the [k] house of God, and asked counsel of God, and said, Which of us shall go up first to the battel against the children of Benjamin? And the LORD said, Judah *shall go up* first.

[k] *That is*, to the tilt, which was in Shiloh: some think in Mizpeh, as verse 1.

19 And the children of Israel rose up in the morning, and encamped against Gibeah.

20 And the men of Israel went out to battel against Benjamin, and the men of Israel put themselves in aray to fight against them at Gibeah.

21 And the children of Benjamin came forth out of Gibeah, and destroyed down to the ground of the Israelites that day, [l] twenty and two thousand men.

[l] This God permitted brauely the Israelites partly inflicted us much in their strength, and partly God would by this means punish their sin.

22 And the people the men of Israel encouraged

couraged themselvs, and set their battel again in aray in the place were they put themselvs in aray the first day.

23 (And the children of Israel went up and wept before the LORD untill even, and asked counsel of the LORD, saying, Shall I go up again to battel against the children of Benjamin my brother? And the LORD said, Go up against him.)

24 And the children of Israel came near against the children of Benjamin the second day.

25 And Benjamin went forth against them out of Gibeah the second day, and destroyed down to the ground of the children of Israel again, eighteen thousand men; all these drew the sword.

26 ¶ Then all the children of Israel, and all the people went up, and came unto the house of God, and wept, and sat there before the LORD, and fasted that day untill even, and offered burnt-offerings, and peace-offerings before the LORD.

27 And the children of Israel enquired of the LORD, (for [m] the ark of the covenant of God *was* there in those days,

[m] To wit, in Shiloh.

28 And Phinehas the son of Eleazar the son of Aaron, [n] stood before it in those days) saying, Shall I yet again go out to battel against the children of Benjamin my brother, or shall I cease? And the LORD said, Go up; for to morrow I will deliver them into thine hand.

[n] Or, served in the priests office as those days, for he lives write, and he lived three hundred years.

29 And Israel set liers in wait round about Gibeah.

30 And the children of Israel went up against the children of Benjamin on the third day, and put themselvs in aray against Gibeah, as at other times.

31 And the children of Benjamin went out against the people, *and* were [o] drawn away from the city, and they began † to smite of the people, *and* kill as at other times, in the high-ways, of which one goeth up to † the house of God, and the other to Gibeah in the field, about thirty men of Israel.

[o] By the policie of the children of Israel. † Heb. *to smite of the people wounded as at,* 1 Or, *Bethel.*

32 And the children of Benjamin said, They *are* smitten down before us as at the first: but the children of Israel said, Let us flee, & draw them from the city, unto the [p] high-ways.

[p] *Meaning* crossways or paths to divers places.

33 And all the men of Israel rose up out of their place, and put themselvs in aray at Baal-tamar: and the liers in wait of Israel came forth out of their places, *even* out of the medows of Gibeah.

34 And there came against Gibeah ten thousand chosen men out of all Israel, and the battel was sore; but they [q] knew not that evil *was* near them.

[q] They knew not that Gods judgements was at hand to destroy them.

35 And the LORD smote Benjamin before Israel: and the children of Israel destroyed of the Benjamites that day, twenty and five thousand and an hundred men; all these drew the sword.

36 So the children of Benjamin saw that they were smitten: for the men of Israel [r] gave place to the Benjamites, becausse they trusted unto the liers in wait which they had set beside Gibeah.

[r] Retired to draw them after.

37 And the liers in wait hasted, and rushed upon Gibeah, and the liers in wait ‡ drew *themselvs* along, and smote all the city with the edge of the sword.

‡ Or, *made a long* found with the trumpets,

38 Now there was an appointed ‡ sign between the men of Israel † and the liers in wait, that they should make a great † flame with smoke to rise up out of city.

‡ Or, *time* † Heb. *with* † Heb. *elevation*

39 And when the men of Israel retired in the battel, Benjamin began † to smite *and* [s] kill of the men of Israel about thirty persons; for they said, Surely they are smitten down before us, as *in* the first battel.

† Heb. *to smite the wounded* [s] For they were waxen hardy by the two former victories.

40 But when the flame began to arise up out of the city, with a pillar of smoke, the Benjamites looked behind them; and behold, † the flame of the city ascended up to heaven.

† Heb. *the whole consumption*

41 And when the men of Israel [t] turned again, the men of Benjamin were amazed; for they saw that evil † was come upon them.

[t] And withstood their enemies. † Heb. *touched them.*

42 Therefore they turned *their backs* before the men of Israel, unto the way of the wilderness, but the battel overtook them: and them which *came* out of the cities, they destroyed in [u] the midst of them.

[u] For they were compassed in on every side.

43 *Thus* they enclosed the Benjamites round about, *and* chased them, *and* trode them down ‡ with ease † over against Gibeah toward the sun-rising.

‡ Or, from *Menuchah, &c.* † Heb. *unto over against*

44 And there fell of Benjamin eighteen thousand men; all these *were* men of valour.

45 And they turned and fled toward the wilderness unto the rock of Rimmon: and they [x] gleaned of them in the high-ways five thousand men, and pursued hard after them unto Gidom, and slew two thousand men of them.

[x] They slew them by one and one, as they were scattered abroad.

46 So that all which fell that day of Benjamin, were twenty and [y] five thousand men that drew the sword; all these *were* men of valour.

[y] Besides eleven hundred that hath been slain in the former battels.

47 * But six hundred men turned and fled to the wilderness unto the rock Rimmon, and abode in the rock Rimmon four moneths.

* *Chap.* 21. 13.

48 And the men of Israel returned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of *every* city, as the beast, and all that [z] came to hand: also they set on fire, all the [a] cities that [†] they came to.

[z] Heb. *was found* [a] Hither belonged to the Benjamites. [†] Heb. *were found.*

CHAP. XXI.

1 *The people bewail the desolation of Benjamin.* 8 *By the destruction of Jabesh-gilead, they provide them four hundred wives.* 16 *They advise them to surprise the virgins that danced at Shiloh.*

NOw the men of Israel had [a] sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife.

[a] This oath came of rashness; and not of judgement: for after they brake it, in showing secretly the means to marry with certain of their daughters.

2 And the people came to the house of God, and abode there till even, before God, and lift up their voices, and wept sore:

3 And said, O LORD God of Israel, why is this come to pass in Israel, that there should be to day one tribe lacking in Israel?

220 b According to their custome, when they would consult with the Lord.

4 And it came to paſs on the morrow, that the people roſe early, and built there an [b] altar, and offered burnt-offerings, and peace-offerings.

5 And the children of Iſrael ſaid, Who *is there* among all the tribes of Iſrael, that came not up with the congregation unto the LORD? for they had made a great oath concerning him that came not up to the LORD to Mizpeh, ſaying, He ſhall ſurely be put to death.

c Or, repented. that they had deſtroyed their brethren as appeareth, verſe 15.

6 And the children of Iſrael [c] repented them for Benjamin their brother, and ſaid, There is one tribe cut off from Iſrael this day:

7 How ſhall we do for wives for them that remain, ſeeing we have ſworn by the LORD, that we will not give them of our daughters to wives?

d Condemning them to be futors of vice, which would not put their hand to puniſh it.

8 ¶ And they ſaid, What one *is there* of the tribes of Iſrael, that [d] came not up to Mizpeh to the LORD? and behold, there came none to the camp from Jabeſh-gilead to the aſſembly.

9 For the people were numbred, and behold, *there were* none of the inhabitants of Jabeſh-gilead there.

10 And the congregation ſent thither twelve thouſand men of the valianteſt, and commanded them, ſaying, Go and ſmite the inhabitants of Jabeſh-gilead with the edge of the ſword, with the women and the children.

11 And this *is* the thing that ye ſhall do, * Ye ſhall utterly deſtroy every male, and every woman that † hath lien by man.

* *Num. 31. 17.*

† Heb. *knoweth the lying with man.*

12 And they found among the inhabitants of Jabeſh-gilead, four hundred † young virgins that had known no man by lying with any male: and they brought them unto the camp to Shiloh, which *is* in the land of Canaan.

† Heb. *young women virgins*

13 And the whole congregation [e] ſent *ſome* † to ſpeak to the children of Benjamin that *were* in the rock Rimmon, and to ‡ call peaceably unto them.

e To wit, about four moneths after the diſcomfiture, chap. 20. 47.

‡ Heb. *and ſpeake, and called.*

‡ Or, *proclaim peace*

14 And Benjamin came again at that time; and they gave them wives which they had ſaved alive of the women of Jabeſh-gilead: yet ſo they [f] ſufficed them not.

f For there lacked two hundred.

15 And the people repented them for Benjamin, becauſe that the LORD had made a breach in the tribes of Iſrael.

16 ¶ Then the elders of the congregation ſaid, How ſhall we do for wives for them that remain, ſeeing the women are deſtroyed out of Benjamin?

17 And they ſaid, *There muſt be* an [g] inheritance for them that be eſcaped of Benjamin, that a tribe be not deſtroyed out of Iſrael.

g Benjamin muſt be relieved to have the twelfth portion in the inheritance of Jacob.

18 Howbeit, we may not give them wives of our daughters: For the children of Iſrael have ſworn, ſaying, Curſed *be* he that giveth a wife to Benjamin.

19 Then they ſaid, Behold, *there is* a feaſt of the LORD in Shiloh † yearly *in a place* which *is* on the [h] north-ſide of Beth-el, ‡ on the eaſt-ſide ‡ of the high-way that goeth up from Beth-el to Shechem, and on the ſouth of Lebonah.

† Heb. *from yeare to yeare*

h He deſcribeth the place where the maids uſed yearly to dance, as the manner then was, and ſing pſalms and ſongs of Gods works among them.

‡ Or, *towardthe ſun-riſing*

‡ Or, *on*

20 Therefore they commanded the children of Benjamin, ſaying, Go and ly in wait in the vineyards:

21 And ſee, and behold, if the daughters of Shiloh come out to dance in dances, then come ye out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go *to* the land of Benjamin.

22 And it ſhall be, when [i] their fathers or their brethren come unto us to complain, that we will ſay unto them, ‡ Be favourable unto them, for our ſakes: becauſe we reſerved not to each man his wife in the war: for ye did not give unto them at this time, *that* ye ſhould be guilty.

i Though they thought lightly to perſwade men that they kept their oath, yet before God it was broken.

‡ Or, *graciſie in them:*

23 And the children of Benjamin did ſo, and took *them* wives according to their [k] number, of them that danced, whom they caught: and they went and returned unto their inheritance, and repaired the cities, and dwelt in them.

k *Meaning*, the hundred.

24 And the children of Iſrael departed thence at that time, every man to his tribe, and to his family, and they went out from thence every man to his inheritance.

25 * In thoſe days *there was* no king in Iſrael: every man did *that which was* right in his own eyes.

* *Chap. 17. 6 & 18. 1. & 19. 1.*

THE BOOK OF RUTH.

THE ARGUMENT.

THis book is intituled after the name of Ruth: which is the principall perſon ſpoken of in this treatiſe. Wherein alſo figuratively is ſet forth the ſtate of the church which is ſubject to manifold afflictions, and yet at length God giveth a good and joyfull iſſue: teaching us to abide with patience till God deliver us out of trouble. Herein alſo is deſcribed how Jeſus Chriſt, who according to the fleſh ought to come of David, proceeded of Ruth, of whom the Lord Jeſus did vouchſafe to come, notwithſtanding ſhee was a Moabiteſs of mean condition, and a ſtranger from the people of God: declaring unto us thereby that the Gentiles ſhould be ſanctified by him, and joyned with his people, and that there ſhould be but one ſheepfold, and one Sheepherd. And it ſeemeth that this hiſtory appertaineth to the time of the Judges.

CHAP.

CHAP. I.

1 Elimelech, driven by famin into Moab, dieth there. 4 Mahlon and Chilion, having married wives of Moab, die alſo. 6 Naomi returning homeward, 8 Diſſwadeth her two daughters in law from going with her. 14 Orpah leaveth her, but Ruth with great conſtancy accompanieth her. 19 They two come to Beth-lehem, where they are gladly received.

† Heb. *judged,*

NOw it came to paſs in the days when the judges † ruled, that there was a famin in the [a] land: and a certain man of Beth-lehem-judah [b] went to ſojourn in the countrey of Moab, he and his wife, and his two ſons.

a In the land of Canaan.

b In the tribe of Judah, which was alſo called Beth-lehem Ephrathah, becauſe there was another city ſo called in the tribe of Zebulun.

2 And the name of the man *was* Elimelech, and the name of his wife Naomi, and the name of his two ſons Mahlon and Chilion, Ephrathites of Beth-lehem-judah; and they came into the countrey of Moab, and † continued there.

† Heb. *were*

3 And Elimelech Naomi's husband died, and ſhe was left, and her two ſons:

4 And they took them wives of the women of [c] Moab: the name of the one *was* Orpah, and the name of the other Ruth: and they dwelled there about ten years.

c By this wonderful providence of God, Ruth became one of gods houſhold, of whom Chriſt came.

5 And Mahlon and Chilion died alſo both of them: and the woman was left of her two ſons, and her husband.

6 ¶ Then ſhe aroſe with her daughters in law, that ſhe might return from the countrey of Moab: for ſhe had heard in the countrey of Moab, how that the LORD had [d] viſited his people, in giving them bread.

d By ſending them plenty again.

7 Wherefore ſhe went forth out of the place where ſhe was, and her two daughters in law with her: and they went on the way to return unto the land of Judah.

8 And Naomi ſaid unto her two daughters in law, Go, return each to her mothers houſe: the LORD deal kindly with you, as ye have dealt with the dead, and with me.

9 The LORD grant you that ye may find [e] reſt, each *of you* in the houſe of her husband. Then ſhe kiſſed them: and they lift up their voice and wept.

e Hereby it appeareth that Naomi by dwelling among idolaters, was waxen cold in the true zeal of God, which rather hath reſpect to the eaſe of the body, then to the comfort of the ſoul.

10 And they ſaid unto her, Surely we will return with thee unto thy people.

11 And Naomi ſaid, Turn again, my daughters: why will ye go with me? *are* there yet *any mo* ſons in my womb, that they may be your husbands?

12 Turn again, my daughters, go *your way*, for I am too old to have an husband: if I ſhould ſay, I have hope, ‡ *if* I ſhould have a husband alſo to night, and ſhould alſo bear ſons:

‡ Or, *if I were vnto an husband*

13 Would ye † tarry for them till they were grown? would ye ſtay for them from having husbands? nay, my daughters: for † it grieveth me much for your ſakes, that the hand of the LORD is gone out againſt me.

† Heb. *hope*

† Heb. *I have much bitterneſs*

14 And they lift up their voice, and wept again: and Orpah [f] kiſſed her mother in law, but Ruth clave unto her.

f when ſhe took leave and departed.

15 And ſhe ſaid, Behold, thy ſiſter in law is gon back unto her people, and unto her gods: return thou after thy ſiſter in law;

16 And Ruth ſaid, † Intreat me not to leave thee, *or* to return from following after thee: for whither thou goeſt, [g] I will go; and where thou lodgeſt, I will lodge: thy people *ſhall be* my people, and thy God my God:

† Or, *be not againſt me,*

g No perſwaſions can prevail to turn them back from God, whom he had choſen to be his.

17 Where thou dieſt, will I die, and there will I be buried: the LORD do ſo to me, and more alſo, *if ought* but death part thee and me.

18 When ſhe ſaw that ſhe † was ſtedfaſtly minded to go with her, then ſhe left ſpeaking unto her.

† Heb. *ſtrength. and hardneſſ*

19 ¶ So they two went untill they came to Beth-lehem: And it came to paſs when they were come to Beth-lehem, that all the city [h] was moved about them, and they ſaid, *Is* this Naomi?

h whereby appeareth that ſhe was of a great family, and of good reputation.

20 And ſhe ſaid unto them, Call me not * Naomi, call me † Mara: for the Almighty hath dealt very bitterly with me.

* That is, *pleaſant.*

† That is, *bitter:*

21 I went out full, and the LORD hath brought me home again empty: why *then* call ye me Naomi, ſeeing the LORD hath teſtified againſt me, & the Almighty hath afflicted me?

22 So Naomi returned and Ruth the Moabiteſs her daughter in law with her, which returned out of the countrey of Moab: and they came to Beth-lehem in the beginning of [i] barley-harveſt.

i which was in the moneth Niſan, that containeth part of March and part of April.

CHAP. II.

1 Ruth gleaneth in the fields of Boaz. 4 Boaz taking knowledge of her, 8 ſheweth her great favour. 18 That which ſhe got, ſhe carrieth to Naomi.

AND Naomi had a kinſman of her husbands, a mighty man of [a] wealth, of the family of Elimelech; and his name *was* Boaz.

a Here goodneſs and greatneſs was in one man.

2 And Ruth the Moabiteſs ſaid unto Naomi, [b] Let me now go to the field, and glean ears of corn after *him*, in whoſe ſight I ſhall find grace. And ſhe ſaid unto her, Go, my daughter.

b This her humility declareth her great affection toward her mother in law, foraſmuch as ſhe ſpareth no painfull diligence to get both their livings.

3 And ſhe went, and came, and gleaned in the field after the reapers: and her † hap was *to light on* a part of the field *belonging* unto * Boaz, who *was* of the kindred of Elimelech.

† Heb. *hap hapned.*

* Called *Mat. 1. 5. Booz.*

4 ¶ And behold, Boaz came from Beth-lehem, and ſaid unto the reapers, The LORD *be* with you: and they anſwered him, The LORD bleſs thee.

5 Then ſaid Boaz unto his ſervant that was ſet over the reapers, Whoſe damſel *is* this?

6 And the ſervant that was ſet over the reapers, anſwered and ſaid, It *is* the Moabitiſh damſel that came back with Naomi out of the countrey of Moab:

7 And ſhe ſaid, I pray you, let me glean, and gather after the reapers amongſt the ſheavs: ſo ſhe came, and hath continued even from the morning untill now, that ſhe tarried a little in the houſe.

8 Then ſaid Boaz unto Ruth, Heareſt thou not, my daughter? Go not to glean in another

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field, neither go from hence, but abide here faſt by my maidens.

9 [c] *Let* thine eyes *be* on the field that they do reap, and go thou after them: have I not charged the young men, that they ſhall not touch thee? and when thou art athirſt, go unto the veſſels, and drink of *that* which the young men have drawn.

10 Then ſhe fell on her face, and bowed her ſelf to the ground, and ſaid unto him, Why have I found grace in thine eyes, that thou ſhouldeſt take knowledge of me, ſeeing I *am* a [d] ſtranger?

11 And Boaz anſwered and ſaid unto her, It hath fully been ſhewed me, all that thou haſt done unto thy mother in law ſince the death of thine husband: and *how* thou haſt left thy father and thy mother, and the land of thy nativity, and art come unto a people which thou knewеſt not heretofore.

12 The LORD recompenſe thy work, and a full reward be given thee of the LORD God of Iſrael, under whoſe [e] wings thou art come to truſt.

13 Then ſhe ſaid ‡ Let me find favour in thy ſight, my lord, for that thou haſt comforted me, and for that thou haſt ſpoken † friendly unto thine hand-maid, though I be not like unto one of thine hand-maidens.

14 And Boaz ſaid unto her, At meal-time come thou hither, and eat of the bread, and dip thy morſel in the vineger. And ſhe ſat beſide the reapers: and he reached her parched *corn*, and ſhe did eat and was ſufficed, and [f] left.

15 And when ſhe was riſen up to glean, Boaz commanded his young men, ſaying, Let her glean even among the ſheaves, and † reproach her not.

16 And let fall alſo *ſome* of the hand-fuls *of purpoſe* for her, and leave *them* that ſhe may glean *them*, and rebuke her not.

17 So ſhe gleaned in the field untill *even*, and beat out that ſhe had gleaned: and it was about an ephah of barley.

18 ¶ And [g] ſhe took *it* up, and went into the city: and her mother in law ſaw what ſhe had gleaned: and ſhe brought forth, and gave to her that ſhe had reſerved, after ſhe was ſufficed.

19 And her mother in law ſaid unto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he that did take knowledge of thee. And ſhe ſhewed her mother in law with whom ſhe had wrought, and ſaid, The mans name with whom I wrought to day, *is* Boaz.

20 And Naomi ſaid unto her daughter in law, Bleſſed *be* he of the LORD, who hath not left off his kindneſs to the living and to the [h] dead. And Naomi ſaid unto her, The man *is* near of kin unto us, ‡ one of our next kinſmen.

21 And Ruth the Moabiteſs ſaid, He ſaid unto me alſo, Thou ſhalt keep faſt by my young men, untill they have ended all my harveſt.

22 And Naomi ſaid unto Ruth her daughter in law, *It is* good, my daughter, that thou go out with his maidens, that they ‡ meet thee not in any other field.

23 So ſhe kept faſt by the maidens of Boaz to glean, unto the end of barley-harveſt, and of wheat-harveſt; and dwelt with her mother in law.

CHAP. III.

1 *By Naomi her inſtruction,* 5 *Ruth lieth at Boaz his feet.* 8 *Boaz acknowledgeth the right of a kinſman.* 14 *He ſendeth her away with ſix meaſures of barley.*

THen Naomi her mother in law ſaid unto her, My daughter, ſhall I not ſeek [a] reſt for thee, that it may be well with thee?

2 And now *is* not Boaz of our kindred, with whoſe maidens thou waſt? behold, he winnoweth barley to night in the threſhing-floor.

3 Waſh thy ſelf therefore, and anoint thee, and put thy raiment upon thee, and get thee down to the floor: *but* make not thy ſelf known unto the [b] man, untill he ſhall have done eating and drinking.

4 And it ſhall be when he lieth down, that thou ſhalt mark the place where he ſhall lie, and thou ſhalt go in, and ‡ uncover his feet, and lay thee down; and he will tell thee what thou ſhalt do.

5 And ſhe ſaid unto her, All that thou ſayeſt unto me, I will do.

6 ¶ And ſhe went down unto the floor, and did according to all that her mother in law bad her.

7 And when Boaz had eaten and drunk, and his heart was [c] merry, he went to lie down at the end of the heap of corn: and ſhe came ſoftly, and uncovered his feet, and laid her down.

8 ¶ And it came to paſs at midnight, that the man was afraid, and † turned himſelf: and behold, a woman lay at his feet.

9 And he ſaid, Who *art* thou? And ſhe anſwered, I *am* Ruth thine hand-maid; ſpread therefore thy skirt over thine hand-maid, for thou *art* ‡ a near kinſman.

10 And he ſaid, Bleſſed *be* thou of the LORD my daughter; *for* thou haſt ſhewed [d] more kindneſs in the latter end, than at the beginning, inaſmuch as thou followedſt not young men, whether poor or rich.

11 And now my daughter, fear not, I will do to thee all that thou requireſt: for all the † city of my people doth know, that thou *art* a vertuous woman.

12 And now it is true, that I *am thy* near kinſman: howbeit there is a kinſman nearer than I.

13 Tarry this night, and it ſhall be in the morning, *that* if he will [e] perform unto thee the part of a kinſman, well, let him do the kinſmans part; but if he will not do the part of a kinſman to thee, then will I do the part of a kinſman to thee, *as* the LORD liveth: lie down untill the morning.

14 ¶ And ſhe lay at his feet untill the morning: and ſhe roſe up before one could know another.

c *That it*, take heed in what field they do reap.

d Even of the Meabites, which are enemies to Gods people.

e Signifying, that ſhe ſhall never want any thing, if ſhe put her truſt in God, and live under his protection.

‡ Or, *I ſhut ſayour*

† Heb. *to the heart*

f which ſhe brought home to her mother in law.

† Heb. *ſhame her not.*

g *To wit*, of her ſeag, as is in the Chalde text.

h To my huſband and children, who as they were alive, and now to us.

‡ Or, *one that hath right to redeem.*

a *Meaning*, that ſhe would provide her of an husband, with whom ſhe might live quietly.

b Boaz, not yet any other.

‡ Or, *diſcouer his feet*, *a cuſtom that aroſe his feet,*

c *That it*, behaved himſelf among his ſervants.

† Or, *took holde.*

‡ Or, *one that hath right to redeem.*

d Thou ſhewеſt thy ſelf from time to time more vertuous.

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another. And he ſaid, Let it not be known that a woman came into the floor.

† Or, *ſhut*, or, *ayren*

15 Alſo he ſaid, Bring the ‡ vail that *thou haſt* upon thee, and hold it. And when ſhe held it, he meaſured ſix *meaſures* of barley, and laid *it* on her: and ſhe went into the city.

16 And when ſhe came to her mother in law, ſhe ſaid, [f] Who *art* thou, my daughter? and ſhe told her all that the man had don unto her.

17 And ſhe ſaid, Theſe ſix *meaſures* of barley gave he me; for he ſaid to me, Go not empty unto thy mother in law.

18 Then ſaid ſhe, Sit ſtill, my daughter, untill thou know how the matter will fall: for the man will not be in reſt, untill he have finiſhed the thing this day.

CHAP. IV.

1 *Boaz calleth into judgement the next kinſman.* 6 *He refuſeth the redemption according to the manner in Iſrael.* 9 *Boaz buyeth the inheritance.* 10 *He marrieth Ruth.* 13 *She beareth Obed the grandfather of David.* 18 *The generation of Pharez.*

THen went Boaz up to the [a] gate, and ſat him down there: and behold, the kinſman of whom Boaz ſpake, came by; unto whom he ſaid, [b] Ho, ſuch a one, turn aſide, ſit down here. And he turned aſide, & ſat down.

2 And he took ten men of the elders of the city, and ſaid, Sit ye down here. And they ſat down.

3 And he ſaid unto the kinſman, Naomi that is come again out of the countrey of Moab ſelleth a parcel of land, which *was* our brother Elimelechs.

4 And † I thought to advertiſe thee, ſaying, Buy *it* before the inhabitants, and before the elders of my people. If thou wilt redeem *it*, redeem *it*; but if thou wilt not redeem *it*, *then* tell me, that I may know: for *there is* [c] none to redeem *it* beſides thee, and I *am* after thee. And he ſaid, I will redeem *it*.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt buy *it* alſo of Ruth the Moabiteſs, the wife of the dead, to raiſe up the name of the dead upon his [d] inheritance.

6 ¶ And the kinſman ſaid, I cannot redeem *it* for my ſelf, leaſt I mar mine own inheritance: redeem thou my right to thy ſelf, for I cannot redeem *it*.

7 * Now this *was the manner* in former time in Iſrael, concerning redeeming, and concerning changing, for to confirm all things: a man plucked off his ſhoe, and gave *it* to his neighbour: and this *was* [e] a teſtimony in Iſrael.

8 Therefore the kinſman ſaid unto Boaz, Buy *it* for thee: ſo he drew off his ſhoe.

9 ¶ And Boaz ſaid unto the elders, and *unto* all the people, Ye *are* witneſſes this day, that I have bought all that *was* Elimelechs, and all that *was* Chilions, and Mahlons, of the hand of Naomi.

10 Moreover, Ruth the Moabiteſs, the wife of Mahlon, have I purchaſed to be my wife, to raiſe up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren, and from the gate of his [f] place: ye *are* witneſſes this day.

11 And all the people that *were* in the gate, & the elders ſaid, *We are* witneſſes: The LORD make the woman that is come into thine houſe, like Rachel and like Leah, which two did build the houſe of Iſrael: and ‡ do thou worthily in [g] Ephratah, and † be famous in Beth-lehem.

12 And let thy houſe be like the houſe of Pharez, (* whom Tamar bare unto Judah) of the ſeed which the LORD ſhall give thee of this young woman.

13 ¶ So Boaz took Ruth, and ſhe was his wife: and when he went in unto her, the LORD gave her conception, and ſhe bare a ſon.

14 And the women ſaid unto Naomi, Bleſſed *be* the LORD which hath not † left thee this day without a ‡ kinſman, that his [h] name may be famous in Iſrael.

15 And he ſhall be unto thee a reſtorer of *thy* life, and † a nouriſher of † thine old age: for thy daughter in law which loveth thee, which is better to thee than [i] ſeven ſons, hath born him.

16 And Naomi took the child, and laid it in her boſom, and became nurſe unto it.

17 And the women her neighbours gave it a name, ſaying, there is a ſon born to Naomi, and they called his name Obed: he *is* the father of Jeſſe, the father of David.

18 ¶ Now theſe are the generations of [k] Pharez: * Pharez begat Hezron,

19 And Hezron begat Ram, and Ram begat Amminadab,

20 And Amminadab begat Nahſhon, and Nahſhon begat † Salmon,

21 And Salmon begat Boaz, and Boaz begat Obed,

22 And Obed begat Jeſſe, and Jeſſe begat David.

e That he had reſigned his right, *Deut.* 25. 9.

f Receiving by her coming home, that he had not taken her to his wife, he was aſhamed.

a which was the place of judgement.

b The Hebrews ſpeak uſe two words which have no proper ſignification, but ſerve to note a certain perſon: as *ſecret*, *ſo*, *ſtrait*, or *ho*, *ſuch one.*

† Heb. *I ſaid, I will reveal in thine ear,*

c For *none* but the next of the kin.

d That his inheritance might bear his name that is dead.

* *Deut.* 25. 7. 9.

e If he will take thee to be his wife by the title of affinity, according to Gods law. *Deut.* 25. 5.

f Or, of the city where he remained.

† Or, *get thee victory*, Or *purchaſe*

g Ephratah and Beth-lehem are both one.

† Heb. *proclaim thy name*

† *Gen.* 38. 29. *1 Chron.* 2. 4. *Matt.* 1. 3.

† Heb. *cauſed to ceaſe unto thee*

‡ Or, *redeemer*, h He ſhall leave a continuall poſterity.

† Heb. *to nouriſh*

i Heb. *thy gray haires*: i *Meaning*, many ſons.

k This geneſlogy is brought in, to prove that David by ſucceſſion came of the houſe of Judah.

* *1 Chron.* 2. 4. *Matt.* 1. 3.

‡ Or, *Salmah*

THE FIRST BOOK OF SAMUEL,

otherwise called,

The first book of the KINGS.

THE ARGUMENT.

According as God hath ordained, Deut. 17. 14. *that when the Israelites should be in the land of Canaan, he would appoint them a king: so here in this first book of Samuel is declared the state of this people under their first king Saul, who not content with that order which God had for a time appointed for the government of his church, demanded a king, to the intent they might be as other nations, and in a greater assurance as they thought: not because they might the better thereby serve God, as being under the safegard of him, which did reprehend in them, that they might learn, that the person of a king is not sufficient to defend them, except God by his power preserve and keep them. And therefore he punisheth the ingratitude of his people, and sendeth them continuall wars both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a king, did not acknowledge Gods mercy toward him, but rather disobeyed the word of God and was not zealous of his glory, he was by the voice of God put down from his estate, and David the true figure of Messia placed in his stead, whose patience, modesty, constancy, persecution by open enemies, fained friends, and dissembling flatterers, are left to the church and to every member of the same, as a patern and example to behold their state and vocation.*

CHAP. I.

1 *Elkanah a Levite, having two wives, worshippeth yearly at Shiloh.* 4 *He cherisheth Hannah, though barren, and provoked by Peninnah.* 9 *Hannah in grief prayeth for a child.* 12 *Eli first rebuking her, afterwards blesseth her.* 19 *Hannah having born Samuel, sayeth at home till he be weaned.* 24 *She presenteth him, according to her vow, to the* LORD.

NOw there was a certain man of [a] Ramathaim-zophim, of mount Ephraim, and his name *was* Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite:

a There were two Ramaths, so that in this city in mount Ephraim were Zophim: that is, the learned men and prophets.

2 And he had two wives, the name of the one *was* Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

3 And this man went up out of his city * † yearly to worship and to sacrifice unto the LORD of hosts in [b] Shiloh: and the two sons of Eli, Hophni and Phinehas, the priests of the LORD, *were* there.

* *Deut. 16. 16.*
† Heb. *from year to year.*
b For the ark was there at that time.

4 ¶ And when the time was that Elkanah offered, he gave to Peninnah his wife, and to all her sons and her daughters portions.

5 But unto Hannah he gave [c] ‡ a worthy portion: for he loved Hannah, but the LORD had shut up her womb;

c Some read, a portion with an heavy effect.
‡ Or, *a double portion*: Heb. *angred her*

6 And her adversary also † provoked her sore, for to make her fret, because the LORD had shut up her womb.

7 And *as* he did so year by year, ‡ † when she went up to the house of the LORD, so she provoked her; therefore she wept, and did not eat.

‡ Or, *from the time that*, &c.
† Heb. *from her going up*

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? *am* not I better to thee than [d] ten sons?

d Let this suffice thee that I love thee no less, than if thou hadst many children.

9 ¶ So Hannah rose up after they had eaten in Shiloh, and after they had drunk: (now Eli the priest sat upon a seat by a post, of the [e] temple of the LORD)

e That is, of the house where the ark was.

10 And she *was* † in bitterness of soul, and prayed unto the LORD, and wept sore.

† Heb. *bitter of soul.*

11 And she vowed a vow, and said, O LORD of hosts, if thou wilt indeed look on the affliction of thine hand-maid, and remember me, and not forget thine hand-maid, but wilt give unto thine hand-maid † a man-child, then I will give him unto the LORD all the days of his life, and * there shall no rasour come upon his head.

† Heb. *seed of men.*
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12 And it came to pass as she † continued praying before the LORD, that Eli marked her mouth.

† Heb. *multiplied to pray*

13 Now Hannah, she spake in her heart, onely her lips moved, but her voice was not heard: therefore Eli thought she had been drunken.

14 And Eli said unto her, How long wilt thou be drunken? put away thy wine from thee.

15 And Hannah answered, and said, No, my lord, I *am* a woman † of a sorrowfull spirit: I have drunk neither wine nor strong drink, but have poured out my soul before the LORD.

† Heb. *hard of spirit.*

16 Count not thine hand-maid for a daughter of Belial: for out of the abundance of my ‡ complaint and grief have I spoken hitherto.

‡ Or, *Meditation*

17 Then Eli answered, and said, Go in peace: and the God of Israel grant *thee* thy petition that thou hast asked of him.

18 And

f That is, pray unto the Lord for me.

18 And she said, Let thine handmaid find [f] grace in thy sight. So the woman went her way, and did eat, and her countenance was no more *sad.*

19 ¶ And they rose up in the moning early, and worshipped before the LORD, and returned, and came to their house to Ramah: and Elkanah knew Hannah his wife, and the LORD [g] remembred her.

g According to her petition.
† Heb. *revolution of days.*

20 Wherefore it came to pass, † when the time was come about, after Hannah had conceived, that she bare a son, and called his name ‡ Samuel, *saying*, Because I have asked him of the LORD.

‡ That is, *asked of God.*

21 And the man [h] Elkanah, and all his house, went up to offer unto the LORD the yearly sacrifice, and his vow.

h This Elkanah was a Levite, 1. *Chron.* 6. 27. and as some write, Once a year they accustomed to appear before the Lord with their Levitick.

22 But Hannah went not up; for she said unto her husband, *I will not go up* untill the child be weaned, and *then* I will bring him, that he may appear before the LORD, and there abide for ever.

23 And Elkanah her husband said unto her, Do what seemeth thee good, tarry untill thou have weaned him, onely the LORD establish [i] his word: so the woman abode, and gave her son suck untill she weaned him.

i Because her prayer took effect, therefore it was called the Lords promises.

24 ¶ And when she had weaned him, she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the LORD in Shiloh: and the child *was* young.

25 And they slew a bullok, and brought the child to Eli.

26 And she said, Oh my lord, *as* [k] thy soul liveth, my lord, I *am* the woman that stood by thee here, praying unto the LORD.

k That is, most certainly.

27 For this child I prayed; and the LORD hath given me my petition which I asked of him:

28 Therefore also I have ‡ lent him to the LORD as long as he liveth, ‡ he shall be lent to the LORD. And he [l] worshipped the LORD there.

‡ Or, *returned him, when I have obtained by petition to the* LORD.
† Or, *he whom I have obtained by petition shall be returned.*
l Meaning, Eli gave thanks to God for her.

CHAP. II.

1 *Hannahs song in thankfulnesse.* 12 *The sin of Eli's sons.* 18 *Samuels ministery.* 20 *By Eli's blessing, Hannah is more fruitfull.* 22 *Eli reproveth his sons.* 27 *A prophesy against Eli's house.*

AND Hannah [a] prayed, and said, My heart rejoyceth in the LORD: mine [b] horn is exalted in the LORD: my mouth is [c] inlarged over mine enemies: because I rejoyce in thy salvation.

a After that she had obtained a son by prayer, she gave thanks: for I have recovered strength and glory by the benefit of the Lord.
b I can answer them, that reproare my barrenness.

2 *There is* none holy as the LORD: for *there is* none beside thee: neither *is there* any rock like our God.

3 [d] Talk no more so exceeding proudly, let not † arrogancy come out of your mouth: for the LORD *is* a God of knowledge, and by him actions are weighed.

d In this you condemn my barrenness, ye flout your pride against God.
† Heb. *hard*

4 The bows of the mighty men *are* broken, and they that stumbled are girt with strength.

5 *They that were* full, have hired out themselves for [e] bread, and *they that were* hungry, ceased: so that the barren hath born seven, and she that hath many children, is waxed feeble.

They sell their labours for necessary food.

6 *The LORD killeth, and maketh alive: he bringeth down to the grave, and bringeth up.

* *Deut. 32. 39. Tob. 13. 2. Wisd. 16. 13.*

7 The LORD maketh poor, and maketh rich: he bringeth low, and lifteth up.

8 He * raiseth up the poor out of the dust, *and* lifteth up the begger from the dunghill, to set *them* among [f] princes, and to make them inherit the throne of glory: for the pillars of the earth *are* the [g] LORDS, and he hath set the world upon them.

* *Psal. 113. 7.*
f He preferreth to honour, and putteth down according to his own will, though mans judgement be contrary.

9 He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail.

g Therefore he may dispose all things according to his will.

10 The adversaries of the LORD shall be broken to pieces: * out of heaven shall he thunder upon them: the LORD shall judge the ends of the earth, and he shall give strength unto his [h] king, and exalt the horn of his anointed.

* *Chap. 7. 10.*
h She grounded her prayer on Jesus Christ which was to come.

11 And Elkanah went to Ramah to his house: and the child did minister unto the LORD before Eli [i] the priest.

i In all that Eli commanded him.

12 ¶ Now the sons of Eli *were* sons of Belial, they [k] knew not the LORD.

k That is, they neglected his ordinance.

13 And the priests custome with the people *was, that* when any man offered sacrifice, the priests servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand,

14 And he strook *it* into the pan, or kettle, or caldron, or pot; all that the [l] flesh-hook brought up, the priest took for himself: so they did in Shiloh, unto all the Israelites that came thither.

l Transgressing the order appointed in the law, *Levit.* 7. 31. for their bellies sake.

15 Also before they burnt the [m] fat, the priests servant came, and said to the man that sacrificed, Give flesh to roft for the priest; for he will not have sodden flesh of thee, but raw.

m which was commanded first to have been offered God.

16 And *if* any man said unto him, Let them not fail to burn the fat † presently, and *then* take *as much as* thy soul [n] desireth: then he would answer him, *Nay*, but thou shalt give it *me* now; and if not, I will take *it* by force.

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n Not passing for their own profit, so that God might be served aright.

17 Wherefore the sin of the young men was very great before the LORD: for men [o] abhorred the offering of the LORD.

o Seeing the horrible abuse thereof.

18 ¶ But Samuel ministred before the LORD, *being* a child, * girded with a linnen ephod.

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19 Moreover, his mother made him a *little* coat, and brought *it* to him from year to year, when she came up with her husband, to offer the yearly sacrifice.

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21 And the LORD visited Hannah, so that she conceived and bare three sons, and two daughters: and the child Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that

THE FIRST BOOK OF SAMUEL,

otherwise called,

The first book of the KINGS.

THE ARGUMENT.

According as God hath ordained, Deut. 17.14. *that when the Israelites should be in the land of Canaan, he would appoint them a king: so here in this first book of Samuel is declared the state of this people under their first king Saul, who not content with that order which God had for a time appointed for the government of his church, demanded a king, to the intent they might be as other nations, and in a greater assurance as they thought: not because they might the better thereby serve God, as being under the safegard of him, which did represent Jesus Christ the true deliverer: therefore he gave them a tyrant and an hypocrite to rule over them, that they might learn, that the person of a king is not sufficient to defend them, except God by his power preserve and keep them. And therefore he punisheth the ingratitude of his people, and sendeth them continuall wars both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a king, did not acknowledge Gods mercy toward him, but rather disobeyed the word of God and was not zealous of his glory, he was by the voice of God put down from his estate, and David the true figure of Messia placed in his stead, whose patience, modesty, constancy, persecution by open enemies, fained friends, and dissembling flatterers, are left to the church and to every member of the same, as a patern and example to behold their state and vocation.*

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c Some read, a portion with an heavy cheer. ‡ Or, *a double portion*: Heb. *angered her.*

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k *That is*, most assuredly.

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28 Therefore also I have ‡ lent him to the LORD as long as he liveth, ‡ he shall be lent to the LORD. And he [l] worshipped the LORD there.

l Or, *returned him, whom I have obtained by petition to the LORD.*
‡ Or, *he whom I have obtained by petition shall be returned.*
† Heb. *worshipped the LORD.*
† *Meaning*, Eli gave thanks to God further.

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h She grounded her prayer on Jesus Christ which was to come.

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13 And the priests custome with the people *was*, *that* when any man offered sacrifice, the priests servant came, while the flesh was in seething, with a flesh-hook of three teeth in his hand,

14 And he strook *it* into the pan, or kettle, or caldron, or pot; all that the [l] flesh-hook brought up, the priest took for himself: so they did in Shiloh, unto all the Israelites that came thither.

l Transtressing the order appointed in the law, *Levit. 7. 31.* for their bellies sake.

15 Also before they burnt the [m] fat, the priests servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw.

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19 Moreover, his mother made him a little coat, and brought *it* to him from year to year, when she came up with her husband, to offer the yearly sacrifice.

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21 And the LORD visited Hannah, so that she conceived and bare three sons, and two daughters: and the child Samuel grew before the LORD.

22 ¶ Now Eli was very old, and heard all that

226 that his sons did unto all Israel, and how
p which was (as the Hebrews write) after their travell, when they came to be purified, read *Exod. 38. 8. Levit. 12. 6.*
† Heb. *assembled by troops*
‡ Or, *I hear evil words of you.*
q Because they concern their duty to God. *verse. 17.*
r Or, *to cry out.*

p they lay with the women that † assembled at the door of the tabernacle of the congregation.

23 And he said unto them, Why do ye such things? for † I hear of your evil dealings, by all this people.

24 Nay, my sons: for *it is* no good report that I hear; ye q make the LORDS people ‡ to transgress.

25 If one man sin against another, the judge shall judge him: but if a man sin against the LORD, who shall intreat for him? Notwithstanding they hearkened not unto the voice of their father, r because the LORD would slay them.

s So that to obey good admonition, is Gods mercy, and to disobey them is his just judgement for sin.

26 (And the child Samuel grew on, and was in favour both with the LORD, and also with men)

27 ¶ And there came a man of God unto Eli, and said unto him, Thus saith the LORD, Did I plainly appear unto the house of thy t father, when they were in Egypt in Pharaohs house?

t To wit, Aaron.

28 And did I choose him out of all the tribes of Israel *to be* my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? and * did I give unto the house of thy father all the offerings made by fire of the children of Israel?

* *Levit.* 10. 14.

t why have you contemned my sacrifice, and so it were trode them under foot?

29 Wherefore t kick ye at my sacrifice, and at mine offering which I have commanded *in my* habitation, and honourest thy sons above me, to make your selvs fat with the chiefest of all the offerings of Israel my people?

30 Wherefore the LORD God of Israel saith, I said indeed, *that* thy house, and the house of thy father should walk before me for ever: but now the LORD saith, u Be it far from me; for them that honour me, I will honour, and they that despise me, shall be lightly esteemed.

u Gods promises are onely effectuall to such as he giveth constancy unto, to feare and obey him.

31 Behold, the days come that I will cut off thine x arm, and the arm of thy fathers house, that there shall not be an old man in thine house.

x Thy power and authority.

32 And y thou shalt see ‡ an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house for ever.

y thy posterity shall lose the glory of the chief priest translated to another, whom they shall envie, 1 *King.* 2. 27.
‡ Or, *the affliction of the tabernacle for all the wealth which God would have given Israel.*
1 Heb. *men.*

33 And the man of thine, *whom* I shall not cut off from mine altar, *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die † in the flower of their age.

34 And this *shall be* a sign unto thee, that shall come upon thy two sons, on Hophni and Phinehas: in one day they shall die both of them.

z *Meaning*, Zadoc, who succeeded Ahithor, and was the figure of Christ.

35 And I will raise me up a z faithfull priest, *that* shall do according to *that* which *is* in mine heart, and in my mind: and I will build him a sure house, and he shall walk before mine Anointed for ever.

36 And it shall come to pass *that* every one that is left in thine house, shall come *and* a crouch to him for a piece of silver, and a morsel of bread, and shall say, † Put me (I pray thee) into ‡ one of the priests offices, that I may eat a piece of bread.

a *That is*, shall be inferiour unto him.
† Heb. *joyn*
‡ Or, *somewhat about the priesthood.*

CHAP. III.

1 *How the word of the Lord was first revealed to Samuel.* 11 *God telleth Samuel the destruction of Eli's house.* 15 *Samuel, though loth, telleth Eli the vision.* 19 *Samuel groweth in credit.*

AND the child Samuel ministred unto the LORD b before Eli: and the b word of the LORD was precious in those days; *there was* no open vision.

a The Childe text readeth, whiles Eli lived.
b Because these were very few prophets to declare it.

2 And it came to pass at that time, when Eli *was* laid down in his c place, and his eyes began to wax dim, *that* he could not see;

c In the room next to the tabernacle.

3 And ere the d lamp of God went out in the temple of the LORD, where the ark of God *was*, and Samuel was laid down *to sleep*:

d That is, the lamps, which burnt in the night.

4 That the LORD e called, Samuel, and he answered, Here *am* I.

e Josephus writeth that Samuel was twelve yeas old, when the Lord appeared to him.

5 And he ran unto Eli, and said, Here *am* I, for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6 And the LORD called yet again, Samuel. And Samuel arose and went to Eli, and said, Here *am* I, for thou didst call me. And he answered, I called not, my son; lie down again.

† From the deposition of the Israelites out of Egypt unto the time of Samuel are about 397. yeers.
† Or, *came to pass*
† Heb. *was*
† Heb. *the battel was spread.*

7 ‡ Now Samuel did not yet f know the LORD, neither was the word of the LORD yet revealed unto him.

† Heb. *the army*

8 And the LORD called Samuel again the third time. And he arose, and went to Eli, and said, Here *am* I, for thou didst call me. And Eli g perceived that the LORD had called the child.

f For it may seem that this war was undertaken by Samuels commandement.
† Heb. *take unto me*,

† Or, *How did Samuel before he knew the LORD, and before the word of the LORD was revealed unto him.*
g Such was the corruption of those times, as the chief priest was become dull and negligent in ruling of the Lords appointments.

9 Therefore Eli said unto Samuel, Go, lie down, and it shall be, if he call thee, that thou shalt say, Speak LORD, for thy servant heareth. So Samuel went and lay down in his place.

h For he used to appoint the Ministers between the cherubims over the Ark of the covenant, *Exod. 25. verse. 17.*

10 And the LORD came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak, for thy servant heareth.

11 ¶ And the LORD said to Samuel, Behold, I will do a thing in Israel, at which both the ears of * every one that heareth it, shall h tingle.

* 2 *Kings* 21. 12. h God declareth what sudden fear shall come upon men, when they shall hear this the tale is taken, and also for ‡ his house destroyed.
‡ Heb. *beginning and ending.*
† Or, *and I will fulfil him.* Etc. *Chap.* 2. 28. 32.

12 In that day, I will perform against Eli, all *things* which I have spoken concerning his house: † when I begin, I will also make an end.

13 ‡ * For I have told him, that I will judge his house for ever, for the iniquity which he knoweth: because his sons made themselvs i vile, and he † restrained them not.

‡ Or, *because*, not *reproved them.*
i Heb. *vile themselves.*
† Heb. *restrained them not.*

14 And therefore I have sworn unto the house of Eli, that the iniquity of Eli's house shall not be purged with sacrifice nor offering for k ever.

k For in the red Sea in the wilderness, the Egyptians were destroyed, which was the loss of all his plagues, * *Josh.* 24. 7. † Heb. *Amen.* ‡ David alluding to this place, *Psal.* 78. 63. faith, they were consumed with fire: meaning, they were finally destroyed.

15 ¶ And Samuel lay untill the morning, and opened the doors of the house of the LORD: and Samuel feared to shew Eli the vision.

16 Then Eli called Samuel, and said, Samuel my son. And he answered, Here *am* I.

17 And he said, What *is* the thing that the LORD hath said unto thee? I pray thee hide it not from me: l God do so to thee, and † more also, if thou hide *any* ‡ thing from me, of all the things that he said unto thee.

l God punisheth after this and the like sort, except he tell me truth.
† Heb. *so add,*
‡ Or, *word*

18 And

† Heb. *all the things, or words.*

18 And Samuel told him † every whit, and hid nothing from him. And he said, It *is* the LORD: let him do what seemeth him good.

1 The Lord accomplished whatsoeuer he had said. ‡ Or, *faithfull*

19 ¶ And Samuel grew, and the LORD was with him, and did let none of his words 1 fall to the ground.

20 And all Israel, from Dan even to Beersheba, knew that Samuel *was* ‡ established *to be* a prophet of the LORD.

21 And the LORD appeared again in Shiloh: for the LORD revealed himself to Samuel in Shiloh, by the word of the LORD.

CHAP. IV.

1 *The Israelites are overcome by the Philistins at Ebenezer;* 3 *They fetch the ark to the terrour of the Philistins:* 10 *They are smitten again, the ark taken, Hophni and Phinehas are slain.* 12 *Eli at the news, falling backward, breaketh his neck.* 19 *Phinehas wife discouraged in her travail with I-chabod, dieth.*

AND the word of ‡ Samuel ‡ † came to all Israel. Now Israel went out against the Philistins to battel, and pitched beside Ebenezer: and the Philistins pitched in Aphek.

† From the deposition of the Israelites out of Egypt unto the time of Samuel are about 397. yeers.
† Or, *came to pass*
† Heb. *was*
† Heb. *the battel was spread.*

2 And the Philistins put themselvs in aray against Israel: and *when* † they joyned battel, Israel was smitten before the Philistins: and they slew of † the army in the field about four thousand men.

† Heb. *the army*

3 ¶ And when the people were come into the camp, the elders of Israel said, a Wherefore hath the LORD smitten us to day before the Philistins? Let us † fetch the ark of the covenant of the LORD out of Shiloh unto us, that when *it* cometh among us, *it* may save us out of the hand of our enemies.

a For it may seem that this war was undertaken by Samuels commandement.
† Heb. *take unto us*,

4 So the people sent to Shiloh, that they might bring from thence the ark of the covenant of the LORD of hosts, which b dwelleth *between* the cherubims: and the two sons of Eli, Hophni and Phinehas, *were* there, with the ark of the covenant of God.

b For their sin the cherubims over the Ark of the covenant, *Exod. 25. verse. 17.*

5 And when the ark of the covenant of the LORD came into the camp, all Israel shouted with a great † shout, so that the earth rang again.

† Or, *a shout of joy.*

6 And when the Philistins heard the noise of the † shout, they said, What *meaneth* the noise of this great shout in the camp of the Hebrews? And they underftood that the ark of the LORD was come into the camp.

† Heb. *of the voice of the shout.*

7 And the Philistins were afraid, for they said, God is come into the camp. And they said c Wo unto us; for there hath not been such a thing † heretofore.

c Before we fought against men, and now God is come to fight against us. † Heb. *yesterday, or the third day.*

8 Wo unto us: who shall deliver us out of the hand of these mighty Gods? these *are* the Gods that smote the Egyptians with all the plagues in the d wilderness.

d Or, *in the wilderness*, the Egyptians were destroyed, which was the loss of all his plagues, * *Josh.* 24. 7. † Heb. *Amen.* ‡ David alluding to this place, *Psal.* 78. 63. faith, they were consumed with fire: meaning, they were finally destroyed.

9 Be strong, and quit your selvs like men, O ye Philistins, that ye be not servants unto the Hebrews, * as they have been to you: † quit your selvs like men, and fight.

10 ¶ And the Philistins fought, and Israel was smitten, and they fled every man into his tent: and there was a very great flaughter, for there fell of Israel e thirty thousand footmen.

11 And the e ark of God was taken; and the two sons of Eli, Hophni and Phinehas, † were slain.

† Heb. *died.*

12 ¶ And there ran a man of Benjamin out of the army, and came to Shiloh the same day with his f clothes rent, and with earth upon his head.

f Intoken of sorrow and mourning.

13 And when he came, lo, Eli sat upon a feat by the way-side, watching: for his heart trembled for the g ark of God. And when the man came into the city and told *it*, all the city cried out.

g Lest it should be taken of the enemies.

14 And when Eli heard the noise of the crying, he said, What *meaneth* the noise of this tumult? And the man came in haftily, and told Eli.

15 Now Eli *was* ninety and eight years old; and * his eyes † were dim, that he could not see.

* *Chap.* 3. 2.
† Heb. *stood*,

16 And the man said unto Eli, I *am* he that came out of the army, and I fled to day out of the army. And he said, What † is there done, my son?

† Heb. *is the thing*,

17 And the messenger answered and said, Israel is fled before the Philistins, and there hath been also a great flaughter among the people, and thy two sons also, Hophni and Phinehas, are h dead, & the ark of God is taken.

h According as God had aforesaid.

18 And it came to pass when he made mention of the ark of God, that he fell from off the seat backward by the side of the gate, and his neck brake, and he died: for he was and old man, and heavy. And he had judged Israel forty years.

19 ¶ And his daughter in law Phinehas wife was with child *near* ‡ to be delivered: and when she heard the tidings that the ark of God was taken, and that her father in law, and her husband were dead, she i bowed her self and travailed; for her pains † came upon her.

‡ Or, *to cry out*:

i And feeled her body toward her travell.
† Heb. *were turned.*

20 And about the time of her death, the women that stood by her, said unto her, Fear not, for thou hast born a son. But she answered not, † neither did she regard *it*.

† Heb. *set not her heart.*

21 And she named the child ‡ I-chabod saying, The k glory is departed from Israel: (because the ark of God was taken, and because of her father in law and her husband)

‡ That is, *where is the glory?* or there is no glory.
k She uttered her great sorrow by repeating her words.

22 And she said, The glory is departed from Israel: for the ark of God is taken.

CHAP. V.

1 *The Philistins having brought the ark into Ashdod, set it in the house of Dagon.* 3 *Dagon is smitten down and cut in pieces, and they of Ashdod smitten with emerods.* 8 *So God dealeth with them of Gath, when it was brought thither,* 10 *and so with them of Ekron, when it was brought thither.*

AND the Philistins took the ark of God, & brought it from Eben-ezer unto a Ashdod.

a which was one of the five principall cities of the Philistins.

2 When the Philistins took the ark of God, they brought it into the house of b Dagon, and set it by Dagon.

b which was their chief idol and as some write, from the navel downward was like a fish, and upward like a man.

3 ¶ And when they of Ashdod arose early on the morrow, behold, Dagon *was* fallen upon his face to the earth, before the ark of the LORD: and they took Dagon, and set him in his place again.

4 And

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4 And when they arose early on the morrow morning, behold, Dagon *was* fallen upon his face to the ground, before the ark of the LORD: and the head of Dagon, and both the palms of his hands were cut off upon the threshold, onely † *the stump* of Dagon was left to him.

‡ Or, *the fishy part*

5 Therefore neither the priests of Dagon, nor any that come into Dagons house, [c] tread on the threshold of Dagon in Ashdod, unto this day.

c Thus in stead of acknowledging of the true God by this miracle, they fall to a further superstition.

6 But the hand of the LORD was heavy upon them of Ashdod, and he destroyed them, and smote them with *emerods, *even* Ashdod and the coasts thereof.

* *Psal.* 78. 66.

7 And when the men of Ashdod saw that *it was* so, they said, The ark of the God of Israel shall not abide with us: for his hand is sore upon us, and upon Dagon our god.

8 They sent therefore, and gathered all the lords of the Philistins unto them, and said, [d] What shall we do with the ark of the God of Israel? And they answered, Let the ark of the God of Israel be carried about unto Gath. And they carried the ark of the God of Israel about *thither*.

d Though they had felt Gods power and were afraid thereof, yet they would further rise him, which thing God turned to their destruction and his glory.

9 And it was *so*, that after they had carried it about, the hand of the LORD was against the city with a very great destruction: and he smote the men of the city both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the ark of God to Ekron; and it came to pass as the ark of God came to Ekron, that the Ekronites cried out, saing, They have brought about the ark of the God of Israel to us, to slay us and our people.

11 So they sent and gathered together all the lords of the Philistins, and said, [e] Send away the ark of the God of Israel, and let it go again to his own place, that it slay us not, and our people: for there was a deadly destruction throughout all the city; the hand of God was very heavy there.

e The wicked when they feel the hand of God, grudge and reject him, where the godly humble themselves, and cry for mercy.

12 And the men that died not, were smitten with the emerods: and the cry of the city went up to heaven.

CHAP. VI.

1 *After seven moneths the Philistins take counsel how to send back the ark.* 10 *They bring it in a new cart with an offering unto Beth-shemesh.* 19 *The people are smitten for looking into the ark.* 21 *They send to them of Kirjath-jearim to fetch it.*

AND the ark of the LORD was in the country of the Philistins [a] seven moneths.

a They thought by continuance of time the plague would have ceased and so would have kept the ark still.

2 And the Philistins called for the priests and the diviners, saying, What shall we do to the ark of the LORD? tell us wherewith we shall send it to his place.

3 And they said, If ye send away the ark of the God of Israel, send it not empty; but in any wise return him a [b] trespass-*offering*: then ye shall be healed, and it shall be known to you, why his hand is not removed from you.

b The idolaters conceit there is a true God, who punisheth sin justly.

4 Then said they, What *shall be* the trespass-*offering* which we shall return to him? They answered, Five golden emerods, and five golden mice, *according to* the number of the lords of the Philistins: for one plague *was* on † you all, and on your lords.

† Heb. *them*

5 Wherefore ye shall make images of your emerods, and images of your mice that mar the land, and ye shall give glory unto the God of Israel: peradventure he will lighten his hand from off you, and from off your [c] gods, and from off your land.

c This is Gods judgement upon the idolaters, the knowing the true God, they worship him not aright.

6 Wherefore then do ye harden your hearts as the Egyptians and Pharaoh hardened their hearts? when he had wrought ‡ wonderfully among them, * did they not let † the people go, and they departed?

‡ Or, *reproachfully*

* *Exod.* 12. 31.

† Heb. *them*

7 Now therefore make a new cart, and take two milch-kine, on which there hath come no yoke, and tie the kine to the cart, and bring their calvs home from them:

8 And take the ark of the LORD, and lay it upon the cart, and put the [d] jewels of gold which ye return him *for* a tresspass-*offering*, in a coffer by the side thereof, and send it away, that it may go.

d *Meaning*, the golden emerods and the golden mice.

9 And see, if it goeth up by the way of his own coast to Beth-shemesh, *then* ‡ [e] he hath done us this great evil: but if not, then we shall know that *it is* not his hand *that* smote us; it *was a* [f] chance *that* happened to us.

‡ Or, *it*

e The God of Israel.

f The wicked attribute almost all things to fortune & chance, where as indeed there is nothing done without Gods providence and decree.

10 ¶ And the men did so: and took two milch-kine, and tied them to the cart, and shut up their calvs at home:

11 And they laid the ark of the LORD upon the cart, and the coffer with the mice of gold, and the images of their emerods.

12 And the kine took the straight way to the way of Beth-shemesh, *and* went along the high-way, lowing as they went, and turned not aside to the right hand or to the left; and the lords of the Philistins went [g] after them unto the border of Beth-shemesh.

g For thetitle of the master.

13 And *they of* Beth-shemesh *were* reaping their wheat-harvest in the valley: and they lifted up their eyes, and saw the ark, and rejoyced to see *it*.

14 And the cart came into the field of Joshua a Beth-shemite, and stood there, where *there was* a great stone: and [h] they clave the wood of the cart, and offered the kine a burnt-offering unto the LORD.

h To wit, therein of Beth-shemesh, which were Ministers.

15 And the Levites took down the ark of the LORD, and the coffer that *was* with it, wherein the jewels of gold *were*, and put *them* on the great stone: and the men of Beth-shemesh offered burnt-offerings, and sacrificed sacrifices the same day unto the LORD.

16 And when the five lords of the Philistins had seen *it*, they returned to Ekron the same day.

17 And these *are* the golden emerods which the Philistins returned *for* a tresspass-*offering* unto the LORD; for [i] Ashdod one, for Gaza one, for Askelon one, for Gath one, for Ekron one.

i These were the five principall Cities of the Philistins, which were all conquered unto the time of David.

18 And the golden mice, *according to* the number of all the cities of the Philistins, *be-*

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longing to the five lords, both of fenced cities, and of countrey villages, even unto the ‡ great *stone of* Abel, whereon they set down the ark of the LORD: *which stone remaineth* unto this day, in the field of Joshua the Beth-shemite.

‡ Or, *great stone*

19 ¶ And he smote the men of Beth-shemesh, because they had [i] looked into the ark of the LORD, even he smote of the people fifty thousand and threescore and ten men: and the people lamented, because the LORD had smitten *many* of the people with a great slaughter.

i For he was not lawfull to any either to touch or to see it, save onely to Aaron, and his sons, *Num.* 4. 15, 20.

20 And the men of Beth-shemesh said, Who is able to stand before this holy LORD God? and to whom shall he go up from us?

21 ¶ And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistins have brought again the ark of the LORD; come ye down, *and* fetch it up to you.

CHAP. VII.

1 *They of Kirjath-jearim bring the ark into the house of Abinadab, and sanctify Eleazar his son to keep it.* 2 *After twenty years,* 3 *the Israelites by Samuels meanes, solemnly repent at Mizpeh.* 9 *While Samuel prayeth and sacrificeth, the Lord discomfiteth the Philistins by thunder, at Ebenezer.* 13 *The Philistins are subdued.* 15 *Samuel peaceably and religiously judgeth Israel.*

AND the men of [a] Kirjath-jearim came, and fetcht up the ark of the LORD, and brought it into the house of Abinadab in the hill, and sanctified Eleazar his son, to keep the ark of the LORD.

a A city in the tribe of Judah called also Kirjath-baal, *Josh.* 15. 60.

2 And it came to pass while the ark abode in Kirjath-jearim, that the time was long; for it was twenty years: and all the house of Israel [b] lamented after the LORD.

b Lamented for their sins and followed the Lord.

3 ¶ And Samuel spake unto all the house of Israel, saying, If ye do return unto the LORD with all your hearts, *then* * put away the strange gods, and * Ashtaroth from among you, and prepare your hearts unto the LORD, and * serve him onely: and he will deliver you out of the hand of the Philistins.

* *Josh.* 24. 14, 23.

* *Judg.* 2. 13.

* *Deut.* 6. 13. *Mat.* 4. 10. *Luk.* 4. 8.

4 Then the children of Israel did put away * Baalim, and Ashtaroth, and served the LORD onely.

* *Judg.* 2. 11.

5 And Samuel said, Gather all Israel to [c] Mizpeh, & I will pray for you unto the LORD.

c For Shiloh was now desolate because the Philistins had taken thence the ark, & the Children with them. That they drew water out of their hearts: *that is*, were abundantly for their sins.

6 And they gathered together to Mizpeh, and [d] drew water, and poured *it* out before the LORD, and fasted on that day, and said there, We have sinned against the LORD. And Samuel judged the children of Israel in Mizpeh.

d The Chaldee text hath, That they drew water out of their hearts: *that is*, were abundantly for their sins.

7 And when the Philistins heard that the children of Israel were gathered together to Mizpeh, the lords of the Philistins went up against Israel: and when the children of Israel heard *it*, they were afraid of the Philistins.

8 And the children of Israel said to Samuel, [e] Cease not to cry unto the LORD our God for us, that he will save us out of the hand of the Philistins.

† Heb. *be not silent from us from crying.*

e Signifying that all the prayers of the godly, there ought to be a redoubled zeal.

9 ¶ And Samuel took a sucking lamb, and offered *it for* a burnt-offering wholly unto the LORD; and Samuel cried unto the LORD for Israel, and the LORD ‡ heard him.

‡ Or, *answered*

10 And as Samuel was offering up the burnt-offering, the Philistins drew near to battel against Israel: but the LORD [f] thundred with a great thunder on that day upon the Philistins, and discomfited them, and they were smitten before Israel.

f According to the prophesy of Hannah, Samuels mother, *chap.* 2. 10.

11 And the men of Israel went out of Mizpeh, and persued the Philistins, and smote them, untill *they came* under Beth-car.

12 Then Samuel took a stone, and set *it* between Mizpeh and [g] Shen, and called the name of it ‡ Eben-ezer, saying, Hitherto hath the LORD helped us.

g which was a great rock over against Mizpeh.

‡ That is, *the stone of help*,

13 ¶ So the Philistins were subdued, and they came no more into the coast of Israel: and the hand of the LORD was against the Philistins, all the days of Samuel.

14 And the cities which the Philistins had taken from Israel were restored to Israel, from Ekron even unto Gath, and the coasts thereof did Israel deliver out of the hand of the Philistins: and there was peace between Israel and the [h] Amorite.

h *Meaning*, the Philistins.

15 And Samuel judged Israel all the days of his life.

16 And he went from year to year † in circuit to Beth-el, and Gilgal, and Mizpeh, and judged Israel in all those places.

† Heb. *and he circuited*

17 And his return *was* to Ramah; for there *was* his house: and there he judged Israel, and there he built an [i] altar unto the LORD.

i which was not contrary to the law; for as yet a certain place was not appointed.

CHAP. VIII.

1 *By occasion of the ill government of Samuels sons, the Israelites ask a king.* 6 *Samuel praying in grief, is comforted by God.* 10 *He telleth the manner of a king.* 19 *God willeth Samuel to yield unto the importunity of the people.*

AND it came to pass when Samuel was old, that he made his [a] sons judges over Israel.

a Because he was not able to bear the charge.

2 Now the name of his first-born was [b] Joel, and the name of his second, Abiah: *they were* judges in Beer-sheba.

b who was also called Vashni, 1 *Coron.* 6. 28.

3 And his sons walked not in his ways, but turned aside after lucre, and * took bribes, and perverted judgement.

* *Deut.* 16. 19.

4 Then all the elders of Israel gathered themselves together, and came to Samuel unto [c] Ramah,

c For there his house was, *chap.* 7. 17.

5 And said unto him, Behold, thou art old and thy sons walk not in thy ways: now * make us a king to judge us like all the nations.

* *Hosea* 13. 10. *Acts* 13. 21.

6 ¶ But the thing † * displeased Samuel, when they said, Give us a king to judge us: and Samuel prayed unto the LORD.

† Heb. *was evil in the eyes of Samuel,*

d Because they were not content with the order that God had appointed, but would be governed as were the Gentiles.

7 And the LORD said unto Samuel, Hearken unto the voice of the people in all that they say unto thee: for they have not rejected thee, but they have rejected me, that I should not reign over them.

8 According to all the works which they have done since the day that I brought them up out of Egypt even unto this day, wherewith they have forsaken me, and served other gods: so do they also unto thee.

† Or, *obey*

‡ Or, *notwithstanding unless thou hadst solemnly protested against them, then thou shalt shew us, &c.*

9 Now therefore ‡ hearken unto their voice: ‡ howbeit, yet [e] protest solemnly unto them, &

e To prove if they will forsake their wicked purposes.

shew them the manner of the king that shall reign over them.

10 ¶ And Samuel told all the words of the LORD unto the people, that asked of him a king.

11 And he said, This will be the [c] manner of the king that shall reign over you: He will take your sons, and appoint *them* for himself, for his chariots, and *to be* his horsmen, and *some* shall run before his chariots.

12 And he will appoint him captains over thousands, and captains over fifties; and *will set them* to ear his ground, and to reap his harvest, and to make his instruments of war, and instruments of his chariots.

13 And he will take your daughters *to be* confectionaries, and *to be* cooks, and *to be* bakers.

14 And he will take your fields, and your vineyards, and your olive-yards, *even* the best *of them*, and give *them* to his servants.

15 And he will take the tenth of your seed, and of your vineyards, and give to his † officers, and to his servants.

16 And he will take your men-servants, and your maid-servants, and your goodliest young men, and your asses, and put *them* to his work.

17 He will take the tenth of your sheep, and ye shall be his servants.

18 And ye shall cry out in that day, because of your king which ye shall have chosen you: and the LORD will [g] not hear you in that day.

19 ¶ Nevertheless, the people refused to obey the voice of Samuel; and they said, Nay, but there shall be a king over us:

20 That we also may be like all the nations, and that our king may judge us, and go out before us, and fight our battels.

21 And Samuel heard all the words of the people, and he rehearsed them in the ears of the LORD.

22 And the LORD said to Samuel, Hearken unto their voice, and make them a king. And Samuel said unto the men of Israel, Go ye every man unto his city.

CHAP. IX.

1 Saul despairing to find his fathers asses, 6 by the counsel of his servant, 11 and direction of young maidens, 15 according to Gods revelation, 18 cometh to Samuel. 19 Samuel entertaineth Saul at the feast. 25 Samuel after secret communication, bringeth Saul on his way.

NOw there was a man of Benjamin, whose name *was* * Kish, the son of Abiel, the son of Zeror, the son of Bechorath, the son of Aphiah, ‡ a Benjamite, a mighty man of ‡* power.

2 And he had a son, whose name *was* Saul, [b] a choice young man, and a goodly: and *there was* not among the children of Israel a goodlier person than he: from his shoulders and upward, *he was* higher than any of the people.

3 And the asses of Kish, Sauls father, were lost; and Kish said to Saul his son, Take now one of the servants with thee; and arise, go [c] seek the asses.

4 And he passed through mount Ephraim, and passed through the land of Shalisha, but they found *them* not: then they passed through the land of Shalim, and *there they were* not: and he passed through the land of the Benjamites, but they found *them* not.

5 *And* when they were come to the land of [d] Zuph, Saul said to his servant that *was* with him, Come, and let us return; least my father leave *caring* for the asses, and take thought for us.

6 And he said unto him, behold now, *there is* in this city a man of God, and he *is* an honourable man; all that he saith, cometh surely to pass: now let us go thither, peradventure he can shew us our way that we should go.

7 Then said Saul to his servant, But behold, *if* we go, what shall we bring the man? for the bread † is spent in our vessels, and *there is* not a present to bring to the man of God: what † have we?

8 And the servant answered Saul again, and said, Behold, † I have here at hand the [e] fourth part of a shekel of silver: *that* will I give to the man of God, to tell us our way.

9 (Beforetime in Israel, when a man went to enquire of God, thus he spake, Come, and let us go to the [f] Seer: for *he that is* now *called* a Prophet, was beforetime called a Seer)

10 Then said Saul to his servant, Well said, come, let us go: so they went unto the city where the man of God *was*.

11 ¶ *And* as they went up † the hill to the city, they found young maidens going out to draw water, and said unto them, Is the Seer here?

12 And they answered them, and said, He is; behold, *he is* before you: make haste now, for he came to day to the city; for *there is* [g] a sacrifice of the people to day in the high place.

13 Assoon as ye be come into the city, ye shall straightway find him, before he go up to the high place to eat: for the people will not eat untill he come, because he doth [h] blesse the sacrifice, *and* afterwards they eat that be bidden. Now therefore get you up, for about † this time ye shall find him.

14 And they went up into the city: *and* when they were come into the city, behold, Samuel came out against them, for to go up to the high place.

15 ¶ * Now the LORD had † told Samuel in his ear a day before Saul came, saying,

16 To morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him *to be* captain over my people Israel, that he may [i] save my people out of the hand of the Philistins: for I have looked upon my people, because their cry is come unto me.

17 And when Samuel saw Saul, the LORD said unto him, Behold the man whom I spake to thee of: this same shall † reign over my people.

18 Then Saul drew near to Samuel in the gate, and said, Tell me, I pray thee, where the Seers house *is*.

19 And

[a] where was Ramath Zophim the city of Samuel.

[b] Or, *the son of a man of Jemini*, ‡ Or, *substance*. ‡* That is, such valiant and rich. [b] So that it might seem that God approved the request in appointing out such a person.

[c] All these circumstances were storms to serve unto Gods providence, whereby Saul (though not approved of God) was made king.

[d] Or, *Elcanah*.

[e] Which is about five pence, read Gen. 23. 16.

[f] So called, because he foretold things to come. † Heb. *by words of God.*

[g] That is, that God ordered with the feast, which the priest had set his family in all peace-offerings. Levit. 10. 14. † Or, *reserved*. [h] That doth by the blessing of the people, and by the most precious part for thee, thou mightest understand, that I have of thy coming.

[i] To speak with him secretly, for the hostes were far above.

[k] That is, did utter the offering which should be kept in an high place or thereby appointed for that use.

[l] That is, gluttons and idolaters: but the meaning according to this context.

[m] Or, *to day*.

[n] In the law, this ministring signified the gifts of the holy Ghost, which were necessary for them that should rule.

[o] Chap. 15. 1. Act. 13. 21. † Heb. *consolidate care of Samuel.*

[p] Noteworthy that the wicked ones, yea God sees ever mindfull of his inheritance.

[q] Gen. 35. 20.

[r] Samuel confirmeth him by these signs, that God hath appointed him king. † Heb. *the beginning.*

19 And Samuel answered Saul, and said, I *am* the Seer: go up before me unto the high place; for ye shall eat with me to day; and to morrow I will let thee go, and will tell thee all that *is* in thine [k] heart.

20 And as for thine asses that were lost † three days ago, set not thy mind on them, for they are found: and [l] on whom *is* all the desire of Israel? *is it* not on thee, and on all thy fathers house?

21 And Saul answered, and said, *Am* not I a Benjamite of the smalleſt of the tribes of Israel? and my family the leaſt of all the families of the tribe of Benjamin? wherefore then ſpeakeſt thou † ſo to me?

22 And Samuel took Saul, and his ſervant, and brought them into the [m] parlour, & made them ſit in the chieſeſt place among them that were bidden, which *were* about thirty perſons.

23 And Samuel ſaid unto the cook, Bring the portion which I gave thee, of which I ſaid unto thee, Set it by thee.

24 And the cook took up the [n] ſhoulder, and *that which was* upon it, and ſet *it* before Saul: and *Samuel* ſaid, Behold, that which is † left, ſet *it* before thee, *and* eat; for unto this time *hath it* been kept for thee, *ſince* I ſaid, I have [o] invited the people: ſo Saul did eat with Samuel that day.

25 ¶ And when they were come down from the high place into the city, *Samuel* communed with Saul upon the top of the houſe.

26 And they aroſe early: & it came to paſs about the ſpring of the day, that Samuel called Saul to the [p] top of the houſe, ſaying, Up, that I may ſend thee away. And Saul aroſe, & they went out both of them, he and Samuel, abroad.

27 *And* as they were going down to the end of the city, Samuel ſaid to Saul, Bid the ſervant paſs on before us, (and he paſſed on) but ſtand thou ſtill † a while, that I may ſhew thee the [q] word of God.

CHAP. X.

1 Samuel anointeth Saul. 2 He confirmeth him by prediction of three ſigns. 9 Sauls heart is changed, and he propheſieth. 14 He concealeth the matter of the kingdom from his uncle. 17 Saul is choſen at Mizpeh by lot. 26 The different affections of his ſubjects.

THen Samuel took a [a] vial of oyl, and poured *it* upon his head, and kiſſed him, & ſaid, *Is it* not becauſe the LORD hath anointed thee *to be* captain over his inheritance?

2 When thou art departed from me to day, then thou ſhalt find two men by * Rachels ſepulchre in the border of Benjamin, at Zelzah: and they will ſay unto thee, The [b] aſſes which thou wenteſt to ſeek are found: and lo, thy father hath left † the care of the aſſes, and ſorroweth for [c] you, ſaying, What ſhall I do for my ſon?

3 Then ſhalt thou go on forward from thence, and thou ſhalt come to the plain of Tabor, and there ſhall meet thee three men going up to God to Beth-el, one carrying three kids, and another carrying three loaves of bread, and another carrying a bottle of wine.

4 And they will † ſalute thee, and give thee two *loaves* of bread, which thou ſhalt receive of their hands.

5 After that thou ſhalt come to the [e] hill of God, where *is* the garriſon of the Philiſtins: and it ſhall come to paſs, when thou art come thither to the city, that thou ſhalt meet a company of prophets coming down from the high place, with a pſaltery, and a tabret, and a pipe, and a harp before them, and they ſhall propheſie.

6 And the ſpirit of the LORD will come upon thee, and thou ſhalt propheſie with them, and ſhalt be turned into another man.

7 And † let it be when theſe ſigns are come unto thee, † *that* thou do as occaſion ſhall ſerve thee, for God *is* with thee.

8 And thou ſhalt go down before me to Gilgal, and behold, I will come down unto thee, to offer burnt-offerings, *and* to ſacrifice ſacrifices of peace-offerings: * ſeven days ſhalt thou tarry, untill I come to thee, and ſhew thee what thou ſhalt do.

9 ¶ And it was *ſo*, that when he had turned his † back to go from Samuel, God † gave him [d] another heart: and all thoſe ſigns came to paſs that day.

10 And when they came thither to the hill, behold, a company of prophets met him, and the ſpirit of God came upon him, and he propheſied among them.

11 And it came to paſs when all that knew him before time, ſaw, that behold, he propheſied among the prophets, then the people ſaid † one to another, What *is* this *that* is come unto the ſon of Kiſh? * *Is* Saul alſo among the prophets?

12 And one † of the ſame place anſwered and ſaid, But who *is* [e] their father? therefore it became a proverb, *Is* Saul alſo among the [f] prophets?

13 And when he had made an end of propheſying, he came to the high place.

14 ¶ And Sauls uncle ſaid unto him, and to his ſervant, Whither went ye? And he ſaid, To ſeek the aſſes: and when we ſaw that *they were* no where, we came to Samuel.

15 And Sauls uncle ſaid, Tell me, I pray thee, what Samuel ſaid unto you.

16 And Saul ſaid unto his uncle, He told us plainly that the aſſes were found. But of the matter of the kingdom, whereof Samuel ſpake, he told him not.

17 ¶ And Samuel [g] called the people together unto the LORD to Mizpeh;

18 And ſaid unto the children of Israel, Thus ſaith the LORD God of Israel, I brought up Iſrael out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all kingdoms, *and* of them that oppreſſed you.

19 And ye have this day rejected your God, who himſelf ſaved you out of all your adverſities and your tribulations: and ye have ſaid unto him, *Nay*, but ſet a king over us. Now there-

[k] *Meaning*, all that thou deſireſt to know.

† Heb. *to day three days*, ‡ whom doth Iſrael deſire to be their king, but thee?

† Heb. *according to this word?*

[m] where the feaſt was.

[n] That is, that ſhoulder with the head, which the prieſt had for his family in all peace-offerings. Levit. 10. 14. † Or, *reſerved*. [o] That doth by the ſtanding of the people, and by the meat prepared for thee, thou mighteſt underſtand, that I have of thy coming.

[p] That is, the top of the houſe.

† Heb. *to day*, [q] Gods commandment or concerning thee.

[a] In the law, this anointing ſignified the gifts of the holy Ghoſt, which were neceſſary for them that ſhould rule.

[b] Or, *the aſſes of Kiſh thy father are found*. [c] So that it might ſeem that God approved the requeſt in appointing out ſuch a perſon.

[d] Or, *another heart*. † He gave him ſuch vertues as were meet for a king.

[e] *Meaning*, that prophecie commeth not by ſucceſſion, but is given to whom it pleaſeth God.

[f] Noting thereby him that from low degree commeth ſuddenly to honour.

[g] To call to declare unto them their fault in asking a king, and alſo to give Gods ſentence therein.

† Heb. *and it ſhall come to paſs that when theſe ſigns, &c.*

† Heb. *as for thee at time hand ſhall find*, [s] *Chap. 13. 8.*

† Heb. *ſhoulder* † Heb. *turned*

† Heb. *a man to his neighbour*, * *Chap. 19. 24.*

† Heb. *from thence*

232 fore present your selves before the LORD by your tribes, and by your thousands.

20 And when Samuel had caused all the tribes of Israel to come near, the tribe of Benjamin was [h] taken.

h That is, by casting of lot.

21 When he had caused the tribe of Benjamin to come near by their families, the family of Matri was taken, and Saul the son of Kish was taken: and when they sought him, he could not be found.

22 Therefore they enquired of the LORD further, if the man should yet come thither: and the LORD answered, Behold, he hath [i] hid himself among the stuff.

i As though he were unwar by and unwilling.

23 And they ran and fetched him thence: and when he stood among the people, he was higher than any of the people, from the shoulders and upward.

24 And Samuel said to all the people, See ye him whom the LORD hath chosen, that *there is* none like him among all the people? And all the people shouted, and said, † God save the king.

† Heb. *let the king live.*

25 Then Samuel told the people the [k] manner of the kingdom, and wrote *it* in a book, and laid *it* up before the LORD: and Samuel sent all the people away, every man to his house.

k As it is written in *Deut.* 17. 15. &c.

26 ¶ And Saul also went home to Gibeah, and there went with him a band of men whose hearts God had touched.

27 But the children of Belial said, How shall this man save us? and they despised him, and brought him no presents: but ‡ he held his [l] peace.

‡ Or, *he was as though he had been deaf.*

l Both to avoid sedition, and also to win them by patience.

CHAP. XI.

1 *Nahash offereth them of Jabesh-gilead a reproachfull condition.* 4 *They send messengers, and are delivered by Saul.* 12 *Saul thereby is confirmed, and his kingdom renewed.*

a After that Saul was chosen king: for four of whom they asked a king, as *Chap.* 12. 12.

THen Nahash the Ammonite [a] came up, and encamped against Jabesh-gilead: and all the men of Jabesh said unto Nahash, Make a covenant with us, and we will serve thee.

2 And Nahash the Ammonite answered them, On this *condition* will I make *a covenant* with you, that I may thrust out all your [b] right eyes, and lay it *for* a reproach upon all Israel.

b This declareth that the more near that tyrants are to their destruction, the more cruel they are.

3 And the elders of Jabesh said unto him, † Give us seven days respite, that we may send messengers unto all the coasts of Israel: and then if *there be* no man to save us, we will come out to thee.

† Heb. *forbear us,*

4 ¶ Then came the messengers to Gibeah of Saul, and told the tidings in the ears of the people: and all the people lift up their voices, and wept.

5 And behold, Saul came after the herd out of the field, and Saul said, What *aileth* the people that they weep? and they told him the tidings of the men of Jabesh.

6 And the [c] spirit of God came upon Saul, when he heard those tidings, and his anger was kindled greatly.

c God gave him the spirit of strength and courage to go against this tyrant.

7 And he took a yoke of oxen, and hewed them in pieces, and sent *them* throughout all the coasts of Israel by the hand of messengers, saying, Whosoever cometh not forth after Saul and after [d] Samuel, so shall it be done unto his oxen: and the fear of the LORD fell on the people, and they came out † with one consent.

d He added Samuel, because Saul was not yet approved of all.
† Heb. *as one man.*

8 And when he numbred them in Bezek, the children of Israel were three hundred thousand, and the men of Judah thirty thousand.

9 And [e] they said unto the messengers that came, Thus shall ye say unto the men of Jabesh-gilead, To morrow by *that time* the sun be hot, ye shall have ‡ help. And the messengers came and shewed *it* to the men of Jabesh, and they were glad,

e *Meaning,* Saul and Samuel.

‡ Or, *deliverance.*

10 Therefore the men of Jabesh said, To morrow we will come out unto [f] you, and ye shall do with us all that seemeth good unto you.

f *That is,* to the Ammonites, dissembling that they had hope of aid.

11 And it was *so* on the morrow, that Saul put the people in three companies, and they came into the midst of the host in the morning watch, and slew the Ammonites, untill the heat of the day: and it came to pass, that they which remained were scattered, so that two of them were not left together.

12 ¶ And the people said unto Samuel, [g] Who *is* he that said, Shall Saul reign over us? bring the men, that we may put them to death.

g By this victory the Lord won the hearts of the people to Saul.

13 And Saul said, There shall [h] not a man be put to death this day: for to day the LORD hath wrought salvation in Israel.

h By shewing mercy, he thought to overcome their malice.

14 Then said Samuel to the people, Come, and let us go to Gilgal, and renew the kingdom there.

15 And all the people went to Gilgal, and there they made Saul king before the LORD in Gilgal: and there they [i] sacrificed sacrifices of peace-offerings before the LORD: and there Saul and all the men of Israel rejoyced greatly.

i In sign of thanksgiving for the victory.

CHAP. XII.

1 *Samuel testifieth his integrity.* 6 *He reproveth the people of ingratitude.* 16 *He terrifieth them with thunder in harvest-time.* 20 *He comforteth them in Gods mercy.*

ANd Samuel said unto all Israel, Behold, I have [a] hearkened unto your voice in all that ye said unto me, and have made a king over you.

a I have granted your petition.

2 And now behold, the king walketh [b] before you: and I am old, and gray-headed, and behold, my sons *are* with you: and I have walked before you from my childhood unto this day.

b To govern you in peace and war.

3 Behold, * here I *am*, witness against me before the LORD, and before his anointed: whose [c] ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received *any* † bribe ‡ to blind mine eyes therewith? and I will restore it you.

* Heb. *I am, witness against me.*

c God would that this confession should be a patern for all them that have any charge or office.
† Heb. *ransom.*
‡ Or, *that I should hide mine eyes at him?*

4 And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken ought of any mans hand.

5 And he said unto them, The LORD *is* witness against you, and his [d] anointed *is* witness this day, that ye have not found ought in my hand. And they answered, *He is* witness.

d Your king, who is anointed by the commandment of the Lord.

6 ¶ And Samuel said unto the people, *It is* the LORD that ‡ advanced Moses and Aaron, and that brought your fathers up out of the land of Egypt.

‡ Or, *made*

7 Now therefore stand still, that I may reason with you before the LORD, of all the † righteous acts of the LORD, which he did † to you and to your fathers.

† Heb *righteousnesses, or benefits*
† Heb. *unto*

8 * When Jacob was come into Egypt, and your fathers cried unto the LORD, then the LORD * sent Moses and Aaron, which brought forth your fathers out of Egypt, and made them dwell in this place.

* *Gen.* 46. 5, 6.

* *Exod.* 4. 16.

9 And when they forgat the LORD their God, * he sold them into the hand of Sisera, [e] captain of the host of Hazor, and into the hand of the Philistins, and into the hand of the king of Moab, and they fought against them.

* *Judg.* 4. 2.

e Captain of Jabins hoast, king of Hazor.

10 And they cried unto the LORD, and said, We have sinned, because we have forsaken the LORD, and have served Baalim and Ashteroth: but now deliver us out of the hand of our enemies, and we will serve thee.

11 And the LORD sent Jerubbaal, and [f] Bedan, and * Jephthah, and Samuel, and delivered you out of the hand of your enemies on every side, and ye dwelled safe.

f *That is,* Samson, *Judg.* 13. 25. * *Judg.* 11. 1.

12 And when ye saw that Nahash the king of the children of Ammon came against you, ye said unto me, [g] Nay, but a king shall reign over us; when the LORD your God *was* your king.

g Leaving God, to seek the help of man, *Chap.* 8. 5.

13 Now therefore, behold, the king whom ye have chosen, *and* whom ye have desired: & behold, the LORD hath set a king over you.

14 If ye will fear the LORD, and serve him, and obey his voice, and not rebell against the † commandment of the LORD, then shall both ye, and also the [h] king that reigneth over you, † continue following the LORD your God.

† Heb. *mouth*
h Ye shall be preferred as they that follow the Lord well.
† Heb. *be after*

15 But if ye will not obey the voice of the LORD, but rebell against the commandment of the LORD, then shall the hand of the LORD be against you, as *it was* against your [i] fathers.

i Meaning, the governours.

16 ¶ Now therefore stand and see this great thing which the LORD will do before your eyes.

17 *Is it* not wheat-harvest to day? I will call unto the LORD, and he shall send thunder and rain: that ye may perceive and see that your wickedness *is* [k] great, which ye have done in the sight of the LORD, in asking you a king.

k In that ye have forsaken him, who hath all power in his hand, for a mortal man.

18 So Samuel called unto the LORD, and the LORD sent thunder and rain that day: & all the people greatly feared the LORD and Samuel.

19 And all the people said unto Samuel, Pray for thy servants unto the LORD thy God, that we die not: for we have [l] added unto all our sins, *this* evil, to ask us a king.

l Not onely at other times, but now chiefly.

20 ¶ And Samuel said unto the people, Fear not: (ye have done all this wickedness, [m] yet turn not aside from following the LORD, but serve the LORD with all your heart:

m He sheweth that there is no sin so great, but it shall be forgiven, if the sinner turn again to God.

21 And turn ye not aside, for then *should ye*

233 *go* after vain things, which cannot profit nor deliver, for they *are* vain)

22 For the LORD will not forsake his people, for his great names sake: because it hath pleased the LORD to make you [n] his people.

n Of his free mercy, and not of your merits, and therefore he will not forsake you.

23 Moreover, as for me, God forbid that I should sin against the LORD † in ceasing to pray for you: but I will teach you the good and the right way.

† Heb. *from ceasing*

24 Onely fear the LORD, and serve him in truth with [o] all your heart: for consider ‡ how great *things* he hath done for you.

o Unfainedly, and without hypocrisie
‡ Or, *what a great things, &c.*

25 But if ye shall still do wickedly, ye shall be consumed, both ye and your king.

CHAP. XIII.

1 *Jonathan smiteth the garrison of Geba.* 5 *The Philistins great host.* 6 *The distresse of the Israelites.* 8 *Saul, weary of staying for Samuel, sacrificeth.* 11 *Samuel reproveth him.* 17 *The three spoiling bands of the Philistins.* 19 *The policie of the Philistins, to suffer no smith in Israel.*

SAul † reigned [a] one year, and when he had reigned [b] two years over Israel.

† Heb. *the son of one year in his reigning.*
a Whiles these things were done.
b Before he took upon him the state of a king.

2 Saul chose him three thousand *men* of Israel; *whereof* two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: and the rest of the people he sent every man to his tent.

3 And Jonathan smote the garrison of the Philistins that *was* in [c] Geba, and the Philistins heard *of it*: and Saul blew the [d] trumpet throughout all the land, saying, Let the Hebrews hear.

† Or, *the hill,*
c Or, Kirjath-jearim, where the ark was, *Chap.* 10. 5.
d That every one should prepare themselves to war.

4 And all Israel heard say, that Saul had smitten a garrison of the Philistins, and that Israel also † was had in abomination with the Philistins: and the people were called together after Saul to Gilgal.

† Heb. *did stink.*

5 ¶ And the Philistins gathered themselves together, to fight with Israel, thirty thousand chariots, and six thousand horsmen, and people as the sand which *is* on the sea-shore in multitude: and they came up, and pitched in Michmash, east-ward from [e] Beth-aven.

e which was also called Beth-elim the title of Benjamin.

6 When the men of Israel saw that they were in a strait, (for the people were distressed) then the people did hide themselves in caves, and in thickets, and in rocks, and in high places, and in pits.

7 And *some* of the Hebrews went over Jordan to the land of [f] Gad and Gilead: as for Saul, he *was* yet in Gilgal, and all the people † followed him trembling.

f where thereto tribes and the half remained.
† Heb. *trembled after him.*

8 ¶ * And he tarried seven days, according to the set time that Samuel *had appointed*: but Samuel came not to Gilgal, and the people were [g] scattered from him.

* *Chap.* 10. 8.

g Thinking that by the absence of the prophet was a sign, that they should lose the victory.

9 And Saul said, Bring hither a Burnt-offering to me, and peace-offerings. And he offered the burnt-offering.

10 And it came to pass, that assoon as he had made an end of offering the burnt-offering, behold, Samuel came, and Saul went out to meet him, that he might † salute him.

† Heb. *bless him.*

11 ¶ And Samuel said, What hast thou

234 h Though there ceaseth from sufficient in mans judgement ye because they had not the word of God, they turned to his destruction.

don? And Saul said, Because I saw that the people were [b] scattered from me, and *that* thou camest not within the days appointed, and *that* the Philistins gathered themselves together to Michmash:

12 Therefore said I, The Philistins will come down now upon me to Gilgal, and I have not † made supplication unto the LORD: I forced my self therefore, and offered a burnt-offering.

† Heb. *intreated the face*

13 And Samuel said to Saul, Thou hast don foolishly: thou hast [i] not kept the commandment of the LORD thy God, which he commanded thee: for now would the LORD have established thy kingdom upon Israel for ever.

i who willed thee to obey him, and left unto the words spoken by his prophet.

14 But now thy kingdom shall not continue: the LORD hath [k] sought him a man after his own heart, and the LORD hath commanded him *to be* captain over his people, because thou hast not kept *that* which the LORD commanded thee.

k *That is*, David.

15 And Samuel arose, and gat him up from Gilgal, unto [l] Gibeah of Benjamin: and Saul numbred the people *that were* † present with him, about six hundred men.

l And went to his city Ramah.

† Heb. *found*

16 And Saul and Jonathan his son, and the peole *that were* present with them, abode in Gibeah of Benjamin: but the Philistins encamped in Michmash.

17 ¶ And the spoilers came out of the camp of the Philistins in three companies: one company turned unto the way *that leadeth to* Ophrah, unto the land of Shual:

m as for that to many judgement their three armies would have overrun the whole countrey.

18 And another company turned the way *to* Beth-horon: and [m] another company turned *to* the way of the border, that looketh to the valley of Zeboim toward the wilderness.

19 ¶ Now there was no smith found throughout all the land of Israel: (for the Philistins said, Least the Hebrews make *them* swords or spears)

20 But all the Israelites went down to the Philistins, to sharpen every man his share, and his coulter, and his ax, and his mattock.

* Heb. *a file with two edges*

21 Yet they had † a file for the mattocks, and for the coulters, and for the forks, and for the axes, and † to sharpen the goads.

† Heb. *to fet*

n To declare that the victory onely come of God, and not by their force.

22 So it came to pass in the day of battel, that there was neither [n] sword nor spear found in the hand of any of the people *that were* with Saul and Jonathan: but with Saul and with Jonathan his son was there found.

‡ Or, *standing camp*

23 And the ‡ garrison of the Philistins went out to the passage of Michmash.

CHAP. XIV.

1 *Jonathan, unwitting to his father, the priest, or the people, goeth and miraculously smiteth the Philistins garrison.* 15 *A divine terrour maketh them beat themselves.* 17 *Saul, not staying the priests answer, setteth on them.* 21 *The captivated Hebrews, and the hidden Israelites joyn against them.* 24 *Sauls unadvised adjuration hindereth the victory.* 32 *He restraineth the people from eating bloud.* 35 *He buildeth an altar.* 36 *Jonathan taken by lot, is saved by the people.* 47 *Sauls strength and family.*

‡ Or, *there was a day,*

NOw it ‡ came to pass upon a day, that Jonathan the son of Saul said unto the young man that bare his armour, [a] Come, and let us go over to the Philistins garrison, that *is* on the other side: but he told not his father.

a By this example God would declare to Israel that the victory did not consist in multitude, or honour, but only came of his grace.

2 And Saul tarried in the uttermost part of Gibeah, under a pomegranate-tree, which *is* in Migron: and the people that *were* with him, *were* about six hundred men.

3 And Ahiah the son of Ahitub, * I-chabods brother, the son of Phinehas, the son of Eli, the LORDS priest in Shiloh, wearing an ephod: and the people knew not that Jonathan was gone.

* *Chap.* 4. 21.

4 ¶ And between the passages, by which Jonathan sought to go over unto the Philistins garrison, *there was* a sharp rock on the one side, and a sharp rock on the other side: and the name of the one *was* Bozez, and the name of the other Seneh.

5 The † forefront of the one *was* situate north-ward over against Michmash, and the other south-ward over against Gibeah.

† Heb. *teeth*

6 And Jonathan said to the young man that bare his armour, Come, and let us go over unto the garrison of these [b] uncircumcised: it may be that the LORD will work for us: for *there is* no restraint to the LORD, * to save by many or by few.

b *To wit*, the Philistins.

* 2 *Chron.* 14. 11.

7 And his armour bearer said unto him, Do all that *is* in thine heart: turn thee, behold, [c] I *am* with thee according to thy heart.

c I will follow thee whithersoever thou goest.

8 Then said Jonathan, Behold, we will pass over unto *these* men, and we will discover our selves unto them.

9 [d] If they say thus unto us, † Tarry untill we come to you: then we will stand still in our place, and will not go up unto them.

d This he spake by the spirit of prophesie, foreseeing much as hereby God gave him assurance of the victory.

10 But if they say thus, Come up unto us; then we will go up: for * the LORD hath delivered them into our hand; and this *shall be* a sign unto us.

† Heb. *be ſtill*

* 1 *Mac.* 4. 30.

11 And both of them discovered themselves unto the garrison of the Philistins: and the Philistins said, Behold, the Hebrews come forth out of the [e] holes, where they had hid themselves.

e Thus they spake contemptuously, and by divination.

12 And the men of the garrison answered Jonathan and his armour-bearer, and said, Come up to us, and we will shew you a thing. And Jonathan said unto his armour-bearer, Come up after me; for the LORD hath delivered them into the hand of Israel.

13 And Jonathan climbed up upon his [f] hands, and upon his feet, and his armour-bearer after him: and they fell before Jonathan; and his armour-bearer slew after him.

f That is, he crept up, or went up with all his feet.

14 And that [g] first slaughter which Jonathan and his armour-bearer made, was about twenty men, within as it were ‡ an half-acre of land, *which* a yoke *of oxen might plow.*

g The second was when they flew one another, and the third, when the Israelites gathered them.

‡ Or, *half a furrow of an acre of land.*

15 And there was trembling in the host, in the field, and among all the people: the garrison, and the spoilers, they also trembled, and the [h] earth quaked: so it was † a very great trembling.

h In that the inferiour creatures tremble for fear of Gods indignation, it declareth how terrible his vengeance shall be against his enemies.

† Heb. *a trouble of God.*

16 And the watchmen of Saul in Gibeah of

of Benjamin looked; and behold, the multitude melted away, and they went on beating down *one another.*

17 Then said Saul unto the people that *were* with him, Number now, and see who is gone from us. And when they had numbred, behold, Jonathan & his armour-bearer *were* not *there.*

18 And Saul said unto Ahiah, Bring hither the ark of God: (for the ark of God was at that time with the children of Israel)

19 ¶ And it came to pass while Saul talked unto the priest, that the ‡ noise that *was* in the host of the Philistins went on, and increased: and Saul said unto the priest, † Withdraw thine hand.

‡ Or, *tumult*

† Let the ephod alone: for I have no leisure now to ask counsel of God, *Numb.* 27. 21.

† Heb. *were cried together.*

* *Judges* 7. 22. 1 *Sam.* 20. 22.

20 And Saul and all the people that *were* with him, ‡ assembled themselves, and they came to the battel: and behold, * every mans sword was against his fellow, *and there was* a very great discomfiture.

21 Moreover, the Hebrews *that* were with the Philistins before that time, which went up with them into the camp *from the countrey* round about, even they also *turned* to be with the [k] Israelites, that *were* with Saul and Jonathan.

k Though before for fear of the Philistins they declared themselves to be enemies to their brethren.

22 Likewise all the men of Israel which had hid themselves in mount Ephraim, *when* they heard that the Philistins fled, even they also followed hard after them in the battel.

23 So the LORD saved Israel that day: and the battel passed over unto Beth-aven.

24 ¶ And the men of Israel were distressed that day: for Saul had adjured the people, saying, [l] Cursed *be* the man that eateth *any* food untill evening, that I may be avenged on mine enemies: so none of the people tasted *any* food.

l Such was his hypocrisie and arrogancy, that he thought to ambure to his policy the which God had given by the hand of Jonathan.

25 And all *they of* the land came to a wood, and there was honey upon the ground.

26 And when the people were come into the wood, behold, the honey dropped, but no man put his hand to his mouth: for the people [m] feared the oath.

m That is, the punishment, if they broke their oath.

27 But Jonathan heard not when his father charged the people with the oath: wherefore he put forth the end of the rod that *was* in his hand, and dipt it in an honey-comb, and put his hand to his mouth; and his eyes were [n] enlightened.

n Which were dim before for weariness and hunger.

28 Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed *be* the man that eateth *any* food this day. And the people were ‡ faint.

‡ Or, *weary.*

29 Then said Jonathan, My father hath [o] troubled the land, see, I pray you, how mine eyes have been enlightened, because I tasted a little of this honey:

o By making this cruel law.

30 How much more, if haply the people had eaten freely to day of the spoil of their enemies which they found? for had there not been now a much greater slaughter among the Philistins?

31 And they smote the Philistins that day from Michmash to Aijalon: and the people were very faint.

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32 And the people flew upon the spoil, and took sheep, and oxen, and calvs, and slew *them* on the ground: and the people did eat *them* * with the bloud.

* *Lev.* 7. 26; & 19. 26. *Deut.* 12. 16.

33 ¶ Then they told Saul, saying, Behold, the people sin against the LORD, in that they eat with the bloud. And he said, Ye have ‡ transgressed: [p] roll a great stone unto me this day.

‡ Or, *dealt treacherously.*

p That the bloud of the beasts that shall be slain, may be spilled out upon it.

34 And Saul said, Disperse your selves among the people, and said unto them, Bring me hither every man his ox, and every man his sheep, and slay *them* here, and eat; and sin not against the LORD in eating with the bloud. And all the people brought every man his ox † with him that night, and slew *them* there.

† Heb. *in his hand.*

35 And Saul [q] built an altar unto the LORD: † the same was the first altar that he built unto the LORD.

† Heb. *that altar he began to build unto the LORD.*

36 ¶ And Saul said, Let us go down after the Philistins by night, and spoil them untill the morning light, and let us not leave a man of them. And they said, Do whatsoever seemeth good unto thee. Then said the priest, Let us [q] draw near hither unto God.

q To ask counsel of him.

37 And Saul asked counsel of God, Shall I go down after the Philistins? wilt thou deliver them into the hand of Israel? But he answered him not that day.

38 And Saul said, Draw ye near hither, all the * † chief of the people: and know and see wherein this sin hath been this day.

* *Judges* 20. 2. † Heb. *corners*

39 For *as* the LORD liveth, which saveth Israel, though it be in Jonathan my son, he shall surely die. But *there was* not a man among all the people that answered him.

40 Then said he unto all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said unto Saul, Do what seemeth good unto thee.

41 Therefore Saul said unto the LORD God of Israel, ‡ [r] Give a perfect *lot.* And Saul & Jonathan were taken: but the people † escaped.

‡ Or, *shew the innocent.*

r Cause the lot to fall on him that hath broken the oath: but he doth not consider his presumption in commanding the same oath.

† Heb. *went forth.*

42 And Saul said, Cast *lots* between me and Jonathan my son: and Jonathan was taken:

43 Then Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that *was* in mine hand, *and* lo, I must die.

44 And Saul answered, God do so, and more also: for thou shalt surely die, Jonathan.

45 And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: *as* the LORD liveth, there shall [s] not one hair of his head fall to the ground: for he hath wrought with God this day. So the people rescued Jonathan, that he died not.

s The people thought it their duty to refuse him, who of ignorance had but broken a rash law, and by whom they had received so great a benefit.

46 Then Saul went up from following the Philistins: and the Philistins went to their own place.

47 ¶ So Saul took the kingdom over Israel,

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and fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistins: and whithersoever he turned himself, he vexed *them*.

‡ Or, *wrongfully* / † As the Lord had commanded, *Deut.* 25. 17.

48 And he ‡gathered an hoft, and fmote the † Amalekites, and delivered Ifrael out of the hands of them that fpoiled them.

u Called alfo Abinadab, *Chap.* 31. 2.

49 Now the fons of Saul, were Jonathan, and [u] Ifhui, and Melchi-fhua: and the names of his two daughters *were thefe*; the name of the firft-born Merab, and the name of the younger

x which was the wife of David, *Chap.* 18. 27.

[x] Michal:

50 And the name of Sauls wife *was* Ahinoam, the daughter of Ahimaaz; and the name of the captain of his hoft *was* [y] Abner the fon of Ner, Sauls uncle.

y whom Joab the captain of David flew, 2 *Sa.* 3. 27.

51 And Kifh *was* the father of Saul; and Ner the father of Abner *was* the fon of Abiel.

52 And there was fore war againft the Philiftins all the days of Saul: and when Saul faw any ftrong man, or any valiant man, he

z As Samuel had forewarned, *Chap.* 8. 11.

[z] took him unto him.

CHAP. XV.

1 *Samuel fendeth Saul to deftroy Amalek.* 6 *Saul favoureth the Kenites.* 8 *He fpareth Agag and the beft of the fpoil.* 10 *Samuel denounceth unto Saul, commending and excufing himfelf, Gods rejection of him for his difobedience.* 24 *Sauls humiliation.* 32 *Samuel killeth Agag.* 34 *Samuel and Saul part.*

SAmuel alfo faid unto Saul, *The LORD fent me to anoint thee *to be* king over his people, over Ifrael: now therefore [a] hearken thou unto the voice of the words of the LORD.

* *Chap.* 9. 16.

a Becaufe he hath preferred thee to this honour, thou art bound to obey him.

2 Thus faith the LORD of hofts, I remember *that* which Amalek did to Ifrael, * how he laid *wait* for him in the way when he came up from Egypt.

* *Exod.* 17. 8. *Numb.* 24. 20.

3 Now go, and fmite Amalek, and utterly deftroy all that they have, and fpare them not; but [b] flay both man and woman, infant and fuckling, ox and fheep, camel and afs.

b That this might be an example of Gods vengeance againft them that deal cruelly with his people.

4 And Saul gathered the people together, and numbred them in Telaim, two hundred thoufand footmen, and ten thoufand men of Judah.

5 And Saul came to a city of Amalek, and ‡ laid wait in the valley.

‡ Or, *fought*

6 ¶ And Saul faid unto the [c] Kenites, Go, depart, get you down from among the Amalekites, leaft I deftroy you with them: for ye fhewed [d] kindnefs to all the children of Ifrael when they came up out of Egypt. So the Kenites departed from among the Amalekites.

c which were the poſterity of Jethro Moſes father in law.

d For Jethro came to viſit them, and gave them good counſel, *Exod.* 18. 19.

7 And Saul fmote the Amalekites from Havilah, *untill* thou comeft to Shur, that *is* over againft Egypt.

8 And he took Agag the king of the Amalekites alive, and utterly deftroyed all the people with the edge of the fword.

9 But Saul and the people fpared Agag, and the beft of the fheep, and of the oxen, and ‡ of the fatlings, and the lambs, and all *that was* good, and would not utterly deftroy them; but every thing *that was* vile and refufe, that they deftroyed utterly.

‡ Or, *of the ſecond ſort*,

10 ¶ Then came the word of the LORD unto Samuel, faying,

11 It [e] repenteth me that I have fet up Saul *to be* king: for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel; and he cried unto the LORD all night.

e God in his eternal counſel never changeth nor repenteth, as *verſ.* 29 though he ſeemeth to it to repent, when any thing goeth contrary to his temporall election.

12 And when Samuel rofe early to meet Saul in the morning, it was told Samuel, faying, Saul came to Carmel, and behold, he fet him up a place, and is gone about, and paffed on, and gone down to Gilgal.

13 And Samuel came to Saul, and Saul faid unto him, Bleffed *be* thou of the LORD: I have performed the [f] commandment of the LORD.

f This is the nature of hypocrites to be impudent againſt the truth, to condemne others, and juſtifie themſelves.

14 And Samuel faid, What *meaneth* then this bleating of the fheep in mine ears, and the lowing of the oxen which I hear?

15 And Saul faid, They have brought them from the Amalekites: for the people fpared the beſt of the fheep and of the oxen, to ſacrifice unto the LORD thy God, and the reſt we have utterly deſtroyed.

16 Then Samuel ſaid unto Saul, Stay, and I will tell thee what the LORD hath ſaid to me this night. And he ſaid unto him, Say on.

17 And Samuel ſaid, When thou *waſt* [g] little in thine own ſight, *waſt* thou not *made* the head of the tribes of Ifrael, and the LORD anointed thee king over Iſrael?

g *Meaning*, of ſmall condition, as *Chap.* 9. 21.

18 And the LORD ſent thee on a journey, and ſaid, Go, and utterly deſtroy the ſinners, the Amalekites, and fight againſt them untill † they be conſumed.

† Heb. *conſumantur*.

19 Wherefore then didſt thou not obey the voice of the LORD, but didſt fly upon the ſpoil, and didſt evil in the ſight of the LORD?

20 And Saul ſaid unto Samuel, Yea, I have [h] obeyed the voice of the LORD, and have gone the way which the LORD ſent me, and have brought Agag the king of Amalek, and have utterly deſtroyed the Amalekites.

h He ſtandeth moſt impudently in his own defence both againſt God and his own conſcience.

21 But the people took of the ſpoil, ſheep and oxen, the chief of the things which ſhould have been utterly deſtroyed, to ſacrifice unto the LORD thy God in Gilgal.

22 And Samuel ſaid, Hath the LORD *as great* delight in burnt-offerings and ſacrifices, as in obeying the voice of the LORD? Behold, * to obey *is* better than ſacrifice: *and* to hearken, than the fat of rams.

* *Eccles* 5. 1. *Hoſ.* 6. 6. *Matth.* 9. 13. & 12. 7.

23 For [i] rebellion *is as* the ſin of † witchcraft, and ſtubbornneſs *is as* iniquity and idolatry: becauſe thou haſt rejected the word of the LORD, he hath alſo rejected thee from *being* king.

i God hateth nothing more than the diſobedience of his commandments, though the intent ſeem never ſo good to man. † Heb. *divination*.

24 ¶ And Saul ſaid unto Samuel, I have ſinned: for I have tranſgreſſed the commandment of the LORD, and thy words: becauſe I feared the people, and obeyed their voice.

25 Now therefore, I pray thee, pardon my [k] ſin; and turn again with me, that I may worſhip the LORD.

k This was not true repentance, but diſſimulation, fearing the loſſe of his kingdom.

26 And Samuel ſaid unto Saul, I will not return with thee: for thou haſt rejected the word

word of the LORD, and the LORD hath rejected thee from being king over Iſrael.

27 And as Samuel turned about to go away, he laid hold upon the skirt of his mantle, and it rent.

28 And Samuel ſaid unto him, The LORD hath rent the kingdom of Iſrael from thee this day, and hath given it to a [l] neighbour of thine, *that is* better than thou.

l That is, to David.

29 And alſo the ‡ [m] ſtrength of Iſrael will not lie, nor repent: for he *is* not a man that he ſhould repent.

‡ Or, *eternity* / m *Meaning*, God who maintaineth and performeth his.

30 Then he ſaid, I have ſinned; *yet* honour me now, I pray thee, before the elders of my people, and before Iſrael, and turn again with me, that I may worſhip the LORD thy God.

31 So Samuel turned again after Saul, and Saul worſhipped the LORD.

32 ¶ Then ſaid Samuel, Bring you hither to me Agag the king of the Amalekites: and Agag came unto him delicately. And Agag ſaid, Surely the bitterneſs of death is [n] paſt.

n He ſuſpected nothing leſs than death, or as ſome write, he paſſed not for death. * *Exod.* 17. 11. *Num.* 14. 45.

33 And Samuel ſaid, * As thy ſword hath made women childleſs, ſo ſhall thy mother be childleſs among women. And Samuel hewed Agag in pieces before the LORD in Gilgal.

34 ¶ Then Samuel went to [o] Ramah; and Saul went up to his houſe to Gibeah of Saul.

o whence his houſe was.

35 And Samuel came no more to [p] ſee Saul untill the day of his death: nevertheleſs, [q] Samuel mourned for Saul: and the LORD repented that he had made Saul king over Iſrael.

p Though Saul came where Samuel was, *chap.* 19. 22. q As *verſ.* 11.

CHAP. XVI.

1 *Samuel, ſent by God under pretence of a ſacrifice, cometh to Beth-lehem.* 6 *His humane judgement is reproved.* 11 *He anointeth David.* 19 *Saul ſendeth for David to quiet his evil ſpirit.*

AND the LORD ſaid unto Samuel, How long wilt thou mourn for Saul, [a] ſeeing I have rejected him from reigning over Iſrael? fill thine horn with oyl, and go, I will ſend thee to Jeſſe the Beth-lehemite: for I have provided me a king among his ſons.

a Signifying, that we ought not to grieve our ſelves more juſtifull than God, nor to lament them whom he calleth out.

2 And Samuel ſaid, How can I go? if Saul heare *it*, he will kill me. And the LORD ſaid, Take an heifer † with thee, and ſay, I am come to [b] ſacrifice to the LORD.

† Heb. *in thine hand*, / b That is, to make a peace-offering, which might be done though the ark was not there.

3 And call Jeſſe to the ſacrifice, and I will ſhew thee what thou ſhalt do: and thou ſhalt anoint unto me *him* whom I name unto thee.

4 And Samuel did that which the LORD ſpake, and came to Beth-lehem: and the elders of the town [c] trembled at his † coming, and ſaid, Comeſt thou peaceably?

c Fearing, leſt ſome grievous crime had been committed, becauſe the prophet was not wont to come thither. † Heb. *meeting*.

5 And he ſaid, Peaceably: I am come to ſacrifice unto the LORD: ſanctifie your ſelves, and come with me to the ſacrifice: and he ſanctified Jeſſe and his ſons, and called them to the ſacrifice.

6 ¶ And it came to paſs when they were come, that he looked on Eliab, and ſaid, Surely the LORDS [d] anointed *is* before him.

d Thinking, that Eliab had been appointed of God to be made King.

7 But the LORD ſaid unto Samuel, Look not on his countenance, or on the height of his ſtature; becauſe I have refuſed him: for *the LORD ſeeth* not as man ſeeth; for man looketh on the † outward appearance, but the LORD looketh on the * heart.

† Heb. *eyes*, / * 1 *Chron.* 28. 9. *Pſal.* 7. 9. *Jer.* 11. 20. & 17. 10. & 20. 12.

8 Then Jeſſe called Abinadab, and made him paſs before Samuel: and he ſaid, Neither hath the LORD choſen this.

9 Then Jeſſe made Shammah to paſs by: & he ſaid, Neither hath the LORD choſen this.

10 Again, Jeſſe made ſeven of his ſons to paſs before Samuel: and Samuel ſaid unto Jeſſe, The LORD hath not choſen theſe.

11 And Samuel ſaid unto Jeſſe, Are here all *thy* children? And he ſaid, There remaineth yet the youngeſt, and behold, he keepeth the ſheep. And Samuel ſaid unto Jeſſe, * Send and fetch him; for we will not ſit † down till he come hither.

* 2 *Sam.* 7. 8. *Pſal.* 78. 70. † Heb. *round*

12 And he ſent, and brought him in: now he *was* ruddy, *and* withall † of a beautifull countenance, and goodly to look to: And the LORD ſaid, Ariſe, anoint him: for this *is* he.

† Heb. *fair of eyes*,

13 Then Samuel took the horn of oyl, and anointed him in the midſt of his brethren: and the ſpirit of the LORD came upon David, from that day forward: ſo Samuel roſe up and went to Ramah.

14 ¶ But the ſpirit of the LORD departed from Saul, and an evil [e] ſpirit from the LORD ‡ troubled him.

e The wicked ſpirits are at Gods commandment to execute his will againſt the wicked. ‡ Or, *terrified*

15 And Sauls ſervants ſaid unto him, Behold now, an evil ſpirit from God troubleth thee.

16 Let our lord now command thy ſervants *which are* before thee, to ſeek out a man *who is* a cunning player on an harp: and it ſhall come to paſs when the evil ſpirit from God is upon thee, that he ſhall play with his hand, and thou ſhalt be well.

17 And Saul ſaid unto his ſervants, Provide me now a man that can play well, and bring *him* to me.

18 Then anſwered one of the ſervants, and ſaid, Behold, I have ſeen a [f] ſon of Jeſſe the Beth-lehemite, *that is* cunning in playing, and a mighty valiant man, and a man of war, and prudent in ‡ matters, and a comely perſon, and the LORD *is* with him.

f Though David was now anointed king by the prophet, yet God would exerciſe him in ſundry ſorts before he had the uſe of the kingdom. ‡ Or, *ſpeech*,

19 ¶ Wherefore Saul ſent meſſengers unto Jeſſe, and ſaid, Send me David thy ſon, which *is* with the ſheep.

20 And Jeſſe took an aſs *laden* with bread, and a bottle of wine, and a kid, and ſent *them* by David his ſon unto Saul.

21 And David came to Saul, and ſtood before him; and he loved him greatly, and he became his armour-bearer.

22 And Saul ſent to Jeſſe, ſaying, Let David, I pray thee, ſtand before me: for he hath found favour in my ſight.

23 And it came to paſs, when the *evil* ſpirit from God was upon Saul, that David took an harp, and played with his hand: ſo Saul was [g] refreſhed, and was well, and the evil ſpirit departed from him.

g God would that Saul ſhould receive this benefit as at Davids hand, that his condemnation might be the more evident, for his cruel hatred toward him.

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CHAP. XVII.

1 *The armies of the Israelites and Philistins being ready to battel,* 4 *Goliath cometh proudly forth to challenge a combat.* 12 *David sent by his father to visit his brethren, taketh the challenge.* 28 *Eliab chideth him.* 30 *He is brought to Saul.* 32 *He sheweth the reason of his confidence.* 38 *Without armour, armed by faith, he slayeth the giant.* 55 *Saul taketh notice of David.*

NOw the Philistins gathered together their armies to battel, and were gathered together at Shochoh, which *belongeth* to Judah, and pitched between Shochoh and Azekah, in ‡ Ephes-dammim.

‡ Or, *the coast of Dammim.*

2 And Saul and the men of Israel were gathered together, and pitched by the valley of Elah, and † set the battel in aray against the Philistins.

† Heb. *ranged the battel*

3 And the Philistins stood on a mountain on the one side, and Israel stood on a mountain on the other side: and *there was* a valley between them.

a Between the two camps.

4 ¶ And there went out a champion [a] out of the camp of the Philistins, named Goliath, of Gath, whose height *was* six cubits and a span.

† Heb. *clothed*

5 And *he had* an helmet of brass upon his head, and he *was* † armed with a coat of mail: and the weight of the coat *was* five thousand [b] shekels of brass.

b *That is,* 156 *lib.* 4. ounces after half an ounce the shekel, and 600 shekels weight amounteth to 18 *lib.* 1. quarters.

6 And *he had* graves of brass upon his legs, and a † target of brass between his shoulders.

‡ Or, *gorget*

7 And the staff of his spear *was* like a weavers beam, and his spears head *weighed* six hundred shekels of iron: and one bearing a shield, went before him.

8 And he stood and cried unto the armies of Israel, and said unto them, Why are ye come out to set *your* battel in aray? *am* not I a Philistin, and you servants to Saul? choose you a man for you, and let him come down to me.

9 If he be able to fight with me, and to kill me, then will we be your servants: but if I prevail, against him, and kill him, then shall ye be our servants, and serve us.

10 And the Philistin said, I defie the armies of Israel this day: give me a man, that we may fight together.

11 When Saul and all Israel heard those words of the Philistin, they were dismaied, and greatly afraid.

* *Chap.* 16. 1. 12 ¶ Now David *was* * the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse, and he had eight sons: and the man went among men *for* an old man in the days of Saul.

13 And the three eldest sons of Jesse went, *and* followed Saul to the battel: and the names of his three sons that went to the battel, *were* Eliab the first-born, and next unto him Abinadab, and the third Shammah.

14 And David *was* the youngest: and the three eldest followed Saul.

c To ferve Saul, as *Chap.* 16. 19.

15 But David [c] went, and returned from Saul, to feed his fathers sheep at Beth-lehem.

16 And the Philistin drew near, morning and evening, and presented himself forty days.

17 And Jesse said unto David his son, [d] Take now for thy brethren an ephah of this parched *corn*, and these ten loaves, and run to the camp to thy brethren.

d Though Jesse meant our things yet Gods providence directed David to another end.

18 And carry these ten † cheeses unto the † captain of *their* thousand, and look how thy brethren fare, and take their [e] pledge.

† Heb. *cheeses of milk.* † Heb. *captain of othousand.* e If they have bid any thing to gage for their necessity, redeem it out.

19 Now Saul, and they, and all the men of Israel *were* in the valley of Elah, fighting with the Philistins.

20 ¶ And David rose up early in the morning, and left the sheep with a keeper, and took, and went as Jesse had commanded him; and he came to the ‡ trench, as the host was going forth to the ‡ fight, and shouted for the battel.

‡ Or, *place of his carriage,* ‡ Or, *battel-ray, or place of fight.*

21 For Israel and the Philistins had put the battel in aray, army against army.

22 And David left † his carriage in the hand of the keeper of the carriage, and ran into the army, and came and † saluted his brethren.

† Heb. *the vessels from upon him.* † Heb. *asked his brethren of peace.*

23 And as he talked with them, behold, there came up the champion (the Philistin o Gath, Goliath by name) out of the armies of the Philistins, and spake according to the [f] same words: and David heard *them.*

f As are afore rehearsed, *vers.* 8. 9.

24 And all the men of Israel, when they saw the man, fled † from him, and were sore afraid.

† Heb. *from his face,*

25 And the men of Israel said, Have ye seen this man that is come up? surely to defie Israel is he come up: and it shall be *that* the man who killeth him, the king will enrich him with great riches, and * will give him his daughter, and make his fathers house [g] free in Israel.

* Josh. 15. 16.

g From tribute and payment.

26 And David spake to the men that stood by him, saying, What shall be done to the man that killeth this Philistin, and taketh away the [h] reproach from Israel? for who *is* this uncircumcised Philistin, that he should defie the armies of the living God?

h This dishonor that he doth to Israel.

27 And the people answered him after this manner, saying, So shall it be done to the man that killeth him.

28 ¶ And Eliab his eldest brother heard when he spake unto the men, and Eliabs anger was kindled against David, and he said, Why camest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart; for thou art come down, that thou mightest see the battel.

29 And David said, What have I now done? *Is there* not a † cause?

† Heb. *word.*

30 ¶ And he turned from him towards another, and spake after the same † manner: and the people answered him again after the former manner.

† Heb. *matter.*

31 And when the words were heard which David spake, they rehearsed *them* before Saul: and he † sent for him.

† Heb. *took him.*

32 ¶ And David said to Saul, Let no mans heart fail because of him; thy servant will go and fight with this Philistin.

33 And Saul said to David, Thou art [k] not able to go against this Philistin, to fight with him:

k Here Satan goeth about to discourage David, but by the infirmity of Saul.

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for thou *art but* a youth, and he a man of war from his youth.

34 And David said unto Saul, Thy servant kept his fathers sheep, and there came † a lion, and a bear, and took a ‡ lamb out of the flock:

† David by the excellency that he hath had in time past of Gods help, nothing diminish to overcome this danger, seeing he was zealous for Gods honour. ‡ Or, *kid.*

35 And I went out after him, and smote him, and delivered *it* out of his mouth: and when he arose against me, I caught *him* by his beard, and smote him, and slew him.

36 Thy servant slew both the lion and the bear: and this uncircumcised Philistin shall be as one of them, seeing he hath defied the armies of the living God.

37 David said moreover, The LORD that delivered me out of the paw of the lion, and out of the paw of the bear, he will deliver me out of the hand of this Philistin. And Saul said unto David, [l] Go, and the LORD be with thee.

l For by these examples, he saw that the power of God was with him. Heb. *clothed, &c.* with his clothes.

38 ¶ And Saul † armed David with his armour, and he put an helmet of brass upon his head, also he armed him with a coat of mail.

† Heb. *clothed.*

39 And David girded his sword upon his armour, and he assayed to go, for he had not proved *it:* and David said unto Saul, I cannot go with these: for I have not proved *them.* And David put them off him.

40 And he took his [m] staff in his hand, and chose him five smooth stones out of the ‡ brook, and put them in a shepherds † bag which he had, even in a scrip, and his sling was in his hand, and he drew near to the Philistin.

m To the intent use by these weak means, God might onely be known to be the author of this victory. ‡ Or, *valley.* † Heb. *vessel*

41 And the Philistin came on and drew near unto David, and the man that bare the shield *went* before him.

42 And when the Philistin looked about and saw David, he disdained him: for he was *but* a youth, and ruddy, and of a fair countenance.

43 And the Philistin said unto David, *Am* I a dog, that thou comest to me with staves? and the Philistin [o] cursed David by his gods.

o He sweareth by his gods that he would destroy him.

44 And the Philistin said to David, Come to me, and I will give thy flesh unto the fowls of the air, and to the beasts of the field.

45 Then said David to the Philistin, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the LORD of hosts, the God of the armies of Israel, whom thou hast defied.

p David being offered both of his cause and of his calling, prophesieth of the destruction of the Philistins. † Heb. *float thee up*

46 This [p] day will the LORD † deliver thee into mine hand, and I will smite thee, and take thine head from thee, and I will give the carcases of the host of the Philistins this day unto the fowls of the air, and to the wilde beasts of the earth; that all the earth may know that there is a God in Israel.

47 And all this assembly shall know that the LORD saveth not with sword and spear: for the battel *is* the LORDS, and he will give you into our hands.

48 And it came to pass when the Philistin arose, and came, and drew nigh to meet David, that David [q] hasted, and ran toward the army to meet the Philistin.

q Being moved with a fervent zeal to be revenged upon this blasphemer of Gods name.

49 And David put his hand in his bag, and took thence a stone, and slang *it*, and smote the Philistin in his forehead, that the stone sunk into his forehead, and he fell upon his face to the earth.

50 So * David prevailed over the Philistin with a sling and with a stone, and smote the Philistin, and slew him; but *there was* no sword in the hand of David.

* *Ecclus* 47. 4. 1 *Mac.* 4. 30.

51 Therefore David ran and stood upon the Philistin, and took his sword, and drew it out of the sheath thereof, and slew him, and cut of his head therewith. And when the Philistins saw their champion was dead, they fled.

52 And the men of Israel and of Judah arose, and shouted, and pursued the Philistins, until thou come to the valley, and to the gates of Ekron: and the wounded of the Philistins fell down by the way to Shaaraim, even unto Gath, and unto Ekron.

53 And the children of Israel returned from chasing after the Philistins, and they spoiled their tents.

54 And David took the head of the Philistin, and brought it to Jerusalem; but he put his armour in his tent.

55 ¶ And when Saul saw David go forth against the Philistin, he said unto Abner the captain of the host, Abner, whose [r] son *is* this youth? And Abner said, *As* thy soul liveth, O king, I cannot tell.

r *That is*; of what family and tribe is he? or else he had forgotten David, albeit he had received so great a benefit by him.

56 And the king said, Enquire thou whose son the stripling *is*.

57 And as David returned from the slaughter of the Philistin, Abner took him and brought him before Saul, with the head of the Philistin in his hand.

58 And Saul said unto him, Whose son *art* thou, *thou* young man? And David answered, *I am* the son of thy servant Jesse the Bethlehemite.

CHAP. XVIII.

1 *Jonathan loveth David.* 5 *Saul inviteth his praise,* 10 *seeketh to kill him in his fury,* 12 *feareth him for his good success,* 17 *offereth him his daughter for a snare.* 22 *David perswaded to be the kings son in law, giveth two hundred fore-skins of the Philistins for Michals dowry.* 28 *Sauls hatred, and Davids glory increaseth.*

AND it came to pass when he had made an end of speaking unto Saul, that the [a] soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul.

a His affection was fully knit towards him.

2 And Saul took him that day, and would let him go no more home to his fathers house.

3 Then Jonathan and David made a covenant, because he loved him as his own soul.

4 And Jonathan stript himself of the robe that *was* upon him, and gave it to David, and his garments, even to his sword, and to his bow, and to his girdle.

5 ¶ And David went out whithersoever Saul sent him, *and* ‡ behaved himself [b] wisely: and Saul set him over the men of war, and he was accepted in the sight of all the people, and also in the sight of Sauls servants.

‡ Or, *prospered* b *That is*, he prospered in all his doings.

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6 And it came to pass, as they came when David was returned from the slaughter of the ‡ [c] Philistin, that the women came out of all the cities of Israel, singing and dancing, to meet king Saul, with tabrets, with joy, and with † instruments of musick.

‡ Or, *Philistins, c To wit,* Goliath.

† Heb. *three-stringed instruments.*

7 And the women answered *one another* as they played, and said, * Saul hath slain his thousands, and David his ten thousands.

* *Chap.* 21. 11. & 29. 5. *Exodus* 15. 21.

8 And Saul was very wroth, and the saying † displeased him; and he said, They have ascribed unto David ten thousands, and to me they have ascribed *but* thousands: and *what* can he have more but the kingdom?

† Heb. *was evil in his eyes.*

9 And Saul [d] eyed David from that day and forward.

d Because he bare him envie and hatred.

10 ¶ And it came to pass on the morrow, that the evil spirit from God came upon Saul, and he [e] prophesied in the midst of the house, and David played with his hand, as at other times: and *there was* a javelin in Sauls hand.

e *That is,* spake as a man beside himself: for so the people stiled this word, when they could not understand.

11 And Saul cast the javelin; for he said, I will smite David even to the wall *with it*: and David avoided out of his presence twice.

12 ¶ And Saul was afraid of David, because the LORD was with him, and was departed from Saul.

13 Therefore Saul removed him from him, and made him his captain over a thousand; & he [f] went out and came in before the people.

f *Meaning*, he was captain over the people.

14 And David ‡ behaved himself wisely in all his ways; and the LORD *was* with him.

‡ Or, *prospered*

15 Wherefore when Saul saw that he behaved himself very wisely, he was afraid of him.

16 But all Israel and Judah loved David, because he went out and came in before them.

17 ¶ And Saul said to David, Behold, my elder daughter Merab, her will I give thee to wife: onely be thou † valiant for me, and [g] fight the LORDS battels: for Saul said, Let not mine hand be upon him, but let the hand of the Philistins be upon him.

† Heb. *a son of valour.*

g Fight against them that was against Gods people.

18 And David said unto Saul, Who *am* I? and what *is* my life, *or* my fathers family in Israel, that I should be son in law to the king?

19 But it came to pass at the time when Mereb Sauls daughter should have been given to David, that [h] she was given unto Adriel the Meholathite to wife.

h By whom he had five sons, which David put to death at the request of the Gibeonites, 2 *Sam.* 21. 8.

20 And Michal Sauls daughter loved David: and they told Saul, and the thing † pleased him.

† Heb. *was right in his eyes.*

21 And Saul said, I will give him her, that she may be a [i] snare to him, and that the hand of the Philistins may be against him. Wherefore Saul said to David, Thou shalt this day be my son in law, in *the one of* the twain.

i So his hypocrisie appeareth: for under pretence of favour he fought his destruction.

22 ¶ And Saul commanded his servants, *saying*, Commune with David secretly, and say, Behold, the king hath delight in thee, and all his servants love thee: now therefore be the kings son in law.

23 And Sauls servants spake those words in the ears of David: and David said, [k] Seemeth it to you a light *thing* to be a kings son in law, seeing that I *am* a poor man, and lightly esteemed?

k *Meaning*, that he was not able to endow his wife with riches.

24 And the servants of Saul told him, saying, † On this manner spake David.

† Heb. *according to these words.*

25 And Saul said, Thus shall ye say to David, The king desireth not *any* dowry; but an hundred foreskins of the Philistins, to be avenged of the kings enemies. But Saul thought to make David fall by the hand of the Philistins.

26 And when his servants told David these words, it pleased David well to be the [l] kings son in law: and the days were not † expired,

l Because he thought himself able to compass the kings request

† Heb. *fulfilled.*

27 Wherefore David arose and went, he and his men, and slew of the Philistins two hundred men; and David brought their foreskins, and [m] they gave them in full tale to the king, that he might be the kings son in law: and Saul gave him Michal his daughter to wife.

m *Meaning* David and his souldiers.

28 ¶ And Saul saw and knew that the LORD *was* with David, and *that* Michal Sauls daughter loved him.

29 And Saul was yet the more [n] afraid of David; and Saul became Davids enemy continually.

n To be deprived of his kingdom.

30 Then the princes of the Philistins went o forth: and it came to pass after they went forth, *that* David behaved himself [o] more wisely than all the servants of Saul, so that his name was much † set by.

o *That is*, David had better success against the Philistins then Sauls men.

† Heb. *precious.*

CHAP. XIX.

1 *Jonathan discloseth his fathers purpose to kill David.* 8 *By a new war, Sauls malitious rage breaketh out against him.* 12 *Michal deceiveth her father with an image in Davids bed.* 18 *David cometh to Samuel in Naioth.* 20 *Sauls messengers sent to take David,* 22 *and Saul himself, prophesy.*

AND Saul spake to Jonathan his son, and to all his servants, that they should [a] kill David.

a Before Saul fought Davids life secretly, but now his hypocrisie burneth forth to open cruelty.

2 But Jonathan Sauls son delighted much in David: and Jonathan told David, saying, Saul my father seeketh to kill thee: now therefore, I pray thee, take heed to thy self untill the morning, and abide in a secret place, and hide thy self.

3 And I will go out and stand beside my father in the field where thou [b] *art*, and I will commune with my father of thee; and what I see, that I will tell thee.

b That I may give thee warning what to do.

4 ¶ And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David: because he hath not sinned against thee, and because his works *have been* to thee-ward very good.

5 For he did put his * life in his hand, and slew the Philistin, and the LORD wrought a great salvation for all Israel: thou sawest *it*, and didst rejoyce; wherefore then wilt thou sin against innocent bloud, to slay David without a cause?

* *Judges* 9. 17. & 12. 3. *Chap.* 28. 21. *Psal.* 119. 109.

6 And Saul hearkened unto the voice of Jonathan: and Saul [c] sware, *As* the LORD liveth he shall not be slain.

c whosoever he pretended outwardly, yet his heart was full of malice.

7 And Jonathan called David, and Jonathan shewed him all those things: and Jonathan brought David to Saul, and he was in his presence, as † in times past.

† Heb. *yesterday third day.*

8 And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from † him.

† Heb. *his face.*

9 And the evil spirit from the LORD was upon Saul, as he sat in his house with his javelin in his hand: and David [d] played with *his* hand.

d He played on his harp to mitigate the rage of the evil spirit, as *Chap.* 16. 23.

10 And Saul sought to smite David even to the wall with the javelin; but he slipt away out of Sauls presence, and he smote the javelin into the wall: and David fled, and escaped that night.

11 Saul also sent messengers unto Davids house, to watch him, and to slay him in the morning: and Michal Davids wife told him, saying, If thou save not thy life to night, to morrow thou shalt be slain.

e Thus God moved both the son and daughter of this twain to fall out and David against their father.

12 ¶ So Michal [e] let David down through a window: and he went and fled, and escaped.

13 And Michal took an image, and laid *it* in the bed, and put a pillow of goats *hair* for his bolster, and covered *it* with a cloth.

14 And when Saul sent messengers to take David, she said, He *is* sick.

15 And Saul sent the messengers *again* to see David, saying, Bring him up to me in the [f] bed, that I may slay him.

f Behold, how the tyrants to accomplish their rage, neither regard oath nor friendship, God nor man.

16 And when the messengers were come in, behold, *there was* an image in the bed, with a pillow of goats *hair* for his bolster.

17 And Saul said unto Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said unto me, Let me go; why should I kill thee?

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in [g] Naioth.

g Naioth was a place where the word of God was studied, near to Ramah.

19 And it was told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And Saul sent Messengers to take David: and when they saw the company of the prophets prophesying, and Samuel standing [h] *as* appointed over them, the spirit of God was upon the messengers of Saul, and they also prophesied.

h Being their chief instructer.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise: and Saul sent messengers again the third time, and they prophesied also.

i Changed their minds and purposed God.

22 Then went he also to Ramah, and came to a great well that *is* in Sechu: and he asked and said, Where *are* Samuel and David? And *one* said, Behold, *they be* at Naioth in Ramah.

23 And he [k] went thither to Naioth in Ramah: and the spirit of God was upon him also, and he went on and prophesied, until he came to Naioth in Ramah:

k with a mind to persecute them.

l His kingly apparel.

† Heb. *fell.*

m He humbled himself as others did.

24 And he stript off his [l] clothes also, and prophesied before Samuel in like manner, and † [m] lay down naked all that day, and all that night. Wherefore they say, * *Is* Saul also among the prophets?

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* *Chap.* 10. 11.

CHAP. XX.

1 *David consulteth with Jonathan for his safety.* 11 *Jonathan and David renew their covenant by oath.* 18 *Jonathans token to David.* 24 *Saul misseth David, seeketh to kill Jonathan.* 35 *Jonathan lovingly taketh his leave of David.*

AND David [a] fled from Naioth in Ramah, and came and said before Jonathan, What have I done? what *is* mine iniquity? and what *is* my sin before thy father, that he seeketh my life?

a For Saul with stayed, and prophesied a day and a night, by Gods providence that David might have time to escape.

2 And he said unto him, God forbid; thou shalt not die: behold, my father will do nothing either great or small, but that he will † shew it me: and why should my father hide this thing from me? it *is* not *so*.

† Heb. *uncover mine ear.*

3 And David sware moreover, and said, Thy father certainly knoweth that I have found grace in thine eyes; and he saith, Let not Jonathan know this, lest he be grieved: but truly *as* the LORD liveth, and *as* thy soul liveth, *there is* but a [b] step between me and death.

b I am in great danger of death.

4 Then said Jonathan unto David, ‡ Whatsoever thy soul † desireth, I will even do *it* for thee.

‡ Or, *Say what is thy mind, and I will do, &c.*

† Heb. *speaketh*, or, *thinketh.*

5 And David said unto Jonathan, Behold, to morrow *is* the [c] new-moon, and I should not fail to sit with the king at meat: but let me go, that I may hide my self in the field unto the third *day* at even.

c At what time there should be a solemn sacrifice, *Numb.* 28. 11. to the which they added peace-offerings and feasts.

6 If thy father at all miss me, then say, David earnestly asked *leave* of me, that he might run to Beth-lehem his city: for *there is* a [d] yearly ‡ sacrifice there for all the family.

d Read *Chap.* 1. 21.

‡ Or, *feast.*

7 If he say thus, *It is* well; thy servant shall have peace: but if he be very wroth, *then* be sure that evil is determined by him.

8 Therefore thou shalt deal kindly with thy servant; for * thou hast brought thy servant into a covenant of the LORD with thee: notwithstanding, if there be in me iniquity, slay me thy self; for why should'st thou bring me to thy father?

* *Chap.* 12. 3. & 23. 18.

9 And Jonathan said, Far be it from thee: for if I knew certainly, that evil were [e] determined by my father to come upon thee, then would not I tell it thee?

e That he were fully resolved.

10 Then said David to Jonathan, [f] Who shall tell me? or what *if* thy father answer thee roughly?

f If thy father do favour me.

11 ¶ And Jonathan said unto David, Come, and let us go out into the field. And they went out both of them into the field.

12 And Jonathan said unto David, O LORD God of Israel, when I have † sounded my father, about to morrow any time, *or* the third *day*, and behold, *if there be* good toward David, & I then send not unto thee, and † shew it thee;

† Heb. *searched.*

† Heb. *uncover thine ear.*

13 The LORD [g] do so and much more to Jonathan: but if it please my father *to do* thee evil, then I will shew it thee, & send thee away, that thou mayest go in peace: and the LORD be with thee, as he hath been with my father.

g The Lord punish me most grievously.

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h I know that if thou wilt now preferred to the kingdom, thou wouldst not destroy me, but I pray thee shew thy kindness unto my house for ever.

14 And thou shalt not onely, while yet h I live, shew me the kindness of the LORD, that I die not:

15 But *also* thou shalt not cut off thy kindness from my house for ever: no not when the LORD hath cut off the enemies of David, every one from the face of the earth.

16 So Jonathan † made *a covenant* with the house of David, *saying*, Let the LORD even require *it* at the hand of Davids enemies.

† Heb. *cut.*

17 And Jonathan caused David to swear again, ‡ because he loved him: for he loved him as he loved his own soul.

‡ Or, *by his love towards him.*

18 Then Jonathan said to David, To morrow *is* the new-moon: and thou shalt be missed, because thy seat will be † empty.

† Heb. *missed.*

19 And *when* thou hast stayed three days, *then* thou shalt go down ‡† quickly, and come to the place where thou didst hide thy self, † when the business was *in hand*, and shalt remain by the stone ‡ Ezel.

‡ Or, *diligently.* † Heb. *greatly.*

† Heb. *in the day of the business.* ‡ Or, *that sheweth the way.*

20 And I will shoot three arms on the side *thereof*, as though I shot at a mark.

21 And behold, I will send a lad, *saying*, Go; find out the arrows. If I expresly say unto the lad, Behold, the arrows *are* on this side of thee, take them; then come thou: for *there is* peace to thee, and † no hurt; as the LORD liveth.

† Heb. *not any thing.*

22 But if I say thus unto the young man, Behold, the arrows *are* beyond thee: go thy way, for the i LORD hath sent thee away.

i The Lord is the author of thy departure.

23 And *as touching* the matter which thou and I have spoken of, behold, the LORD *be* between thee and me for ever.

24 ¶ So David hid himself in the field: and when the new-moon was come, the king sat him down to eat meat.

25 And the king sat upon his seat, as at other times, *even* upon a seat by the wall: and Jonathan arose, and Abner sat by Sauls side, and Davids place was empty.

26 Nevertheless, Saul spake not any thing that day: for he thought, Some thing hath befallen him, he is k not clean; surely he *is* not clean.

k Or he might have some business to let him.

27 And it came to pass on the morrow, *which was* the second *day* of the month, that Davids place was empty: and Saul said unto Jonathan his son, Wherefore cometh not the son of l Jesse to meat, neither yesterday nor to day?

l Thus he speaketh contemptuously of David.

28 And Jonathan answered Saul, David earnestly asked *leave* of me, *to go* to Bethlehem.

29 And he said, Let me go, I pray thee, for our family hath a m sacrifice in the city, and my brother, he hath commanded me *to be there*; and now if I have found favour in thine eyes, let me get away, I pray thee, and see my n brethren: Therefore he cometh not unto the kings table.

m *That is*, A peace-offering.

n *Meaning*, All his kinsfolk.

30 Then Sauls anger was kindled against Jonathan, and he said unto him, †‡ Thou o son of the perverse rebellious *woman*, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mothers nakedness?

† Heb. *son of perverse rebellion.* ‡ Or, *thou perverse rebel.* o Thou art ever contrary unto me, as thy mother is.

31 For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom: wherefore now send and fetch him unto me, for he † shall surely die.

† Heb. *is the son of death.*

32 And Jonathan answered Saul his father, and said unto him, p Wherefore shall he be slain? what hath he done?

p For it were too great tyranny to put one to death, and not to shew the cause why.

33 And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David.

34 So Jonathan arose from the table in fierce anger, and did eat no meat the second day of the month: for he was grieved for David, because his father had done him shame.

35 ¶ And it came to pass in the morning, that Jonathan went out into the field, q at the time appointed with David, and a little lad with him.

q For this was the third day, see time agreed upon, *verse.* 5.

36 And he said unto his lad, Run, find out now the arrows which I shoot. *And* as the lad ran, he shot an arrow † beyond him.

† Heb. *to pass over him.*

37 And when the lad was come to the place of the arrow which Jonathan had shot, Jonathan cried after the lad, and said, *Is* not the arrow beyond thee?

38 And Jonathan cried after the lad, r Make speed, haste, stay not. And Jonathans lad gathered up the arrows, and came to his master.

r By these words he admonished David what he ought to do.

39 But the lad knew not any thing: onely Jonathan and David knew the matter.

40 And Jonathan gave his † artillery unto his lad, and said unto him, Go, carry *them* to the city.

† Heb. *his instruments.*

† Heb. *that was his.*

41 ¶ *And* assoon as the lad was gone, David arose out of *a place* toward the s south, and fell on his face to the ground, and bowed himself three times: and they kissed one another, and wept one with another, until David exceeded.

s It seemeth that he had done so before the south-side of the stone, lest the boy should have espied David.

42 And Jonathan said to David, go in peace, t forasmuch as we have u sworn both of us in the name of the LORD, saying, The LORD be between me and thee, and between my seed and thy seed for ever. And he arose and departed: and Jonathan went into the city.

t Or, The LORD be witness of this matter, &c.

u which oath he called in the eighth verse, *The covenant of the Lord.*

CHAP. XXI.

1 David at Nob obtaineth of Ahimelech hallowed bread. 7 Doeg was present. 8 David taketh Goliaths sword. 10 David at Gath feigneth himself mad.

THen came David to v Nob, to Ahimelech the priest: and Ahimelech was afraid at the meeting of David, and said unto him, Why *art* thou alone, and no man with thee?

v where the tabernacle was, 1 Sam. 22. 19. Neh. 11. 32. Isa. 10. 32. counsell of the Lord.

2 And David said unto Ahimelech the priest, The w king hath commanded me a business, & hath said unto me, Let no man know any thing of the business whereabout I send thee, and what I have commanded thee: and I have appointed *my* servants to such and such a place.

w Their intention was not, for to learn the mind of God, to teach us, the scope hath his justice in himself, but meaneth by God's power.

3 Now therefore what is under thine hand? give *me* five *loaves of* bread in mine hand, or what there is † present.

† Heb. *found.*

4 And

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4 And the priest answered David, and said, *There is* no common bread under mine hand, but there is * hallowed bread; if the young men have kept themselves at least from x women.

* Exod. 25. 30. Lev. 24. 5. Mat. 12. 4.

x It may have not committed with their wives.

5 And David answered the priest, and said unto him, Of a truth, women *have been* kept from us about these three days, since I came out, and the y vessels of the young men are holy, and *the bread is* in a manner common, ‡ yea, though it were z sanctified this day in the vessel.

y *That is*, Their bodies.

‡ Or, *effectually when this day is other sanctified in the vessel.*

z Shall be more excell to keep his vessel holy, when he shall have eaten of this holy food.

6 So the priest gave him hallowed *bread;* for there was no bread there, but the shewbread that was taken from before the LORD, to put hot bread in the day when it was taken away.

7 Now a certain man of the servants of Saul, *was* there that day, † detained before the LORD; and his name *was* Doeg an Edomite, the chiefest of the herd-men that *belonged* to Saul.

† Tarrying to worship before the Lord.

8 ¶ And David said unto Ahimelech, And is there not here under thine hand spear or sword? for I have neither brought my sword, nor my weapons with me, because the kings business required haste.

9 And the priest said, The sword of Goliath the Philistine, whom thou slewest in * the valley of Elah, behold, it *is here* wrapt in a cloth behind the a ephod: if thou wilt take that, take *it:* for *there is* no other save that, here. And David said, *There is* none like that, give it me.

* *Chap.* 17. 2.

a Behind that place where the high priests garments lay.

10 ¶ And David arose, and b fled that day for fear of Saul, and went to Achish the king of Gath.

b *That is*, Out of Sauls dominion.

11 And the servants of Achish said unto him, *Is* not this David the king of the land? did they not sing one to another of him in dances, saying, * Saul hath slain his thousands, and David his ten thousands?

* *Chap.* 18. 7. & 29. 5.

12 And David laid up these words in his heart, and was sore afraid of Achish the king of Gath.

13 And he changed his behaviour before them, and feigned himself mad in their hands, and † c scrabbled on the doors of the gate, and let his spittle fall down upon his beard.

† Or, *made marks.* c By making marks and toys.

14 Then said Achish unto his servants, Lo, you see the man ‡ is mad: wherefore *then* have ye brought him to me?

‡ Or, *playeth the mad-man.*

15 Have I need of mad-men, that ye have brought this *fellow* to play the mad-man in my presence? shall this *fellow* k come into my house?

k It be meet to be in a kings house?

CHAP. XXII.

1 Companies resort unto David at Adullam. 3 At Mizpeh he commendeth his parents unto the king of Moab. 5 Admonished by Gad, he cometh to Hareth. 6 Saul going to pursue him, complaineth of his servants unfaithfulness. 9 Doeg accuseth Ahimelech. 11 Saul commandeth to kill the priests. 17 The footmen refusing, Doeg executeth it. 20 Abiathar escaping, bringeth David the news.

DAvid therefore departed thence, and escaped to the cave * Adullam: and

a which was in the tribe of Judah and near to Bethlehem.

when his brethren, and all his fathers house heard *it*, they went down thither to him.

2 And every one *that was* in distress, and every one that † *was* in debt, and every one *that was* † discontented, gathered themselves unto him, and he became a captain over them: and there were with him about four hundred men.

† Heb. *had a creditor.* † Heb. *bitter of soul.*

3 ¶ And David went thence to Mizpeh of b Moab: and he said unto the king of Moab, Let my father and my mother, I pray thee, come forth, *and be* with you, till I know what God will do for me.

b For there was another so called in Judah.

4 And he brought c them before the king of Moab: and they dwelt with him all the while that David was in the d hold.

c For he sexed the care of Saul against his house.

d *That is*, In Mizpeh, which was a strong hold.

5 ¶ And the prophet Gad said unto David, Abide not in the hold, depart, and get thee into the land of Judah. Then David departed, and came into the foreest of Hareth.

6 ¶ When Saul heard that David was e discovered, and the men that *were* with him, (now Saul abode in Gibeah under a ‡ tree in Ramah, having his spear in his hand, and all his servants *were* standing about him)

e *That is*, A great bruit went on him.

‡ Or, *grove in a high place.*

7 Then Saul said unto his servants that stood about him, Hear now, ye f Benjamites, Will the son of Jesse give every one of you fields, and vineyards, *and* make you all captains of thousands, and captains of hundreds:

f Ye that are of my tribe and linage.

8 That all of you have conspired against me, and *there is* none that † sheweth me that my son hath made a league with the son of Jesse, and *there is* none of you that is sory for me, or sheweth unto me that my g son hath stirred up my servant against me, to lie in wait, as at this day?

† Heb. *uncovereth mine ear.*

g Hereby he would perswade them that this conspiracy was most horrible, where the son conspired against the father, and the servant against his master.

9 ¶ Then answered Doeg the Edomite, (which was set over the servants of Saul) and said, I saw the son of Jesse coming to Nob, to Ahimelech the son of Ahitub.

10 And he enquired of the LORD for him: and gave him victuals, and gave him the sword of Goliath the Philistine.

11 Then the king sent to call Ahimelech the priest the son of Ahitub, and all his fathers house, the h priests that *were* in Nob: and they came all of them to the king.

h which were the remnant of the house of Eli, whose house God threatned to punish.

12 And Saul said, Hear now, thou son of Ahitub: & he answered, † Here I *am*, my lord.

† Heb. *behold me.*

13 And Saul said unto him, Why have ye conspired against me, thou and the son of Jesse, in that thou hast given him bread, and a sword, & hast enquired of God for him, that he should rise against me, to lie in wait, as at this day?

14 Then Ahimelech answered the king and said, And who *is so* faithful among all thy servants, as David, which is the kings son in law, and goeth at thy bidding, and is honourable in thine house?

15 Did I then i begin to enquire of God for him? be it far from me: let not the king impute *any* thing unto his servant, *nor* to all the house of my father: for thy servant knew nothing of all this, † less or more.

i Have I not at other times also, when he had great affairs, consulted with the Lord for him?

† Heb. *little or great.*

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16 And the king said, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

§ Or, guard. † Heb. runners.

17 ¶ And the king said unto the ‡† footmen that stood about him, Turn and slay the priests of the LORD; because their hand also *is* with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would [k] not put forth their hand to fall upon the priests of the LORD.

k For they knew that they ought not to obey the wicked commandment of the king in slaying the innocent.

18 And the king said to Doeg, Turn thou and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourescore and five persons that did wear a linen ephod.

19 And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen and asses, and sheep, with the edge of the sword.

20 ¶ And one of the sons of Ahimelech, the son of Ahitub, named Abiathar, [l] escaped and fled after David.

l This was Gods providence, who according to his promise preserveth some of the house of Eli, *Chap.* 2. 33.

21 And Abiathar shewed David, that Saul had slain the LORDS priests.

22 And David said unto Abiathar, I knew *it* that day, when Doeg the Edomite *was* there, that he would surely tell Saul: I have occasioned *the death* of all the persons of thy fathers house.

23 Abide thou with me, fear not: for he that seeketh my life, seeketh thy life: but with me thou *shalt be* in safeguard.

CHAP. XXIII.

1 *David enquiring of the Lord by Abiathar, rescueth Keilah.* 7 *God shewing him the coming of Saul, and the treachery of the Keilites, he escapeth from Keilah.* 14 *In Ziph Jonathan cometh and comforteth him.* 19 *The Ziphites discover him to Saul.* 25 *At Maon he is rescued from Saul by the invasion of the Philistines.* 29 *He dwelleth at En-gedi.*

THen they told David, saying, Behold, the Philistines fight against [a] Keilah, and they rob the threshing-floors.

a which was a city in the tribe of Judah, *Josh.* 15. 44.

2 Therefore David enquired of the LORD, saying, Shall I go and smite these Philistines? And the LORD said unto David, Go, and smite the Philistines, and save Keilah.

3 And Davids men said unto him, Behold, we be afraid here in [b] Judah: how much more then if we come to Keilah against the armies of the Philistines?

b That *is*, In the midst of Judah; much more when we come to the borders against our enemies.

4 Then David enquired of the LORD yet again. And the LORD answered him and said, Arise, go down to Keilah; for I will deliver the Philistines into thine hand.

5 So David and his men went to Keilah, and fought with the Philistines, and brought away their cattel, and smote them with a great slaughter: so David saved the inhabitants of Keilah.

6 And it came to pass when Abiathar the son of Ahimelech * fled to David to Keilah, *that* he came down *with* an [c] ephod in his hand.

* *Chap.* 22. 20.

c By Gods providence the ephod was preserved and kept with David the true king.

7 ¶ And it was told Saul that David was come to Keilah: and Saul said, God hath delivered him into mine hand; for he is shut in, by entring into a town that hath gates and bars.

8 And Saul called all the people together to war, to go down to Keilah, to besiege David and his men.

9 ¶ And David knew that Saul secretly practised mischief against him; and he said to Abiathar the priest, Bring hither the [d] ephod.

d To consult with the Lord by Urim and Thummim.

10 Then said David, O LORD God of Israel, thy servant hath certainly heard that Saul seeketh to come to Keilah, to destroy the city for my sake.

11 Will the men of Keilah deliver me up into his hand? will Saul come down as thy servant hath heard? O LORD God of Israel, I beseech thee tell thy servant. And the LORD said, He will come down.

12 Then said David, Will the men of Keilah † deliver me and my men into the hand of Saul? And the LORD said, They will deliver *thee* up.

† Heb. *shut up.*

13 ¶ Then David and his men, *which were* about six hundred, arose and departed out of Keilah, & went whithersoever they could go: and it was told Saul that David was escaped from Keilah, and he forbare to go forth.

14 And David abode in the wilderness in strong holds, and remained in a mountain in the wilderness of Ziph: and Saul fought him every day, but God [e] delivered him not into his hand.

e No power nor policy can prevail against Gods children, but when he appointeth the time.

15 And David saw, that Saul was come out to seek his life: and David *was* in the wilderness of Ziph in a wood.

16 And Jonathan Sauls son arose, and went to David into the wood, and strengthned his hand in God.

17 And he said unto him, Fear not: for the hand of Saul my father shall not find thee, and thou shalt be [f] king over Israel, and I shall be next unto thee; and that also Saul my father knoweth.

f Jonathan sheweth David, that God will accomplish his promise, and that his faith strengtheneth him against his own conscience.

18 And they two made a covenant before the LORD: and David abode in the wood, and Jonathan went to his house.

19 ¶ Then came up the Ziphites to Saul to Gibeah, saying, Doth not David hide himself with us in strong holds in the wood, in the hill of Hachilah, which *is* † on the south of ‡ Jeshimon?

† Heb. *on the right hand.* ‡ Or, *the wilderness.*

20 Now therefore, O king, come down according to all the desire of thy soul to come down, and our part *shall be* to deliver him into the kings hand.

21 And Saul said, [g] Blessed *be* ye of the LORD; for ye have compassion on me.

g The Lord recompenseth this friendship.

22 Go, I pray you, prepare yet, and know and see his place where his † haunt is, *and* who hath seen him there: for it is told me *that* he dealeth very subtilly.

† Heb. *foot shall be.*

23 See therefore and take knowledge of all the lurking-places where he hideth himself, & come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the [h] land, that I will search him out throughout all the thousands of Judah.

h In your country of Ziph, which is in Judah.

24 And they arose, and went to Ziph before Saul:

Saul: but David and his men *were* in the wilderness of Maon, in the plain on the south of Jeshimon.

i which was also in the tribe of Judah, *Josh.* 15. 55.

25 Saul also and his men went to seek *him;* and they told David: wherefore he came down into a rock, and abode in the wilderness of [i] Maon: and when Saul heard *that*, he pursued after David in the wilderness of Maon.

26 And Saul went on this side of the mountain, and David and his men on that side of the mountain: & David made haste to get away for fear of Saul; for Saul and his men compassed David and his men round about to take them.

k Thus the Lord can pull back the bridle of the tyrants, and deliver his out of the lions mouth.

27 ¶ But there came a [k] messenger unto Saul, saying, Haste thee, and come; for the Philistines have † invaded the land.

† Heb. *spread themselves upon,* &c.

28 Wherefore Saul returned from pursuing after David, and went against the Philistines: therefore they called that place [l] Sela-hammah-lekoth.

l That *is*, Rock of divisions: because there they divided themselves one from another. *m That is*, In strong places, which were defended by nature.

29 ¶ And David went up from thence, and dwelt in strong [m] holds at En-gedi.

CHAP. XXIV.

1 *David in a cave at En-gedi, having cut off Sauls skirt, spareth his life.* 8 *He sheweth thereby his innocency.* 16 *Saul acknowledging his fault, taketh an oath of David, and departeth.*

AND it came to pass when Saul was returned from † following the Philistines, that it was told him, saying, Behold, David *is* in the wilderness of [a] En-gedi.

† Heb. *after.*

a A city of Judah, *Josh.* 15. 62.

2 Then Saul took three thousand chosen men out of all Israel, and went to seek David and his men upon the rocks of the wild goats.

3 And he came to the sheep-cotes by the way, where *was* a cave, and Saul went in to cover his feet: and David and his men remained in the sides of the cave.

4 And the men of David said unto him, Behold the [b] day of which the LORD said unto thee, Behold, I will deliver thine enemy into thine hand, that thou mayest do to him as it shall seem good unto thee. Then David arose, and cut off the skirt of † Sauls robe privily.

b Here we see how truly we see to listen Gods counsell, if the occasion serve never so little.

† Heb. *the robe which was Sauls.*

5 And it came to pass afterward, that David's heart [c] smote him, because he had cut off Sauls skirt.

c For seeing it was his own private cause, he repented that he had touched his enemy.

6 And he said unto his men, the LORD forbid, that I should do this thing unto my master the LORDS anointed, to stretch forth mine hand against him, seeing he *is* the anointed of the LORD.

† Heb. *cut off.*

7 So David † stayed his servants with these words, and suffered them not to rise against Saul: but Saul rose up out of the cave, and went on *his* way.

8 David also arose afterward, and went out of the cave, and cried after Saul, saying, My lord the king. And when Saul looked behind him, David stouped with his face to the earth, and bowed himself.

d Contrary to the false report of them that said, David was Sauls enemy, he proveth himself to be his friend.

9 ¶ And David said to Saul, Wherefore heareſt thou mens words, saying, Behold, David seeketh thy hurt?

10 Behold, this day thine eyes have seen,

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how that the LORD had delivered thee to day into mine hand in the cave: and *some* bade *me* kill thee, but *mine eye* spared thee, and I said, I will not put forth mine hand against my lord; for he *is* the LORDS anointed.

11 Moreover, my father, see, yea see the skirt of thy robe in my hand: for in that I cut off the skirt of thy robe, & killed thee not; know thou and see, that *there is* neither evil nor transgression in mine hand, & I have not sinned against thee; yet thou huntest my soul, to take it.

12 The LORD judge between me and thee, and the LORD avenge me of thee: but mine hand shall not be upon thee.

13 As saith the proverb of the ancients, Wickedness proceedeth from the wicked: but mine hand shall not be upon thee.

14 After whom is the king of Israel come out? after whom dost thou pursue? after a dead dog, after a flea.

15 The LORD therefore be judge, and judge between me and thee, and see, and plead my cause, and † deliver me out of thine hand.

† Heb. *judge.*

16 ¶ And it came to pass when David had made an end of speaking these words unto Saul, that Saul said, [e] *Is* this thy voice, my son David? And Saul lift up his voice and wept.

e Though he was a most cruel enemy to David, yet by his great gentleness his conscience compelled him to yeild.

17 And he said to David, Thou *art* more righteous then I: for thou hast rewarded me good, whereas I have rewarded thee evil.

18 And thou hast shewed this day how that thou hast dealt well with me: forasmuch as when the LORD had † delivered me into thine hand, thou killedst me not.

† Heb. *shut up.*

19 For if a man find his enemy, will he let him go well away? wherefore the LORD reward thee good, for that thou hast done unto me this day.

20 And now behold, I [f] know well that thou shalt surely be king, and that the kingdom of Israel shall be established in thine hand.

f Though this tyrant saw and confessed the favour of God toward David, yet he useth not to persecute him against his own conscience.

21 Swear now therefore unto me by the LORD, that thou wilt not cut off my seed after me, and that thou wilt not destroy my name out of my fathers house.

22 And David sware unto Saul: and Saul went home; but David and his men gat them up unto the hold.

CHAP. XXV.

1 *Samuel dieth.* 2 *David in Paran sendeth to Nabal,* 10 *Provoked by Nabals churlishness, he mindeth to destroy him.* 14 *Abigail understanding thereof,* 18 *taketh a present,* 23 *and by her wisdom* 32 *pacifieth David.* 36 *Nabal hearing thereof, dieth.* 39 *David taketh Abigail and Ahinoam to be his wives.* 44 *Michal is given to Phalti.*

AND * Samuel died, and all the Israelites were gathered together and lamented him, and buried him in his [a] house at Ramah. And David arose and went down to the wilderness of Paran.

* *Chap.* 28. 3.

a That *is*, Among his own kinred.

2 And *there was* a man in [b] Maon, whose possessions *were* in Carmel, and the man *was* very great, and he had three thousand sheep, and a thousand goats: and he was shearing his sheep in Carmel.

b Maon and Carmel were cities in the tribe of Judah, Carmel the mountain was in Galilee.

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3 Now the name of the man *was* Nabal, and the name of his wife, Abigail: and ſhe *was* a woman of good underſtanding, and of a beautiful countenance; but the man *was* churliſh and evil in his doings, and he *was* of the houſe of Caleb.

4 ¶ And David heard in the wilderneſs, that Nabal did ſhear his ſheep.

5 And David ſent out ten young men, and David ſaid unto the young men, Get you up to Carmel, and go to Nabal, and † greet him in my name.

† Heb. *aſk him* or *my name, of peace.*

6 And thus ſhall ye ſay to him that liveth *in* [c] *proſperity*, Peace *be* both to thee, and peace *be* to thine houſe, and peace *be* unto all that thou haſt.

c Some read, ſo muyſt thou live in proſperity the next year, both thou, &c.

7 And now I have heard that thou haſt ſhearers: now thy ſhepherds which were with us, we † hurt them not, neither was there ought miſſing unto them, all the while they were in Carmel.

† Heb. *ſhamed.*

8 Aſk thy young men, and they will ſhew thee: wherefore let the young men find favour in thine eyes: (for we come in a good day) give, I pray thee, whatſoever [d] cometh to thine hand, unto thy ſervants, and to thy ſon David.

d whatſoever thou haſt ready for us.

9 And when Davids young men came, they ſpake to Nabal according to all thoſe words in the name of David, and † ceaſed.

† Heb. *reſted.*

10 ¶ And Nabal anſwered Davids ſervants and ſaid, Who *is* David? and who *is* the ſon of [e] Jeſſe? there be many ſervants now a days that break away every man from his maſter.

e Thus the covetous wretches, in ſtead of relieving the neceſſity of Gods children, uſe to revile their perſons & ecuidemn their cauſe.

11 Shall I then take my bread and my water, and my † fleſh that I have killed for my ſhearers, and give *it* unto men, whom I know not whence they *be*?

† Heb. *ſlaughter.*

12 So Davids young men turned their way, and went again, and came and told him all thoſe ſayings.

13 And David ſaid unto his men, Gird you on every man his ſword. And they girded on every man his ſword, and David alſo girded on his ſword: and there went up after David about four hundred men, and two hundred abode by the ſtuff.

14 ¶ But one of the young men told Abigail Nabals wife, ſaying, Behold, David ſent meſſengers out of the wilderneſs to ſalute our maſter; and he † railed on them.

† Heb. *flew upon them.*

15 But the men *were* very [f] good unto us, and we were not † hurt, neither miſſed we any thing as long as we were converſant with them, when we were in the fields.

f when we kept our ſheep in the wilderneſs of Yarun.

† Heb. *ſhamed.*

16 They were a wall unto us both by night and day, all the while we were with them keeping the ſheep.

17 Now therefore know and conſider what thou wilt do: for evil is determined againſt our maſter, and againſt all his houſhold: for he *is ſuch* a ſon of Belial, that *a man* cannot ſpeak to him.

18 ¶ Then Abigail made haſte, and took two hundred loavs, and two bottles of wine, and five ſheep ready dreſſed, and five meaſures of parched *corn*, and an hundred ‡ cluſters of raiſins, and two hundred cakes of figs, and laid *them* on aſſes.

‡ Or, *lumps.*

19 And ſhe ſaid unto her ſervants, Go on before me, behold, I come after you: but ſhe told [g] not her huſband Nabal.

g Becauſe the knew his cooked nature, that he would rather here perished, then conſented to her enterpriſe.

20 And it was *ſo*, *as* ſhe rode on the aſs, that ſhe came down by the covert of the hill, and behold, David and his men came down againſt her, and ſhe met them.

21 (Now David had ſaid, Surely in vain have I kept all that this *fellow* hath in the wilderneſs, ſo that nothing was miſſed of all that *pertained* unto him: and he hath requited me evil for good.

22 So and more alſo do God unto the enemies of David, If I leave of all that *pertain* to him by the morning light, any that [h] piſſeth againſt the wall)

h *Meaning*, If this purpoſe did not be worke deſtroy both Nabal and his great.

23 And when Abigail ſaw David, ſhe haſted, and lighted off the aſs, and fell before David on her face, and bowed her ſelf to the ground,

24 And fell at his feet, and ſaid, Upon me, my lord, *upon* me *let this* iniquity *be*, and let thine hand-maid, I pray thee, ſpeak in thine † audience, and hear the words of thine hand-maid.

† Heb. *ears.*

25 Let not my lord, I pray thee, † regard this man of Belial, *even* Nabal: for as his name *is*, ſo *is* he; Nabal *is* his name, and folly *is* with him: but I thine hand-maid ſaw not the young men of my lord, whom thou didſt ſend.

† Heb. *ſet it to his heart.*

26 Now therefore, my lord, *as* the LORD liveth, and *as* thy ſoul liveth, ſeeing the LORD hath withholden thee from coming to *ſhed* bloud, and from † avenging thy ſelf with [i] thine own hand: now let thine enemies, and they that ſeek evil to my lord, be as Nabal.

† Heb. *ſaving to ſelf.*

i *That is*, The thus ſtudied not be avenged of thine own.

27 And now this ‡ bleſſing which thine hand-maid hath brought unto my lord, let it even be given unto the young men that † follow my lord.

‡ Or, *preſent.*

† Heb. *walk at the feet of.*

28 I pray thee, forgive the treſpaſs of thine hand-maid: for the LORD will certainly make my lord a [k] ſure houſe: becauſe my lord fighteth the battels of the LORD, and evil hath not been found in thee *all* thy days.

k Confirm his kingdom to his poſterity.

29 Yet a [l] man is riſen to purſue thee, and to ſeek thy ſoul: but the ſoul of my lord ſhall be bound in the [m] bundle of life with the LORD thy God; & the ſouls of thine enemies, them ſhall he ſling out, † *as out* of the middle of a ſling.

l *To wit*, Saul.

m God ſhall preſerve thee long in his favour and proſperity thine enemies.

† Heb. *in the ſlinge of a ſling.*

30 And it ſhall come to paſs when the LORD ſhall have done to my lord according to all the good that he hath ſpoken concerning thee, and ſhall have appointed thee ruler over Iſrael;

31 That this ſhall be † [n] no grief unto thee, nor offence of heart unto my lord, either that thou haſt ſhed bloud cauſeleſs, or that my lord hath avenged himſelf: but when the LORD ſhall have dealt well with my lord, then remember thine hand-maid.

† Heb. *no ſtaggering or ſtumbling.*

n That he hath not avenged himſelf which things would have tormented his conſcience.

32 ¶ And

32 ¶ And David ſaid to Abigail, Bleſſed *be* the LORD God of Iſrael, which ſent thee this day to meet me:

33 And bleſſed *be* thy advice, and bleſſed *be* thou, which haſt kept me this day from coming to *ſhed* bloud, and from [o] avenging my ſelf with mine own hand.

o *Read verſe* 26.

34 For in very deed, *as* the LORD God of Iſrael liveth, [p] which hath kept me back from hurting thee, except thou hadſt haſted and come to meet me, ſurely there had not been left unto Nabal, by the morning light, any that piſſeth againſt the wall.

p He attributeth it to the Lords mercy, and not to kindlie that he was ſtayed.

35 So David received of her hand *that* which ſhe had brought him, and ſaid unto her, Go up in peace to thine houſe; ſee, I have hearkned to thy voice, and have accepted thy perſon.

36 ¶ And Abigail came to Nabal; and behold, he held a feaſt in his houſe, like the feaſt of a king; and Nabals heart *was* merry within him, for he *was* very drunken: wherefore ſhe told him [q] nothing, leſs or more, until the morning light.

q For he had no reaſon either to confeſſe, or to give thanks for his great benefit or deliverance.

37 But it came to paſs in the morning, when the wine was gone out of Nabal, and his wife had told him theſe things, that his heart died within him, and he became *as* [r] a ſtone.

r For fear of the great danger.

38 And it came to paſs about ten days *after*, that the LORD ſmote Nabal, that he died.

39 ¶ And when David heard that Nabal was dead, he ſaid, Bleſſed *be* the LORD, that hath pleaded the cauſe of my reproach from the hand of Nabal, and hath kept his ſervant from evil: for the LORD hath returned the wickedneſs of Nabal upon his own head. And David ſent and communed with Abigail, to take her to him to [s] wife.

s For he had experience of her great godlineſs, wiſdom, and humility.

40 And when the ſervants of David were come to Abigail to Carmel, they ſpake unto her, ſaying, David ſent us unto thee, to take thee to him to wife.

41 And ſhe aroſe, and bowed her ſelf on *her* face to the earth, and ſaid, Behold, *let* thine hand-maid *be* a ſervant to waſh the feet of the ſervants of my lord.

42 And Abigail haſted, and aroſe, and rode upon an aſs, with five damſels of hers that went † after her; and ſhe went after the meſſengers of David, and became his wife.

† Heb. *art her feet.*

43 David alſo took Ahinoam * of Jezreel, and they were alſo both of them his wives.

* Joſh. 15. 56.

44 ¶ But Saul had given * Michal his daughter, Davids wife, to Phalti the ſon of Laiſh, which *was* of [t] Gallim.

* 2 *Sam.* 3. 14. 15.

t which was a place bordering on the country of the Moabites.

CHAP. XXVI.

1 *Saul by the diſcovery of the Ziphites, cometh to Hachilah againſt David.* 4 *David coming into the trench, ſtayeth Abiſhai from killing Saul, but taketh his ſpear & cruſe.* 13 *David reproveth Abner,* 18 *& exhorteth Saul.* 21 *Saul acknowledgeth his ſin.*

* *Chap.* 23. 19.

AND the Ziphites came unto Saul to Gibeah, ſaying, * Doth not David hide himſelf in the hill of Hachilah *which is* before Jeſhimon?

2 Then Saul aroſe, and went down to the wilderneſs of Ziph, having three thouſand [a] choſen men of Iſrael with him, to ſeek David in the wilderneſs of Ziph.

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a *That is*, Of the moſt ſkilfull and valiant ſouldiers.

3 And Saul pitched in the hill of Hachilah, which *is* before Jeſhimon by the way: but David abode in the wilderneſs, and he ſaw that Saul came after him into the wilderneſs.

4 David therefore ſent out ſpies, and underſtood that Saul was come in very deed.

5 ¶ And David aroſe, and came to the place where Saul had pitched: and David beheld the place where Saul lay, and * Abner the ſon of Ner, the captain of his hoſt: and Saul lay in the † trench, and the people pitched round about him.

* *Chap.* 14. 50. & 17. 55.

† Or, *midſt of his carriages.*

6 Then anſwered David and ſaid to Ahimelech the [b] Hittite, and to Abiſhai the ſon of Zeruiah brother to [c] Joab, ſaying, Who will go down with me to Saul to the camp? And Abiſhai ſaid, I will go down with thee.

b who was a ſtranger, and not an Iſraelite.

c who afterward was Davids chief captain.

7 So David and Abiſhai came to the people by night, and behold, Saul lay ſleeping within the trench, and his ſpear ſtuck in the ground at his bolſter: but Abner and the people lay round about him.

8 Then ſaid Abiſhai to David, God hath † delivered thine enemy into thine hand this day: now therefore let me ſmite him, I pray thee, with the ſpear, even to the earth at once, and I will not *ſmite* him the [d] ſecond time.

† Heb. *ſhut up.*

d *Meaning*, He would make him ſure at one ſtroak.

9 And David ſaid to Abiſhai, Deſtroy him not: for [e] who can ſtretch forth his hand againſt the LORDS anointed, and be guiltleſs?

e To wit, In his own private cauſe: for Jehu ſlew two kings at Gods appointment, 2 *Kings.* 9. 24.

10 David ſaid furthermore, *As* the LORD liveth, the LORD ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battel, and periſh.

11 The LORD forbid that I ſhould ſtretch forth mine hand againſt the LORDS anointed: but, I pray thee, take thou now the ſpear that *is* at his bolſter, and the cruſe of water, and let us go.

12 So David took the ſpear and the cruſe of water from Sauls bolſter, and they gat them away, and no man ſaw *it*, nor knew *it*, neither awaked: for they *were* all aſleep, becauſe a deep ſleep from the LORD was fallen upon them.

13 ¶ Then David went over to the other ſide, and ſtood on the top of an hill a far off, (a great ſpace *being* between them)

14 And David cried to the people, and to Abner the ſon of Ner, ſaying, Anſwereſt thou not, Abner? Then Abner anſwered and ſaid, Who *art* thou *that* crieſt to the king?

15 And David ſaid to Abner, *Art* not thou a [f] valiant man? and who *is* like to thee in Iſrael? wherefore then haſt thou not kept thy lord the king? for there came one of the people in to deſtroy the king thy lord.

f Eſteemed moſt valiant, and meete to ſave the king?

16 This thing *is* not good that thou haſt done: *as* the LORD liveth, ye *are* † worthy to die, becauſe ye have not kept your maſter the LORDS anointed: and now ſee where the kings ſpear *is*, and the cruſe of water, that *was* at his bolſter.

† Heb. *the ſons of death.*

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17 And Saul knew Davids voice, and said, *Is* this thy voice, my [g] son David? And David said, *It is* my voice, my lord, O king.

18 And he said, Wherefore doth my lord thus pursue after his servant? for what have I done? or what evil *is* in mine hand?

19 Now therefore, I pray thee, let my lord the king hear the words of his servant: If the LORD have stirred thee up against me, let him † [h] accept an offering: but if *they be* the children of men, cursed *be* they before the LORD; for they have driven me out this day from † abiding in the inheritance of the LORD, saying, Go serve other [i] gods.

20 Now therefore, let not my bloud fall to the earth before the face of the LORD: for the king of Israel is come out to seek a flea, as when one doth hunt a partridge in the mountains.

21 ¶ Then said Saul, I have sinned: return, my son David, for I will no more do thee harm, because my soul was [k] precious in thine eyes this day: behold, I have played the fool, and have erred exceedingly.

22 And David answered and said, Behold the kings spear, and let one of the young men come over and fetch it.

23 The LORD render to every man his righteousness, and his faithfulness: for the LORD delivered thee into *my* hand to day, but I would not stretch forth mine hand against the LORDS anointed.

24 And behold, as thy life was much set by this day in mine eyes; so let my life be much set by in the eyes of the LORD, and let him deliver me out of all tribulation.

25 Then Saul said to David, Blessed *be* thou, my son David: thou shalt both do great *things*, & also shalt still prevail. So David went on his way, and Saul returned to his [m] place.

g Hereby is appeareth, that the hypocrite persecuted David against his own conscience, and contrary to his promise.

† Heb. *smel.*

h Let his anger rowzd us to be pacified by a sacrifice.

† Heb. *cleaving.*

i As much as lay in them, they compelled him to idolatry, because they forced him to flee to the idolaters.

k Because thou savedst my life this day.

l Thus he protesteth his innocency toward Saul, not defending his justice in the sight of God, in whose presence none is righteous, *Psal.* 14. 3. & 130. 3.

m To Gibeah of Benjamin.

CHAP. XXVII.

1 *Saul hearing David to be in Gath, seeketh no more for him.* 5 *David beggeth Ziklag of Achish.* 8 *He invading other countrys, perswadeth Achish he fought against Judah.*

AND David said in his heart, I shall now † perish [a] one day by the hand of Saul: *there is* nothing better for me, then that I should speedily escape into the land of the Philistines, and Saul shall despair of me, to seek me any more in any coast of Israel: so shall I escape out of his hand.

2 And David arose, and he passed over with the six hundred men that *were* with him, unto Achish the son of Maoch king of Gath.

3 And David [b] dwelt with Achish at Gath, he and his men, every man with his houshold, *even* David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess Nabals wife.

4 And it was told Saul that David was fled to Gath: and he sought no more again for him.

5 ¶ And David said unto Achish, If I have now found grace in thine eyes, [c] let them give me a place in some town in the country, that I may dwell there: for why should thy servant dwell in the royal city with thee?

6 Then Achish gave him Ziklag that day: wherefore Ziklag pertaineth unto the kings of Judah unto this day.

7 And † the time that David dwelt in the country of the Philistines, was † a full year and four months.

8 ¶ And David and his men went up and invaded the [d] Geshurites, and the ‡ Gezrites, and the Amalekites: for those *nations were* of old the inhabitants of the land, as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.

10 And Achish said, ‡ Whither have ye made a rode to day? And David said, Against the south of Judah, and against the south of the [e] Jerahmeelites, and against the south of the Kenites.

11 And David saved neither man nor woman alive, to bring *tidings* to Gath, saying, Lest they should tell on us, saying, So did David, and so *will be* his manner, all the while he dwelleth in the country of the Philistines.

12 And Achish believed David, saying, He hath made his people Israel † utterly to abhor him; therefore he shall be my servant for ever.

a Albeit it was a great grief to David to fight against the people of God, yet such was his infirmity, he durst not deny him. † *Chap.* 25. 1.

b According to the commandment of God. Exod. 23. 31. *Deut.* 12. 29, 31.

† Heb. *the number of days.*

† Heb. *a year of days.*

d These were the wicked Canaanites, whom God had appointed to be destroyed.

‡ Or, *Gerzites.*

e which were a family of the tribe of Judah. 1 *Chron.* 2. 9.

† Heb. *to smel.*

CHAP. XXVIII.

1 *Achish putteth confidence in David.* 3 *Saul having destroyed the witches,* 4 *and now in his fear forsaken of God.* 7 *seeketh to a witch.* 9 *The witch encouraged by Saul, raiseth up Samuel.* 15 *Saul hearing his ruine, fainteth.* 21 *The woman with his servants refresheth him with meat.*

AND it came to pass in those days, that the Philistines gathered their armies together for warfare, to fight with Israel: and Achish said unto David, Know thou assuredly, that thou shalt go out with me to battel, thou and thy men.

2 And David said to Achish, [a] Surely, thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of mine head for ever.

3 ¶ Now * Samuel was dead, and all Israel had lamented him, and buried him in Ramah, even in his own city: and Saul had [b] put away those that had familiar spirits, and the wizards, out of the land.

4 ¶ And the Philistines gathered themselves together, and came and pitched in Shunem: and Saul gathered all Israel together, and they pitched in Gilboa.

5 And when Saul saw the host of the Philistines, he was afraid, and his heart greatly trembled.

6 And when Saul enquired of the LORD, the LORD answered him not, neither by dreams, nor by [c] Urim, nor by prophets.

7 ¶ Then said Saul unto his servants, Seek me a woman that hath a familiar spirit, that I may go to her, and enquire of her. And his servants

c Meaning, the high Priest. Exod. 28. 30.

servants said to him, Behold, *there is* a woman that hath a familiar spirit at En-dor.

d He seeketh not to God is his misery, but is led by Satan to unlawful means, which in his conscience he condemneth.

8 And Saul [d] disguised himself, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee divine unto me by the familiar spirit, and bring me *him* up whom I shall name unto thee.

9 And the woman said unto him, Behold, thou knowest what Saul hath done, how he hath cut off those that have familiar spirits, and the wizards, out of the land: wherefore then layest thou a snare for my life, to cause me to die?

10 And Saul sware to her by the LORD, saying, *As* the LORD liveth, there shall no punishment happen to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And he said, Bring me up [e] Samuel.

e Speaketh according to his grosse ignorance, not considering the state of the soules after this life, and how Satan hath no power over them.

12 And when the woman saw Samuel, she cried with a loud voice: and the woman spake to Saul, saying, Why hast thou deceived me? for thou *art* Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth.

14 And he said unto her, † What form *is* he of? And she said, An old man cometh up; and he *is* covered with a mantle. And Saul perceived that it *was* [f] Samuel, and she stooped with *his* face to the ground, and bowed himself.

† Heb. *What is his form.*

f To his imagination, albeit it was Satan, who to blind his eyes took upon him the form of Samuel, as he can do of an angel of light.

15 ¶ And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul answered, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither † by prophets, nor by dreams: therefore I have called thee, that thou mayest make known unto me what I shall do.

† Heb. *by the hand of prophets.*

16 Then said Samuel, Wherefore then dost thou ask of me, seeing the LORD is departed from thee, and is become thine enemy?

17 And the LORD hath done ‡ [g] to him, * as he spake by † me: for the LORD hath rent the kingdom out of thine hand, and given it to thy neighbour, *even* to David:

‡ Or, *for himself.* g *Toot is,* To David. * *Chap.* 15. 28. † Heb. *mine hand.*

18 Because thou obeyedst not the voice of the LORD, nor executedst his fierce wrath upon Amalek, therefore hath the LORD done this thing unto thee this day.

19 Moreover, the LORD will also deliver Israel with thee, into the hand of the Philistines: and to morrow *shalt* thou and thy sons *be* with [h] me: the LORD also shall deliver the host of Israel into the hand of the Philistines.

h Ye shall be dead, *Chap.* 31. 6.

20 Then Saul † fell straightway all along on the earth, and was [i] sore afraid, because of the words of Samuel, & there was no strength in him: for he had eaten no bread all the day, nor all the night.

† Heb. *made haste and fell with the fulness of his stature.*

i The wicked when they hear Gods judgements, tremble and despair, but cannot seek for mercy by repentance.

21 ¶ And the woman came unto Saul, and saw that he was sore troubled, and said unto him, Behold, thine hand-maid hath obeyed thy voice, and I have [k] put my life in my hand, and have hearkned unto thy words which thou spakest unto me.

k † I have ventured my life. 249

22 Now therefore, I pray thee, hearken thou also unto the voice of thine hand-maid, and let me set a morsel of bread before thee; and eat, that thou mayst have strength, when thou goest on thy way?

23 But he refused, and said, † I will not eat: but his servants, together with the woman, compelled him, and he hearkned unto their voice: so he arose from the earth, and sat upon the bed.

24 And the woman had a fat calf in the house, and she hasted, and killed it, and took flour, and kneaded *it*, and did bake † unleavened bread thereof.

† Because it required haste.

25 And she brought *it* before Saul, and before his servants, and they did eat: then they rose up, and went away that night.

CHAP. XXIX.

1 *David marching with the Philistines.* 3 *Is disallowed by their princes.* 6 *Achish dimisseth him, with commendations of his fidelity.*

NOw the Philistines gathered together all their armies to Aphek: and the Israelites pitched by a fountain which *is* in Jezreel.

2 And the lords of the Philistines passed on by [a] hundreds, and by thousands: but David and his men passed on in the rere-ward with Achish.

a According to their bands or enfigns.

3 Then said the princes of the Philistines, What *do* these Hebrews *here*? And Achish said unto the princes of the Philistines, *Is* not this David the servant of Saul the king of Israel, which hath been with me these [b] days or these years, and I have found no fault in him since he fell *unto me*, unto this day?

b *Meaning,* A long time, *that is,* four months and certain days, *Chap.* 27. 7.

4 And the princes of the Philistines were wroth with him, and the princes of the Philistines said unto him, *Make this fellow return, that he may go again to his place which thou hast appointed him, and let him not go down with us to battel, lest in the battel he be an adversary to us: for wherewith should he reconcile himself unto his master? *should* it not *be* with the [c] heads of these men?

* 1 *Chron.* 12. 19.

c would not Saul receive him to favour, if he could betray us. *Chap.* 18. 7. & 21. 11.

5 *Is* not this David, of whom they sang one to another in dances, saying, * Saul slew his thousands, and David his ten thousands?

6 ¶ Then Achish called David, and said unto him, Surely, *as* the LORD liveth, thou hast been upright, and thy [d] going out and thy coming in with me in the host, *is* good in my sight: for I have not found evil in thee, since the day of thy coming unto me unto this day: nevertheless, † the lords favour thee not.

d *That is,* wast conversant with me.

† Heb. *thou art not good in the eyes of the lords.*

7 Wherefore now return, and go in peace, that thou † displease not the lords of the Philistines.

† Heb. *do not evil in the eyes of the lords.*

8 ¶ And David said unto Achish, But what have I done? and what hast thou found in thy servant, so long as I have been † with thee unto this day, that I may not go fight against the [e] enemies of my lord the king?

† Heb. *before thee.*

e This difficultie cannot be excused: for it grieved him to go against the people of God.

9 And

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9 And Achish answered and said to David, I know that thou *art* good in my sight, as an angel of God: notwithstanding, the princes of the Philistines have said, He shall not go up with us to the battel.

10 Wherefore now rise up early in the morning, with thy † masters servants that are come with thee: and assoon as ye be up early in the morning, and have light, depart.

† with them that fled unto them from Saul.

11 So David and his men rose up early to depart in the morning, to return into the land of the Philistines; and the Philistines went up to Jezreel.

CHAP. XXX.

1 *The Amalekites spoil Ziklag. 7 David asking counsel, is encouraged by God to pursue them. 11 By the means of a revived Egyptian, he is brought to the enemies, and recovereth all the spoil. 22 Davids law to divide the spoil equally between them that fight, and them that keep the stuff, 26 He sendeth presents to his friends.*

AND it came to pass when David and his men were come to Ziklag on the [a] third day, that the Amalekites had invaded the south and Ziklag, and [b] smitten Ziklag, and burnt it with fire:

a After that he departed from Achish.

b *That is,* Destroyed the city.

2 And had taken the women captives, that *were* therein; they slew not any, either great or small, but carried *them* away, and went on their way.

3 ¶ So David and his men came to the city, and behold, *it was* burnt with fire, and their [c] wives, and their sons, and their daughters were taken captives.

c For these only remained in the city, when the men were gone to war.

4 Then David and the people that *were* with him, lift up their voice and wept, until they had no more power to weep.

5 And Davids two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife of Nabal the Carmelite.

6 And David was greatly distressed; for the people [d] spake of stoning him, because the soul of all the people was † grieved, every man for his sons, and for his daughters: but David encouraged himself in the LORD his God.

d Thus wee see that in troubles and adversity we do not consider Gods providence, but like raging beasts forget both our own duty, and concerne Gods appointment over us.

† Heb. *bitter.*

7 And David said to Abiathar the priest Ahimelechs son, I pray thee, bring me hither the ephod: and Abiathar brought thither the ephod to David.

8 And David enquired at the LORD, saying, Shall I pursue after this troup? shall I overtake them? And he answered him, Pursue; for thou shalt surely overtake *them*, and without fail [e] recover *all.*

e Though God seem to leave us for a time, yet if we trust in him, we shall be sure to find comfort.

9 So David went, he & the six hundred men that *were* with him, & came to the brook Besor, where those that were left behind stayed.

10 But David pursued, he and four hundred men: (for two hundred abode behind, which were so faint, that they could not go over the brook Besor)

11 ¶ And they found an Egyptian in the field, and brought him to David, and gave him [f] bread, and he did eat, and they made him drink water.

f God by his providence both provided for the necessity of this poor stranger, and made him a guid to David to accomplish his enterprise.

12 And they gave him a piece of a cake of figs, and two clusters *of raisins:* and when he had eaten, his spirit came again to him: for he had eaten no bread, nor drunk *any* water, three days and three nights.

13 And David said unto him, To whom *belongest* thou? and whence *art* thou? And he said, I *am* a young man of Egypt, servant to an Amalekite, and my master left me, because three days agone I fell sick.

14 We made an invasion *upon* the south of the Cherethites, and upon *the coast* which *belongeth* to Judah, and upon the south of Caleb, and we burnt Ziklag with fire.

15 And David said to him, Canst thou bring me down to this company? and he said, [g] Swear unto me by God, that thou wilt neither kill me, nor deliver me into the hands of my master, and I will bring thee down to this company.

g For oaths were in all ages had in great reverence, even among the heathen.

16 ¶ And when he had brought him down, behold, *they were* spread abroad upon all the earth, [h] eating and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah.

h The wicked in their gomp and pleasures confider not the indignme of God which is ever hand to smite them.

17 And David smote them from the twilight, even unto the [i] evening † of the next day: and there escaped not a man of them, save four hundred young men which rode upon camels, and fled.

i Some read, and unto the morrow of the evenings: that is three days.

† Heb. *the morrow.*

18 And David recovered all that the Amalekites had carried away: and David rescued his two wives.

19 And there was nothing lacking to them, neither small nor great, neither sons nor daughters, neither spoil, nor any *thing* that they had taken to them: David recovered all.

20 And David took all the flocks, and the herds: *which* they drave before those *other* cattel, and said, This *is* Davids [k] spoil.

k which the Amalekites had taken of other, and David took them, besides their goods of Ziklag.

21 ¶ And David came to the two hundred men, which were so faint that they could not follow David, whom they had made also to abide at the brook Besor: and they went forth to meet David, and to meet the people that *were* with him; and when David came near to the people, he ‡ saluted them.

‡ Or, *asked him how they did.*

22 Then answered all the wicked men, and *men* of Belial, of † those that went with David, and said, Because they went not with us, we will not give them *ought* of the spoil that we have recovered, save to every man his [l] wife and his children, that they may lead *them* away, and depart.

† Heb. *men.*

l Under these are comprehended the cares and goods which pertained to every man.

23 Then said David, Ye shall not do so, my brethren, with that which the LORD hath given us, who hath perserved us, and delivered the company that came against us, into our hand.

24 For who will hearken unto you in this matter? but as his part *is* that goeth down to the battel, so *shall* his part *be* that tarrieth by the stuff: they shall part alike.

25 [m] And it was *so* from that day † forward, that he made it a statute and an ordinance for Israel, unto this day.

m Some refer these words to David, that he alledged an old custom and law, as if it were written: It is to be now and hath been ever.

† Heb. *and forward.*

26 ¶ And

26 ¶ And when David came to Ziklag, he sent of the spoil unto the elders of Judah, *even* to his friends, (saying, Behold a † present for you, of the spoil of the enemies of the LORD)

† Heb. *blessing.*

27 To *them* which *were* in Beth-el, and to *them* which *were* in South-Ramoth, and to *them* which *were* in Jattir,

28 And to *them* which *were* in Aroer, and to *them* wich *were* in Siphmoth, and to *them* which *were* in Eshtemoa,

29 And to *them* which *were* in Rachal, and to *them* which *were* in the cities of the Jerahmeelites, and to *them* which *were* in the cities of the Kenites,

30 And to *them* which *were* in Hormah, and to *them* which *were* in Chor-ashan, and to *them* which *were* in Athach,

31 And to *them* which *were* in Hebron, and to [n] all the places where David himself and his men were wont to haunt.

n fleeing himself manifold of their benefits toward him.

CHAP XXXI.

1 *Saul having lost his army, and his sons slain, he and his armour-bearer kill themselves. 7 The Philistines possess the forsaken towns of the Israelites. 8 They triumph over the dead carcases. 11 They of Jabeshgilead, recovering the bodies by night, burnt them at Jabesh, and mournfully bury their bones.*

NOw * the Philistines fought against Israel: and the men of Israel fled from before the Philistines, & fell down ‡ slain in mount Gilboa.

* 1 Sam. 30. 1.

‡ Or, wounded.

2 And the Philistines followed hard upon Saul, and upon his sons; and the Philistines slew Jonathan, and Abinadab, and Malchishua, Sauls sons.

3 And the battel went sore against Saul, and the † archers † hit him, and he was sore wounded of the archers.

† Heb. *shooters, men with bows.*

† Heb. *found him.*

4 Then said Saul unto his armour-bearer, [a] Draw thy sword and thrust me through therewith; lest these uncircumcised come and thrust me through, and ‡ abuse me. But his armourbearer would not; for he was sore afraid: therefore Saul took a sword, and fell upon it.

a So we see that his cruel life hath a desperate end as is commonly seen in them that persecute the children of God.

‡ Or, *mock me.*

5 And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him.

6 So Saul died, and his three sons, and his armour-bearer, and all his men that same day together.

7 ¶ And when the men of Israel that *were* on the [b] other side of the valley, and *they* that *were* on the other side [c] Jordan, saw that the men of Israel fled, and that Saul and his sons were dead, they forsook the cities, and fled; and the Philistines came and dwelt in them.

b Neer to Gilboa.

c The tribes of Reuben and Gad and half the tribe of Manasseh.

8 And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his three sons fallen in mount Gilboa.

9 And they cut off his head, and stripped off his armour, and sent into the land of the Philistines round about, to [d] publish *it* in the house of their idols, and among the people.

d In token of victory and triumph.

10 And they put his armour in the house of Ashtaroth: and they fastned his body to the wall of Beth-shan.

11 ¶ And when the inhabitants of [e] Jabesh-gilead heard ‡ of that which the Philistines had done to Saul:

e whom he had delivered from their enemies. *Chap.* 11. 11.

‡ Or, *concerning him.*

12 All the valiant men arose, and went all night, and took the body of Saul, and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and * burnt them there.

* Jer. 34. 5.

13 And they took their bones, and * buried *them* under a tree at Jabesh, and [f] fasted seven days.

* 2 Sam. 2. 4.

f According to the custom of the mourners.

¶ THE SECOND BOOK OF SAMUEL,

OTHERWISE CALLED

The second book of the KINGS.

THE ARGUMENT.

THis book and the former, beareth the title of Samuel, because they contain the conception, nativity, and the whole course of his life, and also the lives and acts of two kings, to wit, of Saul and David, whom he anointed and consecrated kings by the ordinance of God. And as the first book containeth those things which God brought to pass among this people under the government of Samuel and Saul: so this second book declareth the noble acts of David, after the death of Saul, when he began to reign, unto the end of his kingdom: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he sustained both within his house and without: what horrible and dangerous insurrections, uproars, and treasons were wrought against him, partly by false counsellers, fained friends and flatterers, and partly by some of his own children and people: and how by Gods assistance he overcame all difficulties, and enjoyed his kingdom in rest and peace. In the person of David the scripture setteth forth Christ Jesus the chief King, who came of David according to the flesh, and was persecuted on every side with outward and inward enemies, as well in his own person, as in his members, but at length he overcometh all his enemies, and giveth his church victory against all power, both spiritual, and temporal: and so reigneth with them, King for evermore.

CHAP

CHAP. I.

1 The Amalekite, who brought tidings of the overthrow, and accused himself of Sauls death, is slain.
17 David lamenteth Saul and Jonathan with a song.

NOw it came to pass after the death of Saul, when David was returned from *the slaughter of the Amalekites, and David had abode two days in Ziklag:

2 It came even to pass on the third day, that behold, a man came out of the camp from Saul, with his [a] clothes rent, and earth upon his head: and *so* it was, when he came to David, that he fell to the earth, and did obeisance.

3 And David said unto him, From whence comest thou? And he said unto him, Out of the camp of Israel am I escaped.

4 And David said unto him, † How went the matter? I pray thee, tell me. And he answered, That the people are fled from the battel, and many of the people also are fallen and dead, and Saul and Jonathan his son are dead also.

5 And David said unto the young man that told him, How knowest thou that Saul and Jonathan his son be dead?

6 And the young man that told him, said, As I happened by [b] chance upon mount Gilboa, behold, Saul leaned upon his spear: and lo, the chariots and hors-men followed hard after him.

7 And when he looked behind him, he saw me, and called unto me: and I answered, † Here *am* I.

8 And he said unto me, Who *art* thou? And I answered him, I *am* an [c] Amalekite.

9 He said unto me again, Stand, I pray thee, upon me, and slay me: for † anguish is come upon me [d] because my life *is* yet whole in me.

10 So I stood upon him, and slew him, because I was sure that he could not live after that he was fallen: and I took the crown that *was* upon his head, and the bracelet that *was* on his arm, and have brought them hither unto my lord.

11 Then David took hold on his clothes, and * rent them, and likewise all the men that *were* with him.

12 And they mourned and wept, and fasted until even, for Saul and for Jonathan his son, and for the people of the LORD, and for the house of Israel; because they were fallen by the sword.

13 ¶ And David said unto the young man that told him, Whence *art* thou? And he answered, I *am* the son of a stranger, an Amalekite.

14 And David said unto him, * How wast thou not afraid to stretch forth thine hand, to destroy the LORDS anointed?

15 And David called one of the young men, and said, Go near, *and* fall upon him. And he smote him that he died.

16 And David said unto him, [f] Thy bloud *be* upon thy head: for thy mouth hath testified against thee, saying, I have slain the LORDS anointed.

17 ¶ And David lamented with this lamentation over Saul, and over Jonathan his son,

18 (Also he bade them teach the children of Judah *the use of* the [g] bow: behold *it is* written * in the book † of Jasher)

19 The [h] beauty of Israel is slain upon thy high places: how are the mighty fallen!

20 * Tell *it* not in Gath, publish *it* not in the streets of Askelon: lest the daughters of the Philistines rejoyce, lest the daughters of the uncircumcised triumph.

21 Ye mountains of Gilboa, *let there be* [i] no dew, neither *let there be* rain upon you, nor fields of offerings: for there the shield of the mighty is vilely cast away, the shield of Saul, *as though he had* not *been* anointed with oyl.

22 From the bloud of the slain, from the fat of the mighty, the bow of Jonathan turned not back, and the sword of Saul returned not empty.

23 Saul and Jonathan *were* lovely and † pleasant in their lives, and in their death they were not [k] divided: they were swifter than eagles, they were stronger than lions.

24 Ye daughters of Israel, weep over Saul, who clothed you in [l] scarlet, with *other* delights, who put on ornaments of gold upon your apparel.

25 How are the mighty fallen in the midst of the battel! O Jonathan, *thou wast* slain in thine high places.

26 I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of [m] women.

27 How are the mighty fallen, and the weapons of war perished!

CHAP. II.

1 David by Gods direction, with his company, goeth up to Hebron, where he is made king of Judah. 5 He commendeth them of Jabesh-gilead, for their kindness to Saul. 8 Abner maketh Ish-bosheth king of Israel. 12 A mortal skirmish between twelve of Abners, and twelve of Joabs men. 18 Asahel is slain. 25 At Abners motion Joab soundeth a retreat. 32 Asahels burial.

AND it came to pass after this, that David [a] enquired of the LORD, saying, Shall I go up into any of the cities of Judah? And the LORD said unto him. Go up. And David said, Whither shall I go up? And he said, Unto [b] Hebron.

2 So David went up thither, and his two wives also, Ahinoam the Jezreelitess, and Abigail Nabals wife the Carmelite.

3 And his men that *were* [c] with him, did David bring up, every man with his houshold: and they dwelt in the cities of Hebron.

4 And the men of Judah came, and there they anointed David king over the house of Judah: and they told David, saying, *That* * the men of Jabesh-gilead *were they* that buried Saul.

5 ¶ And David sent messengers unto the men of Jabesh-gilead, and said unto them, Blessed *be* ye of the LORD, that ye have shewed this kindness unto your lord, *even* unto Saul, and have buried him.

6 And now the LORD shew kindness and truth unto you: & I also will requite you this kindness, because ye have done this thing.

7 Therefore now let your hands be strengthned, and † be ye valiant: for your master Saul is dead, and also the house of Judah have anointed me king over them.

8 ¶ But Abner the son of Ner, captain of † Sauls host, took Ish-bosheth the son of Saul, and brought him over to Mahanaim.

9 And he made him king over Gilead, and over the Ashurites, and over Jezreel, and over Ephraim, and over Benjamin, and over [f] all Israel.

10 Ish-bosheth Sauls son *was* fourty years old when he began to reign over Israel, and reigned two years: but the house of Judah followed David.

11 (And the † time that David was king in Hebron over the house of Judah, was seven years, and [g] six months)

12 ¶ And Abner the son of Ner, and the servants of Ish-bosheth the son of Saul, went out from Mahanaim, to Gibeon.

13 And Joab the son of Zeruiah, and the servants of David went out, and met † together by the pool of Gibeon: and they sat down, the one on the one side of the pool, and the other on the other side of the pool.

14 And Abner said to Joab, Let the young men now arise, and [h] play before us. And Joab said, Let them arise.

15 Then there arose and went over by number twelve of Benjamin, which *pertained* to Ish-bosheth the son of Saul, and twelve of the servants of David.

16 And they caught every one his [i] fellow by the head, and *thrust* his sword in his fellows side; so they fell down together: wherefore that place was called ‡ Helkath-hazzurim, which *is* in Gibeon.

17 And there was a very sore battel that day: and [k] Abner was beaten, and the men of Israel, before the servants of David.

18 ¶ And there were three sons of Zeruiah there, Joab, and Abishai, and Asahel: and Asahel *was as* light † of foot † as a wild roe.

19 And Asahel pursued after Abner, and in going he turned not to the right hand nor to the left, † from following Abner.

20 Then Abner looked behind him, and said, *Art* thou Asahel? And he answered, I *am*.

21 And Abner said to him, Turn thee aside to thy right hand or to thy left, and lay thee hold on one of the young men, and take thee his ‡ armour. But Asahel would not turn aside from following of him.

22 And Abner said again to Asahel, Turn thee aside from following me: [l] wherefore

should I smite thee to the ground? how then should I hold up my face to Joab thy brother?

23 Howbeit he refused to turn aside: wherefore Abner with the hinder end of the spear smote him under the [m] fifth *rib*, that the spear came out behind him; and he fell down there, and died in the same place: and it came to pass, *that* as many as came to the place where Asahel fell down and died, stood still.

24 Joab also and Abishai pursued after Abner: and the sun went down when they were come to the hill of Ammah, that *lieth* before Giah by the way of the wilderness of Gibeon.

25 ¶ And the children of Benjamin gathered themselves together after Abner, and became one troup, and stood on the top of an hill.

26 Then Abner called to Joab, and said, [n] Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? how long shall it be then ere thou bid the people return from following their brethren?

27 And Joab said, *As* God liveth, unless thou hadst [o] spoken, surely then † in the morning the people had ‡ gone up every one from following his brother.

28 So Joab blew a trumpet, and all the people stood still, and pursued after Israel no more, neither fought they any more.

29 And Abner and his men walked all that night through the plain, and passed over Jordan, and went through all Bithron, and they came to Mahanaim.

30 And Joab returned from following Abner: and when he had gathered all the people together, there lacked of Davids servants nineteen men, and Asahel.

31 But the servants of David had smitten of Benjamin and of Abners men, *so that* [p] three hundred and threescore men died.

32 ¶ And they took up Asahel, and buried him in the sepulchre of his father, which *was* in Beth-lehem: and Joab and his men went all night, & they came to Hebron at break of day.

CHAP. III.

1 During the war David still waxeth stronger. 2 Six sons were born to him in Hebron. 6 Abner displeased with Ish-bosheth, 12 revolveth to David. 13 David requireth a condition to bring him his wife Michal. 17 Abner having communed with the Israelites, is feasted by David, and dismissed. 22 Joab returning from battel, is displeased with the king, and killeth Abner. 28 David curseth Joab, 31 and mourneth for Abner.

NOw there was [a] long war between the house of Saul, and the house of David: but David waxed stronger and stronger, and the house of Saul waxed weaker and weaker.

2 ¶ And unto David were sons born in Hebron: and his first-born was Amnon, of Ahinoam the Jezreelitess:

3 And his second, [b] Chileab, of Abigail the wife of Nabal the Carmelite: and the third, Absalom the son of Maacah, the daughter of Talmai king of Geshur:

4 And the fourth, Adonijah the son of Haggith: & the fifth, Shephatiah the son of Abital:

c within seven years and six months.

5 And the sixth, Ithream, by Eglah Davids wife: these were born to David in [c] Hebron.

6 ¶ And it came to paſs while there was war between the houſe of Saul and the houſe of David, that Abner made himſelf ſtrong for the houſe of Saul.

7 And Saul had a concubine, whoſe name *was* * Rizpah, the daughter of Aiah: and *Iſh-boſheth* ſaid to Abner, Wherefore haſt thou gone in unto my fathers concubine?

* *Chap.* 21. 10.

d Doſt thou eſteem me no more then a dog, for all my ſervice done to thy fathers houſe?

8 Then was Abner very wroth for the words of Iſh-boſheth, and ſaid, *Am* [d] I a dogs head, which againſt Judah do ſhew kindneſs this day unto the houſe of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou chargeſt me to day with a fault concerning this woman?

e wee ſee how the wicked cannot abide to be admonished of their faults, but ſeek their diſpleaſure which go about to bring them from their wickedneſs.

9 [e] So do God to Abner, and more alſo, except as the LORD hath ſworn to David, even ſo I do to him:

10 To tranſlate the kingdom from the houſe of Saul, and to ſet up the throne of David over Iſrael, and over Judah, from Dan even to Beer-ſheba.

11 And he could not anſwer Abner a word again, becauſe he feared him.

12 ¶ And Abner ſent meſſengers to David on his behalf, ſaying, Whoſe *is* the land? ſaying *alſo*, Make thy league with me, and behold, my hand *ſhall be* with thee, to bring about all Iſrael unto thee.

13 ¶ And he ſaid, Well, I will make a league with thee: but one thing I require of thee, † that is, Thou ſhalt not ſee my face, except thou firſt bring Michal Sauls daughter, when thou comeſt to ſee my face.

† Heb. *ſaying.*

14 And David ſent meſſengers to Iſh-boſheth Sauls ſon, ſaying, Deliver *me* my wife Michal, which I eſpouſed to me * for an hundred foreſkins of the Philiſtines.

* 1 *Sam.* 18. 25, 27.

15 And Iſh-boſheth ſent, and took her from *her* huſband, *even* from * Phaltiel the ſon of Laiſh.

* 1 *Sam.* 25. 44. Phalti.

† Heb. *going and weeping.*

16 And her huſband went with her † along weeping behind her to Bahurim: then ſaid Abner unto him, Go, return. And he returned.

f Rather for malice that he bare toward Iſh-boſheth then for love he bare to David.

17 ¶ And Abner had [f] communication with the elders of Iſrael, ſaying, Ye ſought for David † in times paſt *to be* king over you.

† Heb. *both yeſterday and the third day.*

18 Now then do *it*; for the LORD hath ſpoken of David, ſaying, By the hand of my ſervant David I will ſave my people Iſrael out of the hand of the Philiſtines, and out of the hand of all their enemies.

g who challenged the kingdom becauſe of their father Saul.

19 And Abner alſo ſpake in the ears of [g] Benjamin: and Abner went alſo to ſpeak in the ears of David in Hebron, all that ſeemed good to Iſrael, and that ſeemed good to the whole houſe of Benjamin.

20 So Abner came to David to Hebron, and twenty men with him: and David made Abner, and the men that *were* with him, a feaſt.

21 And Abner ſaid unto David, I will ariſe, and go, and will gather all Iſrael unto my lord the king, that they may make a league with thee, and that thou mayeſt reign over all that thine heart deſireth. And David ſent Abner away; and he went in peace.

22 ¶ And behold, the ſervants of David and Joab [h] came from *purſuing* a troup, and *was* not with David in Hebron, for he had ſent him away, and he was gone in peace)

h From warfaring with the Philiſtines.

23 When Joab and all the hoſt that *was* with him, were come, they told Joab, ſaying, Abner the ſon of Ner came to the king, and he hath ſent him away, and he is gone in peace.

24 Then Joab came to the king, and ſaid, [i] What haſt thou done? behold, Abner came unto thee, why *is it that* thou haſt ſent him away, and he is quite gone?

i Here appeareth the malicious mind of Joab who would have had the king to ſlay Abner in his private grudge.

25 Thou knoweſt Abner the ſon of Ner, that he came to deceive thee, and to know thy going out, and thy coming in, and to know all that thou doſt.

26 And when Joab was come out from David, he ſent meſſengers after Abner, which brought him again from the well of Sirah; but David knew *it* not.

27 And when Abner was returned to Hebron, Joab * took him aſide in the gate to ſpeak with him † quietly: and ſmote him there under the fifth *rib*, that he died, for the bloud of * Aſahel his brother.

* 1 *King.* 2. 5.

† Or, *peaceably.*

* *Chap.* 2. 23.

28 ¶ And afterward when David heard *it*, he ſaid, I and my kingdom *are* [k] guiltleſs before the LORD for ever, from the † bloud of Abner the ſon of Ner:

k The Lord knoweth that I did not conſent to his death.

† Heb. *bloud.*

29 Let it reſt on the head of Joab, and on all his fathers houſe, and let there not † fail from the houſe of Joab one that hath an iſſue, or that is a leper, or that leaneth on a ſtaff, or that falleth on the ſword, or that lacketh bread.

† Heb. *be not of.*

30 So Joab and [l] Abiſhai his brother ſlew Abner, becauſe he had ſlain their brother * Aſahel at Gibeon in the battel.

l Abiſhai is ſid to ſlay him with Joab, becauſe he conſented to the murder.

* *Chap.* 2. 23.

31 ¶ And David ſaid to Joab, and to all the people that *were* with him, Rent your clothes, and gird you with ſackcloth, and mourn before Abner. And king David *himſelf* followed the † bier.

† Heb. *bed.*

32 And they buried Abner in Hebron: and the king lift up his voice, and wept at the grave of [m] Abner; and all the people wept.

m Meaning before the corps.

33 And the king lamented over Abner, and ſaid, Died Abner as a [n] fool dieth?

n He declareth that Abner died not as a trecherous vile perſon, but as a valiant man might do, being traiterouſly deceived by the wicked.

34 Thy hands *were* not bound, nor thy feet put into fetters: as a man falleth before † wicked men, *ſo* fellеſt thou. And all the people wept again over him.

† Heb. *children of iniquity.*

35 And when all the people came to cauſe David to [o] eat meat while it was yet day, David ſware, ſaying, So do God to me, and more alſo, if I taſt bread or ought elſe, till the ſun be down.

o According to their cuſtom which was to lament over the dead at their burials.

36 And all the people took notice *of it*, and it [p] pleaſed them: as whatſoever the king did, pleaſed all the people.

p Heb. *was good in their eyes.* It is expedient ſome time not only to conceive ſorrow inward but alſo that it may appear to others to the intent that they may be ſatisfied.

37 For all the people, and all Iſrael underſtood that day, that it was not of the king to ſlay Abner the ſon of Ner.

38 And the king ſaid unto his ſervants, Know ye not that there is a prince and a great man fallen this day in Iſrael?

39 And I *am* this day † weak, though anointed king; and theſe men the ſons of Zeruiah *be* too hard for me: the LORD ſhall reward the doer of evil according to his wickedneſs.

CHAP. IV.

1 The Iſraelites being troubled at the death of Abner, 2 Baanah and Rechab ſlay Iſh-boſheth, and bring his head to Hebron. 9 David cauſeth them to be ſlain, and Iſh-boſheths head to be buried.

AND when Sauls [a] ſon heard that Abner was dead in Hebron, his hands were [b] feeble, and all the Iſraelites were troubled.

a That is, Iſh-boſheth.

b Heb. *were diſſoluted.*

2 And Sauls ſon had two men *that were* captains of bands: the name of the one *was* Baanah, and the name of the † other Rechab, the ſons of Rimmon a Beerothite, of the children of Benjamin: (for [c] Beeroth alſo was reckoned to Benjamin;

† Heb. *ſecond.*

c The city Beeroth was in the rule of Benjamin, Joſh. 18. 25. d After the death of Saul, for fear of the Philiſtines.

3 And the Beerothites [d] fled to Gittaim, and were ſojourners there until this day)

4 And Jonathan, Sauls ſon, had a ſon *that was* lame of *his* feet, *and* was five years old when the tidings came of Saul and Jonathan out of Jezreel, and his nurſe took him up, and fled: and it came to paſs as ſhe made haſte to flee, that he fell, and became lame; and his name *was* Mephiboſheth.

5 And the ſons of Rimmon the Beerothite, Rechab and Baanah, went, and came about the heat of the day to the houſe of Iſh-boſheth, who lay on a bed at noon.

6 And they came thither into the midſt of the houſe, *as though* they would have fetched [e] wheat; & they [f] ſmote him under the fifth *rib*; and Rechab and Baanah his brother eſcaped.

e They diſguiſed themſelves as merchants, which come to buy wheat.

f There is nothing to rule and diſpoſe, which the wicked will not commit in hope of hire and favour.

7 For when they came into the houſe, he lay on his bed in his bed-chamber, and they ſmote him and ſlew him, and beheaded him, and took his head, and gat them away through the plain all night.

8 And they brought the head of Iſh-boſheth unto David to Hebron, and ſaid to the king, Behold the head of Iſh-boſheth the ſon of Saul, thine enemy, which ſought thy life; and the LORD hath avenged my lord the king this day of Saul, and of his ſeed.

9 ¶ And David anſwered Rechab and Baanah his brother, the ſons of Rimmon the Beerothite, and ſaid unto them, *As* the LORD liveth, who hath redeemed my ſoul out of all adverſity,

* *Chap.* 1. 4, 15. † Heb. *ſe was as tidings, &c.* ‡ Or, *which was his reward I gave you for his tidings.*

10 When * one told me, ſaying, Behold, Saul is dead, († thinking to have brought good tidings) I took hold of him, and ſlew him in Ziklag, ‡ who *thought* that I would have given him a reward for his tidings:

11 [g] How much more, when wicked men have ſlain a righteous perſon, in his own houſe, upon his bed? ſhall I not therefore now require his bloud of your hand, and take you away from the earth?

g We are of thy kindred, and moſt nere joyned unto thee.

12 And David commanded his young men, and they ſlew them, and cut off their hands and their feet, and hanged *them* up over the pool in Hebron: but they took the head of Iſh-boſheth, and buried *it* in the * ſepulchre of Abner, in Hebron.

* *Chap.* 3. 32.

CHAP. V.

1 The tribes come to Hebron to anoint David over Iſrael. 4 Davids age. 6 He taking Zion from the Jebuſites, dwelleth in it. 11 Hiram ſendeth to David. 13 Eleven ſons are born to him in Jeruſalem. 17 David directed by God, ſmiteth the Philiſtines at Baal-perazim, 22 and again, at the mulberry-trees.

THEN * came all the tribes of Iſrael to David unto Hebron, and ſpake, ſaying, Behold, we *are* thy [a] bone and thy fleſh.

* 1 *Chron.* 11. 1.

a We are of thy kindred, and moſt nere joyned unto thee.

2 Alſo in time paſt when Saul was king over us, thou waſt he that leddeſt out and broughteſt in Iſrael: and the LORD ſaid to thee, * Thou ſhalt feed my people Iſrael, and thou ſhalt be a captain over Iſrael.

* *Pſal.* 78. 71.

3 So all the elders of Iſrael came to the king to Hebron, and king David made a league with them in Hebron [b] before the LORD: and they anointed David king over Iſrael.

b *That is*, Taking the Lord to witneſs: for the ark was as yet in Abinadabs houſe.

4 ¶ David *was* thirty years old when he began to reign, *and* he reigned fourty years.

5 In Hebron he reigned over Judah * ſeven years, and ſix months: and in Jeruſalem he reigned thirty and three years over all Iſrael and Judah.

* *Chap.* 2. 11.

6 ¶ And the king and his men went to Jeruſalem, unto the Jebuſites, the inhabitants of the land: which ſpake unto David, ſaying, Except thou take away the [c] blind and the lame, thou ſhalt not come in hither: ‡ thinking, David cannot come in hither.

c The children of God called idols. Blind and dume guides: therefore the Jebuſites meant that they ſhould prove that their gods were neither blind nor lame.

† Or, *ſaying*, *David ſhall not*, &c.

7 Nevertheleſs, David took the ſtrong hold of Zion: the ſame *is* the city of David.

8 And David ſaid on that day, Whoſoever getteth up to the gutter, and ſmiteth the Jebuſites, and the lame, and the blind, *that are* hated of Davids ſoul, * *he ſhall be chief and captain*: ‡ wherefore they ſaid, The blind and the [d] lame ſhall not come into the houſe.

* 1 *Chron.* 11. 6.

‡ Or, *becauſe they had ſaid*, *Even the blind and the lame*, *he ſhall not come into the houſe.*

d The idols ſhould enter no more into that place.

9 So David dwelt in the fort, and called it The city of David; and David built round about, from [e] Millo and inward.

e He built from the town-houſe round about to his own houſe, 1 *Chron.* 11. 8.

10 And David † went on, and grew great, and the LORD God of hoſts *was* with him.

† Heb. *went going and ſpringing.*

11 ¶ And * Hiram king of Tyre, ſent meſſengers to David, and cedar-trees, and carpenters, and † maſons: and they built David an houſe.

* 1 *Chron.* 14. 1.

† Heb. *hewers of the ſtone of the wall.*

12 And David perceived that the LORD had eſtabliſhed him king over Iſrael, and that he had exalted his kingdom for his people Iſraels ſake.

13 ¶ And * David took *him* mo concubines and wives out of Jeruſalem, after he was come from Hebron: and there were yet ſons and daughters born to David.

* 1 *Chron.* 3. 9.

14 And * theſe *be* the names of thoſe that were born unto him in Jeruſalem; Shammua, and Shobab, and Nathan, and Solomon,

* 1 *Chron.* 3. 5.

15 Ibhar

15 Ibhar also, and Elishua, and Nepheg, and Japhia,
16 And Elishama, and Eliada, and Eliphalet.
17 ¶ * But when the Philistines heard that they had anointed David king over Israel, all the Philistines came up to seek David; and David heard *of it*, and went down to the hold.
18 The Philistines also came and spread themselves in the valley of Rephaim.
19 And David [f] enquired of the LORD, saying, Shall I go up to the Philistines? wilt thou deliver them into mine hand? And the LORD said unto David, Go up: for I will doubtless deliver the Philistines into thine hand.
20 And David came to * Baal-perazim, and David smote them there, and said, The LORD hath broken forth upon mine enemies before me, as the breach of waters. Therefore he called the name of that place, ‡ Baal-perazim.
21 And there they left their images, and David and his men *‡ burnt them.
22 ¶ And the Philistines came up yet again, and spread themselves in the valley of [g] Rephaim.
23 And when David enquired of the LORD, he said, Thou shalt no go up: *but* fetch a compass behind them, and come upon them over against the mulberry-trees.
24 And let it be when thou hearest the sound of a going in the tops of the mulberry-trees, that then thou shalt bestir thy self: for then shall the LORD go out before thee, to smite the host of the Philistines.
25 And David did so, as the LORD had commanded him; and smote the Philistines from Geba, until thou come to [h] Gazer.

f By Abiathar the priest.

* Isa. 28. 21.

‡ That is, *The plain of breaches.*

* 1 Chron. 14. 12. ‡ Or, *took them away.*

g *Meaning*, The valley of giants which David called Baal-perazim, because of his victory.

h which was in the tribe of Benjamin; but the Philistines did possess it.

CHAP. VI.

1 *David fetcheth the ark from Kirjath-jearim on a new cart.* 6 *Uzzah is smitten at Perez-uzzah.* 11 *God blesseth Obed-edom for the ark.* 12 *David bringing the ark into Zion with sacrifices, danceth before it, for which Michal despiseth him.* 17 *He placeth it in a tabernacle with great joy and feasting.* 20 *Michal reproving David for his religious joy, is childless to her death.*

AGain, David gathered together all *the* chosen *men* of Israel, thirty thousand.
2 And * David arose, and went with all the people that *were* with him, from [a] Baale of Judah, to bring up from thence the ark of God, whose name is called by the name of the LORD of hosts, that dwelleth *between* the Cherubims.
3 And they † set the ark of God upon a new cart, and brought it out of the house of Abinadab that *was* in ‡ [b] Gibeah: & Uzzah & Ahio the sons of Abinadab, drave the new cart.
4 And they brought it out of * the house of Abinadab which *was* at Gibeah, † accompanying the ark of God; and Ahio went before the ark.
5 And David, and all the house of Israel [c] played before the LORD on all manner of *instruments made of* fir-wood, even on harps, and on psalteries, and on timbrels, and on cornets, and on cymbals.

a This was a city in Judah, called also Kirjath-jearim, *Josh.* 15. 9.
‡ Or, *at which the name even the name of the LORD of hosts was called upon.*
† Heb. *make to ride.*
b Or, *the hill.*
b which was an high place of the city of Baale.

* 1 Sam. 7. 1.
† Heb. *with.*

c Praised God and sung psalms.

6 ¶ And * when they came to Nachons threshing-floor, Uzzah put forth *his hand* to the ark of God, and took hold of it, for the oxen ‡ shook *it*.
7 And the anger of the LORD was kindled against Uzzah, and God [d] smote him there for *his* ‡ errour, and there he died by the ark of God.
8 And David was displeased, because the LORD had † made a breach upon Uzzah: and he called the name of the place ‡ Perez-uzzah to this day.
9 And David was afraid of the LORD that day, and said, How shall the ark of the LORD come to me?
10 So David would not remove the ark of the LORD unto him into the city of David: but David carried it aside into the house of Obed-edom the [e] Gittite.
11 And the ark of the LORD continued in the house of Obed-edom the Gittite, three months: and the LORD blessed Obed-edom, and all his houshold.
12 ¶ And it was told king David, saying, The LORD hath blessed the house of Obed-edom, and all that *pertained* unto him, because of the ark of God. * So David went & [f] brought up the ark of God from the house of Obed-edom, into the city of David, with gladness.
13 And it was *so*, that when they that bare the ark of the LORD, had gone six paces, he sacrificed oxen and fatlings.
14 And David danced before the LORD with all *his* might, and David *was* girded with a linen [g] ephod.
15 So David and all the house of Israel brought up the ark of the LORD with shouting, and with the sound of the trumpet.
16 And as the ark of the LORD came into the city of David, Michal Sauls daughter looked through a window, and saw king David leaping and dancing before the LORD; and she [h] despised him in her heart.
17 ¶ And they brought in the ark of the LORD, and set it in his place, in the midst of the tabernacle that David had † pitched for it: and David offered burnt-offerings, and peace-offerings before the LORD.
18 And assoon as David had made an end of offering burnt-offerings, and peace-offerings, * he blessed the people in the name of the LORD of hosts.
19 And he dealt among all the people, *even* among the whole multitude of Israel, as well to the women as men, to every one a cake of bread, and a good piece *of flesh*, and a flagon *of wine*: so all the people departed, every one to his house.
20 ¶ Then David returned to [i] bless his houshold: and Michal the daughter of Saul came out to meet David, and said, How glorious was the king of Israel to day, who uncovered himself to day in the eyes of the handmaids of his servants, as one of the vain fellows ‡ shamelesly uncovereth himself!
21 And

* 1 Chron. 13. 9.

‡ Or, *stumbled.*

d Here we see what danger it is to follow good intentions, or to do any thing in Gods service without his express word.
† Or, *outburst.*
‡ Heb. *broken.*
‡ That is, *the breach of Uzzah.*

e Who was a Levite, and had dwelt in Gittaim, 1 *Chron.* 15. 21.

f 1 *Chron.* 15. 25. [g] *Meaning*, He caused the Levites to bear it, according to the law.

h The worldlings are not able to comprehend the motions that move the children of God, typified God by all manner of means.
† Heb. *flouted.*

* 1 Chron. 16. 1.

21 And David said unto Michal, *It was* before the LORD, which chose me [k] before thy father, and before all his house, to appoint me ruler over the people of the LORD, over Israel: therefore will I play before the LORD.
22 And I will yet be more vile then thus, and will be base in mine own sight: and ‡ of the maid-servants which thou hast spoken of, of them shall I be had in honour.
23 Therefore Michal the daughter of Saul had [l] no child until the day of her death.

k It was for no worldly affection, but onely for that zeal that I have to Gods glory.

‡ Or, *of the hand-maids of my servants.*

l which was a punishment; because she mocked the servant of God.

CHAP. VII.

1 *Nathan first approving the purpose of David to build God an house, 4 after by the word of God forbiddeth him.* 12 *He promiseth him benefits and blessings in his seed.* 18 *David's prayer and thanksgiving.*

* 1 Chron. 17. 1.

AND it came to pass, * when the king sat in his house, and the LORD had given him rest round about from all his enemies;
2 That the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within [a] curtains.
3 And Nathan said to the king, Go, do all that *is* in thine heart: for the LORD *is* with thee.
4 ¶ And it came to pass that night, that the word of the LORD came unto Nathan, saying,
5 Go and tell † my servant David, Thus saith the LORD, [b] Shalt thou build me an house for me to dwell in?
6 Whereas I have not dwelt in *any* house, since the time that I brought up the children of Israel out of Egypt, even to this day, but have walked in a tent and in a tabernacle.
7 In all *the places* wherein I have walked with all the children of Israel, spake I a word with ‡ any of the [c] tribes of Israel, whom I commanded to feed my people Israel, saying, Why build ye not me an house of cedar?
8 Now therefore, so shalt thou say unto my servant David, Thus saith the LORD of hosts, * I took thee from the sheep-cote, † from following the sheep, to be ruler over my people, over Israel.
9 And I was with thee whithersoever thou wentest, and have cut off all thine enemies † out of thy sight, and have made thee a great name, like unto the name of the [d] great *men* that *are* in the earth.
10 (Moreover, I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move [e] no more: neither shall the children of wickedness afflict them any more, as before-time,
11 And as since the time that I commanded judges *to be* over my people Israel, and have caused thee to rest from all thine enemies) Also the LORD telleth thee, that he will make thee an house.
12 ¶ And * when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom.
13 * He shall build an house for my name, and I will stablish the throne of his kingdom for ever.

a within the curtains covered with skins, *Exod.* 26. 7.

† Heb. *to my servant to David.*
b *Meaning*, He shall not: yet Nathan pleading according to mans judgment, and not by the spirit of prophecy, permitted him.

‡ 1 *Chron.* 17. 6. *any of the judges.*
c All concerning the building of an house: *meaning*, The without Gods expresse word nothing ought to be attempted.
† *Lev.* 16. 11. *Psal.* 78. 70.
† Heb. *from after.*

† Heb. *from the sheep.*
d I have made the famous through all the world.

e He promiseth to them himself, if they will walk in his fear and obedience.

* 1 *Kings.* 1. 20.

* 1 *Kings.* 5. 5. & 6. 12.
‡ *Chron.* 22. 10.

‡ That is, To put for his house, as he had done in the people.

‡ Or, *speak*

14 * I will be his father, and he shall be my son: * if he commit iniquity, I will chasten him with the † rod of men, and with the stripes of the children of men:
15 But my mercy shall not depart away from him, as I took *it* from Saul, whom I put away before thee.
16 And thine house, and thy kingdom shall be established for ever before thee: thy throne shall be [g] established for ever.
17 According to all these words, and according to all this vision, so did Nathan speak unto David.
18 ¶ Then went king David in, and sat before the LORD, and he said, Who *am* I, O Lord GOD? and what *is* my house, that thou hast brought me hitherto?
19 And this was yet a small thing in thy sight, O Lord GOD; but thou hast spoken also of thy servants house for a great while to come; and *is* this the † manner of [h] man, O Lord GOD?
20 And what can David say more unto thee? for thou, Lord GOD, knowest thy servant.
21 For thy words sake, and according to thine own heart hast thou done all these great things, to make thy servant know *them*.
22 Wherefore thou art great, O LORD God: for *there is* none like thee, neither *is there any* God beside thee, according to all that we have heard with our ears.
23 And * what one nation in the earth *is* like thy people, *even* like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for [i] you great things, and terrible, for thy [k] land, before thy people which thou redeemedst to thee from Egypt, *from* the [l] nations and their gods?
24 For thou hast [m] confirmed to thy self thy people Israel *to be* a people unto thee for ever: and thou, LORD, art become their God.
25 And now, O LORD God, the word that thou hast spoken concerning thy servant, and concerning his house, establish *it* for ever, and do as thou hast said.
26 And let thy name be magnified for ever, saying, The LORD of hosts *is* the God over Israel: and let the [n] house of thy servant David be established before thee.
27 For thou, O LORD of hosts, God of Israel, hast † reveiled to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.
28 And now, O Lord GOD, thou *art* that God, and * thy words be true, and thou hast promised this goodness unto thy servant.
29 Therefore now † let it please thee to bless the house of thy servant, that it may continue for ever before thee: for thou, O Lord GOD, hast [o] spoken *it*, and with thy blessing let the house of thy servant be blessed for ever.

* *Heb.* 1. 5.
* *Psal.* 89. 30, 31, 32.
† That *is*, Gently as fathers use to chastise their children.

g This was begun in Solomon, as a figure, but accomplished in Christ.

† Heb. *law.*
h Cometh not this nother of thy free mercy, then of any worthiness that can be in man.

* *Deut.* 4. 7.

i O Israel.
k And inheritance; which is Israel.
l From the Egyptians, & their idols.
m He sheweth that Gods free election is the onely cause why the Israelites were chosen to be his people.

n This prayer is most effectual, when we chiefly seek Gods glory, and the accomplishment of his promise.
† Heb. *opened the ear.*

* *John* 17. 17.

† Heb. *be thou pleased and bless.*

o Therefore I firmly believe it shall come to pass.

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CHAP. VIII.

1 *David ſubdueth the Philiſtines and the Moabites.* 3 *He ſmiteth Hadadezer, and the Syrians.* 9 *Toi ſendeth foram with preſents to bleſs him.* 11 *The preſents and the ſpoil David dedicateth to God.* 14 *He putteth gariſons in Edom.* 16 *Davids officers.*

* 1 Chron. 18. 1, &c.

‡ Or, *the bridle of Ammah.*

a So that they payed no more tribute.

b He ſlew two parts, as it pleaſed him, and reſerved the third.

* Pſal. 60. 2.

‡ Or, *of his.*

‡ 1 Chron. 18. 4.

c In that part of Syria, where Damaſcus was.

d They payed yearly tribute.

e For the uſe of the temple.

† Heb. *ask him of peace.*

f For ſeeing David victorious, he was glad to intreat of peace.

† Heb. *was a man of wars with,*

† Heb. *in his hand were.*

† Heb. *his ſmiting.*

g He gave judgment in controverſies, and was merciful toward the people.

‡ Or, *remembrancer*, or, *writer of chronicles.*

AND * after this it came to paſs, that David ſmote the Philiſtines, and ſubdued them: and David took ‡ Metheg-ammah out of the a hand of the Philiſtines.

2 And he ſmote Moab, and meaſured them with a line, caſting them down to the ground: even with b two lines meaſured he, to put to death; and with one full line, to keep alive: and *ſo* the Moabites became Davids ſervants, *and* brought gifts.

3 ¶ David ſmote alſo Hadadezer the ſon of Rehob, king of * Zobah, as he went to recover his border at the river Euphrates.

4 And David took ‡ from him a thouſand ‡ *chariots*, and ſeven hundred hors-men, and twenty thouſand foot-men: & David houghed all the chariot-*horſes*, but reſerved of them *for* an hundred chariots.

5 And when the Syrians of Damaſcus came to ſuccour Hadadezer king of Zobah, David ſlew of the Syrians two and twenty thouſand men.

6 Then David put gariſons in c Syria of Damaſcus: and the Syrians became ſervants to David, *and* d brought gifts: and the LORD preſerved David whitherſoever he went.

7 And David took the ſhields of gold that were on the ſervants of Hadadezer, and brought them to e Jeruſalem.

8 And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much braſs.

9 ¶ When Toi king of Hamath heard that David had ſmitten all the hoſt of Hadadezer,

10 Then Toi ſent Joram his ſon unto king David, to † ſalute him, and to f bleſs him, becauſe he had fought againſt Hadadezer, and ſmitten him: (for Hadadezer † had wars with Toi) and *Joram* † brought with him veſſels of ſilver, and veſſels of gold, and veſſels of braſs;

11 Which alſo king David did dedicate unto the LORD, with the ſilver and gold that he had dedicate of all nations which he ſubdued:

12 Of Syria, and of Moab, and of the children of Ammon, and of the Philiſtines, and of Amalek, and of the ſpoil of Hadadezer ſon of Rehob, king of Zobah.

13 And David gat *him* a name when he returned from † ſmiting of the Syrians in the valley of ſalt, *being* eighteen thouſand *men*.

14 ¶ And he put gariſons in Edom; throughout all Edom put he gariſons, and all they of Edom became Davids ſervants: and the LORD preſerved David whitherſoever he went.

15 And David reigned over all Iſrael, and David executed g judgment and juſtice unto all his people.

16 And Joab the ſon of Zeruiah *was* over the hoſt; and Jehoſhaphat the ſon of Ahilud *was* ‡ recorder;

17 And Zadok the ſon of Ahitub, and Ahimelech the ſon of Abiathar, *were* the prieſts; and Seraiah *was* the ‡ ſcribe;

‡ Or, *ſecretary.*

18 * And Benaiah the ſon of Jehoiada *was* *over* both the h Cherethites and the Pelethites; and Davids ſons were ‡ chief rulers.

* 1 Chron. 18. 17.

h The Cherethites and Pelethites were as the kings guard, and had charge of his perſon.

‡ Or, *princes.*

CHAP. IX.

1 *David by Ziba ſendeth for Mephiboſheth.* 7 *For Jonathans ſake he entertaineth him at his table, and reſtoreth him all that was Sauls.* 9 *He maketh Ziba his farmer.*

AND David ſaid, Is there yet any that is left of the houſe of Saul, that I may ſhew him kindneſs for a Jonathans ſake?

a Becauſe of mine oath and promiſe made to Jonathan, 1 Sam. 20. 15.

2 And *there was* of the houſe of Saul, a ſervant whoſe name *was* Ziba: & when they had called him unto David, the king ſaid unto him, *Art* thou Ziba? And he ſaid, Thy ſervant *is he.*

3 And the king ſaid, *Is* there not yet any of the houſe of Saul, that I may ſhew the b kindneſs of God unto him? And Ziba ſaid unto the king, Jonathan hath yet a ſon, *which is* * lame on *his* feet.

b Such mercy as ſhall be acceptable to God.

* Chap. 4. 4.

4 And the king ſaid unto him, Where *is* he? And Ziba ſaid unto the king, Behold, he *is* in the houſe of Machir, the ſon of Ammiel, in Lo-debar.

5 ¶ Then king David ſent, and fet him out of the houſe of Machir, the ſon of c Ammiel, from Lo-debar.

c who was alſo called Eliam the father of Bathſheba Davids wife.

6 Now when Mephiboſheth, the ſon of Jonathan the ſon of Saul, was come unto David, he fell on his face, and did reverence. And David ſaid, Mephiboſheth. And he anſwered, Behold thy ſervant.

d That they had offered Davids diſpoſition for the injury done to his miſſiſſippians.

7 ¶ And David ſaid unto him, Fear not; for I will ſurely ſhew thee kindneſs, for Jonathan thy fathers ſake, and will reſtore thee all the land of Saul thy father, and thou ſhalt eat bread at my table continually.

8 And he bowed himſelf, and ſaid, What *is* thy ſervant, that thou ſhouldeſt look upon ſuch a d dead dog as I *am*?

d Meaning, deſpiſed perſon.

9 ¶ Then the king called to Ziba Sauls ſervant, and ſaid unto him, I have given unto thy maſters ſon all that pertained to Saul, and to all his houſe.

10 Thou therefore and thy e ſons and thy ſervants ſhall till the land for him, and thou ſhalt bring in *the fruits*, that thy maſters ſon may have food to eat: but Mephiboſheth thy maſters ſon ſhall eat bread alway at my table. Now Ziba had fifteen ſons, & twenty ſervants.

e Be ye provident overſeers and ſervants of his lands, that they may be profitable.

11 Then ſaid Ziba unto the king, According to all that my lord the king hath commanded his ſervant, ſo ſhall thy ſervant do. As for f Mephiboſheth, *ſaid the king*, he ſhall eat at my table, as one of the kings ſons.

f That Mephiboſheth may have all things at commandment as becometh a kings ſon.

12 And Mephiboſheth had a young ſon, whoſe name *was* Micha: and all that dwelt in the houſe of Ziba, *were* ſervants unto Mephiboſheth.

13 So Mephiboſheth dwelt in Jeruſalem: for he did eat continually at the kings table; and was lame on both his feet.

CHAP.

CHAP. X.

1 *Davids meſſengers ſent to comfort Hanun the ſon of Nahaſh, are villanouſly intreated.* 6 *The Ammonites ſtrengthned by the Syrians, are overcome by Joab and Abiſhai.* 15 *Shoback making a new ſupply of the Syrians at Helam, is ſlain by David.*

* 1 Chron. 19. 1.

AND it came to paſs after this, that the * king of the children of Ammon died, and Hanun his ſon reigned in his ſtead.

2 Then ſaid David, I will ſhew kindneſs unto Hanun the ſon of Nahaſh, as his father ſhewed a kindneſs unto me. And David ſent to comfort him by the hand of his ſervants, for his father. And Davids ſervants came into the land of the children of Ammon.

a The children of God are not unmindful of benefits received.

3 And the princes of the children of Ammon ſaid unto Hanun their lord, † Thinkeſt thou that David doth honour thy father, that he hath ſent comforters unto thee? hath not David *rather* ſent his ſervants unto thee, to b ſearch the city, and to ſpy it out, and to overthrow *it*?

† Heb. *in thine eyes* doth David.

b Their arrogant malice would not ſuffer them to ſee the ſimplicity of Davids heart: therefore their counſel turned to the deſtruction of their country.

4 Wherefore Hanun took Davids ſervants, and ſhaved off the one half of their beards, and cut off their garments in the middle, *even* to their buttocks, and ſent them away.

5 When they told *it* unto David, he ſent to meet them, becauſe the men were greatly aſhamed: and the king ſaid, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon ſaw that they c ſtank before David, the children of Ammon ſent and hired the Syrians of Bethrehob, and the Syrians of Zoba, twenty thouſand footmen, and of king Maacah a thouſand men, and of Iſh-tob twelve thouſand men.

c Their ſtench offered Davids diſpoſition for the injury done to his miſſiſſippians.

7 And when David heard of *it*, he ſent Joab, and all the hoſt of the mighty men.

8 And the children of Ammon came out, and put the battel in aray at the entring in of the gate: and the Syrians of d Zoba and of Rehob, and Iſh-tob, and Maacah *were* by themſelves in the field.

d Theſe were diuers parts of the country of Syria, whereby appeareth that the Syrians ſerved, where they might have entertainment, as now the Switzers do.

9 When Joab ſaw that the front of the battel was againſt him before and behind, he choſe of all the choice *men* of Iſrael, and put *them* in aray againſt the Syrians.

10 And the reſt of the people he delivered into the hand of Abiſhai his brother, that he might put *them* in aray againſt the children of Ammon.

11 And he ſaid, If the Syrians be too ſtrong for me, then thou ſhalt help me: but if the children of Ammon be too ſtrong for thee, then I will come and help thee.

12 Be of good courage, and let us play the men for e our people, and for the cities of our God: and the LORD do that which ſeemeth him good.

e Here is declared wherefore we ought to be undertakers: for the defence of true religion and Gods people.

13 And Joab drew nigh, and the people that *were* with him, unto the battel againſt the Syrians: and they fled before him.

14 And when the children of Ammon ſaw that the Syrians were fled, then fled they alſo before Abiſhai, and entred into the city: ſo Joab returned from the children of Ammon, and came to Jeruſalem.

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15 ¶ And when the Syrians ſaw that they were ſmitten before Iſrael, they gathered themſelves together.

16 And Hadarezer ſent, & brought out the Syrians that *were* beyond the river, and they came to Helam; and Shobach the captain of the hoſt of Hadarezer *went* before them.

17 And when it was told David, he gathered f all Iſrael together, and paſſed over Jordan, & came to Helam: & the Syrians ſet themſelves in aray againſt David, and fought with him.

f *Meaning*, The greateſt part.

18 And the Syrians fled before Iſrael, and David ſlew *the men of* g ſeven hundred chariots of the Syrians, and fourty thouſand horſmen, and ſmote Shobach the captain of their hoſt, who died there.

g which were the chiefeſt and moſt principal: for in all he deſtroyed 7000, as 1 Chron. 19. 18, or the ſouldiers which were in 700 chariots.

19 And when all the kings *that were* ſervants to Hadarezer ſaw that they were ſmitten before Iſrael, they made peace with Iſrael, and ſerved them. So the Syrians feared to help the children of Ammon any more.

CHAP. XI.

1 *While Joab beſiegeth Rabbah, David committeth adultery with Bath-ſheba.* 6 *Uriah ſent for by David to cover the aadultery, would not go home neither ſober nor drunken.* 14 *He carrieth to Joab the letter of his death.* 18 *Joab ſendeth the news thereof to David.* 26 *David taketh Bath-ſheba to wife.*

AND it came to paſs, *that* † after the year was a expired, at the time when kings go forth *to battel*, that * David ſent Joab and his ſervants with him, and all Iſrael; and they deſtroyed the children of Ammon, and beſieged Rabbah: but David tarried ſtill at Jeruſalem.

† Heb. *at the return of the year.*

a The year following about the ſpring time.

* 1 Chron. 20. 1.

2 ¶ And it came to paſs in an evening-tide, that David aroſe from off his b bed, & walked upon the roof of the kings houſe: and from the roof he ſaw a woman waſhing her ſelf, & the woman *was* very beautiful to look upon.

b whereupon he uſed to reſt at afternoon, as was ſeen of Iſh-boſheth, Chap. 4. 7.

3 And David ſent and enquired after the woman: and *one* ſaid, *Is* not this Bath-ſheba the daughter of Eliam, the wife of Uriah the c Hittite?

c who was not an Iſraelite born, but converted to the true religion.

4 And David ſent meſſengers, & took her; and ſhe came in unto him, and he lay with her, (‡ for ſhe was * purified from her uncleanneſs) and ſhe returned unto her houſe.

‡ Or, *and when ſhe had purified herſelf, &c., ſhe returned.*

* Lev. 15. 19. & 18. 19.

5 And the woman conceived, and ſent and d told David, and ſaid, I *am* with child.

d Fearing leſt ſhe ſhould be ſtoned according to the law.

6 ¶ And David ſent to Joab, *ſaying*, Send me Uriah the Hittite. And Joab ſent Uriah to David.

7 And when Uriah was come unto him, David demanded *of him* † how Joab did, and how the people did, and how the war proſpered.

† Heb. *of the peace of, &c.*

8 And David ſaid to Uriah, e Go down to thy houſe, and waſh thy feet. And Uriah departed out of the kings houſe, and there † followed him a meſs *of meat* from the king.

e David thought that if Uriah lay with his wife, his fault might be cloaked.

† Heb. *went out after him.*

9 But Uriah ſlept at the door of the kings houſe, with all the ſervants of his lord, and went not down to his houſe.

10 And when they had told David, ſaying,

260 Uriah went not down unto his houſe, David ſaid unto Uriah, Cameſt thou not from *thy* journy? why *then* diddſt thou not go down unto thine houſe?

f Hereby God would teach Davids conſcience, that feeing the fidelity and religion of his ſervant, he would declare himſelf ſo forgetful of God and injurious to his ſervant.

11 And Uriah ſaid unto David, The f ark, and Iſrael, and Judah abide in tents, and my lord Joab, and the ſervants of my lord are encamped in the open fields; ſhall I then go into mine houſe, to eat and to drink, and to lie with my wife? *as* thou liveſt, and *as* thy ſoul liveth, I will not do this thing.

12 And David ſaid to Uriah, Tarry here to day alſo, and to morrow I will let thee depart. So Uriah abode in Jeruſalem, that day and the morrow.

13 And when David had called him, he did eat and g drink before him, and he made him drunk: and at even he went out to lie on his bed with the ſervants of his lord, but went not down to his houſe.

g He made him drink more liberally then he was wont to do, thinking hereby he would have lien by his wife.

14 ¶ And it came to paſs in the morning, that David wrote a letter to Joab, and ſent *it* by the hand of Uriah.

h Except God continually upheld us with his mighty ſpirit, the moſt perfect fall headlong into all vice and abomination.

15 And he wrote in the letter, ſaying, h Set ye Uriah in the fore-front of the † hotteſt battel, and retire ye † from him, that he may be ſmitten, and die.

† Heb. *ſtrong.*
† Heb. *from after him.*

16 And it came to paſs when Joab obſerved the city, that he aſſigned Uriah unto a place where he knew that valiant men *were*.

17 And the men of the city went out, and fought with Joab: and there fell *ſome* of the people of the ſervants of David, and Uriah the Hittite died alſo.

18 ¶ Then Joab ſent, and told David all the things concerning the war:

19 And charged the meſſenger, ſaying, When thou haſt made an end of telling the matters of the war unto the king,

20 And if ſo be that the kings wrath ariſe, and he ſay unto thee, Wherefore approached ye ſo nigh unto the city when ye did fight? knew ye not that they would ſhoot from the wall?

i *Meaning*, Gideon. *Judg.* 9. 52, 53.

21 Who ſmote Abimelech the ſon of i Jerubbeſheth? did not a woman caſt a piece of a milſtone upon him from the wall that he died in Thebez? why went ye nigh the wall? Then ſay thou, Thy ſervant Uriah the Hittite is dead alſo.

22 ¶ So the meſſenger went, and came and ſhewed David all that Joab had ſent him for.

23 And the meſſenger ſaid unto David, Surely the men prevailed againſt us, and came out unto us into the field, and we were upon them even unto the entring of the gate.

24 And the ſhooters ſhot from off the wall upon thy ſervants, and *ſome* of the kings ſervants be dead, and thy ſervant Uriah the Hittite is dead alſo.

k He diſſembled with the meſſenger to the intent that neither his cruel commandment, nor Joabs wicked obedience might be eſpied.
† Heb. *he evil in thine eyes.*
† Heb. *ſo and ſuch.*

25 Then David ſaid unto the meſſenger, k Thus ſhalt thou ſay unto Joab, Let not this thing † diſpleaſe thee: for the ſword devoureth † one as well as another: make thy battel more ſtrong againſt the city, and overthrow it; and encourage thou him.

26 ¶ And when the wife of Uriah heard that Uriah her husband was dead, ſhe mourned for her husband.

27 And when the mourning was paſt, David ſent, and fet her to his houſe, and ſhe became his wife, and bare him a ſon: but the thing that David had done, † diſpleaſed the LORD.

† Heb. *was evil in the eyes of.*

CHAP. XII.

1 *Nathans parable of the ew-lamb, cauſeth David to be his own judge. 7 David, reproved by Nathan, confeſſeth his ſin, and is pardoned. 15 David mourneth and prayeth for the child, while it lived. 24 Solomon is born, and named Jedidiah. 26 David taketh Rabbah, and torttureth the people thereof.*

AND the LORD a ſent Nathan unto David: and he came unto him, and ſaid unto him, There were two men in one city; the one rich, and the other poor.

a Becauſe David lay now drowned in ſin, the loving mercy of GOD, which ſuffereth not his to periſh, waketh his conſcience by this ſimilitude, and bringeth him to repentance.

2 The rich *man* had exceeding many flocks and herds:

3 But the poor *man* had nothing ſave one little ew-lamb, which he had bought and nouriſhed up: and it grew up together with him, and with his children; it did eat of his own † meat, and drank of his own cup, and lay in his boſom, and was unto him as a daughter.

† Heb. *morſel.*

4 And there came a traveller unto the rich man, and he ſpared to take of his own flock, and of his own herd, to dreſs for the wayfaring man that was come unto him, but took the poor mans lamb, and dreſſed it for the man that was come to him.

5 And Davids anger was greatly kindled againſt the man, and he ſaid to Nathan, *As* the LORD liveth, the man that hath done this *thing*, † ſhall ſurely die.

† Or, *is worthy to die.*

6 And he ſhall reſtore the lamb * four-fold, becauſe he did this thing, and becauſe he had no pity.

* *Exod.* 22. 1.

7 ¶ And Nathan ſaid to David, Thou *art* the man. Thus ſaith the LORD God of Iſrael, I * anointed thee king over Iſrael, and I delivered thee out of the hand of Saul:

* 1 *Sam.* 16. 13.

8 And I gave thee thy b maſters houſe, and thy maſters c wives into thy boſom, and gave thee the houſe of Iſrael and of Judah; and if *that had been* too little, I would moreover have given unto thee c ſuch and ſuch things.

b For David ſucceeded Saul in his kingdom.
c The ſame underſtand this of Eglah and Michal, or of Ahinoam and Michal.
d *That is*, Greater things then theſe: for Gods loveand benefits intende toward his, if by their ingratitude they ſtay himſelf.

9 Wherefore haſt thou deſpiſed the commandment of the LORD, to do evil in his ſight? thou haſt killed Uriah the Hittite with the ſword, and haſt taken his wife *to be* thy wife, and haſt ſlain him with the ſword of the d children of Ammon.

* *Mat.* 7. 6.
e Thou haſt moſt cruelly given him unto the hands of Gods enemies.

10 Now therefore the ſword ſhall never depart from thine houſe; becauſe thou haſt deſpiſed me, and haſt taken the wife of Uriah the Hittite to be thy wife.

11 Thus ſaith the LORD, Behold, I will raiſe up evil againſt thee out of thine own houſe, and I will * take thy wives before thine eyes, and give *them* unto thy neighbour, and he ſhall lie with thy wives in the ſight of this ſun.

* *Deut.* 28. 56. *Chap.* 16. 22.

12 For thou didſt *it* ſecretly: but I will do this thing before all Iſrael, and before the ſun.

f *That is*, The chief city, and where all the conduits are, is as good as taken.

13 And David ſaid unto Nathan, I have ſinned againſt the LORD. And Nathan ſaid unto David, * The LORD alſo hath † put away thy ſin; thou ſhalt not die.

* Eccluſ. 47. 11.
† For the Lord ſeeketh not that the ſinner ſhould turn to him.

14 Howbeit, becauſe by this deed thou haſt given great occaſion to the enemies of the LORD to h blaſpheme, the child alſo *that is* born unto thee, ſhall ſurely die.

h *In ſaying*, That the Lord hath appointed a wicked man to reign over his people.

15 ¶ And Nathan departed unto his houſe: and the LORD ſtrook the child that Uriahs wife bare unto David, and it was very ſick.

16 David therefore beſought God for the child, and David † faſted, and i went in, and lay all night upon the earth.

† Heb. *faſted a faſt.*
i To wit, to his privy chamber.

17 And the elders of his houſe aroſe, *and went* to him, to raiſe him up from the earth: but he would not, neither did he k eat bread with them.

k Thinking by his faſtful prayer, that God would have aſſoiled his child, but God had otherwiſe determined.

18 And it came to paſs on the ſeventh day, that the child died: and the ſervants of David feared to tell him that the child was dead: for they ſaid, Behold, while the child was yet alive, we ſpake unto him, and he would not hearken unto our voice: how will he then † vex himſelf, if we tell him that the child is dead?

† Heb. *do hurt.*

19 But when David ſaw that his ſervants whiſpered, David perceived that the child was dead: therefore David ſaid unto his ſervants, Is the child dead? And they ſaid, He is dead.

20 Then David l aroſe from the earth, and waſhed, and anointed *himſelf*, and changed his apparel, and came into the houſe of the LORD, and worſhipped: then he came to his own houſe, and when he required, they ſet bread before him, and he did eat.

l *Striving*, That our lamentations ought not to be exceſſive, but moderate, and that we muſt ſeeke God in all his doings.

21 Then ſaid his m ſervants unto him, What thing *is* this that thou haſt done? thou didſt faſt and weep for the child *while it was* alive, but when the child was dead, thou didſt riſe and eat bread.

m As they which conſider not that God graunteth many things to the ſeede and ſeed of the faithful.

22 And he ſaid, While the child was yet alive, I faſted and wept: for I ſaid, Who can tell *whether* God will be gracious to me, that the child may live?

23 But now he is dead, wherefore ſhould I faſt? n can I bring him back again? I ſhall go to him, but he ſhall not return to me.

n By this concluſion he confeſſed his ſorrow.

24 ¶ And David comforted Bath-ſheba his wife, and went in unto her, and lay with her: and * ſhe bare a ſon, and o he called his name Solomon; and the LORD loved him.

* *Mat.* 1. 6.
o To wit, The Lord, 1 *Chron.* 22. 9.
p To call him Solomon.
q *Meaning*, Beloved of the Lord.

25 And he ſent by the hand of Nathan the prophet; and q he called his name ‡ Jedidiah, becauſe of the LORD.

26 ¶ And Joab fought againſt Rabbah of the children of Ammon, and took the royal city.

27 And Joab ſent meſſengers to David, and ſaid, I have fought againſt Rabbah, and have taken the city of r waters.

28 Now therefore, gather the reſt of the people together, and encamp againſt the city, and take it: leſt I take the city, and † it be called after my name.

† Heb. *my name be called upon it.*

29 And David gathered all the people together, and went to Rabbah, and fought againſt it, and took it.

30 * And he took their kings crown from off his head, (the weight whereof *was* a ſ talent of gold, with the precious ſtones) and it was *ſet* on Davids head: and he brought forth the ſpoil of the city † in great abundance.

* 1 *Chron.* 20. 2.
ſ *That is*, Threeſcore pound after the weight of the common talent.
† Heb. *very great.*

31 And he brought forth the people that *were* therein, and put *them* under t ſaws, and under harrows of iron, and under axes of iron, and made them paſs through the brick-kiln: and thus did he unto all the cities of the children of Ammon. So David and all the people returned unto Jeruſalem.

t *Signifying*, That as they were malicious enemies of God, ſo he put them to cruel death.

CHAP. XIII.

1 *Amnon loving Tamar, by Jonadabs counſel feigning himſelf ſick ravisheth her. 15 He hateth her, and ſhamefully turneth her away. 19 Abſalom entertaineth her, and conceileth his purpoſe. 24 At a ſheep-ſhearing, among all the kings ſons, he killeth Amnon. 30 David grieving at the news, is comforted by Jonadab, 37 Abſalom fleeth to Talmai at Geſſur.*

AND it came to paſs after this, that Abſalom the ſon of David had a fair ſiſter, whoſe name *was* a Tamar, and Amnon the ſon of David loved her.

a Tamar was Abſaloms ſiſter both by father and mother, and Amnons onely by father.

2 And Amnon was ſo vexed, that he fell ſick for his ſiſter Tamar; for ſhe *was* a b virgin: and † Amnon thought it hard for him to do any thing to her.

b And therefore kept in her fathers houſe, as virgins were accuſtomed.
† Heb. *it was marvellous*, or, *hidden in the eyes of Amnon.*

3 But Amnon had a friend, whoſe name *was* Jonadab, the ſon of Shimeah, Davids brother: and Jonadab *was* a very ſubtil man.

4 And he ſaid unto him, Why *art* thou, *being* the kings ſon, † lean † from day to day? wilt thou not tell me? And Amnon ſaid unto him, I love Tamar, my brother Abſaloms ſiſter.

† Heb. *thin.*
† Heb. *morning by morning.*

5 And Jonadab ſaid unto him, c Lay thee down on thy bed, and make thy ſelf ſick: and when thy father cometh to ſee thee, ſay unto him, I pray thee, let my ſiſter Tamar come, and give me meat, and dreſs the meat in my ſight, that I may ſee *it*, and eat *it* at her hand.

c Here we ſee that there is no enterpriſe ſo wicked, that can lack counſel to further it.

6 ¶ So Amnon lay down, and made himſelf ſick: and when the king was come to ſee him, Amnon ſaid unto the king, I pray thee, let Tamar my ſiſter come, and make me a couple of d cakes in my ſight, that I may eat at her hand.

d *Meaning*, ſome delicate and dainty meat.

7 Then David ſent home to Tamar, ſaying, Go now to thy brother Amnons houſe, and dreſs him meat.

8 So Tamar went to her brother Amnons houſe, (and he was laid down) and ſhe took ‡ flour, and kneaded *it*, and made cakes in his ſight, and did bake the cakes.

‡ Or, *paſte.*

9 And ſhe took a pan, and e poured *them* out before him, but he refuſed to eat: and Amnon ſaid, Have out all men from f me: and they went out every man from him.

e *That is*, She ſerved them on a diſh.
f For the wicked are aſhamed to do that before men, which they are not afraid to commit in the ſight of God.

10 And Amnon ſaid unto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar took the cakes which ſhe had

262 had made, and brought *them* into the chamber to Amnon her brother.

11 And when she had brought *them* unto him to eat, he took hold of her, and said unto her, Come lie with me, my sister.

12 And she answered him, Nay, my brother, do not † force me: for * † no such thing ought to be done in Israel; do not thou this folly.

† Heb. *humble me.* * *Lev. 18. 9.* † Heb. *it ought not so to be done.*

13 And I, whither shall I cause my shame to go? and as for thee, thou shalt be as one of the [g] fools in Israel: now therefore, I pray thee, speak unto the king; for he will not withhold me from thee.

g As a lewd and wicked person.

14 Howbeit, he would not hearken unto her voice: but being stronger then she, forced her, and lay with her.

15 ¶ Then Amnon hated her † exceedingly, so that the hatred wherewith he hated her, *was* greater then the love wherewith he had loved her: and Amnon said unto her, Arise, be gone.

† Heb. *with great hatred greatly.*

16 And she said unto him, *There is no* cause; this evil in sending me away, *is* greater then the other that thou didst unto me: but he would not hearken unto her.

17 Then he called his servant that ministred unto him, and said, Put now this *woman* out from me, and bolt the door after her.

h For that which was of divers colours, or pieces, in those days was had in great estimation, Gen. 37. 3. Judg. 5. 30.

18 And *she had* a garment of [h] divers colours upon her: for with such robes were the kings daughters *that were* virgins, apparelled. Then his servant brought her out, and bolted the door after her.

19 ¶ And Tamar put ashes on her head, and rent her garment of divers colours that *was* on her, and laid her hand on her head, and went on crying.

20 And Absalom her brother said unto her, Hath Amnon thy brother been with thee? but hold now thy [i] peace, my sister: he *is* thy brother, † regard not this thing. So Tamar remained † desolate in her brother Absaloms house.

i For though he conceived hidden vengeance in his heart, yet he dissembled it till occasion served, and comforted his sister.

† Heb. *fix not thine heart.*

† Heb. *and desolate.*

21 ¶ But when king David heard of all these things, he was very wroth.

22 And Absalom spake unto his brother Amnon neither good nor bad: for Absalom hated Amnon, because he had forced his sister Tamar.

23 ¶ And it came to pass after two full years, that Absalom had sheep-shearers in Baal-hazor, which *is* beside Ephraim: and [k] Absalom invited all the kings sons.

k To visit, To a banket, thinking thereby to fulfil his wicked purpose.

24 And Absalom came to the king, and said, Behold now, thy servant hath sheep-shearers, let the king, I beseech thee, and his servants, go with thy servant.

25 And the king said to Absalom, Nay, my son, let us not all now go, lest we be chargeable unto thee. And he pressed him: howbeit he would not go, but blessed him.

26 Then said Absalom, If not, I pray thee, let my brother [l] Amnon go with us. And the king said unto him, Why should he go with thee?

l Pretending to the king, that Amnon was most dear unto him.

27 But Absalom pressed him, that he let Amnon and all the kings sons go with him.

28 ¶ Now Absalom had commanded his servants, saying, Mark ye now when Amnons heart is merry with wine, and when I say unto you, Smite Amnon, then kill him, fear not: [m] have not I commanded you? be courageous, and be † valiant.

† Or, *will you not since I have commanded you?*

m Such is the pride of the wicked matters, that in all their wicked commandments they think to be obeyed.

29 And the servants of Absalom did unto Amnon, as Absalom had commanded: then all the kings sons arose, and every man † gat him up upon his mule, and fled.

† Heb. *sons of valour.*

30 ¶ And it came to pass while they were in the way, that tidings came to David, saying, Absalom hath slain all the kings sons, and there is not one of them left.

† Heb. *rode.*

31 Then the king arose, and tare his [n] garments, and lay on the earth; and all his servants stood by with their clothes rent.

n Lamenting, as he that felt the wrath of God upon his house, *Chap.* 12. 10.

32 And Jonadab the son of Shimeah Davids brother, answered and said, Let not my lord suppose *that* they have slain all the young men the kings sons; for Amnon onely is dead: for by the † appointment of Absalom this hath been ‡ determined, from the day that he forced his sister Tamar.

† Heb. *mouth.*

‡ Or, *fixed.*

33 Now therefore let not my lord the king take the thing to his heart, to think that all the kings sons are dead: for Amnon onely is dead.

34 But Absalom fled. And the young man that kept the watch, lift up his eyes, and looked, and behold, there came much people by the way of the hill-side behind him.

35 And Jonadab said unto the king, Behold, the kings sons come: † as thy servant said, ° so it is.

† Heb. *according to the word of thy servant.*

° That only Amnon is dead.

36 And it came to pass assoon as he had made an end of speaking, that behold, the kings sons came, and lift up their voice and wept: and the king also and all his servants wept † very sore.

† Heb. *with a great weeping greatly.*

37 ¶ But Absalom fled, and went to [p] Talmai the son of ‡ Ammihud king of Geshur: and *David* mourned for his son every day.

p For Maachah his mother was the daughter of this Talmai, *Chap.* 3. 3.

‡ Or, *Amnihur.*

38 So Absalom fled, and went to Geshur, and was there three years.

39 And *the soul of* king David ‡ longed to go forth unto Absalom: for he was comforted concerning Amnon, seeing he was dead.

‡ Or, *was consumed.*

CHAP. XIV.

1 Joab, suborning a widow of Tekoah, by a parable to incline the kings heart to fetch home Absalom, bringeth him to Jerusalem. 25 Absaloms beauty, hair, and children. 28 After two years, Absalom by Joab is brought into the kings presence.

NOw Joab the son of Zeruiah perceived that the kings [a] heart *was* toward Absalom.

a That the king favoured him.

2 And Joab sent to Tekoah, and fetcht thence a wise woman, and said unto her, I pray thee, feign thy self to be a mourner, and put on now mourning-apparel, and [b] anoint not thy self with oyl, but be as a woman that had a long time mourned for the dead:

b In token of mourning: for they used anointing to seem cheerful.

3 And come to the king, and speak on this manner unto him: so Joab put the words in her mouth.

4 ¶ And when the woman of Tekoah spake to the king, she fell on her face to the ground, and did obeisance, and said, † Help, O king.

† Heb. *face.*

5 And the king said unto her, What aileth thee? And she answered, I *am* indeed a widow woman, and mine husband is dead.

6 And thy hand-maid had [c] two sons, and they two strove together in the field, and *there was* † none to part them, but the one smote the other, and slew him.

† Heb. *fens of valour.*

c Under this parable he describeth the death of Amnon by Absalom, and deliverer hereon them.

7 And behold, the whole family is risen against thine hand-maid, and they said, Deliver him that smote his brother, that we may kill him, for the [d] life of his brother whom he slew, and we will destroy the heir also: and so they shall quench my coal which is left, and shall not leave to my husband *neither* name nor remainder † upon the earth.

† Heb. *upon the face of the earth.*

d Because he hath slain his brother, he ought to be slain, according to the law, *Gen.* 9. 6. *Exod.* 21. 12.

8 And the king said unto the woman, Go to thine house, and I will give charge concerning thee.

9 And the woman of Tekoah said unto the king, My lord, O king, the [e] iniquity *be* on me, and on my fathers house: and the king and his throne *be* guiltless.

e As touching the breach of that law which punisheth deadly, let me bear the blame.

10 And the king said, Whosoever saith *ought* unto thee, bring him to me, and he shall not touch thee any more.

11 Then said she, I pray thee, let the king † remember the LORD thy God, † that thou wouldest not suffer the revengers of bloud to destroy any more, lest they destroy my son. And he said, *As* the LORD liveth, there shall not one hair of thy son fall to the earth.

f towards that shall not revenge the bloud, which necessary in manner.

† Heb. *that the revenger of bloud do not multiply to destroy.*

12 Then the woman said, Let thine hand-maid, I pray thee, speak *one* word unto my lord the king. And he said, Say on.

13 And the woman said, Wherefore then hast thou † thought such a thing against the people of God? for the king doth speak this thing, as one which is faulty, in that the king doth not fetch home again his banished.

g Or, *because*

† Heb. *thinks a great thing greatly.*

14 For we must needs die, and *are* as water spilt on the ground, which cannot be gathered up again: ‡ neither doth God respect *any* person, yet doth he devise [h] means, that his banished be not expelled from him.

‡ Or, *accepteth not persons.*

h God hath provided ways (as Mediators) to save them, etc. sometimes, whom men judgeth worthy of death.

15 Now therefore that I am come to speak of this thing unto my lord the king, *it is* because the people have made me [i] afraid: and thy hand-maid said, I will now speak unto the king; it may be that the king will perform the request of his hand-maid.

i For I thought they would fall into this sin then here.

16 For the king will hear, to deliver his hand-maid out of the hand of the man *that would* destroy me and my son together out of the inheritance of God:

17 Then thine hand-maid said, The word of my lord the king shall now be † comfortable: for as an [k] angel of God, so *is* my lord the king † to discern good and bad: therefore the LORD thy God will be with thee.

† Heb. *ferrest.*

k In of great wisdom to discern right from wrong. † Heb. *to hear.*

18 Then the king answered and said unto the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.

19 And the king said, *Is not* the [l] hand of Joab with thee in all this? And the woman answered and said, *As* thy soul liveth, my lord the king, none can turn to the right hand or to the left from ought that my lord the king hath spoken: for thy servant Joab he bade me, and he put all these words in the mouth of thine hand-maid:

l Hast not thou done this by the counsel of Joab?

20 To [m] fetch about this form of speech hath thy servant Joab done this thing: and my lord *is* wise, according to the wisdom of an angel of God, to know all *things that are* in the earth.

m By speaking rather in a parable then plainly.

21 ¶ And the king said unto Joab, Behold now, I have [n] done this thing: go therefore, bring the young man Absalom again.

n I have granted thy requeſt.

22 And Joab fell to the ground on his face, and bowed himself, and † thanked the king: and Joab said, To day thy servant knoweth that I have found grace in thy sight, my lord, O king, in that the king hath fulfilled the request of ‡ his servant.

† Heb. *blessed.*

‡ Or, *thy.*

23 So Joab arose and went to Geshur, and brought Absalom to Jerusalem.

24 And the king said, Let him [o] turn to his own house, and let him not see my face. So Absalom returned to his own house, and saw not the kings face.

o Covering hereby his affection, and shew in some part of justice to please the people.

25 ¶ † But in all Israel there was none to be so much praised as Absalom, for his beauty: from the sole of his foot even to the crown of his head, there was no blemish in him.

† Heb. *And as Absalom there was not a beautiful man in all Israel to praise greatly.*

26 And when he polled his head, (for it was at every years end that he polled *it*: because *the hair* was heavy on him, therefore he polled it) he weighed the hair of his head at [p] two hundred shekels after the kings weight.

p which weighed six pound and 4 ounces, after half an ounce the shekel.

27 And unto Absalom there were born three sons and one daughter, whose name *was* Tamar: she was a woman of a fair countenance.

28 ¶ So Absalom dwelt two full years in Jerusalem, and saw not the kings face.

29 Therefore Absalom sent for Joab, to have sent him to the king, but he would not come to him: and when he sent again the second time, he would not come.

30 Therefore he said unto his servants, See Joabs field is † near mine, and he hath barley there; go and [q] set it on fire: and Absaloms servants set the field on fire.

† Heb. *near my place.*

q The wicked are impatient in their affections, and spare no unlawful means to compass them.

31 Then Joab arose and came to Absalom unto *his* house, and said unto him, Wherefore have thy servants set my field on fire?

32 And Absalom answered Joab, Behold, I sent unto thee, saying, Come hither, that I may send thee to the king, to say, Wherefore am I come from Geshur? *it had been* good for me *to have been* there still: now therefore let me see the kings face; and [r] if there be *any* iniquity in me, let him kill me.

r If I have offended by revenging my sisters dishonour: thus the wicked justify themselves in their evil.

33 So Joab came to the king, and told him: and when he had called for Absalom, he came to the king, and bowed himself on his face to the

264 the ground before the king, and the king kissed Absalom.

CHAP. XV.

1 Absalom by fair speeches and courtesies, stealeth the hearts of Israel. 7 Under pretence of a vow, he obtaineth leave to go to Hebron. 10 He maketh there a great conspiracy. 13 David upon the news fleeth from Jerusalem. 19 Ittai would not leave him. 24 Zadok and Abiathar are sent back with the ark. 30 David and his company go up mount Olivet weeping. 31 He curseth Ahithophels counsel. 32 Hushai is sent back with instructions.

NOw it came to pass after this, that Absalom prepared him chariots, and horses, and [a] fifty men to run before him.

a which were as a guard to go forth his ethae.

2 And Absalom rose up early, & stood beside the way of the gate: & it was *so*, that when any man that had a controversy † came to the king for judgment, then Absalom called unto him, and said, Of what city *art* thou? And he said, Thy servant *is* of one of the [b] tribes of Israel.

† Heb. *to come.*

b *That is*, noting of what city or place he was.

3 And Absalom said unto him, See, thy matters *are* good and right, but *there is* ‡ no man *deputed* of the king to hear thee.

‡ Or, *none will hear thee from the* king downward.

4 Absalom said moreover, [c] Oh that I were made judge in the land, that every man which hath any suit or cause, might come unto me, and I would do him justice.

c Thus by slander, flattery, and fair promises, the wicked seek preferment.

5 And it was *so*, that when any man came nigh *to him* to do him obeisance, he put forth his hand, and took him and kissed him.

6 And on this manner did Absalom to all Israel that came to the king for judgment: so [d] Absalom stole the hearts of the men of Israel.

d By inviting them from his father to himself.

7 ¶ And it came to pass after [e] fourty years, that Absalom said unto the king, I pray thee let me go and pay my vow, which I have vowed unto the LORD, in Hebron.

e Counting from the time that the Israelites had asked a king of Samuel.

8 For thy servant vowed a vow while I abode at Geshur in Syria, saying, If the LORD shall bring me again indeed to [f] Jerusalem, then I will serve the LORD.

f By offering a peace-offering: which was lawful to do in any place.

9 And the king said unto him, Go in peace. So he arose and went to Hebron.

10 ¶ But Absalom sent spies throughout all the tribes of Israel, saying, Assoon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron.

11 And with Absalom went two hundred men out of Jerusalem, *that were* [g] called, and they went in their simplicity, and they knew not any thing.

g And bid to his feasts in Hebron.

12 And Absalom sent for Ahithophel the Gilonite, Davids counsellour, from his city, *even* from Giloh, while he offered sacrifices: and the conspiracy was strong; for the people increased continually with Absalom.

13 ¶ And there came a messenger to David, saying, The hearts of the men of Israel are after Absalom.

14 And David said unto all his servants that *were* with him at Jerusalem, Arise, and let us flee; for we shall not *else* escape from [h] Absalom: make speed to depart, lest he overtake us suddenly, and † bring evil upon us, and smite the city with the edge of the sword.

h whose heart he saw that Satan had so possessed, that he would leave no mischief unattempted.

† Heb. *throw.*

15 And the kings servants said unto the king, Behold, thy servants *are ready to do* whatsoever my lord the king shall † appoint.

† Heb. *choose.*

16 And the king went forth, and all his household † after him. & the king left ten women, *which were* concubines, to keep the house.

† Heb. *at his feet.*

17 And the king went forth, and all the people after him, and tarried in a place that was † far off.

i *To wit*, from Jerusalem.

18 And all his servants passed on beside him; and all the [k] Cherethites, and all the Pelethites, and all the Gittites, six hundred men which came after him from Gath, passed on before the king.

k There were at the kings guard, or, *as some write*, His counsellors.

19 ¶ Then said the king to [l] Ittai the Gittite, Wherefore goest thou also with us? return to thy place, and abide with the king: for thou *art* a stranger, and also an exile.

l who as some write, was the kings son of Gath.

20 Whereas thou camest *but* yesterday, should I this day † make thee go up and down with us? seeing I go whither I may, return thou, and take back thy [m] brethren: mercy and [n] truth *be* with thee.

† Heb. *make thee wander to go up.*

m *Meaning*, Them of his family.

n God require thee thy friendship and fidelity.

21 And Ittai answered the king, and said, *As* the LORD liveth, and *as* my lord the king liveth, surely in what place my lord the king shall be, whether in death, or life, even there also will thy servant be.

22 And David said to Ittai, Go, and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that *were* with him.

23 And all the country wept with a loud voice, and [o] all the people passed over: the king also himself passed over the brook [‡] Kidron, and all the people passed over, toward the way of the wilderness.

o *To wit*, The 1 hundred men. ‡ Called, John, 18. 1. Cedron.

24 ¶ And lo, Zadok also, and all the Levites *were* with him, [p] bearing the ark of the covenant of God, and they set down the ark of God; and Abiathar went [q] up, until all the people had done passing out of the city.

p which was the charge of the Kohathites Num. 4. 6.

q To finish the act.

25 And the king said unto Zadok, Carry back the ark of God into the city: if I shall find favour in the eyes of the LORD, he will bring me again, and shew me *both* it, and his habitation.

26 But if he thus say, I have no delight in thee: behold, *here am* I, let him do to me as seemeth good unto him.

27 The king said also unto Zadok the priest, *Art not* thou a *seer? return into the city in peace, & your two sons with you, Ahimaaz thy son, & Jonathan the son of Abiathar.

* 1 *Sam.* 9. 9.

28 See, I will tarry in the plain of the wilderness, until there come word from you to certify me.

29 Zadok therefore and Abiathar carried the ark of God again to Jerusalem; and they tarried there.

30 ¶ And David went up by the ascent of *mount* Olivet, † and wept as he went up, and had his head covered, and he went bare-foot: and all the people that *was* with him, [r] covered every man his head, and they went up, weeping as they went up.

† Heb. *going up and weeping.*

r with ashes, and dust in sign of sorrow.

31 ¶ And

31 ¶ And *one* told David, saying, Ahithophel *is* among the conspiratours with Absalom. And David said, O LORD, I pray thee, turn the [s] counsel of Ahithophel into foolishness.

s The counsel of the crafty worldlings doth more hurt, then the open force of the enemy.

32 ¶ And it came to pass, that *when* David was come to the top *of the mount*, where he worshipped God, behold, Hushai the Archite came to meet him, with his coat rent, and earth upon his head:

33 Unto whom David said, If thou passest on with me, then thou shalt be a burden unto me.

34 But if thou return to the city, and say unto Absolom, I will be thy [t] servant, O king; *as* I *have been* thy fathers servant hitherto, *so will* I now also *be* thy servant: then mayst thou for me defeat the counsel of Ahithophel.

t Though Hushai dissembled here at the kings request, yet may we not use this example to excuse our dissimulation.

35 And *hast thou* not there with thee Zadok and Abiathar the priests? therefore it shall be, *that* what thing soever thou shalt hear out of the kings house, thou shalt tell *it* to Zadok and Abiathar the priests.

36 Behold, *they have* there with them their two sons, Ahimaaz Zadoks *son*, and Jonathan Abiathars *son*: and by them ye shall send unto me every thing that ye can hear.

37 So Hushai Davids friend came into the city, and Absalom came into Jerusalem.

CHAP. XVI.

1 Ziba by presents and false suggestions, obtaineth his masters inheritance. 5 At Bahurim Shimei curseth David. 9 David with patience abstaineth and restraineth others from revenge. 15 Hushai insinuateth himself into Absalams counsel. 20 Ahithophels counsel.

AND when David was a little past the [u] top *of the hill*, behold, Ziba the servant of Mephibosheth met him with a couple of asses saddled, and upon them two hundred *loaves* of bread, & an hundred bunches of raisins, & an hundred of summer-fruits, and a bottle of wine.

u Which was the hill of Olives, *Chap.* 15. 30.

2 And the king said unto Ziba, What meanest thou by these? And Ziba said, The [x] asses *be* for the kings household to ride on, and the bread and summer-fruit for the young men to eat, and the wine, that such as be faint in the wilderness may drink.

x Commonly these are novices among them they, which under pretence of friendship accuse.

3 And the king said, And where *is* thy masters son? And Ziba said unto the king, Behold, he abideth at Jerusalem: for he said, To day shall the house of Israel restore me the kingdom of my father.

y The faithful in all their affliction shew themselves obedient to Gods will.

4 Then said the king to Ziba, Behold, thine *are* all that *pertained* unto Mephibosheth. And Ziba said, † I humbly beseech thee *that* I may find grace in thy sight, my lord O king.

† Heb. *I do obeisance.*

5 ¶ And when king David came to [z] Bahurim, behold, thence came out a man of the family of the house of Saul, whose name *was* Shimei the son of Gera: ‡ he came forth and cursed still as he came.

z which was a city in the tribe of Benjamin.

‡ Or, *he still came forth and cursed.*

6 And he cast stones at David, and at all the servants of king David: and all the people, and all the mighty men *were* on his [a] right hand, and on his left.

a *That is*, Round about him.

7 And thus said Shimei when he cursed, Come out, come out thou † bloudy man, and thou man of Belial:

† Heb. *man of bloud.*

8 The LORD hath returned upon thee all the [b] bloud of the house of Saul, in whose stead thou hast reigned, and the LORD hath delivered the kingdom into the hand of Absalom thy son: and † behold, thou *art taken* in thy mischief, because thou *art* a bloudy man.

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b Reproching him as though he by his means ill-befell and Abner were slain.

† Heb. *behold thou in thy evil.*

9 ¶ Then said Abishai the son of Zeruiah unto the king, Why should this * dead dog curse my lord the king? let me go over, I pray thee, and take off his head.

* 2 *Sam.* 24. 14. *Chap.* 9. 8.

10 And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, because the LORD hath [c] said unto him, Curse David. Who shall then say, Wherefore hast thou done so?

c David felt that this was the judgment of God for his sin, and therefore humbled himself to his rod.

11 And David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life: how much more now *may* this Benjamite *do it*? let him alone, and let him curse: for the LORD hath bidden him.

12 It may be that the LORD will look on mine ‡ † affliction, and that the LORD will [d] requite me good for his cursing this day.

‡ Or, *tears.*

† Heb. *eye.*

d *Meaning*, That the Lord will send comfort to him when they are oppressed.

13 And as David and his men went by the way, Shimei went along on the hills side over against him, and cursed as he went, and threw stones at him, and † cast duft.

† Heb. *dusted* him with dust.

14 And the king, and all the people that *were* with him, came weary, and refreshed themselves [e] there.

e *To wit*, At Bahurim.

15 ¶ And Absalom and all the people the men of Israel, came to Jerusalem, and Ahithophel with him.

16 And it came to pass when Hushai the Archite, Davids friend, was come unto Absalom, that Hushai said unto Absalom, † God save the king, God save the king.

† Heb. *Let the king live.*

17 And Absalom said to Hushai, *Is* this thy kindness to thy [f] friend? why wentest thou not with thy friend?

f *Meaning*, David.

18 And Hushai said unto Absalom, Nay, but whom the LORD and this people and all the men of Israel choose, his will I be, and with him will I abide.

19 And again, whom should I serve? *should I* not *serve* in the presence of his son? as I have served in thy fathers presence, so will I be in thy presence.

20 ¶ Then said Absalom to Ahithophel, Give counsel among you what we shall do.

21 And [g] Ahithophel said unto Absalom, Go in unto thy fathers concubines, which he hath left to keep the house, and all Israel shall hear that thou art abhorred of thy father, then shall the hands of all that *are* with thee be strong.

g Suspecting the change of the kingdom, and so his own overthrow, he giveth such counsel as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in highest authority.

22 So they spread Absalom a tent upon the top of the house, and Absalom went in unto his fathers concubines, in the sight of all Israel.

23 And the counsel of Ahithophel which he counselled in those days, *was* as if a man had enquired at the † oracle of God: so *was* all the [h] counsel of Ahithophel, both with David and with Absalom.

† Heb. *word.*

h It was so esteemed for the success thereof.

CHAP. XVII.

1 Ahithophels counsel is overthrown by Hushai's, according to Gods appointment. 15 Secret intelligence is sent unto David. 23 Ahithophel hangeth himself. 25 Amasa is made captain. 27 David at Mahanaim is furnished with provision.

a The wicked are so greedy to execute their malice, that they leave none occasion that envy further the same.

MOreover, Ahithophel said unto Absalom, Let me now [a] choose out twelve thousand men, and I will arise and pursue after David this night.

2 And I will come upon him while he *is* weary and weak-handed, and will make him afraid: and all the people that *are* with him shall flee, and I will smite the king onely.

b *Meaning*, David. 3 And I will bring back all the people unto thee: [b] the man whom thou seekest, *is* as if all returned: *so* all the people shall be in peace.

† Heb. *was right in the eyes of*, &c. 4 And the saying † pleased Absalom well, and all the elders of Israel.

5 Then said Absalom, Call now Hushai the Archite also, and let us hear likewise † what he saith.

† Heb. *what is in his mouth.*

6 And when Hushai was come to Absalom, Absalom spake unto him, saying, Ahithophel hath spoken after this manner: shall we do *after* his † saying? if not; speak thou.

† Heb. *word.*

7 And Hushai said unto Absalom, The counsel that Ahithophel hath † given, *is* not good at this time.

† Heb. *counselled.*

c Hushai therein himself faithful to David, in that he reproveth this wicked counsel and purpose.

8 For (said Hushai) thou knowest thy father and his men, that they *be* mighty men, and they *be* † chafed in their minds, as a bear robbed of her whelps in the field, and thy father *is* a man of war, and will not lodge with the people.

† Heb. *bitter of soul.*

9 Behold, he is hid now in some pit, or in some *other* place: and it will come to pass, when some of them be † overthrown at the first, that whosoever heareth it, will say, There is a slaughter among the people that follow Absalom.

† Heb. *fallen.*

10 And he also *that is* valiant, whose heart *is* as the heart of a lion, shall utterly melt: for all Israel knoweth that thy father *is* a mighty man, and *they* which *be* with him *are* valiant men.

11 Therefore I counsel, that all Israel be generally gathered unto thee, from Dan even to Beer-sheba, as the sand that *is* by the sea for multitude, and † that thou go to battel in thine own person.

† Heb. *that thy face*, &c. *proface*, &c.

12 So shall we come upon him in some place where he shall be found, and we will light upon him as the dew falleth on the ground: and of him, and of all the men that *are* with him, there shall not be left so much as one.

13 Moreover, if he be gotten into a city, then shall all Israel bring ropes to that city, and we will draw it into the river, until there be not one small stone found there.

† Heb. *commanded.*

14 And Absalom and all the men of Israel said, The counsel of Hushai the Archite *is* better then the counsel of Ahithophel: for the LORD had † appointed to defeat the [d] good counsel of Ahithophel, to the intent that the LORD might [e] bring evil upon Absalom.

d That counsel which seemed good at the first to Absalom, *verse. 4.*

e For by the counsel of Hushai he went to the battel where he was destroyed.

15 ¶ Then said Hushai unto Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.

16 Now therefore send quickly, and tell David, saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the people that *are* with him.

f *That is*, Over Jordan.

17 Now Jonathan and Ahimaaz stayed by En-rogel, (for they might not be seen to come into the city) and a wench went and told [g] them: and they went and told king David.

g *Meaning*, The message from their fathers.

18 Nevertheless, a lad saw them, and told Absalom: but they went both of them away quickly, and came to a mans house in Bahurim, which had a well in his court, whither they went down.

19 And the [h] woman took and spread a covering over the wells mouth, and spread ground corn thereon; and the thing was not known.

h Thus God soft eth Cusai to his, in their greatest dangers.

20 And when Absaloms servants came to the woman to the house, they said, Where *is* Ahimaaz and Jonathan? And the woman said unto them, They be gone over the [i] brook of water. And when they had sought and could not find *them*, they returned to Jerusalem.

i The Chalde text readeth, *they have passed the Jordan.*

21 And it came to pass after they were departed, that they came up out of the well, and went and told king David, & said unto David, Arise, & pass quickly over the water: for [k] thus hath Ahithophel counselled against you.

k *To wit*, to pursue thee with all haste.

22 Then David arose, and all the people that *were* with him, and they passed over Jordan: by the [l] morning light there lacked not one of them that was not gone over Jordan.

l They travelled all night, and by morning had all their company passed over.

23 ¶ And when Ahithophel saw that his counsel was not † followed, he sadled *his* ass, and arose, and gat him home to his house, to his city, and † put his houshold in order, and [m] hanged himself, and died, and was buried in the sepulchre of his father.

† Heb. *seen.*

m Heb. *gave charge concerning his house.* In Gods just vengeance, even in this life, is poured on them which are enemies, mockers, or persecutors of his church.

24 Then David came to Mahanaim: and Absalom passed over Jordan, he and all the men of Israel with him.

25 ¶ And Absalom made Amasa captain of the host in stead of Joab: which Amasa *was* a mans son, whose name *was* Ithra an Israelite, that went in to Abigail the daughter of [n] Nahash, sister to Zeruiah, Joabs mother.

n who we also called Ithai, David's father.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And it came to pass when David was come to Mahanaim, that Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai the Gileadite of Rogelim,

28 [o] Brought beds, and ‡ basins, and earthen vessels, and wheat, and barley, and flour, and parched *corn*, and beans, and lentiles, and parched *pulse*,

o God deeth himself mad liberal to his, when they seem to be utterly destitute.

‡ Or, cups.

29 And hony, and butter, and sheep, and cheese of kine for David, and for the people that *were* with him, to eat: for they said, The people

people *is* hungry, and weary, and thirsty in the wilderness.

CHAP. XVIII.

1 David viewing the armies in their march, giveth them charge of Absalom. 6 The Israelites are sore smitten in the wood of Ephraim. 9 Absalom hanging in an oak, is slain by Joab, and cast into a pit. 18 Absaloms place. 19 Ahimaaz and Cushi bring tidings to David. 33 David mourneth for Absalom.

2 For certain of the Reubenites, Gadites, and of half the tribe, could not bear the insolency of the sons against the father, and therefore joined with David.

AND David [a] numbred the people that *were* with him, and set captains of thousands, and captains of hundreds over them.

2 And David sent forth a third part of the people under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah Joabs brother, and a third part under the hand of Ittai the Gittite: and the king said unto the people, I will surely go forth with you my self also.

3 But the people answered, Thou shalt not go forth: for if we flee away, they will not † care for us; neither if half of us die, will they care for us: but now [b] *thou art* † worth ten thousand of us: therefore now *it is* better that thou † succour us out of the city.

† Heb. *set their heart on us.* In governing, That a good governour ought to be so dear unto his people, that they will rather loose their lives, then that ought should come unto him.

4 And the king said unto them, What seemeth you best, I will do. And the king stood by the gate-side, and all the people came out by hundreds, and by thousands.

† Heb. *it is good in your eye.*

5 And the king commanded Joab, and Abishai, and Ittai, saying, *Deal* gently for my sake with the young man, *even* with Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.

6 ¶ So the people went out into the field against Israel: and the battel was in the [c] wood of Ephraim;

c So called, because the Ephraimites in some part of it fought exceeding valiantly beyond Jordan in this wood.

7 Where the people of Israel were slain before the servants of David, and there was there a great slaughter that day of twenty thousand *men*.

† Heb. *multiplied to devour.*

8 For the battel was there scattered over the face of all the country: and the wood † devoured more people that day, then the sword devoured.

9 ¶ And Absalom met the servants of David; and Absalom rode upon a mule, and the mule went under the thick boughs of a great oak, and his head caught hold of the oak, and he was taken up ‡ between the heaven and the earth, and the mule that *was* under him went away.

‡ This is terrible example of Gods vengeance against rebels, or disobedient to their parents.

10 And a certain man saw *it*, & told Joab, & said, Behold, I saw Absalom hanged in an oak.

11 And Joab said unto the man that told him, And behold, thou sawest *him*, and why didst thou not smite him there to the ground, and I would have given thee ten *shekels* of silver, and a girdle?

12 And the man said unto Joab, Though I should † receive a thousand *shekels* of silver in mine hand, *yet* would I not put forth mine hand against the kings son: for in our hearing the king charged thee, and Abishai, and Ittai, saying, † Beware that none *touch* the young man Absalom.

† Heb. *weigh upon mine hand.*

† Heb. *keep ye*, &c. *beware ye*, &c.

13 Otherwise, I should have wrought falsehood against mine own life: for there is no matter hid from the king, and thou thy self wouldst have set thy self against *me*.

14 Then said Joab, I may not tarry thus † with thee. And he took three darts in his hand, and thrust them through the heart of Absalom, while he *was* yet alive in the † midst of the oak.

† Heb. *before thee.*

† Heb. *heart.*

15 And ten young men that bare Joabs armour, compassed about and smote Absalom, and slew him.

16 And Joab [d] blew the trumpet, and the people returned from pursuing after Israel: for Joab held back the people.

d For he had pity of the people, which was seduced by Absaloms flattery.

17 And they took Absalom, and cast him into a great [e] pit in the wood, and laid a very great heap of stones upon him: and all Israel fled every one to his tent.

e Thus God turned his vain glory to shame.

18 ¶ Now Absalom in his life-time had taken and reared up for himself a pillar, which *is* in * the kings dale: for he said, I have [f] no son to keep my name in remembrance: and he called the pillar after his own name, and it is called unto this day, Absaloms place.

* *Gen.* 14. 17.

f It seemeth that God had punished him in taking away his children, *Ezech* 14. 27.

19 ¶ Then said Ahimaaz the son of Zadok, Let me now run, and bear the king tidings, how that the LORD hath † avenged him of his enemies.

† Heb. *judged him from the hand*, &c.

20 And Joab said unto him, [g] Thou shalt not † bear tidings this day, but thou shalt bear tidings another day: but this day thou shalt bear no tidings, because the kings son is dead.

g For Joab bare a good affection to Ahimaaz, and doubted how David would take the report of Absaloms death.

21 Then said Joab to Cushi, Go tell the king what thou hast seen. And Cushi bowed himself unto Joab, and ran.

† Heb. *a man of tidings.*

22 Then said Ahimaaz the son of Zadok yet again to Joab, But † howsoever, let me, I pray thee, also run after Cushi. And Joab said, Wherefore wilt thou run, my son, seeing, that thou hast no tidings ‡ ready?

† Heb. *be what may.*

‡ Or, *convenient.*

23 But howsoever *(said he)* let me run. And he said unto him, Run. Then Ahimaaz ran by the way of the plain, and over-ran Cushi.

24 And David sat between the two gates: and the watchman went up to the roof over the [h] gate unto the wall, and lift up his eyes, and looked, and behold, a man running alone.

h He sate in the gate of the city of Mahanaim.

25 And the watchman cried, and told the king. And the king said, If he *be* alone, *there is* tidings in his mouth. And he came apace, and drew near.

26 And the watchman saw another man running, and the watchman called unto the porter, and said, Behold, *another* man running alone. And the king said, He also bringeth tidings.

27 And the watchman said, † Me thinketh the running of the foremost, is like the running of Ahimaaz the son of Zadok. And the king said, He *is a* [i] good man, and cometh with good tidings.

† Heb. *I see the running.*

i He had had experience of his fidelity, *Chap.* 17. 21.

28 And Ahimaaz called, and said unto the king, ‡ † All is well. And he fell down to the earth upon his face before the king, and said,

‡ Or, *peace be to thee.*

† Heb. *peace.*

Blessed *be* the LORD thy God, which hath
† Heb. *shut up.* † delivered up the men that lift up their hand
against my lord the king.

† Heb. *Is there peace?* 29 And the king said, † Is the young man
Absalom safe? And Ahimaaz answered, When
Joab sent the [k] kings servant, and *me* thy ser-
[k] *To wit*, Cushi, who was an Ethiopian. vant, I saw a great tumult, but I knew not
what *it was*.

30 And the king said *unto him*, Turn aside, &
stand here. And he turned aside, and stood still.

† Heb. *tidings is brought.* 31 And behold, Cushi came, and Cushi said,
† Tidings, my lord the king: for the LORD
hath avenged thee this day of all them that rose
up against thee.

32 And the king said unto Cushi, Is the
young man Absalom safe? And Cushi answer-
ed, The enemies of my lord the king, and all
that rise against thee to do *thee* hurt, be as that
young man *is*.

[l] Because he considered both the judgment of God against his sin, and could not otherwise hide his fatherly affection toward his son. 33 ¶ And the king was[l] much moved, and
went up to the chamber over the gate, and
wept: and as he went, thus he said, O my son
Absalom, my son, my son Absalom: would
God I had died for thee, O Absalom, my son,
my son.

CHAP. XIX.

1 Joab causeth the king to cease his mourning. 9 The Israelites are earnest to bring the king back. 11 David sendeth to the priests to incite them of Judah. 18 Shimei is pardoned. 24 Mephibosheth excused. 32 Barzillai dismissed, Chimham his son is taken into the kings family. 41 The Israelites expostulate with Judah for bringing home the king without them.

AND it was told Joab, Behold, the king
weepeth and mourneth for Absalom.

† Heb. *fulcration*, or, *adhortation.* 2 And the † victory that day was *turned*
into mourning unto all the people: for the
people heard say that day, how the king was
grieved for his son.

3 And the people gat them by stealth that
day into the city, as people being ashamed
steal away when they flee in battel.

[a] As they do that mourn. 4 But the king [a] covered his face, and the
king cried with a loud voice, O my son Absa-
lom, O Absalom, my son, my son.

[b] At Mahanaim. 5 And Joab came into the [b] house to the
king, and said, Thou hast shamed this day the
faces of all thy servants, which this day have
saved thy life, and the lives of thy sons, and
of thy daughters, and the lives of thy wives,
and the lives of thy concubines:

† Heb. *by loving, &c.* 6 † In that thou lovest thine enemies, and
hatest thy friends; for thou hast declared this
day, † that thou regardest neither princes, nor
servants: for this day I perceive, that if Absa-
lom had lived, and all we had died this day,
then it had pleased thee well.

† Heb. *that princes or servants are not to thee.*

7 Now therefore arise, go forth, and speak
† comfortably unto thy servants: for I swear
by the LORD, if thou go not forth, there will
not tarry one with thee this night; and that will
be worse unto thee then all the evil that befel
thee from thy youth until now.

† Heb. *to the heart of, &c. servants.*

[c] where the most resort of the people haunted. 8 Then the king rose, and sat in the [c] gate:
and they told unto all the people, saying, Be-
hold, the king doth sit in the gate: and all the
people came before the king: for Israel had
fled every man to his tent.

9 ¶ And all the people were at [d] strife
throughout all the tribes of Israel, saying, The
king saved us out of the hand of our enemies,
and he delivered us out of the hand of the Phi-
listines, and now he is fled out of the land for
Absalom.

[d] Every one blamed another, and strove who should first bring him home.

10 And Absalom, whom we anointed over
us, is dead in battel: now therefore why † speak
ye not a word of bringing the king back?

† Heb. *are ye silent.*

11 ¶ And king David sent to Zadok and
to Abiathar the [e] priest, saying, Speak unto the
elders of Judah, saying, Why are ye the last to
bring the king back to his house? (seeing the
speech of all Israel is come to the king, *even*
to his house)

[e] That they should reprove the negligence of the elders, seeing the people were so forward.

12 Ye *are* my brethren, ye *are* my bones
and my flesh: wherefore then are ye the last to
bring back the king?

13 And say ye to Amasa, *Art* thou not of
my bone, and of my flesh? God do so to me
and more also, if thou be not captain of the host
before me continually in the [f] room of Joab.

[f] By this policy, David thought that by winning of the captain, he should have the hearts of all the people.

14 And he bowed the heart of all the men
of Judah, even as *the heart of* one man, so that
they sent *this word* unto the king, Return thou
and all thy servants.

15 So the king returned, and came to Jor-
dan: and Judah came to Gilgal, to go to meet
the king, to conduct the king over Jordan.

[g] who had before sworn his death. 16 ¶ And [g] Shimei the son of Gera, a
Benjamite, which *was* of Bahurim, hasted and
came down with the men of Judah, to meet
king David.

17 And *there were* a thousand men of Ben-
jamin with him, and * Ziba the servant of the
house of Saul, and his fifteen sons and his
twenty servants with him, and they went over
Jordan before the king.

* *Chap.* 16. 1.

18 And there went over a ferry-boat to
carry over the kings household, and to do
† what he thought good: and Shimei the son
of Gera fell down before the king as he was
come over Jordan;

† Heb. *she good in his eyes.*

19 And said unto the king, Let not my lord
impute iniquity unto me, neither do thou re-
member * that which thy servant did [h] per-
versely the day that my lord the king went
out of Jerusalem, that the king should take it
to his heart.

* *Chap.* 16. 5.
h For in his adversity he was his moft cruel enemy, and now in his greateſt proſperity he comes to crave pardon.

20 For thy servant doth know that I have
sinned: therefore behold, I am come the first
this day of all the house of [i] Joseph, to go
down to meet my lord the king.

i By Joseph he meaneth Ephraim, Manaſſeh, and Benjamin (others of he was) becauſe theſe three were under one ſtandard, *Num.* 2. 18.

21 But Abishai the son of Zeruiah answered
and said, Shall not Shimei be put to death for
this, because he cursed the LORDS anointed?

22 And David said, What have I to do
with you, ye sons of Zeruiah, that ye should
this day be adversaries unto me? shall there
any man be put to death this day in Israel? for
do not I know, that I *am* this day king over
Israel?

23 There-

23 Therefore the king said unto Shimei,
[k] By my hands, or during my life, *as read 1 King.* 2. 8. Thou shalt not [k] die: and the king sware unto
him.

24 ¶ And Mephibosheth the son of Saul
came down to meet the king, and had neither
dressed his feet, nor trimmed his beard, nor
washed his clothes, from the day the king de-
parted, until the day he came *again* in peace.

[l] when Mephibosheth being at Jeruſalem had ſent the king. 25 And it came to pass when he was[l] come
to Jerusalem to meet the king, that the king
said unto him, Wherefore wentest not thou
with me, Mephibosheth?

† Heb. *ass ye silent.* 26 And he answered, My lord, O king, my
servant deceived me; for thy servant said, I will
saddle me an ass, that I may ride thereon, and
go to the king, because thy servant *is* lame.

* *Chap.* 16. 1.

27 And * he hath slandered thy servant
unto my lord the king; but my lord the king
is as an [m] angel of God: do therefore *what is*
good in thine eyes.

[m] Able for his wiſdom to judge in all matters.

[n] worthy to die for ſuch cruelty toward thee. 28 For all *of* my fathers house, were [n] but
† dead men before my lord the king: yet didst
thou set thy servant among them that did eat
at thine own table: what right therefore have I
yet to cry any more unto the king?

† Heb. *men of death.*

29 And the king said unto him, Why speakest
thou any more of thy matters? I have said,
Thou and Ziba divide the [o] land.

[o] David did evil in taking his lands from him before he knew the cauſe; but meditating the truth, ſeeſed not rather them. 30 And Mephibosheth said unto the king,
Yea, let him take all, forasmuch as my lord
the king is come again in peace unto his own
house.

31 ¶ And Barzillai the Gileadite came
down from Rogelim, and went over Jordan
with the king, to conduct him over Jordan.

* *Chap.* 17. 27. 32 Now Barzillai was a very aged man, *even*
fourescore years old, and * he had provided
the king of sustenance while he lay at Maha-
naim: for he *was* a very great man.

33 And the king said unto Barzillai, Come
thou over with me, and I will feed thee with
me in Jerusalem.

† Heb. *how many days are the years of my life?* 34 And Barzillai said unto the king, † How
long have I to live, that I should go up with
the king unto Jerusalem?

35 I *am* this day fourescore years old: *and*
can I discern between good and evil? can thy
servant taste what I eat or what I drink? can I
hear any more the voice of singing-men and
singing-women? wherefore then should thy ser-
[p] He thought it not meet to receive benefits of him, to whom he was not able to do ſervice again. vant be yet a [p] burden unto my lord the king?

36 Thy servant will go a little way over
Jordan with the king: and why should the king
recompense it me with such a reward?

37 Let thy servant, I pray thee, turn back
again, that I may die in mine own city, *and be*
buried by the grave of my father, and of my
mother: but behold thy [q] servant Chimham,
let him go over with my lord the king, and do
to him what shall seem good unto thee.

[q] My ſon.

38 And the king answered, Chimham shall
go over with me, and I will do to him that
which shall seem good unto thee: and what-
soever thou shalt † require of me, *that* will I
do for thee.

† Heb. *chuſe.*

39 And all the people went over Jordan:
and when the king was come over, the king
kissed Barzillai, and blessed him; and he re-
turned unto his own place.

[r] where the tribe of Judah carried to receive him. 40 Then the king went on to [r] Gilgal, and
Chimham went on with him: & all the people
of Judah conducted the king, and also half the
people of [r] Israel.

[r] which had taken part with the king. 41 ¶ And behold, all the men of Israel
came to the king, and said unto the king, Why
have our brethren the men of Judah stolen
thee away, and have brought the king and his
household, and all Davids men with him over
[t] Jordan?

[t] Toward Jeruſalem. 42 And all the men of Judah answered the
men of Israel, Because the king *is* near of kin
to us: wherefore then be ye angry for this
matter? have we eaten at all of the kings *cost*?
or hath he given us any gift?

43 And the men of Israel answered the men
of Judah, and said, We have ten parts in the
king, and we have also more *right* in David
then ye: why then did ye † despise us, that our
advise should not be first had in bringing back
our king? And the words of the men of Judah
were fiercer then the words of the men of
Israel.

† Heb. *ſet us as light.*

CHAP. XX.

1 By occasion of the quarrel, Sheba maketh a party in Israel. 3 David's ten concubines are shut up in perpetual prison. 4 Amasa made captain over Judah, is slain by Joab. 14 Joab pursueth Sheba unto Abel. 16 A wise woman saveth the city by Sheba's head. 23 Davids officers.

AND there happened to be [a] there a man
of Belial, whose name *was* Sheba the son
of Bichri, a Benjamite, and he blew a trumpet,
and said, We have no part in [b] David, neither
have we inheritance in the son of [c] Jesse: every
man to his tents, O Israel.

[a] where the ten tribes commended against Judah.

[b] As they of Judah ſay.

[c] He thought by ſpeaking contemptuously of the king, to ſtir the people either to ſedition, or elſe by cauſing Iſrael to depart, thought that they of Judah would have leſs eſteemed him.

2 So every man of Israel went up from after
David, *and* followed Sheba the son of Bichri:
but the men of Judah clave unto their king,
from [d] Jordan even to Jerusalem.

[d] From Gilgal, which was neer Jordan.

3 ¶ And David came to his house at Jerusa-
lem, & the king took the ten women *his* * con-
cubines, whom he had left to keep the house,
and put them in † ward, & fed them, but went
not in unto them: so they were † shut up unto
the day of their death, † living in widowhood.

* *Chap.* 16. 22.

† Heb. *a houſe of ward.*

† Heb. *bound.*

† Heb. *in widowhood of life.*

4 ¶ Then said the king to [e] Amasa, † As-
semble me the men of Judah within three
days, and be thou here present.

[e] who was his chief captain in Judah room, *Chap.* 19. 13.

† Heb. *call.*

5 So Amasa went to assemble *the men of*
Judah; but he tarried longer then the set time
which he had appointed him.

6 And David said to Abishai, Now shall
Sheba the son of Bichri do us more harm then
did Absalom: take thou thy [f] lords servants,
and pursue after him, lest he get him fenced
cities, and † escape us.

[f] Either theſe which had been under Joab, or Davids men.

† Heb. *deliver himſelf from our eyes.*

7 And there went out after him Joabs men,
and the * Cherethites, and the Pelethites, and
all the mighty men: and they went out of Jeru-
salem, to pursue after Sheba the son of Bichri.

* *Chap.* 8. 18.

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8 When they *were* at the great ſtone which *is* in Gibeon, Amaſa went before them: and
g which was his coat that he uſed to wear in the wars.
Joabs [g] garment that he had put on, was girded unto him, and upon it a girdle *with* a ſword faſtned upon his loyns in the ſheath thereof, and as he went forth it fell out.

9 And Joab ſaid to Amaſa, *Art* thou in health, my brother? And Joab took Amaſa by the beard with the right hand to kiſs him.

10 But Amaſa took no heed to the ſword that *was* in Joabs hand: ſo he ſmote him therewith in the fifth *rib*, and ſhed out his bowels to the ground, and † ſtrook him not again, and he died: ſo Joab and Abiſhai his brother purſued after Sheba the ſon of Bichri.

h He ſtood by Amaſa at Joabs appointment.
11 And one of Joabs men [h] ſtood by him, and ſaid, He that favoureth Joab, and he that *is* for David, *let him go* after Joab.

12 And Amaſa wallowed in bloud in the midſt of the high-way: and when the man ſaw that all the people ſtood ſtill, he removed Amaſa out of the high-way into the field, and caſt a cloth upon him, when he ſaw that every one that came by him, ſtood ſtill.

13 When he was removed out of the high-way, all the people went on after Joab, to purſue after Sheba the ſon of Bichri.

i Unto the city Abel, which was near to Beth-maachah.
14 ¶ And he went through all the tribes of Iſrael unto Abel, and to [i] Beth-maachah, and all the Berites: and they were gathered together, and went alſo after him.

15 And they came and beſieged him in Abel of Beth-maachah, and they caſt up a bank
‡ Or, *it ſtood againſt the caſt-moſt wall.*
† Heb. *marred to throw down.*
k *That is*, He went about to overthrow it.
againſt the city, and ‡ it ſtood in the trench: and all the people that *were* with Joab, † battered the wall, to [k] throw it down.

16 ¶ Then cried a wiſe woman out of the city, Hear, hear; ſay, I pray you, unto Joab, Come near hither, that I may ſpeak with thee.

17 And when he was come near unto her, the woman ſaid, *Art* thou Joab? And he anſwered, I *am he*. Then ſhe ſaid unto him, Hear the words of thine hand-maid. And he anſwered, I do hear.

‡ Or, *they plainly ſpake in the beginning, ſaying, Surely they will aſk of Abel, and ſo make an end.*
l She ſheweth that the old cuſtom was not to deſtroy a city before peace was offered, *Deut.* 20. 10, 11.
18 Then ſhe ſpake, ſaying, ‡ They were wont to ſpeak in old time, ſaying, They ſhall ſurely aſk *counſel* at Abel: and ſo they ended *the matter*.

m She ſpeaketh in the name of the city.
19 [m] I *am one of them that are* peaceable *and* faithful in Iſrael: thou ſeekeſt to deſtroy a city, and a mother in Iſrael: why wilt thou ſwallow up the inheritance of the LORD?

20 And Joab anſwered and ſaid, Far be it, far be it from me, that I ſhould ſwallow up or deſtroy.

n Hearing his fault told him, he gave place to reaſon, & repented onely him that was authour of the treaſon.
† Heb. *by his name.*
21 The [n] matter *is* not ſo: but a man of mount Ephraim (Sheba the ſon of Bichri † by name) hath lift up his hand againſt the king, *even* againſt David: deliver him onely, and I will depart from the city. And the woman ſaid unto Joab, Behold, his head ſhall be thrown to thee over the wall.

22 Then the woman went unto all the people in her wiſdom, and they cut off the head of Sheba the ſon of Bichri, and caſt *it* out to Joab: and he blew a trumpet, and they † retired from the city, every man to his tent: and Joab returned to Jeruſalem unto the king.
† Heb. *were ſcattered.*

23 ¶ Now * Joab *was* over all the hoſt of Iſrael: and Benaiah the ſon of Jehoiada *was* over the Cherethites, and over the Pelethites:
* Chap. 8. 16.

24 And Adoram *was* over the tribute: and Jehoſhaphat the ſon of Ahilud *was* ‡ recorder:
‡ Or, remembrancer.

25 And Sheva *was* ſcribe: and Zadok and Abiathar *were* the prieſts:

26 And Ira alſo the Jairite was ‡ ° a chief ruler about David.
‡ Or, a prince. ° Either in dignity, or familiarity.

CHAP. XXI.

1 The three years famine for the Gibeonites, ceaſe, by hanging ſeven of Sauls ſons. 10 Rizpahs kindneſs and watching of the dead. 12 David burieth the bones of Saul and Jonathan in his fathers ſepulchre. 15 Four battels againſt the Philiſtines, wherein four valiants of David ſlay four giants.

THen there was a famine in the days of David, three years, year after year; and David † enquired of the LORD. And the LORD anſwered, *It is* for Saul, and for *his* bloudy houſe, becauſe he ſlew the [a] Gibeonites.
† Heb. *ſought his face*, &c.
a Thinking to gratify the people becauſe thoſe were not of the ſeed of Abraham.

2 And the king called the Gibeonites, and ſaid unto them, (now the Gibeonites *were* not of the children of Iſrael, but * of the remnant of the Amorites, and the children of Iſrael had ſworn unto them: and Saul ſought to ſlay them, in his zeal to the children of Iſrael and Judah.
* Joſh. 9. 1. & 16. 17.

3 Wherefore David ſaid unto the Gibeonites, [b] What ſhall I do for you? and wherewith ſhall I make the atonement, that ye may bleſs the inheritance of the LORD?
b wherewith my your wrath be pacified, that ye may pray to God to remove this plague from his people?

4 And the Gibeonites ſaid unto him, ‡ We will have no ſilver nor gold of Saul, nor of his houſe, neither for us ſhalt thou kill [c] any man in Iſrael. And he ſaid, What you ſhall ſay, *that* will I do for you.
‡ Or, It is not *ſilver nor gold that we have to do with Saul or his houſe, neither pertaineth it to us to kill, &c.*
c Save only of Sauls flock.

5 And they anſwered the king, The man that conſumed us, and that ‡ deviſed againſt us, *that* we ſhould be deſtroyed from remaining in any of the coaſts of Iſrael,
‡ Or, *caſt up.*

6 Let ſeven men of [d] his ſons be delivered unto us, and we will hang them up unto the [e] LORD in Gibeah of Saul, ‡ *whom* the LORD did chooſe. And the king ſaid, I will give *them*.
d Of Sauls kinſmen.
e To pacify the Lord.
‡ Or, *elect of the LORD.*

7 But the king ſpared Mephibоſheth the ſon of Jonathan the ſon of Saul, becauſe of * the LORDS oath that *was* between them, between David, and Jonathan the ſon of Saul.
* 1 Sam. 18. 3. & 20. 8, 42.

8 But the king took the two ſons of Rizpah the daughter of Aiah, whom ſhe bare unto Saul, Armoni, and Mephibоſheth, and the five ſons of ‡ [f] Michal the daughter of Saul, whom ſhe † brought up for Adriel the ſon of Barzillai the Meholathite:
‡ Or, *Michal* † More Michal is named for Merab Adriels wife, in regard ſhe brought up the children of Michal: 2 Sam. 21. 8. for Michal was the wife of Phaltiel: 1 Sam. 25. 44. and never had child, 2 Sam. 6. 23.
† Heb. *bare to Adriel.*

9 And he delivered them into the hands of the Gibeonites, and they hanged them in the hill before the LORD: and they fell *all* ſeven together

together, and were put to death in the days
g which was in the month *Zif*, or *Niſan*, which containeth part of *March*, and part of *April*. * Chap. 20. 3.
of harveſt, in the [g] firſt *days*, in the beginning of barly-harveſt.

h To make her a tent; wherein ſhe prayed God to turn away his wrath.
i Becauſe drought was the cauſe of this famine, God by finding of him ſhewed that he was pacified.
10 ¶ And * Rizpah the daughter of Aiah [h] took ſackcloth, and ſpread it for her upon the rock, from the beginning of harveſt until [i] water dropped upon them out of heaven, and ſuffered neither the birds of the air to reſt on them by day, nor the beaſts of the field by night.

11 And it was told David what Rizpah the daughter of Aiah the concubine of Saul had done.

12 ¶ And David went and took the bones of Saul, and the bones of Jonathan his ſon, from the men of Jabeſh-gilead, which had ſtolen them from the ſtreet of Beth-ſhan, where the * Philiſtines had hanged them, when the Philiſtines had ſlain Saul in Gilboa.
* 1 Sam. 31. 10.

13 And he brought up from thence the bones of Saul, and the bones of Jonathan his ſon; and they gathered the bones of them that were hanged.

14 And the bones of Saul and Jonathan his ſon, buried they in the country of Benjamin in Zelah, in the ſepulchre of Kiſh his father; and they performed all that the king commanded: and after that, God [k] was intreated for the land.
k For where the neighbour ſuffereth ſinne unpunished, there the plague of God lieth upon the land.

15 ¶ Moreover, the Philiſtines had yet war again with Iſrael, and David went down, and his ſervants with him, and fought againſt the Philiſtines; and David waxed faint.

16 And Iſhbi-benob, which *was* of the ſons of ‡ [l] the giant, (the weight of whoſe † ſpear *weighed* three [m] hundred *ſhekels* of braſs in weight) he being girded with a new *ſword*, thought to have ſlain David.
l Or, *Rapha.* m That *is*, of the nine ſignis. † Heb. *the ſtuff*, or, *ſinewes*, which cannot to nine pound three quarters.

17 But Abiſhai the ſon of Zeruiah ſuccoured him, and ſmote the Philiſtine, and killed him. Then the men of David ſware unto him, ſaying, Thou ſhalt go no more out with us to battel, that thou quench not the † [n] light of Iſrael,
† Heb. *candle*, or, *lamp.* n For the glory and wealth of the country ſhineth in the preſervation of the godly magiſtrate.

18 * And it came to paſs after this, that there was again a battel with the Philiſtines at Gob: then Sibbechai the Huſhathite ſlew Saph, which *was* of the ſons of ‡ the giant.
* 1 Chron. 20. 4. & Called Geſer, and Saph is called Sippai, 1 Chron. 20. 4.
‡ Or, *Rapha.*

19 And there was again a battel in Gob with the Philiſtines, where Elhanan the ſon of Jaare-oregim a Beth-lehemite, ſlew *the brother of* [p] Goliath the Gittite, the ſtaff of whoſe ſpear *was* like a weavers beam.
p That *is*, Lahmi the brother of Goliah, whom David ſlew. 1 Chron. 20. 5.

20 And there was yet a battel in Gath, where was a man of *great* ſtature, that had on every hand ſix fingers, and on every foot ſix toes, four and twenty in number; and he alſo was born to ‡ the giant.
‡ Or, *Rapha.*

21 And when he ‡ defied Iſrael, Jonathan the ſon of * Shimeah the brother of David ſlew him.
‡ Or, *reproached.* * 1 Sam. 16. 9.

22 Theſe four were born to the giant in Gath, and fell by the hand of David, and by the hand of his ſervants.

CHAP. XXII. 271

A Pſalm of thankſgiving for Gods powerful deliverance, and manifold bleſſings.

AND David ſpake unto the LORD the words of this [a] ſong, in the day *that* the LORD had delivered him out of the hand of all his enemies, and out of the hand of Saul.
a In token of the wonderful benefits that he received of God.

2 And he ſaid, * The LORD *is* my [b] rock and my fortreſs, and my deliverer,
* Pſal. 18. 2. &c.
b By the diverſity of theſe comfortable names, he ſheweth how his faith was ſtrengthened in all tentations.

3 The God of my rock, in him will I truſt: *he is* my ſhield, and the horn of my ſalvation, my high towr, and my refuge, my ſaviour; thou ſaveſt me from violence.

4 I will call on the LORD, *who is* worthy to be praiſed: ſo ſhall I be ſaved from mine enemies.

5 When the ‡ [c] waves of death compaſſed me: the flouds of † ungodly men made me afraid.
‡ Or, *pangs.* c As David (whoſe was the figure of Chriſt) was by Gods power delivered from all dangers: ſo Chriſt and his church ſhall overcome moſt grievous dangers, tyranny and death.
† Heb. *Belial.*

6 The ‡ ſorrows of hell compaſſed me about: the ſnares of death prevented me.
‡ Or, *cords.*

7 In my diſtreſs I called upon the LORD, and cried to my God, and he did hear my voice out of his temple, and my cry *did enter* into his ears.

8 Then the earth ſhook and trembled: the foundations of heaven moved and ſhook becauſe he was wroth.

9 There went up a [d] ſmoke † out of his noſtrils, and [e] fire out of his mouth devoured: coals were kindled by it.
d *That is*, clouds and vapours.
† Heb. *by.*
e Lightning and thundring.

10 He [f] bowed the heavens alſo and came down: and darkneſs *was* under his feet.
f So it ſeemeth when the ayr is darke.

11 And he rode upon a [g] cherub, and did fly: and he was ſeen upon the wings of the wind.
g To ſlie in a moment through the world.

12 And he made darkneſs pavilions round about him, † dark waters, *and* thick clouds of the ſkies.
† Heb. *binding of waters.*

13 Through the brightneſs before him were [h] coals of fire kindled.
h By this deſcription of a tempeſt he declareth the power of God againſt his enemies.

14 The LORD thundred from heaven, and the moſt high uttered his voice.

15 And he ſent out arrows, and ſcattered them; lightning, and diſcomfited them.

16 And the [i] chanels of the ſea appeared, the foundations of the world were diſcovered, at the rebuking of the LORD, at the blaſt of the breath of his noſtrils.
i He alludeth to the miracle of the Red ſea.

17 He ſent from above, he took me: he drew me out of ‡ many waters.
‡ Or, *great.*

18 He delivered me from my ſtrong enemy, *and* from them that hated me: for they were too ſtrong for me.

19 They [k] prevented me in the day of my calamity: but the LORD was my ſtay.
k I was ſo beſet, that all means ſeemed to fail.

20 He brought me forth alſo into a large place: he delivered me, becauſe he delighted in me.

21 The LORD rewarded me according to my [l] righteouſneſs: according to the cleanneſs of my hands hath he recompenſed me.
l Toward Saul and mine enemies.

22 For I have kept the ways of the LORD, and have not [m] wickedly departed from my God.
m I attempted nothing without his commandment.

23 For all his judgments *were* before me: and *as for* his ſtatutes, I did not depart from them.

24 I was alſo upright † before him, and have kept my ſelf from mine iniquity.
† Heb. *to him.*

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25 Therefore the LORD hath recompensed me according to my righteousness: according
† Heb. *before his eyes.* ing to my cleanness † in his eye-sight.
26 With the merciful thou wilt shew thy self merciful, *and* with the upright man thou wilt shew thy self upright.
27 With the pure thou wilt shew thy self pure: and with the[n] froward thou wilt ‡ shew thy self unsavoury.
28 And the afflicted people thou wilt save: but thine eyes *are* upon the haughty, *that* thou mayest bring *them* down.
29 For thou *art* my † lamp, O LORD: and the LORD will lighten my darkness.
‡ Or, *kindle.*
30 For by thee I have ‡ run through a troup: by my God have I leaped over a wall.
‡ Or, *broken a troup.*
31 *As for* God, his way *is* [o] perfect; the word of the LORD *is* tried: he *is* a buckler to all them that trust in him.
o The manner that God useth to succour his, never faileth.
‡ Or, *refined.*
32 For who *is* God, save the LORD? and who *is* a rock, save our God?
33 God *is* my strength *and* power: and he † maketh my way perfect.
† Heb. *riddeth*, or, *looseth.*
34 He † maketh my feet like [p] hinds *feet:*
† Heb. *equalleth.*
p He useth extraordinary means to make me win most strong holds.
and setteth me upon my high places.
35 He teacheth my hands † to war: so that a bow of steel is broken by mine arms.
† Heb. *for the war.*
36 Thou hast also given me the shield of thy salvation: and thy gentleness hath † made me great.
† Heb. *multiplied me.*
37 Thou hast enlarged my steps under me: so that my † feet did not slip.
† Heb. *ankle.*
38 I have pursued mine enemies, and destroyed them: and turned not again until I had consumed them.
39 And I have consumed them, and wounded them, that they could not arise: yea, they are fallen under my feet.
40 For thou hast [q] girded me with strength to battel: them that rose up against me, hast thou † subdued under me.
q He acknowledgeth that God was the authour of his victories who gave him strength.
† Heb. *caused to bow.*
41 Thou hast also given me the necks of mine enemies, that I might destroy them that hate me.
42 They looked, but *there was* none to save: *even* unto the [r] LORD, but he answered them not.
r The wicked in their necessity are compelled to flee to God, but it is too late.
43 Then did I beat them as small as the dust of the earth, I did stamp them as the mire of the street, *and* did spread them abroad.
44 Thou also hast delivered me from the [f] strivings of my people, thou hast kept me *to* be head of the heathen: a people *which* I knew not, shall serve me.
f *Meaning*, Of the Jews, who contested against me.
† Heb. *sons of the stranger.*
45 † [t] Strangers shall ‡ † submit themselves unto me: assoon as they hear, they shall be obedient unto me.
t Not willingly obeying me, but diffemblingly.
‡ Or, *yield feigned obedience.*
† Heb. *lie.*
46 Strangers shall fade away, and they shall be afraid out of their close places.
u Let him shew his power, that he is the governour of all the world.
47 The LORD liveth, and [u] blessed *be* my rock: and exalted be the God of the rock of my salvation.
† Heb. *giveth avengements for me.*
48 It *is* God that † avengeth me, and that bringeth down the people under me,
49 And that bringeth me forth from mine enemies: thou also hast lifted me up on high above them that rose up against me: thou hast delivered me from the violent man.
50 Therefore I will give thanks unto thee, O LORD, among * the heathen, and I will * Rom. 15. 9. sing praises unto thy name.
51 *He is* the towr of salvation for his king: and sheweth mercy to his anointed, unto David, and * to his seed for evermore. * Chap. 7. 12.

CHAP. XXIII.

1 *David in his last words describeth his faith in Gods promises, to be beyond sense or experience. 6 The different state of the wicked. 8 A catalogue of Davids mighty men.*

NOw these *be* the [a] last words of David: David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel, said,
a which he spake after that he had made the psalms.
2 The spirit of the LORD spake by me, and his word *was* in my [b] tongue.
b *Meaning*, He spake nothing but by the motion of Gods spirit.
3 The God of Israel said, the Rock of Israel spake to me, ‡ He that ruleth over men *must be* just, ruling in the fear of God:
‡ Or, *He that rules, &c.*
4 And *he shall be* as the light of the morning, *when* the sun riseth, *even* a morning without clouds; *as* the tender [c] grass *springing* out of the earth by clear shining after rain.
c which grow, eth quickly, and fadeth soon.
5 Although my house *be* not so with God; yet he hath made with me an everlasting covenant, ordered in all *things* and sure: for *this is* all my salvation, and all *my* desire, although he make *it* not to [d] grow.
d But the my kingdom not continue for ever, according to his promise.
6 ¶ But *the sons* of Belial *shall be* all of them as thorns thrust away, because they cannot be taken with hands.
7 But the man *that* shall touch them, must be † fenced with iron, and the staff of a spear, and they shall be utterly burnt with fire in the *same* place.
† Heb. *filled.*
8 ¶ These *be* the names of the mighty men whom David had; ‡ The Tachmonite that sat in the seat, chief among the captains, (the same *was* Adino the Eznite) ‡ *he lift up his spear* against eight hundred, † whom he slew at one time.
‡ Or, *Jashobeam the Tachmonite head of the three.*
‡ As one of the kings councel.
† *Jer.* 1 Chron. 11. 11.
† Heb. *slain.*
9 And after him *was* * Eleazar the son of Dodo the Ahohite, *one* of the three mighty men with David, when they defied the Philistines *that* were there gathered together to battel, and the men of Israel were [e] gone away.
* 1 Chron. 11. 12.
e *Meaning*, Fled from the battel.
10 He arose, and smote the Philistines until his hand was weary, and his hand [g] clave unto the sword: and the LORD wrought a great victory that day; and the people returned after him only to spoil.
g By a cramp which came of weariness and straining.
11 And after him *was* * Shammah the son of Agee the Hararite: and the Philistines were gathered together ‡ into a troup, where was a piece of ground full of lentiles: and the people fled from the Philistines.
* 1 Chron. 11. 13.
‡ Or, *for seeking.*
12 But he stood in the midst of the ground and defended it, and slew the Philistines: and the LORD wrought a great [h] victory.
h who hath neither respect to many nor few, when he will have power.
13 And ‡ three of the thirty chief went down and came to David in the harvest-time unto

unto the cave of Adullam: & the troup of the Philistines pitched in the valley of Rephaim.
14 And David *was* then in an hold, and the garison of the Philistines *was* then in Bethlehem.
‡ Being overcome with weariness and thirst.
15 And David [i] longed, and said, Oh that one would give me drink of the water of the well of Beth-lehem, which *is* by the gate.
16 And the thee mighty men brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it*, and brought *it* to David: nevertheless he would not drink thereof, but poured it out unto the LORD.
k Yeelding his affection, and also defiling God not to be offended of that rash enterprise.
17 And he said, Be it far from me, O LORD, that I should do this: *is not this* the bloud of the men that went in jeopardy of their lives? therefore he would not drink it. These things did these three mighty men.
18 And * Abishai the brother of Joab, the son of Zeruiah, was chief among three; and he lift up his spear against three hundred, † *and* slew *them*, and had the name among three.
* 1 Chron. 11. 20.
† Heb. *slain.*
19 Was he not most honourable of three? therefore he was their captain: howbeit, he attained not unto the *first* three.
20 And Benaiah the son of Jehoiada, the [l] son of a valiant man, of Kabzeel, † who had done many acts, he slew two † lion-like men of Moab: he went down also and slew a lion in the midst of a pit in time of snow.
l Heb. *great of Hebhelions of God.*
† Heb. *lions of God.*
21 And he slew an Egyptian, † a goodly man: and the Egyptian had [l] a spear in his hand; but he went down to him with a staff, and plucked the spear out of the Egyptians hand, and slew him with his own spear.
† Heb. *a man of countenance*, or *sight*: called 1 Chron. 11. 23. a man of great *stature.*
l which was an ugly, ill favoured beast, 1 Chron. 11. 23.
22 These *things* did Benaiah the son of Jehoiada, and had the name among three mighty men.
23 He was ‡ more honourable then the [m] thirty, but he attained not to the *first* three: and David set him over his ‡ † guard.
‡ Or, *honourable among the thirty.*
m He was more valiant then the 30 that follow: and not so valiant as the 3 before.
‡ Or, *councel, Heb. to discern mind.*
† *Jer.* 1 Chron. 11. 25.
24 * Asahel the brother of Joab *was* one of the thirty; Elhanan the son of Dodo of Beth-lehem,
* Chap. 2. 18.
25 Shammah the Harodite, Elika the Harodite,
* 1 Chron. 11. 27.
26 Helez the * Paltite, Ira the son of Ikkesh the Tekoite,
n Divers of these had two names appereth 1 Chron. 11. and also many more in there mentioned.
27 Abiezer the Anethothite, [n] Mebunnai the Hushathite,
28 Zalmon the Aholite, Maharai the Netophathite,
29 Heleb the son of Baanah, a Netophathite, Ittai the son of Ribai out of Gibeah of the children of Benjamin,
‡ Or, *valiant.*
30 Benaiah the Pirathonite, Hiddai of the ‡ brooks of Gaash,
31 Abi-albon the Arbathite, Azmaveth the Barhumite,
32 Eliahba the Shaalbonite; of the sons of Jashen, Jonathan,
33 Shammah the Hararite, Ahiam the son of Sharar the Hararite,
34 Eliphelet the son of Ahasbai, the

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son of the Maachathite, Eliam the son of Ahithophel the Gilonite,
35 Hezrai the Carmelite, Paarai the Arbite,
36 Igal the son of Nathan of Zobah, Bani the Gadite,
37 Zelek the Ammonite, Naharai the Beerothite, armour-bearer to Joab the son of Zeruiah,
38 Ira an Ithrite, Gareb an Ithrite,
39 Uriah the Hittite: [o] thirty & seven in all.
o These came to David and helped to restore him to his kingdom.

CHAP. XXIV.

1 *David tempted by Satan, forceth Joab to number the people. 5 The captains in nine months and twenty days, bring the number of thirteen hundred thousand fighting men. 10 David having three plagues propounded by Gad, repenteth, and chooseth the three days pestilence. 15 After the death of threescore and ten thousand, David by repentance preventeth the destruction of Jerusalem. 18 David by Gads direction purchaseth Araunahs threshing-floor; where having sacrificed, the plague stayeth.*

AND [a] again the anger of the LORD was kindled against Israel, and ‡ [b] he moved David against them, to say, Go number Israel and Judah.
a Before they were plagued with famine, *Chap.* 21. 1.
‡ *Satan. See* 1 Chron. 21. 1.
b The Lord permitted Satan, as 1 Chron. 21. 1.
‡ Or, *compassed.*
2 For the king said to Joab the captain of the host, which *was* with him, ‡ Go now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the [c] number of the people.
c Because he did this to try his power, and so to trust therein, it offended God, else it was lawful to number the people, *Exod.* 30. 12. *Numb.* 1. 2.
3 And Joab said unto the king, Now the LORD thy God add unto the people (how many soever they be) an hundred-fold, & that the eyes of my lord the king may see *it*: but why doth my lord the king delight in this thing?
4 Notwithstanding, the kings word prevailed against Joab, and against the captains of the host: and Joab and the captains of the host went out from the presence of the king, to number the people of Israel.
5 ¶ And they passed over Jordan, and pitched in Aroer, on the right side of the city that *lieth* in the midst of the ‡ river of Gad, and toward Jazar.
‡ Or, *valley.*
6 Then they came to Gilead, and to the ‡ land of Tahtim-hodshi; and they came to Dan-jaan, and about to Zidon,
‡ Or, *nether land, newly inhabited.*
7 And came to the strong hold of Tyre, and to all the cities of the Hivites, and of the Canaanites: and they went out to the south of Judah, *even* to Beer-sheba.
8 So when they had gone through all the land, they came to Jerusalem at the end of nine months and twenty days.
9 And Joab gave up the sum of the number of the people unto the king: and there were in Israel [d] eight hundred thousand valiant men that drew the sword; and the men of Judah *were* [e] five hundred thousand men.
d According to Joabs count: for in all there were eleven hundred thousand, 1 *Chron.* 21. 5.
e Concluding under them the Benjamites: for else they had but four hundred and seventy thousand, 1 *Chron.* 21. 5.
10 ¶ And Davids heart smote him, after that he had numbred the people: and David said unto the LORD, I have sinned greatly in that I have done: and now I beseech thee, O LORD, take away the iniquity of thy servant; for I have done very foolishly.
11 For when David was up in the morning, the

274 the word of the LORD came unto the prophet Gad, Davids [f] seer, saying,

f whom God had appointed for David, and his time.

12 Go and say unto David, Thus saith the LORD, I offer thee three *things;* chose thee one of them, that I may *do it* unto thee.

13 So Gad came to David, and told him and said unto him, Shall [g] seven years of famine come unto thee in thy land? or wilt thou flee three months before thine enemies, while they pursue thee? or that there be three days pestilence in thy land? now advise, and see what answer I shall return to him that sent me.

g For 3 years of famine were guilt for the Gibeonites matter: this was the fourth year, to the which should have been added other three years more, 2 *Chron.* 21. 12.

14 And David said unto Gad, I am in a great strait: let us fall now into the hand of the LORD, (for his mercies *are* ‡ great) and let me not fall unto the hand of man.

‡ Or, *many.*

15 So the LORD sent a pestilence upon Israel, from the morning even to the time appointed: and there died of the people from Dan even to Beer-sheba, seventy thousand men.

h From the one side of the country to the other.

16 And when the angel stretched out his hand upon Jerusalem to destroy it, * the LORD repented him of the evil, and said to the angel that destroyed the people, It is enough: [i] stay now thine hand. And the angel of the LORD was by the threshing-place of Araunah the Jebusite.

* 2 *Sam.* 15. 11.

i The Lord spared this place, because he had chosen it to build his temple there.

17 And David spake unto the LORD when he saw the angel that smote the people, and said, Lo, I have sinned, and I have done wickedly: but these sheep, [k] what have they done? let thine hand, I pray thee, be against me, and against my fathers house.

k David saw the just cause why God plagued the people, and therefore he offereth himself to Gods correction, as the onely cause of this evil.

18 ¶ And Gad came that day to David, and said unto him, Go up, rear an altar unto the LORD, in the threshing-floor of Araunah the Jebusite.

19 And David, according to the saying of Gad, went up as the LORD commanded.

20 And Araunah looked, and saw the king and his servants coming on toward him: and Araunah went out and bowed himself before the king on his face upon the ground.

21 And [l] Araunah said, Wherefore is my lord the king come to his servant? And David said, To buy the threshing-floor of thee to build an altar unto the LORD, that the plague may be stayed from the people.

l Called also Ornan, 1 *Chron.* 21. 20.

22 And Araunah said unto David, Let my lord the king take and offer up what *seemeth* good unto him: behold, *here be* oxen for burnt-sacrifice, and threshing-instruments, and *other* instruments of the oxen for wood.

23 All these *things* did Araunah, [m] *as* a king, give unto the king: and Araunah said unto the king, The LORD thy God accept thee.

m That is, Absurdly: *for as some*, He was king of Jerusalem before David won the town.

24 And the king said unto Araunah, Nay; but I will surely buy *it* of thee at a price: neither will I offer burnt-offerings unto the LORD my God, of that which doth cost me nothing. So David bought the threshing-floor and the oxen, for [n] fifty shekels of silver.

n Some write, that every tribe gave 50, which make 600, or the afterward he bought as much as came to 600 shekels, 1 *Chron.* 21. 25.

25 And David built there an altar unto the LORD, and offered burnt-offerings, and peace-offerings: so the LORD was intreated for the land, and the plague was stayed from Israel.

¶ THE FIRST BOOK OF THE KINGS,

COMMONLY CALLED, The third book of the KINGS.

THE ARGUMENT.

BEcause the children of God should look for no continual rest and quietness in this world, the holy Ghost setteth before their eyes in this book the variety and change of things, which came to the people of Israel from the death of David, Solomon, and the rest of the kings, unto the death of Ahab, declaring how that flourishing kingdoms, except they be preserved by Gods protection, (who then favoureth them when his word is truely set forth, virtue esteemed, vice punished, and concord maintained) fall to decay and come to nought: as appeareth by the dividing of the kingdom under Rehoboam, and Ieroboam, which before were but all one people, and now by the just punishment of God were made two, whereof Judah and Benjamin clave to Rehoboam, and this was called the kingdom of Iudah: and the other ten tribes held with Ieroboam, and this was called the kingdom of Israel. The king of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was built by Omri Ahabs father. And because our Saviour Christ according to the flesh should come of the stock David, the genealogy of the kings of Judah is here described, from Solomon to Joram the son of Jehoshaphat, who over reigned Judah in Jerusalem, as Ahab did over Israel in Samaria.

CHAP.

CHAP. I.

1 Abishag cherisheth David in his extreme age. 5 Adonijah, David's darling, usurpeth the kingdom. 11 By the counsel of Nathan, 15 Bath-sheba moveth the king, 22 and Nathan secondeth her. 28 David reneweth his oath to Bath-sheba. 32 Solomon by Davids appointment, being anointed king by Zadok and Nathan, the people triumph. 41 Jonathan bringing these news, Adonijahs guests flee. 50 Adonijah fleeing to the horns of the altar, upon his good behaviour is dismissed by Solomon.

NOw king David was [a] old, *and* † stricken in years; and they covered him with clothes, but he gat [b] no heat.

a He was about 70 years old, 2 *Sam.* 5. 4.

b For his natural heat was worn away with travels.

2 Wherefore his servants said unto him, † Let there be sought for my lord the king † a young virgin, and let her stand before the king, and let her † cherish him, and let her lie in thy bosom, that my lord the king may get heat.

† Heb. *let them seek.*

† Heb. *a damsel, a virgin.*

† Heb. *be a cherisher unto him.*

3 So they sought for a fair damsel throughout all the coasts of Israel, and found Abishag a [c] Shunammite, and brought her to the king.

c which city was in the tribe of Issachar, as *Josh.* 19. 18.

4 And the damsel *was* very fair, and cherished the king, and ministred to him: but the king knew her not.

5 ¶ Then Adonijah the son of Haggith exalted himself, saying, I will † be king: and he prepared him chariots and hors-men, and [d] fifty men to run before him.

† Heb. *reign.*

d Read 2 *Sam.* 11. 1.

6 And his father had not displeased him † at any time, in saying, Why hast thou done so? and he also *was a* very goodly *man*? and *his mother* bare him after Absalom.

† Heb. *from his days.*

7 And † he conferred with Joab the son of Zeruiah, and with Abiathar the priest: and they † following Adonijah [e] helped *him.*

† Heb. *in words, words Joab.*

† Heb. *helped after Adonijah.*

e They took his part and followed him.

8 But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men which *belonged* to David, were not with Adonijah.

9 And Adonijah slew sheep and oxen and fat cattel, by the stone of Zoheleth, which *is* by ‡ En-rogel, and called all his brethren the kings sons, and all the men of Judah the kings servants.

‡ Or, *the well Rogel.*

10 But Nathan the prophet, and Benaiah, and the [f] mighty men, and Solomon his brother he called not.

f As the Cherethites and Pelethites.

11 Wherefore Nathan spake unto Bath-sheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of * Haggith doth reign, and David our lord knoweth *it* not?

* 2 *Sam.* 3. 4.

12 Now therefore come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the [g] life of thy son Solomon.

g For Adonijah will destroy thee and thy son, if he reign.

13 Go, and get thee in unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine hand-maid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? why doth Adonijah reign?

14 Behold, while thou yet talkest there with the king, I will also come in after thee, and † confirm thy [h] words.

† Heb, *fill up.*

h By declaring such things as may further the same.

15 ¶ And Bath-sheba went in unto the king, into the chamber: and the king was very old; and Abishag the Shunammite ministred unto the king.

16 And Bath-sheba bowed, and did obeisance unto the king: and the king said, † What wouldst thou?

† Heb. *what to thee?*

17 And she said unto him, My lord, thou swarest by the LORD thy God unto thine hand-maid, *saying*, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne:

18 And now behold, Adonijah reigneth; and now my lord the king, thou knowest [i] *it* not.

i The king being worn with age could not attend to the affairs of the realm, and also Adonijah had many flatterers which kept it from the king.

19 And he hath slain oxen, and fat cattel, and sheep in abundance, and hath called all the sons of the king, and Abiathar the priest, and Joab the captain of the host: but Solomon thy servant hath he not called.

20 And thou, my lord O king, the eyes of all Israel *are* upon thee, that thou shouldest tell them who shall sit on the throne of my lord the king after him.

21 Otherwise it shall come to pass, when my lord the king shall sleep with his fathers, that I and my son Solomon shall be [k] counted † offenders.

k And so put to death as wicked transgressours.

† Heb. *sinners.*

22 ¶ And lo, while she yet talked with the king, Nathan the prophet also came in.

23 And they told the king, saying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face to the [l] ground.

l Acknowledging him to be the true and worthy king appointed of God, as the figure of Christ.

24 And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and he shall sit upon my throne?

25 For he is gone down this day, and hath slain oxen, and fat cattel, and sheep in abundance, and hath called all the kings sons, and the captains of the host, and Abiathar the priest; and behold, they eat and drink before him, and say, † God save king Adonijah.

† Heb. *Let king Adonijah live.*

26 But me, *even* me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant Solomon hath he not called.

27 Is this thing done by my lord the king, and thou hast not shewed *it* unto thy [m] servant, who should sit on the throne of my lord the king after him?

m *Meaning*, That he ought in such affairs, enterprise nothing except he had confulted with the Lord.

28 ¶ Then king David answered and said, Call me Bath-sheba: and she came † into the kings presence, and stood before the king.

† Heb. *before the king.*

29 And the king sware, and said, *As* the LORD liveth, that hath redeemed my soul out of all distress,

30 Even as I [n] sware unto thee by the LORD God of Israel, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne in my stead; even so will I certainly do this day.

n Moved by the Spirit of God to do so, because he foresaw that Solomon should be the figure of Christ.

31 Then Bath-sheba bowed with *her* face to the earth, and did reverence to the king, and said,

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said, Let my lord king David live for ever.

32 ¶ And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king.

33 The king also said unto them, Take with you the [o] servants of your lord, and cause Solomon my son to ride upon † mine own mule, and bring him down to Gihon.

34 And let Zadok the priest, and Nathan the prophet, anoint him there king over Israel: and blow ye with the trumpet, and say, God save king Solomon.

35 Then ye shall come up after him, that he may come and sit upon my throne; for he shall be king in my stead: and I have appointed him to be ruler over Israel, and over Judah.

36 And Benaiah the son of Jehoiada answered the king, and said, Amen: the LORD God of my lord the king say so *too*.

37 As the LORD hath been with my lord the king, even so be he with Solomon, and make his throne greater then the throne of my lord king David.

38 So Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, went down, and caused Solomon to ride upon king Davids mule, and brought him to Gihon.

39 And Zadok the priest took an horn of [p] oyl out of the tabernacle, and anointed Solomon: and they blew the trumpet, and all the people said, God save king Solomon.

40 And all the people came up after him, and the people piped with † pipes, and rejoyced with great joy, so that the earth rent with the sound of them.

41 ¶ And Adonijah and all the guests that *were* with him, heard *it* as they had made an end of eating: and when Joab heard the sound of the trumpet, he said, Wherefore *is* this noise of the city, being in an uprore?

42 And while he yet spake, behold, Jonathan the son of Abiathar the priest came, and Adonijah said unto him, Come in, for thou *art* a valiant man, and bringest [q] good tidings.

43 And Jonathan answered and said to Adonijah, Verily our lord king David hath made Solomon king.

44 And the king hath sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites, and the Pelethites, and they have caused him to ride upon the kings mule.

45 And Zadok the priest, and Nathan the prophet have anointed him king in Gihon: and they are come up from thence rejoycing, so that the city rang again: this *is* the noise that ye have heard.

46 And also Solomon sitteth on the throne of the kingdom.

47 And moreover, the kings servants came to [r] bless our lord king David, saying, God make the name of Solomon better then thy name, and make his throne greater then thy throne: and the king bowed himself upon the [s] bed.

48 And also thus said the king, Blessed *be* the LORD God of Israel, which hath given *one* to sit on my throne this day, mine eyes even seeing *it*.

49 And all the guests that *were* with Adonijah, were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah feared because of Solomon, and arose, and went, and caught hold on the horns of the [t] altar.

51 And it was told Solomon, saying, Behold, Adonijah feareth king Solomon: for lo, he hath caught hold on the horns of the altar, saying, Let king Solomon swear unto me to day, that he will not slay his servant with the sword.

52 And Solomon said, If he will shew himself a worthy man, there shall not an hair of him fall to the earth: but if wickedness shall be found in him, he shall die.

53 So king Solomon sent, and they brought him down from the altar; and he came and bowed himself to king Solomon: and Solomon said unto him, Go to thine house.

CHAP. II.

1 *David having given a charge to Solomon, 3 of religiousness, 5 of Joab, 7 of Barzillai, 8 of Shimei, 10 dieth. 12 Solomon succeedeth. 13 Adonijah, moving Bath-sheba to sue unto Solomon for Abishag, is put to death. 16 Abiathar having his life given him, is deprived of the priesthood. 28 Joab fleeing to the horns of the altar, is there slain. 35 Benaiah is put in Joabs room, and Zadok in Abiathars. 36 Shimei confined to Jerusalem, by occasion of going thence to Gath, is put to death.*

NOw the days of David drew nigh, that he should die; and he charged Solomon his son, saying,

2 I go the [a] way of all the earth: be thou strong therefore, and shew thy self a man.

3 And keep the [b] charge of the LORD thy God, to walk in his ways, to keep his statutes & his commandments and his judgments and his testimonies, as it is written in the law of Moses, that thou mayst * † prosper in all that thou doest, and whithersoever thou turnest thy self:

4 That the LORD may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in [c] truth, with all their heart and with all their soul, * there shall not † fail thee (said he) a man on the throne of Israel.

5 Moreover, thou knowest also what Joab the son of Zeruiah did to me, *and* what he did to the two captains of the hosts of Israel, unto * Abner the son of Ner, and unto * Amasa the son of Jether, whom he slew, and † shed the [d] bloud of war in peace, and put the [e] bloud of war upon his girdle that *was* about his loyns, and in his shoes that *were* on his feet.

6 Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace.

7 But shew kindness unto the sons of * Barzillai the Gileadite, and let them be of those

[o] *Meaning*, The kings servants, that such as were of his guard.
[p] Heb. *which* belongeth *to me.*
[q] He praised Jonathan, thinking to have heard comfortable news, but God wrought things contrary to his expectation, and so did beat down his pride.
[r] To salute him; and to pray, and praise God for him.
[s] He gave God thanks for the good success.
[t] which David his fathers had built in the floor of Araunah, *as* 2 *Sam.* 24. 25.
[a] I am ready to die, as all men must.
[b] He declareth how hard a thing it is to govern, and that none can do it well except he obey God.
[c] And without hypocrisy.
[d] He had his blood in time of peace, as if it had been war.
[e] He put the blood thereof bloudily into his feeth.

those that eat at thy table: for [f] so they came to me when I fled because of Absalom thy brother.

8 And behold, *thou hast* with thee * Shimei the son of Gera, a Benjamite of Bahurim, which cursed me with a † grievous curse, in the day when I went to Mahanaim: but he came down to meet me at Jordan, and I sware to him by the LORD, saying, * I will not put thee to death with the sword.

9 Now therefore hold him not guiltless: for thou *art* a wise man, and knowest what thou oughtest to do unto him; but his hoar head bring thou down to the grave with [g] bloud.

10 So * David slept with his fathers, and was buried in the city of David.

11 And the days that David * reigned over Israel, *were* fourty years: seven years reigned he in Hebron, and thirty and three years reigned he in Jerusalem.

12 ¶ * Then sat Solomon upon the throne of Davids his father, and his kingdom was stablished greatly.

13 ¶ And Adonijah the son of Haggith came to Bath-sheba the mother of Solomon, and she said, [h] Comest thou peaceably? And he said, Peaceably.

14 He said moreover, I have somewhat to say unto thee. And she said, Say on.

15 And he said, Thou knowest that the kingdom was mine, & *that* all Israel set their faces on me, that I should reign: howbeit the kingdom is turned about, and is become my brothers: for it was his from the LORD.

16 And now I ask one petition of thee, † deny me not. And she said unto him, Say on.

17 And he said, Speak, I pray thee, unto Solomon the king (for he will not say thee nay) that he give me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well, I will speak for thee unto the king.

19 ¶ Bath-sheba therefore went unto king Solomon, to speak unto him for Adonijah: and the king rose up to meet her, and [k] bowed himself unto her, and sat down on his throne, and caused a seat to be set for the kings mother; and she sat on his right hand.

20 Then she said, I desire one small petition of thee, *I pray thee* say me not nay. And the king said unto her, Ask on, my mother, for I will not say thee nay.

21 And she said, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 And king Solomon answered and said unto his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the [l] kingdom also; (for he *is* mine elder brother) even for him, and for Abiathar the priest, and for Joab the son of Zeruiah.

23 Then king Solomon sware by the LORD, saying, God do so to me, and more also, if Adonijah have not spoken this word against his own life.

24 Now therefore, *as* the LORD liveth, which hath stablished me, and set me on the throne of David my father, and who hath made me an house, as he * promised, Adonijah shall be put to death this day.

25 And king Solomon sent by the hand of Benaiah the son of Jehoiada, and he fell upon him that he died.

26 ¶ And unto Abiathar the priest said the king, Get thee to Anathoth, unto thine own fields, for thou *art* † worthy of death: but I will not at this time put thee to death, because thou [m] barest the ark of the Lord GOD before David my father, and because thou hast been afflicted in all wherein my father was afflicted.

27 So Solomon thrust out Abiathar from being priest unto the LORD; that he might * fulfil the word of the LORD, which he spake concerning the house of Eli in Shiloh.

28 ¶ Then tidings came to Joab, (for Joab had [n] turned after Adonijah, though he turned not after Absalom) and Joab fled unto the tabernacle of the LORD, and caught hold on the horns of the altar.

29 And it was told king Solomon that Joab was fled unto the tabernacle of the LORD, and behold, *he is* by the [o] altar: then Solomon sent Benaiah the son of Jehoiada, saying, Go fall upon him.

30 And Benaiah came to the tabernacle of the LORD, and said unto him, Thus saith the king, Come forth. And he said, Nay, but I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and [p] fall upon him, and bury him; that thou mayest take away the innocent bloud which Joab shed, from me, and from the house of my father.

32 And the LORD shall return his bloud upon his own head, who fell upon two men more righteous and better then he, and slew them with the sword, my father David not knowing *thereof, to wit*, * Abner the son of Ner, captain of the host of Israel, and * Amasa the son of Jether, captain of the host of Judah.

33 Their bloud shall therefore return upon the head of Joab, and upon the [q] head of his seed for ever: but upon David, and upon his seed, and upon his house, and upon his throne shall there be peace for ever from the LORD.

34 So Benaiah the son of Jehoiada went up, and fell upon him, and slew him; and he was buried in his own house in the wilderness.

35 ¶ And the king put Benaiah the son of Jehoiada in his room over the host; [r] and Zadok the priest did the king put *in* the room of Abiathar.

36 ¶ And the king sent and called for Shimei, and said unto him, Build thee an house in Jerusalem, and dwell there, and go not forth thence any whither.

37 For it shall be, *that* on the day thou goest out, and passest over the brook Kidron, thou shalt know for certain, that thou shalt surely die: thy bloud shall be upon thine own head.

[f] That *is*, They deale mercifully with me.
[g] Let him be punished with death, look ver. 46.
[h] *Heb.* 13. 5.
[i] In signe of their favour and consent.
[k] In token of reverence, and that others by his example might have been greater honourers.
[l] *Meaning*, That if he should have attained Abishag which was to dwell in his father, he would afterward have aspired to the kingdom.
[m] When he fled before Absalom, 2 *Sam.* 15. 24.
[n] He took Adonijahs part when he would have usurped the kingdom, *Chap.* 1. 7.
[o] Thinking to be saved by the holinesse of the place.
[p] For it was lawful to take the wilful murderer from the altar, *Exod.* 21. 14.
[q] Joab shall be justly punished for the bloud that he hath cruelly shed.
[r] And so took the office of the high priest from the house of Eli, and restored it to the house of Phinehas.

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38 And Shimei said unto the king, The saying *is* good: as my lord the king hath said, so will thy servant do. And Shimei dwelt in Jerusalem many days.

39 And it came to pass at the end of three years, that two of the [i] servants of Shimei ran away unto Achish son of Maachah king of Gath: and they told Shimei, saying, Behold, thy servants *be* in Gath.

40 And Shimei arose and saddled his ass, and went to Gath to Achish to seek his servants: and [t] Shimei went and brought his servants from Gath.

41 And it was told Solomon that Shimei had gone from Jerusalem to Gath, and was come again.

42 And the king sent and called for Shimei, and said unto him, Did I not make thee to swear by the LORD, and protested unto thee, saying, Know for a certain, *that* on the day thou goest out, and walkest abroad any whither, that thou shalt surely die? and thou saidst unto me, The word *that* I have heard, *is* good.

43 Why then hast thou not kept the oath of the LORD, and the commandment that I have charged thee with?

44 The king said moreover to Shimei, [u] Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father: therefore the LORD shall return thy wickedness upon thine own head;

45 And king Solomon *shall be* blessed, and the throne of David shall be established before the LORD for ever.

46 So the king commanded Benaiah the son of Jehoiada, which went out and fell upon him, that he died: and the * kingdom was [x] established in the hand of Solomon.

CHAP. III.

1 *Solomon marrieth Pharaohs daughter.* 2 *High places being in use, Solomon sacrificeth at Gibeon.* 5 *Solomon at Gibeon, in the choice which God gave him, preferring wisdom, obtaineth wisdom, riches, and honour.* 16 *Solomons judgment between the two harlots, maketh him renowned.*

AND * Solomon made affinity with Pharaoh king of Egypt, and took Pharaohs daughter and brought her into the [a] city of David, until he had made an end of building his own house, and the house of the LORD, and the wall of Jerusalem round about.

2 Onely the people sacrificed in [b] high places, because there was no house built unto the name of the LORD, until those days.

3 And Solomon loved the LORD, walking in the statutes of David his [c] father: onely he sacrificed and burnt incense in high places.

4 And the king went to [d] Gibeon to sacrifice there; for that *was* the great high place: a thousand burnt-offerings did Solomon offer upon that altar.

5 ¶ In Gibeon the LORD appeared to Solomon in a dream by night: and God said, Ask what I shall give thee.

6 And Solomon said, Thou hast shewed unto thy servant David my father great ‡ mercy, according as he walked before thee in truth and in righteousness, and in uprightness of heart with thee, and thou hast [e] kept for him this great kindness, that thou hast given him a son to sit on his throne, as *it is* this day.

7 And now, O LORD my God, thou hast made thy servant king in stead of David my father: and I *am but* a little child: I know not *how* to [f] go out or come in.

8 And thy servant *is* in the midst of thy people which thou hast chosen, a great people, that cannot be numbred nor counted for multitude.

9 * Give therefore thy servant an † understanding heart, to judge thy people, that I may discern between good and bad: for who is able to judge this thy so [g] great a people?

10 And the speech pleased the Lord, that Solomon had asked this thing.

11 And God said unto him, Because thou hast asked this thing, and hast not asked for thy self † long life, neither hast asked riches for thy self, nor hast asked the life of thine [h] enemies, but hast asked for thy self understanding † to discern judgment;

12 Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee.

13 And I have also * given thee that which thou hast not asked, both riches, and honour: so that there shall not be any among the kings like unto thee, all thy days.

14 And if thou wilt walk in my ways, to keep my statutes and my commandments, * as thy father David did walk, then I will lengthen thy days.

15 And Solomon awoke, and behold, *it was* a [i] dream: and he came to Jerusalem, and stood before the ark of the covenant of the LORD, and offered up burnt-offerings, and offered peace-offerings, and made a feast to all his servants.

16 ¶ Then came there two women *that were* harlots, unto the king, and [k] stood before him.

17 And the one woman said, O my lord, I and this woman dwell in one house, and I was delivered of a child, with her in the house.

18 And it came to pass the third day after that I was delivered, that this woman was delivered also: and we *were* together; *there was* no stranger with us in the house, save we two in the house.

19 And this womans child died in the night; because she overlaid it.

20 And she arose at midnight, and [l] took my son from beside me, while thine hand-maid slept, and laid it in her bosom, and laid her dead child in my bosom.

21 And when I rose in the morning to give my child suck, behold, it was dead: but when I had considered it in the morning, behold,

‡ Or, bounty.

e Thou hast performed thy promise.

f *That is,* To behave my self in executing this charge of ruling.

* 2 Chron. 1. 10.
† Heb. hearing.

g which are so many in number.

† Heb. many days.

h *That is,* The thine enemies should die.
† Heb. to hear.

† Heb. in the midst of.

* Mat. 6. 33.

‡ Or, hath not been.

* Chap. 15. 5.

i He knew that God had appeared unto him in a dream.

k By this example it appeareth, That God kept promise which Solomon in granting him wisdom.

t His covetous mind moved him rather to venture his life, then to lose his worldly profit, which he had by his servants.

u For though thou wouldest deny, yet thine own conscience would accuse thee, for reviling and doing wrong to any father, 2 Sam 24. 1.

x Because all his enemies were destroyed.

* 2 Chron. 1. 1.

a which was Bethlehem.

* Chap. 7. 8.

b where altars were appointed before the temple was built to offer unto the Lord.

c For his father had commanded him to obey the Lord and walk in his ways, Chap. 2. 3.
d For there the tabernacle was, 2 Chron. 1. 3.

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hold, it was not my son, which I did bear.

22 And the other woman said, Nay; but the living *is* my son, and the dead *is* thy son: and this said, No; but the dead *is* thy son, and the living *is* my son. Thus they spake before the king.

23 Then said the king, The one saith, This *is* my son that liveth, and thy son *is* the dead: and the other saith, Nay; but thy son *is* the dead, and my son *is* the living.

24 And the [m] king said, Bring me a sword. And they brought a sword before the king.

25 And the king said, Divide the living child in two, and give half to the one, and half to the other.

26 Then spake the woman whose the living child *was*, unto the king, (for her bowels † yerned upon her son) and she said, [n] O my lord, give her the living child, and in no wise slay it: but the other said, Let it be neither mine nor thine, *but* divide *it*.

27 Then the king answered and said, Give her the living child, and in no wise slay it: she *is* the mother thereof.

28 And all Israel heard of the judgment which the king had judged, and they feared the king: for they saw that the wisdom of God *was* † in him, to do judgment.

CHAP. IV.

1 *Solomons princes.* 7 *His twelve officers for provision.* 20, 24 *The peace and largeness of his kingdom.* 22 *His daily provision.* 26 *His stables.* 29 *His wisdom.*

SO king Solomon was king over all Israel.

2 And these *were* the [a] princes which he had, [b] Azariah the son of Zadok, ‡ the priest:

3 Elihoreph and Ahiah, the sons of Shisha, ‡ scribes: Jehoshaphat the son of Ahilud, the ‡ recorder.

4 And Benaiah the son of Jehoiada *was* over the host: and Zadok and [c] Abiathar *were* the priests.

5 And Azariah the son of Nathan *was* over the officers: and Zabud the son of Nathan *was* principal officer, *and* the kings friend:

6 And Ahishar *was* over the houshold: and * Adoniram the son of Abda *was* over the ‡ tribute.

7 ¶ And Solomon had twelve officers over all Israel, which provided victuals for the king and his houshold: each man his month in a year made provision.

8 And these *are* their names: ‡ the son of Hur, in mount Ephraim.

9 ‡ The son of Dekar, in Makaz, and in Shaalbim, and Beth-shemesh, and Elon-bethhanan.

10 ‡ The son of Hesed, in Aruboth: to him *pertained* Sochoh, & all the land of Hepher.

11 ‡ The son Abinadab, in all the region of Dor, which had Taphath the daughter of Solomon to wife.

12 Baana the son of Ahilud, *to him pertained* Taanach and Megiddo, and all Beth-shean, which *is* by Zartanah beneath Jezreel, from Beth-shean to Abel-meholah, *even* unto *the place that is* beyond Jokneam.

13 ‡ The son of Geber, in Ramoth-gilead: to him *pertained* the towns of [d] Jair the son of Manasseh, which *are* in Gilead: to him *also pertained* the region of Argob, which *is* in Bashan, threescore great cities with walls, and brasen bars.

14 Ahinadab the son of Iddo *had* ‡ Mahanaim.

15 Ahimaaz *was* in Naphtali; he also took Basmath the daughter of Solomon to wife.

16 Baanah the son of Hushai *was* in Asher and in Aloth.

17 Jehoshaphat the son of Paruah, in [e] Issachar.

18 Shimei the son of Elah, in Benjamin,

19 Geber the son of Uri *was* in the country of Gilead, *in* the country of Sihon king of the Amorites, and of Og king of Bashan; and *he was* the onely officer which *was* in the land.

20 ¶ Judah and Israel *were* many, as the sand which *is* by the sea in multitude, [f] eating and drinking, and making merry.

21 And * Solomon reigned over all kingdoms, from the [g] river unto the land of the Philistines, and unto the border of Egypt: they brought presents, and served Solomon all the days of his life.

22 ¶ And Solomons † provision for one day, was thirty † measures of fine flour, and threescore measures of meal,

23 Ten fat oxen, and twenty oxen out of the pastures, and an hundred sheep, beside harts and roe-bucks, and fallow-deer, and fatted fowl.

24 For he had dominion over all *the region* on this side the river, from Tiphsah even to Azzah, over all the [h] kings on this side the river: and he had peace on all sides round about him.

25 And Judah and Israel dwelt † safely, every man under his vine, and under his fig-tree, from [i] Dan even to Beer-sheba, all the days of Solomon.

26 ¶ And * Solomon had fourty thousand ‡ stalls of horses for his chariots, and twelve thousand horsmen.

27 And those officers provided victual for king Solomon, and for all that came unto king Solomons table, every man in his month: they lacked nothing.

28 Barley also and straw for the horses and ‡ dromedaries brought they unto the place where *the officers* were, every man according to his charge.

29 ¶ And * God gave Solomon wisdom and understanding, exceeding much, and [k] largeness of heart, even as the sand that *is* on the sea-shore.

30 And Solomons wisdom excelled the wisdom of all the children of the [l] east-country, and all the wisdom of Egypt.

31 For he was wiser then all men; then Ethan the Ezrahite, and Heman, and Chalcol,

m Except God give judges understanding, the tendency of the oath before shall overthrow the life unto the innocent.

† Heb. were hot.
n for his motherly affection herein appeareth, that he had rather endure the disgrace of the fact, then see her child cruelly slain.

a That is, His chief officers.
b He was the son of Ahiman, and Zadoks nephew.
‡ Or, the chief scribe.
‡ Or, secretaries.
‡ Or, remembrancer.

c For Abiathar when Solomon had put him his office, Chap. 2. 27. but another of the same.

* Chap. 5. 14.
† Or, levy.

‡ Or, Ben-hur.

‡ Or, Ben-deker.

‡ Or, Ben-hesed.

‡ Or, Ben-abinadab.

d Which towns have Jairs name because he took them of the Canaanites, Num. 32. 41.

‡ Or, to Mahanaim.

e Solomon observed not the division that Joshua made, but divided it as might best serve for his purpose.

f They lived in all peace and security.

* Ecel. 47. 13.

g which is Euphrates.

† Heb. bread.
† Heb. ears.

h For they were all tributaries unto him.

† Heb. confidently.

i Throughout all Israel.

* 2 Chron. 9. 25.

‡ Or, mules, or, swift beasts.

* Ecel. 47. 14, 15, 16.
k *Meaning*, Great understanding, & able to comprehend all things.

l *To wit*, The Philosophers and Astronomers, which were judged most wise.

280 and Darda, the sons of Mahol: and his fame was in all nations round about.

32 And he spake three thousand [m] proverbs: and his songs were a thousand and five.

33 And he spake of trees, from the cedar-tree that *is* in Lebanon, even unto the [n] hyssope that springeth out of the wall: he spake also of beasts, and of fowl, and of creeping things, and of fishes.

34 And there came of all people to hear the wisdom of Solomon, from all kings of the earth, which had heard of his wisdom.

m which for the most part are thought to have perished in the captivity of Babylon.

n From the highest to the lowest.

CHAP. V.

1 *Hiram sending to congratulate Solomon is certified of his purpose to build the temple, and desired to furnish him with timber thereto.* 7 *Hiram blessing God for Solomon, and requesting food for his family, furnisheth him with trees.* 13 *The number of Solomons workmen and labourers.*

A Nd Hiram king of Tyre sent his servants unto Solomon; (for he had heard that they had anointed him king in the room of his father) for Hiram was ever a lover of David.

2 And * Solomon sent to Hiram, saying,

3 Thou knowest how that David my father could not build an house unto the name of the LORD his God, for the wars which were about him on every side, until the LORD put them under the soles of his feet.

4 But now the LORD my God hath given me [a] rest on every side, *so that there is* neither adversary, nor evil occurrent.

5 And behold, I † purpose to build an house unto the name of the LORD my God, * as the LORD spake unto David my father, saying, Thy son, whom I will set upon thy throne in thy room, he shall build an house unto my name.

6 Now therefore command thou, that they hew me cedar-trees out of Lebanon, and my servants shall be with thy servants: and unto thee will I give [b] hire for thy servants, according to all that thou shalt † appoint: for thou knowest that *there is* not among us any that can skill to hew timber, like unto the Sidonians.

7 ¶ And it came to pass, when [c] Hiram heard the words of Solomon, that he rejoyced greatly, and said, Blessed *be* the LORD this day, which hath given unto David a wise son over this great people.

8 And Hiram sent to Solomon, saying, I have † considered the things which thou sentest to me for: *and* I will do all thy desire concerning timber of cedar, and concerning timber of fir.

9 My servants shall bring *them* down from Lebanon unto the sea: and I will convey them by sea in flotes, unto the place that thou shalt † appoint me, and will cause them to be discharged there, and thou shalt receive *them*: and thou shalt accomplish my desire, in giving food for my [d] household.

10 So Hiram gave Solomon cedar-trees, and fir-trees, *according* to all his desire.

11 And Solomon gave Hiram twenty thousand † measures of wheat *for* food to his household, and twenty measures of pure oyl: thus gave Solomon to Hiram year by year.

12 And the LORD gave Solomon wisdom, * as he promised him: and there was peace between Hiram and Solomon, and they two made a [e] league together.

13 ¶ And king Solomon raised a † levy out of all Israel; and the levy was thirty thousand men.

14 And he sent them to Lebanon, ten thousand a month by courses: a month they were in Lebanon, *and* two months at home: and * Adoniram *was* over the levy.

15 And Solomon had threescore and ten thousand that bare burdens, and fourscore thousand hewers in the mountains:

16 Besides the chief of Solomons officers which *were* over the work, three thousand and three hundred, which ruled over the people that wrought in the work.

17 And the king commanded, and they brought great stones, costly stones, *and* hewed stones, to lay the foundation of the house.

18 And Solomons builders, and Hirams builders did hew *them*, and the ‡ [f] stone-squarers: so they prepared timber and stones to build the house.

* Chap. 3. 12.

c As touching the furnishing of wood and vittuals.

† Heb. *tribute of men.*

* Chap. 4. 6.

‡ Or, *Giblites, as Ezek.* 27. 9.

f The Hebrew word is, *Giblim*, which some by were excellent masons.

CHAP. VI.

1 *The building of Solomons temple.* 5 *The chambers thereof.* 11 *Gods promise unto it.* 15 *The cieling and adorning of it.* 23 *The cherubims.* 31 *The doors.* 36 *The court.* 37 *The time of building it.*

A Nd * it came to pass in the four hundred and fourscore year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomons reign over Israel, in the month [a] Zif, which *is* the second month, that he † began to build the [b] house of the LORD.

2 And the [c] house which king Solomon built for the LORD, the length thereof *was* threescore cubits, and the breadth thereof twenty *cubits*, and the height thereof thirty cubits.

3 And the porch before the temple of the house, twenty cubits *was* the length thereof, according to the breadth of the house; *and* ten cubits *was* the breadth thereof, before the house.

4 And for the house he made ‡ windows of narrow lights.

5 ¶ And ‡ against the wall of the house he built † chambers round about, *against* the walls of the house round about, *both* of the temple, and of the [d] oracle: and he made † chambers round about.

6 The nethermost chamber *was* five cubits broad, and the middle *was* six cubits broad, and the third *was* seven cubits broad: for without *in the wall* of the house he made † narrowed [e] rests round about, that *the beams* should not be fastned in the walls of the house.

7 And the house when it was in building, was built of stone, made ready before it was brought thither: so that there was neither hammer, nor axe, *nor* any tool of iron heard in the house, while it was in building.

8 The door for the middle chamber *was* in the right † side of the house: and they went up

* 2 Chron. 3. 1.

a which month contained part of *April* and part of *May*.

† Heb. *built.*

b whereby is meant the temple and the oracle.

c The room where the temple prayed, which was before the place where the altar of burnt-offerings stood.

‡ Or, *windows broad within, and narrow without, or, framed and closed.*

† Or, *upon, or, joyning to.*

[d] Heb. *from, or, from between.* Where God spake between the cherubims, called also the most holy place.

† Heb. *ribs.*

† Heb *narrowings, or, enlargements.*

e which were certain stones coming out of the wall as stairs for the beams to rest upon.

† Heb. *fourscore.*

up with winding stairs into the middle *chamber*, and out of the middle into the third.

9 So he built the [f] house and finished it; and covered the house ‡ with beams and boards of cedar.

10 And *then* he built chambers against all the house, five cubits high: and they rested on the house with timber of cedar.

11 ¶ And the word of the LORD came to Solomon, saying,

12 *Concerning* this house which thou art in building, if thou wilt walk in my statutes, and execute my judgments, and keep all my commandments to walk in them: then will I perform my word with thee, * which I spake unto David thy father.

13 And I will [g] dwell among the children of Israel, and will not forsake my people Israel.

14 So Solomon built the house, & finished it.

15 And he built the walls of the house within with boards of cedar, ‡ both the floor of the house, and the [h] walls of the cieling: *and* he covered *them* on the inside with wood, and covered the floor of the house with planks of fir.

16 And he built twenty cubits on the sides of the house, both the floor, and the walls with boards of cedar: he even built *them* for it within, *even* for the oracle, *even* for the most holy *place*.

17 And the house, that *is*, the temple before [i] it, was fourty cubits *long*.

18 And the cedar of the house within *was* carved with ‡ knops, and † open flowers: all *was* cedar, there was no stone seen.

19 And the oracle he prepared in the [k] house within, to set there the ark of the covenant of the LORD.

20 And the oracle in the fore-part *was* twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof: and he overlaid it with † pure gold, and *so* covered the altar *which was of* cedar.

21 So Solomon overlaid the house within with pure gold: and he made a partition, by the chains of gold before the oracle, and he overlaid it with gold.

22 And the whole house he overlaid with gold, until he had finished all the house: also the whole [l] altar that *was* by the oracle he overlaid with gold.

23 ¶ And within the oracle he made two cherubims *of* ‡ † olive-tree, *each* ten cubits high.

24 And five cubits *was* the one wing of the cherub, and five cubits the other wing of the cherub: from the uttermost part of the one wing unto the uttermost part of the other, *were* ten cubits.

25 And the other cherub *was* ten cubits: both the cherubims *were* of one measure, & one cise.

26 The height of the one cherub *was* ten cubits, and so *was it* of the other cherub.

27 And he set the cherubims within the inner house; and * ‡ they stretched forth the wings of the cherubims, so that the wing of

f In Exodus it is called, the tabernacle: and the temple is there called the Sanctuary, and the oracle the most holy place.

‡ Or, *the vaults, beams and the cieling with cedar.*

g According as he promised unto Moses, Exod. 25. 22.

h Heaning, Unto the roof, which was also cieled.

‡ Or, *from the floor of the house, unto the walls, &c.* and *for* 1 *serv.* 16.

i For when he spake of the beds in the first rule, he meant both the oracle and the middle temple.

† Or, *guards,* 1 Heb. *openings of flowers.*

k That is, in the most inward place of the house.

† Heb. *float up.*

l Meaning, The altar of incense, Exod. 30. 1.

‡ Or, *olive,* Heb. *trees of oyl.*

* Exod. 25. 20. ‡ Or, *the cherubims stretched forth their wings.*

28 And he [m] overlaid the cherubims with gold.

29 And he carved all the walls of the house round about with carved figures of cherubims, and palm-trees, and † open flowers, within and without.

30 And the floor of the house he overlaid with gold, within and without.

31 ¶ And for the entring of the oracle he made doors *of* olive-tree: the lintel *and* side-posts *were* ‡ a fifth part *of the wall*.

32 The ‡ two doors also *were of* olive-tree; and he carved upon them carvings of cherubims, and palm-trees, and † open flowers, and overlaid *them* with gold, and spread [n] gold upon the cherubims, and upon the palm-trees.

33 So also made he for the door of the temple, posts *of* olive-tree ‡ a fourth part *of the wall*.

34 And the two doors *were of* fir-tree: the two leaves of the one door *were* folding, and the two leaves of the other door *were* folding.

35 And he carved *thereon* cherubims, and palm-trees, and open flowers: and covered *them* with gold, fitted upon the carved work.

36 ¶ And he built the [o] inner court with three rows of hewed stone, and a row of cedar-beams.

37 ¶ In the fourth year was the foundation of the house of the LORD laid, in the month Zif.

38 And in the eleventh year, in the month [p] Bul, (which *is* the eighth month) was the house finished ‡ throughout all the parts thereof, and according to all the fashion of it: So was he seven years in building it.

m For the other which Moses made of beaten gold, were taken away with the other jewels by their enemies, whom God permitted divers times to overcome them for their great sins.

† Heb. *openings of flowers.*

‡ Or, *five-square.*

‡ Or, *leaves of the doors.*

† Heb. *openings of flowers.*

n So that the fashion of the carved work might still appear.

‡ Or, *four-square.*

o where the priests were, and was thus called in respect of the great court, which is called, * *Ezek.* 8. 16. the porch of Solomon, where the people used to pray.

p which conteineth part of *October*, and part of *November*.

CHAP. VII.

1 *The building of Solomons house,* 2 *of the house of Lebanon,* 6 *of the porch of pillars,* 7 *of the porch of judgment,* 8 *of the house for Pharaohs daughter.* 13 *Hirams work of the two pillars,* 23 *of the molten sea,* 27 *of the ten bases,* 38 *of the ten lavers,* 40 *and all the vessels.*

BUt Solomon was building his own house * thirteen years, and he [a] finished all his house.

2 ¶ He built also the house of the [b] forest of Lebanon; the length thereof *was* a hundred cubits, and the breadth thereof fifty cubits, and the height thereof thirty cubits, upon four rows of cedar-pillars, with cedar-beams upon the pillars.

3 And *it was* covered with cedar above upon the † beams, that *lay* on fourty five pillars, fifteen in a row.

4 And *there were* windows in three rows, and † light *was* [c] against light *in* three ranks.

5 And all the ‡ doors and posts *were* square, with the windows: and light *was* against light in three ranks.

6 ¶ And he made a porch of pillars; the length thereof *was* fifty cubits, & the breadth

* *Chap.* 9. 10.

a After he had built the temple.

b For the beauty of the place and great abundance of cedar-trees that went to the building thereof, it was compared to mount Lebanon in Syria: this house he used in summer for pleasure and recreation.

† Heb. *ribs.*

† Heb. *light against light.*

c There were as many, and like proportion on the one side as on the other, and at every end, even three in a row one above another.

‡ Or, *spaces and pillars were square in proportion.*

282 thereof thirty cubits: and the porch *was* ‡ before them: and the *other* pillars and the thick beam *were* ‡ before [d] them.

‡ Or, *according to storm.*
‡ Or, *according to storm.*
e Before the pillars of the house.
d For his house, which was in Jerusalem.

7 ¶ Then he made a porch [e] for the throne where he might judge, *even* the porch of judgment: and *it was* covered with cedar † from one side of the floor to the other.

† Heb. *from floor. to floor.*

8 ¶ And his house where he dwelt, *had* another court within the porch, *which* was of the like work. Solomon made also an house for Pharaohs daughter, (* whom he had taken *to wife*) like unto this porch.

* *Chap.* 3. 1.

9 All these *were of* costly stones, according to the measures of hewed stones, sawed with saws, within and without, even from the foundation unto the [f] coping, and *so* on the out side toward the great court.

f Which were rests and stays for the beams to lie upon.

10 And the foundation *was of* costly stones, *even* great stones; stones of ten cubits, and stones of eight cubits.

11 And [g] above *were* costly stones (after the measures of hewed stones) and cedars.

g From the foundation upward.

12 And the [h] great court round about, *was* with three rows of hewed stones, and a row of cedar-beams, both for the inner court of the house of the LORD, and for the porch of the house.

h As the lords house was built so was this: only the great court of Solomons house was uncovered.

13 ¶ And king Solomon sent and fet Hiram out of Tyre.

14 He *was* † a widows son of the tribe of Naphtali, and his father *was* a man of Tyre, a worker in brass: and [i] he was filled with wisdom and understanding, and cunning to work all works in brass; and he came to king Solomon, and wrought all his work.

† Heb. *the son of a widow woman.*

i Thus when God will have his glory set forth, he raiseth up men, and giveth them excellent gifts for the accomplishment of the same, *Exod.* 31. 2, 3.

15 For he † cast two pillars of brass, of eighteen cubits high apiece: and a line of twelve cubits did compass either of them about.

† Heb. *fashioned.*

16 And he made two chapiters *of* molten brass, to set upon the tops of the pillars: the height of the one chapiter *was* five cubits, and the height of the other chapiter *was* five cubits:

17 *And* nets of checker-work, and wreaths of chain-work, for the chapiters which *were* upon the top of the pillars; seven for the one chapiter, and seven for the other chapiter.

18 And he made the pillars, and two rows round about upon the one net-work, to cover the chapiters that *were* upon the top, with pomegranates: and so did he for the other chapiter.

19 And the chapiters that *were* upon the top of the pillars, *were of* [k] lily-work in the porch, four cubits.

k As was seen commonly wrought in costly porches.

20 And the chapiters upon the two pillars *had pomegranates* also above, over against the belly which *was* by the net-work, and the pomegranates *were* two hundred, in rows round about upon the other chapiter.

* 2 *Chron.* 3. 17. l which was in the inner court between the temple and the oracle. m *That is*, He will establish, *to wit*, his promise toward this house. n *That is*, In its strength: *Metaphorically*, The power thereof shall continue.

21 * And he fet up the pillars in the [l] porch of the temple: and he fet up the right pillar, and called the name thereof [m] Jachin: and he fet up the left pillar, and called the name thereof [n] Boaz.

22 And upon the top of the pillars *was* lily-work: so was the work of the pillars finished.

23 ¶ And he made a molten [o] sea, ten cubits † from the one brim to the other: *it was* round all about, and his height *was* five cubits: and a line of thirty cubits did compass it round about.

o So called, for the hugeness of the vessel.
† Heb. *from his brim to his brim.*

24 And under the brim of it round about *there were* knops compassing it, ten in a cubit, * compassing the sea round about: the knops *were* cast in two rows, when it was cast.

* 2 *Chron.* 4. 2.

25 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

26 And it *was* an hand-breadth thick, and the brim thereof was wrought like the brim of a cup, with flowers of lilies: it contained two thousand [p] baths.

p Bath and ephah seem to be both one measure, *Ezek.* 45. 11. every bath contained about ten gallons.

27 ¶ And he made ten bases of brass; four cubits *was* the length of one base, and four cubits the breadth thereof, and three cubits the height of it.

28 And the work of the bases *was* on this *manner*: They had borders, and the borders *were* between the ledges:

29 And on the borders that *were* between the ledges *were* lions, oxen, and cherubims: and upon the ledges, *there was* a base above: and beneath the lions and oxen *were* certain additions made of thin work.

30 And every base had four brasen wheels, and plates of brass: and the four corners thereof had underfetters: under the laver *were* underfetters molten, at the side of every addition.

31 And [q] the mouth of it within the chapiter and above *was* a cubit: but the mouth thereof *was* round *after* the work of the base, a cubit and an half: and also upon the mouth of it *were* gravings with their borders, four-square, not round.

q The mouth of the great bell or frame enclosing the chapiter or pillar that bare up the caldron.

32 And under the borders *were* four wheels: and the axle-trees of the wheels *were* † joyned to the base, and the height of a wheel *was* a cubit and half a cubit.

† Heb. *is fitted.*

33 And the work of the wheels *was* like the work of a chariot-wheel: their axle-trees, and their naves, and their felloes, and their spokes *were* all molten.

34 And *there were* four undersetters to the four corners of one base: *and* the undersetters *were* of the very base it self.

35 And in the top of the base *was there a* [r] round compass of half a cubit high: and on the top of the base, the ledges thereof and the borders thereof *were* of the same.

r which was called the pillar, chapiter, or first base, whereon the caldron stood.

36 For on the plates of the ledges thereof and on the borders thereof, he graved cherubims, lions, and palm-trees, according to the †proportion of every one, and additions round about.

† Heb. *subtilties.*

37 After this *manner* he made the ten bases:

ses: all of them had one casting, one measure, *and* one size.

38 ¶ Then made he [s] ten lavers of brass: one laver contained fourty baths: *and* every laver was four cubits: *and* upon every one of the ten bases, one laver.

s To keep waters for the use of the sacrifices.

† Heb. *shoulder.*

39 And he put five bases on the right † side of the house, and five on the left side of the house: and he set the sea on the right side of the [t] house east-ward, over against the south.

t *To wit*, of the temple or sanctuary.

40 ¶ And Hiram made the lavers, and the shovels, and the basons: so Hiram made an end of doing all the work that he made king Solomon for the house of the LORD.

41 The two pillars, and the *two* bowls of the chapiters that *were* on the top of the two pillars: and the two net-works, to cover the two bowls of the chapiters which *were* upon the top of the pillars:

42 And four hundred pomegranates for the two net-works, *even* two rows of pomegranates for one net-work, to cover the two bowls of the chapiters that *were* † upon the pillars:

† Heb. *upon the face of the pillars.*

43 And the ten bases, and ten lavers on the bases:

44 And one sea, and twelve oxen under the sea:

45 And the pots, and the shovels, and the basons: and all these vessels which [u] Hiram made to king Solomon, for the house of the LORD, *were of* † bright brass.

u By this name also, Hiram the king of Tyrus was called.
† Heb. *made bright*, or, *fourred.*

46 In the plain of Jordan did the king cast them † in the clay-ground, between Succoth and Zarthan.

† Heb. *in the thickneſs of the ground.*

47 And Solomon left all the vessels *unweighed*, †because they were exceeding many: neither was the weight of the brass † found out.

† Heb. *for the exceeding multitude.*
† Heb. *searched.*

48 And Solomon made all the vessels that *pertained* unto the house of the LORD: the altar of [x] gold, and the table of gold, whereupon the shew-bread *was*,

x This was done according to the Text that the Lord prescribed unto Moses in Exodus.

49 And the candlesticks of pure gold, five on the right *side*, and five on the left, before the oracle, with the flowers, and the lamps, and the tongs *of* gold,

50 And the bowls, and the [y] snuffers, and the basons, and the spoons, and the † censers *of* pure gold; and the hinges *of* gold, *both* for the doors of the inner house, the most holy *place*, *and* for the doors of the house, *to wit*, of the temple.

y Some take this for some instruments of musick.
† Heb. *ash-pans.*

51 So was ended all the work that king Solomon made for the house of the LORD: and Solomon brought in the † things, * which David his father had dedicated; *even* the silver, and the gold, and the vessels did he put among the treasures of the house of the LORD.

† Heb. *holy things of David.*
* 2 *Chron.* 5. 1.

CHAP. VIII.

1 *The feast of the dedication of the temple.* 12, 54 *Solomons blessing.* 22 *Solomons prayer.* 62 *His sacrifice of peace-offerings.*

THen * Solomon assembled the elders of Israel, and all the heads of the tribes, the † chief of the fathers of the children of Israel,

* 2 *Chron.* 5. 2.
† Heb. *princes.*

283 unto king Solomon, in Jerusalem, that they might [a] bring up the ark of the covenant of the LORD, out of the city of David, which *is* Zion.

a For David brought it from Obed-edom, and placed it in the tabernacle which he had made for it, 2 *Sam.* 6. 17.

2 And all the men of Israel assembled themselves unto king Solomon, at the feast in the month [b] Ethanim, which *is* the seventh month.

b Containing part of *September*, and part of *October* in the which month they held three solemn feasts, *Num.* 29. 1.

3 And all the elders of Israel came, and the priests took up the ark.

4 And they brought up the ark of the LORD, and the tabernacle of the congregation, and all the holy vessels that *were* in the tabernacle, even those did the priests and the Levites bring up.

5 And king Solomon, and all the congregation of Israel, that were assembled unto him, were with him before the ark, sacrificing sheep, and oxen, that could not be told nor numbred for multitude.

6 And the [c] priests brought in the ark of the covenant of the LORD unto his place, into the oracle of the house to the most holy *place*, *even* under the wings of the cherubims.

c *That is*, The Kohathites, *Num.* 4. 5.

7 For the cherubims [d] spread forth *their* two wings over the place of the ark, and the cherubims covered the ark, and the staves thereof above.

d They drew them only out to that they might be seen; for they might not pull them altogether out, *Exod.* 25. 15.

8 And they drew out the staves, that the † ends of the staves were seen out in the ‡ holy *place* before the oracle, and they were not seen without: and there they are unto this day.

† Heb. *heads.*
‡ Or, *ark*, as 2 *Chron.* 5. 9.

9 *There was* nothing in the ark * [e] save the two tables of stone, which Moses put there at Horeb, ‡when the LORD made *a covenant* with the children of Israel, when they came out of the land of Egypt.

* *Deut.* 10. 5.
e For it is like that the enemies, when they had the ark in their hands, took away the rod of Aaron and the pot with Manna.

10 And it came to pass when the priests were come out of the holy place, that the cloud * filled the house of the LORD,

‡ Or, *where.*
* *Exod.* 40 34.

11 So that the priests could not stand to minister, because of the cloud: for the glory of the LORD had filled the house of the LORD.

12 ¶ Then spake Solomon, The LORD * said that he would dwell in the thick darkness.

* 2 *Chron.* 6. 1.

13 I have surely built thee an house to dwell in, a settled place for thee to abide in for [f] ever.

f He spake according to the tenour of Gods promise, which was conditionally, that they should serve him aright.

14 And the king turned his face about, and blessed all the congregation of Israel: (and all the congregation of Israel stood)

15 And he said, Blessed *be* the LORD God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled *it*, saying,

16 Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build an house that my name might be therein; but I chose * David to be over my people Israel.

* 2 *Sam.* 7. 8.

17 And it was in the heart of David my father, to build an house for the name of the LORD God of Israel.

18 And the LORD said unto David my father, Whereas it was in thine heart to build

284 an house unto my name, thou didst well that it was in thine heart:

19 Nevertheless, thou shalt not build the house, but thy son that shall come forth out of thy loyns, he shall build the house unto my name.

20 And the LORD hath performed his word that he spake, and I am risen up in the room of David my father, and sit on the throne of Israel, as the LORD promised, and have built an house for the name of the LORD God of Israel.

21 And I have set there a place for the ark, wherein *is* the [g] covenant of the LORD, which he made with our fathers, when he brought them out of the land of Egypt.

[g] The two tables wherein the articles of the covenant were written.

* 2 *Chron.* 6. 12. 22 ¶ And Solomon stood before * the altar of the LORD, in the presence of all the congregation of Israel, and spread forth his hands toward heaven:

* 2 *Mat.* 2. 8. 23 And he said, * LORD God of Israel, *there is* no God like thee, in heaven above, or on earth beneath, who keepest covenant and mercy with thy servants, that walk before thee with [h] all their heart:

[h] Unfainedly and without all hypocrisy.

24 Who hast kept with thy servant David my father that thou promisedst him: thou spakest also with thy mouth, and hast fulfilled *it* with thine hand, as *it is* this day.

25 Therefore now, LORD God of Israel, keep with thy servant David my father that thou promisedst him, saying, * † There shall not fail thee a man in my sight to sit on the throne of Israel; † so that thy children take heed to their way, that they walk before me as thou hast walked before me:

* *Chap.* 2. 4. 2 *Sam.* 7. 12. † Heb. *there shall not be cut off unto thee a man from my sight.* † Heb. *only if.*

26 And now, O God of Israel, let thy word, I pray thee, be verified, which thou spakest unto thy servant David my father.

[i] He is ravished with the admiration of Gods mercies, who being incomprehensible and Lord over all, will become familiar with men.

27 But will God [i] indeed dwell on the earth? behold, the heaven, and heaven of heavens cannot contain thee, how much less this house that I have builded?

28 Yet have thou respect unto the prayer of thy servant and to his supplication, O LORD my God, to hearken unto the cry and to the prayer, which thy servant prayeth before thee to day:

29 That thine eyes may be open toward this house night and day, *even* toward the place of which thou hast said, * My name shall be there: that thou mayest hearken unto the prayer which thy servant shall make ‡ towards this place.

* *Deut.* 12. 11.

‡ Or, *in this place.*

30 And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray ‡ towards this place: and hear thou in heaven thy dwelling-place, and when thou hearest, forgive.

‡ Or, *in this place.*

31 ¶ If any man trespass against his neighbour, † and an oath be [k] laid upon him to cause him to swear, and the oath come before thine altar in this house:

† Heb. *and he require an oath of him.*
[k] To wit, The judge, or neighbour.

32 Then hear thou in heaven, and do, and judge thy servants, condemning the wicked, to bring his way upon his head, and justifying the righteous, to give him according to his righteousnes.

† That *is*, Make it known.

33 ¶ When thy people Israel be smitten down before the enemy, because they have sinned against thee, and shall turn again to thee, and [m] confess thy name, and pray, and make supplication unto thee ‡ in this house:

[m] Acknowledge thy just judgment, and praise thee.
‡ Or, *towards.*

34 Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land, which thou gavest unto their fathers.

35 ¶ When heaven is [n] shut up, and there is no rain, because they have sinned against thee; if they pray towards this place, and confess thy name, and turn from their sin, when thou afflictest them:

[n] So that there be a drought to destroy the fruits of the land.

36 Then hear thou in heaven, and forgive the sin of thy servants, and of thy people Israel, that thou teach them the good way wherein they should walk, and give rain upon thy land which thou hast given to thy people for an inheritance.

37 ¶ If there be in the land famine, if there be pestilence, blasting, mildew, locust, *or* if there be caterpiller; if their enemy besiege them in the land of their ‡ cities, whatsoever plague, whatsoever sickness *there be;*

‡ Or, *garrisons.*

38 What prayer and supplication soever be *made* by any man, *or* by all thy people Israel, which shall know every man the plague of his own [o] heart, and spread forth his hands towards this house:

[o] For such as meet to receive Gods mercies.

39 Then hear thou in heaven thy dwelling-place, and forgive, and do, and give to every man according to his ways, whose heart thou knowest; (for thou, *even* thou onely knowest the hearts of all the children of men)

40 That they may fear thee all the days that they live, in the land which thou gavest unto our fathers.

41 Moreover, concerning a [p] stranger that *is* not of thy people Israel, but cometh out of a far country, for thy names sake;

[p] He meaneth such as should be turned from their idolatry, to serve the true God.

42 (For they shall hear of thy great name, and of thy strong hand, and of thy stretched-out arm) when he shall come and pray towards this house:

43 Hear thou in heaven thy dwelling-place, and do according to all that the stranger calleth to thee for: that all people of the earth may know thy [q] name, to fear thee, as *do* thy people Israel, and that they may know that † this house which I have builded, is called by thy name.

[q] That this is the true religion wherewith thou wilt be worshipped.
† Heb. *thy name is called upon this house.*

44 ¶ If thy people go out to battel against their enemy, whithersoever thou shalt send them, and shall pray unto the LORD † toward the city which thou hast chosen, and *toward* the house that I have built for thy name:

† Heb. *the way of the city.*

45 Then hear thou in heaven their prayer and their supplication, and maintain their ‡ cause.

‡ Or, *right.*

46 If they sin against thee, (* for *there is* no man that sinneth not) and thou be angry with

* 2 *Chron.* 6. 36. 1 *John.* 1. 8, 10.

with them, and deliver them to the enemy, so that they carry them away captives, unto the land of the enemy, far or near;

† Heb. *bring back to their heart.*

47 *Yet* if they shall † bethink themselves, in the land whither they were carried captives, and repent, and make supplication unto thee in the [r] land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickednes;

[r] Though the temple was the chief place of prayer, yet he excluded not them, that being let with necessity, call upon him in other places.

48 And *so* return unto thee with all their soul, in the land of their enemies, which led them away captive, and pray unto thee toward their [s] land, which thou gavest unto their fathers, the city which thou hast chosen, and the house which I have built for thy name:

[s] As Daniel did. *Dan.* 6. 10.

49 Then hear thou their prayer and their supplication in heaven thy dwelling-place, and maintain their ‡ cause,

‡ Or, *right.*

50 And forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have [t] compassion on them:

[t] He understood by faith, that God of enemies would make friends unto them that did contemn him.

51 For they *be* thy people and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of iron:

52 That thine eyes may be open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto thee.

53 For thou didst separate them from among all the people of the earth, *to be* thine inheritance, * as thou spakest by the hand of Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord GOD.

* *Exod.* 19. 5.

54 And it was *so*, that when Solomon had made an end of praying all this [u] prayer and supplication unto the LORD, he arose from before the altar of the LORD, from kneeling on his knees, with his hands spread up to heaven.

[u] Solomon is a figure of Christ, who continually is the Mediatour towes God and his church.

55 And he stood, and blessed all the congregation of Israel, with a loud voice, saying,

56 Blessed *be* the LORD, that hath given rest unto his people Israel, according to all that he promised: there hath not † failed one word of all his good promise, which he promised by the hand of Moses his servant.

† Heb. *fallen.*

57 The LORD our God be with us, as he was with our fathers: let him not leave us, nor forsake us:

58 That he may [x] incline our hearts unto him, to walk in all his ways, and to keep his commandments, and his statutes, and his judgments, which he commanded our fathers.

[x] He concludeth the man of himself is enemy unto God, and that all obedience to his law proceedeth of his meer mercy.

59 And let these my words wherewith I have made supplication before the LORD, be nigh unto the LORD our God day and night, that he maintain the cause of his servant, and the cause of his people Israel † at all times, as the matter shall require:

† Heb. *the thing of a day in his day.*

60 That all the people of the earth may know that the LORD *is* God, *and that there is* none else. 285

61 Let your heart therefore be perfect with the LORD our God, to walk in his statutes, and to keep his commandments, as at this day.

62 ¶ And * the king, and all Israel with him, offered sacrifice before the LORD.

* 2 *Chron.* 7. 4.

63 And Solomon offered a sacrifice of peace-offerings, which he offered unto the LORD, two and twenty thousand oxen, and an hundred and twenty thousand sheep: so the king and all the children of Israel [y] dedicated the house of the LORD.

[y] Before the oracle where the ark was.
* 2 *Chron.* 7. 7.

64 * The same day did the king hallow the middle of the court that *was* before the house of the LORD: for there he offered burnt-offerings, and meat-offerings, and the fat of the peace-offerings: because the brasen altar that *was* before the LORD, *was* too little to receive the burnt-offerings, and meat-offerings, and the fat of the peace-offerings.

65 And at that time Solomon held a feast, and all Israel with him, a great congregation, from the entring in of [z] Hamath, unto the river of Egypt, before the LORD our God, [a] seven days and seven days, *even* fourteen days.

[z] *That is*, From north to south: *Meaning*, All the country.
[a] Seven days for the dedication, and seven for the feast.

66 On the eighth day he sent the people away: and they ‡ blessed the king, and went unto their tents joyful and glad of heart, for all the goodnes that the LORD had done for David his servant, and for Israel his people.

‡ Or, *thanked.*

CHAP. IX.

1 *Gods covenant in a vision with Solomon.* 10 *The mutual presents of Solomon and Hiram.* 15 *In Solomons works the Gentiles were his bond-men, the Israelites honourable servants.* 24 *Pharaohs daughter removeth to her house.* 25 *Solomons yearly solemn sacrifices.* 26 *His navy fetcheth gold from Ophir.*

AND * it came to pass when Solomon had finished the building of the house of the LORD, and the kings house, and all Solomons desire which he was pleased to do.

* 2 *Chron.* 7. 11.

2 That the LORD appeared to Solomon the second time, * as he had appeared unto him at Gibeon.

* *Chap.* 3. 5.

3 And the LORD said unto him, I have heard thy prayer and thy supplication that thou hast made before me: I have hallowed this house which thou hast built, * to put my name there for ever, and mine eyes and mine heart shall be there perpetually.

* *Chap.* 8. 29.

4 And [a] if thou wilt walk before me, as David thy father walked, in integrity of heart and in uprightnes, to do according to all that I have commanded thee, *and* wilt keep my statutes and my judgments:

[a] If thou walk in my fear, and withdraw thy self from the common manner of men which follow their fantasiliry.

5 Then I will establish the throne of thy kingdom upon Israel for ever, * as I promised to David thy father, saying, There shall not fail thee a man upon the throne of Israel.

* 2 *Sam.* 7. 12. 1 *Chron.* 22. 10.

6 *But* if you shall [b] at all turn from following me, you or your children, and will not keep my commandments *and* my statutes, which I have

[b] God declareth that disobedience against him, is the cause of his displeasure, and se of all misery.

I have set before you, but go and serve other gods, and worship them:

7 Then will I cut off Israel out of the land which I have given them; and this house which I have hallowed * for my name, will I cast out of my sight, and Israel shall be a [c] proverb, and a by-word among all people:

8 And at this house *which* is high, every one that passeth by it shall be astonished, and shall hiss; and they shall say, * Why hath the LORD done thus unto this land, and to this house?

9 And they shall answer, Because they forsook the LORD their God, who brought forth their fathers out of the land of Egypt, and have taken hold upon other gods, and have worshipped them, and served them: therefore hath the LORD brought upon them all this evil.

10 ¶ And * it came to pass at the end of twenty years, when Solomon had built the two houses, the house of the LORD, and the kings house,

11 (*Now* Hiram the king of Tyre had furnished Solomon with cedar-trees, and fir-trees, and with gold, according to all his desire) that then king Solomon gave Hiram twenty cities in the land of Galilee.

12 And Hiram came out from Tyre to see the cities which Solomon had given him, and they † pleased him not.

13 And he said, What cities *are* these which thou hast given me, my brother? And he called them the land of ‡ Cabul unto this day.

14 And Hiram sent to the king [d] sixscore talents of gold.

15 ¶ And this *is* the reason of the levy which king Solomon raised, for to build the house of the LORD, and his own house, and [f] Millo, and the wall of Jerusalem, and Hazor, and Megiddo, and Gezer.

16 *For* Pharaoh king of Egypt had gone up, and taken Gezer, and burnt it with fire, and slain the Canaanites that dwelt in the city, and given it *for* a present unto his daughter, Solomons wife.

17 And Solomon built Gezer, and Bethhoron the nether,

18 And Baalath, and Tadmor in the wilderness, in the land,

19 And all the cities of [g] store that Solomon had, and cities for his chariots, and cities for his horse-men, and † that which Solomon desired to build in Jerusalem, and in Lebanon, and in all the land of his dominion.

20 *And* all the people *that were* [h] left of the Amorites, Hittites, Perizzites, Hivites, and Jebusites, which *were* not of the children of Israel,

21 Their children that were left after them in the land, whom the children of Israel also were not able utterly to destroy, upon those did Solomon levy a tribute of bond-service unto this day.

22 But of the children of Israel did Solomon * make no bond-men: but they *were* men of war, and his servants, and his princes, and his captains, and rulers of his chariots, and his horse-men.

23 These *were* the chief of the officers that *were* over Solomons work, [i] five hundred and fifty, which bare rule over the people that wrought in the work.

24 ¶ But * Pharaohs daughter came up out of the city of David, unto her house which *Solomon* had built for her: then did he build Millo.

25 ¶ And three times in a year did Solomon offer burnt-offerings, & peace-offerings upon the altar which he built unto the LORD, and he burnt incense † upon the altar that *was* before the LORD: so he finished the house.

26 ¶ And king Solomon made a navy of ships in Ezion-geber, which *is* beside Eloth, on the † shore of the Red sea, in the land of Edom.

27 And Hiram sent in the navy his servants, shipmen that had knowledge of the sea, with the servants of Solomon.

28 And they came to Ophir, and fet from thence gold, [k] four hundred and twenty talents, and brought *it* to king Solomon.

CHAP. X.

1 *The queen of Sheba admireth the wisdom of Solomon.* 14 *Solomons gold.* 16 *His targets.* 18 *The throne of ivory.* 21 *His vessels.* 24 *His presents.* 26 *His chariots and horse.* 28 *His tribute.*

AND when the * queen of [a] Sheba heard of the fame of Solomon, concerning the name of the LORD, she came to prove him with hard questions.

2 And she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones: and when she was come to Solomon, she communed with him of all that was in her heart.

3 And Solomon told her all her † questions: there was not *any* thing hid from the king, which he told her not.

4 And when the queen of Sheba had seen all Solomons wisdom, and the house that he had built,

5 And the [b] meat of his table, and the sitting of his servants, and the † attendance of his ministers and their apparel, and his ‡ cupbearers, and his ascent by which he went up unto the house of the LORD: there was no more spirit in her.

6 And she said to the king, It was a true † report that I heard in mine own land, of thy ‡ acts, and of thy wisdom.

7 Howbeit, I believed not the words, until I came, and mine eyes had seen *it:* and behold, the half was not told me: † thy wisdom and prosperity exceedeth the fame which I heard.

8 Happy *are* thy men, happy *are* these thy servants, which stand continually before thee, *and* that hear thy [c] wisdom.

9 Blessed be the LORD thy God which [d] delighted in thee, to set thee on the throne of Israel; because the LORD loved Israel for ever, therefore made he [e] thee king, to do judgment and justice.

10 And

10 And she gave the king an hundred and twenty talents of gold, & of spices very great store, and precious stones: there came no more such abundance of spices, as these, which the queen of Sheba gave to king Solomon.

11 And the navy also of Hiram that brought gold from Ophir, brought in from Ophir great plenty of almug-trees, and precious stones.

12 And the king made of the almug-trees, ‡‡ pillars for the house of the LORD, and for the kings house, harps also and psalteries for singers: there came no such * almug-trees, nor were seen unto this day.

13 And king Solomon gave unto the queen of Sheba, all her desire whatsoever she asked, besides *that* which Solomon gave her † of his royal bounty: so she turned and went to her own country, she and her servants.

14 ¶ Now the weight of gold that came to Solomon in one year, was six hundred threescore and six talents of gold,

15 Besides *that he had* of the merchantmen, and of the traffick of the spice-merchants, and of all the kings of Arabia, and of the ‡ governours of the [e] country.

16 ¶ And king Solomon made two hundred targets *of* beaten gold: six hundred *shekels* of gold went to one target.

17 And *he made* three hundred shields *of* beaten gold; three pound of gold went to one shield: and the king put them in the * house of the forest of Lebanon.

18 ¶ Moreover, the king made a great throne of ivory, and overlaid it with the best gold.

19 The throne had six steps, and the top of the throne *was* round † behind: and *there were* † [f] stays on either side on the place of the seat, and two lions stood beside the stays.

20 And twelve lions stood there on the one side and on the other upon the six steps: there was not † the like made in any kingdom.

21 ¶ And all king Solomons drinking-vessels *were of* gold, and all the vessels of the house of the forest of Lebanon *were of* pure gold, ‡ none *were of* silver; it was nothing accounted of in the days of Solomon.

22 For the king had at sea a navy of Tharshish, with the navy of Hiram: once in three years came the navy of [h] Tharshish, bringing gold and silver, ‡ ivory, and apes, and peacocks.

23 So king Solomon exceeded all the kings of the earth, for riches and for wisdom.

24 ¶ And all the earth † fought to Solomon, to hear his wisdom, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year.

26 ¶ * And Solomon gathered together chariots, and horse-men: and he had a thousand and four hundred chariots, and twelve thousand horse-men, whom he bestowed in the cities for chariots, and with the king at Jerusalem.

27 And the king † made silver *to be* in Jerusalem as stones, and cedars made he *to be* as the sycomore-trees, that *are* in the vale, for abundance.

28 ¶ * † And Solomon had horses brought out of Egypt, and linen yarn: the kings merchants received the linen yarn at a price.

29 And a chariot came up and went out of Egypt for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so for all the kings of the Hittites, and for the kings of Syria, did they bring *them* out † by their means.

CHAP. XI.

1 *Solomons wives and concubines.* 4 *In his old age they draw him to idolatry.* 9 *God threateneth him.* 14 *Solomons adversaries were Hadad, who was entertained in Egypt;* 23 *Rezon, who reigned in Damascus;* 26 *and Jeroboam, to whom Ahijah prophesied.* 41 *Solomons acts, reign, and death: Rehoboam succeedeth him.*

BUT king Solomon loved * many † strange women, (‡ together with the daughter of Pharaoh) women of the Moabites, Ammonites, Edomites, Zidonians *and* Hittites:

2 Of the nations *concerning* which the LORD said unto the children of Israel, * Ye shall not go in to them, neither shall they come in unto you, *for* surely they will turn away your heart after their gods: Solomon clave unto these in love.

3 And he had seven hundred wives, princesses, and three hundred [b] concubines: and his wives turned away his heart.

4 For it came to pass when Solomon was old, *that* his wives turned away his heart after other gods: and his heart was [c] not perfect with the LORD his God, as *was* the heart of David his father.

5 For Solomon went after * Ashtoreth the goddess of the Zidonians, and after [d] Milcom the abomination of the Ammonites.

6 And Solomon did evil in the sight of the LORD, and † went not fully after the LORD, as *did* David his father.

7 Then did Solomon build an high place for Chemosh, the [e] abomination of Moab, in the hill that *is* before Jerusalem; and for Molech, the abomination of the children of Ammon.

8 And likewise did he for all his strange wives, which burnt incense, and sacrificed unto their gods.

9 ¶ And the LORD was angry with Solomon, because his heart was turned from the LORD God of Israel * which had appeared unto him twice,

10 And * had commanded him concerning this thing, that he should not go after other gods: but he kept not that which the LORD commanded.

11 Wherefore the LORD said unto Solomon, [f] Forasmuch as this † is done of thee, and thou hast not kept my covenant and my statutes which I have commanded thee, * I will surely rend the kingdom from thee, and will give it to thy servant.

12 Nothwithstanding in thy days I will not

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not do it, for David thy fathers sake: *but* I will rend it out of the hand of thy son.

13 Howbeit, I will not rend away all the kingdom: *but* will give [g] one tribe to thy son, for David my servants sake, and for Jerusalems sake which I have chosen.

14 ¶ And the LORD stirred up an adversary unto Solomon, Hadad the Edomite; he *was* of the kings [h] seed in Edom.

15 * For it came to pass when David was in Edom, and Joab the captain of the host was gone up to bury the slain, after he had smitten every male in Edom:

16 (For six months did Joab remain there with all Israel, until he had cut off every [i] male in Edom)

17 That Hadad [k] fled, he and certain Edomites of his fathers servants with him, to go into Egypt; Hadad *being* yet a little child.

18 And they arose out of Midian, and came to Paran, and they took men with them out of Paran, and they came to Egypt, unto Pharaoh king of Egypt, which gave him an house, and appointed him victuals, and gave him land.

19 And Hadad found [l] great favour in the sight of Pharaoh, so that he gave him to wife the sister of his own wife, the sister of Tahpenes the queen.

20 And the sister of Tahpenes bare him Genubath his son, whom Tahpenes weaned in Pharaohs house: and Genubath was in Pharaohs houshold among the sons of Pharaoh.

21 And when Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, † Let me depart, that I may go to mine own country.

22 Then Pharaoh said unto him, But what hast thou lacked with me, that, behold, thou seekest to go to thine own country? And he answered, † Nothing: howbeit let me go in any wife.

23 ¶ And God stirred him up *another* adversary, Rezon, the son of Eliadah, which [m] fled from his lord Hadadezer king of Zobah.

24 And he gathered men unto him, and became captain over a band, * when David slew them *of Zobah:* and they went to Damascus and dwelt therein, and [n] reigned in Damascus.

25 And he was an adversary to Israel all the days of Solomon, beside the mischief that Hadad *did:* and he abhorred Israel, and reigned over Syria.

26 ¶ And * Jeroboam the son of Nebat, an Ephrathite of Zereda, Solomons servant, (whose mothers name *was* Zeruah, a widow woman) even he lift up *his* hand against the king.

27 And this *was* the cause that he lift up *his* hand against the king: Solomon built Millo, *and* † repaired the breaches of the city of David his father.

28 And the man Jeroboam *was* a mighty man of valour: and Solomon seeing the young man that he † was industrious, he made him, [o] ruler over all the † charge of the house of Joseph.

29 And it came to pass at that time when Jeroboam went out of Jerusalem, that the prophet Ahijah the Shilonite found him in the way: and he had clad himself with a new garment; and they two *were* alone in the field.

30 And Ahijah caught the new garment that *was* on him, and [p] rent it *in* twelve pieces.

31 And he said to Jeroboam, Take thee ten pieces: for thus saith the LORD, the God of Israel, Behold, I will rend the kingdom out of the hand of Solomon, and will give ten tribes to thee:

32 (But he shall have one tribe for my servant Davids sake, and for Jerusalems sake, the city which I have chosen out of all the tribes of Israel)

33 Because that they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do *that which is* right in mine eyes, and *to keep* my statutes and my judgments, as *did* David his father.

34 Howbeit, I will not take the whole kingdom out of his hand: but I will make him prince all the days of his life, for David my servants sake, whom I chose, because he kept my commandments and my statutes:

35 But * I will take the kingdom out of his sons hand, and will give it unto thee, *even* ten tribes.

36 And unto his son will I give one tribe, that David my servant may have a † [q] light always before me in Jerusalem, the city which I have chosen me to put my name there.

37 And I will take thee, and thou shalt reign according to all that thy soul desireth, and shalt be king over Israel.

38 And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do *that is* right in my sight, to keep my statutes and my commandments, as David my servant did; that I will be with thee, and build thee a sure house, as I built for David, and will give Israel unto thee.

39 And I will for this [r] afflict the seed of David, but [r] not for ever.

40 Solomon sought therefore to kill Jeroboam: and Jeroboam arose, and fled into Egypt, unto Shishak king of Egypt, and was in Egypt until the death of Solomon.

41 ¶ And the rest of the † acts of Solomon, and all that he did, and his wisdom, *are* they not written in the [t] book of the acts of Solomon?

42 And the † time that Solomon reigned in Jerusalem, over all Israel, *was* * fourty years.

43 And Solomon slept with his fathers, and was buried in the city of David his father: and * Rehoboam his son reigned in his stead.

CHAP.

g Because the tribes of Judah and Benjamin had their possessions mixed, they are here taken as one tribe.

h Of the king of Edoms blood.

* 2 Sam. 8. 14.

i Of the Edomites. k Thus God reserved this idolatrous seed to be a scourge to punish his peoples sins.

l God brought him to honour, that his power might be more able to compass his enterprises against Solomons house.

† Heb. *find me away.*

† Heb. *Not.*

m when David had discomfited Hadadezer and his army.

* 2 Sam. 8. 3. & 10. 18.

n Being made king by the men whom he had gathered unto him.

* 2 Chron. 13. 6.

† Heb. *elisted.*

† Heb. *did work.*

o He was overseer of Solomons works for the tribes of Ephraim and Manasseh.

† Heb. *burden.*

p By these visible signs the prophets would more deeply print their message into their hearts, to whom they were sent.

* Chap. 11. 31.

† Heb. *lamp,* or, *candle.*

q He is threfore said unto the Messiah, which should be the bright fire that should shine through all the world.

r For this idolatry that Solomon hath committed.

s For the whole spiritual kingdom was reserved in Messiah.

† Heb. *days.*

* 2 Chron. 9. 30.

† Heb. *did work.*

* Mat. 1. 7. Asa. Rehoam.

CHAP. XII.

1 The Israelites assembled at Shechem to crown Rehoboam, by Jeroboam make a suit of relaxation unto him. 6 Rehoboam refusing the old mens counsel, by the advice of young men, answereth them roughly. 16 Ten tribes revolting, kill Adoram, and make Rehoboam to flee. 21 Rehoboam raising an army, is forbidden by Shemaiah. 25 Jeroboam strengtheneth himself by cities, 26 and by the idolatry of the two calves.

1 2 Chron. 10. 1.

AND * Rehoboam went to Shechem: for all Israel were come to Shechem to make him king.

2 And it came to pass when Joroboam the son of Nebat, who was yet in * Egypt, heard *of it*, (for he was fled from the presence of king Solomon, & Jeroboam dwelt in Egypt)

* Chap. 11. 40.

3 That they sent, and called him: and Jeroboam, and all the congregation of Israel came, and spake unto Rehoboam, saying,

4 Thy father made our * yoke grievous: now therefore make thou the grievous fervice of thy father, and his heavy yoke which he put upon us, [a] lighter, and we will serve thee.

* Chap. 4. 7.

a Oppress us not with so great charges which we are not able to sustain.

5 And he said unto them, Depart yet *for* three days, then come again to me. And the people departed.

6 ¶ And king Rehoboam consulted with the old men that stood before Solomon his father, while he yet lived, and said, How do you advise, that I may answer this people?

7 And they spake unto him, saying, If thou wilt be a [b] servant unto this people this day, and wilt serve them, and answer them, and speak good words to them, then they will be thy servants for ever.

b They shewed him that there was no way to win the peoples heart, but to grant them their just petition.

8 But he forsook the counsel of the old men, which they had given him, and consulted with the young men that were grown up with him, *and* which stood before him:

9 And he said unto them, What [c] counsel give ye, that we may answer this people, who have spoken to me, saying, Make the yoke which thy father did put upon us, lighter?

c There is nothing lesse for them the see in authority, then to build their affections, and follow good counsel.

10 And the young men that were grown up with him, spake unto him, saying, Thus shalt thou speak unto this people that spake unto thee, saying, Thy father made our yoke heavy, but make thou *it* lighter unto us; thus shalt thou say unto them, My little *finger* shall be [d] thicker then my fathers loyns.

d I am much more able to keep you in subjection then my father was.

11 And now whereas my father did lade you with a heavy yoke, I will add to your yoke: my father hath chastised you with whips, but I will chastise you with scorpions.

12 ¶ So Jeroboam and all the people came to Rehoboam the third day, as the king had [e] appointed, saying, Come to me again the third day.

e The people declare their obedience in this, that they would attempt nothing before the king had given them full occasion.

13 And the king answered the people † roughly, and forsook the old mens counsel that they gave him;

† Heb. *harshly.*

14 And spake to them after the counsel of the young men, saying, My father made your yoke heavy, and I will add to your yoke; my father *also* chastised you with whips, but I will chastise you with scorpions.

15 Wherefore the king hearkned not unto the people; for the cause was from the LORD, that he might perform his saying, which the LORD * spake by Ahijah the Shilonite unto Jeroboam the son of Nebat.

* Chap. 11. 31.

16 ¶ So when all Israel saw that the king hearkned not unto them, the people answered the king, saying, What portion have we in [f] David? neither *have we* inheritance in the son of Jesse: to your tents, O Israel: now see to thine own house, David. So Israel departed unto their tents.

f Though their cause were good, yet it is much hard for the people to bridle their affections, as these vile words declare.

17 But *as for* the children of Israel which dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Adoram, who *was* over the tribute; and all Israel stoned him with stones, that he died: therefore king Rehoboam † made speed to get him up to his chariot, to flee to Jerusalem.

† Heb. *strengthened himself.*

19 So Israel ‡ rebelled [g] against the house of David unto this day.

‡ Or, *fell away.*

g By the just judgment of God, for Solomon sin.

20 And it came to pass when all Israel heard that Jeroboam was come again, that they sent and called him unto the congregation, and made him king over all Israel: there was none that followed the house of David, but the tribe of Judah * onely.

* Chap. 11. 13.

21 ¶ And when Rehoboam was come to Jerusalem, he [h] assembled all the house of Judah, with the tribe of Benjamin, an hundred and fourescore thousand chosen men, which were warriours, to fight against the house of Israel, to bring the kingdom again to Rehoboam the son of Solomon.

h For as yet he perceived not that the Lord had so appointed it.

22 But * the word of God came unto Shemaiah the [i] man of God, saying,

* 2 Chron. 11. 2.

i That is, The prophet.

23 Speak unto Rehoboam the son of Solomon king of Judah, and unto all the house of Judah, and Benjamin, and to the remnant of the people, saying,

24 Thus saith the [k] LORD, Ye shall not go up, nor fight against your brethren the children of Israel: return every man to his house, for this thing is from me. They hearkned therefore to the word of the LORD, and returned to depart, according to the word of the LORD.

k who of his just judgment will punish the trespassers, and of his mercy spare the innocent people.

25 ¶ Then Jeroboam built Shechem in mount Ephraim, and dwelt therein, and went out from thence, and built Penuel.

26 And Jeroboam said in his heart, Now shall the kingdom return to the house of David:

27 If this people go up to do sacrifice in the house of the LORD at [l] Jerusalem, then shall the heart of this people turn again unto their lord, *even* unto Rehoboam king of Judah, and they shall kill me, and go again to Rehoboam king of Judah.

l He feared lest his people should have been by this means enticed to rebel against him.

28 Whereupon the king took counsel, and made two calves *of* gold, and said unto them, [m] It is too much for you to go up to Jerusalem: behold thy gods, O Israel, which brought thee up out of the land of Egypt.

m So carnly are the carnal perfections of princes; when they will make a religion to serve to their appetite.

* Exod. 32. 4.

29 And he set the one in Beth-el, and the other put he in Dan.

30 And this thing became a sin: for the people went *to worship* before the one, *even* unto Dan.

31 And he made an [n] house of high places, and made priests of the lowest of the people, which were not of the sons of Levi.

32 And Jeroboam ordained a feast in the eighth month, on the [o] fifteenth day of the month, like unto the feast that *is* in Judah, and he ‡ offered upon the altar, (so did he in Beth-el) ‡ sacrificing unto the calves that he had made: and he placed in Beth-el the priests of the high places which he had made.

33 So he ‡ offered upon the altar which he had made in Beth-el, the fifteenth day of the eighth month, *even* in the month which he had devised of his own heart: and ordained a feast unto the children of Israel, and he offered upon the altar, † and burnt incense.

n That is, a temple, where altars were built for idolatry.

o Because he would the more bind the peoples devotion to his idolatry, he made a new holy day, besides those that the Lord had appointed in the Law.

‡ Or, went up to the altar, &c.

‡ Or, to sacrifice.

‡ Or, went up to the altar, &c.

† Heb. to burn incense.

CHAP. XIII.

1 *Jeroboams hand that offered violence to him that prophesied against his altar at Beth-el, withereth, 6 and at the prayer of the prophet is restored. 7 The prophet refusing the kings entertainment, departeth from Beth-el. 11 An old prophet seducing him, bringeth him back. 20 He is reproved by God, 23 slain by a lion, 26 buried by the old prophet, 31 who confirmeth his prophesy. 33 Jeroboams obstinacy.*

AND behold, there came a [a] man of God out of Judah, by the word of the LORD unto [b] Beth-el: and Jeroboam stood by the altar ‡ to burn incense.

2 And he cried against the altar in the word of the LORD, and said, O altar, altar, thus saith the LORD, Behold, a child shall be born unto the house of David, * Josiah by name, and upon thee shall he offer the priests of the high places that burn incense upon thee, and mens bones shall be burnt upon thee.

3 And he gave a sign the same day, saying, This *is* the [c] sign which the LORD hath spoken; Behold, the altar shall be rent, and the ashes that *are* upon it shall be poured out.

4 And it came to pass when king Jeroboam heard the saying of the man of God, which had cried against the altar in Beth-el, that he put forth his hand from the altar, saying, [d] Lay hold on him. And his hand which he put forth against him, dried up, so that he could not pull it in again to him.

5 The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the LORD.

6 And the king answered and said unto the man of God, [e] Intreat now the face of the LORD thy God, and pray for me, that my hand may be restored me again. And the man of God besought † the LORD, and the kings hand was restored again, and became as *it was* before.

7 And the king said unto the man of God, Come home with me, and refresh thy self, and I will give thee a reward.

8 And the man of God said unto the king, If thou wilt give me half thine house, I will not go in with thee, neither will I eat bread, nor drink water in this place:

9 For so was it charged me by the word of the LORD, saying, [f] Eat no bread, nor drink water, nor turn again by the same way that thou camest.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ Now there dwelt an old prophet in Beth-el, and his sons came and told him all the works that the man of God had done that day in Beth-el: the words which he had spoken unto the king, them they told also to their father.

12 And their father said unto them, What way went he? for his sons had seen what way the man of God went, which came from Judah.

13 And he said unto his sons, Saddle me the ass. So they saddled him the ass, and he rode thereon,

14 And went after the man of God, and found him sitting under an oak; and he said unto him, *Art* thou the man of God that camest from Judah? And he said, I *am.*

15 Then he said unto him, [g] Come home with me, and eat bread.

16 And he said, I may not return with thee, nor go in with thee: neither will I eat bread, nor drink water with thee in this place.

17 For † it was said to me by the word of the LORD, Thou shalt eat no bread, nor drink water there, not turn again to go by the way that thou camest.

18 He said unto him, I *am* a prophet also as thou *art*, and an [h] angel spake unto me by the word of the LORD, saying, Bring him back with thee into thine house, that he may eat bread, and drink water. *But* he lied unto him.

19 So he went back with him, and did eat bread in his house, and drank water.

20 ¶ And it came to pass as they sat at the table, that the word of the LORD came unto the prophet that brought him back:

21 And he cried unto the man of God that came from Judah, saying, Thus saith the LORD, [i] Forasmuch as thou hast disobeyed the mouth of the LORD, and hast not kept the commandment which the LORD thy God commanded thee,

22 But camest back, and hast eaten bread, and drunk water in the place of the which *the Lord* did say to thee, Eat no bread, and drink no water; thy carcase shall not come unto the sepulchre of thy fathers.

23 ¶ And it came to pass after he had eaten bread, and after he had drunk, that he saddled for him the ass, *to wit*, for the prophet whom he had brought back.

24 And when he was gone, [k] a lion met him by the way, and slew him: and his carcase *was* cast in the way, and the ass stood by it, the lion also stood by the carcase.

25 And behold, men passed by, and saw the carcase cast in the way, and the lion standing by the carcase: and they came and told *it* in the city where the old prophet dwelt.

26 And

a That is, a Prophet.

b Not that, that was called Lot in Benjamin, but an other of that name.

‡ Or, to offer.

* 2 *King.* 23. 16.

c By this sign ye shall know that the Lord hath sent me.

d The wicked rage against the prophets of God, when they declare to them Gods judgment.

e Though the wicked humble themselves for a time, when they feel Gods judgments, yet after they return to their old malice, and declare that they are but vile hypocrites.

† Heb. *the face of the* LORD.

f Seeing he had the expresse word of God, he might not to have declined therefrom, neither for the perswasion of man nor angel.

† Heb. *broken.*

g This he did of a simple mind thinking it his duty to deliat friendship to a prophet.

† Heb. *a word was.*

h His fault is here doubles: first, in that that he lifted with not the prophet to obey: this expresly commandment: and next, that he faineth to have a revelation to the contrary.

i God would reprove his folly by him, who was the occasion to bring him into error.

k By this fearful example God forseth forth how dangerous a thing it is for men to believe themselves coldly, or deceitfully in their charge: whereunto God hath called them.

26 And when the prophet that brought him back from the way, heard *thereof*, he said, It *is* the man of God, who was disobedient unto the word of the LORD: therefore the LORD hath delivered him unto the lion, which hath † torn him, & slain him, according to the word of the LORD, which he spake unto him.

27 And he spake to his sons, saying, Saddle me the ass. And they saddled *him*.

28 And he went and found his carcase cast in the way, and the ass and the lion standing by the carcase: the lion had [l] not eaten the carcase, nor † torn the ass.

29 And the prophet took up the carcase of the man of God, and laid it upon the ass, and brought it back: and the old prophet came to the city, to mourn, and to bury him.

30 And he laid his carcase in his own [m] grave, and they mourned over him, *saying*, Alas my brother.

31 And it came to pass after he had buried him, that he spake to his sons, saying, When I am dead, then bury me in the sepulchre wherein the man of God *is* buried, lay my bones beside his bones.

32 For the saying which he cried by the word of the LORD against the altar in Beth-el, and against all the houses of the high places which *are* in the cities of Samaria, shall surely come to pass.

33 ¶ After this thing Jeroboam [n] returned not from his evil way, but † made again of the lowest of the people, priests of the high places: whosoever would, he † consecrated him, and he became *one* of the priests of the high places.

34 And this thing became sin unto the house of Jeroboam, even to cut *it* off, and to destroy *it* from off the face of the earth.

CHAP. XIV.

1 *Abijah being sick, Jeroboam sendeth his wife disguised with presents to the prophet Ahijah at Shiloh. 5 Ahijah forewarned by God, denounceth Gods judgment. 17 Abijah dieth, and is buried. 19 Nadab succeedeth Jeroboam. 21 Rehoboams wicked reign. 25 Shishak spoileth Jerusalem. 29 Abijam succeedeth Rehoboam.*

AT that time Abijah the son of Jeroboam fell sick.

2 And Jeroboam said to his wife, Arise, I pray thee, and [a] disguise thy self, that thou be not known to be the wife of Jeroboam: and get thee to Shiloh; behold, there *is* Ahijah the prophet, which told me that * I should *be* king over this people.

3 And take † with thee [b] ten loaves, & ‡ crakenels, and a ‡ cruse of hony, and go to him: he shall tell thee what shall become of the child.

4 And Jeroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his eyes † were set by reason of his age.

5 ¶ And the LORD said unto Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee for her son, for he *is* sick: thus and thus shalt thou say unto her: for it shall be when she cometh in, that she shall feign her self *to be* [c] another *woman.*

l To declare that this was only the judgement of God: for if the lion had done it for hunger, he would also have devoured the dead body.

† Heb. *broken.*

m which he had prepared for himself.

n So the wicked goeth not by Gods warnings, but go backward, and waxeth worse and worse, 2 *Tim.* 3. 13.

† Heb. *returned and made.*

‡ Heb. *filled his hand.*

a His own conscience bare him witness, that the prophet of God would not falsify his affections, which was a wicked sin.

* Gen. 17. 17.

† Heb. *to shine back.*

b According to the custom, when they went to ask counsel of prophets, 1 *Sam.* 9. 7.

‡ Or, cakes.

‡ Or, bottle.

† Heb. *stand for heaviness.*

c Then the wife of Jeroboam.

6 And it was *so*, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou [d] wife of Jeroboam, why feignest thou thy self *to be* another? for I *am* sent to thee with † heavy *tidings*.

7 Go, tell Jeroboam, Thus saith the LORD God of Israel, Forasmuch as I exalted [e] thee from among the people, and made thee prince over my people Israel,

8 And rent the kingdom away from the house of David, and gave it thee; and *yet* thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do *that* only *which was* right in mine eyes.

9 But hast done evil above all that were before thee: for thou hast gone and made thee other gods, and [f] molten images, to provoke me to anger, & hast cast me behind thy back:

10 Therefore behold, * I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam * him that [g] pisseth against the wall, *and* him that is [h] shut up and left in Israel, and will take away the remnant of the house of Jeroboam, as a man taketh away dung, till it be all gone.

11 Him that dieth of Jeroboam in the city, shall the dogs eat: and him that dieth in the field, shall the fowls of the air eat: [i] for the LORD hath spoken *it*.

12 Arise thou therefore, get thee to thine own house: *and* when thy feet enter into the city, the child shall die.

13 And all Israel shall mourn for him, and bury him: for he onely of Jeroboam shall come to the grave, because in him there is found [k] *some* good thing toward the LORD God of Israel, in the house of Jeroboam.

14 Moreover, the LORD shall raise him up a king over Israel, who shall cut off the house of Jeroboam that day: but what? [l] even now.

15 For the LORD shall smite Israel, as a reed is shaken in the water, and he shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the [m] river, because they have made their groves, provoking the LORD to anger.

16 And he shall give Israel up, because of the sins of Jeroboam, who did sin, and who [n] made Israel to sin.

17 ¶ And Jeroboams wife arose, and departed, and came to Tirzah: *and* when she came to the threshold of the door, the child died.

18 And they buried him, and all Israel mourned for him, according to the word of the LORD, which he spake by the hand of his servant Ahijah the prophet.

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they *are* written in the book of the chronicles of the kings of Israel.

20 And the days which Jeroboam reigned, *were* two and twenty years: and he † [o] slept with his fathers, and Nadab his son reigned in his stead.

d For God often times disfoseth unto his craft and subtilty of the wicked.

† Heb. *hard.*

e which was but a servant.

f *To wit*, Two calves.

* *Chap.* 15. 29.

* *Chap.* 21. 21. 2 *King.* 9. 8.

g Every male seemeth the dogs. 1 *Sam.* 25. 22.

h As well him that is in the strong hold, as him that is abroad.

i They shall lack the honour of burial in token of Gods malediction.

k In the midst of the wicked, God had some, on whom he doth bestow his mercies.

l The Lord will begin to destroy it out of hand.

m *Meaning*, Euphrates.

n The people shall not be stirred, when they do evil at the commandment of their governours.

† Heb. *lay down.*

o The Lord smote him that he died, 2 *Chron.* 13. 20.

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21 ¶ And Rehoboam the son of Solomon reigned in Judah: * Rehoboam *was* fourty and one years old when he began to reign, and he reigned [p] seventeen years in Jerusalem, the city which the LORD did choose out of all the tribes of Israel, to put his name there: and his mothers name *was* Naamah an Ammonitess.

22 And Judah did evil in the sight of the LORD, and they provoked him to jealousy with their sins which they had committed, above all that their fathers had done.

23 For they also built them high places, and [‡] images, and groves on every high hill, and under every green tree.

24 And there were also [q] sodomites in the land, *and* they did according to all the abominations of the nations which the LORD cast out before the children of Israel.

25 ¶ And it came to pass in the fifth year of king Rehoboam, *that* Shishak king of Egypt came up against Jerusalem:

26 And he took away the treasures of the house of the LORD, and the treasures of the kings house, he even took away all; and he took away all the shields of gold * which Solomon had made.

27 And king Rehoboam made in their stead brasen shields, and committed *them* unto the hands of the chief of the [†] guard, which kept the door of the kings house.

28 And it was *so*, when the king went into the house of the LORD, that the guard bare them, and brought them back into the guard-chamber.

29 ¶ Now the rest of the acts of Rehoboam, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

30 And there was war between Rehoboam and Jeroboam all *their* days.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David: and his mothers name *was* Naamah an Ammonitess. And Abijam his son reigned in his stead.

CHAP. XV.

1 Abijams wicked reign. 7 Asa succeedeth him. 9 Asa's good reign. 16 The war between Baasha and him, causeth him to make a league with Benhadad. 23 Jehoshaphat succeedeth Asa. 25 Nadabs wicked reign. 27 Baasha conspiring against him, executeth Ahijahs prophesy. 31 Nadabs acts and death. 33 Baasha's wicked reign.

NOw in the eighteenth year of king * Jeroboam the son of Nebat, reigned Abijam over Judah.

2 Three years reigned he in Jerusalem: and his mothers name *was* Maachah, the daughter of [a] Abishalom.

3 And he walked in all the sins of his father, which he had done before him: and his heart was not perfect with the LORD his God, as the heart of David his father.

4 Nevertheless, for Davids sake did the LORD his God give him a [‡] [b] lamp in Jerusalem, to set up his son after him, and to establish Jerusalem:

5 Because David did *that which was* right in the eyes of the LORD, and turned not aside from any *thing* that he commanded him all the days of his life, * save onely in the matter of Uriah the Hittite.

6 And there was war between Rehoboam and Jeroboam all the days of his life.

7 Now the rest of the acts of Abijam, and all that he did, *are* they not written in the * book of the chronicles of the kings of Judah? And there was war between Abijam and Jeroboam.

8 And Abijam slept with his fathers, and they buried him in the city of David: and * Asa his son reigned in his stead.

9 ¶ And in the twentieth year of Jeroboam king of Israel, reigned Asa over Judah.

10 And fourty and one years reigned he in Jerusalem: and his [c] mothers name *was* Maachah, the daughter of Abishalom.

11 And Asa did *that which was* right in the eyes of the LORD, as *did* David his father.

12 And he took away the sodomites out of the land, and removed all the idols that his fathers had made.

13 And also * Maachah his mother, even her he [d] removed from *being* queen, because she had made an idol in a grove; and Asa † destroyed her idol, and burnt *it* by the brook Kidron.

14 But the high places were not removed: nevertheless, Asa his heart was [e] perfect with the LORD all his days.

15 And he brought in the † things which his father had dedicated, and the things which himself had dedicated, into the house of the LORD, silver and gold, and vessels.

16 ¶ And there was war between Asa and Baasha king of Israel all their days.

17 And * Baasha king of Israel went up against Judah, and built [f] Ramah, that he might not suffer any to go out or come in to Asa king of Judah.

18 Then Asa took all the silver and the gold *that were* left in the treasures of the house of the LORD, and the treasures of the kings house, and delivered them into the hand of his servants: and king Asa sent them to * Ben-hadad the son of Tabrimon, the son of Hezion king of Syria, that dwelt at Damascus, saying,

19 *There is* a league between me and thee, *and* between my father and thy father: behold, I have sent unto thee a present of silver and gold; come and break thy league with Baasha king of Israel, that he may [†g] depart from me.

20 So Ben-hadad hearkned unto king Asa, and sent the captains of the hosts, which he had, against the cities of Israel, and smote Ijon, and Dan, and Abel-beth-maachah, and all Cinneroth, with all the land of Naphtali.

21 And it came to pass, when Baasha heard *thereof*, that he left off building of Ramah, and dwelt in Tirzah.

22 Then king Asa made a proclamation throughout all Judah, (none *was* † exempted) and

and they took away the stones of Ramah, and the timber thereof, wherewith Baasha had builded, and king Asa built with them Geba of Benjamin, and Mizpah.

23 The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, *are* they not written in the book of the chronicles of the kings of Judah? Nevertheless, in the time of his old age he was diseased in his [h] feet.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David [i] his father: and * Jehoshaphat his son reigned in his stead.

25 ¶ And Nadab the son of Jeroboam † began to reign over Israel, in the second year of Asa king of Judah, & reigned over Israel two years.

26 And he did evil in the sight of the LORD, and walked in the way of his father, and in his sin wherewith he made Israel to sin.

27 ¶ And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which *belongeth* to the Philistines, (for Nadab, and all Israel laid siege to Gibbethon)

28 Even in the third year of Asa king of Judah, did Baasha slay him, and reigned in his stead.

29 And it came to pass when he reigned, *that* he [k] smote all the house of Jeroboam, he left not to Jeroboam any that breathed, until he had destroyed him, according unto * the saying of the LORD, which he spake by his servant Ahijah the Shilonite:

30 Because of the sins of Jeroboam which he sinned, and which he made Israel sin, by his [l] provocation wherewith he provoked the LORD God of Israel to anger.

31 ¶ Now the rest of the acts of Nadab, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

32 And there was war between Asa and Baasha king of Israel all their days.

33 In the third year of Asa king of Judah, began Baasha the son of Ahijah to reign over all Israel in [m] Tirzah, twenty and four years.

34 And he did evil in the sight of the LORD, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

CHAP. XVI.

1,7 Jehu's prophecy against Baasha. 5 Elah succeedeth him. 8 Zimri conspiring against Elah, succeedeth him. 11 Zimri executeth Jehu's prophecy. 15 Omri made king by the souldiers, forceth Zimri desperately to burn himself. 21 The kingdom being divided, Omri prevaileth against Timi. 23 Omri buildeth Samaria. 25 His wicked reign. 27 Ahab succeedeth him. 29 Ahabs most wicked reign. 34 Joshua's curse upon Hiel the builder of Jericho.

THen the word of the LORD came to Jehu the son of Hanani, against Baasha, saying,

2 [a] Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, to provoke me to anger with their sins:

3 Behold, I will take away the posterity of Baasha, and the posterity of his house: and will make thy [b] house like * the house of Jeroboam the son of Nebat.

4 * Him that dieth of Baasha in the city, shall the dogs eat: and him that dieth of his in the fields, shall the fowls of the air eat.

5 Now the rest of the acts of Baasha, and what he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his son reigned in his stead.

7 And [c] also by the hand of the prophet Jehu the son of Hanani, came the word of the LORD against Baasha, and against his house, even for all the evil that he did in the sight of the LORD, in provoking him to anger with the work of his hands, in being like the house of Jeroboam, and because he killed [d] him.

8 ¶ In the twenty and sixth year of Asa king of Judah, began Elah the son of Baasha to reign over Israel in Tirzah, two years.

9 And his servant Zimri (captain of half *his* chariots) conspired against him as he was in Tirzah, [e] drinking himself drunk in the house of Arza, † steward of *his* house in Tirzah.

10 And Zimri went in and smote him, and killed him, in the twenty and seventh year of Asa king of Judah, and reigned in his stead.

11 ¶ And it came to pass when he began to reign, assoon as he sat on his throne, *that* he slew all the house of Baasha: he left him not one that pisseth against a wall, ‡ neither of his kinsfolks, nor of his friends.

12 Thus did Zimri destroy all the house of Baasha, according to the word of the LORD, which he spake against Baasha † by Jehu the [f] prophet;

13 For all the sins of Baasha, and the sins of Elah his son, by which they sinned, and by which they made Israel to sin, in provoking the LORD God of Israel to anger with their vanities.

14 Now the rest of the acts of Elah, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

15 ¶ In the twenty and seventh year of Asa king of Judah, did Zimri reign seven days in Tirzah: and the people *were* encamped against [g] Gibbethon, which *belonged* to the Philistines.

16 And the people *that were* encamped heard say, Zimri hath conspired, and hath also slain the king: wherefore all Israel made Omri the captain of the host, king over Israel that day in the camp.

17 And Omri went up from Gibbethon, and all Israel with him, and they besieged [h] Tirzah.

18 And it came to pass when Zimri saw that the city was taken, that he went into the palace of the kings house, and burnt the kings house over him with fire, and died;

19 For his sins which he sinned in doing

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[b] *Meaning*, The house of Baasha.
* *Chap.* 15. 29.

* *Chap.* 14. 11.

[c] *That is*, The prophet did his message.

[d] *Meaning*, Nadab Jeroboams son.

[e] *The Chaldee text hath thus*, Drinking till he was drunken, in the temple of Arza the idol, by his house in Tirza. † He *which was over.*

† Or, *both his kinsmen and his friends.*

† Heb. *by the hand of.*

[f] Both Hanani his father, and he were prophets.

[g] The siege had continued from the time of Nadab, Jeroboams son.

[h] where Zimri kept himself in hold.

[a] Thus spake Jehu to Baasha in the name of the Lord.

[b] He had the grant, and put his trust rather in the success then in the Lord, 2 *Chron.* 16. 12.

[i] His great grandfather.

* *Ahi.* 1. 1, called, *Jehoshat.*

† Heb. *reigned.*

[k] So God stirred up one tyrant to punish the wickedness of another.
* *Chap.* 14. 7. 10.

† Heb. *cut off.*

‡ For in that, that he suffered them to worship God in other places, then he had appointed, it came of ignorance, and out of malice.

† Heb. *holy.*

[l] By casting the prophets commit idolatry with his calves, and so provoking God to anger.

[m] Which was the place where the king of Israel remained.

* 2 *Sam.* 11. 4. & 12. 9.

* 2 *Chron.* 13. 1.

* 2 *Chron.* 14. 1.

[c] *That is*, His grandmother, as David is oftimes called father of them, whose grandfather he was.

* 2 *Chron.* 15. 16.

[d] Neither kindred nor authority ought to be regarded, when they blaspheme God and become idolaters, but must be punished.

† Heb. *cut off.*

‡ For in that, that he suffered them to worship God in other places, then he had appointed, it came of ignorance, and out of malice.

† Heb. *holy.*

* 2 *Chron.* 16. 1.

[f] Of the same purpose that Jeroboam did, becaufe the people should not go up to Jerusalem, left they should follow Reh.

* 2 *Chron.* 16. 2.

† Heb. *go out and come in.*

[g] So long.

[a] Some think that this was Abishalom, Solomons brother.

[b] *Meaning*, A son to reign over Judah.

‡ Or, *candle.*

[a] *Heb.* Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, &c.

[b] *Heb.* like the house of Jeroboam the son of Nebat, and like the house of Baasha the son of Ahijah.

* *Chap.* 14. 11.

[c] *That is*, The prophet did his message.

[d] *Meaning*, Nadab Jeroboams son.

[e] *The Chaldee text hath thus*, Drinking till he was drunken, in the temple of Arza the idol, by his house in Tirza. † He *which was over.*

† Or, *both his kinsmen and his friends.*

† Heb. *by the hand of.*

[f] Both Hanani his father, and he were prophets.

[g] The siege had continued from the time of Nadab, Jeroboams son.

[h] where Zimri kept himself in hold.

294 evil in the ſight of the LORD, in walking in the way of Jeroboam, and in his ſin which he did, to make Iſrael ſin.

20 Now the reſt of the acts of Zimri, and his treaſon that he wrought, *are* they not written in the book of the chronicles of the kings of Iſrael?

21 ¶ Then were the people of Iſrael divided into two parts: [i] half of the people followed Tibni the ſon of Ginath, to make him king; and half followed Omri.

[i] *That is*, The people which were not of the Edge of Gilbertum: for there three had choſen Omri.

22 But the people that followed Omri, prevailed againſt the people that followed Tibni the ſon of Ginath: ſo Tibni died, and Omri reigned.

23 ¶ In the thirty and one year of Aſa king of Judah, began Omri to reign over Iſrael twelve years: ſix years reigned he in Tirzah.

24 And he bought the hill Samaria of Shemer, for two talents of ſilver, and built on the hill, and called the name of the city which he built, after the name of Shemer, owner of the hill † Samaria.

† Heb. *Shomeron.*

25 ¶ But Omri wrought evil in the eyes of the LORD, and did [k] worſe then all that *were* before him.

[k] For ſuch is the malice of idolatry, that the ſuperſtition thereof doth at firſ ſeem ſucceſs, and the elder it is, the more it is ſtood by and his church.

26 For he walked in all the way of Jeroboam the ſon of Nebat, and in his ſin wherewith he made Iſrael to ſin, to provoke the LORD God of Iſrael to anger with their vanities.

27 Now the reſt of the acts of Omri, which he did, and his might that he ſhewed, *are* they not written in the book of the chronicles of the kings of Iſrael?

28 So Omri ſlept with his fathers, and was buried in [l] Samaria, and Ahab his ſon reigned in his ſtead.

[l] He was the firſt king that was buried in Samaria, ſince that the kings houſe was burnt in Tirzah.

29 ¶ And in the thirty and eighth year of Aſa king of Judah, began Ahab the ſon of Omri to reign over Iſrael; and Ahab the ſon of Omri reigned over Iſrael in Samaria, twenty and two years.

30 And Ahab the ſon of Omri did evil in the ſight of the LORD, above all that *were* before him.

† Heb. *was it a light thing*, &c.

31 And it came to paſs, † as if it had been a light thing for him to walk in the ſins of Jeroboam the ſon of Nebat; that he took to [m] wife Jezebel the daughter of Ethbaal king of the Zidonians, and went and ſerved Baal, and worſhipped him.

[m] By whoſe means he fell to all wicked and ſtrange idolatry, and cruel perſecution.

32 And he reared up an altar for Baal, in the houſe of Baal, which he had built in Samaria.

33 And Ahab made a grove; and Ahab did more to provoke the LORD God of Iſrael to anger, then all the kings of Iſrael that were before him.

34 ¶ In his days did Hiel the Beth-elite build [n] Jericho: he laid the foundation thereof in Abiram his firſt-born, and ſet up the gates thereof in his youngeſt *ſon* Segub, according to the word of the LORD, which he ſpake by Joſhua the ſon of Nun.

[n] Read Joſh. 6. 26.

CHAP. XVII.

1 *Elijah having prophefied againſt Ahab, is ſent to Cherith, where the ravens feed him.* 8 *He is ſent to the widow of Zarephath.* 17 *He raiſeth the widows ſon.* 24 *The woman believeth him.*

AND † Elijah the Tiſhbite, *who was* of the inhabitants of Gilead, ſaid unto Ahab, * *As* the LORD God of Iſrael liveth, before whom I [b] ſtand, there ſhall not be dew nor rain theſe years, but [b] according to my word.

† Heb. *Eliahu*, Luke 4. 25, he is called, *Elias*.
* Jam. 5. 17.
[a] *That is*, whom I ſerve.
[b] But as I ſhall declare it by Gods revelation.

2 And the word of the LORD came unto him, ſaying,

3 Get thee hence, and turn thee eaſt-ward, and hide thy ſelf by the brook Cherith, that *is* before Jordan.

4 And it ſhall be, *that* thou ſhalt drink of the brook, and I have commanded the [c] ravens to feed thee there.

[c] To ſtrengthen his faith againſt perſecution, God promiſeth to feed him miraculouſly.

5 So he went, and did according unto the word of the LORD: for he went and dwelt by the brook Cherith, that *is* before Jordan.

6 And the ravens brought him bread and fleſh in the morning, and bread and fleſh in the evening: and he drank of the brook.

7 And it came to paſs † after a while, that the brook dried up, becauſe there had been no rain in the land.

† Heb. *at the end of days.*

8 ¶ And the [d] word of the LORD came unto him, ſaying,

[d] As the troubles of the ſins of God are many, ſo his mercy is ever at hand to deliver them.

9 Ariſe, get thee to * Zarephath, which *belongeth* to Zidon, and dwell there: behold, I have commanded a widow woman there to ſuſtain thee.

* *Luke* 4. 26. called, *Sarepta.*

10 So he aroſe, and went to Zarephath: and when he came to the gate of the city, behold, the widow woman *was* there [e] gathering of ſticks: and he called to her, and ſaid, Fetch me, I pray thee, a little water in a veſſel, that I may drink.

[e] All this was to ſtrengthen the faith of Elijah, to the intent that he ſhould look upon nothing outward, but only unto God's providence.

11 And as ſhe was going to fetch *it*, he called to her, and ſaid, Bring me, I pray thee, a morſel of bread in thine hand.

12 And ſhe ſaid, *As* the LORD thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oyl in a cruſe: and behold, I *am* gathering two ſticks, that I may go in, and dreſs it for me and my ſon, that we may eat it, and [f] die.

[f] For there is no hope of any more ſuſtenance.

13 And Elijah ſaid unto her, Fear not; go, *and* do as thou haſt ſaid: but make me thereof a little cake firſt, and bring *it* unto me, and after make for thee and for thy ſon.

14 For thus ſaith the LORD God of Iſrael, The [g] barrel of meal ſhall not waſte, neither ſhall the cruſe of oyl fail, until the day *that* the LORD † ſendeth rain upon the earth.

[g] God reſtreth no benefit for the uſe of his, but he promiſeth a moſt ample recompence for the time.
† Heb. *giveth.*

15 And ſhe went, and did according to the ſaying of Elijah: and ſhe, and he, and her houſe did eat ‡ [h] *many* days.

‡ Or, *a full year.*
[h] That is, Till he had nuts and food on the earth.

16 *And* the barrel of meal waſted not, neither did the cruſe of oyl fail, according to the word of the LORD, which he ſpake † by Elijah.

† Heb. *by the hand of.*

17 ¶ And it came to paſs after theſe things, *that* the ſon of the woman, the miſtreſs of the

houſe, fell ſick, and his ſickneſs was ſo ſore, that there was no [i] breath left in him.

[i] God would try, whether the mind ſtirred by his miraculous providence, to make him her onely ſtay and comfort.

18 And ſhe ſaid unto Elijah, What have I to do with thee, O thou man of God? art thou come unto me to call my ſin to remembrance, and to ſlay my ſon?

19 And he ſaid unto her, Give me thy ſon. And he took him out of her boſom, and carried him up into a loft, where he abode, and laid him upon his own bed.

20 And he cried unto the LORD, and ſaid, O LORD my God, haſt [k] thou alſo brought evil upon the widow, with whom I ſojourn, by ſlaying her ſon?

[k] He was afraid leſt Gods name ſhould have been ill eſteemed, and his miniſter concerned, except he ſhould have ceaſed his miracles, as he had begun them, ſpecially while he remained there.
[l] Heb. *accuſtomed.*
† Heb. *unto me ward, or with me.*

21 And he † ſtretched himſelf upon the child three times, and cried unto the LORD, and ſaid, O LORD my God, I pray thee, let this childs ſoul come † into him again.

22 And the LORD heard the voice of Elijah, and the ſoul of the child came into him again, and he revived.

23 And Elijah took the child, and brought him down out of the chamber into the houſe, and delivered him unto his mother: and Elijah ſaid, See, thy ſon liveth.

24 ¶ And the woman ſaid to Elijah, Now by this [l] I know that thou *art* a man of God, and *that* the word of the LORD in thy mouth, *is* truth.

[l] That a thing is to depend on God, except we be aſſured by miracle.

CHAP. XVIII.

1 *In the extremity of famine Elijah ſent to Ahab, meeteth good Obadiah.* 9 *Obadiah bringeth Ahab to Elijah.* 17 *Elijah reproving Ahab, by fire from heaven convinceth Baals prophets.* 41 *Elijah by prayer obtaining rain, followeth Ahab to Jezreel.*

AND it came to paſs *after* many days, that the word of the LORD came to Elijah in the [a] third year, ſaying, Go ſhew thy ſelf unto Ahab; and I will ſend rain upon the earth.

[a] After that he departed from the city Cherith.

2 And Elijah went to ſhew himſelf unto Ahab: and *there was a* ſore famine in Samaria.

3 And Ahab called † Obadiah which *was* † the governour of *his* houſe: (now Obadiah feared the LORD greatly:

† Heb. *Obadiahu.*
† Heb. *over his houſe.*
[b] God had begun to work his fear in his heart, but had not yet brought him to that knowledge, which is alſo required of the elect, that is, To profeſs his name openly.
† Heb. *Kabod.*

4 For it was ſo, when † Jezebel cut off the prophets of the LORD, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water)

5 And Ahab ſaid unto Obadiah, Go into the land, unto all fountains of water, and unto all brooks: peradventure we may find graſs to ſave the horſes and mules alive, † that we leeſe not all the beaſts.

† Heb. *that we cut not off every beaſt.*

6 So they divided the land between them to paſs throughout it: Ahab went one way by himſelf, and Obadiah went another way by himſelf.

7 ¶ And as Obadiah was in the way, behold, Elijah [c] met him: and he knew him, and fell on his face, and ſaid, *Art* thou that my lord Elijah?

[c] God puiſheth oft times the wicked for the godlies ſake, and ſuffereth Elijah to meet with Obadiah, that thereby might be known to be granted for Gods children ſake.

8 ¶ And he anſwered him, I *am*: go tell thy lord, Behold, Elijah *is here*.

9 And he ſaid, What have I ſinned, that thou wouldeſt deliver thy ſervant into the hand of Ahab, to ſlay me?

10 *As* the LORD thy God liveth, there is no nation or kingdom, whither my lord hath not ſent to ſeek thee: and when they ſaid, *He is* not *there*; he took an oath of the kingdom and nation, that they found thee not.

11 And now thou ſayeſt, Go tell thy lord, Behold, Elijah *is here*.

12 And it ſhall come to paſs, *as ſoon as* I am gone from thee, that the ſpirit of the LORD ſhall carry thee whither I know not; and *ſo* when I come and tell Ahab, and he cannot find thee, he ſhall ſlay me: but I thy ſervant [d] fear the LORD from my youth.

[d] I am none of the wicked perſecutors that thou ſhouldeſt procure unto me ſuch diſpleaſure, but ſerve God, and favour his children.

13 Was it not told my lord, what I did when Jezebel ſlew the prophets of the LORD? how I hid an hundred men of the LORDS prophets, by fifty in a cave, and fed them with bread and water?

14 And now thou ſayeſt, Go tell thy lord, Behold, Elijah *is here*: and he ſhall ſlay me.

15 And Elijah ſaid, *As* the LORD of hoſts liveth, before whom I ſtand, [e] I will ſurely ſhew my ſelf unto him to day.

[e] By my preſence I will declare that thou haſt told him the truth.

16 So Obadiah went to meet Ahab, and told him: and Ahab went to meet Elijah.

17 ¶ And it came to paſs when Ahab ſaw Elijah, that Ahab ſaid unto him, *Art* thou he that troubleth Iſrael?

18 And he anſwered, I have not troubled Iſrael, but [f] thou and thy fathers houſe, in that ye have forſaken the commandments of the LORD, and thou haſt followed Baalim.

[f] The true miniſters of God ought not onely, not to ſuffer the truth to be unjuſtly ſhundered, but to reprove boldly the wicked ſlanderers, without reſpect of perſons.

19 Now therefore ſend, *and* gather to me all Iſrael unto mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebels table.

20 So Ahab ſent unto all the children of Iſrael, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and ſaid, How long [g] halt ye between two ‡ opinions? if the LORD *be* God, follow him: but if Baal, *then* follow him. And the people anſwered him not a word.

[g] Be conſtant in religion, and make it not as a thing indifferent whether ye follow God or Baal, or whether ye ſerve God wholly, or in part. *Zeph.* 1. 5.
‡ Or, *thoughts.*

22 Then ſaid Elijah unto the people, I, *even* I onely remain a prophet of the LORD; but Baals prophets *are* four hundred and fifty men.

23 Let them therefore give us two bullocks, and let them chooſe one bullock for themſelves, and cut it in pieces, and lay *it* on wood, and put no fire *under:* and I will dreſs the other bullock, and lay *it* on wood, and put no fire *under:*

24 And call ye on the name of your gods, and I will call on the name of the LORD: and the God that anſwereth by [h] fire, let him be God. And all the people anſwered and ſaid, † It is well ſpoken.

[h] By ſending down fire from heaven, to burn the ſacrifice.
† Heb. *the word is good.*

25 And Elijah ſaid unto the prophets of Baal, Chooſe you one bullock for your ſelves, and dreſs *it* firſt; for ye *are* many: and call on the name of your gods, but put no fire *under*.

26 And they took the bullock which was

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given them, and they dressed *it*, and called on the name of Baal from morning even until noon, saying, O Baal, ‡ hear us. But *there was* no voice, nor any that ‡ answered. And they ‡ [1] leapt upon the altar which was made.

‡ Or, *answer.*
‡ Or, *heard.*
‡ Or, *leaped up and down at the altar.*

27 And it came to pass at noon, that Elijah mocked them, and said, Cry † aloud: for he *is* a [k] god, either † he is talking, or he † is pursuing, or he is in a journy, *or* peradventure he sleepeth, and must be [l] awaked.

[i] As men ravished with some strange spirit.
[k] Heb. *with a great voice.*
[l] You esteem him as a god.

28 And they cried aloud, and cut themselves after their manner with knives and lancers, till † the bloud gushed out upon them.

[m] Heb. *hath a pursuit.*

29 And it came to pass, when mid-day was past, and they prophesied until the *time* of the † offering of the *evening* sacrifice; that *there was* neither voice, nor any to answer, nor any † that regarded.

[n] He mocketh their beastly madness, which think, that by any influence or suit, the dead and vile idols can help their worshippers in their necessities.

30 And Elijah said unto all the people, Come near unto me. And all the people came near unto him: and he repaired the altar of the LORD *that was* broken down.

31 And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the LORD came, saying, * Israel shall be thy name.

32 And with the stones he built an altar in the name of the LORD: and he made a trench about the altar, as great as would contain two † measures of seed.

* Gen. 32. 28. 2 *Kings.* 17. 34.

[o] Heb. *powred out blood upon them.*
[p] Heb. *ascending.*
[q] Heb. *attestation.*

33 And he put the wood in order, and cut the bullock in pieces, & laid *him* on the wood, and said, Fill four barrels with water, & pour *it* on the burnt-sacrifice, and on the wood.

34 And he said, Do *it* the second time: And they did *it* the second time. And he said, Do *it* the third time: And they did *it* the third time.

‡ Heb. *Sats, which some think, contain about three pottels, and a third part a piece.*

† Heb. *went.*

35 And the water † ran round about the altar, and he [m] filled the trench also with water.

[m] Hereby he declared the excellent power of God, who contrary to nature could make the fire burn even in the water, to the intent, they should have none occasion to doubt that he is the onely God.

36 And it came to pass at the time of the offering of the *evening* sacrifice, that Elijah the prophet came near and said, LORD God of Abraham, Isaac, and of Israel, let it be known this day, that thou *art* God in Israel, and *that* I *am* thy servant, and *that* I have done all these things at thy word.

37 Hear me, O LORD, hear me, that this people may know that thou *art* the LORD God, and *that* thou hast turned their heart back [n] again.

[n] Though God suffer his to run in blindneſs and errour for a time, yet at the length he calleth them home to him by some notorious sign and work.

38 Then the fire of the LORD fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the duſt, and licked up the water that *was* in the trench.

39 And when all the people saw *it*, they fell on their faces: and they said, The LORD, he *is* the God; the LORD, he *is* the God.

‡ Or, *apprehend.*

40 And Elijah said unto them, ‡ Take the prophets of Baal, let not [o] one of them escape: and they took them, and Elijah brought them down to the brook Kishon, and slew them there.

[o] He commanded them, that as they were truely perſuaded to confeſs the onely God: ſo they would ſerve him with all their power, and deſtroy the idolaters, his enemies.

41 ¶ And Elijah said unto Ahab, Get thee up, eat and drink, for *there is* ‡ a ſound of abundance of rain.

‡ Or, *a ſound of a noiſe of rain.*

42 So Ahab went up to eat and to drink, and Elijah went up to the top of Carmel, and he caſt himſelf down upon the earth, and put his face between his knees,

43 And ſaid to his ſervant, Go up now, look toward the ſea. And he went up, and looked, and ſaid, *There is* nothing. And he ſaid, Go again [p] ſeven times.

[p] As Gods ſpirit moved him to pray, ſo was he ſtrengthned by the ſame, that he did not faint, but continued ſtill till he had obtained.

44 And it came to paſs at the ſeventh time, that he ſaid, Behold, there ariſeth a little cloud out of the ſea, like a mans hand. And he ſaid, Go up, ſay unto Ahab, † Prepare *thy chariot*, and get thee down, that the rain ſtop thee not.

† Heb. *ty, or, bind.*

45 And it came to paſs in the mean while, that the heaven was black with clouds and wind, and there was a great rain. And Ahab rode and went to Jezreel.

[q] He was ſo ſtrengthned with Gods ſpirit, that he run faſter then the chariot was able to run.

46 And the hand of the LORD was on Elijah; and he girded up his loyns, and ran [q] before Ahab, † to the entrance of Jezreel.

† Heb. *till thou comest to Jezreel.*

CHAP. XIX.

1 Elijah threatned by Jezebel, fleeth to Beer-sheba. 4 In the wilderneſs being weary of his life, he is comforted by an angel. 9 At Horeb God appeareth unto him, ſending him to anoint Hazael, Jehu, & Eliſha. 19 Eliſha taking leave of his friends, followeth Elijah.

AND Ahab told Jezebel all that Elijah had done, and withall, how he had ſlain all the * prophets with the ſword.

* 1 Kings. 9. 1. 3. & 18. 4. 22. called *Libyans.*

[a] To wit, of Baal.

2 Then Jezebel ſent a meſſenger unto Elijah, ſaying, So let the [b] gods do *to me*, and more alſo, if I make not thy life as the life of one of them, by to morrow about this time.

[b] Though the wicked rage againſt Gods children, yet he hindereth them but that they cannot accomplish their malice.

3 And when he ſaw *that*, he aroſe, and went for his life, and came to Beer-ſheba, which *belongeth* to Judah, and left his ſervant there.

4 ¶ But he himſelf went a days journy into the wilderneſs, and came and ſat down under a juniper-tree: and he requeſted † for himſelf that he might die, and ſaid, It is enough, now O LORD [c] take away my life: for I *am* not better then my fathers.

† Heb. *for his life.*

[c] So hard a thing it is to ſubdue our impatience in affliction, that the ſaints could not overcome the ſame.

5 And as he lay and ſlept under a juniper-tree, behold then, an angel touched him, and ſaid unto him, Ariſe *and* eat.

6 And he looked, and behold, *there was* a cake baken on the coals, and a cruſe of water at his † head: and he did eat and drink, and laid him down again.

† Heb. *ſupſer.*

7 And the angel of the LORD came again the ſecond time, & touched him, & ſaid, Ariſe *and* eat, [d] becauſe the journy *is* too great for thee.

[d] He declareth, that except God had nouriſhed him miraculouſly, it had not been poſſible for him to have gone this journy.

8 And he aroſe, and did eat and drink, and went in the ſtrength of that meat fourty days and fourty nights, unto Horeb the mount of God.

9 ¶ And he came thither unto a cave, and lodged there; and behold, the word of the LORD *came* to him, and he ſaid unto him, What doſt thou here, Elijah?

10 And he ſaid, I have been very [e] jealous for the LORD God of hoſts: for the children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and *I*, *even* I onely am left, and they ſeek my life, to take it away.

[e] He compleiſeth, that the moſt zealous be the leaſt liſt to maintain Gods glory, for more cauſe we be perſecuted.

[a] That is, Governours, and rulers of provinces.

11 And he ſaid, Go forth, and ſtand upon the mount before the LORD. And behold, the LORD paſſed by, and a great and ſtrong wind rent the mountains, and brake in pieces the rocks before the LORD; *but* the LORD *was* not in the [f] wind: and after the wind an earthquake; *but* the LORD *was* not in the earthquake:

[f] For the nature of man is not able to come near unto God, if he ſhould appear in his ſtrength and full majeſty, and therefore of his mercy he ſubmitteth himſelf to our capacity.

12 And after the earthquake a fire; *but* the LORD *was* not in the fire: and after the fire a ſtill ſmall voice.

13 And it was *ſo*, when Elijah heard *it*, that he wrapped his face in his mantle, and went out, and ſtood in the entring in of the cave: and behold, *there came* a voice unto him, and ſaid, What doſt thou here, Elijah?

14 And he ſaid, I have been very jealous for the LORD God of hoſts: becauſe the [g] children of Iſrael have forſaken thy covenant, thrown down thine altars, and ſlain thy prophets with the ſword; and I, *even* I onely am left, and they ſeek my life, to take it away.

[g] we ought not to depend on the multitude in maintaining Gods glory, for ſometime our duty is to reſiſt, & ought to do it.

15 And the LORD ſaid unto him, Go, return on thy way to the wilderneſs of Damaſcus: and when thou comeſt, anoint Hazael *to be* king over Syria.

16 And * Jehu the ſon of Nimſhi ſhalt thou anoint *to be* king over Iſrael: and * Eliſha the ſon of Shaphat of Abel-meholah, ſhalt thou anoint *to be* prophet in thy room.

* 2 Kings. 9. 1. 3.
* Jer. 46. 27. called *Libyan.*

17 And it ſhall come to paſs, *that* him that eſcapeth the ſword of Hazael, ſhall Jehu ſlay: and him that eſcapeth from the ſword of Jehu, ſhall Eliſha ſlay.

18 * Yet ‡ I have left *me* ſeven thouſand in Iſrael, all the [h] knees which have not bowed unto Baal, and every mouth which hath not kiſſed him.

* Rom. 11. 4.
[h] He declareth his wicked diſpoſition and idolatrous nature.

19 ¶ So he departed thence, and found Eliſha the ſon of Shaphat, who *was* plowing with twelve yoke *of oxen* before him, and he with the twelfth: and Elijah paſſed by him, and caſt his mantle upon him.

20 And he left the oxen, and ran after Elijah, and ſaid, Let me, I pray thee, [i] kiſs my father and my mother, and *then* I will follow thee. And he ſaid unto him, † Go back again; for what have I done to thee?

[i] Though this natural affection is not to be condemned, yet it ought not to move us when God calleth us to ſervice.
† Heb. *go return.*

21 And he returned back from him, and took a yoke of oxen, and ſlew them, and boyled their fleſh with the [k] inſtruments of the oxen, and gave unto the people, and they did eat: then he aroſe, and went after Elijah, and miniſtred unto him.

[k] He would not ſtay till wood was brought, to ſhew his deſire to follow his vocation.

CHAP. XX.

1 Ben-hadad not content with Ahabs homage, beſiegeth Samaria. 13 By the direction of a prophet, the Syrians are ſlain. 22 As the prophet forewarned Ahab, the Syrians truſting in the valleys, come againſt him in Aphek. 28 By the word of the prophet, and Gods judgment, the Syrians are ſmitten again. 31 The Syrians ſubmitting themſelves, Ahab ſendeth Ben-hadad away with a covenant. 35 The prophet under the parable of a priſoner, making Ahab to judge himſelf, denounceth Gods judgment againſt him.

AND Ben-hadad the king of Syria gathered all his hoſt together, and *there were*

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thirty and two [a] kings with him, and horſes, and chariots: and he went up and beſieged Samaria, and warred againſt it.

2 And he ſent meſſengers to Ahab king of Iſrael into the city, and ſaid unto him, Thus ſaith Ben-hadad,

3 Thy ſilver and thy gold *is* mine, thy wives alſo and thy children, *even* the goodlieſt, *are* mine.

4 And the king of Iſrael anſwered and ſaid, My lord O king, according to thy ſaying, [b] I *am* thine, and all that I have.

[b] I am content to obey, and pay tribute.

5 And the meſſengers came again, and ſaid, Thus ſpeaketh Ben-hadad, ſaying, Although I have ſent unto thee, ſaying, Thou ſhalt deliver me thy ſilver and thy gold, and thy wives and thy children:

6 [c] Yet I will ſend my ſervants unto thee to morrow about this time, and they ſhall ſearch thine houſe, and the houſes of thy ſervants; and it ſhall be, *that* whatſoever is † pleaſant in thine eyes, they ſhall put *it* in their hand, and take *it* away.

[c] He would not accept his anſwer, except he did out of hand deliver whatſoever he ſhould aſk, for he ſought an occaſion, how to make war againſt him.
† Heb. *deſirable.*

7 Then the king of Iſrael called all the elders of the land, and ſaid, Mark, I pray you, and ſee how this *man* ſeeketh miſchief: for he ſent unto me for my wives, and for my children, and for my ſilver, and for my gold, and † I denied him not.

† Heb. *I kept not back, from him.*

8 And all the elders, and all the people ſaid unto him, Hearken [d] not *unto him*, nor conſent.

[d] They thought it their duties rather to venture their lives, then to grant to that thing which was not lawful, onely to ſatisfy the luſt of a tyrant.

9 Wherefore he ſaid unto the meſſengers of Ben-hadad, Tell my lord the king, All that thou didſt ſend for to thy ſervant at the firſt, I will do: but this thing I may not do. And the meſſengers departed, & brought him word again.

10 And Ben-hadad ſent unto him, and ſaid, The gods do ſo unto me and more alſo, if the [e] duſt of Samaria ſhall ſuffice for handfulls for all the people that † follow me.

[e] Much, leſs ſhall there be found any prey, that is worth any thing, when they ſhall be ſo many.
† Heb. *are at my feet.*

11 And the king of Iſrael anſwered and ſaid, Tell *him*, Let not him that girdeth on *his harneſs*, † boaſt himſelf, as he that putteth it off.

† Boaſt not before the victory be gotten.

12 And it came to paſs, when *Ben-hadad* heard this † meſſage (as he *was* drinking, he and the kings in the ‡ pavilions) that he ſaid unto his ſervants, ‡ Set *your ſelves in array*: And they ſet *themſelves in array* againſt the city.

† Heb. *word.*
‡ Or, *tents.*
‡ Or, *place the engines. And they placed engines.*

13 ¶ And behold, there † came a prophet unto Ahab king of Iſrael, ſaying, Thus ſaith the LORD, Haſt thou ſeen all this great multitude? behold, I will deliver it into thine hand this day, and [f] thou ſhalt know that I *am* the LORD.

† Heb. *approached.*

[f] Before God went about with ſigns and miracles to pull Ahab from his impiety, and now again with wonderful victories.

14 And Ahab ſaid, By whom? And he ſaid, Thus ſaith the LORD, *Even* by the ‡ young men of the princes of the provinces. Then he ſaid, who ſhall † order the battel? And he anſwered, Thou.

‡ Or, *ſervants.*
† Heb. *bind, or, ty.*

15 Then he numbred the young men of the princes of the provinces, and they were two hundred and thirty two: and after them he numbred all the people, *even* all the children of Iſrael, *being* ſeven thouſand.

16 And they went out at noon: but Ben-hadad *was* drinking himſelf drunk in the pavilions,

208 lions, he and the kings, the thirty and two
a That is, Young men trained in the service of princes. kings that helped him.

17 And the [h] young men of the princes of the provinces, went out first, and Ben-hadad sent out, and they told him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alive; or whether they be come out for war, take them alive.

19 So these young men of the princes of the provinces, came out of the city, and the army which followed them.

20 And they slew every one his man: and the Syrians fled, and Israel pursued them: and Ben-hadad the king of Syria escaped on an horse, with the [i] hors-men.

i with them that were appointed for the preservation of his person. 21 And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.

22 ¶ And the prophet came to the king of Israel, and said unto him, Go strengthen thy self, and mark and see what thou doſt: for at the return of the year, the king of Syria will come up against thee.

23 And the servants of the king of Syria
k Thus the wicked blaspheme God in their hearts, whom notwithstanding he suffereth not unpunished. said unto him, [k] Their gods *are* gods of the hills, therefore they were ſtronger then we: but let us fight againſt them in the plain, and ſurely we ſhall be ſtronger then they.

24 And do this thing, Take the kings away, every man out of his place, and put captains in their rooms.

25 And number thee an army, like the army
† Heb. *that was fallen.* † that thou haſt loſt, horſe for horſe, and chariot for chariot: and we will fight againſt them in the plain, *and* ſurely we ſhall be ſtronger then they. And he hearkned unto their voice, and did ſo.

26 And it came to paſs at the return of the year, that Ben-hadad numbred the Syrians, and went up to Aphek, † to fight againſt Israel.
† Heb. *to the war unto Israel.*

27 And the children of Israel were [l] numbred, and ‡ were all preſent, and went againſt them: and the children of Israel pitched before them, like two little flocks of kids; but the Syrians filled the country.
l All they which were in the barrel of the former year, *verſe* 15.
‡ Or, *were victualled.*

28 ¶ And there came a man of God, and ſpake unto the king of Israel, and ſaid, Thus ſaith the LORD, becauſe the Syrians have ſaid, The LORD *is* God of the hills, but he *is* not God of the valleys: therefore will I deliver all this great multitude into thine hand, *and* ye ſhall [m] know that I *am* the LORD.
m who am of like power in the valleys, as I am on the hills: and can as well deſtroy a multitude with few, as with many.

29 And they pitched one over againſt the other ſeven days; and *ſo* it was, that in the ſeventh day the battel was joyned: and the children of Israel ſlew of the Syrians an hundred thouſand foot-men in one day.

30 But the reſt fled to Aphek, into the city; and *there* a wall fell upon twenty and ſeven thouſand of the men *that were* left: and Ben-hadad fled, and came into the city ‡ ‖ into an inner chamber.
‡ Or, *from chamber to chamber.*
‖ Heb. *into a chamber within a chamber.*

31 ¶ And his ſervants ſaid unto him, Behold now, we have heard that the kings of the houſe of Iſrael *are* merciful kings: let us, I pray thee, put ſackcloth on our [n] loyns, and ropes upon our heads, and go out to the king of Iſrael; peradventure he will ſave thy life.
n In ſign of ſubmiſſion; and the we have deſerved death, if he will puniſh us with rigour.

32 So they girded ſackcloth on their loyns, and *put* ropes on their heads, and came to the king of Iſrael, and ſaid, thy ſervant Ben-hadad ſaith, I pray thee, let me live. And he ſaid, *Is* he yet alive? he *is* my brother.

33 Now the men did diligently obſerve whether *any thing would come* from him, and did haſtily catch *it*: and they ſaid, [o] Thy brother Ben-hadad. Then he ſaid, Go ye, bring him. Then Ben-hadad came forth to him; and he cauſed him to come up into the chariot.
o He is alive.

34 And *Ben-hadad* ſaid unto him, the cities which my father took from thy father, I will reſtore, and thou ſhalt make ſtreets for thee in [p] Damaſcus, as my father made in Samaria. Then *ſaid Ahab*, I will ſend thee away with this covenant. So he made a covenant with him, and ſent him away.
p Thou ſhalt appoint in my chief city what they ſhall have for their inordinate appetites ſatisfied.

35 ¶ And a certain man of the ſons of the prophets, ſaid unto his neighbour in the word of the LORD, [q] Smite me, I pray thee. And the man refuſed to ſmite him.
q By this external ſign he would move him by much the kings heart.

36 Then ſaid he unto him, Becauſe thou haſt not obeyed the voice of the LORD, behold, aſſoon as thou art departed from me, a lion ſhall [r] ſlay thee. And aſſoon as he was departed from him, a lion found him, and ſlew him.
r Becauſe thou haſt tranſgreſſed the commandment of the Lord.

37 Then he found another man, and ſaid, Smite me, I pray thee. And the man ſmote him, † ſo that in ſmiting he wounded *him.*
† Heb. *ſmiting and wounding.*

38 So the prophet departed, and waited for the king by the way, and diſguiſed himſelf with aſhes upon his face.

39 And as the king paſſed by, he cried unto the king: and he ſaid, [s] Thy ſervant went out into the midſt of the battel, and behold, a man turned aſide, and brought a man unto me, and ſaid, Keep this man: if by any means he be miſſing, then ſhall thy life be for his life, or elſe thou ſhalt † pay a talent of ſilver.
s By this parable he maketh Ahab condemne himſelf for that he made a covenant with God to ſpare his enemy, and let him eſcape, whom God had appointed to be ſlain.
† Heb. weigh.

40 And as thy ſervant was buſy here and there, † he was gone. And the king of Iſrael ſaid unto him, So *ſhall* thy judgment *be*, thy ſelf haſt decided *it*.
† Heb. *he was not.*

41 And he haſted, and took the aſhes away from his face, and the king of Iſrael diſcerned him that he *was* of the prophets.

42 And he ſaid unto him, Thus ſaith the LORD, * Becauſe thou haſt let go out of *thy* hand, a man whom I appointed to utter deſtruction, therefore thy life ſhall go for his life, and thy people for his people.
* *Chap.* 22. 37.

43 And the king of Iſrael went to his houſe, heavy and diſpleaſed, and came to Samaria.

CHAP. XXI.

1 *Ahab being denied Naboths vineyard, is grieved.* 5 *Jezebel writting letters againſt Naboth, he is condemned of blaſphemy.* 15 *Ahab taketh poſſeſſion of the vineyard.* 17 *Elijah denounceth judgments againſt Ahab and Jezebel.* 25 *Wicked Ahab repenting, God deferreth the judgment.*

AND it came to paſs after theſe things, *that* Naboth the Jezreelite had a vineyard, which

which *was* in Jezreel, hard by the palace of Ahab king of Samaria.

2 And Ahab ſpake unto Naboth, ſaying, [a] Give me thy vineyard, that I may have it for a garden of herbs, becauſe it *is* near unto my houſe, and I will give thee for it a better vineyard then it: *or* if it [†] ſeem good to thee, I will give thee the worth of it in mony.
a Though Ahabs tyranny be condemned by the holy Spirit, yet he was not ſo vigorous that he would take from another man his right without full recompenſe.
† Heb. *be good in your eyes.*

3 And Naboth ſaid to Ahab, the LORD forbid it me, that I ſhould give the inheritance of my fathers unto thee.

4 And Ahab came into his houſe, heavy and diſpleaſed, becauſe of the word which Naboth the Jezreelite had ſpoken to him: for he had ſaid, I will not give thee the inheritance of my fathers: and he laid him down upon his [b] bed, and turned away his face, and would eat no bread.
b Then the wicked conſider not what is juſt and lawful, but fier ſpiritually, when their cares have their inordinate appetites ſatisfied.

5 ¶ But Jezebel his wife came to him, and ſaid unto him, Why is thy ſpirit ſo ſad, that thou eateſt no bread?

6 And he ſaid unto her, Becauſe I ſpake unto Naboth the Jezreelite, and ſaid unto him, Give me thy vineyard for mony; or elſe if it pleaſe thee, I will give thee *another* vineyard for it: and he anſwered, I will not give thee my vineyard.

7 And Jezebel his wife ſaid unto him, [c] Doſt thou now govern the kingdom of Iſrael? ariſe, *and* eat bread, and let thine heart be merry: I will give thee the vineyard of Naboth the Jezreelite.
c As though the ſaid, thou knoweſt not what it is to reign, command and execute.

8 So ſhe wrote letters in Ahabs name, and ſealed *them* with his ſeal, and ſent the letters unto the elders and to the nobles that *were* in his city dwelling with Naboth.

9 And ſhe wrote in the letters, ſaying, [d] Proclaim a faſt, and ſet Naboth † on high among the people:
d For then they uſed to enquire of mens cauſes: for now could ſift nicely the matters ſincere, † Heb. *with top of people.*

10 And ſet two men, ſons of Belial, before him, to bear witneſs againſt him, ſaying, Thou didſt blaſpheme God and the king: and *then* carry him out, and ſtone him that he may die.

11 And the [e] men of his city, *even* the elders and the nobles who were the inhabitants in his city, did as Jezebel had ſent unto them, *and* as it *was* written in the letters which ſhe had ſent unto them.
e Thus the nobillings contrary to Gods commandment, who will not ſtir to the puniſhing of innocent blood, they to ſtir the wicked commandments of princes, then the juſt laws of God.

12 They proclaimed a faſt, and ſet Naboth on high among the people.

13 And there came in two men, children of Belial, and ſat before him: and the men of Belial witneſſed againſt him, *even* againſt Naboth, in the preſence of the people, ſaying, Naboth did blaſpheme God and the king. Then they carried him forth out of the city, and ſtoned him with ſtones, that he died.

14 Then they ſent to Jezebel, ſaying, Naboth is ſtoned, and is dead.

15 ¶ And it came to paſs when Jezebel heard that Naboth was ſtoned, and was dead, that Jezebel ſaid to Ahab, [f] Ariſe, take poſſeſſion of the vineyard of Naboth the Jezreelite which he refuſed to give thee for mony: for Naboth is not alive, but dead.
f This example of mouſtrous cruelty the holy Ghoſt layeth to us, to the intent that we ſhould abhorr all tyranny, and ſpecially in them, whom nature and kind ſhould move to be pitiful and inclined to mercy.

16 And it came to paſs when Ahab heard that Naboth was dead, that Ahab roſe up to go down to the vineyard of Naboth the Jezreelite, to take poſſeſſion of it.

17 ¶ And the word of the LORD came to Elijah the Tiſhbite, ſaying,

18 Ariſe, go down to meet Ahab king of Iſrael, which *is* in Samaria: behold, *he is* in the vineyard of Naboth, whither he is gone down to poſſeſs it.

19 And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD, [g] Haſt thou killed, and alſo taken poſſeſſion? And thou ſhalt ſpeak unto him, ſaying, Thus ſaith the LORD, In the [h] place where dogs licked the bloud of Naboth, ſhall dogs lick thy bloud, even thine.
g Doſt thou think to have any advantage by murdering of an innocent?
h This was fulfilled in Joram his ſon, *as* 2 *King* 9. 25, 26.

20 And Ahab ſaid to Elijah, Haſt thou found me, O mine enemy? And he anſwered, I have found *thee:* becauſe thou haſt ſold thy ſelf to work evil in the ſight of the LORD.

21 Behold, * I will bring evil upon thee, and will take away thy poſterity, and will cut off from Ahab * him that piſſeth againſt the wall, and * him that is ſhut up, and left in Iſrael,
* *Chap.* 14. 10. 2 *King.* 9. 8.

22 And will make thine houſe like the houſe of * Jeroboam the ſon of Nebat, and like the houſe of * Baaſha the ſon of Ahijah, for the provocation wherewith thou haſt provoked *me* to anger, and made Iſrael to ſin.
* *Chap.* 15. 29.
* *Chap.* 16. 3.

23 And * of Jezebel alſo ſpake the LORD, ſaying, The dogs ſhall eat Jezebel by the ‡ wall of Jezreel.
* 2 *King.* 9. 36.
‡ Or, *ditch.*

24 Him that dieth of Ahab in the city, the dogs ſhall eat: and him that dieth in the field, ſhall the fowls of the air eat.

25 ¶ But there was none like unto Ahab, which did [i] ſell himſelf to work wickedneſs in the ſight of the LORD, whom Jezebel his wife ‡ ſtirred up.
i By the wicked counſel of his wife, he became a vile idolater, and cruel murderer, as one that gave himſelf wholy to ſerve ſin.
‡ Or, *incited.*

26 And he did very abominably in following idols, according to all *things* as did the Amorites, whom the LORD caſt out before the children of Iſrael.

27 And it came to paſs when Ahab heard thoſe words, that he rent his clothes, and put ſackcloth upon his fleſh, and faſted, and lay in ſackcloth, and went [k] ſoftly.
k In token of mourning, *or as ſome read,* bare-footed.

28 And the word of the LORD came to Elijah the Tiſhbite, ſaying,

29 Seeſt thou how Ahab humbleth himſelf before me? becauſe he humbleth himſelf before me, I will not bring the evil in his days: *but* in his [l] ſons days will I bring the evil upon his houſe.
l *Meaning,* In Joſams time, 2 *King.* 9. 20.

CHAP. XXII.

1 *Ahab ſeduced by falſe prophets, according to the word of Micaiah, is ſlain at Ramoth-gilead.* 37 *The dogs lick up his bloud, and Ahaziah ſucceedeth him.* 41 *Jehoſhaphats good reign,* 45 *his acts.* 50 *Jehoram ſucceedeth him.* 51 *Ahaziahs evil reign.*

AND they continued [a] three years without war between Syria and Iſrael.
a Ben-hadad, the king of Syria and Ahab made a peace, which endured three years.

2 And it came to paſs in the third year, that

300 that * Jehoshaphat the king of Judah [b] came
* 2 *Chron.* 18. 1, *&c.*
down to the king of Israel.

[b] To see and visit him.

3 (And the king of Israel said unto his servants, Know ye that [c] Ramoth in Gilead *is* ours, and we *be* still, *and* take it not out of the hand of the king of Syria?)

[c] The kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore he thought not himself bound thereby to yeelde it.

4 And he said unto Jehoshaphat, Wilt thou go with me to battel to Ramoth-gilead? And Jehoshaphat said to the king of Israel, *[d] I am as thou art, my people as thy people, my horses as thy horses.

[f] Heb. *stood from taking it.*

[d] 2 *King.* 3. 7.

5 And Jehoshaphat said unto the king of Israel, [e] Enquire, I pray thee, at the word of the LORD to day.

[d] I am ready to joyn and go with thee, and all mine is at thy commandment.

[e] He feemed that he would not go to the war, except God approved it, yet when Micaiah counselled the contrary, he would not obey.

6 Then the king of Israel gathered the [f] prophets together about four hundred men, and said unto them, Shall I go against Ramoth-gilead to battel, or shall I forbear? And they said, Go up; for the LORD shall deliver *it* into the hand of the king.

[f] *Meaning*, The falſe prophets, which were flatterers and ſerved for lucre, whom Jezebel had aſſembled and kept after the death of thoſe whom Elias ſlew.

7 And Jehoshaphat said, *Is there* not here a prophet of the LORD [g] besides, that we might enquire of him?

[g] Jehoshaphat did not acknowledge the falſe prophets to be Gods miniſters, but did contemn them.

8 And the king of Israel said unto Jehoshaphat, *There is* yet one man (Micaiah the son of Imlah) by whom we may enquire of the LORD; but [h] I hate him, for he doth not propheſie good concerning me, but evil. And Jehoshaphat said, Let not the king say ſo.

[h] whereby we ſee that the wicked cannot abide to hear the truth, but hate the prophets of God and moleſt them.

9 Then the king of Israel called an [‡] [i] officer, and said, Haſten *hither* Micaiah the ſon of Imlah.

[‡] Or, *eunuch.*

[i] *Reade Gen.* 37. 36.

10 And the king of Israel, and Jehoshaphat the king of Judah ſat each on his throne, having put on their [k] robes, in a † void place in the entrance of the gate of Samaria, and all the prophets propheſied before them.

[k] In their kingly apparel.

† Heb. *floor.*

11 And Zedekiah the ſon of Chenaanah made him [l] horns of iron: and he ſaid, Thus ſaith the LORD, With theſe ſhalt thou puſh the Syrians, until thou haſt conſumed them.

[l] The true prophets of God were accuſtomed to uſe ſigns for the confirmation of their doctrine, *Iſa.* 20. 2. *Jer.* 7. 2. wherein the falſe prophets did imitate them, thinking thereby to make their doctrine more commendable.

12 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into the kings hand.

13 And the meſſenger that was gone to call Micaiah, ſpake unto him, ſaying, Behold now, the words of the prophets *declare* good unto the king with [m] one mouth: let thy word, I pray thee, be like the word of one of them, and ſpeak *that which is* good.

[m] This is the common argument of the wicked, who think that none ſhould ſpeak againſt a king, if the greater part approve it, be they never ſo ungodly.

14 And Micaiah ſaid, *As* the LORD liveth, what the LORD ſaith unto me, that will I ſpeak.

15 ¶ So he came to the king, and the king ſaid unto him, Micaiah, ſhall we go againſt Ramoth-gilead to battel, or ſhall we forbear? And he anſwered him, [n] Go, and proſper: for the LORD ſhall deliver *it* into the hand of the king.

[n] He ſpeaketh this in deriſion, becauſe the king attributed ſo much to the falſe prophets, *meaning*, That by experience he ſhould try that they were but flatterers.

16 And the king ſaid unto him, How many times ſhall I adjure thee, that thou tell me nothing but *that which is* true in the name of the LORD?

[o] It is better they return home, then to be punished and ſcattered, becauſe they take war in hand without Gods counſel and approbation.

17 And he ſaid, I ſaw all Iſrael ſcattered upon the hills, as ſheep that have not a ſhepherd: and the LORD ſaid, [o] Theſe have no maſter, let them return every man to his houſe in peace.

18 And the king of Iſrael ſaid unto Jehoſhaphat, Did I not tell thee, that he would propheſy no good concerning me, but evil?

19 And he ſaid, Hear thou therefore the word of the LORD: I ſaw the LORD ſitting on his throne, & all the [p] hoſt of heaven ſtanding by him, on his right hand and on his left.

[p] *Meaning*, His angels.

20 And the LORD ſaid, Who ſhall † perſwade Ahab, that he may go up and fall at Ramoth-gilead? And one ſaid on this manner, and another ſaid on that manner.

† Or, *deceive.*

21 And there came forth a ſpirit, and [q] ſtood before the LORD, and ſaid, I will perſwade him.

[q] Here we ſee that though the devil be ever ready to bring us to deſtruction, yet he hath no further power then God giveth him.

22 And the LORD ſaid unto him, Wherewith? And he ſaid, I will go forth, and I will be [r] a lying ſpirit in the mouth of all his prophets. And he ſaid, Thou ſhalt perſwade *him*, and prevail alſo: go forth, and do ſo.

[r] I will cauſe all his prophets to tell lies.

23 Now therefore behold, the LORD hath put a lying ſpirit in the mouth of all theſe thy prophets, and the LORD hath ſpoken evil concerning thee.

24 But Zedekiah the ſon of Chenaanah went near, and ſmote Micaiah on the cheek, and ſaid, * [s] Which *way* went the ſpirit of the LORD from me to ſpeak unto thee?

* 2 *Chron.* 18. 23. [s] Thus the wicked would ſeem that none ſaw in the ſecret of God, but they, and that God hath given his graces to none ſo much, as to them.

25 And Micaiah ſaid, Behold, [t] thou ſhalt ſee in that day, when thou ſhalt go ‡ into † an inner chamber to hide thy ſelf.

† Or, *from chamber to chamber.*

26 And the king of Iſrael ſaid, Take Micaiah, and carry him back unto Amon the governour of the city, and to Joaſh the kings ſon:

† Heb. *chamber in a chamber.*

27 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with [u] bread of affliction, and with water of affliction, until I come in peace.

[u] Let him be pinned unto with hunger, and be fed with a ſmall portion of bread and water.

28 And Micaiah ſaid, If thou return at all in peace, the LORD hath not ſpoken by me. And he ſaid, [x] Hearken, O people, every one of you.

[x] That when ye ſhall ſee theſe things come to paſs, yeeany give God the glory, and know that I am his true prophet.

29 So the king of Iſrael, and Jehoſhaphat the king of Judah, went up to Ramoth-gilead.

30 And the king of Iſrael ſaid unto Jehoſhaphat, ‡ I will diſguiſe my ſelf, and enter into the battel, but put thou on thy robes. And the king of Iſrael diſguiſed himſelf, and went into the battel.

‡ Or, *when he was to diſguiſe himſelf and enter into the battel.*

31 But the king of Syria commanded his thirty and two captains that had rule over his chariots, ſaying, Fight neither with ſmall nor great, ſave onely with the king of Iſrael.

32 And it came to paſs, when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, Surely it *is* the king of Iſrael. And they turned aſide to fight againſt him: and Jehoſhaphat [x] cried out.

[x] That is, Tooke Lord for help.

33 And it came to paſs, when the captains of the chariots perceived that it *was* not the king of Iſrael, that they turned back from purſuing him.

34 And a *certain* man drew a bow † at a venture, and ſmote the king of Iſrael between the † joynts of the harneſs: wherefore he ſaid unto the driver of his chariot, Turn thine hand,

† Heb. *in his ſimplicity.*

† Heb. *ioynts and the breaſt-plate.*

† Heb. *made ſick.*

hand, and carry me out of the hoſt, for I am † wounded.

† Heb. *aſcended.*

35 And the battel † increaſed that day: and the [y] king was ſtayed up in his chariot againſt the Syrians, and died at even: and the bloud ran out of the wound, into the † midſt of the chariot.

[y] *To wit*, Ahab king of Iſrael.

† Heb. *boſom.*

36 And there went a proclamation throughout the [z] hoſt, about the going down of the ſun, ſaying, Every man to his city, and every man to his own country.

[z] of the Iſraelites.

37 ¶ So the king died, and † was brought to Samaria, and they buried the king in Samaria.

† Heb. *came.*

38 And *one* waſhed the chariot in the pool of Samaria, and the dogs licked up his bloud, and they waſhed his armour, according * unto the word of the LORD which he ſpake.

* *Chap.* 21. 19.

39 Now the reſt of the acts of Ahab, and all that he did, and the ivory houſe which he made, and all the cities that he built, *are* they not written in the book of the chronicles of the kings of Iſrael?

40 So Ahab ſlept with his fathers, and Ahaziah his ſon reigned in his ſtead.

41 ¶ And * Jehoſhaphat the ſon of Aſa began to reign over Judah in the fourth year of Ahab king of Iſrael.

* 2 *Chron.* 20. 31.

42 Jehoſhaphat *was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem: and his mothers name *was* Azubah the daughter of Shilhi.

[a] *Meaning*, That he was led with ſermour, thinking that they might ſtill ſerve God in the Lord in high places, as well as they did before the temple was built.

43 And he walked in all the way of Aſa his father, he turned not aſide from it, doing *that which was* right in the eyes of the LORD: nevertheleſs, [a] the high places were not taken away; *for* the people offered and burnt incenſe yet in the high places.

44 And Jehoſhaphat made peace with the king of Iſrael.

45 Now the reſt of the acts of Jehoſhaphat, and his might that he ſhewed, and how he warred, *are* they not written in the book of the chronicles of the kings of Judah?

46 And the remnant of the ſodomites which remained in the days of his father Aſa, he took out of the land.

47 *There was* then no king in Edom: [b] a deputy *was* king.

[b] In the time of this king, Idumea was ſubject to Judah, and was governed by whom they of Judah appointed.

48 Jehoſhaphat ‡ made ſhips of [c] Tharſhiſh to go to [d] Ophir for gold: but they went not; for the ſhips were broken at Ezion-geber.

‡ Or, had *ten ſhips.*

[c] By Tharſhiſh the ſcripture meaneth Cilicia, and all the Sea, called *Mediterraneum.*

[d] *Joſephus writeth*, That Ophir is in India, where the Egyptians and Arabians traffick for gold.

49 Then ſaid Ahaziah the ſon of Ahab unto Jehoſhaphat, Let my ſervants go with thy ſervants in the ſhips: but Jehoſhaphat would not.

50 ¶ And Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David his father: and Jehoram his ſon reigned in his ſtead.

51 ¶ Ahaziah the ſon of Ahab began to reign over Iſrael in Samaria the ſeventeenth year of Jehoſhaphat king of Judah, and reigned two years over Iſrael.

52 And he did evil in the ſight of the LORD, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the ſon of Nebat, who made Iſrael to ſin.

53 For he ſerved Baal, and worſhipped him, and provoked to anger the LORD God of Iſrael, according to all that his father had done.

THE SECOND BOOK OF THE KINGS,

Commonly called,

The fourth book of the KINGS.

THE ARGUMENT.

THis ſecond book containeth the acts of the kings of Judah and Iſrael: to wit, of Iſrael from the death of Ahab unto the laſt king Hoſhea, who was impriſoned by the king of Aſſyria, and his city Samaria taken, and the ten tribes by the juſt plague of God for their idolatry and diſobedience to God led into captivity. And alſo of Judah, from the reign of Jehoram ſon of Jehoſhaphat unto Zedekiah, who for contemning the Lords commandment by his prophets, and neglecting his ſundry admonitions, by famin and other means, was taken by enemies, ſaw his ſons moſt cruelly ſlain before his face, and his own eyes put out, as the Lord had declared to him before by his prophet Jeremy: and alſo by the juſt vengeance of God for contempt of his word, Jeruſalem was deſtroyed, the temple burnt, and he and all his people were led away captives into Babylon. In this book are notable examples of Gods favour towards thoſe rulers and people which obey his prophets, and imbrace his word: and contrariwiſe, of his plagues toward thoſe common-weals which neglect his miniſters, and do not obey his commandments.

CHAP. I.

1 *Moab rebelleth.* 2 *Ahaziah sending to Baal-zebub, hath his judgment by Elijah.* 5 *Elijah twice bringeth fire from heaven upon them whom Ahaziah sent to apprehend him.* 13 *He pitieth the third captain, and encouraged by an angel, telleth the king of his death.* 17 *Jehoram succeedeth Ahaziah.*

THen Moab rebelled against Israel,* after the death of Ahab.

2 And [a] Ahaziah fell down through a latteſs in his upper chamber that *was* in Samaria, and was ſick: and he ſent meſſengers, and ſaid unto them, Go, enquire of [b] Baal-zebub the god of Ekron, whether I ſhall recover of this diſeaſe.

3 But the angel of the LORD ſaid to Elijah the Tiſhbite, Ariſe, go up to meet the meſſengers of the king of Samaria, and ſay unto them, [c] *Is it* not becauſe *there is* not a God in Iſrael, *that* ye go to enquire of Baal-zebub the god of Ekron?

4 Now therefore thus ſaith the LORD, † Thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die. And Elijah departed.

5 ¶ And when the meſſengers turned back unto him, he ſaid unto them, Why are ye now turned back?

6 And they ſaid unto him, There came a man up to meet us, and ſaid unto us, Go, turn again unto the king that ſent you, and ſay unto him, Thus ſaith the LORD, [d] *Is it* not becauſe *there is* not a God in Iſrael, *that* thou ſendeſt to enquire of Baal-zebub the god of Ekron? therefore thou ſhalt not come down from that bed on which thou art gone up, but ſhalt ſurely die.

7 And he ſaid unto them, † What manner of man *was he* which came up to meet you, and told you theſe words?

8 And they anſwered him, *He was* an [e] hairy man, and girt with a girdle of leather about his loyns. And he ſaid, It *is* Elijah the Tiſhbite.

9 Then the king ſent unto him a captain of fifty, with his fifty: and he went up to him, (and behold, he ſat on the top of an [f] hill) and he ſpake unto him, Thou man of God, the king hath ſaid, Come down.

10 And Elijah anſwered and ſaid to the captain of fifty, If I *be* a man of God, then let fire come down from heaven, and conſume thee and thy fifty. And there came down [g] fire from heaven, and conſumed him and his fifty.

11 Again alſo he ſent unto him another captain of fifty, with his fifty: and he anſwered and ſaid unto him, [h] O man of God, thus hath the king ſaid, Come down quickly.

12 And Elijah anſwered and ſaid unto them, If I *be* a man of God, let fire come down from heaven, and conſume thee and thy fifty. And the fire of God came down from heaven, and conſumed him and his fifty.

13 ¶ And he ſent again a captain of the third fifty, with his fifty: and the third captain of fifty went up, and came and † fell on his knees before Elijah, and [k] beſought him, and ſaid unto him, O man of God, I pray thee, let my life, and the life of theſe fifty thy ſervants be [l] precious in thy ſight.

14 Behold, there came fire down from heaven, and burnt up the two captains of the former fifties, with their fifties: therefore let my life now be precious in thy ſight.

15 And the angel of the LORD ſaid unto Elijah, [m] Go down with him, be not afraid of him. And he aroſe, and went down with him unto the king.

16 And he ſaid unto him, Thus ſaith the LORD, Foraſmuch as thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron (*is it* not becauſe *there is* no God in Iſrael to enquire of his word?) therefore thou ſhalt not come down off that bed on which thou art gone up, but ſhalt ſurely die.

17 ¶ So he died, according to the word of the LORD which Elijah had ſpoken: and Jehoram reigned in his ſtead, in the ſecond year of [n] Jehoram the ſon of Jehoſhaphat king of Judah; becauſe he had no ſon.

18 Now the reſt of the acts of Ahaziah which he did, *are* they not written in the book of the chronicles of the kings of Iſrael?

CHAP. II.

1 *Elijah, taking his leave of Eliſha, with his mantle divideth Jordan,* 9 *and granting Eliſha his requeſt, is taken up by a fiery chariot into heaven.* 12 *Eliſha dividing Jordan with Elijahs mantle, is acknowledged his ſucceſſour.* 16 *The young prophets, hardly obtaining leave to ſeek Elijah, could not find him.* 19 *Eliſha with ſalt healeth the unwholſom waters.* 23 *Bears deſtroy the children that mocked Eliſha.*

ANd it came to paſs when the LORD would take up Elijah into heaven by a whirlwind, that Elijah went with Eliſha from [a] Gilgal.

2 And Elijah ſaid unto Eliſha, Tarry here, I pray thee: for the LORD hath ſent me to Bethel. And Eliſha ſaid *unto him*, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. So they went down to Beth-el.

3 And the [b] ſons of the prophets that *were* at Beth-el, came forth to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy maſter from thy [c] head to day? And he ſaid, Yea, I [d] know *it*, hold you your peace.

4 And Elijah ſaid unto him, Eliſha, tarry here, I pray thee: for the LORD hath ſent me to Jericho. And he ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. So they came to Jericho.

5 And the ſons of the prophets that *were* at [e] Jericho, came to Eliſha, and ſaid unto him, Knoweſt thou that the LORD will take away thy maſter from thy head to day? And he anſwered, Yea, I know *it*, hold you your peace.

6 And Elijah ſaid unto him, Tarry, I pray thee, here: for the LORD hath ſent me to Jordan. And he ſaid, *As* the LORD liveth, and *as* thy ſoul liveth, I will not leave thee. And they two went on.

7 And fifty men of the ſons of the prophets went, and ſtood † to view afar off: and they two ſtood by Jordan.

8 And

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* Chap. 3. 5.

a So that he was puniſhed for his idolatry after two ſorts: for the Moabites which were wont to pay him tribute, rebelled, and he fell down at a gate which was upon his houſe to give light beneath.

b The Philiſtines which dwelt at Ekron, worſhipped this idol, which ſignified the god of flies; thinking that he could preſerve them from the biting of flies: or els he was ſo called, becauſe flies were ingendred in great abundance of the bloud of the ſacrifices that were offered to that idol.

c He ſheweth that idolaters have not the true God, for els they would ſeek to none but to him alone.

d Heb. *the God whither there are gone no, thou ſhalt not come down from it.*

e Some think that this is meant of his garments, which were rough and made of hair.

† Heb. *what was the manner of the man.*

f *To wit*, Carmel.

g He declareth what power Gods word hath in the mouth of his ſervants, when they threaten Gods judgments againſt the wicked.

h He ſpake this in mockery, and therefore provoked Gods wrath ſo much the more.

i *Meaning*, That God would ſhew by effect, whether he was a true prophet or not.

† Heb. *bowed.* k which humbled my ſelf before God and his ſervant.

l That *is*, Spare my life, and let me not die as the other two.

m Thus the Lord giveth boldneſs to his, that they fear not the threatning of tyrants, which themſelfe often times are afraid to do Gods meſſage.

n Jehoſhaphat going to binde peace with the Syrians, made his ſon Jehoram king of Iſrael the 17 yeer of his reign, and in the 18 yeer, which was the 4 yeer of his ſon, Jehoram the ſon of Ahab reigned in Iſrael: and in the 5 yeer of this Jehoram, Jehoſhaphat died, and the kingdom of Judah was confirmed to his ſon.

† Heb. *lip.* is

* Ver. 3.

† The ſpirit of prophecy is given to him, as it was to Elijah.

† Heb. *ſons of the prophets.*

a Meaning, Elijah: for they thought he had been oft in ſome mountain.

b Heb. *one of the mountains.* Becauſe the laſt was commonly doubled when he was became, but Eliſha was aſſured that he was taken up to God.

a which was the place where the children of Iſrael were circumciſed after they came over Jordan, and had ſeen many of the wilderneſs, as Joſh. 5. 9.

b *So called*, Becauſe they underwent, as it were, ſome by the heavenly ſchoolmaſter.

c That *is*, Even being my moſt thine friend: for ſo he as the head, is to be the maiſter, as to be at the feet, is to be a ſcholler.

d For the Lord had revealed it unto him.

† Heb. *caſting to periſhing.*

e Not onely at Beth-el, but at Jericho and other places were three prophets, which had ſcholers, whom they inſtructed and brought up in the true fear of God.

† Heb. *in faſt, or, ever againſt.*

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8 And Elijah took his mantle, and wrapt *it* together, and ſmote the [f] waters, and they were divided hither and thither, ſo that they two went over on dry ground.

9 ¶ And it came to paſs when they were gone over, that Elijah ſaid unto Eliſha, Aſk what I ſhall do for thee, before I be taken away from thee. And Eliſha ſaid, I pray thee, let a [g] double portion of thy ſpirit be upon me.

10 And he ſaid, † Thou haſt aſked a hard thing: *nevertheleſs*, if thou ſee me *when I am* taken from thee, it ſhall be ſo unto thee; but if not, it ſhall not be *ſo*.

11 And it came to paſs as they ſtill went on, and talked, that behold, *there appeared* a chariot of fire, and horſes of fire, and parted them both aſunder, and * Elijah went up by a whirlwind into [h] heaven.

12 ¶ And Eliſha ſaw *it*, and he cried, *My father, my father, the chariot of Iſrael, and the hors-men thereof. And he ſaw him no more: and he took hold of his own clothes, and rent them in two pieces.

13 He took up alſo the mantle of Elijah that fell from him, and went back, and ſtood by the † bank of Jordan;

14 And he took the mantle of Elijah that fell from him, and ſmote the waters, and ſaid, Where *is* the LORD God of Elijah? and when he alſo had ſmitten the waters, they parted hither and thither: and Eliſha went over.

15 And when the ſons of the prophets which *were* to view at Jericho, ſaw him, they ſaid, The ſpirit of [i] Elijah doth reſt on Eliſha. And they came to meet him, and bowed themſelves to the ground before him:

16 ¶ And they ſaid unto him, Behold now, there be with thy ſervants fifty † ſtrong men, let them go, we pray thee, and ſeek thy [k] maſter: leſt peradventure the ſpirit of the LORD hath taken him up, and caſt him upon † ſome mountain, or into ſome valley. And he ſaid, [l] Ye ſhall not ſend.

17 And when they urged him till he was aſhamed, he ſaid, Send. They ſent therefore fifty men; and they ſought three days, but found him not.

18 And when they came again to him, (for he tarried at Jericho) he ſaid unto them, Did I not ſay unto you, Go not?

19 ¶ And the men of the city ſaid unto Eliſha, Behold, I pray thee, the ſituation of this city *is* pleaſant, as my lord ſeeth: but the water *is* naught, and the ground † barren.

20 And he ſaid, Bring me a new cruſe, and put ſalt therein. And they brought *it* to him.

21 And he went forth unto the ſpring of the waters, and caſt the [m] ſalt in there, and ſaid, Thus ſaith the LORD, I have healed theſe waters; there ſhall not be from thence any more death, or barren *land*.

22 So the waters were healed unto this day, according to the ſaying of Eliſha which he ſpake.

23 ¶ And he went up from thence unto Beth-el: and as he was going up by the way, there came forth little children out of the city, and mocked him, and ſaid unto him, Go up thou bald-head, go up thou bald-head.

24 And he turned back, and looked on them, and [n] curſed them in the name of the LORD: and there came forth two ſhe-bears out of the wood, and tare fourty & two children of them.

25 And he went from thence to mount Carmel, and from thence he returned to Samaria.

f *To wit*, of Jordan.

g Let thy ſpirit here double force in me, becauſe of theſe dangerous times: or ſee me here taken ſo much as the reſt of the prophets: eſpy ſpirit being ſtirred up to more zeal unto thee, let me have two parts, let me have two.

h Heb. *thou haſt aſked hard in a thing.*

* *Lod.* 48. 9.

i This God hath left a teſtimony in all ages (both before the law, in the law, and in the time of the goſpel) of our reſurrection.

* Chap. 13. 14.

† Heb. *ſtrong.*

k Meaning, Elijah: for they thought he had been oft in ſome mountain.

l Becauſe the laſt was commonly doubled when he was became, but Eliſha was aſſured that he was taken up to God.

† Heb. *ſons of the prophets.*

m Thus God gave him power even contrary to nature, to make that water profitable for mans uſe, which before was hurtful.

n Perceiving their malicious heart againſt the Lord, and his word, he deſireth God to take vengeance of that injury done unto him.

CHAP. III.

1 *Jehorams reign.* 4 *Meſha rebelleth.* 6 *Jehoram, with Jehoſhaphat, and the king of Edom, being diſtreſſed for want of water, by Eliſha obtaineth water, and promiſe of victory.* 21 *The Moabites deceived by the colour of the water, coming to ſpoil, are overcome.* 26 *The king of Moab, by ſacrificing the king of Edoms ſon, raiſeth the ſiege.*

NOw Jehoram the ſon of Ahab began to reign over Iſrael in Samaria, the [a] eighteenth yeer of Jehoſhaphat king of Judah, and reigned twelve years.

a *Read the annotation on the firſt chapter and ſeventh verſe.*

2 And he wrought evil in the ſight of the LORD, but not like his father, and like his mother; for he put away the † image of Baal that his father had made.

† Heb. *ſtatue.*

3 Neverthleſs, he cleaved unto the [b] ſins of Jeroboam the ſon of Nebat, which made Iſrael to ſin; he departed not therefrom.

b He ſacrificed to the golden calves, that Jeroboam had made.

4 ¶ And [c] Meſha king of Moab was a ſheep-maſter, and rendred unto the king of Iſrael an hundred thouſand lambs, and an hundred thouſand rams, with the wooll.

c This was done after that David had made the Moabites tributaries to his ſucceſſours.

5 But it came to paſs when * Ahab was dead, that the king of Moab rebelled againſt the king of Iſrael.

* Chap. 1. 1.

6 ¶ And king Jehoram went out of Samaria the ſame time, and numbred all Iſrael.

7 And he went and ſent to Jehoſhaphat the king of Judah, ſaying, The king of Moab hath rebelled againſt me: wilt thou go with me againſt Moab to battel? And he ſaid, I will go up: [d] I *am* as thou *art*, my people as thy people, *and* my horſes as thy horſes.

d *Read.* 1 *King.* 22. 4.

8 And he ſaid, Which way ſhall we go up? And he anſwered, The way through the wilderneſs of Edom.

9 So the king of Iſrael went, and the king of Judah, and the [e] king of Edom: and they fetcht a compaſs of ſeven days journy: and there was no water for the hoſt, and for the cattel † that followed them.

e *Meaning*, The viceroy, or lieutenant of the king of Judah. *Read*, 1 *King.* 22. 47.

† Heb. *at their feet.*

10 And the king of Iſrael ſaid, Alas, that the LORD hath called theſe three kings together, to deliver them into the hand of Moab.

11 But Jehoſhaphat ſaid, *Is there* not here a prophet of the LORD, that we may enquire of the LORD by him? And one of the king of Iſraels ſervants anſwered and ſaid, Here *is* Eliſha the ſon of Shaphat, which [f] poured water on the hands of Elijah.

f That *is*, who was his ſervant.

12 And Jehoſhaphat ſaid, the [g] word of the LORD is with him. So the king of Iſrael and Jehoſhaphat, and the king of Edom went down to him.

g He is able to inſtruct us what is Gods will in this point.

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13 And Elisha said unto the king of Israel, What have I to do with thee? get thee to the prophets of thy father, and to the prophets of thy mother. And the king of Israel said unto him, [i] Nay: for the LORD hath called these three kings together, to deliver them into the hand of Moab.

14 And Elisha said, *As* the LORD of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, [k] I would not look toward thee, nor see thee.

15 But now bring me a minstrel. And it came to pass when the [l] minstrel played, that the hand of the LORD came upon him.

16 And he said, Thus saith the LORD, Make this valley full of ditches.

17 For thus saith the LORD, Ye shall not see wind, neither shall ye see rain; yet that valley shall be filled with water, that ye may drink, both ye, and your cattel, and your beasts.

18 And this is *but a* [m] light thing in the sight of the LORD: he will deliver the Moabites also into your hand.

19 And ye shall smite every fenced city, and every choice city, and shall fell every good tree, and stop all wells of water, and [†n] mar every good piece of land with stones.

20 And it came to pass in the morning when the meat-offering was offered, that behold, there came water by the way of Edom, and the country was filled with water.

21 ¶ And when all the Moabites heard that the kings were come up to fight against them, they [†] gathered all that were able to [†] put on armour, and upward, and stood in the border.

22 And they rose up early in the morning, and the sun shone upon the water, and the Moabites saw the water on the other side *as* red as bloud:

23 And they said, [o] This *is* bloud: the kings are surely † slain, and they have smitten one another: now therefore, Moab, to the spoil.

24 And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, so that they fled before them: but [‡] they [p] went forward smiting the Moabites, even in *their* country.

25 And they beat down the cities, and on every good piece of land cast every man his stone, and filled it, and they stopped all the wells of water, and felled all the good trees: † onely in [q] Kir-haraseth left they the stones thereof: howbeit the slingers went about *it*, and smote it.

26 ¶ And when the king of Moab saw that the battel was too sore for him, he took with him seven hundred men that drew swords, to break through *even* unto the king of Edom: but they could not.

27 Then he took his [r] eldest son that should have reigned in his stead, and offered him *for* a burnt-offering upon the wall: and there was great indignation against Israel: and they departed from him, and returned to *their own* land.

h He knew that this wicked king would have but used his counsel to serve his turn, and therefore lie disdained to answer him.

i The wicked esteem not the servants of God, but when they are driven by very necessity and fear of the present danger.

k God suffereth his word to be declared to the wicked, because of the godly, that are among them.

l He sang songs to Gods glory, and so stirred up the prophets heart to prophesy.

m He will not easily misconstrue your waters but your enemies also into your hand.

† Heb. *grieve.*

n Though God bestow his benefits for a time upon his enemies, yet he hath his seasons, when he will take them away, to the intent they might see his vengeance which is prepared against them.

† Heb. *were cried together.*

† Heb. *girded him.*

self with a girdle.

o The sudden joy of the wicked is but a preparation to their destruction, which is at hand.

† Heb. *destroyed.*

† Or, *they smote it as it was fainting.*

p *Meaning,* They followed them into the towns.

† Heb. *until he left the stones thereof in Kir-haraseth.*

q which was one of the principal cities of the Moabites, wherein they left nothing but the walls.

r Some refer it to the king of Edoms son, whom they say he had taken in that Ekhimelk i but taken thee it seemed to be his own son, whom he offered to his gods to pacify them, which barbarous cruelty moved the Israelites hearts of pity to depart.

CHAP. IV.

1 *Elisha multiplieth the widows oyl.* 8 *He giveth a son to the good Shunammite.* 18 *He raiseth again her dead son.* 38 *At Gilgal he healeth the deadly pottage.* 42 *He satisfieth an hundred men with twenty loaves.*

NOw there cried a [a] certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead, and thou knowest that thy servant did [b] fear the LORD: and the creditour is come to take unto him my two sons to be [c] bond-men.

2 And Elisha said unto her, What shall I do for thee? tell me, what hast thou in the house? And she said, Thine hand-maid hath not any thing in the house, save a [d] pot of oyl.

3 Then he said, Go, borrow thee vessels abroad of all thy neighbours, *even* empty vessels, ‡ borrow not a few.

4 And when thou art come in, thou shalt shut the door upon thee, and upon thy sons, and shalt pour out into [e] all those vessels, and thou shalt set aside that which is full.

5 So she went from him, and shut the door upon her, and upon her sons, who brought *the vessels* to her, and she poured out.

6 And it came to pass when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, *There is* not a vessel more. And the oyl [f] stayed.

7 Then she came and told the man of God: and he said, Go, sell the oyl, and pay thy ‡ debt, and live thou and thy children of the [g] rest.

8 ¶ And † it fell on a day, that Elisha passed to Shunem, where *was* a great woman; and she † constrained him to eat bread. And *so* it was, *that* as oft as he passed by, he turned in thither to eat bread.

9 And she said unto her husband, Behold now, I perceive that this *is* an holy man of God, which passeth by us continually.

10 Let us make a little [h] chamber, I pray thee, on the wall, and let us set for him there a bed, and a table, and a stool, and a candlestick: and it shall be when he cometh to us, that he shall turn in thither.

11 And it fell on a day that he came thither, and he turned into the chamber, and lay there.

12 And he said to Gehazi his servant, Call this Shunammite. And when he had called her, she stood before him.

13 And he said unto him, Say now unto her, Behold, thou hast been careful for us with all this care; [i] what *is* to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among [k] mine own people.

14 And he said, What then *is* to be done for her? And Gehazi answered, Verily she hath [l] no child, and her husband is old.

15 And he said, Call her. And when he had called her, she stood in the door.

16 And he said, * About this † season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, *thou* man of God, do not lie unto thine hand-maid.

17 And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life.

18 ¶ And when the child was grown, it fell on a day, that he went out to his father to the reapers.

19 And he said unto his father, [m] My head, my head. And he said to a lad, Carry him to his mother.

20 And when he had taken him, and brought him to his mother, he sat on her knees till noon, and *then* died.

21 And she went up, and laid him on the bed of the man of God, and shut *the door* upon him, and went out.

22 And she called unto her husband, and said, Send me, I pray thee, one of the young men, and one of the asses, that I may run to the man of God, and come again.

23 And he said, Wherefore wilt thou go to him to day? *it is* neither [n] new-moon, nor sabbath. And she said, *It shall be* † well.

24 Then she sadled an ass, and said to her servant, Drive, and go forward; † flack not *thy* riding for me, except I bid thee.

25 So she went, and came unto the man of God to mount Carmel: and it came to pass when the man of God saw her afar off, that he said to Gehazi his servant, Behold, *yonder is* that Shunammite:

26 Run now, I pray thee, to meet her, and say unto her, *Is it* well with thee? *is it* well with thy husband? *is it* well with the child? and she answered, *It is* well.

27 And when she came to the man of God to the hill, she caught † him by the [o] feet: but Gehazi came near to thrust her away. And the man of God said, Let her alone, for her soul is † vexed within her: and the LORD hath hid *it* from me, and hath not told me.

28 Then she said, Did I desire a son of my lord? did I not say, Do not deceive me?

29 Then he said to Gehazi, Gird up thy loyns, and take my staff in thine hand, and go thy way: if thou meet any man, [p] salute him not; and if any salute thee, answer him not again: and lay my staff upon the face of the child.

30 And the mother of the child said, *As* the LORD liveth, and *as* thy soul liveth, I will not leave thee. And he arose, and followed her.

31 And Gehazi passed on before them, and laid the staff upon the face of the child, but *there was* neither voice, nor † hearing: wherefore he went again to meet him, and told him, saying, The child *is* not awaked.

32 And when Elisha was come into the house, behold, the child was dead, *and* laid upon his bed.

33 He went in therefore, and shut the door upon them twain, and prayed unto the LORD

a 2 King. 2. 3.

b And therefore fell not into debt by unthriftiness, or prodigality, but by the hand of the Lord.

c Because I am poor and not able to pay.

d Thus God sufficeth his mercy times to let brought to extream necessity, before he succour them, that afterward they may the more praise his mercy.

† Or, *store.*

e The prophet declineth hereby unto God: God never faileth to provide for his servants, their wives and children, if they trust in him.

f To augment and increase in the vessels.

† Heb. *stayed.*

g God here did not onely provide for his servant, that his debts should be payed, and so kept his godliness and profession without slander, but also for his wife and children.

† Heb. *by his feet.*

† Heb. *broken of heart.*

† Heb. *bitter.*

h which should be separate from the rest of the house, that he might more conveniently give himself to study and prayers.

† Heb. *attention.*

i Thus the servants of God are not unthankful for the benefits they receive.

k I am content with that God hath given me, and can want nothing that one can do for another.

l Which then was a reproach, and therefore he would that his matter should put to God for her, that she might be fruitful.

* Gen. 18. 10.

† Heb. *set time.*

m His head ached sore, and therefore he cryed thus.

n Fit at such times the people were wont to resort to the prophets for doctrine and consolation.

† Heb. *pass.*

† Heb. *refrain not for me to ride.*

o Or, *creditour.*

p Make such speed that nothing may let: then in the Hebr. Lang. 10. 4.

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34 And he went up, and [q] lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child, and the flesh of the child waxed warm.

35 Then he returned, and walked in the house † to and fro, and went up, and stretched himself upon him: and the child neesed [r] seven times, and the child opened his eyes.

36 And he called Gehazi, and said, Call this Shunammite. So he called her: and when she was come in unto him, he said, Take up thy son.

37 Then she went in, and fell at his feet, and bowed her self to the ground, and took up her son, and went out.

38 ¶ And Elisha came again to Gilgal, and *there was* a dearth in the [t] land, and the sons of the prophets *were* sitting before him: and he said unto his servant, Set on the great pot, and seethe pottage for the sons of the prophets.

39 And one went out into the field to gather herbs, and found a wild vine, and gathered thereof [u] wild gourds his lap-full, and came and shred *them* into the pot of pottage: for they knew *them* not.

40 So they poured out for the men to eat: and it came to pass as they were eating of the pottage, that they cried out, and said, O thou man of God, *there is* † death in the pot: and they could not eat *thereof*.

41 But he said, Then bring meal: and he cast *it* into the pot; and he said, Pour out for the people, that they may eat: and there was no † harm in the pot.

42 ¶ And there came a man from Baal-shalisha, and brought the man of God bread of the first-fruits, twenty loaves of barley, and full ears of corn ‡ in the husk thereof: and he said, Give unto the people, that they may eat.

43 And his servitour said, What, should I set this before an hundred men? He said again, Give the people, that they may eat: for thus saith the LORD, * they shall eat, and shall leave *thereof*.

44 So he set *it* before them, and they did eat, and [x] left *thereof*, according to the word of the LORD.

q The like did Elijah to the widows son at Sarephta, 1 *King.* 17. 21, & S. Paul *Act.* 20. 10. *signifying,* The care that ought to be in them that preach the word of God, and are distributers of the spiritual life.

† Heb. *went hither and once thither.*

‡ *Meaning,* Oftentimes.

CHAP. V.

1 *Naaman, by the report of a captive maid, is sent to Samaria to be cured of his leprocy.* 8 *Elisha sending him to Jordan, cureth him.* 15 *He refusing Naamans gifts, granteth him some of the earth.* 20 *Gehazi, abusing his masters name unto Naaman, is smitten with leprosy.*

NOw Naaman captain of the host of the king of Syria, was a great man † with his master, and ‡ † honourable, because by him the LORD had given ‡ [a] deliverance unto Syria: he was also a mighty man in valour, *but he was* a leper.

2 And the Syrians had gone out by companies, and had brought away captive out of the land of Israel a little maid, and she † waited on Naamans wife.

† Heb. *before.*

† Or, *graciously.*

† Heb. *lifted up,* or, *accepted, to countenance.*

‡ Or, *victory.*

a Here appeareth that among the infidels God hath his, and also that the infidels have them in estimation, which do good to their country.

† Heb. *was before.*

r Or, *sneezed.*

t That is, In the land of Israel.

u which the apothecaries call *Coloquintida*, and is most vehement and dangerous in purging.

† Heb. *evil thing.*

x It is not the quantity of bread that satisfieth, but the blessing that God giveth.

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3 And she said unto her mistresse, would God my lord *were* † with the [b] prophet that *is* in Samaria: for he would † recover him of his leprocy.

4 And [c] *one* went in, and told his lord, saying, Thus and thus said the maid that *is* of the land of Israel.

5 And the king of Syria said, Go to, go, and I will send a letter unto the king of Israel. And he departed, and [d] took † with him ten talents of silver, and six thousand *pieces* of gold, and ten changes of raiment.

6 And he brought the letter to the king of Israel, saying, Now when this letter is come unto thee, behold, I have *therewith* sent Naaman my servant to thee, that thou mayest recover him of his leprocy.

7 And it came to pass when the king of Israel had read the letter, that he rent his clothes, and said, *Am* I God, to kill and to make alive, that this man doth send unto me to recover a man of his leprocy? wherefore consider, I pray you, and see how he seeketh a quarrel against me.

8 ¶ And it was *so*, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, [e] Wherefore hast thou rent thy clothes? let him come now to me, and he shall know that there is a prophet in Israel.

9 So Naaman came with his horses, and with his chariot, and stood at the door of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Go and wash in Jordan seven times, and thy flesh shall come again unto thee, and thou shalt be clean.

11 But Naaman was [f] wroth, and went away, and said, Behold, I ‡ thought, He will surely come out to me, and stand, and call on the name of the LORD his God, and † strike his hand over the place, and recover the leper.

12 *Are* not ‡ Abana and Pharpar, rivers of Damascus, better then all the waters of Israel? may I not wash in them and be clean? So he turned, and went away in a rage.

13 And his servants came near, and spake unto him, and said, My [g] father, *if* the prophet had bid thee *do some* great thing, wouldest thou not have done *it?* how much rather then, when he saith to thee, Wash and be clean?

14 Then went he down, and dipped himself seven times in Jordan, according to the saying of the man of God: and his flesh came again like unto the flesh of a little child, and he was clean.

15 ¶ And he returned to the man of God, he and all his company, and came, and stood before him: and he said, Behold, now I know that *there is* no God in all the earth, but in Israel: now therefore, I pray thee, take a blessing of thy servant.

16 But he said, *As* the LORD liveth, before whom I stand, I will receive none. And he urged him to take *it*, but [h] he refused.

17 And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules burden of earth? for thy servant will henceforth offer neither burnt-offering, nor sacrifice unto other gods, but unto the LORD.

18 In this thing the LORD [i] pardon thy servant, *that* when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bowe my self in the house of Rimmon: when I bowe down my self in the house of Rimmon, the LORD pardon thy servant in this thing.

19 And he said unto him, [k] Go in peace. So he departed from him † a little way.

20 ¶ But Gehazi the servant of Elisha the man of God said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought: but *as* the LORD liveth, I will run after him, and take somewhat of him.

21 So Gehazi followed after Naaman: and when Naaman saw *him*, running after him, he [l] lighted down from the chariot to meet him, and said, † *Is* all well?

22 And he said, All *is* well: my master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments.

23 And Naaman said, Be content, take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid *them* upon two of his servants, and they bare *them* before him.

24 And when he came to the ‡ towr, he took *them* from their hand, and bestowed *them* in the house; and he let the men go, and [m] they departed.

25 But he went in, and stood before his master: and Elisha said unto him, Whence *comest thou* Gehazi? And he said, Thy servant went † no whither.

26 And he said unto him, [n] Went not mine heart *with thee*, when the man turned again from his chariot to meet thee? *is it* a time to receive [o] mony, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants?

27 The leprocy therefore of Naaman shall cleave unto thee, and unto thy [p] seed for ever. And he went out from his presence a leper *as white* as snow.

CHAP. VI.

1 *Elisha giving leave to the young prophets to enlarge their dwellings, causeth iron to swim.* 8 *He discloseth the king of Syria his counsel.* 13 *The army which was sent to Dothan to apprehend Elisha, is smitten with blindnesse.* 19 *Being brought into Samaria, they are dismissed in peace.* 24 *The famine in Samaria causeth women to eat their own children.* 30 *The king sendeth to slay Elisha.*

AND the sons of the prophets said unto Elisha, Behold now, the place where we dwell with thee is to strait for us.

2 Let

[a] Heb. *before.* [b] *Meaning,* Elisha. [†] Heb. *gather in.*

[c] *That is,* Naaman told it to the king of Syria.

[d] To give this as a present to the prophet. [†] Heb. *in his hand.*

[e] The prophet rebuketh the king, because he did not confider that God was true in his promise, and therefore would not leave his church deftitute of a prophet, whose prayers he would hear, and to whom others should have recourse for comfort.

[f] Mans reason murmureth, when it confidereth onely the signs & outward things, & hath not regard to the word of God, which is there contained. [†] Heb. *I said.* [‡] Or, *I said with my self, He will surely come out, &c.* [†] Heb. *move up and down.* [‡] Or, *Amana.*

[g] This declareth that servants ought to reverence and love their maisters, as children their fathers, and likewise maisters toward their servants, must be affectioned as toward their children.

[*] *Luk.* 4. 27.

[h] So the Lord commandeth that they that receive freely, should give also freely.

[i] He confesseth his conscience wounded in being prefent at idol service, and therefore desireth God to forgive him, least others, by his example might fall to idolatry: for as for his own part he confesseth, that he will never serve any but the true God.

[k] The prophet did not approve his act, but after the common manner of speech he bid him farewell. [l] Heb. *a little piece of ground.*

[m] Declaring thereby what honour and affection he bare to the prophet his master. [†] Heb. *is there peace?*

[n] Or, *revamping.*

[o] The wicked confider nothing in crafty, but God can reveil it to his fervants, and craft their counfel to be difclofed.

[†] Heb. *no.*

[p] That is, Many other gehefians with, meaning that it is detefted in the fervice of God to have unjuft gain.

[q] To be an example to all forts as by whofe unrighteoufnes God would be ftirred.

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2 Let us go, we pray thee, unto Jordan, and take thence every man a [a] beam, and let us make us a place there where we may dwell. And he answered, Go ye.

3 And one said, Be content, I pray thee, and go with thy servants. And he answered, I will go.

4 So he went with them. And when they came to Jordan, they cut down wood.

5 But as one was felling a beam, the † axhead fell into the water: and he cried, and said, Alas master, for it was borrowed.

6 And the man of God said, Where fell it? & he shewed him the place. And he cut down a stick, and cast *it* in thither, and the iron did [b] swim.

7 Therefore said he, Take *it* up to thee. And he put out his hand, and took it.

8 ¶ Then the king of Syria warred against Israel, and took counsel with his servants, saying, In [c] such and such a place *shall be* my ‡ camp.

9 And the man of God sent unto the king of Israel, saying, Beware that thou pass not such a place; for thither the Syrians are come down.

10 And the king of Israel sent to the place which the man of God told him, and warned him of, and [d] saved himself there, not once nor twice.

11 Therefore the heart of the king of Syria was fore troubled for this thing, and he called his servants, and said unto them, Will ye not shew me which of us *is* for the king of Israel?

12 And one of his servants said, † None, my lord O king: but Elisha the prophet, that *is* in Israel, telleth the king of Israel the words that thou speakest in thy [e] bedchamber.

13 ¶ And he said, Go, and spy where he *is*, that I may send and fetch him. And it was told him, saying, Behold, *he is* in Dothan.

14 Therefore sent he thither horses, and chariots, and a † [f] great host: and they came by night, and compassed the city about.

15 And when the † servant of the man of God was risen early and gone forth, behold, an host compassed the city, both with horses and chariots: and his servant said unto him, Alas my master, how shall we do?

16 And he answered, [g] Fear not: for [*] they that *be* with us, *are* mo then they that *be* with them.

17 And Elisha prayed, and said, LORD, I pray thee, open his eyes that he may [h] see. And the LORD opened the eyes of the young man, and he saw: and behold, the mountain *was* full of horses, and chariots of fire round about Elisha.

18 And when [i] they came down to him, Elisha prayed unto the LORD, and said, Smite this people, I pray thee, with blindnesse. And he smote them with blindnesse, according to the word of Elisha.

19 ¶ And Elisha said unto them, This *is* not the way, neither *is* this the city: † follow me, and I will bring you to the man whom ye seek. [k] But he led them to Samaria.

20 And it came to pass when they were come into Samaria, that Elisha said, LORD open the eyes of these *men* that they may see. And the LORD opened their eyes, and they saw, and behold, *they were* in the midst of Samaria.

21 And the king of Israel said unto Elisha, when he saw them, [l] My father, shall I smite *them?* shall I smite *them?*

22 And he answered, Thou shalt not smite *them:* wouldest thou smite those whom thou hast taken captive with thy sword, and with thy bow? set bread and water before them, that they may eat and drink, and go to their master.

23 And he prepared great provision for them: and when they had eaten and drunk, he sent them away, and they went to their master. So the bands of Syria came [m] no more into the land of Israel.

24 ¶ And it came to pass after this, that Ben-hadad king of Syria gathered all his host, and went up, and besieged Samaria.

25 And there was a great famine in Samaria: and behold, they besieged it, until an asses head was *sold* for fourescore *pieces* of silver, and the fourth part of a [n] cab of doves dung for five *pieces* of silver.

26 And as the king of Israel was passing by upon the wall, there cried a woman unto him, saying, Help, my lord O king.

27 And he said, ‡ If the LORD do not help thee, whence shall I help thee? out of the [o] barn-floor, or out of the wine-presse?

28 And the king said unto her, What aileth thee? And she answered, This woman said unto me, Give thy son, that we may eat him to day, and we will eat my son to morrow.

29 So [*] we boiled my son, and did eat him: and I said unto her on the † next day, Give thy son, that we may eat him: and she hath hid her son.

30 ¶ And it came to pass when the king heard the words of the woman, that he rent his clothes, and he passed by upon the wall, and the people looked, and behold, *he had* [p] sackcloth within, upon his flesh.

31 Then he said, God do so and more also to me, if the head of Elisha the son of Shaphat, shall stand on him this day.

32 But Elisha sat in his house, (and the elders sat with him) and *the king* sent a man from before him: but ere the messenger came to him, he said to the elders, See ye how this [q] son of a murderer hath sent to take away mine head? look when the messenger cometh, shut the door, and hold him fast at the door: *is* not the sound of his masters feet behind him?

33 And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, this evil *is* of the LORD, [r] what should I wait for the LORD any longer?

[a] Or, a piece of wood fit to build with.

[b] God wrought this miraculously to confirm the authority of Elisha, to whom he had given fuch abundance of his fpirit.

[c] *Meaning,* That he would lie in ambush, and take the fituities at unawares. [†] Or, *encamping.*

[d] The wicked confpire nothing fo cufily, but God can reveil it to his fervants, and craft their counfel to be difclofed.

[e] There is nothing fo fecret that thou canft go about, but he knoweth it, and difcovereth it unto his king.

[f] Heb. *heavy.* † Though it had been nothing in mans judgment to have taken Elisha, yet the wicked ever doubt and thinkfley are neverable to prepare power enough, though it be but againft one, or a few. [‡] Or, *minifter.* [g] For he was affured of Gods help, and that millions of angels compaft about the godly to deliver them. [*] 2 Chron. 32. 7. [h] That he may behold how thou haft prepared an army to refcue us.

[i] *Meaning,* The Syrians his enemies, which came down, thinking themfelves fure of him.

[†] Heb. *come ye after me.*

[a] So the wicked fall into a rage and defperation, if they find not fudden remedy againft their afflictions.

[k] Thus he did being led by the fpirit of God, and not becaufe he fought his own revengment, but only to fet forth the glory of God.

[l] The wicked ufe reverent and grave words towards the fervants of God, when they think to have any commodity by them, though in their heart they cannot abide them.

[m] For this gentle intreaty and the miracle wrought by the prophet, did more prevail for common quietneffe, then if they had been overcome in battel: for they returned no more at that time to fight againft Ifrael, or in that kings days.

[n] The Hebrews write, that they burned it in the fiege for lack of wood.

[o] *Meaning,* Any kind of victuals, as corn and wine, &c.

[*] *Deut.* 28 53.

[p] Thus hypocrites, when they feel Gods judgments, think to pleafe him with outward ceremonies, whom in profperity they will not know.

[q] *Meaning,* Jehoram Ahabs fon, who killed the prophets, and caufed Naboth to be ftoned.

[r] Heb. *what.*

CHAP. VII.

1 *Elisha prophesieth incredible plenty in Samaria.* 3 *Four lepers venturing on the host of the Syrians, bring tidings of their flight.* 12 *The king finding by spies the news to be true, spoileth the tents of the Syrians.* 17 *The lord who would not believe the prophecy of plenty, having the charge of the gate, is trodden to death in the press.*

THen Elisha said, Hear ye the word of the LORD. Thus saith the LORD, [a] To morrow about this time *shall* a measure of fine flour *be sold* for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

a The godly are ever assured of Gods help in their necessities, but the times and hours are onely revealed by God's spirit.

2 Then † a lord *upon* [b] which belonged *to the king leaning upon the hand.* b To whom the king gave the charge and oversight of things, 4. KINGS. 17. leaned, answered the man of God and said, behold, *if* the LORD would make [c] windows in heaven, might this thing be? And he said, Behold, thou shalt see *it* with thine eyes, but shalt [d] not eat thereof.

c He mocketh at the prophets word, saying, That if God rained down corn from heaven, yet this could not come to pass.

3 ¶ And there were four leprous men at the [e] entring in of the gate: and they said one to another, Why sit we here until we die?

4 If we say we will enter into the city, then the famin *is* in the city, and we shall die there: and if we sit still here, we die also. Now therefore come, and let us fall unto the host of the Syrians: if they save us alive, we shall live; and if they kill us, we shall but die.

d Thy infidelity shall be punished herein when thou shalt see this miracle, and yet not be partaker thereof.

e For it was commanded in the law, that they should dwell apart, and not among their brethren, *Levit.* 13. 46.

5 And they rose up in the twilight, to go unto the camp of the Syrians: and when they were come to the uttermost part of the camp of Syria, behold, *there was* no man there.

6 For the LORD had made the host of the Syrians to hear a [f] noise of chariots, and a noise of horses, *even* the noise of a great host: and they said one to another, Lo, the king of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians, to come upon us.

f Thus God needeth no great preparation to destroy the wicked, though they be never so many: for he can terrifie them with a small noise, or shaking of a leaf.

7 Wherefore they arose and fled in the twilight, and left their tents, and their horses, and their asses, even the camp as it *was*, and fled for their life.

g The wicked need no greater enemy, then their own conscience to pursue them.

8 And when these lepers came to the uttermost part of the camp, they went into one tent, & did eat and drink, & carried thence silver and gold, and raiment, and went & hid *it*; and came again, and entred into another tent, and carried thence *also*, and went and hid *it*.

9 Then they said one to another, We do not well: this day *is* a day of good tidings, and we hold our peace: if we tarry till the morning light, † some mischief will come upon us: now therefore come, that we may go and tell the kings houshold.

† Heb. *we shall find punishment.*

10 So they came, and called unto the porter of the city: and they told them, saying, We came to the camp of the Syrians, and behold, *there was* no man there, neither voice of man, but horses tied, and asses tied, and the tents as they *were*.

h He misttusted the prophets words, and therefore could believe nothing, as they which are more politick then godly, ever find more perils then needeth.

11 And he called the porters, and they told *it* to the kings house within.

12 ¶ And the king arose in the night, and said unto his servants, [h] I will now shew you what the Syrians have done to us; they know that we *be* hungry, therefore are they gone out of the camp, to hid themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the city.

13 And one of his servants answered and said, Let *some* take, I pray thee, five of the horses that remain, which are left † in the city, (behold, they *are* as all the † multitude of Israel that are left in it: behold, *I say*, they *are* even as all the multitude of the Israelites that are consumed) and let us send and see.

† Heb. *in it.*

† There are no more left but they, or the rest are consumed with the famine as the rest of the people.

14 They took therefore two chariot-horses, and the king sent after the host of the Syrians, saying, Go and see.

15 And they went after them unto Jordan, & lo, all the way *was* full of garments & vessels, which the Syrians had cast away in their haste: and the messengers returned & told the king.

16 And the people went out, and spoiled the tents of the Syrians. So a measure of fine flour was *sold* for a shekel, and two measures of barley for a [k] shekel, according to the word of the LORD.

k which he spake by the mouth of Elisha, vers. 1.

17 ¶ And the king appointed the lord on whose hand he leaned, to have the charge of the gate: and the people [l] trode upon him in the gate, and he died, as the man of God had said, who spake when the king came down to him.

† Heb. *which leaned,* & vers. 2. *the chief.* † and precious stuff of the country.

l As the people prefsed out of the gate to see the Syrians tents, wherefore had heard no meat, and gat spoil left.

18 And it came to pass as the man of God had spoken to the king, saying, Two measures of barley for a shekel, and a measure of fine flour for a shekel, shall be to morrow about this time in the gate of Samaria:

19 And that lord answered the man of God and said, Now behold, if the LORD should make windows in heaven, might such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20 And so it fell out unto him: for the people trode upon him in the gate, and he died.

CHAP. VIII.

1 *The Shunammite, having left her country seven years, to avoid the fore-warned famine, for Elisha's miracles, sake hath her land restored by the king.* 7 *Hazael being sent with a present by Ben-hadad to Elisha at Damascus, after he had heard the prophecy, killeth his master, and succeedeth him.* 16 *Jehoram wicked reign in Judah.* 20 *Edom & Libnah revolt.* 23 *Ahaziah succeedeth Jehoram.* 25 *Ahaziahs wicked reign.* 28 *He visiteth Jehoram wounded at Jezreel.*

THen spake Elisha unto the woman, (* whose son he had restored to life) saying, Arise, & go thou and thine houshold, and sojourn wheresoever thou [a] canst sojourn: for the LORD hath called for a famine, and it shall also come upon the land seven years.

* *Chap.* 4. 35.

a whose thou canst find a commodious place to dwell, where as is plenty.

2 And the woman arose, and did after the saying of the man of God: and she went with her houshold, and sojourned in the land of the Philistines seven years.

3 And it came to pass at the seven years end, that the woman returned out of the land of the Philistines: and she went forth to [b] cry unto the king for her house, and for her land.

b *That is,* To complain on theirs which had taken her possessions, whiles she was absent.

4 And the king talked with Gehazi the servant

vant of the man of God, saying, Tell me, I pray thee, all the great things that Elisha hath done.

c Gods wonderful providence appeareth in children, that he confirmeth the king to be obedient to hear of him, whom before he contemned, and also hereby prepared an entrance to get their widows son.

5 And it came to pass as he was telling the [c] king how he had restored a dead body to life, that behold, the woman whose son he had restored to life, cried to the king for her house, and for her land. And Gehazi said, My lord O king, this *is* the woman, and this *is* her son, whom Elisha restored to life.

† Heb. *an ass.*

6 And when the king asked the woman, she told him. So the king appointed unto her a certain † officer saying, Restore all that *was* hers, and all the [d] fruits of the field, since the day that she left the land, even till now.

d The king caused the son be justly restored which was wrongfully killed from her.

7 ¶ And Elisha came to Damascus; and Ben-hadad the king of Syria was sick, & it was told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and go meet the man of God, and enquire of the LORD by him, saying, Shall I recover of this disease?

† Heb. *with him.*

9 So Hazael went to meet him, and took a present † with him, even of every [e] good thing of Damascus, fourty camels burden, and came and stood before him, and said, Thy son Ben-hadad king of Syria hath sent me to thee, saying, Shall I recover of this disease?

e Heaven, That he should recover of this disease: but he knew that this presumptuous Hazael should by him attain the kingdom.

10 And Elisha said unto him, Go, say unto him, Thou mayest certainly [f] recover: howbeit, the LORD hath shewed me, that he shall surely die.

† *Or, unfaithfully.*

11 And he setled his countenance † stedfastly, until he was ashamed: and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, because I know the evil that thou wilt do unto the children of Israel: their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child.

13 And Hazael said, But what, *is* thy servant a [g] dog that he should do this great thing? And Elisha answered, The LORD hath shewed me that thou *shalt be* king over Syria.

g That I should be without all humanity and pity.

14 So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, He told me *that* thou shouldest surely recover.

15 And it came to pass on the morrow, that he took a thick cloth, and dipt *it* in water, and spread *it* on his [h] face, so that he died: and Hazael reigned in his stead.

h Under pretence to refresh or ease him, he stifled him with this cloth.

16 ¶ And in the fifth year of Joram the son of Ahab king of Israel, Jehoshaphat *being* then king of Judah, * [i] Jehoram the son of Jehoshaphat king of Judah † began to [k] reign.

i 2 Chron. 21. 4. † *Stedfastly.* † Heb. *reigned.* k He was connexed in his kingdom after his fathers death.

17 Thirty and two years old was he when he began to reign, and he reigned eight years in Jerusalem.

18 And he walked in the way of the kings of Israel, as did the house of Ahab: for the [l] daughter of Ahab was his wife; and he did evil in the sight of the LORD.

l The holy Ghost seeketh hereby what danger it is to join with infidels.

19 Yet the LORD would not destroy Judah, for David his servants sake, * as he promised him to give him alway a † light, *and to* his children.

* 2 *Sam.* 7. 13.

† Or, *candle,* or, *lamp.*

20 ¶ In his days Edom [m] revolted from under the hand of Judah, and made a king over themselves.

m which had been subject from Davids time until this time of Jehoram.

21 So Joram went over to Zair, and all the chariots with him, and he rose by night and smote the Edomites which compassed him about: and the captains of the chariots, and the people fled into their tents.

22 Yet Edom revolted from under the hand of Judah unto this day. Then [n] Libnah revolted at the same time.

n This was a city in Judah given to the Levites, *Josh.* 21. 13, and after turned from king Jehoram, because of his idolatry.

23 And the rest of the acts of Joram, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

24 And Joram slept with his fathers, and was buried with his fathers in the city of David: and * Ahaziah his son reigned in his stead.

* 2 *Chron.* 22. 1.

25 ¶ In the twelfth year of Joram the son of Ahab king of Israel, did Ahaziah the son of Jehoram king of Judah begin to reign.

26 ° Two and twenty years old *was* Ahaziah when he began to reign, and he reigned one year in Jerusalem; and his mothers name *was* Athaliah, the daughter of Omri king of Israel.

o which is to be understood, that he was made king when his father reigned, but after his fathers death he was confirmed king, when he was fourty two years old, 2 *Chron.* 22. 2.

27 And he walked in the way of the house of Ahab, and did evil in the sight of the LORD, as *did* the house of Ahab; for he *was* the son in law of the house of Ahab.

28 ¶ And he went with Joram the son of Ahab, to the war against Hazael king of Syria in [p] Ramoth-gilead, and the Syrians wounded Joram.

p which was a city in the tribe of God beyond Jordan.

29 And king Joram went back to be healed in [q] Jezreel, of the wounds † which the Syrians had given him at Ramah, when he fought against Hazael king of Syria: and Ahaziah the son of Jehoram king of Judah, went down to see Joram the son of Ahab in Jezreel, because he was sick.

q This is a city belonging to the tribe of Issachar.

† Heb. *wherewith the Syrians had wounded.*

CHAP. IX.

1 *Elisha sendeth a young prophet with instructions to anoint Jehu at Ramoth-gilead.* 4 *The prophet having done his message, fleeth.* 11 *Jehu being made king by the souldiers, killeth Joram in the field of Naboth.* 27 *Ahaziah is slain at Gur, and buried at Jerusalem.* 30 *Proud Jezebel is thrown down out of a window, and eaten by dogs.*

AND Elisha the prophet called one of the children of the prophets, and said unto him, [a] Gird up thy loyns, and take this box of oyl in thine hand, and go to Ramoth-gilead.

a Prepare thy self to go diligently about thy business: for in those countrey they used long garments which they tucked up, when they went about earnest businss.

2 And when thou comest thither, look out there Jehu the son of Jehoshaphat, the son of Nimshi, and go in, and make him arise up from among his brethren, and carry him to an † inner chamber.

† Heb. *chamber in a chamber.*

3 Then * take the box of oyl, and pour *it* on his head, and say, Thus saith the LORD, I have anointed thee king over Israel: then open the door, and flee, and tarry not.

* 1 *King.* 19. 16.

4 ¶ So

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4 ¶ So the young man, *even* the young man the prophet, went to Ramoth-gilead.

5 And when he came, behold, the captains of the host *were* sitting; and he said, I have an errand to thee, O captain. And Jehu said, Unto which of all us? And he said, To thee, O captain.

6 And he arose, and went into the house, and he poured the oyl on his head, and said unto him, Thus saith the LORD God of Israel, I have [b] anointed thee king over the people of the LORD, *even* over Israel.

7 And thou shalt smite the house of Ahab thy master, that I may avenge the blood of my servants the prophets, and the blood of all the servants of the LORD, * at the hand of Jezebel.

8 For the whole house of Ahab shall perish, and * I will cut off from Ahab, him that pisseth against the wall, and him that is shut up and left in Israel.

9 And I will make the house of Ahab, like the house of * Jeroboam the son of Nebat, and like the house of * Baasha the son of Ahijah.

10 And the dogs shall eat Jezebel in the portion of Jezreel, and *there shall be* none to bury *her*. And he opened the door, and fled.

11 ¶ Then Jehu came forth to the [c] servants of his lord, and *one* said unto him, *Is* all well? wherefore came this [d] mad *fellow* to thee? And he said unto them, Ye know the man, and his communication.

12 And they said, *It is* false, tell us now. And he said, Thus and thus spake he to me, saying, Thus saith the LORD, I have anointed thee king over Israel.

13 Then they hasted, and took every man his garment, and put *it* under him on the top of the stairs, and blew with trumpets, saying, Jehu † is king.

14 So Jehu the son of Jehoshaphat, the son of Nimshi, conspired against Joram: (now Joram had kept Ramoth-gilead, he and all Israel, because of Hazael king of Syria:

15 But * king † Joram was returned to be healed in Jezreel, of the wounds which the Syrians † had given him, when he fought with Hazael king of Syria) And Jehu said, if it be your minds, *then* † let none go forth *nor* escape out of the city, to go to tell *it* in Jezreel.

16 So Jehu rode in a chariot, and went to Jezreel, (for Joram lay there) and [e] Ahaziah king of Judah was come down to see Joram.

17 And there stood a watchman on the towr in Jezreel, and he spied the company of Jehu as he came, and said, I see a company. And Joram said, take an hors-man, and send to meet them, and let him say, *Is it* peace?

18 So there went one on hors-back to meet him, and said, Thus saith the king, *Is it* peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told, saying, The messenger came to them, but he cometh not again.

19 Then he sent out a second on hors-back, which came to them, and said, Thus saith the king, *Is it* peace? And Jehu answered, What hast thou to do with peace? turn thee behind me.

20 And the watchman told, saying, He came even unto them, and cometh not again: and the ‡ driving *is* like the driving of Jehu the son of Nimshi; for he driveth † [f] furiously.

21 And Joram said, † Make ready. And his chariot was made ready. And Joram king of Israel, and Ahaziah king of Judah went out, each in his chariot, and they went out against Jehu, and † met him in the portion of Naboth the Jezreelite.

22 And it came to pass when Joram saw Jehu, that he said, *Is it* peace, Jehu? And he answered, [g] What peace, so long as the whoredoms of thy mother Jezebel, and her witchcrafts *are so* many?

23 And Joram turned his hands, and fled, and said to Ahaziah, *There is* treachery, O Ahaziah.

24 And Jehu † drew a bow with his full ‖ strength, and smote Jehoram between his arms, and the arrow went out at his heart, and he † sunk down in his chariot.

25 Then said *Jehu* to Bidkar his captain, Take up, *and* cast him in the portion of the field of Naboth the Jezreelite: for remember, how that when I and thou rode together after Ahab his father, * the LORD laid this burden upon him.

26 Surely, I have seen yesterday the † bloud of Naboth, and the bloud of his [h] sons, said the LORD, and I will requite thee in this ‡ plat, saith the LORD. Now therefore take *and* cast him into the plat *of ground*, according to the word of the LORD.

27 ¶ But when Ahaziah the king of Judah saw *this*, he fled by the way of the gardenhouse: and Jehu followed after him, and said, Smite him also in the chariot: *and they did so*. [k] at the going up to Gur, which *is* by Ibleam: and he fled to [i] Megiddo, and died there.

28 And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the city of David.

29 And in the [k] eleventh year of Joram the son of Ahab, began Ahaziah to reign over Judah.

30 ¶ And when Jehu was come to Jezreel, Jezebel heard *of it*, and she † painted her face, and tired her head, and † looked out at a window.

31 And as Jehu entred in at the gate, she said, *Had* [m] Zimri peace, who slew his master?

32 And he lift up his face to the window, and said, Who *is* on my side, who? And there looked out to him two *or* three ‡ eunuchs.

33 And he said, Throw her down. So they threw her down; and *some* of her bloud was [n] sprinkled on the wall, and on the horses: and he trode her under foot.

34 And when he was come in, he did eat and

[o] *To wit*, Of the Land of Zidon 1 *King.* 16. 31.

and drink, and said, Go see now this cursed *woman*, and bury her: for she *is* [o] a kings daughter.

35 And they went to bury her, but they found no more of her then the scull, and the feet, and the palms of *her* hands.

36 Wherefore they came again, and told him: and he said, This *is* the word of the LORD, which he spake † by his servant Elijah the Tishbite, saying, * In the portion of Jezreel shall dogs eat the flesh of Jezebel:

37 And the carcase of Jezebel shall be as dung upon the face of the field, in the portion of Jezreel, *so* that they shall not say, This *is* [p] Jezebel.

CHAP. X.

1 Jehu by his letters causeth seventy of Ahabs children to be beheaded. 8 He excuseth the fact by the prophecy of Elijah. 12 At the shearing-house he slayeth two and fourty of Ahaziahs brethren. 15 He taketh Jehonadab into his company. 18 By subtilty he destroyeth all the worshippers of Baal. 29 Jehu followeth Jeroboams sins. 32 Hazael oppresseth Israel. 34 Jehoahaz succeedeth Jehu.

AND Ahab had seventy [a] sons in Samaria: and Jehu wrote letters, and sent to Samaria, unto the rulers of Jezreel, to the elders, and to † them that brought up Ahabs *children*, saying,

2 Now as soon as this letter cometh to you, seeing your masters sons *are* with you, and *there are* with you chariots & horses, a fenced city also, and armour:

3 Look even out the best and meetest of your masters sons, and [b] set *him* on his fathers throne, and fight for your masters house.

4 But they were exceedingly afraid, and said, Behold, two kings stood not before him: how then shall we stand?

5 And he that *was* over the house, and he that *was* over the city, the elders also, and the bringers up *of the children*, sent to Jehu, saying, We *are* thy servants, and will do all that thou shalt bid us; we will not make any king: do thou *that which is* good in thine eyes.

6 Then he wrote a letter the second time to them, saying, If ye *be* † mine, and *if* ye will hearken unto my voice, take ye the [c] heads of the men your masters sons, and come to me to Jezreel by to morrow this time: (now the kings sons *being* seventy persons, *were* with the great men of the city, which brought them up)

7 And it came to pass when the letter came to them, that they took the kings sons, and slew seventy persons, and put their heads in baskets, and sent him *them* to Jezreel.

8 ¶ And there came a messenger, and told him, saying, They have brought the heads of the kings sons. And he said, Lay ye them in two heaps at the entring in of the gate, until the morning.

9 And it came to pass in the morning, that he went out, and stood, and said to all the people, [d] Ye *be* righteous: behold, I conspired against my master, and slew him: but who slew all these?

10 Know now, that there shall fall unto the earth nothing of the word of the LORD, which the LORD spake concerning the house of Ahab: for the LORD hath done *that* which he spake * † by his servant Elijah.

11 So Jehu slew all that remained of the house of Ahab in Jezreel, and all his great men, and his ‡ kinsfolks, and his [e] priests, until he left him none remaining.

12 ¶ And he arose and departed, and came to Samaria. *And* as he *was* at the † shearing-house in the way,

13 Jehu † met with the brethren of Ahaziah king of Judah, and said, Who *are* ye? And they answered, We *are* the brethren of Ahaziah, and we go down † to salute the children of the king, and the children of the queen.

14 And he said, Take them alive. And they took them alive, and slew them at the pit of the shearing-house, *even* two and fourty men; neither † left he any of them.

15 ¶ And when he was departed thence, he † lighted on Jehonadab the son of Rechab, *coming* to meet him, and he † [g] saluted him, and said to him, Is thine heart right, as my heart *is* with thy heart? And Jehonadab answered, It is. If it be, give *me* thine hand. And he gave *him* his hand, and he took him up to him into the chariot.

16 And he said, Come with me, and see my zeal for the LORD: so they made him ride in his chariot.

17 And when he came to Samaria, he slew all that remained unto Ahab in Samaria, till he had destroyed him, according to the saying of the LORD, which he spake to Elijah.

18 ¶ And Jehu gathered all the people together, and said unto them, Ahab served [h] Baal a little, *but* Jehu shal serve him much.

19 Now therefore call unto me all the prophets of Baal, all his servants, and all his priests, let none be wanting: for I have a great sacrifice *to do* to Baal; whosoever shall be wanting, he shall not live. But Jehu did *it* in subtilty, to the intent that he might destroy the worshippers of Baal.

20 And Jehu said, † Proclaim a solemn assembly for Baal. And they proclaimed *it*.

21 And Jehu sent through all Israel, and all the worshippers of Baal came, so that there was not a man left that came not: and they came into the house of Baal; and the house of Baal was ‡ full from one end to another.

22 And he said unto him that *was* over the vestry, Bring forth vestments for all the worshippers of Baal. And he brought them forth vestments.

23 And Jehu went, and Jehonadab the son of Rechab into the house of Baal, and said unto the worshippers of Baal, Search, and look that there be here with you none of the [i] servants of the LORD, but the worshippers of Baal onely.

24 And when they went in to offer sacrifices, and burnt-offerings, Jehu appointed four-

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* 1 *King.* 21. 29. † Heb. *by the hand of.*

‡ Or, *acquaintance*, *c Meaning*, which were the idolatrous priests.

† Heb. *house of shepherds binding sheep.*

† Heb. *found.*

† Heb. *to the peace of*, &c.

f Thus Gods vengeance is upon them that have any part of familiarity with the wicked.

† Heb. *found.*

† Heb. *blessed.*

g For he feared God, and lamented the wicked-ness of those times: therefore Jehu was glad to joyn with him: of Rechab read Jer. 35. 2.

h Here Baal is reckenfor Astaroth the idol of the Zidonians, which Jezebel caused to be worshipped. 22 is also titled 1 Kng. 16. 32. & 22. 53.

† Heb. *sanctify.*

† Or, *so shall* that they stood *mouth to mouth.*

i Thus God would have his servants preserved, and idolaters destroyed: as in his law he giveth express commandment, *Deut.* 13.

a This anointing was for kings, priests, and prophets, which were all figures of Messiah, in whom these three offices were accomplished.

* 1 *King.* 21. 23.

* 1 *King.* 14. 10. & 21. 21.

* 1 *King.* 14. 10. & 21. 22.

* 1 *King.* 16. 3.

c *That is*, The rest of the army whom he called before his brethren, *vers.* 2.

d In this affirmation ere would hath the ministers of God notwithstanding, forasmuch as the would hath ever slandered the children of God, (yea, they called the sun of God a deceiver) and slid, He had a devil, therefore they ought not to be discouraged.

† Heb. *reigneth.*

* *Chap.* 8. 29.

† Heb. *Jehoram.*

† Heb. *smote.*

† Heb. *let no escaper go*, &c.

e God had thus outlasted, *vers.* 12. *Conferred*, 2 *Chron.* 22. 7, That this wicked and idolatrous king, who was more ready to gratify wicked Joram, then to obey the will of God, should perish with him, by whose means he thought to have been stronger.

* 1 *King.* 21. 19.

† Heb. *Wash.*

h By this plaint is evident, that Jezebel cused both Naboth and his sons to prepare to death, that Ahab might enjoy his vineyard more quietly: for els his children might have claimed possession.

† Or, *portion.*

i After the he was wounded in Samaria, he fled to Megiddo, which was 2 city of Judah.

k *That is*, Eleven whole years: for *chap.* 8. 25. before when he slid, that he began to reign the twelfth year of Joram, he taken part of the year for the whole.

† Heb. *put to the sword.*

† Heb. *for me.*

c God is a just judge, punisheth the wicked children of wicked parents, unto the third and fourth generation.

d To cannot justly condemne me for the kings death, seing ye have done the like to his posterity: for the Lord commanded me, and moved you to execute this his judgment.

* 1 *King.* 16. 11.

† Or, *slaughter.*

† Heb. *in mastery.*

‡ As one that went cunningly about his cruelty.

† Heb. *kind.*

† Heb. *found.*

g *Meaning*, That forsomuch as God in their enmity because of their sins, that he will ever stir up some to revenge his cause.

† Heb. *filled his hand with a bow.*

† Heb. *bowed.*

† Heb. *worshippers.*

b Be wont this, to prove them whether they would take his part or no.

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score men without, and said, *If* any of the men whom I have brought into your hands, escape, *he that letteth him go*, his life *shall be* for the life of him.

25 And it came to pass assoon as he had made an end of offering the burnt-offering, that Jehu said to the guard, and to the captains, Go in, *and* slay them, let none come forth. And they smote them with † the edge of the sword, and the guard and the captains cast *them* out, and went to the [k] city of the house of Baal.

† Heb. *the mouth.*

k which city was near to Samaria.

26 And they brought forth the † images out of the house of Baal, and burnt them.

† Heb. *statues.*

27 And they brake down the image of Baal, and brake down the house of Baal, and made it a draught-house unto this day.

28 Thus Jehu destroyed Baal out of Israel.

29 ¶ Howbeit *from* the sins of Jeroboam the son of Nebat, who made Israel to sin, Jehu departed not from after them, *to wit*, the golden calves that *were* in Beth-el, and that *were* in Dan.

30 And the LORD said unto Jehu, Because thou hast done well in executing *that which is* right in mine eyes, *and* hast done unto the house of Ahab according to all that *was* in mine heart, thy children of the fourth *generation* shall [l] sit on the throne of Israel.

l Thus God approveth and rewardeth his zeal, in executing Gods judgment, albeit his wickedness was afterward punished.

31 But Jehu † took no heed to walk in the law of the LORD God of Israel, with all his heart: *for* he departed not from the sins of Jeroboam, which made Israel to sin.

† Heb. *reformed not.*

32 ¶ In those days the LORD began † to cut Israel short: and Hazael smote them in all the coasts of Israel;

† Heb. *to cut off the ends.*

33 From Jordan † east-ward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, (which *is* by the river Arnon) † even Gilead and Bashan.

† Heb. *toward the rising of the sun.*

‡ Or, *even to Gilead and Bashan.*

34 Now the rest of the acts of Jehu, and all that he did, and all his might, *are* they not written in the book of the chronicles of the kings of Israel?

35 And Jehu slept with his fathers, and they buried him in Samaria, and Jehoahaz his son reigned in his stead.

† Heb. *the days were.*

36 And † the time that Jehu reigned over Israel in Samaria, *was* twenty & eight years.

CHAP. XI.

1 *Joash, being saved by Jehosheba his aunt from Athaliahs massacre of the seed royal, is hid six years in the house of God.* 4 *Jehoiada giving order to the captains,* 13 *Athaliah is slain.* 17 *Jehoiada reformeth the worship of God.*

* 2 Chron. 22. 10.

† Heb. *seed of the kingdom.*

a Meaning, All the posterity of Jehoshaphat, to whom the kingdom appertained; thus God used the cruelty of this woman, to destroy the whole family of Ahab.

b The Lord promised to maintain the family of David and not to quench the light thereof; therefore he moved the heart of Jehosheba to preserve him.

c where the priests did lie.

* AND when * Athaliah the mother of Ahaziah saw that her son was dead, she arose, and destroyed all the † [a] seed royal.

† Heb. *seed of the kingdom.*

2 But Jehosheba the daughter of king Joram, sister of Ahaziah, took [b] Joash the son of Ahaziah, and stole him from among the kings sons *which were* slain; and they hid him, *even* him and his nurse in the [c] bed-chamber from Athaliah, so that he was not slain.

3 And he was with her hid in the house of the LORD, six years: and Athaliah did reign over the land.

4 ¶ And * the seventh year [d] Jehoiada sent and fet the rulers over hundreds, with the captains and the guard, and brought them to him into the house of the LORD, and made a covenant with them, and took an oath of them in the house of the LORD, and shewed them the kings son.

* 2 Chron. 23. 1.

d The chief priest Jehoshebas husband.

5 And he commanded them, saying, This *is* the thing that ye shall do; a third part of you that enter in on the sabbath, shall even be keepers of the watch of the [e] kings house:

e Of the Levites which had charge of the keeping of the temple, and kept watch by course.

6 And a third part *shall be* at the gate of [f] Sur: and a third part at the gate behind the guard: so shall ye keep the watch of the house ‡ that it be not broken down.

f That none should come upon them, while they were crowning the king.

7 And two ‡ † parts of all you, that [g] go forth on the sabbath, *even* they shall keep the watch of the house of the LORD about the king.

g Called the setgate of the temple, 2 Chron. 23. 5.

‡ Or, *from breaking up.*

† Or, *companies.*

8 And ye shall compass the king round about, every man with his weapons in his hand: and he that cometh within the ranges, let him be slain; and be ye with the king as he goeth out, and as he cometh in.

h whose charge is ended.

9 And the captains over the hundreds did according to all *things* that Jehoiada the priest commanded: and they took every man his men that were to come in [i] on the sabbath, with them that should go out on the sabbath, and came to Jehoiada the priest.

i Read verse 5. & 7.

10 [k] And to the captains over hundreds, did the priest give king Davids spears and shields that *were* in the temple of the LORD.

k To wit, Jehoiada.

11 And the guard stood, every man with his weapons in his hand, round about the king, from the right † corner of the temple, to the left corner of the temple, *along* by the altar and the temple.

† Heb. *shoulder.*

12 And he brought forth the [l] kings son, and put the crown upon him, and *gave him* the [m] testimony, and they made him king, and anointed him, and they clapt their hands, and said, † God save the king.

l That is, Joash, which had been stolen from his years.

m Meaning, The law of God, which is his chief glory, and whereby only his throne is established.

† Heb. *Let the king live.*

13 ¶ And when Athaliah heard the noise of the guard, *and* of the people, she came to the people, into the temple of the LORD.

14 And when she looked, behold, the king stood by a [n] pillar, as the manner *was*, and the princes, and the trumpeters by the king, and all the people of the land rejoyced, and blew with trumpets: and Athaliah rent her clothes, and cried, Treason, treason.

n where the kings place was in the temple.

15 But Jehoiada the priest commanded the captains of the hundreds, the officers of the host, and said unto them, Have her forth without the ranges; and him that [o] followeth her, kill with the sword. For the priest had said, Let her not be slain in the house of the LORD.

o To take her part.

16 And they laid hands on her, and she went by the way by the which the horses came into the kings house, and there was she slain.

17 ¶ And Jehoiada made a covenant between the LORD, and the king and the people, that

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p That both the king and the people should maintain the true worship of God, and destroy all idolatry.

q That he should govern, and obey in the fear of God.

r Even in that place where he had blasphemed God, and thought to have been holden by his idol, here God poured his vengeance upon him.

† Or, *was, Jehoiada.*

† Heb. *officers*

s Which had charge of the temple, and the gate of the temple, 2 Chron. 23. 5.

† Heb. *stood.*

t Or, *from the house.*

u Or, *companies.*

† Heb. *hands.*

v Which charge is ended.

* 2 Chron. 24. 1.

a So long as religion & true worship of God, they prosper.

† So had a thing it is to him, that set in authority to see brought to pass his good obedience God.

† Or, *belonging*

† Heb. *holiness*

† Heb. *money of the soul of his estimation.*

† Heb. *the money of valuation, Lev. 27. 2.* who the money with the priest valued the vows *in Levit. 27. 2.* and they gave it.

† Heb. *Jehoiadah grew stricken in years.*

† But the temple which was built an hundred fifty and five years before, had many things decayed in it, both by the negligence of the kings his predecessors, and also by the wickedness of the idolatress.

† Heb. *in the thirteenth year of king Joash.*

† Or, *from that ordering of the priests, because of their negligence.*

† That is, on the Southside,

† Heb. *Hezekiah's*

18 ¶ AND so all the people of the land went into the house of Baal, and brake it down, his altars, and his images brake they in pieces throughly, and slew Mattan the priest of Baal before the [r] altars: and [r] the priest appointed † officers over the house of the LORD.

19 And he took the rulers over hundreds, and the captains, and the guard, and all the people of the land, and they brought down the king from the house of the LORD, and came by the way of the gate of the guard to the kings house: and he sat on the throne of the kings.

20 And all the people of the land rejoyced, and the citie was in † quiet: *and* they slew Athaliah with the sword *beside* the kings house.

† Heb. *quietness.*

21 Seven years old *was* Jehoash when he began to reign.

CHAP. XII.

1 *Jehoash reigned well all the days of Jehoiada.* 4 *He giveth order for the repair of the temple.* 17 *Hazael is diverted from Jerusalem by a present of the hallowed treasures.* 19 *Jehoash being slain by his servants, Amaziah succeedeth him.*

* IN * the seventh year of Jehu, Jehoash began to reign; and fourtie years reigned he in Jerusalem: and his mothers name *was* Zibiah of Beer-sheba.

* 2 Chron. 24. 1.

2 And Jehoash did *that which was* right in the sight of the LORD all his days, wherein [a] Jehoiada the priest instructed him.

a So long as Jehoiada the priest instructed him.

3 [b] But the high places were not taken away: the people still sacrificed, and burnt incense in the high places.

b Read verse 5. & 7.

4 ¶ And Jehoash said to the priests, All the money of the ‡ † dedicated things that is brought into the house of the LORD, *even* the money of every one that passeth *the accounte*, † [c] the money that every one is set at, *and* all the money that † cometh into any mans heart to bring into the house of the LORD,

‡ Heb. *holy things.*

† Heb. *went up.*

c That is, the money of redemption, Lev. 27. 2. Num. 3. 46. 12. also the money that the priests valued the vows *in Levit. 27. 2.* and they gave it.

5 Let the priests take *it* to them, every man of his acquaintance, and let them repair the [d] breaches of the house, wheresoever any breach shall be found.

d But the priests neglected to repair the breaches of the house.

6 But it was *so*, *that* † in the three and twentieth year of king Jehoash, the priests had not repaired the breaches of the house.

† Heb. *in the three and twentieth year of king Joash.*

7 Then king Jehoash called for Jehoiada the priest and the *other* priests, and said unto them, Why repair ye not the breaches of the house? now therefore [e] receive no *more* money of your acquaintance, but deliver it for the breaches of the house.

e To take no more.

8 And the priests consented to receive no *more* money of the people, neither to repair the breaches of the house.

9 But Jehoiada the priest took a chest, and bored a hole in the lid of it, and set it beside the altar, on the [f] right side, as one cometh into the house of the LORD: and the priests that kept the † door, put therein all that money *that was* brought into the house of the LORD.

f That is, on the left side.

† Heb. *threshold.*

10 And it was *so*, when they saw that *there was* much money in the chest, that the kings ‡ scribe, and the high priest came up, and they † put up in bags, and told the money *that was* found in the house of the LORD.

‡ Or, *secretary.*

† Heb. *bound up*

11 And they gave the money, being told, into the hands of them that [g] did the work, that had the oversight of the house of the LORD: & they † laid it out to the carpenters and builders, that wrought upon the house of the LORD,

g For the king had appointed others which were meet for that purpose. So *Chap. 22. 5.*

† Heb. *brought it forth.*

12 And to masons, and hewers of stone, and to buy timber, and hewed stone, to repair the breaches of the house of the LORD, and for all that † was laid out for the house to repair *it*.

† Heb. *went forth*

13 Howbeit, there were [h] not made for the house of the LORD, bowls of silver, snuffers, basons, trumpets, any vessels of gold, or vessels of silver, of the money *that was* brought into the house of the LORD:

h For these men had onely the charge of the reparation of the temple; and the rest of the money was brought to the king, who caused these afterward to be made, 2 Chron. 24. 14.

14 But they gave that to the workmen, and repaired therewith the house of the LORD.

15 Moreover, they reckoned not with the men, into whose hand they delivered the money to be bestowed on workmen: for they dealt faithfully.

16 The trespas-money, and sin-money was not brought into the house of the LORD; it was the priests.

17 ¶ Then Hazael king of Syria went up, and fought against Gath, and took it: and Hazael set his face to go up to Jerusalem.

18 And Jehoash king of Judah took all the [i] hallowed things that Jehoshaphat, and Jehoram, and Ahaziah his fathers, kings of Judah, had dedicated, and his own hallowed things, & all the gold *that was* found in the treasures of the house of the LORD, and in the kings house, and sent *it* to Hazael king of Syria, and he † went away from Jerusalem.

i After the death of Jehoiada, Joash fell to Idolitry: therefore God rejecteth him, and stirreth up his enemy against him, whom he pacified with the treasures of the temple: for God would not be served with those gifts, seeing the kings heart was wicked.

† Heb. *went up*

19 ¶ And the rest of the acts of Joash, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And his servants arose, and made a conspiracie, and [k] slew Joash in ‡ the house of [l] Millo, which goeth down to Silla.

k Because he had put Zechariah the son of Jehoiada to death,

‡ Or, *Beth-millo*, I Read 2 *Sam. 5. 9.*

21 For Jozachar the son of Shimeath, and Jehozabad the son of Shomer, his servants, smote him, and he died; and they buried him with his fathers in the city of David: and Amaziah his son reigned in his stead.

CHAP. XIII.

1 *Jehoahaz his wicked reign.* 3 *Jehoahaz oppressed by Hazael, is relieved by prayer.* 8 *Joash succeedeth him.* 10 *His wicked reign.* 13 *Jeroboam succeedeth him.* 14 *Elisha dying, prophesieth to Joash three victories over the Syrians.* 20 *The Moabites invading the land, Elishas bones raise up a dead man.* 22 *Hazael dying, Joash getteth three victories over Ben-hadad.*

† IN the three and twentieth year of Joash the son of Ahaziah king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, *and reigned* seventeen years.

† Heb. *the seventeenth year and third year*

2 And he did *that which was* evil in the sight of the LORD, and † followed the sin of Jeroboam the son of Nebat, which made Israel to [a] sin, he departed not therefrom.

† Heb. *walked after.*

a By worshipping the calves, which Jeroboam did erect in Israel.

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3 ¶ And the anger of the LORD was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-hadad the son of Hazael, [b] all *their* days.

[b] while Jehoahaz lived.

4 And Jehoahaz besought the LORD, and the LORD hearkened unto him: for he saw the oppression of Israel, because the king of Syria oppressed them.

5 (And the LORD gave Israel a [c] saviour, so that they went out from under the hand of the Syrians: and the children of Israel [d] dwelt in their tents, † as before-time.

[c] *To wit*, Joash the son of Jehoahaz.

[d] Safely, and without danger. † Heb. *as yesterday, and third day.*

6 Nevertheless, they departed not from the sins of the house of Jeroboam, who made Israel sin, *but* † walked therein: and there † remained the [e] grove also in Samaria)

† Heb. *he walked*
† Heb. *stood*
[e] wherein they did commit their idolatry, and which the Lord had commanded to be destroyed. *Deut.* 16. 21.

7 Neither did he leave of the people to Jehoahaz, but fifty horsmen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.

[f] *That is*, Hazael and Ben-hadad his son, as *verse* 3. Read of Hazael, *chap.* 8. 12.

8 ¶ Now the rest of the acts of Jehoahaz, and all that he did, and his might, *are* they not written in the book of the chronicles of the kings of Israel?

9 And Jehoahaz slept with his fathers, and they buried him in Samaria, and Joash his son reigned in his stead.

10 ¶ In the thirty and seventh year of Joash king of [g] Judah, began Jehoash the son of Jehoahaz to reign over Israel in Samaria, *and reigned* sixteen years.

[g] His chief purpose is to describe the kingdom of Judah, and how God performed his promise made to the house of David: but by the way, he sheweth how Israel was afflicted and punished for their great idolatry; who though they had now degenerated, yet God both by sending them sundry prophets and divers punishments, did call them unto him again.

11 And he did *that which was* evil in the sight of the LORD; he departed not from all the sins of Jeroboam the son of Nebat, who made Israel sin: *but* he walked therein.

12 And the rest of the acts of Joash, and all that he did, and his might wherewith he fought against Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

13 And Joash slept with his fathers, and Jeroboam sat upon his throne: and Joash was buried in Samaria with the kings of Israel.

14 ¶ Now Elisha was fallen sick of his sickness whereof he died, and Joash the king of Israel came down unto him, and wept over his face, and said, O my [h] father, my father, the chariot of Israel, and the horsmen thereof.

[h] Thus they used to call the prophets and servants of God, by whom God blessed his people, as *chap.* 2. 12. *Adoram*, 1 *Kings* 12. 18. their prayers they did more profper in their countrey, than by force of arms.

15 And Elisha said unto him, Take bow and arrows: and he took unto him bow and arrows.

16 And he said to the king of Israel, † Put thine hand upon the bow: and he put his hand upon it: and Elisha put his hands upon the kings hands.

† Heb. *make thine hand to ride*

17 And he said, Open the window [i] eastward: and he opened *it*. Then Elisha said, Shoot: and he shot. And he said, The arrow of the LORDS deliverance, and the arrow of deliverance from Syria: for thou shalt smite the Syrians in Aphek, till thou hast consumed *them*.

[i] *That is*, toward Syria, so that he did not onely prophesie with words, but also confirmed him by these signs that he should have the victory.

18 And he said, Take the arrows: and he took *them*. And he said unto the king of Israel, Smite upon the ground: and he smote thrice, and stayed.

19 And the man of God was [k] wroth with him, and said, Thou shouldest have smitten five or six times, then hadst thou smitten Syria till thou hadst consumed *it*: whereas now thou shalt smite Syria *but* thrice.

[k] Because he seemed content to have victory against the enemies of God for twice or thrice, and had not a zeal to overcome them continually, and to destroy them utterly.

20 ¶ And Elisha died, and they buried him: and the bands of the Moabites invaded the land at the coming in of the year.

21 And it came to pass as they were burying a man, that behold, they spied a band *of men*, and they cast the man into the sepulchre of Elisha: and when the man † was let down, and touched the bones of Elisha, * he † revived, and stood upon his feet.

† Heb. went down.
* *Ecclus.* 48. 14.

22 ¶ But Hazael king of Syria oppressed Israel all the days of Jehoahaz.

23 And the LORD was gracious unto them, and had compassion on them, and had respect unto them, because of his covenant with Abraham, Isaac, and Jacob, and would not destroy them, neither cast he them from his † presence as [m] yet.

† By this miracle God confirmed the authority of Elisha whose doctrin in his life they contemned, that at his dying they might return and embrace the same doctrin.

† Heb. *face*
[m] *That is*, until their sins were come to a full measure, and there was no more hope of amendment.

24 So Hazael king of Syria died, and Ben-hadad his son reigned in his stead.

† Heb. *returned and took.*

25 And Jehoash the son of Jehoahaz † took again out of the hand of Ben-hadad the son of Hazael, the cities which he had taken out of the hand of Jehoahaz his father by war: three times did Joash beat him, and recovered the cities of Israel.

CHAP. XIV.

1 *Amaziah his good reign.* 5 *His justice on the murderers of his father.* 7 *His victory over Edom.* 8 *Amaziah provoking Jehoash, is overcome and spoiled.* 16 *Jeroboam succeedeth Jehoash.* 17 *Amaziah slain by a conspiracie.* 21 *Azariah succeedeth him.* 23 *Jeroboams wicked reign.* 28 *Zachariah succeedeth him.*

IN the second year of Joash son of Jehoahaz king of Israel, reigned * Amaziah the son of Joash king of Judah.

* 2 *Chron.* 25. 1.

2 He was [a] twentie and five years old when he began to reign, and reigned twentie & nine years in Jerusalem: and his mothers name *was* Iehoaddan of Ierusalem.

[a] In the beginning of his reign he seemed to have an earnest fear of God left of Godliness, but afterward he became an idolater, and worshipped the idols of the Idumeans.

3 And he did *that which was* [a] right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

[a] right in the sight of the LORD, yet not like David his father: he did according to all things as Joash his father did.

4 Howbeit, the high places were not taken away: as yet the people did sacrifice, and burnt incense on the high places.

5 ¶ And it came to pass assoon as the kingdom was confirmed in his hand, that he slew his servants * which had slain the king his father.

* *Chap.* 12. 20.

6 But the children of the murderers he [b] slew not: according unto that which is written in the book of the law of Moses, wherein the LORD commanded, saying, * The fathers shall not be put to death for the children, nor the children be put to death for the fathers; but every man shall be put to death for his own sin.

[b] Because they neither conferred, nor were guiltie with their fathers in all.

* *Deut.* 24. 16. *Ezek.* 18. 20.

7 He

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[c] For the Idumeans whom David had brought to subjection, did rebel in the time of Jehoram son of Jehoshaphat. † Or, *the rock.*

7 He slew of [c] Edom in the valley of salt, ten thousand, and took † Selah by war, and called the name of it Joktheel, unto this day.

8 ¶ Then Amaziah sent messengers to Jehoash the son of Jehoahaz, son of Jehu king of Israel, saying, Come, [d] let us look one another in the face.

[d] Let us fight, hand to hand and trie it by force, and not decline one another cities.

9 And Jehoash the king of Israel sent to Amaziah king of Judah, saying, The thistle that *was* in Lebanon, sent to the [e] cedar that *was* in Lebanon, saying, Give thy daughter to my son to wife: and there passed by a wild beast that *was* in Lebanon, and trod down the thistle.

[e] By this parable Jehoash compareth himself to a cedar tree, because of his great kingdom over ten tribes, and Amaziah to a thistle, because he ruled but over two tribes, and the wild beasts are Jehoash his soldiers that fortified the cities of Judah.

10 Thou hast indeed smitten Edom, and thine heart hath lifted thee up: [f] glory *of this*, and tarrie † at home: for why shouldest thou meddle to *thy* hurt, that thou shouldest fall, *even* thou, and Judah with thee?

[f] *Heb. as thy house.*

† Heb. *sit.*

11 But Amaziah would not hear: therefore Jehoash king of Israel went up, and he and Amaziah king of Judah looked one another in the face at Beth-shemesh, which *belongeth* to Judah.

12 And Judah † was put to the worse before Israel, and they fled every man to their tents.

† Heb. *was smitten*

13 And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash the son of Ahaziah at Beth-shemesh, and came to Jerusalem, and brake down the wall of Jerusalem, from the gate of Ephraim, unto the corner-gate, four hundred cubits.

14 And he took all the gold and silver, and all the vessels *that were* found in the house of the LORD, and in the treasures of the kings house, and † hostages, and returned to Samaria.

† *That is*, which the Idumites had given to them of Judah for confirmation of peace.

15 ¶ Now the rest of the acts of Jehoash which he did, and his might, and how he fought with Amaziah king of Judah, *are* they not written in the book of the chronicles of the kings of Israel?

16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel, and Jeroboam his son reigned in his stead.

17 ¶ And Amaziah the son of Joash king of Judah, lived after the death of Jehoash son of Jehoahaz king of Israel, fifteen years.

18 And the rest of the acts of Amaziah, *are* they not written in the book of the chronicles of the kings of Judah?

19 Now * they made a conspiracie against him in Jerusalem: and he fled to [h] Lachish, but they sent after him to Lachish, and slew him there.

* 2 *Chron.* 25. 27.

[h] which citie Rehoam built in Iudah for a fortresse. 2 *Chron.* 11. 9.

20 And they brought him on horses: and he was buried at Jerusalem with his fathers in the citie of David.

21 ¶ And all the people of Judah took [i] Azariah, (which *was* sixteen years old) and made him king in stead of his father Amaziah.

[i] 2 *Chron.* 26. 1. he is called Uzziah.

22 He built [k] Elath, and restored it to Judah, after that the king slept with his fathers.

[k] which is also called Elanon, or Eloth.

23 ¶ In the fifteenth year of Amaziah, the son of Joash king of Judah, Jeroboam the son of Joash king of Israel began to reign in Samaria, *and reigned* fourtie and one years.

24 And he did *that which was* evil in the sight of the LORD: he departed not from all the [l] sins of Jeroboam the son of Nebat, who made Israel to sin.

[l] Because this idolatrie was so vile, and almost incredible, that men should forsake the living God, to worship calves, the work of mans hands, therefore the scripture doth often times repeat it in the reproach of all idolaters.

25 He restored the coast of Israel from the entring of Hamath, unto the sea of the plain, according to the word of the LORD God of Israel, which he spake by the hand of his servant * Jonah, the son of Amittai, the prophet, which *was* of Gath-hepher.

* *Matt.* 12. 39, 40. called Jonas. in Read 1 *King.* 14. 10.

26 For the LORD saw the affliction of Israel, *that it was* very bitter: for *there was* not any [m] shut up, nor any left, nor any helper for Israel.

27 And the LORD said not that he would blot out the name of Israel from under heaven: but he saved them by the hand of Jeroboam the son of Joash.

28 ¶ Now the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered Damascus, and [n] Hamath, *which belonged* to Judah, for Israel, *are* they not written in the book of the chronicles of the kings of Israel?

[m] *Heb. as they were shut.*

[n] which was also called Antiochia of Syria, of Riblah.

29 And Jeroboam slept with his fathers, *even* with the kings of Israel; and Zachariah his son reigned in his stead.

CHAP. XV.

1 *Azariah his good reign.* 5 *He dying a leper, Jotham succeedeth.* 8 *Zachariah, the last of Jehu his generation, reigning ill, is slain by Shallum.* 13 *Shallum reigning a moneth, is slain by Menahem.* 16 *Menahem strengtheneth himself by Pul.* 21 *Pekahiah succeedeth him.* 23 *Pekahiah is slain by Pekah.* 27 *Pekah is oppressed by Tiglath-pileser, and slain by Hoshea.* 32 *Jotham good reign.* 36 *Ahaz succeedeth him.*

IN the twenty and seventh year of Jeroboam king of Israel, began Azariah son of Amaziah king of Judah to reign.

2 Sixteen years old was he when he began to reign, and he reigned two and fiftie years in Jerusalem, and his mothers name *was* Jecholiah of Jerusalem.

3 And he did *that which was* [a] right in the sight of the LORD, according to all that his father Amaziah had done;

[a] So long as he gave ear to Zacharias the prophet.

4 Save that the high places were not removed: the people sacrificed, and burnt incense still on the high places.

5 ¶ And the LORD [b] smote the king, so that he was a leper unto the day of his death, and dwelt in a severall house, and Jotham the kings son *was* over the house, [c] judging the people of the land.

[b] His father and grandfather were slain by their subjects and servants, and he because he would usurp the priests office, contrary to Gods ordinance, was smitten immediatly by the hand of God with the leprosie. 2 *Chron.* 26. 21.

[c] As victroy, or deputie to his father.

6 And the rest of the acts of Azariah, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

7 So Azariah slept with his fathers, and they buried him with his fathers in the citie of David; and Jotham his son reigned in his stead.

[d] He was the fourth in decent from Jehu, who reigned according to Gods promise; but in him God began to execute his wrath against the house of Jehu.

8 ¶ In the thirty and eighth year of Azariah king of Judah, did Zachariah the son of Jeroboam reign over Israel in Samaria [d] six moneths.

9 And he did *that which was* evil in the sight of the LORD, as his fathers had don: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

10 And Shallum the son of Jabesh conspired against him, and smote him before the people, and [e] slew him, and reigned in his stead.

11 And the rest of the acts of Zachariah, behold, they *are* written in the book of the chronicles of the kings of Israel.

12 This *was* * the word of the LORD which he spake unto Jehu, saying, Thy sons shall sit on the throne of Israel, unto the fourth *generation*. And so it came to pass.

13 ¶ Shallum the son of Jabesh began to reign in the nine and thirtieth year of *Uzziah king of Judah, and he reigned † a full moneth in Samaria.

14 For Menahem the son of Gadi, went up from Tirzah, and came to Samaria, and smote Shallum the son of Jabesh in Samaria, and slew him, and reigned in his stead.

15 And the rest of the acts of Shallum, and the conspiracie which he made, behold, they *are* written in the book of the chronicles of the kings of Israel.

16 ¶ Then Menahem smote [f] Tiphsah, and all that *were* therein, and the coasts thereof from Tirzah: because they opened not *to him*, therefore he smote *it*, *and* all the women therein that were with child, he ript up.

17 In the nine and thirtieth year of Azariah king of Judah, began Menahem the son of Gadi to reign over Israel, *and reigned* ten years in Samaria.

18 And he did *that which was* evil in the sight of the LORD: he departed not all his days from the sins of Jeroboam the son of Nebat, who made Israel to sin.

19 *And* * Pul the king of Assyria came against the [g] land: & Menahem [h] gave Pul a thousand talents of silver, that his hand might be with him, to confirm the kingdom in his hand.

20 And Menahem † exacted the money of Israel, *even* of all the mighty men of wealth, of each man fifty shekels of silver, to give to the king of Assyria: so the king of Assyria turned back, and stayed not there in the land.

21 ¶ And the rest of the acts of Menahem, and all that he did, *are* they not written in the book of the chronicles of the kings of Israel?

22 And Menahem slept with his fathers, and Pekahiah his son reigned in his stead.

23 ¶ In the fiftieth year of Azariah king of Judah, Pekahiah the son of Menahem began to reign over Israel in Samaria, *and reigned* two years.

24 And he did *that which was* evil in the sight of the LORD, he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

25 But Pekah the son of Remaliah, a captain of his conspired against him, and smote him in Samaria, in the place of the kings house, with [i] Argob, and Arieh, and with him fifty men of the Gileadites: and he killed him, and reigned in his room.

26 And the rest of the acts of Pekahiah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

27 ¶ In the two and fiftieth year of Azariah king of Judah, Pekah the son of Remaliah began to reign over Israel in Samaria, *and reigned* twenty years.

28 And he did *that which was* evil in the sight of the LORD, he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.

29 In the days of Pekah king of Israel, came [k] Tiglath-pileser king of Assyria, and took Ijon, and Abel-beth-maachach, and Janoah, and Kedesh, and Hazor, and Gilead, and Galilee, all the land of Naphtali, and carried them captive to Assyria.

30 And Hoshea the son of Elah made a conspiracie against Pekah the son of Remaliah, and smote him, and slew him, and reigned in his stead, in the twentieth year of Jotham the son of Uzziah.

31 And the rest of the acts of Pekah, and all that he did, behold, they *are* written in the book of the chronicles of the kings of Israel.

32 ¶ In the second year of Pekah the son of Remaliah king of Israel, began * Jotham the son of Uzziah king of Judah to reign.

33 Five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem: and his mothers name *was* Jerusha, the daughter of Zadok.

34 And he did *that which was* [l] right in the sight of the LORD: he did according to all that his father Uzziah had don.

35 ¶ Howbeit, the high places were not removed: the people sacrificed and burnt incense still in the high places: he built the higher gate of the house of the LORD.

36 ¶ Now the rest of the acts of Jotham, and all that he did, *are* they not written in the book of the chronicles of the kings of Judah?

37 (m In those days the LORD began to send against Judah, Rezin the king of Syria, and [n] Pekah the son of Remaliah)

38 And Jotham slept with his fathers, and was buried with his fathers in the city of David his father, and Ahaz his son reigned in his stead.

CHAP. XVI.

1 Ahaz his wicked reign. 5 Ahaz assailed by Rezin and Pekah, hireth Tiglath-pileser against them. 10 Ahaz sending a patern of an altar from Damascus to Urijah, diverteth the brasen altar to his own devotion. 17 He spoileth the temple. 19 Hezekiah succeedeth him.

IN * the seventeenth year of Pekah the son of Remaliah, [a] Ahaz the son of Jotham king of Judah began to reign.

2 Twenty years old *was* Ahaz when he began to reign, and reigned sixteen years in Jerusalem, and did not *that which was* right in the sight of the LORD his God, like David his father.

3 But he walked in the way of the kings of Israel, yea, and made his son to [b] pass through the fire, according to the abominations of the heathen, whom the LORD cast out from before the children of Israel.

4 And he sacrificed and burnt incense in the high places, and on the hills, and under every green tree.

5 ¶ * Then Rezin king of Syria, and Pekah son of Remaliah king of Israel, came up to Jerusalem to war: and they besieged Ahaz: but could [c] not overcome *him*.

6 At that time Rezin king of Syria recovered [d] Elath to Syria, and drave the Jews from Elath: and the Syrians came to Elath, and dwelt there unto this day.

7 So Ahaz sent [e] messengers to Tiglath-pileser king of Assyria, saying, I *am* thy servant & thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me.

8 And Ahaz took the silver and gold *that was* found in the [f] house of the LORD, and in the treasures of the kings house, and sent *it for* a present to the king of Assyria.

9 And the king of Assyria hearkened unto him: for the king of Assyria went up against † Damascus, and took it, and carried *the people of* it captive to Kir, and slew Rezin.

10 ¶ And king Ahaz went to Damascus, to meet Tiglath-pileser king of Assyria, and saw an altar that *was* at Damascus: and king Ahaz sent to Urijah the priest the fashion of the altar, and the patern of it, according to all the workmanship thereof.

11 And Urijah the priest built an altar according to [g] all that king Ahaz had sent from Damascus: so Urijah the priest made *it*, against king Ahaz came from Damascus.

12 And when the king was come from Damascus, the king saw the altar: and the king approached to the altar, and offered [h] thereon.

13 And he burnt his burnt-offering, and his meat-offering, and poured his drink-offering, and sprinkled the bloud of † his peace-offerings upon the altar.

14 And he brought also the brasen altar which *was* before the LORD, from the fore-front of the house, from between the altar and the house of the LORD, and put it on the [i] north-side of the altar.

15 And king Ahaz commanded Urijah the priest, saying, Upon the great altar burn the morning burnt-offering, and the evening meat-offering, and the kings burnt-sacrifice, and his meat-offering, with the burnt-offering of all the people of the land, and their meat-offering, and their drink-offerings, and sprinkle upon it all the bloud of the burnt-offering, and all the bloud of the sacrifice: and the [k] brasen altar shall be for me to enquire *by*.

16 Thus did Urijah the priest, according to all that king Ahaz commanded.

17 ¶ And king Ahaz cut off the borders of the bases, and removed the laver from off them, and took down the sea from off the brasen oxen that *were* under it, and put it upon a pavement of stones.

18 And the [l] covert for the sabbath that they had built in the house, and the kings entry without, turned he *from* the house of the LORD, [m] for the king of Assyria.

19 ¶ Now the rest of the acts of Ahaz, which he did, *are* they not written in the book of the chronicles of the kings of Judah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the city of David, and Hezekiah his son reigned in his stead.

CHAP. XVII.

1 Hoshea his wicked reign. 3 Being subdued by Shalmaneser, he conspireth against him with So king of Egypt. 5 Samaria, for their sins, is captivated. 24 The strange nations which were transplanted in Samaria, being plagued with lions, make a mixture of religions.

IN the twelfth year of Ahaz king of Judah, began Hoshea the son of Elah to reign in Samaria over Israel nine years.

2 And he did *that which was* evil in the sight of the LORD: [a] but not as the kings of Israel that were before him.

3 ¶ Against him came up Shalmaneser king of Assyria, and Hoshea became his servant, and † gave him ‡ presents.

4 And the king of Assyria found conspiracie in Hoshea: for he had sent messengers to So king of Egypt, and brought no present to the king of Assyria, [b] as *he had don* year by year: therefore the king of Assyria shut him up, and bound him in prison.

5 ¶ Then the king of Assyria came up throughout all the land, and went up to Samaria, and besieged it three years.

6 ¶ * In the ninth year of Hoshea, the king of Assyria took Samaria, and carried Israel away into Assyria, and placed them in Halah and in Habor *by* the river of Gozan, and in the cities of the [c] Medes.

7 For *so* it was, that the children of Israel had [d] sinned against the LORD their God, which had brought them up out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and had feared others gods,

8 And walked in the statutes of the heathen, (whom the LORD cast out from before the children of Israel) and of the kings of Israel, which [e] they had made.

9 And the children of Israel did secretly *those* things that *were* not right, against the LORD their God, and they built them high places in all their cities, [f] from the tower of the watchmen, to the fenced city.

10 And they set them up † images and groves in every high hill, and under every green tree:

11 And there they burnt incense in all the high places, as *did* the heathen whom the LORD carried away before them; and wrought wicked things to provoke the LORD to anger.

e Zacharias was the last in Israel, that had the kingdom by succession, five only Pekahiah the son of Menahem, who reigned but two years.
* *Chap.* 10. 30.

* *Matth.* 1. 8, 9. called *Ozias.*
† Heb. *a mouth of days*

f which was a citie of Israel, that would not receive him to be king.

1 *Chron.* 5. 26.

g *That is*, of Israel.
h In fiend of seeking help of God, he went about by money to purchase the favour of this king, being an infidel, and therefore God forsook him, and Pul soon after did brake promise, destroyed his country, and led his people away captive.
† Heb. *caused to come forth*

i which were of the same conspiracie.

k For God stirred up Pul, and Tiglath-pileser against Israel for their sin. 1 *Chron.* 5. 26.

b *That is*, offered him to Molech, or made him to pass between two fires, as the manner of the Gentiles was. *Levit.* 18. 21. *Deut.* 18. 10.

* *Isa.* 7. 1.

c For the Lord preserved the city, and his people for his promise sake made to David.
d which citie Azriah had taken from the Amorites, & fortified. 2 *Chr.* 14. 2.
e Contrary to the admonition of the prophet. *Isa.* 7. 4.

f That he stirred not to spoil the temple of God to have succour of me, and would not once lift up his hear toward God to deliver his help, nor yet tea his prophets counsell.
† Heb. *Dammesek.*

g we see that there is no prince provided, but he shall find factions, and false ministers to serve his turn.

h Either offerings for peace or propitiation, or of thanksgiving, as *Levit.* 1. or els meaning the morning and evening offerings. *Levit.* 29. 38. *Num.* 28. 3. and thus he contemneth the statutes and the altar which God had commanded by Solomon, to serve God other his own fansifies.
† Heb. *which were his*
‡ *That is*, at the right hand, as men were into the temple.

* 2 *Chron.* 28. 1. a Thus was a wicked son of a godly father, and of him spain came Godly Hezekiah, and of him wicked Manasseh, here that God in the end shewed him mercie. Thus we see how uncertain it is to depend on the dignity of our fathers.

k Here he establisheth by commandment his own wicked proceedings, and doth abolish the commandment and ordinance of God.

l Or, tent, wherein they laid on the sabbath, which had ferved their week in the temple, and so departed home.
m Either to flatter the king of Assyria, when he should thus see him change the ordinance of God, or els that the temple might be a refuge for him, if the king should suddenly assail his house.

a Though he invented no new idolatry or impiety, as others did, yet he fought for help at the Egyptians, which God had forbidden
† Heb. *rendred*
‡ Or, *Tribute.*

b For he had paid tribute for the space of eight yeats.

* *Chap.* 18. 10.

c For at this time the Medes and Persians were subiect to the Assyrians.
d He setteth forth at length the cause of this great plague and perpetuall captivity: to admonish all people and nations to cleave to the Lord God, and onely worship him for fear of like judgements.

e *Meaning*, Throughout all their borders.
† Heb. *Statues*

12 For they ſerved idols, whereof the LORD had ſaid unto them, * Ye ſhall not do this thing.

13 Yet the LORD teſtified againſt Iſrael, and againſt Judah, † by all the prophets, *and by* all the ſeers, ſaying, * Turn ye from your evil ways, and keep my commandments *and* my ſtatutes, according to all the law which I commanded your fathers, and which I ſent to you by my ſervants the prophets.

14 Notwithſtanding, they would not hear, but * hardened their necks, like to the neck of their [f] fathers, that did not beleeve in the LORD their God.

15 And they rejected his ſtatutes, and his covenant that he made with their fathers, and his teſtimonies which he teſtified againſt them, and they followed vanity, and became vain, and went after the heathen that *were* round about them, concerning whom the LORD had charged them, that they ſhould not do like them.

16 And they left all the commandments of the LORD their God, and * made them molten images, *even* two calves, and made a grove, and worſhipped all the [g] hoſt of heaven, and ſerved Baal.

17 And they cauſed their ſons and their daughters to [h] paſs through the fire, and uſed divination and inchantments, and [i] ſold themſelves to do evil in the ſight of the LORD, to provoke him to anger.

18 Therefore the LORD was very angry with Iſrael, and removed them out of his ſight, there was none left but the tribe of Judah [k] onely.

19 Alſo Judah kept not the commandments of the LORD their God, but walked in the ſtatutes of Iſrael which they made.

20 And the LORD rejected all the ſeed of Iſrael, and afflicted them, and delivered them into the hand of ſpoilers, untill he had caſt them out of his [l] ſight.

21 [m] For he rent Iſrael from the houſe of David, and they made Jeroboam the ſon of Nebat king, and Jeroboam drave Iſrael from following the LORD, and made them ſin a great ſin.

22 For the children of Iſrael walked in all the ſins of Jeroboam which he did, they departed not from them:

23 Until the LORD removed Iſrael out of his ſight, as he had ſaid by all his ſervants the prophets: ſo was Iſrael carried away out of their own land to Aſſyria, unto this day.

24 ¶ And the king of Aſſyria brought men from Babylon, and from [n] Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed *them* in the cities of Samaria, in ſtead of the children of Iſrael; and they poſſeſſed Samaria, and dwelt in the cities thereof.

25 And *ſo* it was at the beginning of their dwelling there, *that* they feared [o] not the LORD; therefore the LORD ſent lions among them, which ſlew *ſome* of them.

26 Wherefore they ſpake to the king of Aſſyria, ſaying, The nations which thou haſt removed, and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath ſent lions among them, and behold, they ſlay them, becauſe they know not the manner of the God of the land.

27 Then the king of Aſſyria commanded, ſaying, Carry thither one of the prieſts whom ye brought from thence, and let them go and dwell there, and let him teach them the manner of the God of the [p] land.

28 Then one of the prieſts whom they had carried away from Samaria, came and dwelt in Beth-el, and taught them how they ſhould fear the LORD.

29 Howbeit, every nation made gods of their own, and put *them* in the houſes of the high places which the Samaritans had made, every nation in their cities wherein they dwelt.

30 And the men of Babylon made [q] Succoth-benoth, and the men of Cuth made Nergal, and the men of Hamath made Aſhima,

31 And the Avites made Nibhaz and Tartak, and the Sepharvites burnt their children in fire to Adrammelech, and Anammelech, the gods of Sepharvaim.

32 So they feared the LORD, and made unto themſelves of the loweſt of them prieſts of the high places, which ſacrificed for them in the houſes of the high places.

33 * They [r] feared the LORD, and ſerved their own gods, after the manner of the nations, ‡ whom they carried away from thence.

34 Unto this day they do after the former manners: they fear not the LORD, neither do they after [s] their ſtatutes, or after their ordinances, or after the law and commandment which the LORD commanded the children of Jacob, * whom he named Iſrael;

35 With whom the LORD had made a covenant, and charged them, ſaying, * Ye ſhall not fear other gods, nor bow your ſelves to them, nor ſerve them, nor ſacrifice to them:

36 But the LORD, who brought you up out of the land of Egypt, with great power, and a ſtretched-out arm, him ſhall ye fear, and him ſhall ye worſhip, and to him ſhall ye do ſacrifice.

37 And the ſtatutes, and the ordinances, and the law, and the commandment which he wrote for you ye ſhall obſerve to do for evermore, and ye ſhall not fear other gods.

38 And the covenant that I have made with you, ye ſhall not forget, neither ſhall ye fear other gods.

39 But the LORD your God ye ſhall fear, and he ſhall deliver you out of the hand of all your enemies.

40 Howbeit, they did not hearken, but they did after their former manner.

41 So [t] theſe nations feared the LORD, and ſerved their graven images, both their children, dren, and their childrens children: as did their fathers, ſo do they unto this day.

CHAP. XVIII.

‡ *Hezekiah his good reign.* 4 *He deſtroyeth idolatry, and proſpereth.* 9 *Samaria is carried captive for their ſins.* 13 *Sennacherib invading Judah, is pacified by a tribute.* 17 *Rab-ſhakeh ſent by Sennacherib again, revileth Hezekiah, and by blaſphemous perſwaſions, ſolliciteth the people to revolt.*

NOw it came to paſs in the third year of Hoſhea ſon of Elah king of Iſrael, *that* * Hezekiah the ſon of Ahaz king of Judah began to reign.

2 Twenty and five years old was he when he began to reign, and he reigned twenty and nine years in Jeruſalem: his mothers name alſo *was* Abi, the daughter of Zechariah.

3 And he did *that which was* [a] right in the ſight of the LORD, according to all that David his father did.

4 ¶ He removed the high places, and brake the ‡ images, and cut down the groves, and brake in pieces the * braſen ſerpent that Moſes had made: for unto thoſe days the children of Iſrael did burn incenſe to it: and he called it [b] Nehuſhtan.

5 He truſted in the LORD God of Iſrael, ſo that after him was none like him among all the kings of Judah, nor *any* that were before him.

6 For he clave to the LORD, *and* departed not † from following him, but kept his commandments, which the LORD commanded Moſes.

7 And the LORD was with him, *and* he proſpered whitherſoever he went forth: and he rebelled againſt the king of Aſſyria, and ſerved him not.

8 He ſmote the Philiſtins even unto † Gaza, and the borders thereof, from the tower of the [c] watchmen to the fenced city.

9 ¶ And * it came to paſs in the fourth year of king Hezekiah, (which *was* the ſeventh year of Hoſhea ſon of Elah king of Iſrael) *that* Shalmaneſer king of Aſſyria came up againſt Samaria, and beſieged it.

10 And at the end of three years they took it, *even* in the ſixth year of Hezekiah (that is * the ninth year of Hoſhea king of Iſrael) Samaria was taken.

11 And the king of Aſſyria did carry away Iſrael unto Aſſyria, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes:

12 Becauſe they obeyed not the voice of the LORD their God, but tranſgreſſed his covenant *and* all that Moſes the ſervant of the LORD commanded, and would not hear *them*, nor do *them*.

13 ¶ Now * in the fourteenth year of king Hezekiah, did † Sennacherib king of Aſſyria come up againſt all the fenced cities of Judah, and took them.

14 And Hezekiah king of Judah ſent to the king of Aſſyria to Lachiſh, ſaying, [d] I have offended, return from me: that which thou puteſt on me, I will bear. And the king of Aſſyria appointed unto Hezekiah king of Judah, three hundred talents of ſilver, and thirty talents of gold.

15 And Hezekiah gave *him* all the ſilver *that was* found in the houſe of the LORD, and in the treaſures of the kings houſe.

16 At that time did Hezekiah cut off *the gold from* the doors of the temple of the LORD, and *from* the pillars which Hezekiah king of Judah had overlaid, and gave † it to the king of Aſſyria.

17 And the king of Aſſyria ſent [e] Tartan, and Rab-aris, and Rab-ſhakeh from Lachiſh, to king Hezekiah with a ‡ great hoſt againſt Jeruſalem: and they went up and came to Jeruſalem: & when they were come up, they came and ſtood by the conduit of the upper pool, which *is* in the high-way of the fullers field.

18 And when they had called to the king, there came out to them Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ‡ ſcribe, and Joah the ſon of Aſaph the recorder.

19 And Rab-ſhakeh ſaid unto them, Speak ye now to Hezekiah, thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt?

20 Thou † ſayeſt, (but *they are but* † vain words) ‡ *I have* [f] counſel and ſtrength for the war: now on whom doſt thou truſt, that thou rebelleſt againſt me?

21 Now behold, thou † truſteſt upon the ſtaff of this bruiſed reed, *even* upon Egypt, on which if a man lean, it will go into his hand, and [g] pierce it: ſo *is* Pharaoh king of Egypt unto all that truſt on him.

22 But if ye ſay unto me, We truſt in the LORD our God: *is* [h] not that he whoſe high places, and whoſe altars Hezekiah hath taken away, and hath ſaid to Judah and Jeruſalem, Ye ſhall worſhip before this altar in Jeruſalem?

23 Now therefore, I pray thee, give ‡ [i] pledges to my lord the king of Aſſyria, And I will deliver thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

24 How then wilt thou turn away the face of one captain of the leſt of my maſters ſervants, and put thy truſt on Egypt for chariots and for horſmen?

25 Am I now come up without the [k] LORD againſt this place to deſtroy it? the LORD ſaid to me, Go up againſt this land, and deſtroy it.

26 Then ſaid Eliakim the ſon of Hilkiah, and Shebna, and Joah, unto Rab-ſhakeh, Speak, I pray thee, to thy ſervants in the Syrian language, (for we underſtand *it*) and talk not with us in the Jews language in the ears of the people that *are* on the wall.

27 But Rab-ſhakeh ſaid unto them, Hath my maſter ſent me to thy maſter, and to thee, to ſpeak theſe words? *hath he* not *ſent me* to the men which ſit on the wall, that they may eat their own dung, and drink † their own piſs with you?

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* *Deut.* 4. 19.

† Heb. *by the hand of all* * Jer. 18. 17. & 25. 5. & 35. 15.

* *Deut.* 31. 27.

f So that to alledge the authority of our fathers or great antiquity, except we can prove that they were godly, is but to declare that we are the children of the wicked.

* *Exod.* 32. 8. 1 *Kings.* 12. 28.

g *That is*, The ſun, the moon and ſtars, *Deut.* 4. 19.

h Read *Chap.* 16. 3.

i Read of this phraſe, 1 *Kings.* 21. 20, & 25.

k No whole tribe was left but Judah: and they of Benjamin and Levi, which remained, were counted with Judah.

l Out of the land where he ſhewed the greateſt tokens of his preſence and favour.

m *That is*, God cut off the ten tribes. 1 *Kings.* 12. 16, 20.

n Of theſe people came the Samaritans, whereof mention is ſo much made in the Goſpel, and with whom the Jews would have nothing to do: John 4. 9.

o *That is*. They ſerved him not therefore, leſt they ſhould diſpheme him, as though there were no God, becauſe he chaſtifed the Iſraelites, he threreth his mighty power among them by this ſtrange puniſhment.

p *That is*, how to worſhip him: thus the wicked rather than to loſe their commodities, will change to all religious.

q *Meaning*, That every country ſerved that idol, which was moſt eſteemed in that place whence they came.

r *Zeph.* 1. 5.

s *That is*, They had a certain knowledge of God and feared him becauſe of the puniſhment, but they continued ſtill idolatrous, as do the Papiſts which worſhip both God and idols: but this is not to fear God, as appeareth *verſ.* 34.

t Or, *who carried them away from thence.* He meaneth this by the meſſiger, to whom god had given his commandments.

* *Gen.* 32. 28. † *Kings.* 18. 31. * *Judges.* 6. 10.

* 2 *Chron.* 32. 7. *Iſa.* 36. 7. *Zeph.* 1. 18. Heb. *Gaddarah*

a Although they of Judah were given to idolatry and impiety, as they of Iſrael were, yet God for his promiſe ſake was merciful unto the ſhoote of David: and yet by his judgement ſtood the other, provided them no repentance.

b Heb. *Netuts*, * *Num.* 21. 9. *That is*, A piece of braſs, thus he calleth the ſerpent by contempt, with whom Nehuſhtan. Reading was ſet up by the wood of God, all miracles was wrought by it: yea when it was ſuffered to ſtand in Hoſhea, this good king deſtroyed it, no ſtanding it worthy to be called Moſhpent, but piece of braſs.

† Heb. *after him.*

† Heb. 2 *Kings.* 18. 26.

c 2 *Kings.* 17. 9.

* *Iſa.* 37. 5.

* 2 *Chron.* 32. 7. *Iſa.* 36. 7. *Zeph.* 1. 18. Heb. *Gaddarah*

d As his zeal was before purified, ſo his weakneſs is here ſet forth, that none ſhould glory in himſelf.

‡ *That is*, Theſe ſtrangers which were ſent into Samaria by the Aſſyrians.

† Heb. *the waters of their feet?*

k The wicked always in their proſperity ſtarter themſelves, that God doth favour them. Thus he ſpeaketh to fear Hezekiah, that by reſiſting him he ſhould reſiſt God.

320 28 Then Rabſhakeh ſtood and cried with a loud voice in the Jews language, and ſpake, ſaying, Hear the word of the great king, the king of Aſſyria.

29 Thus ſaith the king, Let not Hezekiah deceive you, for he ſhall not be able to deliver you out of his hand:

30 Neither let Hezekiah make you truſt in the LORD, ſaying, The LORD will ſurely deliver us, and this citie ſhall not be delivered into the hand of the king of Aſſyria.

31 Hearken not unto Hezekiah: for thus ‡ Or, *ſeek my favour*, † Heb. *make with me a bleſſing*. ſaith the king of Aſſyria, ‡† Make *an agreement* with me by a preſent, and come out to me, and then eat ye every *man* of his own vine, and every one of his fig-tree, and drink ye every one the waters of his ‡ ciſtern:

‡ Or, *pit*. 32 † Untill I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of oyl-olive, and of honey, that ye may live and not die: and hearken not unto Hezekiah, when he ‡ perſwadeth you, ſaying, The LORD will deliver us.

‡ Or, *deceiveth* † Heb. *make with me a bleſſing*. 33 Hath any of the gods of the nations delivered at all his land out of the hand of the king of Aſſyria?

34 Where *are* the gods of Hamath, and of Arpad? where *are* the gods of Sepharvaim, Hena, and Ivah? have they delivered Samaria out of mine hand?

35 Who *are* they among all the gods of the countreys, that have delivered their countrey out of mine hand, that the [m] LORD ſhould deliver Jeruſalem out of mine hand?

[m] This is an execrable blaſphemy againſt the true God, to make him equall with the idols of other nations: therefore God did moſt ſharply puniſh it.

36 But the people held their peace, and anſwered him not a word: for the kings commandment was, ſaying, Anſwer him not.

37 Then came Eliakim the ſon of Hilkiah, which *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rab-ſhakeh.

CHAP. XIX.

1 *Hezekiah mourning, ſendeth to Iſaiah to pray for them.* 6 *Iſaiah comforteth them.* 8 *Sennacherib going to encounter Tirhakah, ſendeth a blaſphemous letter to Hezekiah.* 14 *Hezekiah his prayer.* 20 *Iſaiah his propheſie of the pride and deſtruction of Sennacherib, and the good of Zion.* 35 *An angel ſlayeth the Aſſyrians.* 36 *Sennacherib is ſlain at Nineveh by his own ſons.*

* *Iſa.* 37. 1. AND * it came to paſs when king Hezekiah heard *it*, that he rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD.

2 And he ſent Eliakim, which *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts, covered with ſackcloth, to

* *Luke* 3. 4. called *Eſaias* a To hear ſome new propheſie, and to have comfort of him

*2 Iſaiah the prophet the ſon of Amoz.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of ‡ Or, *provocation*: b The dangers are ſo great that we can neither avenge this blaſphemie, nor help our ſelves, no more than a woman in her travail. rebuke and ‡ blaſphemie: for the children are come to the [b] birth, and *there is* not ſtrength to bring forth.

4 It may be the LORD thy God will hear all the words of Rab-ſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God; and will reprove the words which the LORD thy God hath heard: wherefore lift up *thy* prayer for the [c] remnant *that are* † left.

c *Meaning*, For Jeruſalem, which onely remained of all the cities of Judah. † Heb. *found*.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay to your maſter, Thus ſaith the LORD, Be not afraid of the words which thou haſt heard, with which the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold, I will ſend a [d] blaſt upon him, and he ſhall hear a rumour, and ſhall return to his own land, and I will cauſe him to fall by the ſword in his own land.

d The Lord can with one blaſt blow away all the ſtrength of men, and turn it into duſt.

8 ¶ So Rab-ſhakeh returned, and found the king of Aſſyria warring againſt Libnah: for he had heard that he was departed from Lachiſh.

9 And when [e] he heard ſay of Tirhakah king of Ethiopia, [f] Behold, he is come out to fight againſt thee: he ſent meſſengers again unto Hezekiah, ſaying,

e *That is*, Sennacherib. f For the kings of Ethiopia, and Egypt joyned together againſt the king of Aſſyria, becauſe of his ſubjection of other countries. g The more ſure that the wicked are to their deſtruction, the more they blaſpheme.

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not [g] thy God, in whom thou truſteſt, deceive thee, ſaying, Jeruſalem ſhall not be delivered into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have don to all lands, by deſtroying them utterly: and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed; *as* Gozan, and Haran, and Rezeph, and the children of Eden which *were* in Thelaſar?

13 Where *is* the king of Hamath, and the king of Arpad, and the king of the citie of Sepharvaim, of Hena, and Ivah?

14 ¶ And Hezekiah received the letter of the hand of the meſſengers, and read it: and Hezekiah went up into the houſe of the LORD, and ſpread it before the [h] LORD.

h Before the ark of the covenant.

15 And Hezekiah [i] prayed before the LORD, and ſaid, O LORD God of Iſrael, which dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth, thou haſt made heaven and earth.

i He ſheweth that in the true office and ſtedfaſtneſs in all dangers, to run to God by earneſt prayer.

16 LORD, [k] bow down thine ear, and hear: open, LORD, thine eyes, and ſee: and hear the words of Sennacherib, which hath ſent him to reproach the [l] living God.

k Shew by effect that thou will not ſuffer thy name to be blaſphemed.

l By this ſtile he differenceth God from all idols and falſe gods.

17 Of a truth, LORD, the kings of Aſſyria have deſtroyed the nations and their lands,

18 And have † caſt their gods into the fire: for they *were* no gods, but the work of mens hands, wood and ſtone: therefore they have deſtroyed them.

† Heb. *given*

19 Now therefore, O LORD our God, I beſeech thee, ſave thou us out of his hand, that all the [m] kingdoms of the earth may know that thou art the LORD God, *even* thou onely.

m He ſheweth for what end the faithfull deſire of God to be delivered: to wit, that he may be glorified by their deliverance.

20 ¶ Then Iſaiah the ſon of Amoz ſent to Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, *That* which thou haſt prayed to me againſt Sennacherib king of Aſſyria, I have heard.

21 This

21 This *is* the word that the LORD hath ſpoken concerning him, The [n] virgin, the daughter of Zion hath deſpiſed thee, *and* laughed thee to ſcorn, the daughter of Jeruſalem hath ſhaken her head at thee.

n God counteth the injury done to him, and will avenge it, which is done to any of his ſeruants. † Heb. *by the hand of*

22 Whom haſt thou reproached, and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lift up thine eyes on high? *even* [o] againſt the holy *one* of Iſrael.

o Because as yet Jeruſalem had not been taken by the enemie, therefore he calleth her, virgin.

23 † By thy meſſengers thou haſt reproached the LORD, and haſt ſaid, With the multitude of my chariots I am come up to the height of the mountains, to the ſides of Lebanon, and will cut down † the tall cedar-trees thereof, *and* the choice fir-trees thereof: and I will enter into the [p] lodgings of his borders, *and into* ‡ the forreſt of his Carmel.

† Heb. *the tallneſs &c.*

p *Meaning*, Jeruſalem, which Iſaiah calleth the height of his borders, to wit, of Judah. *Iſa.* 17. 24. ‡ Or, *the forreſt and fir-trees of Kedr.*

24 I have digged and drunk ſtrange waters, and with the ſole of my feet have I dried up all the rivers of ‡ beſieged places.

‡ Or, *fenced*

25 ‡ Haſt thou not heard long ago, *how* I have don it, *and* of ancient times that I have formed it? [q] now have I brought it to paſs that thou ſhouldeſt be to lay waſte fenced cities *into* ruinous heaps.

q Or, *how haſt thou not heard how I have made it long ago, and formed it of ancient times? ſhould I now bring it to paſs* that thou ſhouldeſt lay waſte fenced cities &c. *Iſa.* 37. 26.

26 [r] Therefore their inhabitants were † of ſmall power, they were diſmayed & confounded, they were *as* the graſs of the field, and *as* the green herb, *as* the graſs on the houſe tops, and *as corn* blaſted before it be grown up.

r He declareth the ſinfulneſs of he is the author and beginning of his cauſe, he will never ſuffer iniquity to be delayed, as other theirs and kingdoms. † Heb. *ſhort of hand.*

27 But I know thy ‡ abode, and thy going out, and thy coming in, and thy rage againſt me.

‡ Or, *ſitting*, I will diſcible thy rage, and turn it to good for as diſcipleth me. † God did not onely promiſe him the victory, but giveth him a ſign to confirm his faith.

28 Becauſe thy rage againſt me, and thy tumult is come up into mine ears, therefore I will put my [s] hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou cameſt.

s Heb. *his aſſaraph*, *Herbaniſ of Judah that reproacheth*. t The Lord will inſtantly in great numbers that ſmall remnant of Judah that is eſcaped. † Heb. *the eſcaping*.

29 And this *ſhall be* [t] a ſign unto thee, Ye ſhall eat this year ſuch things as grow of themſelvs, and in the ſecond year that which ſpringeth of the ſame, and in the third year ſow ye and reap, and plant vineyards, and eat the fruits thereof.

u The love that God beareth toward his church doth overcome the craftineſs and enterpriſes of men.

30 And † the remnant that is eſcaped of the houſe of Judah, ſhall yet again take [u] root downward, and bear fruit upward.

31 For out of Jeruſalem ſhall go forth a remnant, and † they that eſcape out of mount Zion: the [x] zeal of the LORD of hoſts ſhall do this.

x The love that God beareth toward his church doth overcome the craftineſs and enterpriſes of men.

32 Therefore thus ſaith the LORD concerning the king of Aſſyria, He ſhall not come into this citie, nor ſhoot an arrow there, nor come before it with ſhield, nor caſt a bank againſt it.

33 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city, ſaith the LORD.

34 For I will defend this city to ſave it, for mine own ſake, and for my ſervant Davids ſake.

35 ¶ And * it came to paſs that night, that the angel of the LORD went out, and ſmote in the camp of the Aſſyrians, an hundred

* *Iſa.* 37. 36. *Ecclus.* 48. 21. *Joſ.* 7. 41. *Mac.* 7. 42.

fourſcore and five thouſand: and when they aroſe early in the morning, behold, they *were* all dead corpſes.

36 So Sennacherib king of Aſſyria departed, and went and returned, and dwelt at Nineveh.

37 And it came to paſs as he was worſhipping in the houſe of Niſroch his god, that Adrammelech and Sharezer * his ſons [y] ſmote him with the ſword: and they eſcaped into the land of † Armenia, and Eſarhaddon his ſon reigned in his ſtead.

* *Tob.* 1. 21.

y This was the juſt judgement of God for his blaſphemies, that he ſhould be ſlain before that idol, whom he preferred to the living God, and by them, by whom he ought by nature to have been defended. † Heb. *Ararat*.

CHAP. XX.

1 *Hezekiah having received a meſſage of death, by prayer hath his life lengthened.* 8 *The ſun goeth ten degrees backward, for a ſign of that promiſe.* 12 *Berodach-baladan ſending to viſit Hezekiah, becauſe of the wonder, hath notice of his treaſures.* 14 *Iſaiah underſtanding thereof, foretelleth the Babyloniſh captivity.* 20 *Manaſſeh ſucceedeth Hezekiah.*

IN * thoſe days was Hezekiah ſick unto death: and the prophet Iſaiah the ſon of Amoz came to him, and ſaid unto him, Thus ſaith the LORD, † Set thine houſe in order: for thou ſhalt die, and not live.

* *2 Chron.* 32. 24. *Iſa.* 38. 1.

† Heb. *give charge concerning thine houſe*,

2 Then he turned his face to the [a] wall, and prayed unto the LORD, ſaying,

a That his mind might not be troubled.

3 I beſeech thee, O LORD, remember now, how I have walked before thee in truth, and with [b] a perfect heart, and have don *that which is* good in thy ſight: and Hezekiah [c] wept † ſore.

b *Meaning*, without all hypocriſie.

c Not ſo much for his own death, as for fear that idolatry ſhould be reſtored, which he had deſtroyed, and ſo Gods name be diſhonoured. † Heb. *with a great weeping*.

4 And it came to paſs afore Iſaiah was gon out into the middle ‡ court, that the word of the LORD came to him, ſaying,

‡ Or, *citie*, d Becauſe of his unfained repentance and prayer, God turned away his wrath.

5 Turn again, and tell Hezekiah the captain of my people, Thus ſaith the LORD, the God of David thy father, I have heard [d] thy prayer, I have ſeen thy tears: behold, I will heal thee; on the third day thou ſhalt go up unto the [e] houſe of the LORD.

e To give thanks for thy deliverance.

6 And I will add unto thy days fifteen years, and I will deliver thee, and this city, out of the hand of the king of Aſſyria, and I will defend this city for mine own ſake, and for my ſervant Davids ſake.

7 And Iſaiah ſaid, Take a [f] lump of figs. And they took and laid *it* on the boyl, and he recovered.

f He declareth that albeit God can heal without other medicines, yet he ſheweth that he will not have thoſe inferiour means contemned.

8 ¶ And Hezekiah ſaid unto Iſaiah, What *ſhall be* the ſign that the LORD will heal me, and that I ſhall go up into the houſe of the LORD the third day?

9 And Iſaiah ſaid, This ſign ſhalt thou have of the LORD, that the LORD will do the thing that he hath ſpoken: ſhall the ſhadow go forward ten degrees, or go back ten degees?

10 And Hezekiah anſwered, It is a light thing for the ſhadow to go down ten degrees: nay, but [g] let the ſhadow return backward ten degrees.

g Let the ſun go to many degrees back, that the hours may be ſo many the fewer in the kings diall. * *Iſa.* 38. 8. *Ecclus.* 48. 23.

11 And Iſaiah the prophet cried unto the LORD, and * he brought the ſhadow ten degrees backward, by which it had gon down in the † [h] diall of Ahaz.

† Heb. *degrees* h which diall was ſet in the top of the ſtairs that Ahaz had made.

12 ¶ * At that time Berodach-baladan the ſon of

* *Iſa.* 39. 1.

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son of Baladan king of Babylon, ſent letters and [i] a preſent unto Hezekiah: for he had heard that Hezekiah had been ſick.

i Moved with the favour that God ſhewed to Hezekiah, and alſobecauſe he had declared himſelf enemie to Sennacherib his enemy, which was now deſtroyed.

13 And Hezekiah hearkened unto them, and ſhewed them the houſe of his ‡ precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and all the houſe of his ‡† armour, and all that was found in his treaſures: [k] there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

‡ Or, *jewels*, ‡ Or, *ſcrues*, † Heb. *ſegulla*, k Being moved with ambition and vain glory, and alſo becauſe he ſeemed to rejoyce in the friendſhip of him that was Gods enemie, and an infidell.

14 ¶ Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, they are come from a far countrey, *even* from Babylon.

15 And he ſaid, What have they ſeen in thine houſe? And Hezekiah anſwered, All *the things* that *are* in mine houſe have they ſeen: there is nothing among my treaſures, that I have not ſhewed them.

16 And Iſaiah ſaid unto Hezekiah, Hear the word of the LORD.

17 Behold, the days come, that all that *is* in thine houſe, and that which thy fathers have laid up in ſtore unto this day, * ſhall be carried into Babylon: nothing ſhall be left, ſaith the LORD.

* *Chap.* 24. 13. and 25. 13. Jer. 27. 22.

18 And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away, and they ſhall be eunuchs in the palace of the king of Babylon.

I Hee acknowledgeth Iſaiah to be the true prophet of God, and therefore humbleth himſelf to his word.

19 Then ſaid Hezekiah unto Iſaiah, [l] Good *is* the word of the LORD which thou haſt ſpoken. And he ſaid, ‡ *Is it* not *good*, if [m] peace and truth be in my days?

‡ Or, *ſhall there not be peace and truth &c.* m Seeing that God hath ſhewed me this favour to grant me quietneſs during my life: for he was afraid leſt the enemies ſhould have had occaſion to reinvex, if the church had been in his time, becauſe he had reſtored religion.

20 ¶ And the reſt of the acts of Hezekiah, and all his might, and how he made a pool, and a conduit, and brought water into the city, *are* they not written in the book of the chronicles of the kings of Judah?

21 And Hezekiah ſlept with his fathers, and Manaſſeh his ſon reigned in his ſtead.

CHAP. XXI.

1 *Manaſſeh his reign.* 3 *His great idolatry.* 10 *His wickedneſs cauſeth prophecies againſt Judah.* 17 *Amon ſucceedeth him.* 19 *Amons wicked reign.* 23 *He being ſlain by his ſervants, and thoſe murderers ſlain by the people, Joſiah is made king.*

MAnaſſeh * *was* twelve years old when he began to reign, and reigned fiftie and five years in Jeruſalem: and his mothers name *was* Hephzi-bah.

* 2 *Chron.* 33. 1.

2 And he did *that which was* evil in the ſight of the LORD, after the abominations of the heathen, whom the LORD caſt out before the children of Iſrael.

3 For he built up again the high places * which Hezekiah his father had deſtroyed, and he reared up altars for Baal, and made a grove, as did Ahab king of Iſrael, and worſhipped all the hoſt of heaven, and ſerved them.

* *Chap.* 18. 4.

4 And * he built altars in the houſe of the LORD, of which the LORD ſaid, *in* Jeruſalem will I put my name.

* Jer. 32. 34.

5 And he built altars for all the hoſt of heaven, in the two courts of the houſe of the LORD.

* 2 *Sam.* 7. 13.

6 And he made his ſon [a] paſs through the fire, and obſerved times, and uſed enchantments, and dealt with familiar ſpirits, and wizards: he wrought much wickedneſs in the ſight of the LORD, to provoke *him* to anger.

a Read *Chap.* 16. 3.

7 And he ſet a graven image of the grove that he had made, in the houſe, of which the LORD ſaid to David, and to Solomon his ſon, *In this houſe, and in Jeruſalem, which I have choſen out of all tribes of Iſrael, will I put my name for ever:

* 1 *Kings* 8. 29. and 9. 3. *Chap.* 23. 27.

8 Neither will I make the feet of Iſrael move any more out of the land which I gave their fathers; onely if they will [b] obſerve to do according to all that I have commanded them, and according to all the law that my ſervant Moſes commanded them.

b Therefore ſeeing they obſerved not the commandment of God, they were juſtly caſt forth of that land which they had but an occaſion.

9 But they hearkened not: and Manaſſeh ſeduced them to do more evil than did the nations, whom the LORD deſtroyed before the children of Iſrael.

10 ¶ And the LORD ſpake by this ſervants the prophets, ſaying,

11 * Becauſe Manaſſeh king of Judah hath don theſe abominations, *and* hath don wickedly above all that the Amorites did, which *were* before him, and hath made Judah alſo to ſin with his idols:

* Jer. 15. 4.

12 Therefore thus ſaith the LORD God of Iſrael, Behold, I *am* bringing *ſuch* evil upon Jeruſalem and Judah, that whoſoever heareth of it, both * his ears ſhall [c] tingle.

* 1 *Sam.* 3. 11. c *Meaning*, that whoſoever ſhall hear of this great plague ſhall be aſtonished.

13 And I will ſtretch over Jeruſalem the line of [d] Samaria, and the plummet of the houſe of Ahab: and I will wipe Jeruſalem as *a man* wipeth a diſh, † wiping *it*, and turning *it* upſide down.

d As I have deſtroyed Samaria and the houſe of Ahab, ſo will I deſtroy Judah.

14 And I will forſake the [e] remnant of mine inheritance, and deliver them into the hand of their enemies, and they ſhall become a prey, and a ſpoil to all their enemies;

† Heb. *wiping a man wiping* &c. e *Meaning*, Joſiah and Jeruſalem, who ſhould eaſily let all the reſt of the tribes.

15 Becauſe they have done *that which was* evil in my ſight, and have provoked me to anger ſince the day their fathers came forth out of Egypt, even unto this day.

16 Moreover, Manaſſeh ſhed [f] innocent bloud very much, 'till he had filled Jeruſalem † from one end to another, beſide his ſin wherewith he made Judah to ſin, in doing *that which was* evil in the ſight of the LORD.

f The Hebrews write, that he ſlew Eſaiah the prophet who was his father in law. Heb. *from mouth to mouth*.

17 ¶ Now the reſt of the acts of Manaſſeh, and all that he did, and his ſin that he ſinned, *are they* not written in the book of the chronicles of the kings of Judah?

18 And * Manaſſeh ſlept with his fathers, and was buried in the garden of his own houſe, in the garden of Uzza: and Amon his ſon reigned in his ſtead.

* 2 *Chron.* 33. 20.

19 ¶ Amon *was* twenty and two years old when he began to reign, and he reigned two years in Jeruſalem: and his mothers name *was* Meſhullemeth, the daughter of Haruz of Jotbah.

20 And he did *that which was* evil in the ſight of the LORD, as his father Manaſſeh did.

21 And he walked in all the way that his father walked in, and ſerved the idols that his father ſerved, and worſhipped them:

22 And he forſook the LORD God of his fathers, and walked not in the [g] way of the LORD.

g *That is*, according to his commandments.

23 ¶ And the ſervants of Amon conſpired againſt him, & ſlew the king in his own houſe.

24 And the people of the land ſlew all them that had conſpired againſt king Amon, and the people of the land made Joſiah his ſon king in his ſtead.

25 Now the reſt of the acts of Amon which he did, *are* they not written in the book of the chronicles of the kings of Judah?

26 And he was buried in his ſepulchre, in the garden of Uzza, and * Joſiah his ſon reigned in his ſtead.

* *Mat.* 1. 10. called *Joſue*.

CHAP. XXII.

1 *Joſiah his good reign.* 3 *He taketh care for the repair of the temple.* 8 *Hilkiah having found a book of the law, Joſiah ſendeth to Huldah to enquire of the Lord.* 15 *Huldah propheſieth the deſtruction of Jeruſalem, but reſpite thereof in Joſiahs time.*

JOſiah * *was* eight years old when he began to reign, & he reigned thirty and one years in Jeruſalem: and his mothers name *was* Jedidah, the daughter of Adaiah of Boſcath.

* 2 *Chron.* 34. 1.

2 And he did *that which was* right in the ſight of the LORD, and [a] walked in all the way of David his father, and turned not aſide to the right hand or to the left.

a His zeal was proportion'd and in ſome meaſure imitated by Joſiah the godly, more than their kin. dred reſemblan. ces, 1 *Kings* 13. 2. and tying his eighteen old, he bought the God of his fathers Daniel. 1 *Chron.* 34. 2.

3 ¶ And it came to paſs in the eighteenth year of king Joſiah, *that* the king ſent Shaphan the ſon of Azaliah, the ſon of Meſhullam the ſcribe, to the houſe of the LORD, ſaying,

4 Go up to Hilkiah the high prieſt, that he may ſum the ſilver *which is* brought into the houſe of the LORD, which the keepers of the † [b] door have gathered of the people.

† Heb. *threſhold*. b Cenin of the gate, unto whom appointed to this office. 2 *Chron.* 31. 9. c From the time of Joſh ua the firſt of the 12 judges the temple remained without reparation, though the negligence of the governours of the tribes have been the cauſe, and exercuſe one, ought to have it taken away from them. d Social providence of him of faith, fail'd not, ſeeing he was about to ſet ſeriouſly to fit ſeaſonable work of God. e The ſame title the Moſes Deut. 34. 9. Joſhua, 2 *Chron.* 34. 14. which eſtechy the magiſtrates of the people had been laid, or eſs by the wickedneſs of idolatrous kings had been abolliſhed. † Heb. *melted*

5 And let them [c] deliver it into the hand of the doers of the work, that have the overſight of the houſe of the LORD: and let them give it to the doers of the work, which *is* in the houſe of the LORD, to repair the breaches of the houſe,

6 Unto carpenters, and builders, and maſons, and to buy timber and hewen ſtone to repair the houſe:

7 Howbeit, there was no reckoning made with them of the money that was delivered into their hand, becauſe they [d] dealt faithfully.

8 ¶ And Hilkiah the high prieſt ſaid unto Shaphan the ſcribe, I have found the [e] book of the law in the houſe of the LORD: and Hilkiah gave the book to Shaphan, and he read it.

9 And Shaphan the ſcribe came to the king, and brought the king word again, and ſaid, Thy ſervants have † gathered the money that was found in the houſe, and have delivered it into the hand of them that do the work, that have the overſight of the houſe of the LORD.

10 And Shaphan the ſcribe ſhewed the king, ſaying, Hilkiah the prieſt hath delivered me a book: and Shaphan read it before the king.

11 And it came to paſs when the king had heard the words of the book of the law, that he rent his clothes.

12 And the king commanded Hilkiah the prieſt, & Ahikam the ſon of Shaphan, & Achbor the ſon of Michajah, and Shaphan the ſcribe, And Aſahiah a ſervant of the kings, ſaying,

13 Go ye, [f] enquire of the LORD for me, and for the people, and for all Judah, concerning the words of this book *that is* found: for great *is* the wrath of the LORD that is kindled againſt us, becauſe our fathers have not hearkened unto the words of this book, to do according unto all *that which* is written concerning us.

f *Meaning*, To ſome prophet whom God reveileth the knowledge of things unto, as *Jer.* 21. 1. though it other times they enquired of the Lord by Urim and Thummim.

14 So Hilkiah the prieſt, and Ahikam, and Achbor, and Shaphan, and Aſhiah, went unto Huldah the prophetеſs, the wife of Shallum the ſon *of* Tikvah, the ſon of Harhas, keeper of the † wardrobe, (now ſhe dwelt in Jeruſalem ‡ in the [g] colledge) and they communed with her.

† Heb. *garments*; ‡ Or, *in the ſecond part*. g Or, the houſe of doctrin which was neer to the temple, and where the learned aſſembled to entreat of the ſcriptures, and the doctrin of the prophets.

15 ¶ And ſhe ſaid unto them, Thus ſaith the LORD God of Iſrael, Tell the man that ſent you to me,

16 Thus ſaith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the words of the book which the king of Judah hath read.

17 Becauſe they have forſaken me, and have burnt incenſe unto other gods, that they might provoke me to anger with all the [h] works of their hands: therefore my wrath ſhall be kindled againſt this place, and ſhall not be quenched.

h The works of their hand here ſignifie, all that mans inventeth beſide the word of God, which are abominable in Gods ſervice.

18 But to the king of Judah which ſent you to enquire of the LORD, thus ſhall ye ſay to him, Thus ſaith the LORD God of Iſrael, *As touching* the words which thou haſt heard;

19 Becauſe thine heart was [i] tender, and thou haſt humbled thy ſelf before the LORD, when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants thereof, that they ſhould become a deſolation, and a curſe, and haſt rent thy clothes, and wept before me: I alſo have heard *thee*, ſaith the LORD.

i *Meaning*, That he did repent, as they that do not repent, are ſtid to harden their heart. *Pſal.* 95. 8.

20 Behold therefore, I will gather thee unto thy fathers, and thou ſhalt be gathered into thy grave in [k] peace, and thine eyes ſhall not ſee all the evil which I will bring upon this place. And they brought the king word again.

k whereupon we may gather that the anger of God is ready againſt the wicked, when God taketh his ſervants out of this world.

CHAP. XXIII.

1 *Joſiah cauſeth the book to be read in a ſolemn aſſembly.* 3 *He reneweth the covenant of the Lord.* 4 *He deſtroyeth idolatry.* 15 *He burnt dead mens bones upon the altar of Beth-el, as was fore-propheſied.* 21 *He kept a moſt ſolemn paſsover,* 24 *He put away witches, and all abomination.* 26 *Gods finall wrath againſt Judah.* 29 *Joſiah provoking Pharaoh Nechoh, is ſlain at Megiddo.* 31 *Jehoahaz, ſucceeding him, is imprisoned by Pharaoh Nechoh, who made Jehoiakim king.* 36 *Jehoiakim his wicked reign.*

ANd * the king [a] ſent, and they gathered unto him all the elders of Judah and of Jeruſalem.

* 2 *Chron.* 34. 30. a Becauſe he ſaw the great plagues of God that were threatned, he knew no more ſpeedy way to avoid them, than to turn to God by repentance, which cannot come but of faith, and faith by hearing of the word of God.

2 And the king went up into the house of the LORD, and all the men of Judah, and all the inhabitants of Jerusalem with him, and the priests, and the prophets, and all the people † both small and great: and he read in their ears all the words of the book of the covenant *which was* found in the house of the LORD.

† Heb. *from small even unto great.*

3 ¶ And the king stood by a [b] pillar, & made a [c] covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statures, with all *their* heart, and all *their* soul, to perform the words of this covenant, *that were* written in this book: & all the people stood to the covenant.

b where the king had his place, *Chap.* 11. 14. c As Joshua did, *Josh.* 24. 22, 25.

4 And the king commanded Hilkiah the high priest, and the [d] priests of the second order, and the keepers of the door, to bring forth out of the temple of the LORD all the vessels *that were* made for Baal, and for the grove, and for all the host of heaven: and he burnt them without Jerusalem in the fields of Kidron, and carried the [e] ashes of them unto Beth-el.

d *Meaning*, them which were next in dignitie to the high priest. e In contempt of that altar which Jeroboam had there built to sacrifice to his calves. † Heb. *caused to cease*

† Heb *chemarim*, f *Meaning*, the priests of Baal, which were called Chemarims, either because they wore black garments, or els were smoked with burning incense to idols. ‡ Or, *twelve signs*, or *constellations*. * *Chap.* 21. 7.

5 And he † put down the † [f] idolatrous priests, whom the kings of Judah had ordained to burn incense in the high places, in the cities of Judah, and in the places round about Jerusalem; them also that burnt incense unto Baal, to the sun, and to the moon, and to the ‡ planets, and to all the host of heaven.

g He removed the grove which idolaters for devotion had planted near unto the temple, contrary to the commandment of the Lord, *Deut.* 16. 21. or, as some read, the similitude of a grove which was hanged in the temple. h Both in contempt of the idols and reproach of them which had worshipped them in their lives. † Heb. *houses* i Because that those that had forsaken the Lord to serve idols were not meet to minister in the service of the Lord, for the institution of others. k which was a valley near to Jerusalem, and signifieth a tabret, because they smote on the tabret, while their children were burning, that their cries should not be heard, *Levit.* 18. 21. where after Josiah commanded cessions to be cast in contempt thereof. l The idolatrous kings had dedicated horses and chariots to the sun, either to carrie the image thereof about, as the heathen did, or els to sacrifice them, as a sacrifice most agreeable. † Or, *eunuchs*, or *officers*.

6 And he brought out the * [g] grove from the house of the LORD, without Jerusalem, unto the brook Kidron, and burnt it at the brook Kidron, and stampt *it* small to powder, and cast the powder thereof upon the [h] graves of the children of the people.

7 And he brake down the houses of the Sodomites that *were* by the house of the LORD, where the women wove † hangings for the grove.

8 And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burnt incense, from Geba to Beer-sheba, and brake down the high places of the gates that *were* in the entring in of the gate of Joshua the governor of the city, which *were* on a mans left hand at the gate of the city.

9 Neverthelesse, the [i] priests of the high places came not up to the altar of the LORD in Jerusalem, but they did eat of the unleavened *bread* among their brethren.

10 And he defiled [k] Topheth, which *is* in the valley of the children of Hinnom, that no man might make his son or his daughter to passe through the fire to Molech.

11 And he took away the [l] horses that the kings of Judah had given to the sun, at the entring in of the house of the LORD, by the chamber of Nathan-melech the ‡ chamberlain, which *was* in the suburbs, and burnt the chariots of the sun with fire.

12 And the altars that *were* on the top of the upper chamber of Ahaz, which the kings of Judah had made, and the altars which * Manasseh had made in the two courts of the house of the LORD, did the king beat down, and ‡ brake *them* down from thence, and cast the dust of them into the brook Kidron.

* *Chap.* 21. 5.

‡ Or, *ran from thence*,

13 And the high places that *were* before Jerusalem, which *were* on the right hand of ‡ the [m] mount of corruption, which * Solomon the king of Israel had builded for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of Ammon, did the king defile.

‡ *That is*, the mount of *olives*. m That was the mount of olive, so called, because it was full of idols. * 1 *Kings* 11. 7.

14 And he brake in pieces the † images, and cut down the groves, and filled their places with the bones of men.

† Heb. *statues*,

15 ¶ Moreover, the [n] altar that *was* at Beth-el, *and* the high place which Jeroboam the son of Nebat, who made Israel to sin, had made, both that altar and the high place he brake down, *and* burnt the high place, *and* stampt *it* small to powder, and burnt the grove.

n which Jeroboam had built in Israel, 1 *Kings* 12. 28, 30.

16 And as Josiah turned himself, he spied the sepulchres that *were* there in the mount, and sent, and took the bones out of the sepulchres, and burnt *them* upon the altar, and polluted it, according to the * word of the LORD which the ° man of God proclaimed, who proclaimed these words.

* 1 *Kings* 13. 2.

° According to the prophecie of Jehdo, 1 *Kings* 13. 2.

17 Then he said, What title *is* that that I see? And the men of the citie told him, *it is* the sepulchre of the man of God, which came from Judah, and proclaimed these things that thou hast don against the altar of Beth-el.

18 And he said, Let him alone, let no man move his bones: so they let his bones † alone, with the bones of the [p] prophet that came out of Samaria.

† Heb. *to escape*, p *Meaning*, the prophet which came after him, and cried him to cut contrary to the commandment of the Lord, which two were both buried in one grave. 1 *King.* 13. 31.

19 And all the houses also of the high places that *were* in the cities of Samaria, which the kings of Israel had made to provoke *the* LORD to anger, Josiah took away, and did to them according to all the acts that he had don in Beth-el.

20 And he ‡ slew all the priests of the high places that *were* there, upon the altars, and burnt mens bones upon them, and returned to Jerusalem.

‡ Or, *sacrificed*

21 ¶ And the king commanded all the people, saying, * Keep the passover unto the LORD your God, * as *it is* written in this book of the covenant.

* 1 *Chron.* 35. 1. 2 *Esd.* 7. 1. * *Exod.* 12. 3. *Deut.* 16. 2.

22 Surely there was not holden [q] such a passover, from the days of the judges that judged Israel, nor in all the days of the kings of Israel, nor of the kings of Judah:

q For the multitude and evil of the people, with the great preparation.

23 But in the eighteenth year of king Josiah *wherein* this passover was holden to the LORD in Jerusalem.

24 ¶ Moreover, the *workers with* familiar spirits, and the wizards, and the † images, and the idols, and all the abominations that were spied in the land of Judah, & in Jerusalem, did Josiah put away, that he might perform the words of * the law, *wich were* written in the book

† Or, *teraphim*,

* *Levit.* 20. 27. *Deut.* 18. 11.

book that Hilkiah the priest found in the house of the LORD.

25 And like unto him was there no king before him, that turned to the LORD with all his heart, and with all his soul, and with all his might, according to all the law of Moses; neither after him arose there *any* like him.

26 ¶ Notwithstanding, the LORD turned not from the [r] fiercenesse of his great wrath, wherewith his anger was kindled against Judah, because of all the † provocations that Manasseh had provoked him withal.

r Because of the wicked heart of the people, which would not turn unto him by repentance. † Heb. *angers*.

27 And the LORD said, I will remove Judah also out of my sight, as I have removed Israel, and will cast off this city Jerusalem, which I have chosen, and the house of which I said, * My name shall be there.

s 1 *Kin.* 8. 29. & 9. 3. *Chap.* 21. 7.

28 Now the rest of the acts of Josiah, and all that he did, *are* they not written, in the book of the chronicles of the kings of Judah?

29 ¶ * In his days Pharaoh-nechoh king of Egypt went up against the king of Assyria to the river Euphrates: and king Josiah [s] went against him, and he slew him at Megiddo, when he had seen him.

* 2 *Chron.* 35. 20.

s Seeing he pretended through his enmity, he feared false would have done him harm, dishonour would have shred him, yet he consulted not with the Lord, and therefore was slain. * 2 *Chron.* 36. 1.

30 And his servants carried him in a chariot dead from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre: and * the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his fathers stead.

31 ¶ Jehoahaz *was* twenty and three years old when he began to reign, and he reigned three months in Jerusalem: and his mothers name *was* Hamutal, the daughter of Jeremiah of Libnah.

32 And he did *that which was* evil in the sight of the LORD, according to all that his [t] fathers had done.

t Meaning, The wicked kings before.

33 And Pharaoh-nechoh put him in bands at [u] Riblah, in the land of Hamath, ‡ that he might not reign in Jerusalem, and † put the land to a tribute of an hundred talents of silver, and a talent of gold.

u which was Antiochia in Syria: wher also His took. † Or, *amerced*, or *mulcted*. ‡ Heb. *set a mulct upon the land.*

34 And Pharaoh-nechoh made Eliakim the son of Josiah king, in the room of Josiah his father, and turned his name to * Jehoiakim, and took Jehoahaz away: and he came to Egypt, and died there.

* *Heb.* 2. 11. called, *Joiakim.*

35 And Jehoiakim gave the silver and the gold to Pharaoh, but he taxed the land to give the money according to the commandment of Pharaoh; he exacted the silver and the gold of the people of the land, of every one according to his taxation, to give *it* unto Pharaoh-nechoh.

36 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and his mothers name *was* Zebudah, the daughter of Pedaiah of Rumah.

37 And he did *that which was* evil in the sight of the LORD, according to all that his fathers had done.

CHAP. XXIV. 325

1 *Jehoiakim, first subdued by Nebuchadnezzar, then rebelling against him, procureth his own ruin.* 6 *Jehoiachin succeedeth him.* 7 *The king of Egypt is vanquished by the king of Babylon.* 8 *Jehoiachin his evil reign.* 10 *Jerusalem is taken, and carried captive into Babylon.* 17 *Zedekiah is made king, and reigneth ill, unto the utter destruction of Judah.*

IN his [a] days Nebuchadnezzar king of Babylon came up, and Jehoiakim became his servant three years: then he turned and rebelled against him.

a In the end of the third year of his reign, and in the beginning of the fourth, *Dan.* 1. 1.

2 And the LORD sent against him bands of the Caldees, and bands of the Syrians, and bands of the Moabites, and bands of the children of Ammon, and sent them against Judah to destroy it, * according to the word of the LORD, which he spake † by his servants the prophets.

* *Chap.* 20. 17. & 21. 12. † Heb. *by the hand of.*

3 Surely at the [b] commandment of the LORD came *this* upon Judah, to remove *them* out of his sight, for the sins of Manasseh, according to all that he did:

b Though God used these wicked tyrants to execute his just judgments, yet they are not to be excited, because they proceeded of ambition and malice.

4 And also for the innocent bloud that he shed, (for he filled Jerusalem with innocent bloud) which the LORD would not pardon.

5 ¶ Now the rest of the acts of Jehoiakim, and all that he did, *are* they not written in the book of the Chronicles of the kings of Judah?

6 So Jehoiakim [c] slept with his fathers: and Jehoiachin his son reigned in his stead.

c Not that he was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon: *Read Jer.* 22. 19.

7 And the king of Egypt came not again any more out of his land: for the king of Babylon had taken from the river of Egypt unto the river Euphrates, all that pertained to the king of Egypt.

8 ¶ Jehoiachin *was* eighteen years old when he began to reign, and he reigned in Jerusalem three months: and his mothers name *was* Nehushta the daughter of Elnathan, of Jerusalem.

9 And he did *that which was* evil in the sight of the LORD, according to all that his father had done.

10 ¶ * At that time the servants of Nebuchadnezzar king of Babylon came up against Jerusalem, and the city † was besieged.

* *Dan.* 1. 1.

† Heb. *came into siege.*

11 And Nebuchadnezzar king of Babylon came against the city, and his servants did besiege it.

12 And Jehoiachin the king of Judah [d] went out to the king of Babylon, he, and his mother, and his servants, and his princes, and his ‡ officers: and the king of Babylon took him in the [e] eighth year of his reign.

d *That is*, yeilded himself unto him by the counsel of Jeremy. † Or, *eunuchs*. e In the reign of the king of Babylon.

13 * And he carried out thence all the treasures of the house of the LORD, and the treasures of the kings house, and cut in pieces all the vessels of gold which Solomon king of Israel had made in the temple of the LORD, as the LORD had said.

* *Chap.* 20. 17. *Isa.* 39. 6.

14 And he carried away all Jerusalem, and all the princes, and all the mighty men of valour, *even* ten thousand captives, and all the craftsmen, and smiths: none remained, save the poorest sort of the people of the land.

15 And * he carried away Jehoiachin to Babylon, and the kings mother, and the kings wives, and his ‡ officers, and the mighty of the land, *those* carried he into captivity, from Jerusalem to Babylon.

16 And all the men of might, *even* seven thousand, and craftsmen, and smiths a thousand, all *that were* strong *and* apt for war, even them the king of Babylon brought captive to Babylon.

17 ¶ And * the king of Babylon made Mattaniah his fathers brother king in his stead, and changed his name to Zedekiah.

18 * Zedekiah *was* twenty & one years old when he began to reign, and he reigned eleven years in Jerusalem: and his mothers name *was* Hamutal, the daughter of Jeremiah of Libnah.

19 And he did *that which was* evil in the sight of the LORD, according to all that Jehoiakim had done.

20 For through the anger of the LORD it came to pass in Jerusalem and Judah, until he had cast them out from his [f] presence, that Zedekiah rebelled against the king of Babylon.

* 2 *Chron.* 36. 10. *Esth.* 2. 6.
‡ Or, *eunuchs.*
* *Jer.* 37. 1.
* *Jer.* 52. 1.
f Out of Jerusalem and Judah into Babylon.

CHAP. XXV.

1 *Jerusalem is besieged.* 4 *Zedekiah taken, his sons slain, his eyes put out.* 8 *Nebuzar-adan defaceth the city, carrieth the remnant, except a few poor labourers, into captivity,* 13 *spoileth and carrieth away the treasures.* 18 *The nobles are slain at Riblah.* 22 *Gedaliah, who was set over them that remained, being slain, the rest flee into Egypt.* 27 *Evil-merodach advanceth Jehoiachin in his court.*

AND it came to pass * in the [a] ninth year of his reign, in the [b] tenth month, in the tenth *day* of the month, *that* Nebuchadnezzar king of Babylon came, he, and all his host, against Jerusalem, and pitched against it, and they built forts against it round about.

2 And the city was besieged unto the eleventh year of king Zedekiah.

3 And on the ninth *day* of the * *fourth* month, the famine [c] prevailed in the city, and there was no bread for the people of the land.

4 ¶ And the city was broken up, and all the men of war *fled* by night, by the way of the [d] gate, between two walls, which *is* by the kings garden, (now the Caldees *were* against the city round about) and *the king* went the way toward the plain.

5 And the army of the Caldees pursued after the king, & overtook him in the plains of Jericho: & all his army were scattered from him.

6 So they took the king, and brought him up to the king of Babylon, to Riblah, and they † gave [e] judgment upon him.

7 And they slew the sons of Zedekiah before his eyes, and † put out the eyes of Zedekiah, and bound him with fetters of brass, and carried him to Babylon.

8 ¶ And in the fifth month, on the [f] seventh *day* of the month (which *is* the nineteenth year of king Nebuchadnezzar king of Babylon) came Nebuzar-adan ‡ captain of the guard, a servant of the king of Babylon, unto Jerusalem:

9 And he burnt the house of the LORD, and the kings house, and all the houses of Jerusalem, and every great *mans* house burnt he with fire.

10 And all the army of the Caldees that *were* with the captain of the guard, brake down the walls of Jerusalem round about.

11 Now the rest of the people *that were* left in the city, and the † fugitives that [g] fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away.

12 But the captain of the guard left of the poor of the land, *to be* vine-dressers, and husbandmen.

13 And * the pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, did the Caldees break in pieces, and carried the brass of them to Babylon.

14 And the [h] pots, and the shovels, and the snuffers, and the spoons, and all the vessels of brass wherewith they ministred, took they away.

15 And the fire-pans, and the bowls, *and* such things as *were* of gold, *in* gold, and of silver, *in* silver, the captain of the guard took away.

16 The two pillars, † one sea, and the bases [i] which Solomon had made for the house of the LORD, the brass of all these vessels was without weight.

17 * The height of the one pillar *was* eighteen cubits, & the chapiter upon it *was* brass: and the height of the chapiter three cubits: and the wreathen-work, and pomegranates upon the chapiter round about, all of brass: and like unto these had the second pillar with wreathen-work.

18 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the [j] second priest, and the three keepers of the † door.

19 And out of the city he took an ‡ officer, that was set over the men of war, and [k] five men of them that † were in the kings presence, which were found in the city, and the ‡ principal scribe of the host, which mustered the people of the land, and threescore men of the people of the land *that were* found in the city.

20 And Nebuzar-adan captain of the guard took these, and brought them to the king of Babylon, to Riblah.

21 And the king of Babylon smote them, and slew them at Riblah in the land of Hamath. So Judah was carried away out of their land.

22 ¶ * And *as for* the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left, even over them he made Gedaliah the son of Ahikam, the son of Shaphan, ruler.

23 And when all the * captains of the armies, they, and their men, heard that the king of Babylon had made Gedaliah governour, there came to Gedaliah to Mizpah, even Ishmael the son of Nethaniah, and Johanan the son of Careah, and Seraiah the son of Tanhumeth the Netophathite, and Iaazaniah the son of a Maachathite, they, and their men.

24 And Gedaliah [l] sware to them, and to their men, and said unto them, Fear not to be the servants of the Caldees: dwell in the land, and serve the king of Babylon, and it shall be well with you.

25 But it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the seed † royal, came, and ten men with him, and * smote Gedaliah, that he died, and the Iews and the Caldees that were with him at Mizpah.

26 And all the people both small and great, and the captains of the armies arose, & came to [m] Egypt: for they were afraid of the Caldees.

27 ¶ And it came to pass in the seven and thirtieth year of the captivity of [n] Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Iudah out of prison.

28 And he spake † kindly to him, and set his throne above the throne of the kings that *were* with him in Babylon,

29 And changed his prison-garments: and he did eat bread continually before him all the days of his life.

30 And his allowance *was* a [o] continual allowance given him of the king, a daily rate for every day, all the days of his life.

[l] That is, He did exhort them in the name of the Lord according to Jeremiahs counsel, to submit themselves to Nebuchadnezzar, seeing it was the certified will of the Lord.
† Heb. *fellow.*
‡ Heb. *of the kingdom.*
* *Jer.* 41. 2.
† Heb. *fallen away.*
g while the siege endured.
h Of these, *Ezra* 1. 27. 1.
* *Chap.* 20. 17. *Jer.* 27. 22.
† Heb. *the second.*
i 1 *Kings* 7. 15. *Jer.* 52. 21.
j *That is,* One appointed to succeed in the high priests room, if he were sick, or otherwise lawed.
† Heb. *threshold.*
k Or, *eunuch.* Jeremy maketh mention of seven, but here he speaketh of them that were the chiefest.
† Heb. *saw the kings face.*
‡ Or, *scribe of the captain of the host.*
* *Jer.* 40. 5, 7.
m Contrary to Jeremiahs counsel, *Jer.* 42. 2, 17, 22. & 43 chapters.
n Thus long was he, his wife, and his children in Babylon, whom Nebuchadnezzars son, after his fathers death preferred to honour: thus by Gods providence the seed of David was preserved even unto Christ.
† Heb. *good things with him.*
o *Meaning,* That he had an ordinary in the court.

¶THE FIRST BOOK OF THE CHRONICLES.

THE ARGUMENT.

THe Iews comprehend both these books in one, which the Grecians because of the length, divide into two: and they are called Chronicles, because they note briefly the histories from Adam to the return from their captivity in Babylon. But these are not those books of Chronicles, which are so oft mentioned in the books of the kings of Iudah and Israel, which did at large set forth the story of both the kingdoms, and afterward perished in the captivity: but an abridgment of the same, and were gathered by Ezra, as the Iews write, after their return from Babylon. This first book containeth a brief rehearsal of the children of Adam unto Abraham, Isaac, Iacob, and the twelve Patriarches, chiefly of Iudah, and of the reign of David, because Christ came of him according to the flesh. And therefore it setteth forth more amply his acts, both concerning civil government, and also the administration, and care of things concerning religion, for the good success whereof he rejoyceth, and giveth thanks to the Lord.

CHAP. I.

1 *Adams line to Noah.* 5 *The sons of Japheth.* 8 *The sons of Ham.* 17 *The sons of Shem.* 24 *Shems line to Abraham.* 29 *Ishmaels sons.* 32 *The sons of Keturah.* 34 *The posterity of Abraham by Esau.* 43 *The kings of Edom.* 51 *The dukes of Edom.*

ADam, * [a] Sheth, Enosh,
2 Kenan, Mahalaleel, Jered,
3 Henoch, Methushelah, Lamech,
4 Noah, [b] Shem, Ham, and Japheth.

5 ¶ * The sons of Japheth; Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Tiras.

6 And the sons of Gomer; Ashchenaz, and ‡ Riphath, and Togarmah.

7 And the sons of Javan; Elishah, and Tarshish, Kittim, and ‡ Dodanim.

8 ¶ The sons of Ham; Cush, and Mizriam, Put, and Canaan.

9 And the sons of Cush; Seba, and Havilah, and Sabta, and Raama, and Sabtecha: and the sons of Raamah; Sheba, and Dedan.

10 And Cush * begat [c] Nimrod: he began to be mighty upon the earth.

11 And Mizraim begat Ludim, and Anamim, and Lehabim, and Naphtuhim,

12 And Pathrusim, and Casluhim, (of whom came the Philistines) and * Caphthorim.

13 And Canaan begat Zidon his first-born, and Heth,

14 The Jebusite also, and the Amorite, and the Girgashite,

15 And the Hivite, and the Archite, and the Sinite,

16 And the Arvadite, and the Zemarite, and the Hamathite.

17 ¶ The sons of * Shem; Elam, and Asshur, and Arphaxad, and Lud, and [d] Aram, and Uz, and Hul, and Gether, and ‡ Meshech.

18 And Arphaxad begat Shelah, and Shelah begat [e] Eber.

[a] Or, *Seth.* [a] *Meaning,* That Seth was Adams first, and Enoch Seths son.
[b] It had been sufficient to have named Shem, of whom came Abraham and David, but because the world was reformed by those three, mention is also made of Ham and Japheth.
* *Gen.* 10. 2.
† Or, *Diphath,* as it is in some copies.
‡ Or, *Rodanim,* according to some copies.
* *Gen.* 10. 8.
c who did first lift up himself above others, *Gen.* 10. 8.
* *Deut.* 2. 23.
† Or, *Mash, Gen.* 10. 23.
* *Gen.* 10. 22. & 11. 10.
d of whom came the Syrians, and therefore they are called Aramites throughout all the Scripture.
‡ Or, *Mash, Gen.* 10. 23.
e Of him came the Hebrews, which were afterward called Hebrites of Israel, which was Jacob: and Jews of Judah, because of the excellency of that tribe.

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19 And unto Eber were born two sons: the name of the one *was* ‡ Peleg, (becauſe in his days the earth was divided) and his brothers name *was* Joktan.

‡ That is, Diviſion.

* Gen. 10. 26.

20 And * Joktan begat Almodad, and Sheleph, and Hazermaveth, and Ierah,

21 Hadoram alſo, and Uzal, and Diklah,

22 And Ebal, and Abimael, and Sheba,

23 And Ophir, and Havilah, and Iobab. All theſe *were* the ſons of Joktan.

24 ¶ * [f] Shem, [g] Arphaxad, Shelah,

25 * Eber, Peleg, Rehu,

26 Serug, Nahor, Terah,

27 * Abram, the ſame *is* Abraham.

28 The ſons of Abraham; * Iſaac, and * Iſhmael.

* Luk. 3. 36.
f He repeateth Shem again, becauſe he would come to the ſtock of Abraham.
g who came of Shem and of him Shelah.
* Gen. 11. 15.
* Gen. 17. 5.
* Gen. 21. 2, 3.
* Gen. 16. 11.
* Gen. 25. 13 to 17.

29 ¶ Theſe *are* their generation: The * firſt-born of Iſhmael, Nebaioth; then Kedar, and Adbeel, and Mibſam,

30 Miſhma, and Dumah, Maſſa, ‡ Hadad, and Tema,

‡ Or, Hadar, Gen. 25. 15.

31 Jetur, Naphiſh, and Kedemah. Theſe are the ſons of Iſhmael.

32 ¶ Now the ſons of Keturah, Abrahams concubine: ſhe bare Zimran, & Iokſhan, & Medan, & Midian, & Iſhbak, & Shuah. And the ſons of Iokſhan; Sheba, and Dedan.

h Gen. 25. 1, 2, 3.

33 And the ſons of Midian; Ephah, and Ephar, and Henoch, and Abida, and Eldaah. All theſe *are* the ſons of Keturah.

34 And Abraham begat Iſaac. The ſons of Iſaac; Eſau and Iſrael.

35 ¶ The ſons of * Eſau; [i] Eliphaz, Reuel, and Ieuſh, and Iaalam, and Korah.

* Gen. 36. 9, 10.
i Theſe were born of three divers mothers, Read, Gen. 36. 4.

36 The ſons of Eliphaz; Teman, and Omar, ‡ Zephi, and Gatam, Kenaz, and [k] Timna, and Amalek.

‡ Or, Zepho, Gen. 36. 11.
k which was Eliphaz concubine: Gen. 36. 12.

37 The ſons of Reuel; Nahath, Zerah, Shammah, and Mizzah.

38 And the ſons of [l] Seir; Lotan, and Shobal, and Zibeon, and Anah, and Diſhon, and Ezar, and Diſhan.

l He is alſo called Seir the Horite, which inhabited mount Seir, Gen. 36. 12.

39 And the ſons of Lotan; Hori, and ‡ Homam: and Timna *was* Lotans ſiſter.

‡ Or, Heman, Gen. 36. 22.

40 The ſons of Shobal; ‡ Alian, and Manahath, and Ebal, ‡ Shephi, and Onam. And the ſons of Zibeon; Aiah, and Anah.

‡ Or, Alvan, Gen. 36. 23.
‡ Or, Shepho, Gen. 36. 23.

41 The ſons of Anah; * Diſhon. And the ſons of Diſhon; ‡ Amram, and Eſhban, and Ithran, and Cheran.

* Gen. 36. 25.

42 The ſons of Ezer; Bilhan, and Zavan, *and* ‡ Jakan. The ſons of Diſhon; Uz, and Aran.

‡ Or, Hemdan. Gen. 36. 26.

‡ Or, Akan, Gen. 36. 27.

43 ¶ Now theſe *are* the * [m] kings that reigned in the land of Edom, before *any* king reigned over the children of Iſrael; Bela the ſon of Beor: and the name of his city *was* Dinhabah.

* Gen. 36. 31.
m He maketh mention of the kings that came of Eſau, according to Gods promiſe made to Abraham concerning him, that kings ſhould come of him. Theſe eight kings reigned one after another in Idumea unto the time of David, who conquered their country.

44 And when Bela was dead, Jobab the ſon of Zerah of [n] Boſrah, reigned in his ſtead.

n which was the principal city of the Edomites.

45 And when Jobab was dead, Huſham of the land of the Temanites, reigned in his ſtead.

46 And when Huſham was dead, Hadad the ſon of Bedad (which ſmote Midian in the field of Moab) reigned in his ſtead: and the name of his city *was* Avith.

47 And when Hadad was dead, Samlah of Maſrekah reigned in his ſtead.

48 * And when Samlah was dead, Shaul of Rehoboth by the river, reigned in his ſtead.

* Gen. 36. 37.

49 And when Shaul was dead, Baal-hanan the ſon of Achbor reigned in his ſtead.

50 And when Baal-hanan was dead, ‡ Hadad reigned in his ſtead: and the name of his city *was* ‡ Pai; and his wives name *was* Mehetabel the daughter of Matred, the daughter of Mezahab.

‡ Or, Hadar, Gen. 36. 39.

‡ Or, Pau, Gen. 36. 39.

51 ¶ Hadad died alſo. And the * dukes of Edom were; duke Timnah, duke Aliah, duke Jetheth,

* Gen. 36. 40.

52 Duke Aholibamah, duke Elah, duke Pinon,

53 Duke Kenaz, duke Teman, duke Mibzar,

54 Duke Magdiel, duke Iram. Theſe *are* the dukes of Edom.

CHAP. II.

1 *The ſons of Iſrael.* 3 *The poſterity of Judah by Tamar.* 13 *The children of Jeſſe.* 18 *The poſterity of Caleb the ſon of Hezron.* 21 *Hezrons poſterity by the daughter of Machir.* 25 *Jerahmeels poſterity.* 34 *Sheſhans poſterity.* 42 *Another branch of Calebs poſterity.* 50 *The poſterity of Caleb the ſon of Hur.*

THeſe *are* the ſons of ‡ Iſrael; * Reuben, Simeon, Levi, and Iudah, Iſſachar, and Zebulun,

‡ Or, Iacob. * Gen. 29. 32. & 30. 5. & 35. 18, 22. & 46. 8, &c.

2 Dan, Joſeph, and Benjamin, Naphtali, Gad, and Aſher.

3 ¶ The ſons of * [a] Iudah; Er and Onan, and Shelah: *which* three were born unto him of the daughter of * Shua the Canaaniteſs. And Er, the firſt-born of Iudah, was evil in the ſight of the LORD, and he ſlew him.

* Gen. 38. 1. & 46. 12.
a Though Iuda was not Jacobs eldeſt ſon, yet he firſt begineth at him, becauſe he would come to the genealogy of David, of whom came Chriſt.

4 And * Tamar his daughter in law, bare him Pharez, and Zerah. All the ſons of Iudah *were* five.

* Gen. 38. 12.
* Gen. 38. 13, 30. Mat. 1. 3.

5 The ſons of * Pharez; Hezron, and Hamul.

* Ruth 4. 18.

6 And the ſons of Zerah; ‡ Zimri, * and [b] Ethan, and Heman, and Calcol, and ‡ Dara: five of them in all.

‡ Or, Zabdi, Iaſh. 7. 1.
* 1 Kings 4. 31.
b Of theſe read, 1 Kings 4. 31.
‡ Or, Darda.

7 And the ſons of Carmi; ‡ Achar, the troubler of Iſrael, who tranſgreſſed in the thing * accurſed.

‡ Or, Achan.
* Joſh. 6. 19. & 7. 1.

8 And the ſons of Ethan; Azariah.

9 The ſons alſo of Hezron, that were born unto him; Jerahmeel, and [c] Ram, and ‡ Chelubai.

c whom ſaint Matthew calleth Aram, Mat. 1. 3.
‡ Or, Caleb, verſ. 18.

10 And Ram * begat Amminadab; and Amminadab begat Nahſhon, [d] prince of the children of Iudah;

* Ruth 4. 19.
d That is, Chief of the family.

11 And Nahſhon begat Salma, and Salma begat Boaz,

12 And Boaz begat Obed, and Obed begat Ieſſe,

13 ¶ * And Ieſſe begat his firſt-born Eliab, and Aminadab the ſecond, and ‡ Shimma the third,

* 1 Sam. 16. 6.
‡ Or, Shammah, 1 Sam. 16. 9.

14 Nethaneel the fourth, Raddai the fifth,

15 Ozem the ſixth, David the ſeventh:

16 Whoſe ſiſters *were* Zeruiah, & Abigail.

And

And the ſons of Zeruiah; Abiſhai, and Ioab, and Aſahel, three.

17 And Abigail bare Amaſa: and the father of Amaſa *was* Iether the Iſhmeelite.

18 ¶ And [e] Caleb the ſon of Hezron begat *children of* Azubah *his* wife, and of Ierioth: her ſons *are* theſe; Ieſher, and Shobab, and Ardon.

e who was called Chelubai the ſon of Hezron, verſ. 9.

19 And when Azubah was dead, Caleb took unto him Ephrath, which bare him Hur.

20 And Hur begat Uri, and Uri begat * Bezaleel.

* Exod 31. 2.

21 ¶ And afterward Hezron went in to the daughter of Machir, the father of [f] Gilead, whom he † married when he was threeſcore years old, and ſhe bare him Segub.

f who was prince of mount Gilead, Read Num. 32. 40.
† Heb. took.

22 And Segub begat Iair, who had three and twenty cities in the land of Gilead.

* Num. 32. 41. Deut. 3. 14. Joſh. 13. 30. 1 Chr. 2. 23. The Gebuſites & Syrians took the towns from Jairs children.

23 * And he took Geſhur, and Aram, with the towns of [g] Iair, from them, with Kenath and the towns thereof, *even* threeſcore cities: all theſe *belonged to* the ſons of Machir, the father of Gilead.

g Heb. Havoth, The chief and prince.

24 And after that Hezron was dead in [h] Caleb-ephratah, then Abiah Hezrons wife bare him Aſhur the father of [i] Tekoa.

h which was a town named of the husband and wife, called alſo Beth-lehem-ephratah.
i Heb. Thekoa.

25 ¶ And the ſons of Ierahmeel the firſt-born of Hezron were, Ram the firſt-born, and Bunah, and Oren, and Ozem, *and* Ahijah.

26 Jerahmeel had alſo another wife, whoſe name *was* Atarah, ſhe *was* the mother of Onam.

27 And the ſons of Ram the firſt-born of Jerahmeel were, Maaz, and Iamin, and Ekar.

28 And the ſons of Onam were, Shammai, and Iada. And the ſons of Shammai; Nadab, and Abiſhur.

29 And the name of the wife of Abiſhur *was* Abihail, and ſhe bare him Ahban, and Molid.

30 And the ſons of Nadab; Seled, and Appaim: but Seled died without children.

31 And the ſons of Appaim; Iſhi. And the ſons of Iſhi; Sheſhan. And the children of Sheſhan; [k] Ahlai.

k who died while his father was alive, and therefore it is ſaid, verſ. 34. that Sheſhan had no ſons.

32 And the ſons of Iada the brother of Shammai; Iether, and Ionathan: and Iether died without children.

33 And the ſons of Ionathan; Peleth, and Zaza. Theſe were the ſons of Ierahmeel.

34 ¶ Now Sheſhan had no ſons, but daughters: and Sheſhan had a ſervant, an Egyptian, whoſe name *was* Iarha.

35 And Sheſhan gave his daughter to Iarha his ſervant to wife, and ſhe bare him Attai.

36 And Attai begat Nathan, and Nathan begat * Zabad,

* Chap. 11. 41.

37 And Zabad begat Ephlal, and Ephlal begat Obed,

38 And Obed begat Iehu, and Iehu begat Azariah,

39 And Azariah begat Helez, and Helez begat Eleaſah,

40 And Eleaſah begat Siſamai, and Siſamai begat Shallum,

41 And Shallum begat Iekamiah, and Iekamiah begat Eliſhama.

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42 ¶ Now the ſons of Caleb the brother of Ierahmeel *were*, Meſha his firſt-born, which *was* the [l] father of Ziph: and the ſons of Mareſha the father of Hebron.

l That is, The chief governour or prince of the Ziphims, becauſe the prince ought to have a fatherly care and affection toward his people.

43 And the ſons of Hebron; Korah, and Tappuah, and Rekem, and Shema.

44 And Shema begat Raham, the father of Iorkoam: and Rekem begat Shammai.

45 And the ſon of Shammai *was* Maon: and Maon *was* the father of Beth-zur.

46 And Ephah Calebs [m] concubine bare Haran, and Moza, and Gazez: and Haran begat Gazez.

m This difference was between the wife and the concubine, that the wife was taken with certain ſolemnities of marriage, and her children did inherit: the concubine had no ſolemnities in marriage neither did her children inherit, but had a portion of goods of mony given them.

47 And the ſons of Iahdai; Regem, and Iotham, and Geſhan, and Pelet, and Ephah, and Shaaph.

48 Maacha Calebs concubine bare Sheber, and Tirhanah.

49 She bare alſo Shaaph the father of Madmannah, Shevah the father of Machbenah, and the father of Gibeah: and the daughter of Caleb *was* * Achſah.

* Joſh. 15. 17.

50 ¶ Theſe were the ſons of Caleb the ſon of Hur, the firſt-born of Ephratah; Shobal the father of Kirjath-jearim,

51 Salma the father of Beth-lehem, Hareph the father of Beth-gader.

52 And Shobal the father of Kirjath-jearim, had ſons; ‡ Haroe, *and* ‡ half of the Manahethites.

‡ Or, Reaiah, Ezra. 2.
‡ Or, half of the Manuchites, or, Hatzi hammanachathi.

53 And the families of Kirjath-jearim; the Ithrites, and the Puhites, and the Shumathites, and the Miſhraites: of them came the Zareathites, and the Eſhtaulites.

54 The ſons of Salmah; Beth-lehem, and the Netophathites, ‡ [n] Ataroth, the houſe of Ioab, and half of the Manahethites, the Zorites.

‡ Or, Atarites, or, crowns of the houſe of Ioab.
n Meaning, The chief and principal.

55 And the families of the [o] ſcribes which dwelt at Iabez; the Tirathites, the Shimeathites, *and* Suchathites. Theſe *are* the [p] * Kenites that came of Hemath, the father of the houſe of * Rechab.

o which were men learned, and expert in the law.
p Read Num. 10.
* Iudg. 1. 16.
* Ier. 35. 2.

CHAP. III.

1 *The ſons of David.* 10 *His line to Zedekiah.* 17 *The ſucceſſours of Jeconiah.*

NOw theſe were the ſons of [a] David, which were born unto him in Hebron; the firſt-born * Amnon, of Ahinoam the * Iezreeliteſs: the ſecond [b] Daniel, of Abigail the Carmeliteſs:

a He returneth to the genealogy of David, to ſhew that Chriſt came of his ſtock.
* 2 Sam. 3. 2.
* Ioſh. 15. 56.
b which 2 Sam. 3. 3. is called Chileab, born of her that was Nabals wife the Carmelite.

2 The third, Abſalom the ſon of Maachah, the daughter of Talmai king of Geſhur: the fourth, Adonijah the ſon of Haggith:

3 The fifth, Shephatiah of Abital: the ſixth, Ithream by * Eglah his wife.

* 2 Sam. 3. 5.

4 *Theſe* ſix were born unto him in Hebron, and there he reigned ſeven years and ſix months: and in Ieruſalem he reigned thirty and three years.

5 * And theſe were born to him in Ieruſalem; ‡ Shimea, and Shobab, and Nathan, and

* 2 Sam. 5. 14.
‡ Or, Shammua. 2 Sam. 5. 14.

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Solomon, four, of ‡ [c] Bath-shua the daughter of ‡ Ammiel:

6 Ibhar also, and ‡ [d] Elishama, and Eliphelet,
7 And Noga, and Nepheg, and Japhia,
8 And Elishama, and ‡ Eliada, and Eliphelet, nine.

9 *These were* all the sons of David, beside the sons of the concubines, and * Tamar their sister.

10 ¶ And Solomons son *was* * Rehoboam, Abia his son, Asa his son, Iehoshaphat his son,
11 Ioram his son, ‡ Ahaziah his son, Ioash his son,
12 Amaziah his son, ‡ Azariah his son, Iotham his son,
13 Ahaz his son, Hezekiah his son, Manasseh his son,
14 Amon his son, Iosiah his son.
15 And the sons of Iosiah *were*, the [e] first-born ‡ Iohanan, the second ‡ Iehoiakim, the third ‡ Zedekiah, the fourth Shallum.
16 And the sons of * Jehoiakim; ‡ Jeconiah his son, Zedekiah * his son.
17 ¶ And the son of Ieconiah; Assir, ‡ Salathiel * his son,
18 Malchiram also, and Pedaiah, and Shenazar, Iecamiah, Hoshama, and Nedabiah.
19 And the sons of Pedaiah were [f] Zerubbabel, and Shimei: and the sons of Zerubbabel; Meshullam, and Hananiah, and Shelomith their sister:
20 And Hashubah, and Ohel, and Berechiah, and Hasadiah, Iushab-hesed, five.
21 And the sons of Hananiah; Pelatiah, and Iesaiah: the sons of Rephaiah, the sons of Arnan, the sons of Obadiah, the sons of Shechaniah.
22 And the sons of Shechaniah; Shemaiah: and the sons of Shemaiah; Hattush, and Igeal, and Bariah, and Neariah, and Shaphat, [g] six.
23 And the sons of Neariah; Elioenai, and † Hezekiah, and Azrikam, three.
24 And the sons of Elioenai, *were*, Hodaiah, and Eliashib, and Pelaiah, and Akkub, and Johanan, and Dalaiah, and Anani, seven.

CHAP. IV.

1, 11 *The posterity of Iudah by Caleb the son of Hur.*
5 *Of Ashur the posthumus son of Hezron.* 9 *Of Iabez, and his prayer.* 21 *The posterity of Shelah.*
24 *The posterity, and cities of Simeon.* 39 *Their conquest of Gedor, and of the Amalekites in mount Seir.*

a Meaning, They came of Iudah, as nephews and kinsmen: for onely Pharez was his natural son.

THe [a] sons of Iudah; * Pharez, Hezron, and ‡ Carmi, and Hur, and Shobal.
2 And ‡ Reaiah the son of Shobal, begat Iahath, and Iahath begat Ahumai, and Lahad. These *are* the families of the Zorathites.
3 And these *were of* the father of Etam; Iezreel, and Ishma, and Idbash: and the name of their sister *was* Hazelelponi.
4 And Penuel the father of Gedor, and Ezer the father of Hushah. These *are* the sons of Hur, the [b] first-born of Ephratah, the father of Beth-lehem.
5 ¶ And * Ashur the father of Tekoa, had two wives, Helah and Naarah.
6 And Naarah bare him Ahuzam, and Hepher, and Temeni, and Ahashtari. These *were* the sons of Naarah.
7 And the sons of Helah *were*, Zereth, and Jezoar, and Ethnan.
8 And Coz begat Anub, and Zobebah, and the families of Aharhel, the son of Harum.
9 ¶ And Iabez was more honourable then his brethren: and his mother called his name ‡ [c] Iabez, saying, Because I bare him with sorrow.
10 And Iabez called on the God of Israel, saying, † Oh that thou wouldest bless me indeed, and enlarge my coast, and that [d] thine hand might be with me, & that thou wouldest keep *me* from evil, that it may not grieve me. And God granted him that which he requested.
11 ¶ And Chelub the brother of Shuah, begat Mehir, which *was* the father of Eshton.
12 And Eshton begat Beth-rapha, and Paseah, and Tehinnah the father of ‡ Ir-nahash. These *are* the men of Rechah.
13 And the sons of Kenaz; Othniel, and Seraiah: and the sons of Othniel; ‡ Hathath.
14 And Meonothai begat Ophrah: and Seraiah begat Ioab, the [e] father of the ‡ valley of † Charashim, for they were craftsmen.
15 And the sons of Caleb the son of [f] Jephunneh; Iru, Elah, and Naam: and the sons of Elah, ‡ even Kenaz.
16 And the sons of Jehaleleel; Ziph, and Ziphah, Tiria, and Asareel.
17 And the sons of Ezra *were*, Iether, and Mered, and Epher, and Jalon: and she bare Miriam, and Shammai, and Ishbah the father of Eshtemoa.
18 And his wife ‡ Jehudijah bare Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these *are* the sons of Bithiah the daughter of Pharaoh, which Mered took.
19 And the sons of *his* wife ‡ Hodiah, the sister of Naham, the father of Keilah the Garmite, and Eshtemoa the Maachathite.
20 And the sons of Shimon *were*, Amnon, and Rinnah, Ben-hanan, and Tilon. And the sons of Ishi *were*, Zoheth, and Benzoheth.
21 ¶ The sons of Shelah * the son of Judah *were*, Er the father of Lecah, and Laadah the father of Mareshah, and the families of the house of them that wrought fine linen, of the house of Ashbea,
22 And Jokim, and the men of Chozeba, and Joash, and Saraph, who had the dominion in Moab, and Jashubi-lehem. And *these are* ancient things.
23 These *were* the potters, and those that dwelt amongst plants and hedges: there they dwelt with the king for his work.
24 ¶ The sons of Simeon *were* ‡ Nemuel, and Jamin, Jarib, Zerah, *and* [h] Shaul:
25 Shallum his son, Mibsam his son, Mishma his son.
26 And the sons of Mishma; Hamuel his son, Zacchur his son, Shimei his son.
27 And Shimei had sixteen sons, and six daughters; but his brethren had not many children, neither did all their family multiply, † like to the children of Judah.
28 And they dwelt at * [i] Beer-sheba, and Moladah, and Hazar-shual,
29 And at ‡ Bilha, and at Ezem, and at ‡ Tolad,
30 And at Bethuel, and at Hormah, and at Ziklag,
31 And at Beth-marcaboth, and at ‡ Hazar-susim, and at Beth-birei, and at Shaaraim: These were their cities, unto the reign of [k] David.
32 And their villages *were*, ‡ Etam, and Ain, Rimmon, and Tochen, and Ashan, five cities.
33 And all their villages that *were* round about the same cities, unto ‡ Baal. These *were* their habitations, and ‡ their genealogy.
34 And Meshobab, and Iamlech, and Iosha, the son of Amaziah,
35 And Ioel, and Iehu the son of Iosibiah, the son of Seraiah, the son of Asiel,
36 And Elioenai, and Iaakobah, and Iesohaiah, and Asaiah, and Adiel, and Iesimiel, and Benaiah,
37 And Ziza the son of Shiphi, the son of Allon, the son of Iedaiah, the son of Shimri, the son of Shemaiah.
38 These † mentioned by *their* names, *were* princes in their families: and the house of their fathers increased greatly.
39 ¶ And [l] they went to the entrance of Gedor, *even* unto the east-side of the valley, to seek pasture for their flocks.
40 And they found fat pasture and good, and the land *was* wide, and quiet, and peaceable: for *they of* Ham had dwelt there of old.
41 And these written by name, came in the days of Hezekiah king of Judah, and smote their tents, and the habitations that were found there, and destroyed them utterly unto this day, and dwelt in their rooms: because *there was* pasture there for their flocks.
42 And *some* of them, *even* of the sons of Simeon, five hundred men, went to mount Seir, having for their captains Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons of Ishi.
43 And they smote the rest of the Amalekites that were escaped, and dwelt there unto this day.

CHAP. V.

1 *The line of Reuben (who lost his birth-right) unto the captivity.* 9 *Their habitation and conquest of the Hagarites.* 11 *The chief men, and habitations of Gad.* 18 *The number and conquest of Reuben, Gad and the half of Manasseh.* 23 *The habitations and chief men of that half-tribe.* 25 *Their captivity for their sin.*

NOw the sons of Reuben the first-born of Israel, (for he *was* the first-born, but forasmuch as he * defiled his fathers bed, his birth-right was given unto the [a] sons of Ioseph the son of Israel: and the genealogy is not to be reckoned after the birth-right.
2 For * Iudah prevailed above his brethren, and of him *came* the * chief ‡ [b] ruler, but the birth-right *was* Iosephs)
3 The sons, *I say*, of * Reuben the first-born of Israel *were*, Hanoch, and Pallu, Hezron, and Carmi.
4 The sons of Ioel; Shemaiah his son, Gog his son, Shimei his son,
5 Micah his son, Reaiah his son, Baal his son,
6 Beerah his son, whom ‡ Tilgath-pilneser king of Assyria, [c] carried away *captive*: he *was* prince of the Reubenites.
7 And his brethren by their families (when the genealogy of their generations was reckoned) *were* the chief, Jeiel, and Zechariah,
8 And Bela the son of Azaz, the son of ‡ Shema, the son of Joel, who dwelt in * [d] Aroer, even unto Nebo, and Baal-meon.
9 And east-ward he inhabited unto the entring in of the wilderness from the river Euphrates: because their cattel were multiplied in the land of Gilead.
10 And in the days of Saul they made war with the [e] Hagarites, who fell by their hand: and they dwelt in their tents † throughout all the east-*land* of Gilead.
11 ¶ And the children of Gad dwelt over against them, in the land of * Bashan unto Salcah:
12 Ioel the chief, and Shapham the next, and Jaanai, and Shaphat in Bashan.
13 And their brethren of the house of their fathers *were*, Michael, and Meshullam, and Sheba, and Jorai, and Jachan, and Zia, and Heber, seven.
14 These *are* the children of Abihail the son of Huri, the son of Jeroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo, the son of Buz;
15 Ahi the son of Abdiel, the son of Guni, chief of the house of their fathers.
16 And they dwelt in Gilead in [f] Bashan, and in her towns, and in all the suburbs of * Sharon, upon † their borders.
17 All these were reckoned by genealogies in the days of * Jotham king of Iudah, and in the days of Jeroboam king of Israel.
18 ¶ The sons of Reuben, and the Gadites, and half the tribe of Manasseh, † of valiant men, men able to bear buckler and sword, and to shoot with bow, and skilful in war, *were* four and fourty thousand seven hundred and threescore, that went out to the war.
19 And they made war with the Hagarites, with [g] Jetur, and Nephish, and Nodab.
20 And they were [h] helped against them, and the Hagarites were delivered into their hand, and all that *were* with them: for they cried to God in the battel, and he was intreated of them, because they put their trust in him.

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* Gen. 49. 8, 10.
a Mic. 5. 2.
‡ Or, *prince*.
b That is, He was the chiefest of all the tribes according to Iacobs prophecy, Gen. 49. 8. and because Christ should come of him.
* Gen. 46. 9. Exod. 6. 14. Num. 26. 5.
† Or, *Tiglath-pilneser*.
c 2 Kings. 15. 29. & 16. 7.
d To wit, In the time of Uzziah king of Israel.
‡ Or, *Shemaiah*, verf. 4.
e Iosh. 13. 15, 16.
d These places were beyond Iordan toward the east, in the land given to the Reubenites.
e The Ishmaelites that came of Hagar Abrahams concubine.
f Heb. *upon all the face of his staff.*
* Iosh. 13. 11.
g Both the whole country and one peculiar city were called by this name Bashan.
* Chap. 27. 29.
† Heb. *their gates.*
h 2 Kings. 15. 5. 32.

1 Heb. *unto.*
* Iosh. 19. 2.
† these cities belonged to the tribe of Iudah Iosh. 19. 1. and were given to the tribe of Simeon.
‡ Or, *Bilah*, Iosh. 19. 3.
‡ Or, *Eltolad*, Iosh. 19. 4.
‡ Or, *Hazar-shual*, Iosh. 19. 3.
k That David reigned then to the decay of Iudah.
‡ Or, *Eltolad*, Iosh. 19. 7.
‡ Or, *Baalath-beer*, Iosh. 19. 8.
† Or, *as they dwelt themselves* among *them.*
‡ That is, *sorrow.*
c Otherwise called Othniel, Iudg. 1. 13.
‡ Heb. *If thou wilt, &c.*
d It is to be understood, the hand when he would accomplish his vow which he made.
† Heb. *to me.*
‡ Or, *the city of Nahash.*
‡ Or, *Hatiah, and Meonothai, who begat, &c.*
e The land of that valley where the artificers did reside.
† Or, *inhabitants of the valley.*
‡ That is, *craftsmen.*
f Called alſo Iehoram.
† Or, *Vkna.*
† Heb. *nenuf.*
1 For the tribe of Simeon was so great in number, that in the time of Ezekiah they fought new dwelling unto Gedor, which is in the bottom Dan.
‡ Or, *Iehudijah, mentioned before.*
† Or, *the Israel.*
‡ Or, *Shaul.*
g These twain were the sons of Ishmael, Gen. 25. 15.
† To wit, By the Lord that gave them the victory.

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21 And they † took away their cattel; of their camels fifty thousand, and of sheep two hundred and fifty thousand, and of asses two thousand, and of † men an hundred thousand.

† Heb. *led captive.*

† Heb. *souls of men, as Num.* 31.35.

22 For there fell down many slain, because the war *was* of God. And they dwelt in their steads until the ‖ captivity.

‖ *Meaning*, The captivity of the ten tribes under Tilgath-pilneser.

23 ¶ And the children of the half-tribe of Manasseh dwelt in the land: they increased from Bashan, unto ᵏ Baal-hermon, and Senir, and unto mount Hermon.

ᵏ Otherwise called Baal-gad.

24 And these *were* the heads of the house of their fathers, even Epher, and Ishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, † famous men, *and* heads of the house of their fathers.

† Heb. *men of names.*

25 ¶ And they transgressed against the God of their fathers, and went a * whoring after the gods of the people of the land, whom God destroyed before them.

* 2 *King.* 17.7.

26 And the God of Israel ‖ stirred up the spirit of * Pul king of Assyria, and the spirit of Tilgath-pilneser king of Assyria, and he carried them away, (even the Reubenites, and the Gadites, and the half-tribe of Manasseh) and brought them unto * Halah, and Habor, & Hara, & to the river of Gozan, unto this day.

‖ Thus God stirred up the wicked, and used them as instruments to execute his just judgment against sinners, although they were led with malice and ambition.

* 2 *King.* 15.19.
* 2 *King.* 17.6.

CHAP. VI.

1 *The sons of Levi.* 4 *The line of the priests unto the captivity.* 16 *The families of Gershon, Merari, and Kohath.* 49 *The office of Aaron, and his line unto Ahimaaz.* 54 *The cities of the priests and Levites.*

THE sons of Levi; * ‡ Gershon, Kohath, and Merari.

* *Gen.* 46. 11. *Exod.* 6. 16.
‡ Or, *Gershom, verse.* 16.

2 And the sons of Kohath; Amram, Izhar, and Hebron, and Uzziel.

3 And the children of Amram; Aaron, and Moses, and Miriam. The sons also of Aaron; * Nadab, and Abihu, Eleazar, and Ithamar.

* *Levit.* 10. 1.

4 ¶ Eleazar begat Phinehas, Phinehas begat Abishua,

5 And Abishua begat Bukki, and Bukki begat Uzzi,

6 And Uzzi begat Zerahiah, and Zerahiah begat Meraioth,

7 Meraioth begat Amariah, and Amariah begat Ahitub,

8 And Ahitub begat ˡ Zadok, and * Zadok begat Ahimaaz,

ˡ which was high priest after that Abiathar was deposed, according to the prophecy of Eli the priest, 1 *Sam.* 2. 31, 35. * 2 *Sam.* 15. 27.

9 And Ahimaaz begat Azariah, and Azariah begat Johanan,

10 And Johanan begat Azariah, (he *it is* that executed the ᵐ priests office, † in the * temple that Solomon built in Jerusalem)

ᵐ And did valiantly resist king Uzziah, who would have usurped the priests office: 2 *Chron.* 26. 17, 18.

† Heb. *in the house of* * 1 *Kin.* 6.
2 *Chron.* 3.
‡ Or, *Meshullam. Chap.* 9. 11.

11 And Azariah begat Amariah, and Amariah begat Ahitub,

12 And Ahitub begat Zadok, and Zadok begat ‡ Shallum,

13 And Shallum begat Hilkiah, and Hilkiah begat Azariah,

14 And Azariah begat * Seraiah, and Seraiah begat Jehozadak,

* *Neh.* 11. 11.

15 And ᶜ Jehozadak went *into captivity*, when the LORD carried away Judah and Jerusalem by the hand of Nebuchad-nezzar.

ᶜ That *is*, He was led into captivity with his father Seraiah the high priest, 2 *King.* 25. 18.

16 ¶ The sons of Levi; * ‡ Gershom, Kohath and Merari.

* *Exod.* 6. 16.
‡ Or, *Gershon. verse.* 1.

17 And these *be* the names of the sons of Gershom; Libni, and Shimei.

18 And the sons of Kohath *were*, Amram, and Izhar, and Hebron, and Uzziel.

19 The sons of Merari; Mahli, and Mushi. And these *are* the families of the Levites according to their fathers.

20 Of Gershom; Libni his son, Jahath his son, * Zimmah his son,

* *Verse.* 42.

21 ‡ Joah his son, ‡ Iddo his son, Zerah his son, Jeaterai his son.

† Or, *Ethan, verse.* 42.
‡ Or, *Addaiah, verse.* 41.

22 The sons of Kohath; ‡ ᵈ Amminadab his son, Korah his son, Assir his son,

† Or, *Izhar, verse.* 2, 18.
ᵈ who seemeth to be called Ishm. *Exod.* 6. 21.

23 Elkanah his son, and Ebiasaph his son, and Assir his son,

24 Tahath his son, Uriel his son, Uzziah his son, and Shaul his son.

25 And the sons of Elkanah; * Amasai, *verse* 35, 36. and Ahimoth.

26 *As for* Elkanah: the sons of Elkanah; ‡ Zophai his son, and Nahath his son,

‡ Or, *Zuph. 1 Sam.* 1. 1.

27 Eliab his son, Jeroham his son, Elkanah his son.

28 And the sons of Samuel; the first-born ᵉ Vashni, and Abiah.

ᵉ who is also called Joel, ver. 33. † *Sam.* 8, 2.

29 The sons of Merari; Mahli, Libni his son, Shimei his son, Uzza his son,

30 Shimea his son, Haggiah his son, Asaiah his son.

31 And these *are they* whom David set over the service of song in the house of the LORD, after that the * ark had ᶠ rest.

* *Chap.* 16. 1.
ᶠ After it was brought to the place where the temple should be built, and must more attend to and fit. *Exod.* 27. 21.

32 And they ministred before the dwelling-place of the tabernacle of the congregation, with ᵍ singing, until Solomon had built the house of the LORD in Jerusalem: and then they waited on their office, according to their order.

ᵍ *Exod.* 27. 21.

33 And these *are* they that † waited with their children: of the sons of the Kohathites; Heman a singer, the son of Joel, the son of Shemuel,

† Heb. *stood.*

34 The son of Elkanah, the son of Jeroham, the son of Eliel, the son of Toah,

35 The son of Zuph, the son of Elkanah, the son of Mahath, the son of Amasai,

36 The son of Elkanah, the son of Joel, the son of Azariah, the son of Zephaniah,

37 The son of Tahath, the son of Assir, the son of * Ebiasaph, the son of Korah,

* *Exod.* 6. 24.

38 The son of Izhar, the son of Kohath, the son of Levi, the son of Israel.

39 And his brother ʰ Asaph (who stood on his right hand) *even* Asaph the son of Berachiah, the son of Shimea,

ʰ *Meaning*, The cousin of Heman *ver.* 33.

40 The son of Michael, the son of Baaseiah, the son of Malchiah,

41 The son of Ethni, the son of Zerah, the son of Adaiah,

42 The son of Ethan, the son of Zimmah, the son of Shimei,

43 The

43 The son of Jahath, the son of Gershom, the son of Levi.

44 And their brethren the sons of Merari, *stood* on the left hand: Ethan the son of ‡ Kishi, the son of Abdi, the son of Malluch,

‡ Or, *Kushaiah, Chap.* 15. 17.

45 The son of Hashabiah, the son of Amaziah, the son of Hilkiah,

46 The son of Amzi, the son of Bani, the son of Shamer,

47 The son of Mahli, the son of Mushi, the son of Merari, the son of Levi.

48 Their ‖ brethren also the Levites *were* ᵏ appointed unto all manner of service of the tabernacle of the house of God.

‖ The Levites are called the fingers hereafter, because they came of the first flock.
ᵏ *Num.* 4. 4.
* *Levit.* 1. 9.
* *Exod.* 30. 7.

49 ¶ But Aaron and his sons offered * upon the altar of the burnt-offering, and * on the altar of incense, *and were appointed* for all the work of the *place* most holy, and to make an atonement for Israel according to all that Moses the servant of God had commanded.

50 And these *are* the sons of Aaron; ‡ Eleazar his son, Phinehas his son, Abishua his son,

‡ Or, *Zeph.* 1 *Sam.* 1. 1.

51 Bukki his son, Uzzi his son, Zerahiah his son,

52 Meraioth his son, Amariah his son, Ahitub his son,

53 Zadok his son, Ahimaaz his son.

54 ¶ Now these *are* their ‖ dwelling-places throughout their castles in their coasts of the sons of Aaron, of the families of the Kohathites: for theirs was the ᵐ lot.

‖ Or, *cities* which were given to the Levites.
ᵐ They were first appointed, and promised, which was also called Kirith-baal, Gen. 23. 2. *Josh.* 21. 11.

55 And they gave them ⁿ Hebron in the land of Judah, and the suburbs thereof round about it.

ⁿ Hebron the first had killed a man might flee thereunto for succour, whose cities were tried, *Num.* 35. 2. which Joshua called Kirith-arba, *Josh.* 15. 13. 21. 11. Or, *Arba, Josh.* 21. 11.

56 But the fields of the city, and the villages thereof, they gave to Caleb the son of Jephunneh.

57 And to the sons of Aaron they gave the cities of Judah, *namely*, Hebron, *the city* of ᵒ refuge, and Libnah with her suburbs, and Jattir, and Eshtemoa, with their suburbs,

ᵒ Or, *cities* of refuge.

58 And ᵖ Hilen with her suburbs, Debir with her suburbs,

ᵖ Or, *Holon, Josh.* 21. 15.

59 And ‡ Ashan with her suburbs, and Beth-shemesh with her suburbs:

‡ Or, *Ain, Josh.* 21. 16.

60 And out of the tribe of Benjamin; Geba with her suburbs, and ᵍ Alemeth with her suburbs, and Anathoth with her suburbs. All their cities throughout their families *were* thirteen cities.

ᵍ *That is*, They gave a portion to the Kohathites, which were the remnant of the tribe of Levi, out of the half-tribe of Manasseh, and out of Ephraim, *ver.* 66. * *Josh.* 21. 5.

61 And unto the sons of ʳ Kohath, *which were* left of the family of that tribe, *were cities given* out of the half-tribe, *namely*, *out of* the half-*tribe* of Manasseh, * by lot, ten cities.

ʳ *That is*, They were left of the kindreds of the tribe of Levi.

62 And to the sons of Gershom throughout their families, out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the tribe of Manasseh in Bashan, thirteen cities.

63 Unto the sons of Merari *were given* by lot, throughout their families, out of the tribe of Reuben, and out of the tribe of Gad, & out of the tribe of Zebulun, * twelve cities.

* *Josh.* 21. 7, 34.

64 And the children of Israel gave to the Levites *these* cities, with their suburbs.

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65 And they gave by lot out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Benjamin, these cities, which are called by *their* names.

66 And *the residue* of the families of the sons of Kohath, had cities of their coasts, out of the tribe of Ephraim.

67 * And they gave unto them *of* the cities of refuge, Shechem in mount Ephraim, with her suburbs: *they gave* also Gezer with her suburbs,

* *Josh.* 21. 21.

68 And Jokmeam with her suburbs, and Beth-horon with her suburbs,

69 And Aijalon with her suburbs, and Gath-rimmon with her suburbs:

70 And out of the half-tribe of Manasseh; Aner with her suburbs, and Bileam with her suburbs, for the family of the remnant of the sons of Kohath.

71 Unto the sons of ˢ Gershom *were given* out of the family of the half-tribe of Manasseh, Golan in Bashan with her suburbs, and Ashtaroth with her suburbs:

ˢ who in the first verse is called also Gershon.

72 And out of the tribe of Issachar; Kedesh with her suburbs, Daberath with her suburbs,

73 And Ramoth with her suburbs, and Anem with her suburbs:

74 And out of the tribe of Asher; Mashal with her suburbs, and Abdon with her suburbs,

75 And Hukok with her suburbs, and Rehob with her suburbs:

76 And out of the tribe of Naphtali; Kedesh in Galilee with her suburbs, & Hammon with her suburbs, and Kirjathaim with her suburbs.

77 Unto the rest of the children of Merari *were given* out of the tribe of Zebulun, Rimmon with her suburbs, Tabor with her suburbs:

78 And on the other side Jordan by Jericho, on the east-side of Jordan *were given them* out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Jahzah with her suburbs,

79 Kedemoth also with her suburbs, and Mephaath with her suburbs:

80 And out of the tribe of Gad; Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

81 And Heshbon with her suburbs, and Jazer with her suburbs.

CHAP. VII.

1 *The sons of Issachar, 6 of Benjamin, 13 of Naphtali, 14 of Manasseh, 20, 24 and of Ephraim.* 21 *The calamity of Ephraim by the men of Gath.* 23 *Beriah is born.* 28 *Ephraims habitations.* 30 *The sons of Asher.*

NOw the sons of Issachar *were*, * Tola, and Puah, ᵃ Jashub, and Shimron, four.

* *Gen.* 46. 13. *Num.* 26. 23.
ᵃ who also is called Job, *Gen.* 46. 13.

2 And the sons of Tola; Uzzi, and Rephaiah, and Jeriel, and Jahmai, and Jibsam, and Shemuel, heads of their fathers house, *to wit*, of Tola: *they were* valiant men of might in their generations; * ᵇ whose number *was* in the days of David two and twenty thousand and six hundred.

* 2 *Sam.* 24. 1, 2.
ᵇ *That is*, Their number was found thus great when David numbred the people, 2 *Sam.* 24. 1.

3 And

3 And the sons of Uzzi; Izrahiah: and the sons of Izrahiah; Michael, and Obadiah, and Joel, Ishiah, [c] five: all of them chief men.

[c] *Meaning*, The four sons, and the father.

4 And with them, by their generations, after the house of their fathers *were* bands of souldiers for war, six and thirty thousand *men*: for they had many wives and sons.

5 And their brethren among all the families of Issachar, *were* valiant men of might, reckoned in all by their genealogies, fourscore and seven thousand.

6 ¶ *The sons* of * Benjamin; Bela, and Becher, and [d] Jediael, [e] three.

* *Gen.* 46. 21.

[d] Called also Ashbel, *Gen.* 46. 21. *Num* 26. 38.

[e] which were the chief: for els they were seven in all, as appeareth, *Gen.* 46. 21.

7 And the sons of Bela; Ezbon, and Uzzi, and Uzziel, and Jerimoth, and Iri, five; heads of the house of *their* fathers, mighty men of valour, and were reckoned by their genealogies, twenty and two thousand and thirty and four.

8 And the sons of Becher; Zemira, and Joash, and Eliezer, and Elioenai, and Omri, and Jerimoth, and Abiah, and Anathoth, and Alameth. All these *are* the sons of Becher.

9 And the number of them, after their genealogy by their generations, heads of the house of their fathers, mighty men of valour, *was* twenty thousand and two hundred.

10 The sons also of Iediael; Bilhan: and the sons of Bilhan; Ieush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tharshish, and Ahishahar.

11 All these the sons of Iediael, by the heads of their fathers, mighty men of valour, *were* seventeen thousand and two hundred *souldiers*, fit to go out for war *and* battel.

12 Shuppim also, and Huppim, the children of ‡ Ir, *and* Hushim, the sons of ‡ [e] Aher.

‡ Or, *Iri, ver.* 7.
‡ Or, *Ahiram*, *Num.* 26. 38.
[f] He was not the son of Benjamin, but of Dan, *Gen.* 46. 23.

13 ¶ The sons of Naphtali; Iahziel, and Guni, and Iezer, and Shallum, the sons of Bilhah.

[g] These came of Dan and Naphtali, which were the sons of Bilhah, *Gen.* 46. 23, 24, 25.

14 ¶ The sons of Manasseh; Asriel, whom she bare: (*but* his concubine the Aramitess bare Machir the father of Gilead:

15 And Machir took to wife *the sister* of Huppim and Shuppim, whose sisters name *was* Maachah) and the name of the second *was* Zelophehad: and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a son, and she called his name Peresh; and the name of his brother *was* Sheresh; and his sons *were* Ulam, and Rakem.

* 1 *Sam.* 12. 11.

17 And the sons of Ulam; * Bedan. These *were* the sons of Gilead, the son of Machir, the son of Manasseh.

[h] *Meaning*, The sister of Gilead.

18 And his [h] sister Hammoleketh bare Ishad, and Abiezer, and Mahalah.

19 And the sons of Shemida were, Ahian, and Shechem, and Likhi, and Aniam.

20 ¶ And the sons of Ephraim; Shuthelah, and Bered his son, and Tahath his son, and Eladah his son, and Tahath his son,

21 ¶ And Zabad his son, and Shuthelah his son, and Ezer, and Elead, whom the men of Gath *that were* born in *that* land slew, because they came down to take away their cattle.

[i] which was one of the five principal cities of the Philistines, slew the Ephraimites.

22 And Ephraim their father mourned many days, & his brethren came to comfort him.

23 ¶ And when he went in to his wife, she conceived and bare a son, and he called his name Beriah, because it went evil with his house.

24 (And his daughter *was* Sherah, who built Beth-horon the nether, and the upper, and Uzzen-sherah)

25 And Rephah *was* his [k] son, also Rezeph, and Tela his son, and Tahan his son,

[k] *Ie* unto, Of Ephraim.

26 Laadan his son, Ammihud his son, Elishama his son,

27 ‡ Non his son, Jehoshua his son.

‡ Or, *Nun*, *Num.* 13. 8.

28 ¶ And their possessions and habitations *were*, Beth-el, and the towns thereof, and eastward * Naaran, and west-ward Gezer with the † towns thereof, Shechem also and the towns thereof, unto ‡ Gaza and the towns thereof:

* *Ioth.* 16. 7.
† Heb. *daughters*,
‡ Or, *Azah*, *Mat.* 7. 45.

29 And by the borders of the children of * Manasseh, Beth-shean and her towns, Taanach and her towns, * Megiddo and her towns, Dor and her towns. In these dwelt the children of Joseph the son of Israel.

* *Ioth.* 17. 7.
* *Ioth.* 17. 11.

30 ¶ * The sons of Asher; Imnah, and Isuah, and Ishuai, and Beriah, & Serah their sister.

* *Gen.* 46. 17.

31 And the sons of Beriah; Heber, and Malchiel, who *is* the father of Birzavith.

32 And Heber begat Japhlet, and Shomer; and Hotham, and Shuah their sister.

33 And the sons of Japhlet; Pasach, and Binhal, and Ashvath: these *are* the children of Japhlet.

34 And the sons of Shamer; Ahi, and Rohgah, Iehubbah, and Aram.

35 And the son of his brother Helem, Zophah, and Imna, and Sheleth, and Amal.

36 The sons of Zophah; Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer, and Hod, and Shamma, and Shilshah, and Ithran, and Beera.

38 And the sons of Jether; Iephunneh, and Pispah, and Ara.

39 And the sons of Ulla; Arah, and Haniel, and Rezia.

40 All these *were* the children of Asher, heads of *their* fathers house, choice *and* mighty men of valour, chief of the princes. And the number throughout the genealogy of them that were apt to the war *and* to battel, *was* twenty and six thousand men.

CHAP. VIII.

1 *The sons and chief men of Benjamin.* 33 *The stock of Saul and Jonathan.*

NOw Benjamin [a] begat * Bela his first-born, Ashbel the second, & Aharah the third,

[a] He continueth in the description of the tribe of Benjamin, because his purpose is to set forth the genealogy of Saul.
* *Gen.* 46. 21. *Num.* 26. 38.

2 Noah the fourth, and Rapha the fifth.

3 And the sons of Bela were, ‡ Addar, and Gera, and Abihud,

‡ Or, *Addi*, *Gen.* 46. 21.

4 And Abishua, and Naaman, and Ahoah,

5 And Gera, and ‡ Shephuphan, and Huram.

‡ Or, *Shephan*, *Num.* 26. 39.

6 And these *are* the sons of Ehud: these are the heads of the fathers of the inhabitants of Geba, and [b] they removed them to * Manahath:

[b] *Meaning*, the inhabitants of the city Geba.
* *Chap.* 2. 52.

7 And

[c] *Iewit*, Ehud.

7 And Naaman, and Ahiah, and Gera, he removed them, and [c] begat Uzza, and Ahihud.

8 And Shaharaim begat *children* in the country of Moab, after he had [d] sent them away; Hushim and Baara *were* his wives.

[d] After he had put away his two wives.

9 And he begat of Hodesh his wife, Jobab, and Zibia, and Mesha, and Malcham,

10 And Jeuz, and Shachia, and Mirma. These *were* his sons, heads of the fathers.

11 And of Hushim he begat Abitub, and Elpaal.

12 The sons of Elpaal; Eber, and Misham, and Shamed, who built Ono, and Lod with the towns thereof:

13 Beriah also and Shema, who *were* heads of the fathers of the inhabitants of Aijalon, who drove away the inhabitants of Gath:

14 And Ahio, Shashak, and Jerimoth,

15 And Zebadiah, and Arad, and Ader,

16 And Michael, and Ispah, and Joha, the sons of Beriah;

17 And Zebadiah, and Meshullam, and Hezeki, and Heber,

18 Ishmerai also, and Jezliah, and Jobab, the sons of Elpaal;

19 And Jakim, and Zichri, and Zabdi,

20 And Elienai, and Zilthai, and Eliel,

21 And Adaiah, and Beraiah, and Shimrath, the sons of ‡ Shimhi;

‡ Or, *Shema*, 26. 25.

22 And Ishpan, and Heber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, & Antothijah,

25 And Iphedeiah, and Penuel, the sons of Shashak;

26 And Shamsherai, and Shehariah, and Athaliah,

27 And Jaresiah, and Eliah, and Zichri, the sons of Jeroham.

28 These *were* heads of the [e] fathers, by their generations, chief *men*. These dwelt in Jerusalem.

[e] The chief of the tribe of Benjamin that dwelt in Jerusalem.

29 And at Gibeon *dwelt* the ‡ father of Gibeon (whose * wives name *was* Maachah)

‡ Called *Abiel*, Chap. 9. 35.
* *Chap.* 9. 35.

30 And his first-born son Abdon, and Zur, and Kish, and Baal, and Nadab,

31 And Gedor, and Ahio, and ‡ Zacher.

‡ Or, *Zecharias*, Chap. 9. 37.

32 And Mikloth begat ‡ Shimeah. And these also dwelt with their brethren in Jerusalem, over against them.

‡ Or, *Shimeam*, Chap. 9. 38.

33 ¶ And * [f] Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and ‡ [g] Esh-baal.

* *Chap.* 14. 51.
[f] also in the 1 *Sam.* 9. 1. called Abiel.
‡ Or, *Ish-bashth*, 2 *Sam.* 2. 8.
[g] He is also named Ish-bosheth, 2 *Sam.* 2. 8.

34 And the son of Jonathan *was* ‡ [h] Merib-baal; and Merib-baal begat Micah.

‡ Or, *Mephibosheth*, 2 *Sam.* 4. 4.
[h] He is likewise called Mephibosheth, 2 *Sam.* 9. 6.

35 And the sons of Micah *were*, Pithon, and Melech, and ‡ Tarea, and Ahaz.

‡ Or, *Tahrea*, *Chap.* 9. 41.

36 And Ahaz begat Jehoadah, and Jehoadah begat Alemeth, and Asmaveth, and Zimri; and Zimri begat Moza,

37 And Moza begat Binea: Rapha *was* his son, Elasa his son, Azel his son:

38 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ishmael, and Sheariah, and Obadiah, and Hanan. All these *were* the sons of Azel.

39 And the sons of Eshek his brother *were*, Ulam his first-born, Jehush the second, and Eliphelet the third.

40 And the sons of Ulam were mighty men of valour, archers, and had many sons, and sons sons an hundred and fifty. All these *are* of the sons of Benjamin.

CHAP. IX.

1 *The original of Israels and Judahs genealogies.* 2 *The Israelites,* 10 *the priests,* 14 *and the Levites, with Nethinims, which dwelt in Jerusalem.* 27 *The charge of certain Levites.* 35 *The stock of Saul and Jonathan.*

SO all Israel were reckoned by genealogies, and behold, they *were* written in the book of the kings of Israel and Judah, *who* were [a] carried away to Babylon for their transgression.

[a] Hitherto he hath described their genealogies before they went into captivity: and now he describeth their history after their return.

2 ¶ Now the first inhabitants *that dwelt* in their possessions in their cities *were*, the Israelites, the priests, Levites, and the [b] Nethinims.

[b] *Meaning*, The Gibeonites, which served in the temple. Read *Ioth.* 9. 23. * *Neh.* 11. 1.

3 And in * Jerusalem dwelt of the children of Judah, and of the children of Benjamin, and of the children of Ephraim, and Manasseh:

4 Uthai the son of Ammihud, the son of Omri, the son of Imri, the son of Bani, of the children of Pharez the son of Judah.

5 And of the Shilonites; Asaiah the first-born, and his sons.

6 And of the sons of Zerah; Jeuel, and their brethren, six hundred and ninety.

7 And of the sons of Benjamin; Sallu the son of Meshullam, the son of Hodaviah, the the son of Hasenuah,

8 And Ibneiah the son of Jeroham, and Elah the son of Uzzi, the son of Michri, and Meshullam the son of Shephatiah, the son of Reuel, the son of Ibnijah,

9 And their brethren, according to their generations, nine hundred and fifty and six. All these men *were* chief of the fathers in the house of their fathers.

10 ¶ And of the priests; Jedaiah, and Jehoiarib, and Jachin,

11 And Azariah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub the [c] ruler of the house of God,

[c] *That is*, He was the high priest.

12 And Adaiah the son of Jeroham, the son of Pashur, the son of Malchijah, and Maasiai the son of Adiel, the son of Jahzerah, the son of Meshullam, the son of Meshillemith, the son of Immer,

13 And their brethren, heads of the house of their fathers, a thousand and seven hundred and threescore; † very able men for the [d] work of the service of the house of God.

† Heb. *mighty men of valour.*
[d] To serve in the temple, every one according to his office.

14 And of the Levites; Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, of the sons of Merari,

15 And Bakbakkar, Heresh, and Galal, and Mattaniah the son of Micah, the son of Zichri, the son of Asaph.

16 And Obadiah the son of Shemaiah, the son of Galal, the son of Jeduthun, and Berechiah, the son of Asa, the son of Elkanah, that dwelt in the villages of the Netophathites.

17 And

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17 And the porters *were* Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Shallum *was* the chief.

e So called, because the king came into the temple thereby, and not the common people.

18 (Who hitherto *waited* in the e kings gate east-ward) They *were* porters in the companies of the children of Levi.

19 And Shallum the son of Kore, the son of Ebiasaph, the son of Korah, and his brethren: (of the house of his father) the Korahites *were* over the work of the service, keepers of the † gates of the f tabernacle: and their fathers *being* over the host of the LORD, *were* keepers of the entry.

† Heb. *thresholds.* ‡ Their charge was, that none should enter into those places, which were onely appointed for the priests to minister in.

20 And Phinehas the son of Eleazar was the ruler over them in time past, *and* the LORD *was* with him.

21 *And* Zechariah the son of Meshelemiah, *was* porter of the door of the tabernacle of the congregation.

22 All these *which were* chosen to be porters in the gates, *were* two hundred and twelve. These were reckoned by their genealogy in their villages: whom David and Samuel the seer † did ordain in their ‡ set office.

† Heb. *founded.* ‡ Or, *trust.*

23 So they and their children *had* the oversight of the gates of the house of the LORD, *namely* the house of the tabernacle, by wards.

24 In four quarters were the porters, toward the east, west, north, and south.

25 And their brethren, *which were* in their villages, *were* to come after g seven days from time to time with them.

g They served weekly, *as Exod. 40. 10.*

26 For these Levites, the four chief porters, were in *their* ‡ set office, and were over the ‡ chambers and treasures of the house of God.

‡ Or, *trust.* ‡ Or, *storehouses.*

27 ¶ And they lodged round about the house of God, because the charge *was* upon them, and the opening thereof every morning *pertained* to them.

28 And *certain* of them had the charge of the ministring vessels, that they should † bring them in and out by tale.

† Heb. *bring them in by tale, and carry them out by tale.*

29 *Some* of them also *were* appointed to oversee the vessels, and all the ‡ instruments of the sanctuary, and the h fine flour, & the wine, and the oyl, and the frankincense, & the spices.

‡ Or, *vessels.* h whereof the meat-offering was made, *Levit. 2. 1.*

30 And *some* of the sons of the priests made * the ointment of the spices.

* *Exod. 30. 23.*

31 And Mattithiah, *one* of the Levites (who *was* the first-born of Shallum the Korahite) had the ‡ set office over the things that were made ‡ in the pans.

‡ Or, *trust.* ‡ Or, *or on flat plates, Or, slices.*

32 And *other* of their brethren of the sons of the Kohathites, *were* over the † shew-bread to prepare *it* every sabbath.

† Heb. *bread of ordering.*

33 And these *are* the singers, chief of the fathers of the Levites, *who remaining* in the chambers, *were* free: for † they were employed in *that* i work, day and night.

† Heb. *upon them.* i were continually occupied in singing praises to God.

34 These chief fathers of the Levites *were* chief throughout their generations; these dwelt at Jerusalem.

35 ¶ And in Gibeon dwelt the father of Gibeon, Jehiel, whose wives name *was* * Maachah:

* *Chap. 8. 29.*

36 And his first-born son Abdon, then Zur, and Kish, and Baal, and Ner, and Nadab.

37 And Gedor, and Ahio, and Zechariah, and Mikloth.

38 And Mikloth begat Shimeam: and they also dwelt with their brethren at Jerusalem, over against their brethren.

39 * And Ner begat Kish, and Kish begat Saul, and Saul begat Jonathan, and Malchishua, and Abinadab, and Esh-baal.

* *Chap. 8. 33.*

40 And the son of Jonathan *was* Merib-baal: and Merib-baal begat Micah.

41 And the sons of Micah *were*, Pithon, and Melech, and Tahrea, * *and Ahaz.*

* *Chap. 8. 35.*

42 And Ahaz begat k Jarah, and Jarah begat Alemeth, and Azmaveth, and Zimri; and Zimri begat Moza,

k who was also called Jehoadah, *Chap. 8. 36.*

43 And Moza begat Binea; and Rephaiah his son, Eleasah his son, Azel his son.

44 And Azel had six sons, whose names *are* these, Azrikam, Bocheru, and Ismael, and Sheariah, and Obadiah, and Hanan. These *were* the sons of Azel.

CHAP. X.

1 Sauls overthrow and death. 8 The Philistines triumph over Saul. 11 The kindness of Jabesh-gilead toward Saul and his sons. 13 Sauls sin: for which the kingdom was translated from him to David.

NOw * the Philistines fought against Israel, and the men of Israel fled from before the Philistines, and fell down ‡ slain in mount Gilboa.

* 1 *Sam. 31. 1.* ‡ Or, *wounded.*

2 And the Philistines followed hard after Saul, and after his sons, and the Philistines slew Jonathan, and ‡ Abinadab, and Malchishua, the sons of Saul.

‡ Or, *Ishui.* 1 *Sam. 14. 49.*

3 And the battel went sore against Saul, and the † archers † hit him, and he was wounded of the archers.

† Heb. *shooters with bows.* † Heb. *found him.*

4 Then said Saul to his armour-bearer, Draw thy sword, and thrust me through therewith; lest these uncircumcised come, and ‡ abuse me. But his armour-bearer would not, for he was sore afraid. So Saul took a sword, and fell upon it.

‡ Or, *mock me.*

5 And when his armour-bearer saw that Saul was dead, he fell likewise on the sword, and died.

6 So Saul died, and his three sons, and all his house died together.

7 And when all the men of Israel that *were* in the valley, saw that they fled, and that Saul and his sons were dead; then they forsook their cities, and fled: and the Philistines came and dwelt in them.

8 ¶ And it came to pass on the morrow, when the Philistines came to strip the slain, that they found Saul and his sons fallen in mount Gilboa.

9 And when they had stripped him, they took his head, and his armour, and sent into the land of the Philistines round about, to carry tidings unto their idols, and to the people.

10 And they put his armour in the house of

of their gods, and fastned his head in the temple of * Dagon.

* which was the idol of the Philistines, and from the belly downward had the form of a fish, and upward of a man.

11 ¶ And when all Jabesh-gilead heard all that the Philistines had done to Saul;

12 They arose, all the valiant men, and took away the body of Saul, and the bodies of his sons, and brought them to Jabesh, and buried their bones under the oak in Jabesh, and fasted seven days.

13 ¶ So Saul died for his transgression which he † committed against the LORD, * *even* against the word of the LORD which he kept not, and also for asking *counsel* of one that had a familiar spirit, * to enquire *of it*;

† Heb. *transgressed.* * 1 *Sam. 15. 23.* * 1 *Sam. 28. 7.*

14 And enquired not of the LORD: therefore he slew him, and turned the kingdom unto David the son of † Jesse.

† Heb. *Isai.*

CHAP. XI.

1 David by a general consent is made king at Hebron. 4 He winneth the castle of Zion from the Jebusites, by Joabs valour. 10 A catalogue of Davids mighty men.

* 2 *Sam. 5. 1.* a This was after the death of Ishbosheth Sauls son, when David had reigned over Judah seven years & six months in Hebron, 2 *Sam. 5. 5.*

THen * all Israel a gathered themselves to David unto Hebron, saying, Behold, we *are* thy bone and thy flesh.

2 And Moreover † in time past, even when Saul was king, thou *wast* he that leddest out, and broughtest in Israel: and the LORD thy God said unto thee, Thou shalt ‡ feed my people Israel, and thou shalt be ruler over my people Israel.

† Heb. *heretofore, &c. and the third day.* ‡ Or, *rule.*

3 Therefore came all the elders of Israel to the king to Hebron, and David made a covenant with them in Hebron, before the LORD, and they anointed David king over Israel, according to the word of the LORD, † by * Samuel.

† Heb. *by the hand of.* * 1 *Sam. 16. 13.*

4 ¶ And David and all Israel * went to Jerusalem which *is* Jebus, where the Jebusites *were*, the inhabitants of the land.

* 1 *Sam. 5. 8.*

5 And the inhabitants of Jebus said to David, Thou shalt not come hither. Nevertheless, David took the castle of Zion, which *is* the city of David.

6 And David said, Whosoever smiteth the Jebusites first, shall be † chief and captain. So Joab the son of Zeruiah went first up, and was chief.

† Heb. *head.*

7 And David dwelt in the castle, therefore they called ‡ it, The city of David.

‡ That *is*, Zion, 2 *Sam. 5. 7.*

8 And he built the city round about, even from Millo round about: and Joab † repaired the rest of the city.

† Heb. *revived.*

9 So David † waxed greater and greater: for the LORD of hosts *was* with him.

† Heb. *went in going and increasing.*

10 ¶ * These also *are* the chief of the mighty men whom David had, who ‡ strengthned themselves with him in his kingdom, *and* with all Israel to make him king according to the word of the LORD, concerning Israel.

* 2 *Sam. 23. 8.* ‡ Or, *held strongly with him.*

11 And this *is* the number of the mighty men whom David had; Jashobeam ‡ an Hachmonite, the b chief of the captains: He lift up his spear against three hundred, slain *by him* at one time.

‡ Or, *son of Hachmoni.* b Jashobeam, The most excellent & best esteemed for his valiantness: Some read, The chief of the princes.

12 And after him *was* Eleazar the son of Dodo the Ahohite, who *was one* of the three mighties.

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13 He was with David at ‡ Pas-dammim, and there the Philistines were gathered together to battel, where was a parcel of ground full of barley, and the people fled from before the Philistines.

‡ Or, *Ephes-dammim*, 1 *Sam. 17. 1.*

14 And c they ‡ set themselves in the midst of *that* parcel, and delivered it, and slew the Philistines; and the LORD saved *them* by a great ‡ deliverance.

c This act is referred to Shammah, 2 *Sam. 23. 11.* which seemeth was the chiefest of these.
‡ Or, *stood.* ‡ Or, *salvation.*

15 ¶ Now ‡ three of the d thirty captains * went down to the rock to David, into the cave of Adullam, and the host of the Philistines encamped in the valley of Rephaim.

‡ Or, *three captains over the thirty.* d *That is*, Eleazar and his two companions.
* 2 *Sam. 23. 13.*

16 And David *was* then in the hold, and the Philistines garison *was* then at Beth-lehem.

17 And David longed and said, Oh that one would give me drink of the water of the well of Beth-lehem, that *is* at the gate!

18 And the three brake through the host of the Philistines, and drew water out of the well of Beth-lehem, that *was* by the gate, and took *it* and brought *it* to David: but David would not drink *of* it, but poured it out to the LORD,

19 And said, My God forbid it me, that I should do this thing: shall I drink the e blood of these men † that have put their lives in jeopardy? for with *the jeopardy of* their lives they brought it: therefore he would not drink it. These things did these three mightiest.

e *That is*, This water, for the which they ventured their blood.
† Heb. *with their lives.*

20 ¶ And Abishai the brother of Joab, he was chief of the three: for lifting up his spear against three hundred, he slew *them*, and had a name among the three.

21 * Of the three, he was more honourable than the two, for he was their captain; howbeit, he attained not unto the *first* three.

* 2 *Sam. 23. 19, &c.*

22 Benaiah the son of Jehoiada, the son of a valiant man of Kabzeel, † who had done many acts, he slew two lion-like men of Moab; also he went down and slew a lion in a pit in a snowy day.

† Heb. *great of deeds.*

23 And he slew an Egyptian, † a man of *great* stature, five cubits high, and in the Egyptians hand *was* a spear like a weavers beam, and he went down to him with a staff, and pluckt the spear out of the Egyptians hand, and slew him with his own spear.

† Heb. *a man of measure.*

24 These *things* did Benaiah the son of Jehoiada, and had the name among the three mighties.

25 Behold, he was honourable among the thirty, but attained not to the f *first* three: and David set him over his guard.

f *Meaning*, those three which brought the water to David.

26 ¶ Also the valiant men of the armies, *were* Asah-el the brother of Joab, Elhanan the son of Dodo of Beth-lehem,

27 g Shammoth the ‡ Harorite, Helez, the Pelonite,

g Called also Shemmoth, 2 *Sam. 23. 25.*
‡ Or, *Harodite*, 2 *Sam. 23. 25.*

28 Ira the son of Ikkesh the Tekoite, Abiezer the Antothite,

29 h Sibbecai the Hushathite, Ilai the Ahohite,

h He is also called Mebunnai, 2 *Sam. 23. 27.*

30 Maharai the Netophathite, Heled the son of Baanah the Netophathite,

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31 Ithai the ſon of Ribai of Gibeah, *that pertained* to the children of Benjamin, Benaiah the Pirathonite,

32 Hurai of the brooks of Gaaſh, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shaalbonite,

34 The ſons of Haſhem the Gizonite, Jonathan the ſon of Shage the Hararite,

35 Ahiam the ſon of Sacar the Hararite, Eliphal the ſon of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the ſon of Ezbai,

‡ Or, *the Haggerite.* 38 Joel the brother of Nathan, Mibhar ‡ the ſon of Haggeri,

39 Zelek the Ammonite, Naharai the Berothite, the armour-bearer of Joab the ſon of Zeruiah.

40 Ira the Ithrite, Gareb the Ithrite,

41 Uriah the Hittite, Zabad the ſon of Ahlai,

42 Adina the ſon of Shiza the Reubenite, a captain of the Reubenites, and thirty with him,

43 Hanan the ſon of Maacah, and Joſhaphat the Mithnite,

44 Uzzia the Aſhterathite, Shama and Jehiel the ſons of Hothan the Aroerite,

‡ Or, *Shimrite.* 45 Jediael the ‡ ſon of Shimri, and Joha his brother, the Tizite,

46 Eliel the Mahavite, and Jeribai, and Joſhaviah, the ſons of Elnaam, and Ithmah the Moabite,

47 Eliel, and Obed, and Jaſiel the Meſobaite.

CHAP. XII.

1 The companies that came to David at Ziklag. 23 The armies that came to him at Hebron.

* *1 Sam. 27. 2.* a *To take his part* against Saul, who perſecuted him. † Heb. *being yet ſhut up.*

NOw * theſe *are* they that came to [a] David to Ziklag † while he yet kept himſelf cloſe, becauſe of Saul the ſon of Kiſh: and they *were* among the mighty men, helpers of the war.

2 *They were* armed with bows, and could uſe both the right hand and the left, in *hurling* ſtones, and *ſhooting* arrows out of a bow, *even* of Sauls [b] brethren of Benjamin.

b *That is*, Of the tribe of Benjamin, whereof Saul was, and wherein were excellent throwers with ſlings. *Judg. 20. 16.*

3 The chief *was* Ahiezer, then Joaſh, the ſons of ‡ Shemaah the Gibeathite, and Jeziel, and Pelet, the ſons of Azmaveth and Berachah, and Jehu the Antothite,

‡ Or, *Haſmaah.*

4 And Iſmaiah the Gibeonite, a mighty man among the thirty, and over the thirty, and Jeremiah, and Jahaziel, and Johanan, and Joſabad the Gederathite,

5 Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Jeſiah, and Azareel, and Joezer, and Jaſhobeam, the Korhites,

7 And Joelah, and Zebadiah, the ſons of Jeroham of Gedor.

8 And of the Gadites there ſeparated themſelves unto David, into the hold to the wilderneſs, men of might, *and* men † of war fit for the battel, that could handle ſhield and buckler, whoſe faces *were like* the faces of [c] lions, and *were* † as ſwift as the roes upon the mountains:

† Heb. *of the hoſt.*

c *Meaning*, Fierce and terrible.

† Heb. *as the roes upon the mountains do make haſte.*

9 Ezer the firſt, Obadiah the ſecond, Eliab the third,

10 Miſhmannah the fourth, Jeremiah the fifth,

11 Attai the ſixth, Eliel the ſeventh.

12 Johanan the eighth, Elzabad the ninth,

13 Jeremiah the tenth, Machbanai the eleventh.

14 Theſe *were* of the ſons of Gad, captains of the hoſt: ‡ one of the leaſt *was* over an hundred, and the greateſt over a thouſand.

‡ Or, *one that was leaſt could reſiſt an hundred, and the greateſt a thouſand.*

15 Theſe *are* they that went over Jordan in the [d] firſt month, when it had † overflown all his banks, and they put to flight all *them of* the valleys, *both* toward the eaſt, and toward the weſt.

d which the Hebrews called Ni. *ſan*, or *Abib*, containing half *March* and half *April*, when Jordan was wont to overflow his banks. *Vide Joſh. 3. 15.*

† Heb. *filled even.*

16 And there came of the children of Benjamin, and Judah, to the hold unto David.

17 And David went out † to meet them, and anſwered and ſaid unto them, If ye be come peaceably unto me to help me, mine heart ſhall † be knit unto you: but if *ye be come* to betray me to mine enemies, ſeeing *there is* no ‡ wrong in mine hands, the God of our fathers look *thereon*, and rebuke *it*.

† Heb. *before them.*

† Heb. *be ever.*

‡ Or, *violence.*

18 Then † [e] the ſpirit came upon Amaſai, *who was* chief of the captains, *and he ſaid*, Thine *are we*, David, and on thy ſide, thou ſon of Jeſſe: peace, peace *be* unto thee, and peace *be* to thine helpers; for thy God helpeth thee. Then David received them, and made them captains of the band.

† Heb. *the ſpirit clothed Amaſai.*

e The ſpirit of boldneſs and courage moved him to ſpeak thus.

19 And there fell *ſome* of Manaſſeh to David (when he came with the Philiſtines againſt Saul to battel, but they helped them [f] not, for the lords of the Philiſtines, upon adviſement, ſent him away, ſaying, * He will fall to his maſter Saul, † to *the jeopardy of* our heads)

f They came over to help David, and not to ſuccour the Philiſtines which were enemies to their country.

* *1 Sam. 29. 4.*

† Heb. *as our heads.*

20 As he went to Ziklag, there fell to him of Manaſſeh, Adnah, and Jozabad, and Jediel, and Michael, and Iozabad, and Elihu, and Zilthai, captains of the thouſands that *were* of Manaſſeh.

21 And they helped David ‡ againſt the [g] band *of the rovers*: for they *were* all mighty men of valour, and were captains in the hoſt.

‡ Or, *with a band.*

g *To ſpoil*, Of the Amalekites which had burned the city Ziklag. *1 Sam. 30. 1, 2.*

22 For at *that* time day by day, there came to David to help him, until *it was* a great hoſt, like the hoſt of [h] God.

h *Meaning*, Mighty or ſtrong: for the Hebrews ſay a thing is of God, when it is excellent.

23 ¶ And theſe *are* the numbers of the ‡† bands *that were* ready armed to the war, and came to David to Hebron, to turn the kingdom of Saul to him, according to the word of the LORD.

‡ Or, *captains, or men.*

† Heb. *bands.*

24 The children of Judah that bare ſhield and ſpear, *were* ſix thouſand and eight hundred, ready ‡ armed to the war.

‡ Or, *prepared.*

25 Of the children of Simeon, mighty men of valour for the war, ſeven thouſand and one hundred.

26 Of the children of Levi, four thouſand and ſix hundred.

27 And Iehoiada *was* the leader of the ‡ Aaronites, and with him *were* three thouſand and ſeven hundred.

‡ Of the Levites which came by deſcent of Aaron.

28 And Zadok, a young man mighty of valour, and of his fathers houſe twenty and two captains.

29 And of the children of Benjamin the † kindred of Saul, three thouſand: for hitherto † the [k] greateſt part of them had kept the ward of the houſe of Saul.

† Heb. *brethren.*

† Heb. *a multitude of them.*

k *That is*, The greateſt number took Sails part.

30 And of the children of Ephraim, twenty thouſand and eight hundred, mighty men of valour, † famous throughout the houſe of their fathers.

† Heb. *men of name.*

31 And of the half-tribe of Manaſſeh, eighteen thouſand which were, expreſſed by name, to come and make David king.

32 And of the children of Iſſachar, *which were men* that had underſtanding of the times, to know what Iſrael ought to do: the heads of them *were* two hundred, and all their brethren *were* at their commandment.

† Men of good experience, which at all times what was to be done.

33 Of Zebulun, ſuch as went forth to battel, ‡ expert in war, with all inſtruments of war, fifty thouſand, which could ‡ keep rank: *they were* † not of double heart.

‡ Or, *rangers of leſs, or, ranged in battel.*

‡ Or, *fit for battel in array.*

† Heb. *without a heart and a heart.*

34 And of Naphtali a thouſand captains, and with them, with ſhield and ſpear, thirty and ſeven thouſand.

35 And of the Danites expert in war, twenty and eight thouſand and ſix hundred.

36 And of Aſher, ſuch as went forth to battel, ‡ expert in war, fourty thouſand.

‡ Or, *keeping their rank.*

37 And on the other ſide of Jordan, of the Reubenites, and the Gadites, and of the halftribe of Manaſſeh, with all manner of inſtruments of war for the battel, an hundred and twenty thouſand.

38 [m] All theſe men of war, that could keep rank, came with a perfect heart to Hebron, to make David king over all Iſrael: and all the reſt alſo of Iſrael, *were* of one heart to make David king.

m To that his vaſte hoſt were fifteen hundred twoty and two thouſand two hundreth twenty and two.

39 And there they were with David three days, eating and drinking: for their [n] brethren had prepared for them.

n The reſt of the Iſraelites.

40 Moreover, they that were nigh them, *even* unto Iſſachar, and Zebulun, and Naphtali, brought bread on aſſes, and on camels, and on mules, and on oxen, *and* ‡ meat, meal, cakes of figs, and bunches of raiſins, and wine, and oyl, and oxen, and ſheep abundantly, for *there was* joy in Iſrael.

‡ Or, *victuall of meal.*

CHAP. XIII.

1 David fetcheth the ark with great ſolemnity from Kirjath-jearim. 9 Uzza being ſmitten, the ark is left at the houſe of Obed-edom.

AND David conſulted with the captains of thouſands, and hundreds, *and* with every leader.

2 And David ſaid unto all the congregation of Iſrael, If it *ſeem* good unto you, and *that it be* of the LORD our God, † let us ſend abroad

† Heb. *let us break forth and ſend.*

unto our brethren every where, *that are* left in all the land of Iſrael, and with them *alſo* to the prieſts and Levites *which are* † in their cities *and* ſuburbs, that they may gather themſelves unto us.

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† Heb. *in the cities of their ſuburbs.*

3 And let us † bring again the [a] ark of our God to us: for we enquired not at it in the days of Saul.

† Heb. *bring about.*

a His firſt care was to reſtore religion, which had in Sauls days been corrupted and neglected.

4 And all the congregation ſaid, that they would do ſo: for the thing was right in the eyes of all the people.

5 So * David gathered all Iſrael together, from Shihor of Egypt, even unto the entring of Hemath, to bring the ark of God from [b] Kirjath-jearim.

* *1 Sam. 7. 1. 2 Sam. 6. 2.*

b *That is*, From Gibeah, where the inhabitants of Kirjath-jearim had placed it in the houſe of Abinadab, *2 Sam. 6. 3.* * *Joſh. 15. 9.*

6 And David went up, and all Iſrael to * Baalah, *that is*, to Kirjath-jearim, which *belonged* to Judah, to bring up thence the ark of God the LORD, that dwelleth *between* the cherubims, whoſe name is called *on it*.

† Heb. *made the ark to ride.*

7 And they † carried the ark of God in a new cart, out of the houſe of Abinadab: and [c] Uzza and Ahio drave the cart.

c Both the ſons of Abinadab.

8 And David and all Iſrael played [d] before God with all *their* might, and with † ſinging, and with harps, and with pſalteries, and with timbrels, and with cimbals, and with trumpets.

d *Twice*, Before the ark where God ſhewed himſelf: to that the ſign is taken for the thing ſignified, which is common to all ſacraments both in the old and new Teſtament.

† Heb. *ſongs.*

9 ¶ And when they came unto the threſhingfloor of [e] Chidon, Uzza put forth his hand to hold the ark, for the oxen ‡ ſtumbled.

e Called alſo Nachon, *2 Sam. 6. 6.*

‡ Or, *ſhook it.*

10 And the anger of the LORD was kindled againſt Uzza, and he ſmote him * becauſe he put his hand to the ark: and there he died [f] before God.

* *Numb. 4. 15.*

f Before the ark for uſurping that which did not appertain to his vocation: for this charge was given to the prieſts, *Num. 4. 15.* ſo that here all good intentions are condemned, except they be commanded by the word of God.

11 And David was diſpleaſed, becauſe the LORD had made a breach upon Uzza; wherefore that place is called ‡ Perez-uzza to this day.

‡ That is, *The breach of Uzza.*

12 And David was afraid of God that day, ſaying, How ſhall I bring the ark of God *home* to me?

† Heb. *removed.*

13 So David † brought not the ark *home* to himſelf to the city of David, but carried it aſide into the houſe of [g] Obed-edom the Gittite.

g who was a Levite, and called Gittite, becauſe he had dwelt at Gath.

14 And the ark of God remained with the family of Obed-edom in his houſe three months. And the LORD bleſſed * the houſe of Obed-edom, and all that he had.

* *Aſchap 26. 5.*

CHAP. XIV.

1 Hirams kindneſs to David. 2 Davids felicity in people, wives and children. 8 His two victories againſt the Philiſtines.

NOw * Hiram king of Tyre ſent meſſengers to David, and timber of cedars, with maſons and carpenters, to build him an houſe.

* *2 Sam. 5. 11, &c.*

2 ¶ And David perceived that the LORD had confirmed him king over Iſrael, for his kingdom was lift up on high, becauſe of his people [a] Iſrael.

a Becauſe of Gods promiſe made to the people of Iſrael.

3 And David took † mo wives at Jeruſalem: and David begat mo ſons and daughters.

† Heb. *yet.*

4 Now these *are* the names of *his* children which he had in Jerusalem; Shammua, and Shobab, Nathan, and Solomon,

5 And Ibhar, and Elishua, and [b] Elpalet,

6 And Noga, and Nepheg, and Japhia,

7 And Elishama, and ‡ Beeliada, and Eliphalet.

8 ¶ And when the Philistines heard that * David was anointed king over all Israel, all the Philistines went up to seek David: and David heard *of it*, and went out against them.

9 And the Philistines came and spread themselves in the valley of Rephaim.

10 And David enquired of God, saying, Shall I go up against the Philistines? and wilt thou deliver them into mine hand? And the LORD said unto him, Go up, for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David smote them there. Then David said, God hath broken in upon mine enemies by mine hand, like the breaking forth of waters: therefore they called the name of that place, ‡ [c] Baal-perazim.

12 And when they had left their gods there, David gave a commandment, and they were burnt with fire.

13 And the Philistines yet again spread themselves abroad in the valley.

14 Therefore David enquired again of God; and God said unto him, Go not up after them, turn away from them, * and come upon them over against the mulberry-trees.

15 And it shall be, when thou shalt hear a sound of going in the tops of the mulberry-trees, *that* then thou shalt go out to battel: for God is gone forth before thee, to smite the host of the Philistines.

16 David therefore did as God commanded him: and they smote the host of the Philistines from Gibeon even to Gazer.

17 And the fame of David went out into all lands, and the LORD brought the fear of him upon all nations.

CHAP. XV.

1 *David having prepared a place for the ark, ordereth the priests and Levites to bring it from Obed-edom.* 25 *He performeth the solemnity thereof with great joy.* 29 *Michael despiseth him.*

[a] AND *David* made him houses in the city of David, and prepared a place for the ark of God, and pitched for it a tent.

2 Then David said, † None ought to carry the * ark of God, but the Levites: for them hath the LORD chosen to carry the ark of God, and to minister unto him for ever.

3 And David gathered all Israel together to Jerusalem, to bring up the [b] ark of the LORD unto his place, which he had prepared for it.

4 And David assembled the children of Aaron, and the Levites.

5 Of the sons of Kohath: Uriel the chief, and his ‡ brethren an hundred and twenty.

6 Of the sons of Merari: Asaiah the chief, and his brethren two hundred and twenty.

7 Of the sons of Gershom: Joel the chief, and his brethren an hundred and thirty.

8 Of the sons of [c] Elizaphan: Shemaiah the chief, and his brethren two hundred.

9 Of the sons of [d] Hebron: Eliel the chief, and his brethren fourscore.

10 Of the sons of Uzziel: Amminadab the chief, and his brethren an hundred and twelve.

11 And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab,

12 And said unto them, Ye *are* the chief of the fathers of the Levites: [e] sanctify yourselves *both* ye & your brethren, that you may bring up the ark of the LORD God of Israel, unto *the place that* I have prepared for it.

13 For because ye *did it* not at the first, the LORD our God made a breach upon us, for that we sought him not after the due [f] order.

14 So the priests and the Levites sanctified themselves to bring up the ark of the LORD God of Israel.

15 And the children of the Levites bare the ark of God upon their shoulders, with the staves thereon, as * Moses commanded, according to the word of the LORD.

16 And David spake to the chief of the Levites, to appoint their brethren *to be* the singers with [g] instruments of musick, psalteries, and harps, and cymbals, sounding, by lifting up the voice with joy.

17 So the Levites appointed * Heman the son of Joel: and of his brethren, * Asaph the son of Berechiah: and of the sons of * Merari their brethren, * Ethan the son of Kushaiah.

18 And with them their brethren of the [h] second *degree*, Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Eliphaleh, and Mikneiah, and Obed-edom, and Jeiel, the porters.

19 So the singers, Heman, Asaph, and Ethan, *were appointed* to sound with cymbals of brass;

20 And Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with psalteries on [i] Alamoth;

21 And Mattithiah, and Eliphaleh, and Mikneiah, and Obed-edom, and Jeiel, & Azzaziah, with harps ‡ on the [k] Sheminith to excel.

22 And Chenaniah [l] chief of the Levites ‡ *was* for † song: he instructed about the song, because he *was* skilful.

23 And Berechiah, and Elkanah *were* door-keepers for the ark.

24 And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer the priests, did blow with the trumpets before the ark of God: and [m] Obed-edom, and Jehiah *were* door-keepers for the ark.

25 ¶ So

[a] That was in the place of the city called Zion, 2 *Sam.* 5. 7, 9.

† Heb. *It is not to carry the ark of God, but for the Levites.* * *Num.* 4. 2, 15.

[b] From the house of Obed-edom, 2 *Sam.* 6. 10, 12.

‡ Or, *kinsmen.*

[b] Eliphat and Nogah are not mentioned, 2 *Sam.* 5. 14. so there are but eleven and here thirteen.

[c] Or, *Eliada*, 2 *Sam.* 5. 16.

* 2 *Sam.* 5. 17.

‡ That is, *A place of breaches.*

[c] Or the valley of divisions, because the enemies were dispersed there like waters,

* 2 *Sam.* 5. 23.

[c] who was the son of Uzziel, the fourth son of Kohath, *Exod.* 6. 18. 22. & *Num.* 3. 30.

[d] The third son of Kohath, *Exod.* 6. 18.

[e] Prepare you selves, and be pure, abstain from all things whereby ye might be polluted, and so not able to come to the tabernacle.

[f] According as he hath appointed in the law.

* *Exod.* 25. 14.

[g] These instruments and other ceremonies, they observed, acc. instruction of their elders, when they came to the coming of Christ.

* *Chap.* 6. 31.

* *Chap.* 6. 39.

* *Chap.* 6. 44.

[h] which were inferiour in dignity.

[i] This was an instrument of musick, or a certain tune whereunto they sang psalms.

[k] Or, *to the eighth*

‡ Or, *was for the excelling*, for which was the eighth part, over which he had the charge. † Or, *to set a point* psalms, and songs to them that sang.

‡ Or, *was for the carriage*; for it *strveiled about the carriage.*

[l] Heb. *lifting up.*

[m] with Berechiah and Elkanah, ver. 23.

[a] Elohah gave them this psalm to guide the Lord, *Jegduthun*, That in all our enterprises the name of God ought to be published and called upon.

* *Psal.* 105. 1, &c. Wherein this is the chiefest, the he had chosen himself a church to call upon his name.

[c] who of his wonderful providence hath chosen a few of the stock of Abraham to be his children.

[d] In overcoming Hamath, which judgement were declared by Gods mouth to Moses.

* 2 *Sam.* 6. 12, 13, &c.

[a] *That is*, Gave them strength to execute their office.

[b] Besides the bullocks and the fat beasts which David offered at every six pace, 2 *Sam.* 6. 13.

‡ Or, *carriage.*

[c] 2 *Sam.* 6. 14.

[d] It was so called, because it put the Israelites in remembrance of the Lords covenant made with them.

[e] 2 *Sam.* 6. 17.

[f] He called upon the name of God, desiring him to prosper the people, & to give good heart to their leaguers.

[g] To wit, Gods benefits toward his people.

[h] Heb. unto *instruments of psalteries and harps.*

25 ¶ So * David and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of the LORD, out of the house of Obed-edom with joy.

26 And it came to pass when God [a] helped the Levites that bare the ark of the covenant of the LORD, that they offered [b] seven bullocks, and seven rams.

27 And David *was* clothed with a robe of fine linen, and all the Levites that bare the ark, and the singers, and Chenaniah the master of the ‡ song, with the singers: David also *had* upon him an [c] ephod of linen.

28 Thus all Israel brought up the ark of the covenant of the LORD with shouting, and with sound of the cornet, and with trumpets, and with cymbals, making a noise with psalteries and harps.

29 ¶ And it came to pass [d] as the ark of the covenant of the LORD came to the city of David, that Michal the daughter of Saul looking out at a window, saw king David dancing and playing: and she despised him in her heart.

CHAP. XVI.

1 *David's festival sacrifice.* 4 *He ordereth a quire to sing thanksgiving.* 7 *The psalm of thanksgiving.* 37 *He appointeth ministers, porters, priests, and musicians, to attend continually on the ark.*

[e] SO they brought the ark of God, and set it in the midst of the tent that David had pitched for it: and they offered burnt-sacrifices, and peace-offerings before God.

2 And when David had made an end of offering the burnt-offerings, and the peace-offerings, he [f] blessed the people in the name of the LORD.

3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread, and a good piece of flesh, and a flagon *of wine*.

4 ¶ And he appointed *certain* of the Levites to minister before the ark of the LORD, and to [g] record, and to thank and praise the LORD God of Israel:

5 Asaph the chief, and next to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-edom: and Jeiel † with psalteries, and with harps: but Asaph made a sound with cymbals.

6 Benaiah also and Jahaziel the priests with trumpets continually before the ark of the covenant of God.

7 ¶ Then on that day, David [h] delivered first *this psalm* to thank the LORD, into the hand of Asaph and his brethren.

8 * Give thanks unto the LORD, call upon his name, make known his [i] deeds among the people.

9 Sing unto him, sing psalms unto him, talk you of all his [k] wondrous works.

10 Glory ye in his holy name, let the heart of them rejoyce that seek the LORD.

11 Seek the LORD and his strength, seek his face continually.

12 Remember his marvellous works that he hath done, his wonders, and the [l] judgments of his mouth.

13 O ye seed of Israel his servant, ye children of Jacob his [m] chosen ones.

14 He *is* the LORD our God, his judgments *are* in all the earth.

15 Be ye mindful always of his covenant; the word *which* he commanded to a thousand generations;

16 *Even of the* * *covenant* which he made with Abraham, and of his oath unto Isaac:

17 And hath confirmed the same to Jacob for a law, *and* to Israel *for* an everlasting covenant,

18 Saying, Unto thee will I give the land of Canaan, † the lot of your inheritance.

19 When ye were but † [n] few, * even a few, and strangers in it:

20 And *when* they went from nation to nation, and from *one* kingdom to another people:

21 He suffered no man to do them wrong: yea, he * reproved [o] kings for their sakes,

22 *Saying*, * Touch not mine [p] anointed, and do my [q] prophets no harm.

23 * Sing unto the LORD all the earth: shew forth from day to day his salvation.

24 Declare his glory among the heathen: his marvellous works among all nations.

25 For great *is* the LORD, and greatly to be praised: he also *is* to be feared above all gods.

26 For all the gods * of the people *are* [r] idols: but the LORD made the heavens.

27 Glory and honour *are* in his presence, strength and gladness *are* in his place.

28 Give unto the LORD, ye kindreds of the people, give unto the LORD glory & strength.

29 Give unto the LORD the glory *due* unto his name: bring an offering and come before him, worship the LORD in the beauty of holiness.

30 [s] Fear before him all the earth: the world also shall be stable, that it be not moved.

31 Let the [t] heavens be glad, and let the earth rejoyce: and let *men* say among the nations, The LORD reigneth.

32 Let the sea roar, and the fulness thereof: let the fields rejoyce, and all that *is* therein.

33 Then shall the trees of the wood sing out at the presence of the LORD, because he cometh to [u] judge the earth.

34 * O give thanks to the LORD, for *he is* good: for his mercy *endureth* for ever.

35 And say ye, Save us, O God of our salvation, and gather us together, and deliver us from the heathen, that we may give thanks to thy holy name, *and* [x] glory in thy praise.

36 Blessed *be* the LORD God of Israel for ever and ever: and all * the people said, * Amen, and praised the LORD.

37 ¶ So he left there before the ark of the covenant of the LORD, Asaph and his brethren, to minister before the ark continually, as every days work required:

38 And Obed-edom, with their brethren, threescore and eight: Obed-edom also the son of Jeduthun, and Hosah *to be* porters:

39 And Zadok the priest and his brethren

[g] *Meaning here by*, That the promise of adoption only appertaineth to the church.

* *Gen.* 17. 2. & 26. 3. & 28. 13.

† Heb. *the cord.*

† Heb. *men of number.*

[h] *Meaning*, From the time that Abraham entred, unto the time that Jacob went into Egypt for famine.

* *Gen.* 34. 30.

* *Gen.* 12. 17. & 20. 3.

[i] As Pharaoh and Abimelech

* *Psal.* 105. 15.

[k] Mine elect people, and them whom I have sanctified.

[l] To whom God declared his word, and they declared it to their posterity.

* *Psal.* 96. 1.

* *Lev.* 19. 4.

[m] His strong faith appeareth therein that though all the world would follow idols, yet he would cleave to the living God.

[n] Humble your selves under the mighty hand of God.

[o] He exhorteth the dumb creatures to rejoyce with him in considering the greatness of the grace of God.

[p] To restore all things to their estate.

* *Psal.* 107. 1. & 118. 1. & 136. 1.

[q] He esteemeth not to be the chiefest felicity of man.

* *Deut.* 27. 15.

[r] He willeth all the people both in heart and mouth to consent to these praises.

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the priests, before the tabernacle of the LORD, in the high place that *was* at Gibeon,

40 To offer burnt-offerings unto the LORD, upon the altar of the burnt-offering continually † morning and evening, and *to do* according to all *that is* written in the law of the LORD, which he commanded Israel:

† Heb. *in the morning, and in the evening.*

41 And with [r] them Heman and Jeduthun, and the rest *that were* chosen, who were expressed by name, to give thanks to the LORD, because his mercy *endureth* for ever:

[r] with Zadok and the rest of the priests.

42 And with them Heman and Jeduthun with trumpets and cymbals for those that should make a sound, and with musical instruments of God: and the sons of Jeduthun *were* † porters.

† Heb. *for the gate.*

43 And all the people departed every man to his house: and David returned to † bless his house.

† Declaring that after our duty to God, we are chiefly bound to our own house, for the which, as for all other things, we ought to pray unto God, and instruct our families to praise his name.

CHAP. XVII.

1 *Nathan first approving the purpose of David, to build God an house,* 3 *after by the word of God forbiddeth him.* 11 *He promiseth him blessings and benefits in his seed.* 16 *Davids prayer and thanksgiving.*

NOw * it came to pass, as David sat in his house, that David said to Nathan the prophet, Lo, I dwell in an house of [a] cedars, but the ark of the covenant of the LORD *remaineth* under [b] curtains.

* 2 Sam. 7. 1, &c.

[a] well built and fair.

[b] *That is,* In tents covered with skins.

2 Then Nathan said unto David, [c] Do all that *is* in thine heart, for God *is* with thee.

[c] As yet God had not revealed to the prophet, what he purposed concerning David: therefore seeing God favoured David, he spake what he thought.

3 ¶ And it came to pass the [d] same night, that the word of God came to Nathan, saying,

[d] After that Nathan had spoken to David.

4 Go and tell David my servant, Thus saith the LORD, Thou shalt not build me an house to dwell in.

5 For I have not dwelt in an house since the day that I brought up Israel, unto this day, but † have gone from [e] tent to tent, and from *one* tabernacle *to another*.

† Heb. *have been.*

[e] *That is,* In a tent which removed to and fro.

6 Whersoever I have [f] walked with all Israel, spake I a word to any of the judges of Israel, (whom I commanded to feed my people) saying, Why have ye not built me an house of cedars?

[f] Meaning, wheresoever his ark went, which was a sign of his presence.

7 Now therefore thus shalt thou say unto my servant David, Thus saith the LORD of hosts, I took thee from the *sheep*-cote, *even* † from following the [g] sheep, that thou shouldest be ruler over my people Israel:

† Heb. *from after.*

[g] Of a shepherd of sheep, I made thee a shepherd of men, so that thou camest not to this dignity through thine own merits, but by my pure grace.

8 And I have been with thee whithersoever thou hast walked, and have cut off all thine enemies from before thee, and have made thee a name like the name of the great men that *are* in the earth.

9 Also I will ordain a place for my people Israel, and will [h] plant them, and they shall dwell in their place, and shall be moved no more; neither shall the children of wickedness waste them any more: (as at the beginning,

[h] Make them sure that they shall not remove.

10 And since that time that I commanded judges *to be* over my people Israel) moreover, I will subdue all thine enemies. Furthermore, I tell thee, that the LORD will [i] build thee an house.

[i] will give thee great posterity.

11 ¶ And it shall come to pass, when thy days be expired, that thou must go *to be* with thy fathers, that I will raise up thy seed after thee, which shall be of thy sons, and I will establish his kingdom.

12 He shall build me an house, and I will stablish his throne for [k] ever.

[k] *That is,* Unto the coming of Christ for then these figures should cease.

13 * I will be his father, and he shall be my son, and I will not take my mercy away from him, as I took *it* from *him* that was before [l] thee.

* 2 Sam. 7. 14.

[l] which was Saul.

14 But I will settle him in mine house, and in my kingdom for ever, and his throne shall be established for evermore.

15 According to all these words, and according to all this vision, so did Nathan speak unto David.

16 ¶ And David the king [m] came, and sat before the LORD, and said, Who *am* I, O LORD God, and what *is* mine house, that thou hast brought me [n] hitherto?

[m] He went into the tent where the ark was, shewing what we ought to do when we receive any benefits of the Lord.

[n] Meaning, To this kingly estate.

17 And *yet* this was a small thing in thine eyes, O God, for thou hast *also* spoken of thy servants house for a great while to come, and hast regarded me according to the estate of a man of [o] high degree, O LORD God.

[o] Thou hast promised a kingdom unto me and my posterity, and that Christ shall proceed of me.

18 What can David *speak* more to thee for the honour of thy servant? for thou knowest thy servant.

19 O LORD, for thy servants sake, and according to thine [p] own heart hast thou done all this greatness, in making known all *these* † great things.

[p] Freely, and according to the purpose of thy will without any † Heb *greatness.*

20 O LORD, *there is* none like thee, neither *is there any* God besides thee, according to all that we have heard with our ears.

21 And what one nation in the earth *is* like thy people Israel, whom God went to redeem *to be* his own people, to make thee a name of greatness and terribleness, by driving out nations from before thy people whom thou hast redeemed out of Egypt?

22 For thy people Israel didst thou make thine own people for ever, and thou LORD, becamest their God.

23 Therefore now LORD, let the thing that thou hast spoken concerning thy servant, and concerning his house, be established for ever, and do as thou hast said.

24 Let it even be established, that thy name may be magnified for ever, saying, The LORD of hosts *is* the God of [q] Israel, *even* a God to Israel: and *let* the house of David thy servant *be* established before thee.

[q] *That is,* Herewith himself indeed to be their God: by delivering them from dangers, and preserving them.

25 For thou, O my God, † [r] hast told thy servant, that thou wilt build him an house: therefore thy servant hath found *in his heart* to pray before thee.

† Heb. *hast revealed the ear of thy servant.*

[r] Thou hast declared unto me by Nathan the prophet.

26 And now, LORD, (thou art [s] God, and hast promised this goodness unto thy servant)

[s] And canst not break promise.

27 Now therefore ‡ let it please thee to bless the house of thy servant, that it may be before thee for ever: for thou blessest, O LORD, and *it shall be* blessed for ever.

‡ Or, *it hath pleased thee.*

CHAP.

CHAP. XVIII.

1 *David subdueth the Philistines and the Moabites.* 3 *He smiteth Hadarezer and the Syrians.* 9 *Tou sendeth Hadoram with presents to bless David.* 11 *The presents and the spoil David dedicateth to God.* 13 *He putteth garisons in Edom.* 14 *Davids officers.*

NOw after this, it came to pass, that David smote the Philistines, and subdued them, and took [a] Gath and her towns out of the hand of the Philistines.

[a] which 2 Sam. 8. 1. is called the bridle of bondage, because it was a walled town, and kept the country round about in subjection.

2 And he smote Moab; and the Moabites became Davids servants, *and* brought gifts.

3 ¶ And David smote ‡ Hadarezer king of Zobah unto Hamath, as he went to stablish his dominion by the river Euphrates.

‡ Or, Hadadezer, 2 Sam. 8. 3.

4 And David took from him a thousand chariots, and seven thousand horsmen, and twenty thousand foot-men: David also houghed all the chariot-*horses*, but reserved of them an hundred chariots.

5 And when the Syrians of † Damascus came to help Hadarezer king of Zobah, David slew of the Syrians two and twenty thousand men.

† Heb. Darmesek.

6 Then David put *garisons* in Syria-damascus, and the Syrians became Davids servants, *and* brought gifts. Thus the LORD [b] preserved David whithersoever he went.

[b] Heb. in all things the he conserved.

7 And David took the shields of gold that were on the servants of Hadarezer, and brought them to Jerusalem.

8 Likewise from [c] Tibbath, and from Chun, cities of Hadarezer, brought David very much brass, wherewith * Solomon made the brasen sea, and the pillars, and the vessels of brass.

[c] which, 2 Sam. 11. called Betah, and Berothai.

* 1 King. 7. 23. 2 Chron. 4. 13.

9 ¶ Now when ‡ Tou king of Hamath heard how David had smitten all the host of Hadarezer king of Zobah:

‡ Or, Toi, 2 Chron. 8. 9.

10 He sent [d] Hadoram his son to king David, ‡ to enquire of his welfare, and † to congratulate him, because he had fought against Hadarezer, and smitten him, (for Hadarezer † had warred with Tou) and *with him* all manner of vessels of gold, and silver, and brass.

[d] Called also Joram, 2 Sam. 8. 10. & 1 Chron. 18. 10.

† Heb. was a man of wars.

11 ¶ Them also king David dedicated unto the LORD, with the silver and the gold that he brought from all *these* nations; from [e] Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

[e] Because the Edomites and the Syrians rejoyced both many together, it is said, 2 Sam. 8. 12. that the Ammites were spoiled.

12 Moreover, Abishai the son of Zeruiah slew of the Edomites in the valley of salt, [f] eighteen thousand.

[f] which is understood that Joab slew twelve thousand, as in the title of the 60 Psal. and Abishai the rest.

13 ¶ And he put garisons in Edom; and all the Edomites became Davids servants. Thus the LORD preserved David whithersoever he went.

14 ¶ So David reigned over all Israel, and executed judgment and justice among all his people.

15 And Joab the son of Zeruiah *was* over the host, and Jehoshaphat the son of Ahilud, ‡ recorder.

‡ Or, remembrancer. † Called Ahimelech 2 Sam. 8. 17.

16 And Zadok the son of Ahitub, and ‡ Abimelech the son of Abiathar, *were* the priests, and ‡ Shavsha *was* scribe.

‡ Called Seraiah 2 Sam. 8. 17. & Sheusha, 1 King. 4. 3.

17 And Benaiah the son of Jehoiada *was* over the [g] Cherethites, and the Pelethites; and the sons of David *were* chief † about the king.

[g] 2 Sam. 8. 18.

† Heb. *at the hand of the king.*

CHAP. XIX.

1 *Davids messengers sent to comfort Hanun the son of Nahash, are villanously entreated.* 6 *The Ammonites strengthned by the Syrians, are overcome by Joab and Abishai.* 16 *Shophach making a new supply of the Syrians, is slain by David.*

NOw * it came to pass after this, that Nahash the king of the children of Ammon died, and his son reigned in his stead.

* 2 Sam. 10. 1, &c.

2 And David said, I will shew kindness unto Hanun the son of Nahash, because his [a] father shewed kindness to me. And David sent messengers to comfort him concerning his father: so the servants of David came into the land of the children of Ammon, to Hanun, to comfort him.

[a] Because Nahash received David and his company, when Saul persecuted him, he would now shew plesfure to his son for the same.

3 But the princes of the children of Ammon said to Hanun, † Thinkest thou that David doth honour thy father that he hath sent comforters unto thee? are not his servants come unto thee for to [b] search, and to overthrow, and to spy out the land?

† Heb. *In thine eyes doth David, &c.*

4 Wherefore Hanun took Davids servants, and [c] shaved them, and cut [d] off their garments in the midst hard by their buttocks, and sent them away.

[b] Thus the malicious ever interpret the purpose of the godly in the worst sense.

[c] They shaved off the half of their beards, 2 Sam. 10. 4.

[d] To put them to shame and villany, whereas the ambassadors ought to have been honoured: and because the Jews used to wear side garments and beards, they thus disfigured them, to make them odious to others.

† Heb. *to smite.*

5 Then there went *certain*, and told David how the men were served; and he sent to meet them (for the men were greatly ashamed) and the king said, Tarry at Jericho until your beards be grown, and *then* return.

6 ¶ And when the children of Ammon saw that they had made themselves † odious to David, Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsmen out of Mesopotamia, and out of Syria-maachah, and out of [e] Zobah.

† Heb. were odious.

[e] which were five in all.

7 So they hired thirty and two thousand chariots, and the king of Maachah and his people, who came and pitched before [f] Medeba. And the children of Ammon gathered themselves together from their cities, and came to battel.

[f] which was a city of the tribe of Reuben beyond Jordan.

8 And when David heard *of it*, he sent Joab, and all the host of the mighty men.

9 And the children of Ammon came out, and put the battel in aray before the gate of the city: and the kings that were come, *were* by themselves in the field.

10 Now when Joab saw that † the battel was set against him, before and behind, he chose out of all the ‡ choice of Israel, and put *them* in aray against the Syrians.

† Heb. *the face of the battel was.*

‡ Or, *young men,*

11 And the rest of the people he delivered unto the hand of † Abishai his brother, and they set *themselves* in aray against the children of Ammon.

† Heb. *Abishai.*

12 And he said, If the Syrians be too strong for me, then thou shalt help me: but if the children of Ammon be too strong for thee, then I will help thee.

13 Be of good courage, and let us behave

§ He declareth that where the cause is evil, the courage cannot be valiant, and that in good causes, men ought to be courageous, and commit the success to God.

our selves valiantly for our [s] people, and for the cities of our God: and let the LORD do *that which is* good in his sight.

14 So Joab and the people that *were* with him, drew nigh before the Syrians, unto the battel; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entred into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the [h] river: and [‡] Shophach the captain of the host of Hadarezer, *went* before them.

h *That is*, Euphrates.

‡ Or, *Shobach*, 2 *Sam.* 10. 16.

17 And it was told David, and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battel* in aray against them: so when David had put the battel in aray against the Syrians, they fought with him.

18 But the Syrians fled before Israel, and David slew of the Syrians [i] seven thousand men, *which fought in* chariots, and fourty thousand foot-men, and killed Shophach the captain of the host.

i For this place, 2 *Sam.* 10. 18.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

1 *Rabbah is besieged by Joab, spoiled by David, and the people thereof tortured.* 4 *Three giants are slain in three several overthrows of the Philistines.*

* 2 *Sam.* 11. 1. † Heb. *at the return of the year.*

AND [*] it came to pass, that [†] after the year was expired, at the time that kings go out *to battel*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged [a] Rabbah (but David tarried at Jerusalem) and Joab smote Rabbah, and destroyed it.

a which was the chief city of the Ammonites.

* 2 *Sam.* 12. 30. ‡ Heb. *the weight of.* b which mounteth about the value of seven thousand and seventy crowns, which is about threescore pound weight.

2 And David * took the crown of their king from off his head, and found it [‡] to weigh a [b] talent of gold, and *there were* precious stones in it, and it was set upon David's head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with saws and with harrows of iron, and with axes: even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

* 2 *Sam.* 21. 18. ‡ Or, *continued.* † Heb. *Rosd.* ‡ Or, *Gob.*

4 ¶ And it came to pass after this, * that there [‡] [†] arose war at [‡] Gezer with the Philistines, at which time Sibbechai the Hushathite, slew Sippai *that was* of the children of [‡] the giant, and they were subdued.

‡ Or, *Rapha.*

‡ Called also *Jaare-oregim.* c 2 *Sam.* 21. 19.

5 And there was war again with the Philistines, and Elhanan the son of [‡] Jair, slew [c] Lahmi the brother of Goliath the Gittite, whose spear-staff *was* like a weavers beam.

* 2 *Sam.* 21. 20. † Heb. *a man of measure.*

6 And yet again * there was war at Gath, where was [†] a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*: and he also was [†] the son of the giant.

† Heb. *born to the giant*, or, *Rapha.*

7 But when he [‡] defied Israel, Jonathan the son of [‡] Shimea, Davids brother, slew him.

‡ Or, *reproached.* ‡ Called Shammah. 1 *Sam.* 16. 9.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAP. XXI.

1 *David tempted by Satan, forceth Joab to number the people.* 5 *The number of the people being brought, David repenteth of it.* 9 *David having three plagues propounded by Gad, chooseth the pestilence.* 14 *After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem.* 18 *David, by Gads direction, purchaseth Ornans threshing-floor: where having built an altar, God giveth a sign of his favour by fire, and stayeth the plague.* 28 *David sacrificeth there, being restrained from Gibeon by fear of the angel.*

AND [*] [a] Satan stood up against Israel, and provoked David to number Israel.

* 2 *Sam.* 24. 1, &c. a Interpreted David in seeing before his eyes his excellency and glory, his power and victories.

2 And David said to Joab, and to the rulers of the people, Go, number Israel from [b] Beersheba even to Dan; and bring the number of them to me, that I may know *it*.

b That is, from south to north.

3 And Joab answered, The LORD make his people an hundred times so many mo as they *be*: but my lord the king, *are* they not all my lords servants? why then doth my lord require this thing? why will he be a cause of [c] trespass to Israel?

c It was a thing indifferent and useful to number the people, but because he did it of an ambitious mind, as though his strength lied in his people, God punished him.

4 Nevertheless, the kings word prevailed against Joab: wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an [d] hundred thousand men that drew sword: and Judah *was* [e] four hundred threescore and ten thousand men that drew sword.

d Joab partly for grief, and partly through ambitious desire gathered not the whole sum, as it is here declared.

e In Samuel is mention of sixty thousand more: which was either by reading, to them some of the Benjamites, which were mixed with Judah, or as the Hebrews write, here they numbered not the priests are left out.

6 But Levi and Benjamin counted he not among them: for the kings word was abominable to Joab.

7 † And God was displeased with this thing, therefore he smote Israel.

† Heb. *And it was evil in the eyes of the LORD concerning this thing.*

8 And David said unto God, * I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant, for I have done very foolishly.

* 2 *Sam.* 24. 10.

9 ¶ And the LORD spake unto Gad, Davids seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I † offer thee *three* things, choose thee one of them that I may do *it* unto thee.

† Heb. *stretch out.*

11 So Gad came to David, and said unto him, Thus saith the LORD, † Choose thee

† Heb. *take to thee.*

12 Either three years famine, or three months to be destroyed before thy foes, (while that the sword of thine enemies overtaketh *thee*) or else three days the sword of the LORD, even the pestilence in the land, and the angel of the LORD destroying throughout all the coasts of Israel: now therefore advise thy self, what word I shall bring again to him that sent me.

13 And

13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD, (for very ‡ great *are* his mercies) but let me not fall into the hand of man.

‡ Or, *many.*

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an * angel unto Jerusalem to destroy it: and [f] as he was destroying, the LORD beheld, and he [g] repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshing-floor of ‡ Ornan the Jebusite.

* 2 *Sam.* 24. 16. f 2 *Sam.* 24. 16. when God foreseeth back his plagues, he seemeth unrepent, *Read Gen.* 6. 6. ‡ Or, *Araunah*, 2 *Sam.* 24. 18.

16 And David lift up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem: then David and the elders *of Israel*, *who were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it* not I *that* commanded the people to be numbred? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my fathers house, but not on [h] thy people, that they should be plagued.

h Thus he both feeleth a most repentance, and a tender care toward his people, which deserveth God to spare them and to punish him and his.

18 ¶ Then the * angel of the LORD commanded Gad to say to David, that David should go up and set up an altar unto the LORD, in the threshing-floor of Ornan the Jebusite.

* 2 *Sam.* 24. 11. i 2 *Sam.* 24. 1.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 ‡ And Ornan turned back, and saw the angel; and his four sons with him [i] hid themselves. Now Ornan was threshing wheat.

‡ Or, *When Ornan turned back, and looking out, then he did see four sons with him hid themselves.* i It is a man hide himself at the sight of an angel with is a creature, howmuch lesse is a sinner able to appear before the face of God.

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, † Grant me the place of *this* threshing-floor, that I may build an [k] altar therein unto the LORD: thou shalt grant it me for the full price, that the plague may be stayed from the people.

† Heb. *Give.* k That he did by the commandement of God, as we see, 1 *Chron.* 22. 1. for else it had been abomination, except he had otherGods and no revelation.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt-offerings, and the threshing-instruments for wood, and the wheat for the meat-offering, I give it all.

24 And king David said to Ornan, Nay, but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without [l] cost.

l That is, As much as it is worth: for being enough of his own, and yet to have taken of another mans goods to offer unto the Lord, it had been theft, and not acceptable to God.

25 So David gave to Ornan for the place, [m] six hundred shekels of gold by weight.

m 2 *Sam.* 24. 24. A God declared that he bread his reverence, in that he for down fire from heaven, for a confirmation of his sacrifice, but of that which was offered him upon the altar, *Lev.* 9. 23, and came down from heaven, *Levit.* 9. 24. it appeared by the punishment of Nadab and Abihu, *Levit.* 10. 1.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD, and he [n] answered him from heaven by fire upon the altar of burnt-offering.

n 1 *Chron.* 21. 26. when God answered by fire from heaven, it was a token that he was reconciled, and would receive their sacrifices.

27 And the LORD commanded the angel, and he put up his sword again into the sheath thereof.

28 ¶ At that time, when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD which Moses made in the wilderness, and the altar of the burnt-offering *were* at that season in the high place at * Gibeon.

* 1 *King.* 3. 4. *Chap.* 16. 39. 2 *Coron.* 1. 3.

30 But David could not go before it to enquire of God; for he was afraid, becaufe of the sword of the angel of the LORD.

CHAP. XXII.

1 *David fore-knowing the place of the temple, prepareth abundance for the building of it.* 6 *He instructeth Solomon in Gods promises, and his duty in building the temple.* 17 *He chargeth the princes to assist his son.*

THen David said, This is the [a] house of the LORD God, and this *is* the altar of the burnt-offering for Israel.

a That is, The place wherein he will be worshipped.

2 And David commanded to gather together the [b] strangers that *were* in the land of Israel, and he set masons to hew wrought stones to build the house of God.

b *Meaning*, Cunning men of other nations, which dwelt among the Jews.

3 And David prepared iron in [c] abundance for the nails for the doors of the gates, and for the joynings; and brass in abundance without weight;

c *Tanti*, which weighed fifty shekels of gold, 2 *Coron.* 3. 9.

4 Also cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David said, * Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD, *must be* exceeding magnifical, of fame and of glory throughout all countrys: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

* *Chap.* 29. 1.

6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, * [d] Thou hast shed bloud abundantly, and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much bloud upon the earth in my sight.

* *Chap.* 28. 3. d This declareth gently God detesteth the shedding of bloud, seeing David for this cause is stayed to build the temple of the Lord, albeit he enterprised no war, but by Gods commandment, and against his enemies. ‡ *That is*, peaceable. 2 *Sam.* 7. 13.

9 Behold, a son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about: for his name shall be ‡ Solomon, and I will give peace and quietness unto Israel in his days.

10 * He shall build an house for my name, and he shall be my son, and I *will be* his father, and I will establish the throne of his kingdom over Israel for ever.

11 Now my son, the LORD be with thee, and [e] prosper thou, and build the house of the LORD thy God, as he hath said of thee.

e He sheweth that there can be no prospering but when the Lord is with us.

12 Onely the LORD give thee [f] wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

f There are only the means whereby kings govern their subjects aright, and whereby the realms do prosper and flourish.

13 Then shalt thou prosper, if thou takest heed

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our selves valiantly for our [s] people, and for the cities of our God: and let the LORD do *that which is* good in his sight.

14 So Joab and the people that *were* with him, drew nigh before the Syrians, unto the battel; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entred into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the [h] river: and ‡ Shophach the captain of the host of Hadarezer, *went* before them.

17 And it was told David, and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battel* in aray against them: so when David had put the battel in aray against the Syrians, they fought with him.

18 But the Syrians fled before Israel, and David slew of the Syrians [i] seven thousand men, *which fought in* chariots, and fourty thousand foot-men, and killed Shophach the captain of the host.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

CHAP. XX.

1 *Rabbah is besieged by Joab, spoiled by David, and the people thereof tortured.* 4 *Three giants are slain in three several overthrows of the Philistines.*

AND * it came to pass, that † after the year was expired, at the time that kings go out *to battel*, Joab led forth the power of the army, and wasted the country of the children of Ammon, and came and besieged [a] Rabbah (but David tarried at Jerusalem) and Joab smote Rabbah, and destroyed it.

2 And David * took the crown of their king from off his head, and found it † to weigh a [b] talent of gold, and *there were* precious stones in it, and it was set upon Davids head: and he brought also exceeding much spoil out of the city.

3 And he brought out the people that *were* in it, and cut *them* with saws and with harrows of iron, and with axes: even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 ¶ And it came to pass after this, * that there ‡‡ arose war at ‡ Gezer with the Philistines, at which time Sibbechai the Hushathite, slew Sippai *that was* of the children of the ‡ giant, and they were subdued.

5 And there was war again with the Philistines, and Elhanan the son of ‡ Jair, slew [c] Lahmi the brother of Goliath the Gittite, whose spear-staff *was* like a weavers beam.

6 And yet again * there was war at Gath, where was † a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*: and he also was † the son of the giant.

7 But when he ‡ defied Israel, Jonathan the son of ‡ Shimea, Davids brother, slew him.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAP. XXI.

1 *David tempted by Satan, forceth Joab to number the people.* 5 *The number of the people being brought, David repenteth of it.* 9 *David having three plagues propounded by Gad, chooseth the pestilence.* 14 *After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem.* 18 *David, by Gads direction, purchaseth Ornans threshing-floor: where having built an altar, God giveth a sign of his favour by fire, and stayeth the plague.* 28 *David sacrificeth there, being restrained from Gibeon by fear of the angel.*

AND * Satan stood up against Israel, and provoked David to number Israel.

2 And David said to Joab and to the rulers of the people, Go, number Israel from Beersheba even to Dan; and bring the number of them to me, that I may know it.

3 And Joab answered, The LORD make his people an hundred times so many more as they *be*: but my lord the king, are not they all my lords servants? why doth my lord require this thing? why will he be a cause of trespass to Israel?

4 Nevertheless the kings word prevailed against Joab. Wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all they of Israel were a thousand thousand and an hundred thousand men that drew sword: and Judah *was* four score and ten thousand men that drew sword.

6 But Levi and Benjamin counted he not among them: for the kings word was abominable to Joab.

7 † And God was displeased with this thing; therefore he smote Israel.

8 And David said unto God, * I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant, for I have done very foolishly.

9 ¶ And the LORD spake unto Gad, Davids seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I † offer thee *three* things, choose thee one of them that I may do *it* unto thee.

11 So Gad came to David, and said unto him, Thus saith the LORD, † Choose thee

12 Either three years famine, or three months to be destroyed before thy foes, (while that the sword of thine enemies overtaketh *thee*) or else three days the sword of the LORD, even the pestilence in the land, and the angel of the LORD destroying throughout all the coasts of Israel: now therefore advise thy self, what word I shall bring again to him that sent me.

13 And

NOTE

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13 And David said unto Gad, I am in a great strait: let me fall now into the hand of the LORD, (for very † great *are* his mercies) but let me not fall into the hand of man.

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an * angel unto Jerusalem to destroy it: and † as he was destroying, the LORD beheld, and he ‡ repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshing-floor of ‡ Ornan the Jebusite.

16 And David lift up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem: then David and the elders *of Israel, who were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it* not I *that* [illegible] even indeed; [illegible]y done? [illegible]ny God, [illegible]t not on [illegible]ied. [illegible]D com- : David [illegible]nto the [illegible]nan the [illegible]of Gad, [illegible]RD. [illegible]saw the [illegible]d them- [illegible]at. Ornan : of the [illegible]) David [illegible]rant me [illegible]t I may [illegible]: thou [illegible]hat the

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt-offerings, and the threshing-instruments for wood, and the wheat for the meat-offering, I give it all.

24 And king David said to Ornan, Nay, but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without [l] cost.

25 So David gave to Ornan for the place, ‡ six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD, and he [n] answered him from heaven by fire upon the altar of burnt-offering.

27 And the LORD commanded the angel, and he put up his sword again into the sheath thereof.

28 ¶ At that time, when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

29 For the tabernacle of the LORD which Moses made in the wilderness, and the altar of the burnt-offering *were* at that season in the high place at * Gibeon.

30 But David could not go before it to enquire of God; for he was afraid, because of the sword of the angel of the LORD.

CHAP. XXII.

1 *David fore-knowing the place of the temple, prepareth abundance for the building of it.* 6 *He instructeth Solomon in Gods promises, and his duty in building the temple.* 17 *He chargeth the princes to assist his son.*

THEN David said, This is the [a] house of the LORD God, and this *is* the altar of the burnt-offering for Israel.

2 And David commanded to gather together the [b] strangers that *were* in the land of Israel, and he set masons to hew wrought stones to build the house of God.

3 And David prepared iron in [c] abundance for the nails for the doors of the gates, and for the joynings; and brass in abundance without weight;

4 Also cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David said, * Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD, *must be* exceeding magnifical, of fame and of glory throughout all countrys: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

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9 Behold, a son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about: for his name shall be ‡ Solomon, and I will give peace and quietness unto Israel in his days.

10 * He shall build an house for my name, and he shall be my son, and I *will be* his father, and I will establish the throne of his kingdom over Israel for ever.

11 Now my son, the LORD be with thee, and † prosper thou, and build the house of the LORD thy God, as he hath said of thee.

12 Onely the LORD give thee [f] wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

13 Then shalt thou prosper, if thou takest heed

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§ He declareth that where the cause is evil, the courage cannot be valiant, and that in good causes, men ought to be courageous, and commit the success to God.

our selves valiantly for our [s] people, and for the cities of our God: and let the LORD do *that which is* good in his sight.

14 So Joab and the people that *were* with him, drew nigh before the Syrians, unto the battel; and they fled before him.

15 And when the children of Ammon saw that the Syrians were fled, they likewise fled before Abishai his brother, and entred into the city. Then Joab came to Jerusalem.

16 ¶ And when the Syrians saw that they were put to the worse before Israel, they sent messengers, and drew forth the Syrians that *were* beyond the [h] river: and ‡ Shophach the captain of the host of Hadarezer, *went* before them.

h *That is*, Euphrates.

17 And it was told David, and he gathered all Israel, and passed over Jordan, and came upon them, and set *the battel* in aray against them: so when David had put the battel in aray against the Syrians, they fought with him.

18 But the Syrians fled before Israel, and David slew of the Syrians [i] seven thousand men, *which fought in* chariots, and fourty thousand foot-men, and killed Shophach the captain of the host.

i For this place, 2 Sam. 10. 18.

19 And when the servants of Hadarezer saw that they were put to the worse before Israel, they made peace with David, and became his servants: neither would the Syrians help the children of Ammon any more.

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* 2 Sam. 11. 1.
† Heb. *at the return of the year.*

a which was the chief city of the Ammonites.

2 And David * took the crown of their king from off his head, and found it † to weigh a [b] talent of gold, and *there were* precious stones in it, and it was set upon Davids head: and he brought also exceeding much spoil out of the city.

* 2 Sam. 12. 30.
† Heb. *the weight of.*
b which mounteth about the value of seven thousand and seventy crowns, which is about threescore pound weight.

3 And he brought out the people that *were* in it, and cut *them* with saws and with harrows of iron, and with axes: even so dealt David with all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

4 ¶ And it came to pass after this, * that there ‡‡ arose war at ‡ Gezer with the Philistines, at which time Sibbechai the Hushathite, slew Sippai *that was* of the children of † the giant, and they were subdued.

* 2 Sam. 21. 18.
‡ Or, *continued.*
‡‡ Heb. *Stood.*
‡ Or, *Gob.*
† Or, *Rapha.*

5 And there was war again with the Philistines, and Elhanan the son of ‡ Jair, slew [c] Lahmi the brother of Goliath the Gittite, whose spear-staff *was* like a weavers beam.

‡ Called also Jaare-oregim.
c 2 Sam. 21. 19.

6 And yet again * there was war at Gath, where was † a man of *great* stature, whose fingers and toes *were* four and twenty, six *on each hand*, and six *on each foot*: and he also was † the son of the giant.

* 2 Sam. 21. 20.
† Heb. *a man of measure.*
† Heb. *born to the giant*, or, *Rapha.*

7 But when he ‡ defied Israel, Jonathan the son of ‡ Shimea, Davids brother, slew him.

‡ Or, *reproached.*
‡ Called Shammah. 2 Sam. 16. 9.

8 These were born unto the giant in Gath; and they fell by the hand of David, and by the hand of his servants.

CHAP. XXI.

1 *David tempted by Satan, forceth Joab to number the people. 5 The number of the people being brought, David repenteth of it. 9 David having three plagues propounded by Gad, chooseth the pestilence. 14 After the death of seventy thousand, David by repentance preventeth the destruction of Jerusalem. 18 David, by Gads direction, purchaseth Ornans threshing-floor: where having built an altar, God giveth a sign of his favour by fire, and stayeth the plague. 28 David sacrificeth there, being restrained from Gibeon by fear of the angel.*

AND * [a] Satan stood up against Israel, and provoked David to number Israel.

* [a] 2 Sam. 24. 1, &c.
a He tempted David in forcing before his eyes his excellency and glory, his power and vibration.

2 And David said to Joab, and to the rulers of the people, Go, number Israel from [b] Beersheba even to Dan; and bring the number of them to me, that I may know *it*.

b *That is*, From fourth to tenth.

3 And Joab answered, The LORD make his people an hundred times so many mo as they *be*: but my lord the king, *are* they not all my lords servants? why then doth my lord require this thing? why will he be a cause of [c] trespass to Israel?

c It was a thing indifferent and useful to number the people, but because he did it of an ambitious mind, it was displeasing to God.

4 Nevertheless, the kings word prevailed against Joab: wherefore Joab departed, and went throughout all Israel, and came to Jerusalem.

5 ¶ And Joab gave the sum of the number of the people unto David. And all *they of* Israel were a thousand thousand and an [d] hundred thousand men that drew sword: and Judah *was* four hundred threescore and ten thousand men that drew sword.

d Joab partly for grief, and partly through negligence gathered not the whole sum, as is here declared.

6 But Levi and Benjamin counted he not among them: for the kings word was abominable to Joab.

e In Samuel it mention of thirty thousand more: which was either by joyning to them some of the Benjamites, which were mixed with Judah, or in the Between wars, here the chief and princes are left out.

7 † And God was displeased with this thing, therefore he smote Israel.

† Heb. *And it was evil in the eyes of God concerning this thing.*

8 And David said unto God, * I have sinned greatly, because I have done this thing: but now, I beseech thee, do away the iniquity of thy servant, for I have done very foolishly.

* 2 Sam. 24. 10.

9 ¶ And the LORD spake unto Gad, Davids seer, saying,

10 Go and tell David, saying, Thus saith the LORD, I † offer thee *three* things, choose thee one of them that I may do *it* unto thee.

† Heb. *stretched.*

11 So Gad came to David, and said unto him, Thus saith the LORD, † Choose thee

† Heb. *take to thee.*

12 Either three years famine, or three months to be destroyed before thy foes, (while that the sword of thine enemies overtaketh *thee*) or else three days the sword of the LORD, even the pestilence in the land, and the angel of the LORD destroying throughout all the coasts of Israel: now therefore advise thy self, what word I shall bring again to him that sent me.

13 And

13 And David said unto God, I am in a great strait: let me fall now into the hand of the LORD, (for very † great *are* his mercies) but let me not fall into the hand of man.

† Or, *many.*

14 ¶ So the LORD sent pestilence upon Israel: and there fell of Israel seventy thousand men.

15 And God sent an * angel unto Jerusalem to destroy it: and [f] as he was destroying, the LORD beheld, and he [g] repented him of the evil, and said to the angel that destroyed, It is enough, stay now thine hand. And the angel of the LORD stood by the threshing-floor of ‡ Ornan the Jebusite.

* 2 Sam. 24. 16.
f 2 Sam. 24. 16. g when God giveth back his plagues, he seemeth to repent, Read Gen. 6. 6.
‡ Or, *Araunah*, 2 Sam. 24. 18.

16 And David lift up his eyes, and saw the angel of the LORD stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem: then David and the elders *of Israel*, *who were* clothed in sackcloth, fell upon their faces.

17 And David said unto God, *Is it* not I *that* commanded the people to be numbred? even I it is that have sinned and done evil indeed; but *as for* these sheep, what have they done? let thine hand, I pray thee, O LORD my God, be on me, and on my fathers house, but not on [h] thy people, that they should be plagued.

h This he doth because a time repentance, and a lively care toward his people, which deserveth God to spare them and to punish them at his, * 1 Sam. 3. 1.

18 ¶ Then the * angel of the LORD commanded Gad to say to David, that David should go up and set up an altar unto the LORD, in the threshing-floor of Ornan the Jebusite.

19 And David went up at the saying of Gad, which he spake in the name of the LORD.

20 ‡ And Ornan turned back, and saw the angel; and his four sons with him [i] hid themselves. Now Ornan was threshing wheat.

i Or, *When Ornan turned back, and saw the angel, then he and his four sons with him hid themselves.*

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with *his* face to the ground.

22 Then David said to Ornan, † Grant me the place of *this* threshing-floor, that I may build an [k] altar therein unto the LORD: thou shalt grant it me for the full price, that the plague may be stayed from the people.

† Heb. *Give.*
k This he did by the commandment of God, as we see, 1 Chron. 22. 1. for else it had been abomination, except it had either God's word, or revelation.

23 And Ornan said unto David, Take *it* to thee, and let my lord the king do *that which is* good in his eyes: lo, I give *thee* the oxen *also* for burnt-offerings, and the threshing-instruments for wood, and the wheat for the meat-offering, I give it all.

That is, As much as it is worth; for having enough of his own, and yet in hope taken of another, he would offer unto the Lord, that had been theirs, if not accepted to God.
m 2 Sam. 24. 14. A God declared that he heard his request, in that he sent down fire from heaven, for else they might ask no fire in fashion, but of that which was offered still upon the altar, Levit. 6. 12. and came down from heaven, Levit. 9. 24. as appeared by the punishment of Nadab and Abihu, Levit. 10. 2.

24 And king David said to Ornan, Nay, but I will verily buy it for the full price: for I will not take *that* which *is* thine for the LORD, nor offer burnt-offerings without [l] cost.

l Heb. *without price.*

25 So David gave to Ornan for the place, six hundred shekels of gold by weight.

26 And David built there an altar unto the LORD, and offered burnt-offerings and peace-offerings, and called upon the LORD, and he [n] answered him from heaven by fire upon the altar of burnt-offering.

n Heb. *answered.*

27 And the LORD commanded the angel, and he put up his sword again into the sheath thereof.

28 ¶ At that time, when David saw that the LORD had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.

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29 For the tabernacle of the LORD which Moses made in the wilderness, and the altar of the burnt-offering *were* at that season in the high place at * Gibeon.

* 1 King. 3. 4. Chap. 16. 39. 2 Chron. 1. 3.

30 But David could not go before it to enquire of God; for he was afraid, because of the sword of the angel of the LORD.

CHAP. XXII.

1 *David fore-knowing the place of the temple, prepareth abundance for the building of it. 6 He instructeth Solomon in Gods promises, and his duty in building the temple. 17 He chargeth the princes to assist his son.*

THEN David said, This is the [a] house of the LORD God, and this *is* the altar of the burnt-offering for Israel.

a *That is*, The place wherein he will be worshipped.

2 And David commanded to gather together the [b] strangers that *were* in the land of Israel, and he set masons to hew wrought stones to build the house of God.

b *Meaning*, Cunning men of other nations, which dwelt among the Jews.

3 And David prepared iron in [c] abundance for the nails for the doors of the gates, and for the joynings; and brass in abundance without weight;

c *To wit*, which weighed fifty shekels of gold, 2 Chron. 3. 9.

4 Also cedar-trees in abundance: for the Zidonians, and they of Tyre, brought much cedar-wood to David.

5 And David said, * Solomon my son *is* young and tender, and the house *that is* to be builded for the LORD, *must be* exceeding magnifical, of fame and of glory throughout all countrys: I will *therefore* now make preparation for it. So David prepared abundantly before his death.

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6 ¶ Then he called for Solomon his son, and charged him to build an house for the LORD God of Israel.

7 And David said to Solomon, My son, as for me, it was in my mind to build an house unto the name of the LORD my God:

8 But the word of the LORD came to me, saying, * [d] Thou hast shed bloud abundantly and hast made great wars: thou shalt not build an house unto my name, because thou hast shed much bloud upon the earth in my sight.

* Chap. 28. 3.
d This declareth how greatly God disliketh the shedding of bloud, seeing David for this cause is disabled to build the temple of the Lord, albeit he enterprised no war, but by Gods commandment, and against his enemies.

9 Behold, a son shall be born to thee, who shall be a man of rest, and I will give him rest from all his enemies round about: for his name shall be ‡ Solomon, and I will give peace and quietness unto Israel in his days.

‡ *That is*, peaceable.

10 * He shall build an house for my name, and he shall be my son, and I *will be* his father, and I will establish the throne of his kingdom over Israel for ever.

* 2 Sam. 7. 13.

11 Now my son, the LORD be with thee, and [e] prosper thou, and build the house of the LORD thy God, as he hath said of thee.

e He sheweth that there can be no prospering but when the Lord is with us.

12 Onely the LORD give thee † wisdom and understanding, and give thee charge concerning Israel, that thou mayest keep the law of the LORD thy God.

† Here we only f the means whereby kings govern their subjects aright, and whereby the realms do prosper and flourish.

13 Then shalt thou prosper, if thou takest heed

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heed to fulfil the ſtatutes and judgments which the LORD charged Moſes with, concerning Iſrael: be ſtrong, and of good courage, and dread not, nor be diſmayed.

‡ Or, *in my penury.* g For David was poor in reſpect of Solomon.

14 Now behold, ‡ g in my trouble I have prepared for the houſe of the LORD an hundred thouſand talents of gold, and a thouſand thouſand talents of ſilver; and of braſs, and iron, without * weight (for it is in abundance) timber alſo and ſtone have I prepared, and thou mayſt add thereto.

* *As ver.* 3.

‡ That is, *maſons and carpenters.*

15 Moreover, *there are* workmen with thee in abundance, hewers, and ‡ workers of ſtone and timber, and all manner of cunning men for every manner of work.

h *That is,* Go about it quickly.

16 Of the gold, the ſilver, and the braſs, and the iron, *there is* no number. h Ariſe *therefore*, and be doing, and the LORD be with thee.

17 ¶ David alſo commanded all the princes of Iſrael to help Solomon his ſon, *ſaying*,

i The nations round about.

18 *Is* not the LORD your God with you? and hath he *not* given you reſt on every ſide? for he hath given the i inhabitants of the land into mine hand, and the land is ſubdued before the LORD, and before his people.

k For elſe he knew that God would plague them, and not proſper their labours, except they fought with all their hearts to ſet forth his glory.

19 Now k ſet your heart and your ſoul to ſeek the LORD your God; ariſe therefore, and build ye the ſanctuary of the LORD God, to bring the ark of the covenant of the LORD, and the holy veſſels of God, into the houſe that is to be built to the name of the LORD.

CHAP. XXIII.

1 *David in his old age maketh Solomon king.* 2 *The number and diſtribution of the Levites.* 7 *The families of the Gershonites.* 12 *The ſons of Kohath.* 21 *The ſons of Merari.* 24 *The office of the Levites.*

SO when David was old and full of days, he made * Solomon his ſon king over Iſrael.

* *Chap.* 28. 5.

2 ¶ And he gathered together all the princes of Iſrael, with the prieſts and the Levites.

* *Num.* 4. 3.

3 Now the Levites were numbred from the age of * thirty years and upward: and their number by their polls, man by man, was thirty and eight thouſand.

‡ Or, *to overſee.*

4 Of which, twenty and four thouſand *were* ‡ to ſet forward the work of the houſe of the LORD: and ſix thouſand *were* officers and judges.

5 Moreover, four thouſand *were* porters, and four thouſand praiſed the LORD with the inſtruments which I made *(ſaid David)* to praiſe *therewith*.

* *Exod.* 6. 16. *Gen.* 6. 1, &c. 2 *Chron.* 8. 14. & 29. 25.
‖ Heb. *diviſions.*
* *Chap.* 26. 21.
‡ Or, *Libni. Chap.* 6. 17.

6 And * David divided them into ‖ courſes among the ſons of Levi, *namely*, Gerſhon, Kohath, and Merari.

7 ¶ Of the * Gerſhonites *were* ‡ Laadan and Shimei.

8 The ſons of Laadan, the chief *was* Jehiel, and Zetham, and Joel, three.

9 The ſons of Shimei; Shelomith, and Haziel, and Haran, three. Theſe *were* the chief of the fathers of Laadan.

‡ Or, *Zina, ver.* 11.

10 And the ſons of Shimei *were*, Jahath, ‡ Zina, and Jeuſh, and Beriah. Theſe four *were* the ſons of Shimei.

11 And Jahath was the chief, and Zizah the ſecond: but Jeuſh and Beriah † had not many ſons: therefore they were in one reckoning, according to *their* fathers houſe.

† Heb. *did not multiply ſons.*

12 ¶ The ſons of Kohath; Amram, Izhar, Hebron, and Uzziel, four.

13 The ſons of * Amram; Aaron and Moſes: and * Aaron was ſeparated, that he ſhould ª ſanctify the moſt holy things, he and his ſons for ever, to burn incenſe before the LORD, to miniſter unto him, and to bleſs in his name for ever.

* *Exod.* 6. 20.
* *Exod.* 28. 1. *Heb.* 5. 4.
ª *That is,* To ſerve in the moſt holy place, and to conſecrate the holy things.

14 Now *concerning* Moſes the man of God, his ſons were named of the ᵇ tribe of Levi.

b They were but of the order of the Levites, and not of the prieſts, as Aarons ſons.

15 * The ſons of Moſes *were*, Gerſhom and Eliezer.

* *Exod.* 2. 22. & 18. 3, 4.

16 Of the ſons of Gerſhom, Shebuel *was* the chief.

* *Chap.* 26. 25.
† Or, *the firſt.*

17 And the ſons of Eliezer *were*, * Rehabiah † the ᶜ chief. And Eliezer had none other ſons; but the ſons of Rehabiah † were very many.

c The ſurname uſeth to call chief, or the firſt-born, although he be alone, and often be none born after, *Mat.* 1. 25.

18 Of the ſons of Izhar, Shelomith the chief.

‖ Heb. *were highly multiplied.*

19 Of the ſons of Hebron; Jeriah the firſt, Amariah the ſecond, Jahaziel the third, and Iekameam the fourth.

20 Of the ſons of Uzziel; Micah the firſt, and Ieſiah the ſecond.

21 ¶ The ſons of Merari; Mahli, and Muſhi: the ſons of Mahli; Eleazar, and Kiſh:

22 And Eleazar died, and had no ſons, but daughters: and their ᵈ brethren the ſons of Kiſh took them.

d *Meaning,* Their couſins.

23 The ſons of Muſhi; Mahli, and Eder, and Ieremoth, three.

24 ¶ Theſe *were* the ſons of * Levi after the houſe of their fathers; *even* the chief of the fathers, as they were counted by number of names by their polls, that did the work for the ſervice of the houſe of the LORD, from the age of * ᵉ twenty years and upward.

* *Num.* 4. 3.
ᵉ *Num.* 1. 3. David did diſtribute the Levites were, the age of thirty, at 30 y. and again after-ward at 50, by the neceſſity of the office did remain: at the beginning they had no charge in the temple before they were five and twenty years old, and none after fifty, *Num.* 1. 3.

25 For David ſaid, The LORD God of Iſrael hath given reſt unto his people, ‡ that they may dwell in Ieruſalem for ever;

‡ Or, *and to dwelliſh in Jeruſalem*, &c.

26 And alſo unto the Levites: they ſhall no *more* carry the tabernacle, nor any veſſels of it for the ſervice thereof.

† Heb. *numbers.*

27 For by the laſt words of David, the Levites *were* † numbred from twenty years old and above:

† Heb. *their viſitation was at the hand of the ſons of Aaron.*

28 Becauſe † their office *was* to wait on the ſons of Aaron, for the ſervice of the houſe of the LORD, in the courts, and in the chambers, and in the ᶠ purifying of all holy things, and the work of the ſervice of the houſe of God;

ᶠ In waſhing and cleanſing all the holy veſſels.

29 Both for the ſhew-bread, and for * the fine flour for meat-offering, and for the unleavened cakes, and for *that which is baked in* the ‡ pan, and for that which is fryed, and for all manner of meaſure and ciſe:

* *Levit.* 6. 20. *Chap.* 9. 29, &c.
‡ Or, *ſtaff-pan.*

30 And to ſtand every morning to thank and praiſe the LORD, and likewiſe at even:

31 And to offer all burnt-ſacrifices unto the LORD in the ſabbaths, in the new-moons, and on the ſet feaſts, by number, according to the order

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order commanded unto them continually before the LORD:

32 And that they ſhould keep the charge of the tabernacle of the congregation, and the charge of the holy *place*, and the charge of the ſons of Aaron their brethren, in the ſervice of the houſe of the LORD.

CHAP. XXIV.

1 *The diviſions of the ſons of Aaron by lot into four and twenty orders.* 20 *The Kohathites,* 27 *and the Merarites divided by lot.*

NOw theſe *are* the diviſions of the ſons of Aaron: * The ſons of Aaron; Nadab and Abihu, Eleazar and Ithamar.

* *Levit.* 10. 1, 6.

2 But * Nadab and Abihu ª died before their father, and had no children: therefore Eleazar and Ithamar executed the prieſts office.

* *Num.* 3. 4. & 26. 61.
ª *That is,* To ſerve while their father yet lived.

3 And David diſtributed them, both Zadok of the ſons of Eleazar, and Ahimelech of the ſons of Ithamar, according to their offices in their ſervice.

4 And there were mo chief men found of the ſons of Eleazar, then of the ſons of Ithamar; and *thus* were they divided: Among the ſons of Eleazar *there were* ſixteen chief men of the houſe of *their* fathers, and eight among the ſons of Ithamar according to the houſe of their fathers.

5 Thus were they divided by lot, one ſort with another; for the governours of the ſanctuary, and governours *of the houſe* of God, were of the ſons of Eleazar, and of the ſons of Ithamar.

6 And Shemaiah the ſon of Nethanael the ſcribe, *one* of the Levites, wrote them before the king and the princes, and Zadok the prieſt, and Ahimelech the ſon of Abiathar, and *before* the chief of the fathers of the prieſts and Levites: one † principal houſhold being taken for Eleazar, and *one* taken for Ithamar.

† Heb. *houſe of his father.*

7 Now the firſt ᵇ lot came forth to Jehoiarib, the ſecond to Jedaiah,

ᵇ His lot was ordained to take away all occaſion of envy or grudging of one another.

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the ſixth to Mijamin,

10 The ſeventh to Hakkoz, the eight to

ᶜ Zachary the father of John Baptiſt was of this courſe, or lot of Abia, *Luk.* 1. 5.

Abijah,

11 The ninth to Jeſhuah, the tenth to Shecaniah,

12 The eleventh to Eliaſhib, the twelfth to Jakim,

13 The thirteenth to Huppah, the fourteenth to Jeſhebeab,

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeventeenth to Hezir, the eighteenth to Aphſes,

16 The nineteenth to Pethahiah, the twentieth to Jehezekel,

17 The one and twentieth to Jachin, the two and twentieth to Gamul,

18 The three and twentieth to Delaiah, the four and twentieth to Maaziah.

19 Theſe *were* the orderings of them in their ſervice to come into the houſe of the LORD, according to their manner, under Aaron their father, as the LORD God of Iſrael had commanded him.

ᵈ By the dignity that God gave to Aaron.

20 ¶ And the reſt of the ſons of Levi *were theſe*: Of the ſons of Amram; Shubael: of the ſons of Shubael; Jehdeiah.

21 Concerning Rehabiah: of the ſons of Rehabiah, the firſt *was* Iſhiah.

22 Of the Izharites; Shelomoth: of the ſons of Shelomoth; Jahath.

23 And the ſon *of * Hebron; Jeriah the firſt*, Amariah the ſecond, Jahaziel the third, Iekameam the fourth.

* *Chap.* 23. 19. & 26. 31.

24 *Of* the ſons of Uzziel; Michah: of the ſons of Michah; Shamir.

25 The brother of Michah *was* Iſhiah: of the ſons of Iſhiah; Zechariah.

26 The ſons of Merari *were*, Mahli and Muſhi: the ſons of Iaaziah; Beno.

27 ¶ The ſons of Merari by Iaaziah; Beno, and Shoham, and Zaccur, and Ibri.

28 Of Mahli *came* Eleazar, who had no ſons.

29 Concerning Kiſh: the ſon of Kiſh *was* Ierahmeel.

30 The ſons alſo of ᵉ Muſhi; Mahli, and Eder, and Ieremoth. Theſe *were* the ſons of the Levites, after the houſe of their fathers.

ᵉ which was the ſecond ſon of Merari.

31 Theſe likewiſe caſt ᶠ lots over againſt their brethren the ſons of Aaron, in the preſence of David the king, and Zadok and Ahimelech, and the chief of the fathers of the prieſts and Levites, even the principal fathers over againſt their younger brethren.

ᶠ *That is,* Every one had that dignity, which fell unto him by lot.

CHAP. XXV.

1 *The number and offices of the ſingers.* 8 *Their diviſion by lot, into four and twenty orders.*

MOreover, David and the captains of the hoſt ª ſeparated to the ſervice of the ſons of Aſaph, and of Heman, and of Jeduthun, who ſhould propheſie with harps, with pſalteries, and with cymbals: and the number of the workmen, according to their ſervice, was:

ª Theſe ſingers were divided into 24 courſes, ſo that every courſe or order contained twelve, and in all there were 288, *as ver.* 7.

2 Of the ſons of Aſaph; Zaccur, and Joſeph, and Nethaniah, and ‡ Aſarelah, the ſons of Aſaph under the hands of Aſaph, which propheſied † according to the order of the king.

‡ Otherwiſe called *Iſcharelah*, ver. 14.
† Heb. *by the hands of the king.*

3 Of Jeduthun: the ſons of Jeduthun; Gedaliah, and ‡ Zeri, and Jeſhaiah, Haſhabiah, and Mattithiah, ‡ ᵇ ſix, under the hands of their father Jeduthun, who ᶜ propheſied with a harp, to give thanks and to praiſe the LORD.

‡ Or, *Izri. ver.* 11.
‖ with Shimei mentioned, ver. 17.
ᵇ whereof one is not here numbred.
ᶜ *Meaning,* Pſalms and ſongs to praiſe God.

4 Of Heman: the ſons of Heman; Bukkiah, Mattaniah, ‡ Uzziel, ‡ Shebuel, and Jerimoth, Hananiah, Hanani, Eliatha, Giddalti, and Romamti-ezer, Joſhbekaſhah, Mallothi, Hothir, *and* Mahazioth:

‡ Or, *Aſarel, ver.* 18.
‡ Or, *Shubael, ver.* 20.

5 All theſe *were* the ſons of Heman the kings ſeer in the ‡ words of God, to lift up the horn. And God gave to Heman fourteen ſons and three daughters.

‡ Or, *matter.*

6 All theſe were under the hands of their father, for ſong *in* the houſe of the LORD with cymbals, pſalteries and harps, for the ſervice of the houſe of God, † according to the kings

† Heb. *by the hands of the king.*

kings order, to Asaph, Jeduthun, and Heman.

7 So the number of them, with their brethren that were instructed in the songs of the LORD, *even* all that were cunning, *was* two hundred fourscore and eight.

8 ¶ And they cast lots,[d] ward against *ward*, as well the [e] small as the great, the teacher as the scholar.

9 Now the first lot came forth for Asaph to [f] Joseph, the second to Gedaliah, who with his brethren and sons *were* twelve:

10 The third to Zaccur, *he*, his sons and his brethren *were* twelve:

11 The fourth to Izri, *he*, his sons and his brethren *were* twelve:

12 The fifth to Nethaniah, *he*, his sons and his brethren *were* twelve:

13 The sixth to Bukkiah, *he*, his sons and his brethren *were* twelve:

14 The seventh to Jesharelah, *he*, his sons and his brethren *were* twelve:

15 The eighth to Jeshaiah, *he*, his sons and his brethren *were* twelve:

16 The ninth to Mattaniah, *he*, his sons and his brethren *were* twelve:

17 The tenth to Shimei, *he*, his sons and his brethren *were* twelve:

18 The eleventh to Azareel, *he*, his sons and his brethren *were* twelve:

19 The twelfth to Hashabiah, *he*, his sons and his brethren *were* twelve:

20 The thirteenth to Shubael, *he*, his sons and his brethren *were* twelve:

21 The fourteenth to Mattithiah, *he*, his sons and his brethren *were* twelve:

22 The fifteenth to Jerimoth, *he*, his sons and his brethren *were* twelve:

23 The sixteenth to Hananiah, *he*, his sons and his brethren *were* twelve:

24 The seventeenth to Joshbekashah, *he*, his sons and his brethren *were* twelve:

25 The eighteenth to Hanani, *he*, his sons and his brethren *were* twelve:

26 The nineteenth to Mallothi, *he*, his sons and his brethren *were* twelve:

27 The twentieth to Eliathah, *he*, his sons and his brethren *were* twelve:

28 The one and twentieth to Hothir, *he*, his sons and his brethren *were* twelve:

29 The two and twentieth to Giddalti, *he*, his sons and his brethren *were* twelve:

30 The three and twentieth to Mahazioth, *he*, his sons and his brethren *were* twelve:

31 The four and twentieth to Romamti-ezer, *he*, his sons and his brethren *were* twelve.

[d] who should be in every company and course. [e] without respect to age or cunning. [f] So that he served in the first turn, and the rest every one as his turn followed orderly.

CHAP. XXVI.

1 *The division of the porters.* 13 *The gates assigned by lot.* 20 *The Levites that had charge of the treasures.* 29 *Officers and judges.*

CConcerning the divisions of the porters: of the Korhites *was* ‡ Meshelemiah the son of Kore, of the sons of ‡[a] Asaph.

2 And the sons of Meshelemiah *were*, Zechariah the first-born, Jediael the second, Zebadiah the third, Jathniel the fourth,

3 Elam the fifth, Jehohanan the sixth, Elioenai the seventh.

4 Moreover, the sons of Obed-edom *were*, Shemaiah the first-born, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seventh, Peulthai the eighth: for God [b] blessed ‡ him.

6 Also unto Shemaiah his son were sons born, that [c] ruled throughout the house of their father: for they *were* mighty men of valour.

7 The sons of Shemaiah; Othni, and Rephael, and Obed, Elzabad, whose brethren *were* strong men; Elihu and Semachiah.

8 All these of the sons of Obed-edom: they and their sons and their brethren, able men for [d] strength for the service, *were* threescore and two of Obed-edom.

9 And Meshelemiah had sons and brethren, strong men, eighteen.

10 Also Hosah of the children of Merari, had sons; Simri the chief, (for *though* he was not the first-born, yet his father made him the chief)

11 Hilkiah the second, Tebaliah the third, Zechariah the fourth: all the sons and brethren of Hosah *were* thirteen.

12 Among these *were* the divisions of the porters, *even* among the chief men, *having* wards one [e] against another, to minister in the house of the LORD.

13 And they cast lots ‡ as well the small as the great, according to the house of their fathers for every gate.

14 And the lot east-ward fell to ‡ Shelemiah; then for Zechariah his son (‡ a wise [f] counseller) they cast lots, and his lot came out north-ward.

15 To Obed-edom south-ward, and to his sons, the house of †[g] Asuppim.

16 To Shuppim and Hosah, *the lot came forth* west-ward, with the gate [h] Shallecheth, by the causey of the going ‡ up, ward against ward.

17 East-ward *were* six Levites, north-ward four a day, south-ward four a day, and toward Asuppim [i] two *and* two.

18 At [k] Parbar west-ward, four at the causey, *and* two at Parbar.

19 These *are* the divisions of the porters among the sons of Kore, and among the sons of Merari.

20 And of the Levites, Ahijah *was* over the treasures of the house of God, and over the treasures of the † dedicate things.

21 *As concerning* the sons of ‡ Laadan: the sons of the Gershonite Laadan, chief fathers, *even* of Laadan the Gershonite *were*, ‡ Jehieli.

22 The sons of Iehieli; Zetham, and Joel his brother, *which were* over the treasures of the house of the LORD.

23 Of the [l] Amramites, *and* the Izharites, the Hebronites, *and* the Uzzielites:

24 And Shebuel the son of Gershom, the son of Moses, *was* ruler of the treasures.

25 And

[a] Or, *Shelemiah.* 1 *Chron.* 9. 14. [b] Heb. *Ehiasaph*, *Chap.* 6. 37. & 9. 19. [c] This Asaph was not the notable musician, but another of that name, called also Ebiasaph, *Chap.* 6. 33. 37. & 9. 19. and also Jasaph.

[d] And meet to serve in the office of the portership.

[e] According to their turn, as well the one as the other.

[f] Or, *a wise counsellor*

[g] This was an house where they used to assist to consult of things concerning the temple, as a convocation-house.

[h] whereat they used to call out the fifth of the city.

[i] 1 *Kings.* 10. 1. 2 *Chron.* 9. 9. [k] *Mesuppim*; Two one day, and two another.

[l] which was an house wherein they kept the instruments of the temple.

[a] According as the Lord commanded, *Num.* 31. 28. [b] In giving him many children. ‡ That is, Obed-edom, *as chap.* 13. 14. [c] Heb. *out of the hands and spoils.* [c] Or, Like their fathers house, meaning, worthy men and valiant.

25 And his brethren by Eliezer; Rehabiah his son, and Jeshaiah his son, and Joram his son, and Zichri his son, and Shelomith his son.

26 Which Shelomith and his brethren, *were* over all the treasures of the dedicate things, which David the king and the chief fathers, the captains over thousands and hundreds, and the captains of the host had [m] dedicated.

27 † Out of the spoils won in battels, did they dedicate to maintain the house of the LORD.

28 And all that Samuel the seer, and Saul the son of Kish, and Abner the son of Ner, and Joab the son of Zeruiah had dedicated, *and* whosoever had dedicated *any thing*, *it was* under the hand of Shelomith, and of his brethren.

29 ¶ Of the Izharites, Chenaniah and his sons *were* for the [n] outward business over Israel, for officers and judges.

30 *And* of the Hebronites, Hashabiah and his brethren, men of valour, a thousand and seven hundred, *were* † officers among them of Israel on this side Jordan west-ward, in all business of the LORD, and in the service of the [o] king.

31 Among the Hebronites *was* Jerijah the chief, *even* among the Hebronites, according to the generations of his fathers. In the fourtieth year of the reign of David, they were sought for, and there were found among them mighty men of valour, at Jazer of Gilead.

32 And his [p] brethren, men of valour, *were* two thousand and seven hundred chief fathers, whom king David made rulers over the Reubenites, the Gadites, and the half-tribe of Manasseh, for every matter pertaining to [q] God, and † affairs of the king.

[m] *Meaning*, The things, that were out of the city. [n] Heb. *over the businesse.* [o] *That is*, For the kings house. [p] To wit, The sons of Jesijah. [q] Both in spiritual and temporal things. † Heb. *king.*

CHAP. XXVII.

1 *The twelve captains for every several month.* 16 *The princes of the twelve tribes.* 23 *The numbring of the people is hindred.* 25 *Davids several officers.*

NOw the children of Israel after their number, *to wit*, the chief fathers and captains of thousands and hundreds, and their officers that served the king in any matter of the courses, which [a] came in and went out month by month, throughout all the months of the year, of every course *were* twenty and four thousand.

2 Over the first course for the first month, *was* Jashobeam the son of Zabdiel: and in his course *were* twenty and four thousand.

3 Of the children of Perez, *was* the chief of all the captains of the host for the first month.

4 And over the course of the second month, *was* ‡ Dodai an Ahohite, and of his course *was* Mikloth also the [b] ruler: in his course likewise *were* twenty and four thousand.

5 The third captain of the host for the third month, *was* Benaiah the son of Jehoiada a ‡ chief priest: and in his course *were* twenty and four thousand.

[a] which executed their charge and office, which is meant by coming and going out. ‡ Or, *Dodo.* 2 *Sam.* 23. 9. [b] That is, Dodai's lieutenant. ‡ Or, *Iehoi.* *Chap.* 12. 6. ‡ Heb. *the first.* ‡ Or, *Principal ruler.*

6 This *is that* Benaiah, *who was* * mighty *among* the thirty, and above the thirty: and in his course *was* Amizabad his son.

7 The fourth *captain* for the fourth month, *was* Asahel the brother of Joab, and Zebadiah his son after him: and in his course *were* twenty and four thousand.

8 The fifth captain for the fifth month, *was* Shamhuth the Izrahite: and in his course *were* twenty and four thousand.

9 The sixth *captain* for the sixth month, *was* Ira the son of Ikkesh the Tekoite: and in his course *were* twenty and four thousand.

10 The seventh *captain* for the seventh month, *was* Helez the Pelonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

11 The eighth *captain* for the eighth month, *was* Sibbecai the Hushathite, of the Zarhites: and in his course *were* twenty and four thousand.

12 The ninth *captain* for the ninth month, *was* Abiezer the Anetothite, of the Benjamites: and in his course *were* twenty and four thousand.

13 The tenth *captain* for the tenth month, *was* Maharai the Netophathite, of the Zarhites: and in his course *were* twenty and four thousand.

14 The eleventh *captain* for the eleventh month, *was* Benaiah the Pirathonite, of the children of Ephraim: and in his course *were* twenty and four thousand.

15 The twelfth *captain* for the twelfth month, *was* ‡ Heldai the Netophathite, of Othniel: and in his course *were* twenty and four thousand.

16 ¶ Furthermore, over the tribes of Israel: the [c] ruler of the Reubenites *was* Eliezer the son of Zichri: of the Simeonites, Shephatiah the son of Maachah:

17 Of the Levites, Hashabiah the son of Kemuel: of the Aaronites, Zadok:

18 Of Judah, Elihu *one* of the brethren of David: of Issachar, Omri the son of Michael:

19 Of Zebulun, Ishmaiah the son of Obadiah: of Naphtali, Jerimoth the son of Azriel:

20 Of the children of Ephraim, Hoshea the son of Azaziah: of the half-tribe of Manasseh, Joel the son of Pedaiah:

21 Of the [d] half-*tribe* of Manasseh in Gilead, Iddo the son of Zechariah: of Benjamin, Jaasiel the son of Abner:

22 Of Dan, Azareel the son of Jeroham. These *were* the princes of the tribes of Israel.

23 ¶ But David took not the number of them from twenty years old and under: because the LORD had said, he would increase Israel like to the stars of the heavens.

24 Joab the son of Zeruiah began to number, but he finished not, [e] because * there fell wrath for it against Israel, neither † was the

[c] *Meaning*, Besides these twelve captains. [d] which is beyond Jordan in respect of Judah: also one captain was over the Reubenites and the Gadites. [e] And the commandment of the king was abominable to Joab, *Chap.* 21. 6. * 2 *Sam.* 24. 15. † Heb. *ascended.*

* 2 *Sam.* 23. 20, 22, 23. *Chap.* 11. 22, &c.

350 the number put in the accompt of the [f] chronicles of king David.

f The Hebrews make both these books of Chronicles but one, and at this verse make the middest of the book, as touching the number of verses.

25 ¶ And over the kings treasures *was* Azmaveth the son of Adiel: and over the storehouses in the fields, in the cities, and in the villages, and in the castles, *was* Jehonathan the son of Uzziah.

26 And over them that did the work of the field for tillage of the ground, *was* Ezri the son of Chelub.

27 And over the vineyards *was* Shemei the Ramathite: † over the increase of the vineyards for the wine-cellars, *was* Zabdi the Shiphmite.

† Heb. *over that which was of the vineyards.*

28 And over the olive-trees and the sycomore-trees that *were* in the low plains, *was* Baal-hanan the Gederite: and over the cellars of oyl *was* Joash.

29 And over the herds that fed in Sharon, *was* Shetrai the Sharonite: and over the herds *that were* in the valleys, *was* Shaphat the son of Adlai.

30 Over the camels also, *was* Obil the Ishmaelite: and over the asses, *was* Jehdeiah the Meronothite.

31 And over the flocks *was* Jaziz the Hagerite. All these *were* the rulers of the substance which *was* king Davids.

32 Also Jonathan Davids uncle was a counsellour, a wise man, and a [‡g] scribe: and Jehiel the ‡ son of Hachmoni *was* with the kings [h] sons.

‡ Or, *secretary.*
g *That is,* A man learned in the word of God.
‡ Or, *Hachmonite.*
h To be their schoolmaster and teacher.

33 And Ahithophel *was* the kings counsellour, and Hushai the Archite *was* the kings companion.

34 And [i] after Ahithophel, *was* Jehoiada the son of Benaiah, and Abiathar: and the general of the kings army *was* Joab.

i After that Ahithophel had hanged himself, 2 *Sam.* 17. 23. Jehoiada was made counsellor.

CHAP. XXVIII.

1 *David in a solemn assembly, having declared Gods favour to him, and promise to his son Solomon, exhorteth them to fear God.* 9,20 *He encourageth Solomon to build the temple.* 11 *He giveth him patterns for the form, and gold and silver for the materials.*

AND David assembled all the princes of Israel, the princes of the tribes, and the captains of the companies that ministred to the king by course, and the captains over the thousands, and captains over the hundreds, and the stewards over all the substance and ‡ possession of the king, and of his sons, with the ‡ officers, and with the mighty men, and with all the valiant men unto Jerusalem.

‡ Or, *cattel.*

‡ Or, *eunuchs.*

2 Then David the king stood up upon his feet, and said, Hear me, my brethren, and my people, *As for me,* I had in mine heart to build an house of [a] rest for the ark of the covenant of the LORD, and for the footstool of our God, and had made ready for the building:

a wherein the ark should remain and remove no more to and fro.
* 2 *Sam.* 7. 5, 13. 1 *Kings.* 5. 5. *Chap.* 22. 8.

3 But God said unto me, * Thou shalt not build an house for my name, because thou *hast been* a man of war, and hast shed † bloud.

† Heb. *bloods.*

4 Howbeit, the LORD God of Israel chose me before all the house of my father, to be king over Israel for ever: for he hath chosen Judah *to be* the ruler; and of the house of Judah, the house of my father; and among the sons of my father, he liked me to make *me* king over all Israel:

* Gen. 49. 8. 2 *Sam.* 16. 18. *Psal.* 78. 68.
b According to the prophecy of Jacob, *Gen.* 49. 8.
* [b] Judah

5 * And of all my sons (for the LORD hath given me many sons) he hath chosen Solomon my son, to sit upon the throne of the kingdom of the LORD over Israel.

* *Chap.* 22. 9.

6 And he said unto me, * Solomon thy son, he shall build my house and my courts: for I have chosen him *to be* my son, and I will be his father.

* 2 *Sam.* 7. 13. 1 *Chron.* 1. 9.

7 Moreover, I will establish his kingdom for ever, if he be † constant to do my commandments and my judgments, as at [c] this day.

† Heb. *strong.*
c If he continue to keep my law and depart not therefrom, as he doth hitherto.

8 Now therefore in the sight of all Israel the congregation of the LORD, and in the audience of our God, keep and seek for all the commandments of the LORD your God: that ye may possess this [d] good land, and leave *it* for an inheritance for your children after you for [e] ever.

d To wit, of Canaan.
e He declareth that nothing can separate them from the commodity of this land, both for themselves and their posterity, so their sins and iniquity.

9 ¶ And thou, Solomon my son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind: for * the LORD searcheth all hearts, and understandeth all the imaginations of the thoughts: if thou seek him, he will be found of thee; but if thou forsake him, he will cast thee off for ever.

* 1 *Sam.* 16. 7. *Psal.* 7. 9. & 139. 1. *Jer.* 11. 20. & 17. 10. & 20. 12.

10 Take heed now, for the LORD hath chosen thee to build an [f] house for the sanctuary: be strong and [g] do *it.*

f *Meaning,* For his ark.
g Put histortion.

11 ¶ Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlours thereof, and of the place of the mercy-seat,

12 And the pattern † of all that he had by the spirit, of the courts of the house of the LORD, and of all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicate things.

† Heb. *of all that was with him.*

13 Also for the courses of the priests and the Levites, and for all the work of the service of the house of the LORD, and for all the vessels of service in the house of the LORD.

14 *He gave* of gold by weight, for *things* of gold, for all instruments of all manner of service, *silver also* for all instruments of silver by weight, for all instruments of every kind of service:

15 Even the weight for the [h] candlesticks of gold, and for their lamps of gold, by weight for every candlestick, and for the lamps thereof: and for the candlesticks of silver by weight, *both* for the candlestick and *also* for the lamps thereof, according to the use of every candlestick.

h *That is,* The ten candlesticks, 1 *King.* 7. 49.

16 And by weight *he gave* gold for the tables of shew-bread, for every table, and *likewise* silver for the tables of silver;

17 Also pure gold for the flesh-hooks, and the bowls and the cups: and for the golden basons *he gave gold* by weight for every bason;

bason; and *likewise silver* by weight for every bason of silver:

18 And for the altar of incense, refined gold by weight; and gold for the pattern of the [i] chariot of the * cherubims, that spread out *their wings*, and covered the ark of the covenant of the LORD.

i *Meaning,* Of the mercy-seat which covered the ark, which was called the chariot, because the Lord declared himself there.
* 1 *Sam.* 4. 4. 2 *King.* 6. 23, &c. 1 For all this was set in writing in the book of the Law, *Exod.* 25. 40. which book the king was bound to see in execution, *Deut.* 17. 18.

19 All *this, said David,* the LORD made me understand in writing by *his* [k] hand upon me, *even* all the works of this pattern.

k *Meaning,* By the hand of Moses.

20 And David said to Solomon his son, Be strong and of good courage, and do *it:* fear not, nor be dismayed, for the LORD God, *even* my God, *will be* with thee, he will not fail thee, nor forsake thee, until thou hast finished all the work for the service of the house of the LORD.

21 And behold, the courses of the priests and the Levites, *even they shall be with thee* for all the service of the house of God, and *there shall be* with thee for all manner of workmanship, every [l] willing skilful man, for any manner of service: also the princes and all the people *will be* wholly at thy commandment.

l That is, Every one will be ready to help thee with their gifts that God hath given him.

CHAP. XXIX.

1 *David by his example and intreaty* 6 *causeth the princes and people to offer willingly.* 10 *Davids thanksgiving and prayer.* 20 *The people having blessed God, and sacrificed, make Solomon king.* 26 *Davids reign and death.*

FUrthermore, David the king said unto all the congregation, Solomon my son, whom alone God hath chosen, *is yet* * young and tender, and the work *is* great: for the palace *is* not for man, but for the [a] LORD God.

* Gen. 21. 5.
a And therefore it ought to be evident to all men.

2 Now I have prepared with all my might for the house of my God, the gold for *things to be made* of gold, and the silver for *things* of silver, and the brass for *things* of brass, the iron for *things* of iron, & wood for *things* of wood; onyx-stones, & *stones* to be set, glistring stones, and of divers colours, and all manner of precious stones, and marble-stones in abundance.

3 Moreover, because I have set my [b] affection to the house of my God, I have of mine own proper good, of gold and silver, *which* I have given to the house of my God, over and above all that I have prepared for the holy house,

b his great zeal toward the furtherance of the temple make him to give no excuses, but to behold his own profit therein.

4 *Even* [c] three thousand talents of gold, of the gold of * Ophir, and seven thousand talents of refined silver, to overlay the walls of the house *withal:*

c He sheweth what behold of his own free will to the Lords house.
* 1 *King.* 9. 28.

5 The gold for *things* of gold, and the silver for *things* of silver, and for all manner of work *to be made* by the hands of artificers. And who *then* is [d] willing † to consecrate his service this day unto the LORD?

d He is not only bound himself, but provoked & stirred up by others to set forth the work of God.
† Heb. *to fill his hand.*

6 ¶ Then the chief of the fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, with the rulers over the kings work, offered willingly,

7 And gave for the service of the house of God, of gold, five thousand talents, and ten thousand drams; and of silver, ten thousand talents; and of brass, eighteen thousand talents; and one hundred thousand talents of iron.

8 And they with whom *precious* stones were [e] found, gave *them* to the treasure of the house of the LORD, by the hand of Jehiel the Gershonite.

e *Meaning,* Them that had any.

9 Then the people rejoyced, for that they offered willingly, because with [f] perfect heart they offered willingly to the LORD: and David the king also rejoyced with great joy.

f That is, with a good courage and without hypocrisy.

10 ¶ Wherefore David blessed the LORD before all the congregation: and David said, Blessed *be* thou, LORD God of [g] Israel our father, for ever and ever.

g which didst reveil thy self to our father Jacob.

11 * Thine, O LORD, *is* the greatness, and the power, and the glory, and the victory, and the majesty: for all *that is* in the heaven and in the earth, *is thine;* thine *is* the kingdom, O LORD, and thou art exalted as head above all.

* *Mat.* 6. 13. 1 *Tim.* 1. 17. *Rev.* 5. 12.

12 Both riches and honour *come* of thee, and thou reignest over all, and in thine hand *is* power and might, and in thine hand *it is* to make great, and to give strength unto all.

13 Now therefore, our God, we thank thee, and praise thy glorious name.

14 But who *am* I, and what *is* my people, that we should † be able to offer so willingly after this sort? for all things *come* of [h] thee, and of thine own have we given thee.

† Heb. *retain,* or, *obtain strength.*
h we gave thee nothing of our own, but that which we have received of thee: for whether the gifts be corporal or spiritual we receive them all of God, and therefore must give him the glory.

15 For * we *are* [i] strangers before thee, and sojourners, as *were* all our fathers: * our days on the earth *are* as a shadow, and *there is* none † abiding.

i Heb. *of thine hand.*
* *Psal.* 39. 12. *Heb.* 11. 13.
* *Jer.* 2. 17.

16 O LORD our God, all this store that we have prepared to build thee an house for thine holy name, *cometh* of thine hand, and *is* all thine own.

17 I know also, my God, that thou * triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things: & now have I seen with joy, thy people which are † present here, to offer willingly unto thee.

* *Psal.* 90. 9.
† Heb. *expellation.*
* 1 *Sam.* 16. 7. *Chap.* 28. 9.
† Heb. *found.*

18 O LORD God of Abraham, Isaac, and of Israel our fathers, keep this for ever in the [k] imagination of the thoughts of the heart of thy people, and ‡ prepare their heart unto thee.

k Continue them in this good mind, that they may serve thee willingly
‡ Or, *stablish.*

19 And give unto Solomon my son a perfect heart to keep thy commandments, thy testimonies and thy statutes, and to do all *these things*, and to build the palace, *for* the which I have made provision.

20 ¶ And David said to all the congregation, Now bless the LORD your God. And all the congregation blessed the LORD God of their fathers, and bowed down their heads, and worshipped the LORD and the [l] king.

l That is, Did reverence to the king.

21 And they sacrificed sacrifices unto the LORD, and offered burnt-offerings unto the LORD on the morrow after that day, *even* a thousand bullocks, a thousand rams, *and* a thousand lambs, with their [m] drink-offerings, and sacrifices in abundance for all Israel:

m *Meaning,* All kind of liquor which they minsted with their sacrifices, as wine, oil, &c.

22 And did eat and drink before the LORD on that day with great gladness, and they made Solomon the son of David king the second

time, and * anointed *him* unto the LORD *to be* the chief governour, & Zadok *to be* priest.

* 1 *King.* 1. 39.

23 Then Solomon sat on the [n] throne of the LORD as king in stead of David his father, and prospered, and all Israel obeyed him.

n This declareth that the kings of Judah were figures of Christ, who was the true anointed, and to whom God gave the chief government of all things.

24 And all the princes and all the mighty men, and all the sons likewise of king David † submitted themselves unto Solomon the king.

† Heb. *gave the hand under Solomon.*

25 And the LORD magnified Solomon exceedingly in the sight of all Israel, and * bestowed upon him *such* royal majesty as had not been on any king before him in Israel.

* 1 *King.* 3. 13. 1 *Chron.* 1. 12. *Eccles.* 2. 9.

26 ¶ Thus David the son of Jesse, reigned over all Israel.

27 And the time that he reigned over Israel, *was* fourty years; seven years reigned he in Hebron, and thirty and three *years* reigned he in Jerusalem.

28 And he died in a good old age, full of days, riches, and honour: and Solomon his son reigned in his stead.

29 Now the acts of David the king, first and last, behold, they *are* written in the ‡† book of Samuel the seer, and in the book of ° Nathan the prophet, and in the book of Gad the seer,

‡ Or, *history,* † Heb. *words.* ° The books of Nathan and Gad are thought to have been lost in the captivity.

30 With all his reign and his might, and the [p] times that went over him, and over Israel, and over all the kingdoms of the countries.

p *Meaning,* Prosperous and great.

THE SECOND BOOK OF THE CHRONICLES.

THE ARGUMENT.

THis second book containeth briefly in effect, That which is comprehended in the two books of the kings: that is, *From the reign of Solomon to the destruction of Jerusalem, and the carrying away of the people captive into Babylon. In this story are certain things declared and set forth more copiously then in the books of the kings, and therefore serve greatly to the understanding of the prophets. But three things are here chiefly to be considered. First, That the godly kings, when they saw the plagues of God prepared against their country for sin, had recourse to the Lord; and by earnest prayer were heard, and the plagues removed. The second, How it is a thing that greatly offendeth God, that such as fear him and profess his religion, should joyn in amity with the wicked. And thirdly, How the good rulers ever loved the prophets of God, and were very zealous to set forth his religion throughout all their dominions, and contrariwise the wicked hated his ministers, deposed them, and for the true religion and word of God, set up idolatry, and served God according to the fantasie of men. Thus have we hitherto the chief acts from the beginning of the world to the building again of Jerusalem, which was the two and thirtieth year of Darius, and contain in the whole, three thousand five hundred threescore and eighteen years and six months.*

CHAP. I.

1 The solemn offering of Solomon at Gibeon. 7 Solomons choice of wisdom is blessed by God. 13 Solomons strength and wealth.

* 1 *King.* 2. 46.

ANd * Solomon the son of David was strengthned in his kingdom, and the LORD his God *was* with him, and magnified him exceedingly.

2 Then Solomon [a] spake unto all Israel, to the captains of thousands and of hundreds, and to the judges, and to every governour in all Israel, the chief of the fathers.

a *That is,* He proclaimed a solemn sacrifice, and commanded that all should be at the same.

3 So Solomon and all the congregation with him, went to the high place that *was* at [b] * Gibeon, for there was the tabernacle of the [c] congregation of God, which Moses the servant of the LORD had made in the wilderness.

b 1 *King.* 3. 4. * 1 *Chron.* 16. 39. c *So called,* Because that God thereby shewed certain signs to the congregation of his presence, * 2 *Sam.* 6. 2, 17.

4 * But the ark of God had David brought up from Kirjath-jearim, to *the place which* David had prepared for it: for he had pitched a tent for it at Jerusalem.

5 Moreover, * [d] the brasen altar that Bezaleel the son of Uri, the son of Hur, had made, ‡ he put before the tabernacle of the LORD: and Solomon and the congregation sought unto it.

* *Exod.* 38. 2. d which was for the burnt-offerings, *Exod.* 27. 1. ‡ Or, was there.

6 And Solomon went up thither to the brasen altar before the LORD, which *was* at the tabernacle of the congregation, and offered a thousand burnt-offerings upon it.

7 ¶ In that night did God appear unto Solomon, and said unto him, Ask what I shall give thee.

8 And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me * to reign in his stead.

* 1 *Chron.* 28. 5.

9 Now, O LORD God, let thy promise unto David my father be [e] established: * for thou hast made me king over a people, † like the dust of the earth in multitude.

e Perform thy promise made to my father concerning me. * 1 *King.* 1. 7. † Heb. *much as the dust of the earth.*

10 * Give me now wisdom and knowledge, that I may *† go out and come in before this people: for who can judge this thy people, *that is so* great?

* *Num.* 27. 17. † That I may govern this people, *Deut.* 1 *Chron.* 22. 12. † 2 *Chron.* 1. 7.

11 And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the [g] life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thy self, that thou mayest judge my people, over whom I have made thee king:

g *That is,* the revenged on thine enemies.

12 Wisdom and knowledge *is* granted unto thee, and I will give thee riches, and wealth, and honour, such as * none of the kings have had, that *have been* before thee, neither shall there any after thee have the like.

* 1 *Chron.* 29. 25. 2 *Chron.* 9. 22. *Eccles.* 2. 9.

13 ¶ Then Solomon came *from his journy* to the high place that *was* at Gibeon, to Jerusalem, from before the tabernacle of the congregation, and reigned over Israel.

14 * And Solomon gathered chariots and horsmen: and he had a thousand and four hundred chariots, and twelve thousand horsmen, which he placed in the [h] chariot-cities, and with the king at Jerusalem.

* 1 *King.* 4. 26. & 10. 26, &c.

h which were cities appointed to keep and maintain the stations.

15 * And the king † made silver and gold at Jerusalem *as plenteous* as [i] stones, and cedar-trees made he as the sycomore-trees that *are* in the vale for abundance.

* 1 *King.* 10. 27. *Dan.* 5. 21. † Heb. gave. i Is called for gaiety, that it was no more deemed then since.

16 And † Solomon had horses brought out of Egypt, and linen yarn: the kings * merchants received the linen yarn at a price.

† Heb. the going forth of the horses that was Solomons. * 1 *King.* 10. 28. *Dan.* 3. 21.

17 And they fetcht up, and brought forth out of Egypt a chariot for six hundred *shekels* of silver, and an horse for an hundred and fifty: and so brought they out *horses* for all the kings of the Hittites, and for the kings of Syria, † by their means.

† Heb. *by their hand.*

CHAP. II.

1, 17 Solomons labourers for the building of the temple. 3 His embassage to Huram for workmen and provision of stuff. 11 Huram sendeth him a kind answer.

AND Solomon determined to build an house for the name of the LORD, and an house for his kingdom.

2 And Solomon told out threescore and ten thousand men to bear burdens, and fourscore thousand to hew in the mountain, and three thousand and * six hundred to oversee them.

* which is to be understood of all sorts of officers and overseers: for ofe the chief offices were but 3300, as 1 *King.* 5. 16. * Or, *Hiram,* 1 *King.* 5. 1.

3 ¶ And Solomon sent to ‡ Huram the king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him an house to dwell therein, *even so deal with me.*

4 Behold, I build an house to the name of the LORD my God, to dedicate *it* to him, † and to burn before him ‡ sweet incense, and for the continual shew-bread, and for the burnt-offerings morning and evening, on the sabbaths, and on the new-moons, and on the solemn feasts of the LORD our God. This *is an ordinance* for ever to Israel.

† Heb. *incense of spices.*

5 And the house which I build *is* great: for great *is* our God above all gods.

6 * But who † is able to build him an house, seeing the heaven, and heaven of heavens cannot contain him? who *am* I then that I should build him an house, save only to [k] burn sacrifice before him?

* 1 *King.* 8. 27. *Chap.* 6. 18. † Heb. *hath retained,* Or, *obtained strength.* k That *is,* To do that service which he had commanded. *Spiritual,* That none is able to honour and serve God in that perfection as his majesty deserveth.

7 Send me now therefore a man, cunning to work in gold, and in silver, and in brass, and in iron, and in purple, and crimson, and blue, and that can skill † to grave with the cunning men that *are* with me in Judah and in Jerusalem, whom David my father did provide.

† Heb. *to grave gravings.*

8 Send me also cedar-trees, fir-trees, and ‡ [c] algum-trees out of Lebanon: (for I know that thy servants can skill to cut timber in Lebanon) and behold, my servants *shall be* with thy servants,

‡ Or, *almugim.* 1 *King.* 10. 11. c Some take it for brasil, or the wood called Ebony, others, for coral.

9 Even to prepare me timber in abundance: for the house which I am about to build, *shall be* † wonderful great.

† Heb. *great and wonderful.*

10 And behold, I will give to thy servants, the hewers that cut timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty [d] thousand baths of oyl.

d Or Bath, 1 *King.* 7. 26. it is also called Ephah: but Ephah is to measure dry things, as Bath is a measure for liquors.

11 ¶ Then Huram the king of Tyre answered in writing, which he sent to Solomon, Because the LORD hath loved his people, he hath made thee king over them.

12 Huram said moreover, Blessed *be* the LORD God of Israel that made heaven and earth, who hath given to David the king a [e] wise son, † endued with prudence and understanding, that might build an house for the LORD, and an house for his kingdom.

e The very heathen confessed that it was a singular gift of God, when he gave to any nation a king that was wise and of understanding, albeit it appeareth that this Huram had the true knowledge of God. † Heb. *knowing prudence and understanding.*

13 And now I have sent a cunning man (endued with understanding) of Huram my fathers;

14 The son of a woman of the [f] daughters of Dan, and his father *was* a man of Tyre, skilful to work in gold and in silver, in brass, in iron, in stone and in timber, in purple, in blue, and in fine linen, and in crimson: also to grave any manner of graving, and to find out every device which shall be put to him, with thy cunning men, and with the cunning men of my lord David thy father.

f It is also written that the was of the tribe of Naphtali, 1 *King.* 7. 14. which may be understood that by reason of the confusion of tribes, which then began to be, they mustried in divers tribes, so that by her father she might be of Dan, and by her mother of Naphtali.

15 Now therefore the wheat, and the barley, the oyl, and the wine which my lord hath spoken of, let him send unto his servants:

16 And we will cut wood out of Lebanon, † as much as thou shalt need, and we will bring it to thee in flotes by sea to † Joppa, and thou shalt carry it up to Jerusalem.

† Heb. *according to all thy need.* † Heb. *Iapho.*

17 ¶ * And Solomon numbred all † the strangers that *were* in the land of Israel, after the numbring wherewith David his father had numbred them; and they were found an hundred and fifty thousand and three thousand and six hundred.

* *As verse* 2. † Heb. *the men the strangers.*

18 And he set * threescore and ten thousand of them *to be* bearers of burdens, and fourscore thousand *to be* hewers in the mountain, and three thousand and six hundred overseers to set the people a work.

* *As verse* 2.

CHAP. III.

1 *The place and time of building the temple.* 3 *The measure and ornaments of the house.* 11 *The cherubims.* 14 *The vail and pillars.*

THen * Solomon began to build the house of the LORD at Jerusalem in mount Moriah, ‡ where *the LORD* appeared unto David his father, in the place that David had prepared in the threshing-floor of * ‡ Ornan the Jebusite.

2 And he began to build in the second *day* of the second month, in the fourth year of his reign.

3 ¶ Now these *are the things* * *wherein* Solomon was † instructed for the building of the house of God. The length by cubits after the first [b] measure, *was* threescore cubits, and the breadth twenty cubits.

4 And the * porch that *was* in the front *of the house*, the length *of it was* according to the [c] breadth of the house, twenty cubits, and the height *was* an [d] hundred and twenty: and he overlaid it within with pure gold.

5 And the greater house he cieled with fir-tree, which he overlaid with fine gold, and set thereon palm-trees and chains.

6 And he † garnished the house with precious stones for beauty: and the gold *was* gold of [e] Parvaim.

7 He overlaid also the house, the beams, the posts, and the walls thereof, and the doors thereof with gold, and graved cherubims on the walls.

8 And he made the most holy house, the length whereof *was* according to the breadth of the house, twenty cubits, and the breadth thereof twenty cubits: and he overlaid it with fine gold *amounting* to six hundred talents.

9 And the weight of the nails *was* fifty shekels of gold: and he overlaid the upper chambers with gold.

10 And in the most holy house he made two cherubims ‡ of image-work, and overlaid them with gold.

11 ¶ And the wings of the cherubims *were* twenty cubits long: one wing *of the one cherub was* five cubits, reaching to the wall of the house: & the other wing *was likewise* five cubits, reaching to the wing of the other cherub.

12 And *one* wing of the other cherub *was* five cubits, reaching to the wall of the house: and the other wing *was* five cubits *also*, joyning to the wing of the other cherub.

13 The wings of these cherubims spread themselves forth twenty cubits: & they stood on their feet, and their faces *were* ‡ inward.

14 ¶ And he made the * [f] vail *of* blue, and purple, and crimson, and fine linen, and † wrought cherubims thereon.

15 Also he made before the house * two pillars of [g] thirty and five cubits † high, and the chapiter that *was* on the top of each of them *was* five cubits.

16 And he made chains, *as* in the oracle, and put *them* on the heads of the pillars, and made an [h] hundred pomegranates, and put *them* on the chains.

17 And he* reared up the pillars before the temple, one on the right hand, and the other on the left; and called the name of that on the right hand, ‡ Jachin, and the name of that on the left, ‡ Boaz.

CHAP. IV.

1 *The altar of brass.* 2 *The molten sea upon twelve oxen.* 6 *The ten lavers, candlesticks, and tables.* 9 *The courts, and the instruments of brass.* 19 *The instruments of gold.*

MOreover, he made an altar of brass, twenty cubits the length thereof, and twenty cubits the breadth thereof, and ten cubits the height thereof.

2 ¶ * Also he made a molten [a] sea of ten cubits, † from brim to brim, round in compass, and five cubits the height thereof, and a line of thirty cubits did compass it round about.

3 * And [b] under it *was* the similitude of oxen, which did compass it round about: [c] ten in a cubit compassing the sea round about. Two rows of oxen *were* cast, when it was cast.

4 It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east: and the sea *was set* above upon them, and all their hinder parts *were* inward.

5 And the thickness of it *was* an handbreadth, and the brim of it like the work of the brim of a cup, ‡ with flowers of lilies; *and* it received and held [d] three thousand baths.

6 ¶ He made also ten lavers, and put five on the right hand, and five on the left, to wash in them: † such things as they offered for the burnt-offering, they washed in them; but the sea *was* for the priests to wash in.

7 And he made ten candlesticks of gold according to their [e] form, and set *them* in the temple, five on the right hand, and five on the left.

8 He made also ten tables, and placed *them* in the temple, five on the right side, and five on the left: and he made an hundred ‡ basons of gold.

9 ¶ Furthermore, he made the court of the priests, and the great [f] court, and doors for the court, and overlaid the doors of them with brass.

10 And he set the sea on the right side of the east-end, over against the south.

11 And Huram made the pots, and the shovels, and the ‡ basons, and Huram † finished the work that he was to make for king Solomon for the house of God:

12 *To wit*, the two pillars, and the pommels, and the chapiters *which were* on the top of the two pillars, and the two wreaths to cover the two pommels of the chapiters which *were* on the top of the pillars:

13 And four hundred pomegranates on the two wreaths; two rows of pomegranates on each wreath, to cover the two pommels of the

* 1 *King.* 6. 1, &c.

a which is the mountain where Abraham thought to have sacrificed his son, *Gen.* 22. 2.
‡ Or, *which was first of David his father.*
† 1 *Chron.* 21. 18.
‡ Or, *Araunah.* 2 *Sam.* 24. 18.

* 1 *King.* 6. 2.

† Heb. *founded.*

b According to the whole length of the temple comprehending the most holy place with the rest.
* 1 *King.* 6. 3.
c It contained as much as did the breadth of the temple, † *King.* 6. 3.
d From the foundation to the top; for in the book of the kings, mention is made from the foundation to the first stage.
† Heb. *covered.*
e Some think it is that place which is called *Peru.*

h For every pillar an hundred, *Read*, 1 *King.* 7. 20.
* 2 *King.* 7. 21.

‡ That is, *He shall establish.*
‡ That is, *In it is strength.*

* 1 *King.* 7. 23.
a A great vessel of brass, so called, because of the great quantity of water, which it contained.
† 1 *King.* 7. 23.
† Heb. *from his brim to his brim.*
* 1 *King.* 7. 26.
b Meaning, Under the brim of the vessel, as 1 *King.* 7. 24.
c In the length of every cubit were twelve oxen, which in all are 300.

‡ That is, Covered with a plate of gold.

‡ Or, *like a lily, flower.*
d In the first book of Kings, chap. 7. 26, mention is made of two thousand: but the less number was taken there, and here according as the masters proved afterward is declared.
† Heb. *the work, of burnt-offering.*
e Even as they should be made.

‡ Or, (as some think) *of moveable work.*

‡ Or, *toward the house.*
f *Mat.* 27. 51.
f which separated the temple from the most holy place.
† Heb. *caused to ascend.*
* 1 *King.* 7. 15. *Jer.* 52. 21.
g Every one was 18 cubits long, but the half cubit could not be seen, for it was hid in the roundnels of the chapiter, and therefore he giveth to every one but 17 and an half.
† Heb. *long.*

† Heb. *upon the face.*
‡ Or, *caldrons.*

g whom Solomon reverenced for the gifts that God had given him, as a father: he had the same name also that Hiram, the king of Tyre had, his mother was a Israelitish, and his father a Tyrian. *Some read*, For his father, The author of this work.
† Heb. *made bright, or, fourred.*
† Heb. *blackneſſes of the ground.*
h *In shewing*, The bread of the face, because they were set before them, whether the Lord saved his people.

† Heb. *perfections of gold.*
‡ Or, *bowls.*

‡ That is, Covered with a plate of gold.

* 1 *King.* 7. 51.

* 1 *King.* 8. 1, &c.

a 1 *Sam.* 6 12.

b who in the things were dedicated, and brought into the temple.
c Called in Hebrew *Shauma*, counting part of Sivan, 1 *King.* 8. 2. which month the Jews called the fifth month, because they say that the world was created in that month, and affect they came from Egypt, they began in *Abib*: but because this opinion is uncertain, we make *March* the first, as both writers do.

‡ Or, *brass.*
† Heb. *finished to make.*

that the ends of the staves were seen from the ark before the oracle, but they were not seen without. And ‡ there it is unto this day.

10 *There was* nothing in the ark [d] save the two tables which Moses* put *therein* at Horeb, ‡ when the LORD made *a covenant* with the children of Israel, when they came out of Egypt.

11 ¶ And it came to pass when the priests were come out of the holy *place*: (for all the priests *that were* † present were [e] sanctified, *and* did not *then* wait by course.

12 * Also the Levites *which were* the singers, all of them of Asaph, of Heman, of Jeduthun, with their sons, and their brethren; *being* arayed in white linen, having cymbals, and psalteries, and harps, stood at the east-end of the altar, and with them an hundred and twenty priests, sounding with trumpets)

13 It came even to pass, as the trumpeters and singers *were* as [f] one, to make one sound to be heard in praising and thanking the LORD; and when they lift up *their* voice with the trumpets and cymbals, and instruments of musick, and praised the LORD, *saying*, [g] For *he is* good, for his mercy *endureth* for ever: that *then* the house was filled with a cloud, *even* the house of the LORD;

14 So that the priests could not stand to minister by reason of the cloud: for the glory of the LORD had filled the house of God.

CHAP. VI.

1 *Solomon having blessed the people, blesseth God.* 12 *Solomon's prayer in the consecration of the temple, upon the brasen scaffold.*

THen * said Solomon, the LORD hath said that he would dwell in the * thick darkness.

2 But I have built an house of habitation for thee, and a place for thy dwelling for ever.

3 And the king turned his face, and blessed the whole congregation of Israel, (and all the congregation of Israel stood)

4 And he said, Blessed *be* the LORD God of Israel, who hath with his hands fulfilled *that* which he spake with his mouth to my father David, saying,

5 Since the day that I brought forth my people out of the land of Egypt, I chose no city among all the tribes of Israel to build an house in, that my name might be there, neither chose I any man to be a ruler over my people Israel:

6 But I have chosen Jerusalem, that my name might be there, and have chosen David to be over my people Israel.

7 Now * it was in the heart of David my father to build an house for the name of the LORD God of Israel.

8 But the LORD said to David my father, Forasmuch as it was in thine heart to build an house for my name, thou didst well in that it was in thine heart:

9 Notwithstanding, thou shalt not build the house, but thy son which shall come forth

‡ Or, *they are there, as* 1 *King.* 8. 8.
d For Aarons rod and Manna were taken thence before it was brought to this place.
* *Deut.* 10. 2, 5.
‡ Or, *where.*

† Heb. *found.*
e were prepared to serve the Lord.
* 1 *Chron.* 25. 1.

f They agreed all in one tune.

g This was the effect of their songs, *as Psal.* 118. 1. & 136. 1.

* 1 *King.* 8. 12, &c.
a After that he had seen the glory of the Lord in the cloud.
* *Levit.* 16. 2.

* 2 *Sam.* 7. 2.
† 1 *Chron.* 28. 2.

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out of thyloyns, he ſhall build the houſe for my name.

10 The LORD therefore hath performed his word that he hath ſpoken: for I am riſen up in the room of David my father, and am ſet on the throne of Iſrael, as the LORD promiſed, and have built the houſe for the name of the LORD God of Iſrael.

11 And in it have I put the ark, wherein *is* the [b] covenant of the LORD, that he made with the children of Iſrael.

12 ¶ And he [c] ſtood before the altar of the LORD, in the preſence of all the congregation of Iſrael, and ſpread forth his hands;

13 (For Solomon had made a braſen ſcaffold, of five cubits † long, and five cubits broad, and three cubits high, and had ſet it in the midſt of the court, and upon it he ſtood, and kneeled down upon his knees before all the congregation of Iſrael, and [d] ſpread forth his hands towards heaven)

14 And ſaid, O LORD God of Iſrael,* there *is* no God like thee in the heaven, nor in the earth; which keepeſt covenant, and *ſheweſt* mercy unto thy ſervants, that walk before thee with all their hearts:

15 Thou which haſt kept with thy ſervant David my father, that which thou haſt promiſed him; and ſpakeſt with thy mouth, and haſt fulfilled *it* with thine hand, as *it is* this day.

16 Now therefore, O LORD God of Iſrael, keep with thy ſervant David my father, that which thou haſt promiſed him, ſaying, *† There ſhall not fail thee a man in my ſight to ſit upon the throne of Iſrael; *yet ſo, that thy children take heed to their way to walk in my law, as thou haſt walked before me.

17 Now then, O LORD God of Iſrael, let thy word be verified, which thou haſt ſpoken unto thy ſervant David.

18 (But will God in very deed dwell with men on the earth? *behold, heaven, and the heaven of heavens cannot contain thee; how much leſs this houſe which I have built?)

19 Have reſpect therefore to the prayer of thy ſervant, and to his ſupplication, O LORD my God, to hearken unto the cry and the prayer which thy ſervant prayeth before thee:

20 That thine [e] eyes may be open upon this houſe day and night, upon the place whereof thou haſt ſaid, that thou wouldeſt put thy name there; to hearken unto the prayer, which thy ſervant prayeth ‡ toward this place.

21 Hearken therefore unto the ſupplications of thy ſervant, and of thy people Iſrael, which they ſhall † make towards this place: hear thou from thy dwelling-place, *even* from heaven; and when thou heareſt, forgive.

22 ¶ If a man ſin againſt his [f] neighbour, † and an oath be laid upon him, to make him ſwear, and the oath come before thine altar in this houſe:

23 Then hear thou from heaven, and do, and judge thy ſervants by requiting the wicked, by recompenſing his way upon his [g] own head, and by juſtifying the righteous, by giving him according to his righteouſneſs.

24 ¶ And if thy people Iſrael ‡ be put to the worſe before the enemy, becauſe they have ſinned againſt thee; and ſhall return and confeſs thy name, and pray and make ſupplication before thee ‡ in this houſe:

25 Then hear thou from the heavens, and forgive the ſin of thy people Iſrael, and bring them again unto the land which thou gaveſt to them, and to their fathers.

26 ¶ When the * heaven is ſhut up, and there is no rain, becauſe they have ſinned againſt thee; *yet* if they pray towards this place, and confeſs thy name, and turn from their ſin when thou doſt afflict them:

27 Then hear thou from heaven, and forgive the ſin of thy ſervants, and of thy people Iſrael, when thou haſt taught them the good way, wherein they ſhould walk; and ſend rain upon thy land which thou haſt given unto thy people for an inheritance.

28 ¶ If there * be dearth in the land, if there be peſtilence, if there be blaſting, or mildew, locuſts, or caterpillers; if their enemies beſiege them † in the cities of their land; whatſoever ſore, or whatſoever ſickneſs *there be:*

29 *Then* what prayer, *or* what ſupplication ſoever ſhall be made of any man, or of all thy people Iſrael, when every one ſhall know his own ſore, and his own grief, and ſhall ſpread forth his hands ‡ in this houſe:

30 Then hear thou from heaven thy dwelling-place, and forgive, and render unto every man according unto all his ways, whoſe heart [h] thou knoweſt: (for thou onely * knoweſt the hearts of the children of men)

31 That they may fear thee, to walk in thy ways † ſo long as they live † in the land which thou gaveſt unto our fathers.

32 ¶ Moreover, concerning the ſtranger, * which is not of thy people Iſrael, but is come from a far country for thy great names ſake, and thy mighty hand, and thy ſtretched-out arm; if they come and [i] pray in this houſe:

33 Then hear thou from the heavens, *even* from thy dwelling-place, and do according to all that the ſtranger calleth to thee for; that all people of the earth may know thy name, and fear thee, as *doth* thy people Iſrael, and may know that † this houſe which I have built, is called by thy name.

34 If thy people go out to war againſt their enemies by the way that thou ſhalt ſend them, and they pray unto thee toward this city which thou haſt choſen, and the houſe which I have built for thy name:

35 Then hear thou from the heavens their prayer and their ſupplication, and maintain their † cauſe.

36 If they ſin againſt thee, (for *there is* * no man which ſinneth not) and thou be angry with them, and deliver them over before *their* enemies, and † they carry them away captives unto a land far off or near;

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37 Yet, *if* they † bethink themſelves in the land whither they are carried captive, and turn and pray unto thee in the land of their captivity, ſaying, We have ſinned, we have done amiſs, and have dealt wickedly;

38 If they return to thee with all their heart & with all their ſoul, in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gaveſt unto their fathers, and *toward* the city which thou haſt choſen, and toward the houſe which I have built for thy name:

39 Then hear thou from the heavens, *even* from thy dwelling-place, their prayer and their ſupplications, and maintain their † cauſe, and forgive thy people which have ſinned againſt thee.

40 Now, my God, let (I beſeech thee) thine eyes be open, and *let* thine ears, *be* attent † unto the prayer *that is made* in this place.

41 Now * therefore ariſe, O LORD God, into thy [l] reſting-place, thou, and the ark of thy ſtrength: let thy prieſts, O LORD God, be clothed with [m] ſalvation, and let thy ſaints rejoyce in goodneſs.

42 O LORD God, turn not away the face of thine [n] anointed: remember the mercies of David thy ſervant.

CHAP. VII.

1 *God having given teſtimony to Solomons prayer by fire from heaven, and glory in the temple, the people worſhip him.* 4 *Solomons ſolemn ſacrifice.* 8 *Solomon having kept the feaſt of tabernacles, and the feaſt of the dedication of the altar, diſmiſſeth the people.* 12 *God appearing to Solomon, giveth him promiſes upon condition.*

NOw * when Solomon had made an end of praying, the *‡ fire came down from heaven and conſumed the burnt-offering, and the ſacrifices; and the glory of the LORD filled the houſe.

2 And the prieſts could not enter into the houſe of the LORD, becauſe the glory of the LORD had filled the LORDS houſe.

3 And when all the children of Iſrael ſaw how the fire came down, and the glory of the LORD upon the houſe, they bowed themſelves with their faces to the ground upon the pavement, and worſhipped, and praiſed the LORD, *ſaying,* For *he is* good, for his mercy *endureth* for ever.

4 ¶ Then the king and all the people offered ſacrifices before the LORD.

5 And king Solomon offered a ſacrifice of twenty and two thouſand oxen, and an hundred and twenty thouſand ſheep: ſo the king and all the people dedicated the houſe of God.

6 * And the prieſts waited on their offices: the Levites alſo with inſtruments of muſick of the LORD, which David the king had made to praiſe the LORD, becauſe his mercy *endureth* for ever, when David praiſed † by their miniſtry: and the prieſts ſounded trumpets before them, and all Iſrael ſtood.

7 Moreover, Solomon hallowed the middle of the court that *was* before the houſe of the LORD: for there he offered burnt-offerings, and the fat of the peace-offerings, becauſe the braſen altar which Solomon had made, was not able to receive the burnt-offerings, and the meat-offerings, and the fat.

8 ¶ Alſo at the ſame time Solomon kept the [b] feaſt ſeven days, and all Iſrael with him, a very great congregation, from the entring in of Hamath, unto * the river of Egypt.

9 And in the eighth day they made † [c] a ſolemn aſſembly: for they kept the dedication of the altar ſeven days, and the feaſt ſeven days.

10 And on the [d] three and twentieth day of the ſeventh month, he ſent the people away into their tents, glad and merry in heart for the goodneſs that the LORD had ſhewed unto David, and to Solomon, and to Iſrael his people.

11 Thus * Solomon finiſhed the houſe of the LORD, and the kings houſe: and all that came into Solomons heart to make in the houſe of the LORD, and in his own houſe, he proſperouſly effected.

12 ¶ And the LORD appeared to Solomon by night, and ſaid unto him, I have heard thy prayer, * and have choſen this place to my ſelf for an houſe of ſacrifice.

13 If I ſhut up heaven that there be no rain, or if I command the locuſts to devour the land, or if I ſend peſtilence among my people;

14 If my people † which are called by my name, ſhall humble themſelves and pray, and ſeek my face, and turn from their wicked ways: then will I hear from heaven, and will forgive their ſin, and will [e] heal their land.

15 Now * mine eyes ſhall be open, and mine ears attent † unto the prayer *that is made* in this place.

16 For now have * I choſen, and ſanctified this houſe, that my name may be there for ever, and mine eyes and mine heart ſhall be there perpetually.

17 And as for thee, if thou wilt walk before me, as David thy father walked, and do according to all that I have commanded thee, and ſhalt obſerve my ſtatutes and my judgments:

18 Then will I ſtabliſh the throne of thy kingdom, according as I have covenanted with David, thy father, ſaying, * † There ſhall not fail thee a man *to be* ruler in Iſrael.

19 * But if ye turn away and forſake my ſtatutes and my commandments which I have ſet before you, and ſhall go and ſerve other gods, and worſhip them:

20 Then will I pluck them up by the roots out of my land which I have given them; and this houſe which I have [f] ſanctified for my name, will I caſt out of my ſight, and will make it *to be* a proverb, and a by-word among all nations.

21 And this houſe which is high, ſhall be an aſtoniſhment to every one that paſſeth by it; ſo that he ſhall ſay, * Why hath the LORD done thus unto this land, and unto this houſe?

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a *Meaning,* The two tables, wherein is contained the effect of the covenant, that God made with our fathers.

b On a ſcaffold that was made for that purpoſe, that he praying for the whole people, might be heard of all. *a)* 1 *Kings* 8. 22.

† Heb. *the length thereof,* &c.

c Both to give thanks for the great benefits of God beſtowed upon him, and alſo to pray for the perſeverance and proſperity, of his people.

* *Exod.* 15. 11.

* 2 *Sam.* 7. 12. 1 *Kings.* 2. 4.

a) 6. 12.

† Heb. *There ſhall not a man be cut off.*

* *Pſal.* 132. 12.

* *Chap.* 2. 6. *Iſai.* 66. 1. *Acts* 7. 49.

e That thou mayeſt declare in effect, that thou haſt continual cure over this place.

‡ Or, *in this place.*

† Heb. *pray.*

f By retaining any thing from him, or elſe by denying that which he hath left him to keep or do him any wrong.

† Heb. *and he receive an oath of him.*

g *Meaning,* To give him that which he hath deſerved.

h He declareth that the prayers of hypocrites cannot be heard, nor of any, but of them, which pray unto God with an vnfained faith and in true repentance.

* 2 *Chron.* 21. 9.

† Heb. *all the days* which.

‡ Heb. *upon his face of the land.*

* *Iob* 11. 20. *Acts* 5. 11.

i He ſheweth that before God there is no exception of perſons but all people that feareth him and worketh righteouſneſs is accepted. *Acts.* 10. 35.

† Heb. *thy name is called upon this houſe.*

k *Meaning,* That none ought to attempt any way but at the Lords commandment, that is, which is lawful by his word.

* 1 *Chron.* 15. 16.

† Heb. *by their hand.*

‡ Or, *right.*

* *Prov.* 20. 9. *Eccles.* 7. 20. *James* 3. 2. † *Iohn.* 1. 8.

† Heb. *they ſhall take them captive that carry them away.*

l Heb. *to the preſent reſt thy place.* † *Iſai* 132. 8. † *Iſai* 11. Into thy temple.

m Let them be cloathed with ſalvation, and let them be glorious and holy.

n Hear my prayer which am thine anointed king.

† Heb. *in the land of their gate.*

‡ Or, *townſhip houſe.*

* 1 *King.* 9. 1, &c.

* *Leuit.* 9. 24. 2 *Chron.* 7. 1. Hereby God declared that he was pleaſed with Solomons prayer.

† Heb. *upon whom my name is called.*

e I will cauſe the peſtilence to ceaſe, and deſtroy the beaſts that hurt the fruits of the earth, and ſend rain in due ſeaſon.

* *Chap.* 6. 40.

† Heb *to the prayer of this place.*

* *Chap.* 6. 6.

* *Chap.* 6. 16.

† Heb. *there ſhall not be cut off to thee.*

* *Leuit* 26. 14. *Deut.* 28. 15.

f Which thing declareth that God had more reſpect to their ſalvation, then to the advancement of his own glory: and wherefore men abuſe thoſe things, which God hath appointed to ſet forth his praiſe he doth withdraw his graces thence.

* *Deut.* 29. 24. *Ier.* 22. 8, 9.

22 And it ſhall be anſwered, Becauſe they forſook the LORD God of their fathers, which brought them forth out of the land of Egypt, and laid hold on other gods, and worſhipped them, and ſerved them: therefore hath he brought all this evil upon them.

CHAP. VIII.

1 Solomons buildings. 7 The Gentiles which were left, Solomon made tributaries; but the Iſraelites, rulers. 11 Pharaohs daughter removeth to her houſe. 12 Solomons yearly ſolemn ſacrifices. 14 He appointeth the prieſts and Levites to their places. 17 The navy fetcheth gold from Ophir.

AND* it came to paſs (at the end of [a] twenty years, wherein Solomon had built the houſe of the LORD, and his own houſe)

2 That the cities which Huram had [b] reſtored to Solomon, Solomon built them, and cauſed the children of Iſrael to dwell there.

3 And Solomon went to Hamath-zobah, and prevailed againſt it.

4 And he built Tadmor in the wilderneſs, & all the [c] ſtore-cities, which he built in Hamath.

5 Alſo he built [d] Beth-horon the upper, and Beth-horon the nether, fenced cities, with walls, gates, and bars:

6 And Baalath, and all the ſtore-cities that Solomon had, and all the chariot-cities, and the cities of the horſ-men, and † all that Solomon deſired to build in Jeruſalem, and in [e] Lebanon, and throughout all the land of his dominion.

7 ¶ *As for* all the people *that were* left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebuſites which *were* not of Iſrael;

8 *But* of their children who were left after them in the land, whom the children of Iſrael conſumed not; them did Solomon make to pay tribute, until this day.

9 But of the children of Iſrael did Solomon make no ſervants for his work: but they *were* men of war, and chief of his captains, and captains of his chariots and horſ-men.

10 And theſe *were* the chief of king Solomons officers, *even* [f] two hundred and fifty, that bare rule over the people.

11 ¶ And Solomon * brought up the daughter of Pharaoh, out of the city of David, unto the houſe that he had built for her: for he ſaid, My wife ſhall not dwell in the houſe of David king of Iſrael, becauſe *the places are* † holy, whereunto the ark of the LORD hath come.

12 ¶ Then Solomon offered burnt-offerings unto the LORD on the altar of the LORD, which he had built before the porch:

13 Even after a certain rate every * day offering according to the commandment of Moſes, on the ſabbaths, and on the new-moons, and on the ſolemn feaſts, * [g] three times in the year, *even* in the feaſt of unleavened bread, and in the feaſt of weeks, and in the feaſt of tabernacles.

14 ¶ And he appointed, according to the order of David his father, the * courſes of the prieſts to their ſervice, and the Levites to their charges, to praiſe and miniſter before the prieſts, as the duty of every day required: the * porters alſo by their courſes, at every gate: for † ſo had David the man of God commanded.

15 And they departed not from the commandment of the king unto the prieſts and Levites, concerning any matter, or concerning the treaſures.

16 Now all the work of Solomon was [h] prepared unto the day of the foundation of the houſe of the LORD, and until it was finiſhed: *ſo* the houſe of the LORD was perfected.

17 ¶ Then went Solomon to Ezion-geber, & to † Eloth, at the [i] ſea-ſide in the land of Edom.

18 And Huram ſent him by the hands of his ſervants, ſhips, and ſervants that had knowledge of the ſea; and they went with the ſervants of Solomon to Ophir, and took thence [k] four hundred and fifty talents of gold, and brought *them* to king Solomon.

CHAP. IX.

1 The queen of Sheba admireth the wiſdom of Solomon. 13 Solomons gold. 15 His targets. 17 The throne of ivory. 20 His veſſels. 23 His preſents. 25 His chariots and horſe. 26 His tributes. 29 His reign and death.

AND* when the queen of Sheba heard of the fame of Solomon, ſhe came to [a] prove Solomon with hard queſtions at Jeruſalem, with a very great company, and camels that bare ſpices, and gold in abundance, and precious ſtones: and when ſhe was come to Solomon, ſhe communed with him of all that was in her heart.

2 And Solomon told her all her queſtions: and there was [b] nothing hid from Solomon which he told her not.

3 And when the queen of Sheba had ſeen the wiſdom of Solomon, and the houſe that he had built,

4 And the meat of his table, and the ſitting of his ſervants, and the attendance of his miniſters, and their apparel, his ‡ cup-bearers alſo, and their apparel, and his aſcent by which he went up into the houſe of the LORD; there was no more ſpirit in her.

5 And ſhe ſaid to the king, It *was* a true † report which I heard in mine own land, of thine ‡ acts, and of thy wiſdom:

6 Howbeit, I believed not their words, until I came, and mine eyes had ſeen *it*: and behold, the one half of the greatneſs of thy wiſdom was not told me: *for* thou exceedeſt the fame that I heard.

7 Happy *are* thy men, and happy *are* theſe thy ſervants, which ſtand continually before thee, and hear thy wiſdom.

8 Bleſſed be the LORD thy God, which delighted in thee to ſet thee on his [c] throne, *to be* king for the LORD thy God: becauſe thy God loved Iſrael, to eſtabliſh them for ever, therefore made he thee king over them, to do judgment and juſtice.

9 And ſhe gave the king an hundred and twenty talents of gold, and of ſpices great abundance, and precious ſtones: neither was there

* 1 Kings. 9. 10, &c.
a *Signifying*, That he was twenty years in building them.
b *That is*, which Hiram gave again to Solomon, becauſe they pleaſed him not: and therefore called them Cabul, *that is*, Dirt or filth, 1 *Kings.* 9. 13.
c Meaning, of munitions and treaſures for the war.
d *That is*, He repaired, and fortified them: for they were built long before, by Sherah a noble woman of the tribe of Ephraim, 1 *Chron.* 6. 68. & 7. 24.
† Heb. *all the deſire of Solomon, which he deſired to build.*
e 1 *King.* 7. 1.

* 1 *Chron.* 29. 1. †Heb. *holineſs.*

* *Exod.* 23. 14. *Deut.* 16. 16.
g *Levit.* 23.

* 1 *Chron.* 24, 1.

* 1 *Chron.* 9. 17. † Heb. *ſo was his commandment of David the man of God.*

h Both for the matter, and alſo for the workmanſhip.

† Or, *Elath.* *Deut.* 2. 8.
i Meaning, The red Sea. It which ſum is thought to amount to three millions, and ſix hundred thouſand crowns: for here is mention made of thirty more, than are ſpoken of, 1 *King.* 9. 28.

a 1 *King.* 10. 1, &c. *Matt.* 12. 42. *Luk.* 11. 31.
b To have received his wiſdom were ſo great as the report was.

c Or, *ſeat.*

‡ Heb. *lifting up.*

d 2 *Chron.* 2. 8.
1 *King.* 10. 11.

† Or, *ſtayr.* ‡ Heb. *high-ways.* 2 *Chron.* 9. 11. Meaning, The gate, arching, and trimming of the ſtairs or ſtaires.

† That it, which the king gave her for recompence of the merchandiſe which ſhe brought.

e Or, *Elath.*

f Or, *captains.*

g which ſum amounts to 200 crowns of the ſun, *Rudera Hiſt.* Hyperaſpiſt. col. 860. three hundred of every one ſerved to make an hundred ſhields.

† That is, The ſteps at the top: ſtood ſtraitned to the throne.
‡ Heb. *hands.* § Upon the poms-ends or knops.

h There was no queſtion ſo hid that he did not reſolve.

† Heb. *word.*
‡ Or, *ſayings.*

i Which country is the beſt writers is thought to be Chili. *Read* 1 *King.* 10. 22.
† Or, *elphants teeth.*

k That it, Ten barrs in every ſtall, which in all make 60 ſcore, or ſixty thouſand. *ex* 1 *King.* 4. 26.

there any ſuch ſpice as the queen of Sheba gave king Solomon.

10 And the ſervants alſo of Huram, and the ſervants of Solomon, which brought gold from Ophir, brought [d] algum-trees, and precious ſtones.

11 And the king made *of* the algum-trees, ‡ † [e] terriſes to the houſe of the LORD, and to the kings palace, and harps and pſalteries for fingers: and there were none ſuch ſeen before in the land of Judah.

12 And king Solomon gave to the queen of Sheba, all her deſire, whatſoever ſhe asked, [f] beſides *that* which ſhe had brought unto the king: ſo ſhe turned, and went away to her own land, ſhe and her ſervants.

13 ¶ Now the weight of gold that came to Solomon in one year, was ſix hundred and threeſcore and ſix talents of gold;

14 Beſides *that which* chapmen and merchants brought: and all the kings of Arabia, and ‡ governours of the country, brought gold and ſilver to Solomon.

15 ¶ And king Solomon made two hundred targets *of* beaten gold: [g] ſix hundred *ſhekels* of beaten gold went to one target.

16 And three hundred ſhields *made he of* beaten gold: three hundred [h] *ſhekels* of gold went to one ſhield: and the king put them in the houſe of the foreſt of Lebanon.

17 ¶ Moreover, the king made a great throne of ivory, and overlaid it with pure gold.

18 And *there were* ſix ſteps to the throne, with a foot-ſtool of gold, *which were* [i] faſtned to the throne, and † ſtays on each ſide of the ſitting-place, and two lions ſtanding by the ‡ ſtays.

19 And twelve lions ſtood there on the one ſide and on the other, upon the ſix ſteps. There was not the like made in any kingdom.

20 ¶ And all the drinking-veſſels of king Solomon *were of* gold, and all the veſſels of the houſe of the foreſt of Lebanon *were of* † pure gold: ‡ none *were of* ſilver; it was *not* any thing accounted of in the days of Solomon.

21 For the kings ſhips went to Tarſhiſh with the ſervants of Huram: every three years once came the ſhips of [i] Tarſhiſh bringing gold and ſilver, ‡ ivory, and apes, and peacocks.

22 And king Solomon paſſed all the kings of the earth in riches and wiſdom.

23 ¶ And all the kings of the earth ſought the preſence of Solomon, to hear his wiſdom, that God had put in his heart.

24 And they brought every man his preſent, veſſels of ſilver, and veſſels of gold, and raiment, harneſs, and ſpices, horſes, and mules, a rate year by year.

25 ¶ And Solomon [m] had four thouſand ſtalls for horſes and chariots, and twelve thouſand horſ-men, whom he beſtowed in the chariot-cities, and with the king at Jeruſalem.

26 ¶ And he reigned over all the kings

* from the ‡ river, even unto the land of the Philiſtines, and to the border of Egypt.

27 And the king † made ſilver in Jeruſalem as [n] ſtones, and cedar-trees made he as the ſycomore-trees, that *are* in the low plains, in abundance.

28 * And they brought unto Solomon horſes out of Egypt, and out of all lands.

29 ¶ Now the reſt of the * acts of Solomon, firſt and laſt, *are* they not written in the † book of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the viſions of * Iddo the ſeer, [o] againſt Jeroboam the ſon of Nebat?

30 And Solomon reigned in Jeruſalem over all Iſrael, fourty years.

31 And Solomon ſlept with his fathers, and he was buried in the city of David his father, and Rehoboam his ſon reigned in his ſtead.

CHAP. X.

1 The Iſraelites aſſembled at Shechem to crown Rehoboam, by Jeroboam make a ſuit of relaxation unto him. 6 Rehoboam refuſing the old mens counſel, by the advice of young men, anſwereth them roughly. 16 Ten tribes revolting, kill Hadoram, and make Rehoboam to flee.

AND* Rehoboam [a] went to Shechem: for to Shechem were all Iſrael come to make him king.

2 And it came to paſs when Jeroboam the ſon of Nebat (who *was* in Egypt, whither he had fled from the preſence of Solomon the king) heard *it*, that Jeroboam returned out of Egypt.

3 And they ſent and called him: ſo Jeroboam and all Iſrael came, and ſpake to Rehoboam, ſaying,

4 Thy father [b] made our yoke grievous, now therefore eaſe thou ſomewhat the grievous ſervitude of thy father, and his heavy yoke that he put upon us, and we will ſerve thee.

5 And he ſaid unto them, Come again unto me after three days. And the people departed.

6 ¶ And king Rehoboam took counſel with the old men that had ſtood before Solomon his father while he yet lived, ſaying, What counſel give ye *me*, to return anſwer to this people?

7 And they ſpake unto him, ſaying, If thou be kind to this people, and pleaſe them, and ſpeak good words to them, they will be thy ſervants for ever.

8 But he forſook the counſel which the old men gave him, and took counſel with the young men that were brought up with him, that [c] ſtood before him.

9 And he ſaid unto them, What advice give ye, that we may return anſwer to this people, which have ſpoken to me, ſaying, Eaſe ſomewhat the yoke that thy father did put upon us?

10 And the young men that were brought up with him, ſpake unto him, ſaying, Thus ſhalt thou anſwer the people that ſpake unto thee, ſaying, Thy father made our yoke heavy, but make thou *it* ſomewhat lighter for us: thus

* *Gen.* 15. 18.
† That is, *Euphrates.*
etc.
† Heb. *gave.*
n The abundance of theſe temporal treaſures in Solomons kingdom is a figure of the ſpiritual treaſures, which the elect ſhall enjoy in the heavens under them Solomon, Chriſt.
* 1 *King.* 10. 28.
Chap. 1. 16.
* 1 *King.* 11. 41.
† Heb. *words.*
o *Chap.* 12. 15.
That is, which prophecied againſt him.

* 1 *Kings.* 12. 1, &c.
a After the death of Solomon.

b *That is*, handled us rudely, it ſeemeth that God hardned their hearts, to that they thus murmured without cauſe: which decreeth alſo the inconſtancy of the people.

c *That is*, which were of his counſel and feeres.

thus shalt thou say unto them, [a]My little *finger* shall be thicker then my fathers loyns.

11 For whereas my father † put a heavy yoke upon you, I will put more to your yoke: my father chastised you with whips, but I *will chastise you* with scorpions.

12 So Jeroboam and all the people came to Rehoboam on the third day, as the king bade, saying, Come again to me on the third day.

13 And the king answered them roughly; and king Rehoboam forsook the counsel of the old men,

14 And answered them after the advice of the young men, saying, My father made your yoke heavy, but I will add thereto: my father chastised you with whips, but I *will chastise you* with scorpions.

15 So the king hearkned not unto the people, for the [c]cause was of God, that the LORD might perform his word, which he spake by the * hand of Ahijah the Shilonite to Jeroboam the son of Nebat.

16 ¶ And when all Israel *saw* that the king would not hearken unto them, the people answered the king, saying, What portion have we in David? and *we have* none inheritance in the son of Jesse: every man to your tents, O Israel: *and* now David see to thine own house. So all Israel went to their tents.

17 But *as for* the children of Israel that dwelt in the cities of Judah, Rehoboam reigned over them.

18 Then king Rehoboam sent Hadoram that *was* over the tribute, and the children of Israel stoned him with stones, that he died: but king Rehoboam † made speed to get him up to *his* chariot, to flee to Jerusalem.

19 And Israel rebelled against the house of David unto this day.

CHAP. XI.

1 *Rehoboam raising an army to subdue Israel, is forbidden by Shemaiah.* 5 *He strengtheneth his kingdom with forts and provision.* 13 *The priests and Levites, and such as feared God, forsaken by Jeroboam, strengthen the kingdom of Judah.* 18 *The wives and children of Rehoboam.*

AND * when Rehoboam was come to Jerusalem, he gathered of the house of Judah and [a] Benjamin, an hundred and fourscore thousand chosen *men* which were warriours, to fight against [b] Israel, that he might bring the kingdom again to Rehoboam.

2 But the word of the LORD came to Shemaiah the man of God, saying,

3 Speak unto Rehoboam the son of Solomon king of Judah, and to all Israel in Judah and Benjamin, saying,

4 Thus saith the LORD, Ye shall not go up, nor fight against your brethren: return every man to his house, for this thing is done of me. And they obeyed the words of the LORD, and returned from going against Jeroboam.

5 ¶ And Rehoboam dwelt in Jerusalem, and [c] built cities for defence in Judah.

6 He built even Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, and Maresha, and Ziph,

9 And Adoraim, and Lachish, and Azekah,

10 And Zoreh, and Aijalon, and Hebron, which *are* in Judah, and in Benjamin, fenced cities.

11 And he fortified the strong holds, and put captains in them, and store of victual, and of oyl and wine.

12 And in every several city *he put* shields and spears, and made them exceeding strong, having Judah and Benjamin on his side.

13 ¶ And the priests and the Levites that *were* in all Israel, † resorted to him out of all their coasts,

14 (For the Levites left their suburbs, and their possession, and came to Judah and Jerusalem: for * Jeroboam and his sons had cast them off from executing the priests office unto the LORD.

15 And he ordained him priests for the high places, and for the [d] devils, and for the calves which he had made)

16 And after them out of all the tribes of Israel, such as [e] set their hearts to seek the LORD God of Israel, came to Jerusalem, to sacrifice unto the LORD God of their fathers.

17 So they strengthned the kingdom of Judah, and made Rehoboam the son of Solomon strong, three years: for three years they [f] walked in the way of David and Solomon.

18 ¶ And Rehoboam took him Mahalath the daughter of Jeremoth the son of David to wife, *and* Abihail the daughter of Eliab, the son of Jesse:

19 Which bare him children; Jeush, and Shamariah, and Zaham.

20 And after her, he took * Maachah the daughter of Absalom, which bare him Abijah, and Attai, and Ziza, and Shelomith.

21 And Rehoboam loved Maachah the daughter of Absalom, above all his wives and his concubines: (for he took eighteen wives, and threescore concubines, and begat twenty and eight sons, and threescore daughters.)

22 And Rehoboam made [g] Abijah the son of Maachah the chief, *to be* ruler among his brethren: for *he thought* to make him king.

23 And he dealt wisely, and disperſed of all his children throughout all the countrys of Judah and Benjamin, unto every fenced city: and he gave them victual in abundance: [h] and he desired † many wives.

CHAP. XII.

1 *Rehoboam forsaking the LORD, is punished by Shishak.* 5 *He and the princes repenting at the preaching of Shemaiah, are delivered from destruction, but not from spoil.* 13 *The reign and death of Rehoboam.*

AND it came to pass when Rehoboam had established the kingdom, and had strengthned himself, he forsook the law of the LORD, and [a] all Israel with him,

2 And it came to pass, *that* in the fifth year of king Rehoboam, Shishak king of Egypt came up against Jerusalem (* because they had transgressed against the LORD)

3 With

3 With twelve hundred chariots, and threescore thousand horsmen: and the people *were* without number that came with him out of Egypt; the Lubims, the [b] Sukkiims, and the Ethiopians.

4 And he took the fenced cities which *pertained* to Judah, and came to Jerusalem.

5 ¶ Then came Shemaiah the prophet to Rehoboam, and *to* the princes of Judah, that were gathered together to Jerusalem becaufe of Shishak, and said unto them, Thus saith the LORD, Ye have forsaken me, and [c] therefore have I also left you in the hand of Shishak.

6 Whereupon the princes of Israel [d] and the king humbled themselves, and they said, The LORD *is* righteous.

7 And when the LORD saw that they humbled themselves, the word of the LORD came to Shemaiah, saying, They have humbled themselves, *therefore* I will not destroy them, but I will grant them † some deliverance, and my wrath shall not be poured out upon Jerusalem by the hand of Shishak.

8 Nevertheleſs, they shall be his servants; that they may know my [e] service, and the service of the kingdoms of the countrys.

9 So Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of the LORD, and the treasures of the kings house, he took all: he carried away also the shields of gold which Solomon had * made.

10 In stead of which, king Rehoboam made shields of brass, and committed *them* to the hands of the chief of the guard, that kept the entrance of the kings house.

11 And when the king entred into the house of the LORD, the guard came and fet them, and brought them again into the guard-chamber.

12 And when he [f] humbled himself, the wrath of the LORD turned from him, that he would not destroy *him* altogether: ‡ and also in Judah things went well.

13 ¶ So king Rehoboam strengthned himself in Jerusalem, and reigned: for * Rehoboam *was* one and fourty years old when he began to reign, and he reigned [g] seventeen years in Jerusalem, the city which the LORD had chosen out of all the tribes of Israel, to put his name there: and his mothers name *was* Naamah an Ammonitess.

14 And he did evil, becaufe he ‡ prepared not his heart to seek the LORD.

15 Now the acts of Rehoboam, first and last, *are* they not written in the † book of Shemaiah the prophet, and of Iddo the seer, concerning genealogies? And *there were* wars between Rehoboam and Jeroboam continually.

16 And Rehoboam slept with his fathers, and was buried in the city of David; and Abijah his son reigned in his stead.

CHAP. XIII.

1 *Abijah succeeding, maketh war against Jeroboam.* 4 *He declareth the right of his cause.* 13 *Trusting in God, he overcometh Jeroboam.* 21 *The wives and children of Abijah.*

NOW * in the eighteenth year of king Jeroboam, began Abijah to reign over [a] Judah.

2 He reigned three years in Jerusalem: (his mothers name also *was* [b] Michaiah the daughter of [c] Uriel of Gibeah) and there was war between Abijah and Jeroboam.

3 And Abijah † set the battel in aray, with an army of valiant men of war, *even* four hundred thousand chosen men: Jeroboam also set the battel in aray against him with eight hundred thousand chosen men, *being* mighty men of valour.

4 ¶ And Abijah stood up upon mount [d] Zemaraim, which *is* in mount Ephraim, and said, Hear me thou Jeroboam, and all Israel,

5 Ought you not to know, that the LORD God of Israel gave the kingdom over Israel to [e] David for ever, *even* to him and to his sons by a covenant of [f] salt?

6 Yet Jeroboam the son of Nebat, the servant of Solomon the son of David, is risen up, and hath * rebelled against his lord.

7 And there are gathered unto him [g] vain men the children of Belial, and have strengthned themselves against Rehoboam the son of Solomon, when Rehoboam was [h] young and tender-hearted, and could not withstand them.

8 And now ye think to withstand the kingdom of the LORD, in the hand of the sons of David; and ye *be* a great multitude, and *there are* with you golden calves which Jeroboam * made you for gods.

9 * Have ye not caſt out the priests of the LORD the sons of Aaron, and the Levites, and have made you priests after the manner of the nations of *other* lands? ſo that whoſoever cometh † to consecrate himself with a [i] young bullock and seven rams, *the same* may be a priest of *them that are* no gods.

10 But as for us, the LORD *is* our God, and we have not forsaken him; and the priests which minister unto the LORD, *are* the sons of Aaron, and the Levites *wait* upon *their* business:

11 * And they burn unto the LORD every [k] morning and every evening, burnt-sacrifices and sweet incense: the * *shew*-bread also *set they in order* upon the pure table, and the candlestick of gold with the lamps thereof, to burn every evening: for we keep the charge of the LORD our God; but ye have forsaken him.

12 And behold, [l] God himself *is* with us for *our* captain, and his priests with sounding trumpets to cry alarm against you: O children of Israel, fight ye not against the LORD God of your fathers, for you shall not prosper.

13 ¶ But Jeroboam caused an [m] ambushment to come about behind them: ſo they were before Judah, and the ambushment *was* behind them.

d *Meaning*, That he was of far greater power then was his father.
† Heb. *loaded.*
e Gods will impoſeth ſuch a neceſſity to the ſecond cauſes, that nothing can be done but according to the ſame, and yet mans will worketh as of it ſelf, ſo that it cannot be excuſed in doing evil, by alledging that it is Gods ordinance.
* 1 *King.* 11. 29.
† Heb. *ſtrengthned himſelf.*
* 1 *King.* 12. 21. *&c.*
a *That is*, The half tribe of Benjamin: for the other half was gone after Jeroboam.
b *Meaning*, The ten tribes which rebelled.
c Or, Repaired them and made them ſtrong, to be more able to reſiſt Jeroboam.
a which were people of Africa called the Troglodites, becauſe they dwelt in holes.
b which were a people of Africa called the Troglodites, becauſe they dwelt in holes.
c *Signifying*, That no calamity can come unto us, except we forſake God, and that he never leaveth us until we have caſt him off.
d And therefore juſtifiably punish us for our ſins.
† Heb. *preſented themſelves to him.*
d Meaning, Idols *Iſa.* 44. 15.
† Or, *a little while.*
e which were zealous of true religion, and fraid God.
e *Hiſtorically*, That God puniſheth tyrants not to deſtroy hiſtorically, but to chaſtiſe them, to bring them to the knowledge of themſelves, and to know how much better it is to ſerve God then tyrants.
f So long as they feared God, and fet forth his word, they proſpered.
* *Chap.* 9. 15.
f which declareth our God ſodenly to be the death of a ſinner; but his converſion, *Ezek.* 18. 12 & 33. 11. 1 *Or, and yet in ſuch there were yet things.*
* 1 *King.* 14. 21.
g Called alſo Abijam, who reigned three years, 1 *King.* 15. 2.
h He gave himſelf to have many wives.
† Heb. *a multitude of wives.*
10 *Or, ſtood.*
† Heb. *words.*
a For ſuch is the inconſtancy of the people, that for the moſt part they follow the vices of their governours.
* 1 *King.* 14. 24. 15.
1 Because their cauſe was good, and approved by the Lord, they doubted not of the ſucceſs and victory.
m Condemning the good counſel which came of the ſpirit of God, he thought to have overcome by deceit.

14 And when Judah looked back, behold, the battel *was* before and behind: and they cried unto the LORD, and the priests sounded with the trumpets.

15 Then the men of Judah gave a shout: and as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah.

16 And the children of Israel fled before Judah: and God delivered them into their hand.

17 And Abijah and his people slew them with a great slaughter: so there fell down slain of Israel, five hundred thousand chosen men.

18 Thus the children of Israel were brought under at that time, and the children of Judah prevailed, [n] because they relied upon the LORD God of their fathers.

19 And Abijah pursued after Jeroboam, and took cities from him, Beth-el with the towns thereof, and Jeshanah with the towns thereof, and Ephrain with the towns thereof.

20 Neither did Jeroboam recover strength again in the days of Abijah: and the LORD strook him, and he died.

21 ¶ But Abijah waxed mighty, and married fourteen wives, and begat twenty and two sons, and sixteen daughters.

22 And the rest of the acts of Abijah, and his ways, and his sayings, *are* written in the ‡ story of the prophet * Iddo.

n He sheweth that the fury of all kingdoms, and affluence of victories depend upon our trust and confidence in the LORD.

‡ Or, *commentary*
* *chap.* 12. 15.

CHAP. XIV.

1 Asa succeeding destroyeth idolatry. 6 Having peace, he strengtheneth his kingdom with forts and armies: 9 Calling on God, he overthroweth Zerah, and spoileth the Ethiopians.

SO Abijah slept with his fathers, and they buried him in the city of David, and * Asa his son reigned in his stead: in his days the land was quiet ten years.

* 1 Kings 15. 8, &c.

2 And Asa did *that which was* good and right in the eyes of the LORD his God.

3 For he took away the altars of the strange *gods*, and the high places, and brake down the images, and cut down the [a] groves:

† Heb. *statues.*
[a] which were planted contrary to the law, *Deut.* 16. 21.

4 And commanded Judah to seek the LORD God of their fathers, and to do the law, and the commandment.

5 Also he took away out of all the cities of Judah, the high places and the † images: and the kingdom was [b] quiet before him.

† Heb. *sun-images.*
[b] He sheweth that the rest and quietness of kingdoms standeth in abolishing idolatry, and advancing true religion.

6 ¶ And he built fenced cities in Judah: for the land had rest, and he had no war in those years; because the LORD had given him rest.

7 Therefore he said unto Judah, Let us build these cities, and make about *them* walls, and towers, gates, and bars, while the land *is* yet [c] before us; because we have sought the LORD our God, we have sought *him*, and he hath given us rest on every side: so they built, and prospered.

[c] whiles we have the full government thereof.

8 And Asa had an army *of men* that bare targets and spears, out of Judah three hundred thousand, and out of Benjamin, that bare shields and drew bows, two hundred and fourscore thousand: all these *were* mighty men of valour.

9 ¶ * And there came out against them Zerah the [d] Ethiopian, with an host of a thousand thousand, and three hundred chariots, and came unto [e] Mareshah.

* *Chap.* 16. 8.
[d] The king of Ethiopia, or Egypt.
[e] which was a city in Judah, *Josh.* 15. 44. where Micha-iah the prophet was born.

10 Then Asa went out against him, and they set the battel in aray in the valley of Zephathah at Mareshah.

11 And Asa cried unto the LORD his God, and said, LORD, *it is* * nothing with thee to help, whether with many, or with them that have no power: help us, O LORD our God; for we rest on thee, and in thy name we go against this multitude: O LORD, thou *art* our God, [f] let not † man prevail against thee.

* 1 *Sam.* 14. 6.
[f] Thus the children of God neither trust in their own power or policy, neither fear the strength and subtility of their enemies, but consider the cause, and see whether their enterprise tend to God's glory, and thereupon abuse themselves of the victory by him, which is easily almighty, unless turn all flesh into dust with the breath of his mouth.
† Or, *mortal man.*

12 So the LORD smote the Ethiopians before Asa, and before Judah, and the Ethiopians fled.

13 And Asa and the people that *were* with him pursued them unto Gerar: and the Ethiopians were overthrown, that they could not recover themselves, for they were † destroyed before the LORD and before his host; and they carried away very much spoil.

† Heb. *broken.*

14 And they smote all the cities round about Gerar, for the [g] fear of the LORD came upon them: and they spoiled all the cities; for there was exceeding much spoil in them.

[g] The Lord had stricken them with fear.

15 They smote also the tents of cattel, and carried away sheep and camels in abundance, and returned to Jerusalem.

CHAP. XV.

1 Asa with Judah and many of Israel moved by the prophecy of Azariah the son of Oded, make a solemn covenant with God. 16 He putteth down Maachah his mother for her idolatry. 18 He bringeth dedicate his mother for her idolatry. 18 He bringeth dedicate things into the house of God, and enjoyeth a long peace.

AND the spirit of God came upon [a] Azariah the son of Oded.

[a] who was called Oded, as his father was, ver. 1. 2.

2 And he went out † to meet Asa, and said unto him, Hear ye me, Asa, and all Judah and Benjamin, The LORD *is* with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.

† Heb. *before Asa.*

3 Now for a long season Israel *hath been* without the [b] true God, and without a teaching priest, and without law.

[b] For the space of twelve years under Rehoboam, and three years under Abijah, religion was neglected and idolatry planted. *1 The Servant.* The more wicked standing the wickedness of tyrants and their reign, yet God hath not shaken his kingdom herein, in their obedience, but in rebellion, as he delivered his from Zerah king of the Ethiopians: as also, and out of all other dangers when they called upon the Lord.

4 But when they in their trouble did turn unto the LORD God of Israel, and sought him, he was [c] found of them.

[c] Heb. *became to be found of them.*

5 And in those times *there was* no peace to him that went out, nor to him that came in, but great vexations *were* upon all the inhabitants of the countrys.

6 And nation was † destroyed of nation, and city of city: for God did vex them with all adversity.

† Heb. *beaten to pieces.*

7 Be ye strong therefore, and let not your hands be weak: for your work shall be rewarded.

† Your confidence and trust in God shall not be frustrate.

8 And when Asa heard these words, and the prophecy of Oded the prophet, he took courage, and put away the † abominable idols out

† Heb. *abominations.*

out of all the land of Judah and Benjamin, and out of the cities which he had taken from mount Ephraim, and renewed the altar of the LORD that *was* before the porch of the LORD.

9 And he gathered all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon: (for they fell to him out of Israel in abundance, when they saw that the LORD his God *was* with him)

10 So they gathered themselves together at Jerusalem in the [c] third moneth, in the fifteenth year of the reign of Asa.

[c] Called *Shivan*, containing part of *May*, and part of *June*.

11 And they offered unto the LORD † the same time, of the [f] spoil *which* they had brought, seven hundred oxen, and seven thousand sheep.

† Heb. *in that day.*
[f] which they had taken of the Ethiopians.

12 And they entred into a covenant to seek the LORD God of their fathers, with all their heart and with all their soul;

13 That [g] whosoever would not seek the LORD God of Israel, should be put to death, whether small or great, whether man or woman.

[g] Their were the words of their oath, which commanded all idolaters to be put to death according to the law of God, *Deut.* 13. 5, 9, 15. & long as they feared him aright, God long did he prosperously professed. † 1 *Kings* 11. 11. Or, grandmother: and herein he loved not God, for he did not, for he ought to have cut off both by the consent, *ut supr.* 15. only the law of God: but he put away unto fools. *Heb. homar.* which partly came through lack of zeal in him, partly through the negligence of his officers, and partly by the importunity of the people, that all were not taken away.

14 And they sware unto the LORD with a loud voice, and with shouting, and with trumpets, and with cornets.

15 And all Judah rejoyced at the oath: for they had sworn with all their heart, and sought him with their whole desire, and he was [h] found of them: and the LORD gave them rest round about.

[h] He that seeketh God with his heart, findeth him, by reason of his promise to Josh. 1. therefore shall in reference unto the Sabbath, because Judah was his chief people, he ordered of his predecessors.

16 ¶ And also *concerning* * Maachah the mother of Asa the king, he removed her from *being* queen, because she had made an † idol in a grove: and Asa cut down her idol, and stamped *it*, and burnt *it* at the brook Kidron.

17 But the high places were [k] not taken away out of † Israel: nevertheless, the heart of Asa was [m] perfect all his days.

[k] Heb. *turned not away.*
† Heb. *Israel.*
[m] Heb. *perfect with.*

18 ¶ And he brought into the house of God the things that his father had dedicated, and that he himself had dedicated, silver, and gold, and vessels.

19 And there was no *more* war unto the five and thirtieth year of the reign of Asa.

CHAP. XVI.

1 Asa, by the aid of the Syrians, diverteth Baasha from building of Ramah. 7 Being reproved thereof by Hanani, he putteth him in prison. 11 Among his other acts, in his disease he seeketh not to God, but to the physicians. 13 His death and burial.

IN the six and thirtieth year of the reign of Asa, * [a] Baasha king of Israel came up against Judah, and built [b] Ramah, to the intent that he might let none go out or come in to Asa king of Judah.

* 1 *Kings* 15. 17.
[a] was reigned after Nadab the son of Jeroboam.
[b] He decieved it with walls and ditches: it was a city in Benjamin, cast to Gibeon.

2 Then Asa brought out silver and gold out of the treasures of the house of the LORD, and of the kings house, and sent to Ben-hadad king of Syria that dwelt at † Damascus, saying,

† Heb. *Darmeseck.*

3 *There is* a league between me and thee, as *there was* between my father and thy father: behold, I have sent thee silver and gold; go

[c] break thy league with Baasha king of Israel, that he may depart from me.

4 And Ben-hadad hearkned unto king Asa, and sent the captains of † his armies against the cities of Israel; and they smote Ijon, and Dan, and Abel-maim, and all the store-cities of Naphtali.

† Heb. *which were his.*

5 And it came to pass, when Baasha heard *it*, that he left off building of Ramah, and let his work cease.

6 Then Asa the king took all Judah, and they carried away the stones of Ramah, and the timber thereof, wherewith Baasha was a building, and he built therewith Geba and Mizpah.

7 ¶ And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and not relied on the LORD thy God, therefore is the host of the king of Syria escaped out of thine hand.

8 Were not * the Ethiopians and the Lubims † a huge host, with very many chariots and horse-men? yet, because thou didst rely on the LORD, he delivered them into thine hand.

* *Chap.* 14. 9.
† Heb. *in abundance.*

9 For the eyes of the LORD run to and fro through out the whole earth, ‡ to shew himself strong in the behalf of *them*, whose heart *is* perfect towards him. Herein thou hast done foolishly; therefore from henceforth thou shalt have wars.

‡ Or, *strongly to hold with them, &c.*

10 Then Asa was [d] wroth with the seer, and put him in a prison-house; for *he was* in a rage with him, because of this *thing*. And Asa † oppressed *some* of the people the same time.

[d] Thus in stead of turning to God by repentance, he disdained the admonition of the prophet, and punished him, as the wicked do when they be told of their faults.

11 ¶ And behold, the acts of Asa, first and last, lo, they *are* written in the book of the kings of Judah and Israel.

† Heb. *crushed.*

12 And Asa, in the thirty and ninth year of his reign, was diseased in his feet, until his disease *was* [e] exceeding *great*: yet in his disease he sought not to the LORD, but to the [f] physicians.

[e] exceeding *great*: yet in his disease he sought not to the LORD, but to the [f] physicians.
c God plagued his rebellion, and hereby declareth that it is nothing to begin well, except we continue to the end, *that is*, zealous of Gods glory, and put our whole trust in him.
f *Or, forsooth.* That it is in vain to seek to the physicians, or expect first we seek to God to purge out sins, which are the chief cause of all our diseases, and after use the help of the physicians, as a mean by whom God worketh.
† Heb. *digged.*

13 ¶ And Asa slept with his fathers, and died in the one and fourtieth year of his reign.

14 And they buried him in his own sepulchres which he had † made for himself in the city of David, and laid him in the bed, which was filled with sweet odours and divers kinds *of spices* prepared by the apothecaries art: and they made a very great burning for him.

CHAP. XVII.

1 Jehoshaphat succeeding Asa, reigneth well, and prospereth. 7 He sendeth Levites with the princes to teach Judah. 10 His enemies being terrified by God, some of them bring him presents and tribute. 12 His greatness, captains, and armies.

AND * Jehoshaphat his son reigned in his stead, and strengthned himself against Israel.

* 1 *King.* 15. 24.

2 And he placed forces in all the fenced cities of Iudah, and set garisons in the land of Iudah, and in the cities of Ephraim, which Asa his father had taken.

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3 And the LORD was with Iehoſhaphat, because he walked in the [a] firſt ways of his father David, and ſought not unto [b] Baalim;
4 But ſought to the LORD God of his father, and walked in his commandments, and not after the doings of Iſrael:
5 Therefore the LORD ſtabliſhed the kingdom in his hand, and all Iudah † brought to Iehoſhaphat preſents, and he had riches and honour in abundance.
6 And his heart ‡ [c] was lift up in the ways of the LORD: moreover, he took away the high places and groves out of Iudah.
7 ¶ Alſo in the third year of his reign, he ſent to his princes, *even* to Ben-hail, and to Obadiah, and to Zechariah, and to Nethaneel, and to Michaiah, to [d] teach in the cities of Iudah.
8 And with them *he ſent* Levites, *even* Shemaiah, and Nethaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Ieh onathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites; and with them Eliſhama, and Iehoram, prieſts.
9 And they taught in Iudah, and *had* the book of the law of the LORD with them, and went about throughout all the cities of Iudah, and taught the people.
10 ¶ And the fear of the LORD † fell upon all the kingdoms of the lands that *were* round about Iudah, ſo that they made no [e] war againſt Iehoſhaphat.
11 Alſo *ſome* of the Philiſtines brought Iehoſhaphat preſents, and tribute-ſilver; and the Arabians brought him flocks, ſeven thouſand and ſeven hundred rams, and ſeven thouſand and ſeven hundred he-goats.
12 ¶ And Iehoſhaphat waxed great exceedingly; and he built in Iudah, ‡ caſtles, and cities of ſtore.
13 And he had much buſineſs in the cities of Iudah: and the men of war, mighty men of valour, *were* in Ieruſalem.
14 And theſe *are* the numbers of them according to the houſe of their fathers: Of Iudah, the captains of thouſands; Adnah the chief, and with him mighty men of valour, three hundred thouſand.
15 And † next to him *was* Iehohanan the captain, and with him two hundred and fourſcore thouſand.
16 And next him *was* Amaſiah the ſon of Zichri, who [f] willingly offered himſelf unto the LORD; and with him two hundred thouſand mighty men of valour.
17 And of Benjamin; Eliada a mighty man of valour, and with him, armed men with bow and ſhield, two hundred thouſand.
18 And next him *was* Iehozabad, and with him an hundred and fourſcore thouſand, ready prepared for the war.
19 Theſe [g] waited on the king, beſides *thoſe* whom the king put in the fenced cities, throughout all Iudah.

a *That is*, His vitues, meaning before he had committed ſin with Bathſheba and againſt Uriah.
b Sought not help at ſtrange gods.
† Heb. *gave.*
‡ That is, *was encouraged.*
c *Or*, He gave himſelf wholly to ſerve the Lord.
d He knew it was in vain to profeſs religion, except ſuch were appointed which could inſtruct the people in the ſame, and had authority to put away all idolatry.
† Heb. *was.*
e Thus God profereth all ſuch that with a pure heart ſeek his glory, and keepeth their enemies in fear, that they cannot be able to execute their rage againſt them.
‡ Or, *palaces.*
† Heb. *at his hand.*
f *Meaning*, which was a Nazarite, *Numb. 6.*
g *That is*, They were as his ordinary guard.

CHAP. XVIII.

1 *Iehoſhaphat joyned in affinity with Ahab, is perſwaded to go with him againſt Ramoth-gilead.* 4 *Ahab ſeduced by falſe prophets, according to the word of Micaiah, is ſlain there.*

NOw Iehoſhaphat had riches and honour in abundance, and joyned [a] affinity with Ahab.
2 * And † after *certain* [b] years, he went down to Ahab to Samaria: and Ahab killed ſheep and oxen for him in abundance, and for the people that *he had* with him, and perſwaded him to go up *with him* to [c] Ramoth-gilead.
3 And Ahab king of Iſrael ſaid unto Iehoſhaphat king of Iudah, Wilt thou go with me to Ramoth-gilead? And he anſwered him, I *am* as thou *art*, and my people as thy people, and *we will be* with thee in the war.
4 ¶ And Iehoſhaphat ſaid unto the king of Iſrael, Enquire, I pray thee, at the [d] word of the LORD to day.
5 Therefore the king of Iſrael gathered together of [e] prophets four hundred men, and ſaid unto them, Shall we go to Ramoth-gilead to battel, or ſhall I forbear? And they ſaid, Go up; for God will deliver *it* into the kings hand.
6 But Iehoſhaphat ſaid, *Is there* not here a prophet of the LORD † beſides, that we might enquire of him?
7 And the king of Iſrael ſaid unto Iehoſhaphat, *There is* yet one man, by whom we may enquire of the LORD: but [f] I hate him, for he never propheſieth good unto me, but always evil: the ſame *is* Micaiah the ſon of Imla. And Iehoſhaphat ſaid, Let not the king ſay ſo.
8 And the king of Iſrael called for one *of his* ‡ officers, and ſaid, † Fetch quickly Micaiah the ſon of Imla.
9 And the king of Iſrael and Iehoſhaphat king of Iudah, ſat either of them on his throne, clothed in *their* [h] robes, and they ſat in a ‡ void place at the entring in of the gate of Samaria, and all the prophets propheſied before them.
10 And Zedekiah the ſon of Chenaanah, had made him [i] horns of iron, and ſaid, Thus ſaith the LORD, With theſe thou ſhalt puſh Syria, until † they be conſumed.
11 And all the prophets propheſied ſo, ſaying, Go up to Ramoth-gilead, and proſper: for the LORD ſhall deliver *it* into the hand of the king.
12 And the meſſenger that went to call Micaiah, ſpake to him, ſaying, Behold, the words of the prophets *declare* good to the king † with one [k] aſſent: let thy word therefore, I pray thee, be like one of theirs, and ſpeak thou good.
13 And Micaiah ſaid, *As* the LORD liveth, even what my God ſaith, that will I ſpeak.
14 And when he was come to the king, the king ſaid unto him, Micaiah, ſhall we go to Ramoth-gilead to battel, or ſhall I forbear? And he ſaid, [l] Go ye up, and proſper, and they ſhall be delivered into your hand.
15 And

a For Ioram, Iehoſhaphats ſon, married Ahabs daughter.
b *That is*, The third year.
† Heb. *at the end of years.*
c To recover it out of the hands of the Syrians.
d Hear the advice of ſome prophet, to know whether it be Gods will.
e which were the prophets of Iſrael, ſpecifying their wicked eſteem to one but flatterers, and ſuch as will bear with their inordinate affections.
† Heb. *yet one.*
f Yet the true miniſters of God ought not ſtumble at the diſcords of the falſe, though the wicked do therefore, ſhould abſtain them to ſpeak the truth.
g *Meaning*, The Lord ought not to refuſe to hearken that ſeeketh God.
† Or, *remain.*
‡ Heb. *ſtation.*
h *That is*, in their majeſty, and as a ſoveraign.
‡ Or, *four.*
i Heb. *thruſt them.*
k Thinking, that whereas four hundred prophets had agreed in one thing, but one man, and in luck eſtimation, ſeeth not guiltily it.
l He ſpake ſlightly deriſion of the falſe prophets, as will perceived.

15 And the king ſaid to him, How many times ſhall I adjure thee that thou ſay nothing but the truth to me, in the name of the LORD?
16 Then he ſaid, I did ſee all Iſrael ſcattered upon the mountains, as ſheep that have no ſhepherd: and the LORD ſaid, [m] Theſe have no maſter; let them return *therefore* every man to his houſe in peace.
17 (And the king of Iſrael ſaid to Iehoſhaphat, Did I not tell thee *that* he would not prophecy good unto me, ‡ but evil?)
18 Again he ſaid, Therefore hear the word of the LORD, I ſaw the LORD ſitting upon his throne, and all the [n] hoſt of heaven ſtanding on his right hand, and *on* his left.
19 And the LORD ſaid, Who ſhall entice Ahab king of Iſrael, that he may go up and fall at Ramoth-gilead? And one ſpake, ſaying after this manner, and another ſaying after that manner.
20 Then there came out a * ſpirit, and ſtood before the LORD, and ſaid, I will entice him. And the LORD ſaid unto him, Wherewith?
21 And he ſaid, I will go out, and be a lying ſpirit in the mouth of all his prophets. And [o] the LORD ſaid, Thou ſhalt entice *him*, and thou ſhalt alſo prevail: go out, and do *even* ſo.
22 Now therefore behold, the LORD hath put a [p] lying ſpirit in the mouth of theſe thy prophets, and the LORD hath ſpoken evil againſt thee.
23 Then Zedekiah the ſon of Chenaanah, came near, and ſmote Micaiah upon the [q] cheek, and ſaid, Which way went the ſpirit of the LORD from me, to ſpeak unto thee?
24 And Micaiah ſaid, Behold, thou ſhalt ſee on that day, when thou ſhalt go † into † an inner chamber to hide thy ſelf.
25 Then the king of Iſrael ſaid, Take ye Micaiah, and carry him back to Amon the governour of the city, and to Joaſh the kings ſon:
26 And ſay, Thus ſaith the king, Put this *fellow* in the priſon, and feed him with bread of [r] affliction, and with water of affliction, until I return in peace.
27 And Micaiah ſaid, If thou certainly return in peace, *then* hath not the LORD ſpoken by me. And he ſaid, Hearken all ye people.
28 So the king of Iſrael, and Jehoſhaphat the king of Iudah went up to Ramoth-gilead.
29 And the king of Iſrael ſaid unto Iehoſhaphat, I will [s] diſguiſe my ſelf, and will go to the battel, but put thou on thy robes. So the king of Iſrael diſguiſed himſelf, and they went to the battel.
30 Now the king of Syria had commanded the captains of the chariots that *were* with him, ſaying, Fight ye not with ſmall or great, ſave onely with the king of Iſrael.
31 And it came to paſs when the captains of the chariots ſaw Jehoſhaphat, that they ſaid, It *is* the king of Iſrael: therefore they compaſſed about him to fight: but Jehoſhaphat [t] cried out, and the LORD helped him,

m He propheſieth how the people ſhould be diſperſed, and Ahab ſlain.
† Heb. *at the end of years.*
n *Meaning*, His angels.
o Throughout the whole proſtitution he could not do it.
p To them that will not believe the truth, God ſuffers them to believe lies, *Theſſ. 2. 10.*
q By this cruelty, his ambition and ingratitude was diſcovered: thus the hypocrites hate of the Spirit, at which they barr out, and declare their malice againſt them in whom the true Spirit is.
r Or, *from chamber to chamber.*
† Heb. *a chamber in a chamber.*
s Keep him ſtrightly in priſon and let him feel hunger and ſtrift.
t Thus the wicked think by their own deſire to eſcape Gods judgments, which he threat, neth by his word,

and God moved them *to depart* from him.
32 For it came to paſs, that when the captains of the chariots perceived that it was not the king of Iſrael, they turned back again † from purſuing him.
33 And a *certain* man drew a bow † at a venture, and ſmote the king of Iſrael † between the joynts of the harneſs: therefore he ſaid to his chariot-man, Turn thine hand, that thou mayſt carry me out of the hoſt, for I am † wounded.
34 And the battel increaſed that day: howbeit the king of Iſrael [u] ſtayed *himſelf* up in *his* chariot againſt the Syrians, until the even: and about the time of the ſun going down, he died.

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† Heb. *from after him.*
† Heb. *in his ſimplicity.*
† Heb. *between the joynts, and between the breaſt-plate.*
† Heb. *made ſtick.*
u He diſſembled his hurt, that his ſouldiers might fight more couragiouſly.

CHAP. XIX.

1 *Iehoſhaphat reproved by Jehu, viſiteth his kingdom.* 5 *His inſtructions to the judges,* 8 *to the prieſts and Leviter.*

AND Iehoſhaphat the king of Iudah returned to his houſe in peace to Ieruſalem.
2 And Iehu the ſon of Hanani the ſeer went out to meet him, and ſaid to king Iehoſhaphat, Shouldeſt thou help the ungodly, and love them that hate the LORD? [a] therefore *is* wrath upon thee from before the LORD.
3 Nevertheleſs, there are * good things found in thee, in that thou haſt taken away the groves out of the land, and haſt prepared thine heart to ſeek God.
4 And Jehoſhaphat dwelt at Ieruſalem: and † he went out again † through the people, from Beer-ſheba to mount Ephraim, and brought them back unto the LORD God of their fathers.
5 ¶ And he ſet judges in the land, throughout all the fenced cities of Iudah, city by city,
6 And ſaid to the judges, Take heed what ye do: for ye judge not for man, but for the LORD, who *is* [c] with you † in the judgment.
7 Wherefore now, let the fear of the LORD be upon you, take heed and do *it*: for *there is* [d] no iniquity with the LORD our God, nor * reſpect of perſons, nor taking of gifts.
8 ¶ Moreover, in Ieruſalem did Iehoſhaphat ſet of the Levites, and *of* the prieſts, and of the chief of the fathers of Iſrael, for the judgment of the LORD, and for controverſies, when they [e] returned to Ieruſalem.
9 And he charged them, ſaying, Thus ſhall ye do in the fear of the LORD, faithfully, and with a perfect heart.
10 And what cauſe ſoever ſhall come to you of your brethren that dwell in their cities, between [f] bloud and bloud, between law and commandment, ſtatutes and judgments, ye ſhall even warn them that they treſpaſs not againſt the LORD, and *ſo* [g] wrath come upon you, and upon your brethren: this do, and ye ſhall not treſpaſs.
11 And behold, Amariah the chief prieſt *is* over you in all matters of the LORD; and Zebadiah the ſon of Iſhmael, the ruler of the houſe of Iudah, for all the kings [h] matters: alſo the Levites *ſhall be* officers before you.

a He declareth that the wrath and indignation of God is over all ſuch, that ſupport the wicked, and rather ſhew not indeed, that they are enemies to all ſuch as hate the Lord.
* *Chap. 17. 4, 6.*
† Heb. *he returned and went out.*
b He viſited all his country and brought his people from idolatry to the knowledge of the true God.
c Both to preſerve you, if you do juſtly, or to puniſh you, if you do the contrary.
† Heb. *in the matter of judgment.*
d He will declare by the ſharpneſs of the puniſhment that he hateth all iniquity.
* *Deut. 10. 17. Iob 34. 19. Act. 10. 34. Rom 2. 11. Epheſ. 6. 9. Col. 3. 25. 1 Pet. 1. 17.*
e The prieſts and Levites, which ſhould judge matters according to the word of the Lord.
f *That is*, To try whether the murder was done at unawares, or els on fet purpoſe, *Numb. 35. 11. Deut. 4. 41.*
g *Meaning*, That God would puniſh them moſt ſharply, if they would not execute juſtice aright.
h Shall be chief overſeer of the publike affairs of the realm.

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† Heb. *Take courage and do.*

‡ God will aſſiſt them that do juſtlier.

† Deal couragiouſly, and the LORD ſhall be with the ‡ good.

CHAP. XX.

1 Jehoſhaphat in his fear proclaimeth a faſt. 5 His prayer. 14 The prophecy of Jahaziel. 20 Jehoſhaphat exhorteth the people, and ſetteth ſingers to praiſe the Lord. 22 The people, and ſetteth ſingers to praiſe the Lord. 22 The great overthrow of the enemies. 26 The people having bleſſed God at Berachah, return in triumph. 31 Jehoſhaphats reign. 35 His convoy of ſhips which he made with Ahaziah, according to the prophecy of Eliezer, unhappily periſhed.

IT came to paſs after this alſo, *that* the children of Moab, and the children of Ammon, and with them *other* beſide the [a] Ammonites; came againſt Jehoſhaphat to battel.

2 Then there came ſome that told Jehoſhaphat, ſaying, There cometh a great multitude againſt thee from beyond the [b] ſea on this ſide Syria, and behold, they *be* in Hazazon-tamar, which *is* in En-gedi.

3 And Jehoſhaphat feared, and ſet † himſelf to [c] ſeek the LORD, and proclaimed a faſt throughout all Judah.

4 And Judah gathered themſelves together, to aſk *help* of the LORD: even out of all the cities of Judah they came to ſeek the LORD.

5 ¶ And Jehoſhaphat ſtood in the congregation of Judah and Jeruſalem, in the houſe of the LORD before the new court,

6 And ſaid, O LORD God of our fathers, *art* not thou God in heaven? and ruleſt *not* thou over all the kingdoms of the heathen? and in thine hand *is there not* power and might, ſo that none is able to withſtand thee?

7 *Art* not thou our God, † who didſt drive out the inhabitants of this land before thy people Iſrael, and [d] gaveſt it to the ſeed of Abraham thy friend for ever?

8 And they dwelt therein, and have built thee a ſanctuary therein for thy name, ſaying,

9 *If *when* evil cometh upon us, *as* the [e] ſword, judgment, or peſtilence, or famine, we ſtand before this houſe, and in thy preſence, (for thy [f] name *is* in this houſe) and cry unto thee in our affliction, then thou wilt hear and help.

10 And now behold, the children of Ammon, and Moab, and mount Seir, whom thou *wouldeſt not let Iſrael invade, when they came out of the land of Egypt, but they turned from them, and deſtroyed them not:

11 Behold, *I ſay, how* they reward us, to come to caſt us out of thy poſſeſſion, which thou haſt given us to inherit.

12 O our God, wilt thou not judge them? for we have no might againſt this great company that cometh againſt us: neither know we what to do, [g] but our eyes *are* upon thee.

13 And all Judah ſtood before the [h] LORD, with their little ones, their wives and their children.

14 ¶ Then upon Jahaziel the ſon of Zechariah, the ſon of Benaiah, the ſon of Jehiel, the ſon of Mattaniah, a Levite of the ſons of Aſaph, came [i] the ſpirit of the LORD in the midſt of the congregation:

15 And he ſaid, Hearken ye, all Judah, and ye inhabitants of Jeruſalem, and thou king Jehoſhaphat, Thus ſaith the LORD unto you, Be not afraid, nor diſmayed by reaſon of this great multitude; for the [k] battel *is* not yours, but Gods.

16 To morrow go ye down againſt them: behold, they come up by the † cliff of Ziz, and ye ſhall find them at the end of the ‡ brook, before the wilderneſs of Ieruel.

17 Ye ſhall not *need* to fight in this *battel*; ſet your ſelves, ſtand ye *ſtill*, and ſee the ſalvation of the LORD with you, O Judah and Jeruſalem: fear not, nor be diſmayed; to morrow go out againſt them, for the LORD *will be* with you.

18 And Jehoſhaphat [l] bowed his head, with *his* face to the ground: and all Judah, and the inhabitants of Jeruſalem fell before the LORD, worſhipping the LORD.

19 And the Levites, of the children of the Kohathites, and of the children of the Korhites, ſtood up to praiſe the LORD God of Iſrael with a loud voice on high.

20 ¶ And they roſe early in the morning, and went forth into the wilderneſs of Tekoa: and as they went forth, Jehoſhaphat ſtood and ſaid, Hear me, O Judah, and ye inhabitants of Jeruſalem, * Believe in the LORD your God, ſo ſhall you be eſtabliſhed; [m] believe his prophets, ſo ſhall ye proſper.

21 And when he had conſulted with the people, he appointed ſingers unto the LORD, and † that ſhould praiſe the beauty of holineſs, as they went out before the army, and to ſay, [n] Praiſe the LORD, for his mercy *endureth* for ever.

22 ¶ † And when they began † to ſing and to praiſe, the LORD ſet ambuſhments againſt the children of Ammon, Moab, and mount Seir, which were come againſt Judah, and ‡ they were ſmitten.

23 For the children of Ammon and Moab, ſtood up againſt the inhabitants of [o] mount Seir, utterly to ſlay and deſtroy *them*: and when they had made an end of the inhabitants of Seir, every one helped † to deſtroy [p] another.

24 And when Judah came toward the watchtowre in the wilderneſs, they looked unto the multitude, and behold, they *were* dead bodies fallen to the earth, and † none eſcaped.

25 And when Jehoſhaphat and his people came to take away the ſpoil of them, they found among them in abundance, both riches with the dead bodies, and precious jewels (which they ſtript off for themſelves) more then they could carry away: and they were three days in gathering of the ſpoil, it was ſo much.

26 ¶ And on the fourth day they [q] aſſembled themſelves in the valley of ‡ Berachah; for there they bleſſed the LORD: therefore the name of the ſame place was called, The valley of Berachah, unto this day.

27 Then they returned every man of Judah and Jeruſalem, and Jehoſhaphat in the † forefront of them, to go again to Jeruſalem with joy: for the LORD had made them to rejoyce over their enemies.

28 And they came to Jeruſalem with pſalteries, and harps, and trumpets, unto the houſe of the LORD.

29 And the [r] fear of God was on all the kingdoms of *thoſe* countrys, when they had heard that the LORD fought againſt the enemies of Iſrael.

30 So the realm of Jehoſhaphat was quiet; for his God gave him reſt round about.

31 ¶ * And Jehoſhaphat reigned over Judah: *he was* thirty and five years old when he began to reign, and he reigned twenty and five years in Jeruſalem: and his mothers name *was* Azubah the daughter of Shilhi.

32 And he walked in the [t] way of Aſa his father, and departed not from it, doing *that which was* right in the ſight of the LORD:

33 Howbeit, the high places were [u] not taken away; for as yet the people had not prepared their hearts unto the God of their fathers.

34 Now the reſt of the acts of Jehoſhaphat, firſt and laſt, behold, they *are* written in the † book of Jehu the ſon of Hanani, * who † is mentioned in the book of the kings of Iſrael.

35 ¶ And after this did Jehoſhaphat king of Judah joyn himſelf with Ahaziah king of Iſrael, who did very wickedly:

36 And he joyned himſelf with him to make ſhips to go to Tarſhiſh: and they made the ſhips in Ezion-geber.

37 Then Eliezer the ſon of Dodavah of Mareſhah, prophefied againſt Jehoſhaphat, ſaying, [x] Becauſe thou haſt joyned thy ſelf with Ahaziah, the LORD hath broken thy works. And the ſhips were broken, that they were not able to go to Tarſhiſh.

CHAP. XXI.

1 Jehoram ſucceeding Jehoſhaphat, ſlayeth his brethren. 5 His wicked reign. 8 Edom and Libnah revolt. 12 The prophecy of Elijah againſt him in writing. 16 Philiſtines and Arabians oppreſs him. 18 His incurable diſeaſe, infamous death, and burial.

NOw * Jehoſhaphat ſlept with his fathers, and was buried with his fathers in the city of David: and Jehoram his ſon reigned in his ſtead.

2 And he had brethren the ſons of Jehoſhaphat, Azariah, and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all theſe *were* the ſons of Jehoſhaphat king of [a] Iſrael.

3 And their father gave them great gifts of ſilver and of gold, and of precious things, with fenced cities in Judah: but the kingdom gave he to Jehoram, becauſe he *was* the firſtborn.

4 Now * when Jehoram was riſen up to the kingdom of his father, he ſtrengthned himſelf, and ſlew all his [b] brethren with the ſword, and *divers* alſo of the princes [c] of Iſrael.

5 ¶ Jehoram *was* thirty and two years old when he began to reign, and he reigned eight years in Jeruſalem.

6 And he walked in the way of the kings of Iſrael, like as did the houſe of Ahab: for he had the daughter of * Ahab to [d] wife: and he wrought *that which was* evil in the eyes of the LORD.

7 Howbeit the LORD would not deſtroy the houſe of David, becauſe of the covenant that he had made with David, and as he promiſed to give a † light to him, and to his * ſons for ever.

8 ¶ In his days the Edomites revolted from under the † dominion of Judah, and made themſelves a king.

9 Then Jehoram * went forth with his princes, and all his chariots with him: and he roſe up by night, and ſmote the Edomites which compaſſed him in, and the captains of the chariots.

10 So the Edomites revolted from under the hand of Judah unto this day. The ſame time *alſo* did [e] Libnah revolt from under his hand; becauſe he had forſaken the LORD God of his fathers.

11 Moreover, he made high places in the mountains of Judah, and cauſed the inhabitants of Jeruſalem to commit [f] fornication, and compelled Judah *thereto*.

12 ¶ And there came a writing to him from [g] Elijah the prophet, ſaying, Thus ſaith the LORD God of David thy father, Becauſe thou haſt not walked in the ways of Jehoſhaphat thy father, nor in the ways of Aſa king of Judah,

13 But haſt walked in the way of the kings of Iſrael, and haſt made Judah, and the inhabitants of Jeruſalem to go a whoring, like to the whoredoms of the houſe of Ahab, and alſo haſt ſlain thy brethren of thy fathers houſe, *which were* better then thy ſelf:

14 Behold, with † a great plague will the LORD ſmite thy people, and thy children, and thy wives, and all thy goods.

15 And thou *ſhalt have* great ſickneſs by diſeaſe of thy bowels, until thy [h] bowels fall out, by reaſon of the ſickneſs day by day.

16 ¶ Moreover, the LORD ſtirred up againſt Jehoram the ſpirit of the Philiſtines, and of the Arabians, that *were* near the [i] Ethiopians.

17 And they came up into Judah, and brake into it, and † carried away all the ſubſtance *that was* found in the kings houſe, and his ſons alſo and his wives; ſo that there was never a ſon left him, ſave [k] Jehoahaz the youngeſt of his ſons.

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19 And it came to paſs that in proceſs of time, after the end of two years, his bowels fell out by reaſon of his ſickneſs: ſo he died of ſore diſeaſes: And his people made no burning for him, like the burning of his fathers.

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[d] He groundeth his prayer upon Gods power, whereby he is able to help, and alſo on his mercy, which he will continue toward his, forſomuch as he hath once choſen them, and begun to ſhew his graces toward them.

* 1 *Kings.* 8. 37. *Chap.* 6. 28.

[e] *Meaning*, war, which commeth by Gods juſt judgment for our ſins.

[f] *That is*, Is here called upon and thou declareſt thy preſence and favour.

* *Deut.* 2. 9.

[g] we onely put our truſt in thee, and wait for our deliverance from heaven.

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† Heb. *aſſent.*

‡ Or, *valley.*

[l] He declareth briefly, that the works of God bring ever comfort or deliverance to his, and fear or deſtruction to his enemies.

* 2 *King.* 22. 47. &c.

[m] *Meaning*, In his virtues, and thoſe ways wherein he followed God.

[n] If the great care and diligence of this good king was not able utterly to abolish all ſuperſtition and idolatry out of his people; but that they would ſtill retain their filth and idolatry, how much ſhall we they able to reform evil, which either have imbraced, or not ſuch as he had though here-in he was not to be counſeld.

† Heb. *words.*

* 2 *King.* 16. 7.

† Heb. *was made to ſtand.*

[o] Thus God vſeth not have his to joyn in fellowſhip with idolatrous and wicked men.

† Heb. *praiſe.*

[p] This was a kind of thanksgiving, which they uſed commonly to ſing when they pulled down the Lord in his benefits, and was made by David, * *Pſal.* 136.

† Heb. *And in the riſing to ſinging and praiſe.*

‡ Or, *they ſmote one another.*

[q] *Meaning*, The Idumeans, which dwelt in mount Seir.

† Heb. *for the deſtruction.*

[r] Thus the Lord according to Jehoſhaphats prayer declared his power when he delivered his, by caſting their enemies to the ſword one another.

† Heb. *there was not an eſcaping.*

[s] To give thanks to the Lord for the victory and therefore the valley was called Berachah, that is, Bleſſing, or, Thankſgiving, which was ſo ſolemnly led the valley of Jehoſhaphat, * *Iſai.* 29. 19. becauſe the Lord judged the enemies according to Jehoſhaphats prayer.

† That is, *bleſſing.*

‡ Heb. *band.*

[t] Meaning, Of Judah and Benjamin.

* 1 *King.* 22. 16. 17.

[u] Becauſe the wicked live ever in fear, and alſo are ambitious, they become cruel, and ſpare not to murder them, whom by nature they ought moſt to cheriſh and defend.

[x] This is, *Meaning*, and ſpare not to murder them, whom by nature they ought moſt to cherish and defend. *e Meaning*, Of Judah and Benjamin.

† Heb. *a great ſtroke.*

[h] wee ſee this exemplefieth practiſed upon them that fall away from God, and become idolaters and murderers of their brethren.

[i] There were other Arabians in Africa ſouth-ward toward Egypt.

† Heb. *carried.*

[k] Called alſo Ahaziah, *as chap.* 22. 1. or, Azariah, *verſe* 6.

368 he began to reign, and he reigned in Jerusalem eight years, and departed † without being desired: howbeit they buried him in the city of David, but not in the sepulchres of the kings.

† Heb. *without desire.*

1 *That is,* As some write, he was not regarded, but deposed for his wickedness and idolatry: for this his son reigned 22 years (his father yet living) without honour, and after his fathers death he was confirmed to reign still, *as Chap. 22. 2.*

CHAP. XXII.

1 *Ahaziah succeeding, reigneth wickedly.* 5 *In his confederacy with Joram the son of Ahab, he is slain by Jehu.* 10 *Athaliah destroying all the seed royal, save Joash, whom Jehoshabeath his aunt hid, usurpeth the kingdom.*

AND the inhabitants of Jerusalem made * Ahaziah his youngest son, king in his stead: for the band of men that came with the Arabians to the camp, had slain all the * eldest. So Ahaziah the son of Iehoram king of Iudah reigned.

* 2 *King.* 8. 24, &c.

a *Meaning,* The Philistines. * *Chap* 21. 17.

2 Fourty and two years old *was* Ahaziah when he began to reign, and he reigned one year in Ierusalem: his mothers name also *was* * Athaliah the daughter of Omri.

b *Chap.* 21. 20. c *That is,* After the death of his father.

* *Chap* 21. 6. d She was Ahabs daughter, who was the son of Omri.

3 He also walked in the ways of the house of Ahab: for his mother was his counseller to do wickedly.

4 Wherefore he did evil in the sight of the LORD, like the house of Ahab: for they were his e counsellers after the death of his father, to his destruction.

e He sheweth, that it must needs follow that the rulers are sleth as their counsellers be, and that there cannot be a good king, that suffereth wicked counsellers.

5 ¶ He walked also after their counsel, and went with Iehoram the son of Ahab king of Israel, to war against Hazael king of Syria at Ramoth-gilead: and the Syrians smote Ioram.

† Heb. *wherewith they wounded him.*

6 And he returned to be healed in Iezreel, because of the wounds † which were given him at Ramah, when he fought with Hazael king of Syria. And ‡ Azariah the son of Iehoram king of Iudah, went down to see Iehoram the son of Ahab at Iezreel, because he was sick.

‡ Otherwise called *Ahaziah, vers.* 1. *&* Jehoahaz, *chap.* 21. 17.

† Heb. *treading down.*

7 And the † destruction of Ahaziah was of God by coming to Ioram: for when he was come, he went out with Iehoram against Iehu the son of Nimshi, whom the LORD had anointed * to cut off the house of Ahab.

f Hereby we see how nothing can come to any, but by Gods providence, and as he hath appointed, and therefore he casteth all means to serve to his will.

* 2 *King.* 9. 7.

8 And it came to pass that when Iehu was executing judgment upon the house of Ahab, and found the princes of Iudah, and the sons of the brethren of Ahaziah, that ministred to Ahaziah, he slew them.

* 2 *King.* 9. 27.

9 * And he sought Ahaziah: and they caught him, (for he was hid in Samaria) and brought him to Iehu: and when they had slain him, they buried him, because (said they) he *is* the son of g Iehoshaphat, who sought the LORD with all his heart. So the house of Ahaziah had no power to keep still the kingdom.

g This was the just plague of God, becuse he joyned himself with Gods enemies: yet God to declare the worthinesse of Jehoshaphat his grand-father, moved them to give him the honour of burial.

10 ¶ * But when Athaliah the mother of Ahaziah, saw that her son was dead, she arose, and h destroyed all the seed royal of the house of Iudah.

* 2 *King.* 11. 1.

h To the intent that there should be none to make title to the crown, and so the night usurp the government.

11 But Iehoshabeath the daughter of the king, took Ioash the son of Ahaziah, and stole him from among the kings sons *that were* slain, and put him and his nurse in a bedchamber. So Iehoshabeath the daughter of king Iehoram, the wife of Iehoiada the priest (for she was the sister of Ahaziah) hid him from Athaliah, so that she slew him not.

i *Meaning,* In the chamber, where the priests and Levites slept, which kept their courses weekly in the temple.

12 And he was with them hid in the i house of God six years, and Athaliah reigned over the k land.

k *To wit,* Of Iudah.

CHAP. XXIII.

1 *Iehoiada having set things in order, maketh Joash king.* 12 *Athaliah is slain.* 16 *Iehoiada reformeth the worship of God.*

AND * a in the seventh year Iehoiada strengthned himself, and took the captains of hundreds, Azariah the son of Ierohham, and Ishmael the son of Iehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into covenant with him.

* 2 *King.* 11. 4, &c. a Of the reign of Athaliah, & after the death of Ahaziah.

2 And they went about in Iudah, and gathered the Levites out of all the cities of Iudah, and the chief of the b fathers of Israel, and they came to Ierusalem.

b *Meaning,* Of Iudah and Benjamin: read why *Israel, chap.* 25. 17.

3 And all the congregation made a covenant with the king in the house of God: and he said unto them, Behold, the kings son shall reign, as the LORD hath * said of the sons of David.

* 2 *Sam.* 7. 12. 1 *King.* 2. 4. *& 9. 5. Chap.* 6. 16. *& 7.* 18.

4 This *is* the thing that ye shall do; A third part of you entring on the sabbath of the priests and of the Levites, *shall be* porters of the † doors;

† Heb. *thresholds.*

5 And a third part *shall be* at the kings house; and a third part at the c gate of the foundation: and all the people *shall be* in the courts of the house of the LORD.

c which was the chief gate of the temple, equal to the east.

6 But let none come into the house of the LORD, save the priests, and they that minister of the Levites, they shall go in, for they *are* holy: but all the people shall keep the watch of the LORD.

7 And the Levites shall compass the king round about, every man with his weapons in his hand, and whosoever *else* cometh into the d house, he shall be put to death: but be you with the king when he cometh in, and when he goeth out.

d *Meaning,* To make any tumult or to hinder their enterprise.

8 So the Levites and all Iudah did according to all things that Iehoiada the priest had commanded, and took every man his men that were to come in on the sabbath, with e them that were to go *out* on the sabbath: for Iehoiada the priest dismissed not the courses.

e which had finished their course on the sabbath, and so the other part entred to keep their turn.

9 Moreover, Iehoiada the priest delivered to the captains of hundreds, spears, and bucklers, and shields, that *had been* king Davids, which *were* in the house of God.

10 And he set all the people (every man having his weapon in his hand) from the right † side of the ‡ temple to the left side of the temple, along by the altar and the e temple, by the king round about.

† Heb. *shoulder.* ‡ Heb. *house.* e *Meaning,* The most holy place where the ark stood.

11 Then they brought out the kings son, and put upon him the crown, and * *gave him* the f testimony, and made him king: and Iehoiada and his sons anointed him, and said, † God save the king.

* *Deut.* 17. 11. f *That is,* The Book of the law, or as some read, They put upon him his royal apparel.

12 ¶ Now when Athaliah heard the noise † Heb. *hastening* of *the people* running & praising the king, she came to the people into the house of the LORD.

13 And she looked, and behold, the king stood at his pillar, at the entring in, and the princes and the trumpets by the king: and all the people of the land rejoyced, and sounded with trumpets, also the singers with instruments of musick; and such as taught to sing praise. Then Athaliah rent her clothes, and said, † h Treason, treason.

† Heb. *Conspiracy.* h Declaring her vile impudency, which having unjustly, and by murder usurped the crown, would still have defaced the true posterity, and therefore called true obedience, treason.

14 Then Iehoiada the priest brought out the captains of hundreds that were set over the host, and said unto them, Have her forth of the ranges: and i whoso followeth her, let him be slain with the sword. For the priest said, Slay her not in the house of the LORD.

i To joyn with her party, and to maintain her authority.

15 So they laid hands on her; and when she was come to the entring of the hors-gate, by the kings house, they slew her there.

16 ¶ And Iehoiada made a k covenant between him, and between all the people, and between the king, that they should be the LORDS people.

k Whether they would ever fore him, and renounce all idolatry.

17 Then all the people went to the house of Baal, and l brake it down, and brake his altars, and his images in pieces, and slew m Mattan the priest of Baal before the altars.

l According to their covenant made to the Lord, as the Lord commanded in his law, both for the person and also for city, *Deut.* 13. 6. 15. † 1 *Cron.* 24. 1.

18 Also Iehoiada appointed the offices of the house of the LORD by the hand of the priests the Levites, whom David had * distributed in the house of the LORD, to offer the burnt-offerings of the LORD, as *it is* written in the * law of Moses, with rejoycing and with singing, *as it was ordained* † by David.

* *Num.* 28. 2. † Heb. *by the hand of David.* * 1 *Chron.* 16. 2, &c.

19 And he set the * porters at the gates of the house of the LORD, that none *which was* unclean in any thing, should enter in.

20 And he took the captains of hundreds, and the nobles, and the governours of the people, and all the people of the land, and brought down the king from the house of the LORD: and they came through the n high gate into the kings house, and set the king upon the throne of the kingdom.

n Which was the principal gate, by the which the king might be seen of all the people. o For where a tyrant and an idolatrous reigneth, there can be no quietnes; for the plagues of God do ever among such people.

21 And all the people of the land rejoyced: and the city was quiet, o after that they had slain Athaliah with the sword.

CHAP. XXIV.

1 *Joash reigneth well all the days of Jehoiada.* 4 *He giveth order for the repair of the temple.* 15 *Jehoiada his death and honourable burial.* 17 *Joash falling to idolatry, slayeth Zechariah the son of Jehoiada.* 23 *Joash is spoiled by the Syrians, and slain by Zabad and Jehozabad.* 27 *Amaziah succeedeth him.*

* 2 *King.* 12. 1, &c.

IOASH * *was* seven years old when he began to reign, and he reigned fourty years in Ierusalem: his mothers name also *was* Zibeah of Beer-sheba.

2 And Ioash did *that which was* right in the sight of the LORD, all the days of a Iehoiada the priest.

a who was a faithfull counsellor, and governed him by the word of God.

3 And Iehoiada took for him two wives, and he begat sons and daughters.

4 ¶ And it came to pass after this, *that* Ioash was minded † to repair the house of the LORD.

† Heb. *to renew.*

5 And he gathered together the priests and the Levites, and said to them, Go out unto the cities of Iudah, and gather of b all Israel money to repair the house of your God from year to year, and see that ye haste the matter: howbeit the Levites hastned *it* not.

b He meaneth not the ten tribes, but onely the two tribes of Iudah and Benjamin.

6 And the king called for Iehoiada the c chief, and said unto him, Why hast thou not required of the Levites to bring in out of Iudah and out of Ierusalem, the collection, *according to the commandment* of * Moses the servant of the LORD, and of the congregation of Israel, for the tabernacle of witnes?

c For he was the high priest.

* *Exod.* 30. 12, 13, 14.

7 For the sons of Athaliah that d wicked woman, had broken up the house of God, and also all the dedicate things of the house of the LORD did they bestow upon Baalim.

d The scripture doth term her thus, becuse she was a cruel murderesse, and a blasphemous idolatress.

8 And at the kings commandment they made a cheft, and set it without at the gate of the house of the LORD.

9 And they made † a proclamation through Iudah and Ierusalem, to bring in to the LORD, the collection *that* Moses the servant of God *laid* upon Israel in the wilderness.

† Heb. *a voice.*

10 And all the princes, and all the people rejoyced, and brought in, and cast into the cheft, until they had made an end.

11 Now it came to pass, that at what time the cheft was e brought unto the kings office, by the hand of the Levites; and when they saw that *there was* much mony: the kings scribe, and the high priests officer came and emptied the cheft, and took it, and carried it to his place again. Thus they did day by day, and gathered mony in abundance.

e Such as were faithful men, whom the king had appointed for that matter.

12 And the king and f Iehoiada gave it to such as did the work of the service of the house of the LORD, and hired masons and carpenters to repair the house of the LORD, and also such as wrought iron and brass to mend the house of the LORD.

f *Signifying,* That this thing was done by advice and counsel, and not by any one mans affection.

13 So the workmen wrought, and † the work was perfected by them, and they set the house of God in his state, and strengthned it.

† Heb. *the healing went up upon the work.*

14 And when they had finished *it*, they brought the rest of the mony before the king and Iehoiada, whereof were made g vessels for the house of the LORD, *even* vessels to minister, and † to offer *withal*, and spoons, and vessels of gold and silver: and they offered burnt-offerings in the house of the LORD continually, all the days of Iehoiada.

g For the wicked kings his predecessors, and Athaliah had destroyed the vessels of the temple, or turned them to the use of their idols.

† Or, *pestils.*

15 ¶ But Iehoiada waxed old, and was full of days when he died; an hundred and thirty years old *was he* when he died.

h *Signifying,* That they could not honour him too much, who had so excellently served in the work of the Lord, and in the ruine of the commonwealth.

16 And they buried him in the city of David among the h kings, becausse he had done good in Israel, both towards God, and towards his house.

i which were flatterers, and knew now that the king was desirous of him who did watch over him as a father, and therefore brought him to most vile idolatry.

17 Now after the death of Iehoiada, came the i princes of Iudah, and made obeisance to the king: then the king hearkned unto them.

18 And they left the house of the LORD God of their fathers, and served groves and idols:

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idols: and wrath came upon Judah and Jeruſalem for this their treſpaſs.

19 Yet he ſent prophets to them, to bring them again unto the LORD, and they [k] teſtified againſt them: but they would not give ear.

20 And the ſpirit of God † came upon Zechariah the ſon of Jehoiada the prieſt, which ſtood[l] above the people, and ſaid unto them, Thus ſaith God, Why tranſgreſs ye the commandments of the LORD, that ye cannot proſper? becauſe ye have forſaken the LORD, he hath alſo forſaken you.

21 And they conſpired againſt him, and ſtoned him with ſtones at the [m] commandment of the king, in the court of the houſe of the LORD.

22 Thus Joaſh the king remembred not the kindneſs which Jehoiada his father had done to him, but ſlew his ſon: and when he died, he ſaid, The LORD [n] look upon *it*, and require *it*.

23 ¶ And it came to paſs † at the end of the year, *that* the hoſt of Syria came up againſt him: and they came to Judah and Jeruſalem, and deſtroyed all the princes of the people from among the people, and ſent all the ſpoil of them unto the king of † Damaſcus.

24 For the army of the Syrians came with a ſmall company of men, and the LORD delivered a very great hoſt into their hand, becauſe they had forſaken the LORD God of their fathers: ſo they [o] executed judgment againſt Joaſh.

25 And when they were departed from him, (for they left him in great diſeaſes) his own ſervants conſpired againſt him, for the bloud of the [p] ſons of Jehoiada the prieſt, and ſlew him on his bed, and he died: and they buried him in the city of David, but they buried him not in the ſepulchres of the kings.

26 And theſe *are* they that conſpired againſt him; ‡ Zabad the ſon of Shimeath an Ammoniteſs, and Jehozabad the ſon of ‡ Shimrith a Moabiteſs.

27 ¶ Now *concerning* his ſons, and the greatneſs of the burdens *laid* upon him, and the † repairing of the houſe of God, behold, they *are* written in the ‡ ſtory of the book of the kings. And Amaziah his ſon reigned in his ſtead.

CHAP. XXV.

1 *Amaziah beginneth to reign well.* 3 *He executeth juſtice on the traitours.* 5 *Having hired an army of Iſraelites againſt the Edomites, at the word of a prophet he loſeth the hundred talents, and diſmiſſeth them.* 11 *He overthroweth the Edomites.* 10, 13 *The Iſraelites diſcontented with their diſmiſſion, ſpoil as they return home.* 14 *Amaziah proud of his victory, ſerveth the gods of Edom, and deſpiſeth the admonitions of the prophet.* 17 *He provoketh Joaſh to his overthrow.* 25 *His reign.* 27 *He is ſlain by conſpiracy.*

* 2 *King.* 14. 1, &c.

AMaziah * *was* twenty and five years old *when* he began to reign, and he reigned twenty and nine years in Jeruſalem: and his mothers name *was* Jehoaddan of Jeruſalem.

2 And he did *that which was* [a] right in the ſight of the LORD, but not with a perfect heart.

3 ¶ Now it came to paſs, when the kingdom was † eſtabliſhed to him, that he ſlew his ſervants that had killed the king his father.

4 But he ſlew not their children, but *did* as *it is* written in the law in the book of Moſes, where the LORD commanded, ſaying, * The fathers ſhall not die for the [b] children, neither ſhall the children die for the fathers, but every man ſhall die for his own ſin.

5 ¶ Moreover, Amaziah gathered Judah together, and made them captains over thouſands, and captains over hundreds, according to the houſes of *their* fathers, throughout all Judah and Benjamin: and he numbred them from [c] twenty years old and above, and found them three hundred thouſand choice *men*, *able* to go forth to war, that could handle ſpear and ſhield.

6 He hired alſo an hundred thouſand mighty men of valour out of [d] Iſrael, for an hundred talents of ſilver.

7 But there came a man of God to him, ſaying, O king, let not the army of Iſrael go with thee; for the LORD *is* [e] not with Iſrael, *to wit*, *with* all the children of Ephraim.

8 But if thou wilt [f] go, do *it*, be ſtrong for the battel: God ſhall make thee fall before the enemy: for God hath power to help, and to caſt down.

9 And Amaziah ſaid to the man of God, But what ſhall we do for the hundred talents which I have given to the † army of Iſrael? And the man of God anſwered, The LORD is [g] able to give thee much more then this.

10 Then Amaziah ſeparated them, *to* *wit*, the army that was come to him out of Ephraim, to go † home again: wherefore their anger was greatly kindled againſt Judah, and they returned home † in great anger.

11 ¶ And Amaziah ſtrengthned himſelf, and led forth his people, and went to the valley of ſalt, and ſmote of the children of [h] Seir, ten thouſand.

12 And *other* ten thouſand *left* alive, did the children of Judah carry away captive, and brought them unto the top of the [i] rock, and caſt them down from the top of the rock, that they were broken all in pieces.

13 ¶ But † the ſouldiers of the [k] army which Amaziah ſent back, that they ſhould not go with him to battel, fell upon the cities of Judah, from Samaria even unto Beth-horon, and ſmote three thouſand of them, and took much ſpoil.

14 ¶ Now it came to paſs, after that Amaziah was come from the ſlaughter of the Edomites, that he brought the gods of the children of Seir, and ſet them up *to be* his gods, and [l] bowed down himſelf before them, and burned incenſe unto them.

15 Wherefore the anger of the LORD was kindled againſt Amaziah, and he ſent unto him a prophet, which ſaid unto him, Why haſt thou ſought after the gods of the people, which could [m] not deliver their own people out of thine hand?

16 And it came to paſs as he talked with him, that the [n] *king* ſaid unto him, Art thou made of the kings counſel? forbear; why ſhouldeſt thou be [o] ſmitten? Then the prophet forbare, and ſaid, I know that God hath † determined to deſtroy thee, becauſe thou haſt done this, and haſt not hearkened unto my counſel.

17 ¶ Then * Amaziah king of Judah took advice, and ſent to Joaſh the ſon of Jehoahaz, the ſon of Jehu king of Iſrael, ſaying, Come, let us [p] ſee one another in the face.

18 And Joaſh king of Iſrael ſent to Amaziah king of Judah, ſaying, The ‡ thiſtle that *was* in Lebanon, ſent to the cedar that *was* in Lebanon, ſaying, Give thy daughter to my ſon to wife: and there paſſed by a wild beaſt that *was* in Lebanon, and trode down the thiſtle.

19 Thou ſayeſt, Lo, thou haſt ſmitten the Edomites, and thine heart lifteth thee up to boaſt: abide now at home, why ſhouldeſt thou meddle to *thine* hurt, that thou ſhouldeſt fall, *even* thou, and Judah with thee?

20 But Amaziah would not hear, for it *came* of [q] God, that he might deliver them into the hand *of their enemies*, becauſe they ſought after the gods of Edom.

21 So Joaſh the king of Iſrael went up, and they ſaw one another in the face, *both* he and Amaziah king of Judah, at Beth-ſhemeſh, which *belongeth* to Judah.

22 And Judah was † put to the worſe before Iſrael, and they fled every man to his tent.

23 And Joaſh the king of Iſrael took Amaziah king of Judah the ſon of Joaſh, the ſon of Jehoahaz, at Beth-ſhemeſh, and brought him to Jeruſalem, and brake down the wall of Jeruſalem, from the gate of Ephraim to † the corner-gate, four hundred cubits.

24 And *he took* all the gold and the ſilver, and all the veſſels *that were* found in the houſe of God with [r] Obed-edom, and the treaſures of the kings houſe, the hoſtages alſo, and returned to Samaria.

25 ¶ And Amaziah the ſon of Joaſh king of Judah, lived after the death of Joaſh ſon of Jehoahaz king of Iſrael, fifteen years.

26 Now the reſt of the acts of Amaziah, firſt and laſt, behold, *are* they not written in the book of the kings of Judah and Iſrael?

27 ¶ Now after the time that Amaziah did turn away † from following the LORD, they † made a conſpiracy againſt him in Jeruſalem, and he fled to Lachiſh: but they ſent to Lachiſh after him, and ſlew him there.

28 And they brought him upon horſes, and buried him with his fathers in the city of ‡ Judah.

CHAP. XXVI.

1 *Uzziah ſucceeding, and reigning well in the days of Zechariah, proſpereth.* 16 *Waxing proud, he invadeth the prieſts office, and is ſmitten with leproſy.* 22 *He dieth, and Jotham ſucceedeth him.*

THen all the people of Judah took * [a] Uziah, who *was* ſixteen years old, and made him king in the room of his father Amaziah.

2 He built [b] Eloth, and reſtored it to Judah, after that the king ſlept with his fathers.

3 Sixteen years old *was* Uzziah, when he began to reign, and he reigned fifty and two years in Jeruſalem: his mothers name alſo *was* Jecoliah of Jeruſalem.

4 And he did *that which was* right in the ſight of the LORD, according to all that his father Amaziah did.

5 And he ſought God in the days of [c] Zechariah, who had underſtanding † in the viſions of God: and as long as he [d] ſought the LORD, God made him to proſper.

6 And he went forth and warred againſt the Philiſtines, and brake down the wall of Gath, and the wall of Jabneh, and the wall of Aſhdod, and built cities ‡ about Aſhdod, and among the Philiſtines.

7 And God helped him againſt the Philiſtines, and againſt the Arabians that dwelt in Gur-baal, and the Mehunims.

8 And the Ammonites gave [e] gifts to Uzziah, and his name † ſpread abroad *even* to the entring in of Egypt, for he ſtrengthned *himſelf* exceedingly.

9 Moreover, Uzziah built towrs in Jeruſalem, at the [f] corner-gate, and at the valley-gate, and at the turning *of the wall*, and ‡ fortified them.

10 Alſo he built towrs in the deſert, and ‡ digged many wells, for he had much cattel, both in the low-country, and in the plains: husband-men *alſo*, and vine-dreſſers in the mountains, and in [g] Carmel: for he loved † husbandry.

11 Moreover, Uzziah had an hoſt of fighting men, that went out to war by bands, according to the number of their account, by the hand of Jeiel the ſcribe, and Maaſeiah the ruler, under the hand of Hananiah, *one* of the kings captains.

12 The whole [h] number of the chief of the fathers of the mighty men of valour, *were* two thouſand and ſix hundred.

13 And under their hand *was* † an army, three hundred thouſand and ſeven thouſand and five hundred, that made war with mighty power, to help the king againſt the enemy.

14 And Uzziah prepared for them throughout all the hoſt, ſhields, and ſpears, and helmets, and habergeons, and bows, and † ſlings *to caſt* ſtones.

15 And he made in Jeruſalem † engines invented by cunning men, to be on the towrs and upon the bulwarks, to ſhoot arrows and great ſtones withal: and his name † ſpread far

far abroad, for he was marvellously helped till he was strong.

16 ¶ But when he was strong, his heart was lifted up to *his* destruction: for he transgressed against the LORD his God, and went into the temple of the LORD, to burn incense upon the altar of incense.

17 And Azariah the priest went in after him, and with him fourscore priests of the LORD, *that were* valiant men:

18 And they withstood Uzziah the king, and said unto him, *It* **appertaineth* not unto thee, Uzziah, to burn incense unto the LORD, but to the [z] priests the sons of Aaron, *that are* consecrated to burn incense: [k] go out of the sanctuary, for thou hast trespassed, neither *shall it be* for thine honour from the LORD God.

19 Then Uzziah was wroth, and *had* a censer in his hand, to burn incense: and while he was wroth with the priests, the leprocy even rose up in his fore-head, before the priests in the house of the LORD, from beside the incense-altar.

20 And Azariah the chief priest, and all the priests looked upon him, and behold, he *was* leprous in his fore-head, and they thrust him out from thence, yea, himself [*] hasted also to go out, because the LORD had smitten him.

21 * And Uzziah the king was a leper unto the day of his death, and dwelt in a [†] several house *being* a leper, for he was cut off from the house of the LORD: and Jotham his son *was* over the kings house, judging the people of the land.

22 ¶ Now the rest of the acts of Uzziah, first and last, did Isaiah the prophet the son of Amoz write,

23 So Uzziah slept with his fathers, and they buried him with his fathers in the field [m] of the burial which *belonged* to the kings; for they said, He *is* a [m] leper: and Jotham his son reigned in his stead.

CHAP. XXVII.

1 Jotham reigning well, prospereth. 5 He subdueth the Ammonites. 7 His reign. 9 Ahaz succeedeth him.

JOtham * *was* twenty and five years old when he began to reign, and he reigned sixteen years in Jerusalem: his mothers name also *was* Jerushah, the daughter of Zadok.

2 And he did *that which was* right in the sight of the LORD, according to all that his father Uzziah did: howbeit he entred not into the [a] temple of the LORD. And the people did yet [b] corruptly.

3 He built the [c] high gate of the house of the LORD, and on the wall of ‡ Ophel he built much.

4 Moreover, he built cities in the mountains of Judah, and in the forests he built castles and towres.

5 ¶ He fought also with the king of the Ammonites, and prevailed against them. And the children of Ammon gave him the same year, an hundred talents of silver, and ten thousand † measures of wheat, and ten thousand of barley. † So much did the children of Ammon pay unto him, both the second year, and the third.

6 So Jotham became mighty, [d] because he ‡ prepared his ways before the LORD his God.

7 ¶ Now the rest of the acts of Jotham, and all his wars, and his ways, lo, they *are* written in the book of the kings of Israel and Judah.

8 He was five and twenty years old when he began to reign, and reigned sixteen years in Jerusalem.

9 ¶ And Jotham slept with his fathers, and they buried him in the city of David: and Ahaz his son reigned in his stead.

CHAP. XXVIII.

1 Ahaz reigning very wickedly, is greatly afflicted by the Syrians. 6 Judah being captivated by the Israelites, is sent home by the counsel of Oded the prophet. 16 Ahaz sending for aid to Assyria, is not helped thereby. 22 In his distress he groweth more idolatrous. 26 He dying, Hezekiah succeedeth him.

AHaz * *was* twenty years old when he began to reign, and he reigned sixteen years in Jerusalem: but he did not *that which was* right in the sight of the LORD, like David his father.

2 For he walked in the ways of the [a] kings of Israel, and made also molten images for [b] Baalim.

3 Moreover, he ‡ burnt incense in the valley of the son of Hinnom, and burnt ‡ his children in the fire, after the abominations of the heathen whom the LORD had cast out before the children of Israel.

4 He sacrificed also, and burnt incense in the high places, and on the hills, and under every green tree.

5 Wherefore the LORD his God delivered him into the hand of the king of Syria, and they smote him, and carried away a great multitude of them captives, and brought *them* to † Damascus: and he was also delivered into the hand of the king of Israel, who smote him with a great slaughter.

6 ¶ For [c] Pekah the son of Remaliah slew in Judah an hundred and twenty thousand in one day, *which were* all † valiant men; because they had forsaken the LORD God of their fathers.

7 And Zichri a mighty man of Ephraim, slew Maaseiah the kings son, and Azrikam the governour of the house, and Elkanah *that was* † next to the king.

8 And the children of Israel carried away captive of their brethren, [d] two hundred thousand women, sons and daughters, and took also away much spoil from them, and brought the spoil to Samaria.

9 But a prophet of the LORD was there, whose name *was* Oded: & he went out before the host that came to Samaria, and said unto them, Behold, [e] because the LORD God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage *that* reacheth up unto heaven.

10 And now ye purpose to keep under the children of Judah and Jerusalem for bond-men, and bond-women unto you: [f]*but are there* not with you, even with you, sins against the LORD your God?

11 Now hear me therefore, and deliver the captives again, which ye have taken captive of your brethren: for the fierce wrath of the LORD *is* upon you.

12 Then certain of the heads of the children of [g] Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Jehizkiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that came from the war,

13 And said unto them, Ye shall not bring in the captives hither: [h] for whereas we have offended against the LORD *already*, ye intend to add *more* to our sins and to our trespass: for our trespass is great, and *there is* fierce wrath against Israel.

14 So the armed men left the captives and the spoil, before the princes and all the congregation.

15 And the men which were [i] expressed by name, rose up, and took the captives, and with the spoil clothed all that were naked among them, and arayed them, and shod them, and gave them to eat and to drink, and [k] anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, * the city of palm-trees, to their [l] brethren: then they returned to Samaria.

16 ¶ At that time did king Ahaz send unto the kings of [m] Assyria to help him.

17 For again the Edomites had come and smitten Judah, and carried away † captives.

18 The Philistines also had invaded the cities of the low-country, and of the south of Judah, and had taken Beth-shemesh, and Ajalon, and Gederoth, and Shocho with the villages thereof, and Timnah with the villages thereof, Gimzo also and the villages thereof: and they dwelt there.

19 For the LORD brought Judah low, because of Ahaz king of [n] Israel; for he made Judah naked, and transgressed sore against the LORD.

20 And Tilgath-pilnezer king of Assyria came unto him, and distressed him, but strengthned him not.

21 For Ahaz took away a portion *out* of the house of the LORD, and *out* of the house of the king, and of the princes, and gave *it* unto the king of Assyria: but he helped him not.

22 ¶ And in the time of his distress did he trespass yet more against the LORD: this *is* that king Ahaz.

23 For he sacrificed unto the gods of † Damascus, which ° smote him: and he said, Because the gods of the kings of Syria help them, *therefore* will I sacrifice to them, that they may [p] help me: but they were the ruine of him and of all Israel.

24 And Ahaz gathered together the vessels of the house of God, and cut in pieces the vessels of the house of God, and shut up the doors of the house of the LORD, and he made him altars in every corner of Jerusalem.

25 And in every several city of Judah he made high places † to burn incense unto other gods, and provoked to anger the LORD God of his fathers.

26 ¶ Now the rest of his acts, and of all his ways, first and last, behold, they *are* written in the book of the kings of Judah and Israel.

27 And Ahaz slept with his fathers, and they buried him in the city, *even* in Jerusalem: but they brought him not into the [q] sepulchres of the kings of Israel: and Hezekiah his son reigned in his stead.

CHAP. XXIX.

1 Hezekiah his good reign. 3 He restoreth religion. 5 He exhorteth the Levites. 12 They sanctify themselves, and cleanse the house of God. 20 Hezekiah offereth solemn sacrifices, wherein the Levites were more forward then the priests.

HEzekiah * began to reign *when he was* five and twenty years old, and he reigned nine and twenty years in Jerusalem: and his mothers name *was* Abijah the daughter of Zechariah.

2 And he did *that which was* right in the sight of the LORD, according to all that David his father had done.

3 ¶ He, in the [a] first year of his reign, in the first month, [b] opened the doors of the house of the LORD, and repaired them.

4 And he brought in the priests, and the Levites, and gathered them together into the east-street,

5 And said unto them, Hear me, ye Levites, sanctify now your selves, and sanctify the house of the LORD God of your fathers, and carry forth the [c] filthiness out of the holy *place*.

6 For our fathers have trespassed, and done *that which was* evil in the eyes of the LORD our God, and have forsaken him, and have turned away their faces from the habitation of the LORD, and † turned *their* backs.

7 Also they have shut up the doors of the porch, and put out the lamps, and have not burnt incense, nor offered burnt-offerings in the holy *place*, unto the God of Israel.

8 [d] Wherefore the wrath of the LORD was upon Judah and Jerusalem, and he hath delivered them to † trouble, to astonishment, and to hissing, as ye see with your eyes.

9 For lo, our fathers have fallen by the sword, and our sons, and our daughters, and our wives *are* in captivity for this.

10 Now *it is* in mine heart to make a covenant with the LORD God of Israel, that his [e] fierce wrath may turn away from us.

11 My sons ‡ be not now negligent: for the LORD hath * chosen you to stand before him, to serve him, and that you should minister unto him, and ‡ burn incense.

12 ¶ Then the Levites arose, Mahath the son of Amasai, and Joel the son of Azariah,

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i Thus prosperity causeth men to trust in themselves, and by forgetting him, which is the author thereof, procure their own perdition.

* *Num.* 18.7.

* *Exod.* 30.7.

k Though his zeal seemed to be good, and also his intention, yet because they were not governed by the word of God, he did wickedly, and was therefore both justly rebuked and also punished.

* *2 Chron.* 6.12.

* 2 *King.* 15.5.

† Heb. *free.* I According to the commandment of the Lord, *Levit.* 13.46.

m And therefore was buried a part in the same field, but not in the same sepulchres with his predecessours.

* 2 *King.* 15.32, &c.

a *To wit*, To offer incense against the word of God: which thing is spoken in the commendation of Jotham.

b They were not clean purged from idolatry.

c which was fourscore cubits high, and was for the height called Ophel: it was at the east-gate, and mention is made of it, *Chap.* 33.4.

‡ Or, *the towre.*

* *Ahaz.*

a Hewas in idolatry like them.

b As the idolatrous Jews came after idols, who are supersticious: even those Judah [1] have they often which are vanities, and do resemble the greatest idols

‡ Or, *made them pass through the fire*, as they, 33.6. *Levit.* 18.21.

c who was king of Israel.

† Heb. *Damnsek.*

† Heb. *sons of valour.*

d Thus by the just judgment of God, Hezekiah deserved both of other thought they had overcome them by their own valiantness, and did not consider that God had delivered them into their hands, because Judah had offended him.

† Heb. *Tibni.*

† Heb. *Carim.*

‡ Or, *sanctified himself.*

d He shewed his all prosperity cometh of God, who never faileth, when we put our trust in him.

e

f May not God as well punish you for your sins, as he hath done these men for theirs, seeing yours are greater?

g which tribe was now generall, and had most authority.

h God will not suffer this sin which we commit against him, to be unpunished.

i whose names were rehearsed 1 Chron. 12.

k Either for their wounds or wearisomeness.

l To them of the tribe of Judah.

m To Tilgath-pilnezer and those kings that were under his dominion: 2 King. 16.7, 10. Heb. *a captivity.*

n He mentioneth Judah because Ahaz forsook the Lord, and brought help of the idolatrous Syrians: Read of the like taken for Judah, 2 Ch. 15.17.

† Heb. *the second to the king.*

° Heb. *who smote him.*

p Thus the wicked imagine Gods favour by prosperity, and adversity, as if idolaters prosper, they make their idols gods, not considering the cause punished them withall, whom he loveth, and giveth his enemies good success for a time, when afterward they shall perish.

q They buried him not in the city of David, where were the sepulchres of the kings.

a This is a notable example for all princes, first to establish the pure religion of God, and to procure that the Lord may be honoured and served aright

b which Ahaz had shut up, ch. 28.24.

c *Meaning*, All the idols, altars, groves, and whatsoever was occupied in their service, and wherewith the temple was polluted.

† Heb. *given the neck.*

d *He forsweth*, that the contempt of religion is the cause of all Gods plagues.

† Heb. *commotion.*

e He proveth by the judgments of God upon those that have contemned his word, that there is no way to avoid his plagues, but by conforming themselves to his will.

† Or, *be not now deceived.*

* *Num.* 8.14.

& 18.2, 6.

‡ Or, *offer sacrifice.*

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riah, of the sons of the Kohathites: and of the sons of Merari; Kish the son of Abdi, and Azariah the son of Jahalelel: and of the Gershonites; Joah the son of Zimmah, and Eden the son of Ioah:

13 And of the sons of Elizaphan; Shimri, and Ieiel: and of the sons of Asaph; Zechariah, and Mattaniah:

14 And of the sons of Heman; Iehiel, and Shimei: and of the sons of Ieduthun; Shemaiah, and Uzziel.

15 And they gathered their brethren, and sanctified themselves, and came, according to ‡ Or, *in the business of* the commandment of the king, † by the words of the LORD, to cleanse the house of the LORD.

16 And the priests went into the inner part of the house of the LORD, to [f] cleanse *it*, and brought out all the uncleanness that they found in the temple of the LORD, into the court of the house of the LORD. And the Levites took *it*, to carry *it* out abroad into the brook Kidron.

[f] From the polutions and filth that Ahaz brought in.

17 Now they began on the first *day* of the [g] first month to sanctify, and on the eighth day of the month came they to the porch of the LORD: so they sanctified the house of the LORD in eight days, and in the sixteenth day of the first month they made an end.

[g] which contained part of *March* and part of *Aprill.*

18 Then they went in to Hezekiah the king, and said, We have cleansed all the house of the LORD, and the altar of burnt-offering, with all the vessels thereof, and the shewbread table, with all the vessels thereof.

19 Moreover, all the vessels which king Ahaz in his reign did cast away in his transgression, have we prepared and sanctified, and behold, they *are* before the altar of the LORD.

[h] By this manner of speech the Hebrews mean a certain diligence and speed to do a thing, and when there is no delay.

20 ¶ Then Hezekiah the king rose [h] early, and gathered the rulers of the city, and went up to the house of the LORD.

21 And they brought seven bullocks, and seven rams, and seven lambs, and seven he-goats, for a * sin-offering for the kingdom, and for the sanctuary, and for Iudah: and he commanded the priests the sons of Aaron to offer *them* on the altar of the LORD.

* *Levit.* 4. 14.

22 So they killed the bullocks, and the priests received the bloud, and [i] sprinkled *it* on the altar: likewise when they had killed the rams, they sprinkled the bloud upon the altar: they killed also the lambs, and they sprinkled the bloud upon the altar.

[i] For without sprinkling of bloud nothing could be sanctified, *Heb.* 9. 21. *Exod.* 24. 8. *Levit.* 8. 14, 15.

† Heb. *near.*

23 And they brought † forth the he-goats *for* the sin-offering, before the king and the congregation, and [k] they laid their * hands upon them:

[k] *That is,* The king and the elders, as *Levit.* 4. 15. for they that offered a sin-offering must lay their hands upon it, *to signify,* That they had deserved that death, and also that they did confesse it to God to be thereby sanctified. *Exod.* 29. 10. * *Levit.* 4. 35. + 5. *Coron.* 16. 4. & 25. 6.

24 And the priests killed them, and they made reconciliation with their bloud upon the altar, to make an atonement for all Israel: for the king commanded *that* the burnt-offering and the sin-offering *should be made* for all Israel.

25 * And he set the Levites in the house of the LORD with cymbals, with psalteries, and with harps, according to the [l] commandment of David, and of Gad the kings seer, and Nathan the prophet: for *so was* the commandment † of the LORD † by his prophets.

[l] This thing was not appointed of man, but it was the commandment of God.

† Heb. *by the hand of the* LORD. † Heb. *by the hand of.*

26 And the Levites stood with the instruments of David, and the priests with the trumpets.

27 And Hezekiah commanded to offer the burnt-offering upon the altar: and † when the burnt-offering began, the song of the [m] LORD *began also* with the trumpets, and with the † instruments *ordained* by [n] David king of Israel.

† Heb. *in the time.*

[m] The psalm which David had appointed to sing for thanksgiving.

† Heb. *hands of instruments,* which David had appointed to praise the Lord with.

28 And all the congregation worshipped, and the † singers sang, and the trumpeters sounded: *and all this continued* until the burnt-offering was finished.

29 And when they had made an end of offering, the king and all *that were* † present with him, bowed themselves and worshipped.

† Heb. *found.*

30 Moreover, Hezekiah the king, and the princes commanded the Levites to sing praise unto the LORD, with the [o] words of David, and of Asaph the seer: and they sang praises with gladness, and they bowed their heads and worshipped.

[o] with that psalm whereof mention is made 1 *Chron.* 16. 8.

31 Then Hezekiah answered and said, Now ye have ‡ consecrated your selves unto the LORD, come near and bring sacrifices, and thank-offerings into the house of the LORD. And the congregation brought in sacrifices, and thank-offerings, and as many as were of a free heart, burnt-offerings.

‡ Or, *filled your hand.*

32 And the number of the burnt-offerings which the congregation brought, was threescore and ten bullocks, an hundred rams, *and* two hundred lambs: all these *were* for a burnt-offering to the LORD.

33 And the [p] consecrated things *were* six hundred oxen, and three thousand sheep.

[p] *That is,* Eatble holy offerings.

34 But the priests were too few, so that they could not flay all the burnt-offerings: wherefore their brethren the Levites † did help them till the work was ended, and until the *other* priests had sanctified themselves: for the Levites *were* [q] more upright in heart, to sanctify themselves, then the priests.

† Heb. *strengthened themselves.*

[q] *Meaning,* were more zealous to set forward the true religion.

35 And also the burnt-offerings *were* in abundance, with the fat of the peace-offerings, and the drink-offerings for *every* burnt-offering. So the service of the house of the LORD was set in order.

36 And Hezekiah rejoyced, and all the people, that [r] God had prepared the people: for the thing was *done* suddenly.

[r] *He* stirreth, That religion ceased, except God touch the heart of the people.

CHAP. XXX.

1 Hezekiah proclaimeth a solemn pass-over on the second month for Iudah and Israel. 13 The assembly having destroyed the altars of idolatry, keep the feast fourteen days. 27 The priests and Levites bless the people.

AND Hezekiah sent to all Israel and Iudah, and wrote letters also to [a] Ephraim and Manasseh, that they should come to the house of the LORD at Ierusalem, to keep the passover unto the LORD God of Israel.

[a] Meaning, all Israel, whom Tiglath-pilneser had not taken away into the captivity. 2 *Kings* 17. 23.

2 For the king had taken counsel, and his princes, and all the congregation in Ierusalem, to keep the pass-over in the [b] second month.

[b] Though they ought to have done it in the first month, as *Exod.* 12. 18. *Numb* 9. 1. yet if any were no cleane, or else had a long iourney they might defer it unto the second month, as *Num.* 9. 10, 11.

3 For

3 For they could not keep it at that time, because the priests had not sanctified themselves sufficiently, neither had the people gathered themselves together to Ierusalem.

† Heb. *were right in the eyes of the king.*

4 And the thing † pleased the king, and all the congregation.

5 So they established a decree, to make proclamation throughout all Israel, from [c] Beersheba even to Dan, that they should come to keep the pass-over unto the LORD God of Israel at Ierusalem: for they had not done *it* of a long *time in such sort* as it was written.

[c] From one end of the land to the other, North and South.

6 So the posts went with the letters † from the king and his princes throughout all Israel and Iudah, and according to the commandment of the king, saying, Ye children of Israel, turn again unto the LORD God of Abraham, Isaac, and Israel, and [e] he will return to the remnant of you, that are escaped out of the hand of the kings of Assyria.

† Heb. *from the hand.*

[e] He will have compassion on them, and preserve them.

7 And be not ye like your fathers, and like your brethren, which trespassed against the LORD God of their fathers, *who* therefore gave them up to desolation, as ye see.

8 Now † be ye not stiff-necked as your fathers *were, but* † yeild your selves unto the LORD, and enter into his sanctuary, which he hath sanctified for ever: and serve the LORD your God, that the fiercenesse of his wrath may turn away from you.

† Heb. *harden not your necks.* † Heb. *give the hand.* † Submit your selves to the Lord, and come no more.

9 For if ye turn again unto the LORD, your brethren and your children *shall find* compassion before them that led them captive, so that they shall [g] come again into this land: for the LORD your God *is* * gracious and merciful, and will not turn away *his* face from you, if ye return unto him.

[g] God will not only pardone you, but through your repentance inlarge your inheritance, which for your sins he gave into the hands of enemies. * *Exod.* 34. 6.

10 So the posts passed from city to city, through the country of Ephraim and Manasseh, even unto Zebulun: but they [h] laughed them to scorn, and mocked them.

[h] Though the wicked minde of the servants of God's word be called them to repentance, as Gen. 19. 14. yet the wael-favish nor is fruitfully in the hearts of Gods elect.

11 Nevertheless, divers of Asher and Manasseh, and of Zebulun humbled themselves, and came to Ierusalem.

12 Also in Iudah, the hand of God was to give them [i] one heart to do the commandment of the king and of the princes, by the word of the LORD.

[i] *Meaning,* all the faithfull.

13 ¶ And there assembled at Ierusalem much people, to keep the feast of unleavened bread in the second month, a very great congregation.

14 And they arose, and took away the * [k] altars that *were* in Ierusalem, and all the altars for incense took they away, and cast *them* into the brook Kidron.

[k] Chap. 32. 24. which declareth that we must not vse any such things wherewith God was displeased, before we can serve him aright.

15 Then they killed the pass-over on the fourteenth *day* of the second month: and the priests and the Levites were [l] ashamed, and sanctified themselves, and brought in the burnt-offerings into the house of the LORD.

[l] Seeing their own negligence (who should have been moste prompt) and the readinesse of the people, *chap.* 29. 16.

16 And they stood in † their place after their manner, according to the law of Moses the man of God: the priests sprinkled the [m] bloud, *which they received* of the hand of the Levites.

† Heb. *their standing.*

[m] That is, out of the hands of the publique officers.

17 For *there were* many in the congregation that were not sanctified: therefore the Levites had the charge of the killing of the pass-overs, for every one *that was* not clean, to sanctify *them* unto the LORD.

18 For a multitude of the people, *even* many of Ephraim and Manasseh, Issachar, and Zebulun, had not cleansed themselves, yet did they eat the pass-over otherwise then it was written: but Hezekiah prayed for them, saying, [n] The good LORD pardon every one

[n] He knew, that faith and fincerity of heart was more agreeable to God, then the observation of these ceremonies, and therefore he prayed unto God to pardon this fault unto the people which did not offend of malice, but of ignorance.

19 *That* prepareth his heart to seek God, the LORD God of his fathers, though *he be* not *cleansed* according to the purification of the sanctuary.

20 And the LORD hearkned to Hezekiah, and [o] healed the people.

[o] *That is,* Did accept them as purified

21 And the children of Israel *that were* † present at Ierusalem, kept the feast of unleavened bread seven days with great gladness: and the Levites, and the priests praised the LORD day by day, * *singing* with † loud instruments unto the LORD.

† Heb. *found.* † Heb. *instruments of strength.*

22 And Hezekiah spake † comfortably unto all the Levites, that taught the good knowledge of the LORD: and they did eat throughout the feast seven days, offering peace-offerings, and making confession to the LORD God of their fathers.

† Heb. *to the heart of all,* &c.

23 And the whole assembly took counsel to keep other seven days: and they kept *other* seven days with gladness.

24 For Hezekiah king of Judah † did give to the congregation a thousand bullocks, and seven thousand sheep; and the princes gave to the congregation a [p] thousand bullocks, and ten thousand sheep: and a great number of priests sanctified themselves.

† Heb. *lifted up,* or, *offered.*

[p] This great liberality declareth how kings, princes, and all they to whom God hath given wherewith, ought to be moste ready to bestow it in setting forth of Gods glory.

25 And all the congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Iudah, rejoyced.

26 So there was great joy in Ierusalem: for since the time of Solomon the son of David king of Israel, *there was* not the like in Ierusalem.

27 ¶ Then the priests the Levites arose, and [q] blessed the people: and their voice was heard, and their prayer came *up* to † his holy dwelling-place, *even* unto heaven.

[q] According to that which is written, Num. 6. 23. even they should dismisse the people.

† Heb. *the habitation of his holinesse.*

CHAP. XXXI.

1 The people is forward in destroying idolatry. 2 Hezekiah ordreth the courses of the priests and Levites, and provideth for their work and maintenance. 5 The peoples forwardnesse in offerings and tithes. 11 Hezekiah appointeth officers to dispose of the tithes. 20 The sincerity of Hezekiah.

NOw when all this was finished, all Israel *that were* † present, went out to the cities of Iudah, and * [a] brake the † images in pieces, and cut down the groves, and threw down the high places and the altars out of all Iudah and Benjamin, in Ephraim also and Manasseh, until they had utterly destroyed them all. Then all the [b] children of Israel returned every

† Heb. *found.*

* 2 *Kings.* 18. 4. [a] According to the commandment of the Lord, *Deut.* 7. 5. *Iosh.* 7. 1. † Heb. *Statues.* ‡ Heb. *until to make an end.*

[b] *That is,* All they which came to the pass-over.

376 man to his possession into their own cities.

2 ¶ And Hezekiah appointed the courses of the priests and the Levites after their courses, every man according to his service, the priests and Levites for burnt-offerings, and for peace-offerings, to minister and to give thanks, and to
e *That is*, In the temple where they assembled as in a tent. praise in the gates of the tents e of the LORD.

3 *He appointed* also the kings portion of his substance, for the burnt-offerings, *to wit*, for the morning and evening burnt-offerings, and the burnt-offerings for the sabbaths, and for the new-moons, and for the set feasts, as *it is*
* *Num.* 28. 3, 9. written in the * law of the LORD.

4 Moreover, he commanded the people
d The tithes and first-fruits for the maintenance of the priests and Levites that dwelt in Jerusalem, to give the d portion of the priests, and the Levites, that they might
e That their minds might not be entangled with provision of worldly things, but that they might wholly and cheerfully serve the Lord. be e encouraged in the law of the LORD.

† Heb. *brake forth.* ‡ Or, *dates.* 5 ¶ And assoon as the commandment † came abroad, the children of Israel brought in abundance the first-fruits of corn, wine, and oyl, and ‡ bony, and of all the increase of the field, and the tithe of all *things* brought they in abundantly.

6 And *concerning* the children of Israel and
f which they had dedicated to the Lord by a vow. * *Levit.* 27. 30. *Deut.* 14. 28. Iudah, that dwelt in the cities of Iudah, they also brought in the f tithes of oxen and sheep, and the * tithe of holy things, *which were* consecrated unto the LORD their God, and laid
† Heb. *heaps heaps.* *them* † g by heaps.

g For the relief of the priests, Levites, widows, pupils, fatherless, strangers, and such as were in necessity. 7 In the third month they began to lay the foundation of the heaps, and finished *them* in the seventh month.

8 And when Hezekiah and the princes
h They praised the Lord, and prayed for all prosperity to his people. came and saw the heaps, they h blessed the LORD and his people Israel.

9 Then Hezekiah questioned with the priests and the Levites concerning the heaps.

10 And Azariah the chief priest of the house of Zadok, answered him, and said, Since *the people* began to bring the offerings into the house of the LORD, we have had enough to
i *He sheweth*, That this plenteous liberality is expedient for the maintenance of the ministers, and that God therefore prosereth his people, and increaseth by his blessing that which is given. eat, and have i left plenty: for the LORD hath blessed his people; and that which is left, *is* this great store.

11 ¶ Then Hezekiah commanded to pre-
‡ Or, *lare-houses.* pare ‡ chambers in the house of the LORD; and they prepared *them*,

12 And brought in the offerings and the tithes, and the dedicate *things* faithfully: over which Cononiah the Levite *was* ruler, and Shimei his brother *was* the next.

13 And Iehiel, and Azaziah, and Nahath, and Asahel, and Ierimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah,
† Heb. *at the hand.* *were* overseers † under the hand of Cononiah and Shimei his brother, at the commandment of Hezekiah the king, and Azariah the ruler of the house of God.

14 And Kore the son of Imnah the Levite, the porter toward the east, *was* over the free-will-offerings of God, to distribute the oblations of the LORD, and the most holy things.

† Heb. *at his hand.* 15 And † next him *were* Eden, and Miniamin, and Ieshua, and Shemaiah, Amariah, and Shecaniah, in the cities of the priests, in *their* ‡ set office, to give to their brethren by courses, ‡ Or, *trust.* as well to the great as to the small.

16 Beside their genealogy of males, from
k who had allowance in this distribution. k three years old and upward, *even* unto every one that entreth into the house of the LORD, his daily portion for their service in their charges, according to their courses:

17 Both to the genealogy of the priests by the house of their fathers, and the Levites from twenty years old and upward, in their charges by their courses:

18 And to the genealogy of all their little ones, their wives, and their sons, and their daughters, through all the congregation: † for in their ‡ set office they sanctified themselves in holiness.
† *Meaning*, That either by the faithful distributors of the offices, every one had their part in the things that were offered, or else that their wives and children were relieved, beside the Levites were faithful in their office, and decended on them.
‡ Or, *trust.*

19 Also of the sons of Aaron the priests, in the fields of the suburbs of their cities, in every several city, the men that were expressed by name, to give portions to all the males among the priests, and to all that were reckoned by genealogies, among the Levites.

20 ¶ And thus did Hezekiah throughout all Judah, and wrought *that which was* good and right and truth before the LORD his God.

21 And in every work that he began in the service of the house of God, and in the law and in the commandments to seek his God, he did *it* with all his heart, and prospered.

CHAP. XXXII.

1 Sennacherib invading Judah, Hezekiah fortifieth himself, and encourageth his people. 9 Against the blasphemies of Sennacherib by message and letters, Hezekiah and Isaiah pray. 21 An angel destroyeth the host of the Assyrians, to the glory of Hezekiah. 24 Hezekiah praying in his sickness, God giveth him a sign of recovery. 25 He waxing proud, is humbled by God. 27 His wealth and works. 31 This errour in the embassage of Babylon. 32 He dying, Manasseh succeedeth him.

AFter * *these* things and the establishment *thereof*, Sennacherib king of Assyria came, and entred into Judah, and encamped against the fenced cities, and thought † to win them for himself.
* 2 Kings 18. 13. *&c.* *Isa.* 36. 1. *&c.*
† Heb. *to break them up.*

2 And when Hezekiah saw that Sennacherib was come, and that † he was purposed to fight against Ierusalem;
† Heb. *his face was to war.*

3 He took counsel with his princes, and his mighty men, to stop the waters of the fountains, which *were* without the city: and they did help him.

4 So there was gathered much people together, who stopt all the fountains, and the brook that † ran through the midst of the land, saying, Why should the kings of Assyria come, and find much water?
† Heb. *overflowed.*

5 Also he strengthned himself, and built up all the wall *that was* broken, and raised *it* up to the towrs, and another wall without, and repaired a Millo *in* the b city of David, and made c darts and shields in abundance.
a He made a double wall.
b 2 *Sam.* 5. 9.
c Some *swords, &c. targets.*

6 And he set captains of war over the people, and gathered them together to him in the street of the gate of the city, and † spake comfortably to them, saying,
† Heb. *spake to their heart.*

7 Be

7 Be strong and couragious, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that *is* with him: for *there be*
1 *Isa.* 37. 5. 2 *That is*, The power of man. 3 This declareth that Hezekiah did not put his trust in God, and yet used himself strong, and used lawful means, left he should seem to tempt God. mo with us, then with him.

8 With him *is* an * d arm of flesh, but with
† Heb. *heard.* 2 *Kings* 18. 27. *Isa.* 36. 12. us *is* the e LORD our God, to help us, and to fight our battels. And the people † rested themselves upon the words of Hezekiah king of Judah.

9 ¶ * After this did Sennacherib king of Assyria send his servants to Ierusalem (but he *himself laid siege* against f Lachish, and all his † power with him) unto Hezekiah king of Judah, and unto all Judah, that *were* at Ierusalem, saying,
f Heb. *Lachish.* † Heb. *dominion.*

10 Thus saith Sennacherib king of Assy-
10 *Or, in the strong hold.* ria, Whereon do ye trust, that ye abide ‡ in the siege in Ierusalem?
‡ Heb. *strong.*

11 Doth not Hezekiah perswade you to give over your selves to die by famine and by thirst, saying, The LORD our God shall deliver us out of the hand of the king of Assyria?

12 Hath not the same Hezekiah taken away
g Thus the wicked put no difference between true religion and falsehood: for Gods altars forbidden costly and several altars, and placed sacrificing: Thus the crafts blinder the servants of God: for they abuse their zeal to their own profit. his high places, and his g altars, and commanded Iudah and Ierusalem, saying, Ye shall worship before one altar, and burn incense upon it?

13 Know ye not what I and my fathers have done unto all the people of *other* lands? were the gods of the nations of those lands any ways able to deliver their lands out of mine hand?

14 Who *was there* among all the h gods of
h Thinkth Hezekiah, that he will compare the living God to vile idols. those nations, that my fathers utterly destroyed, that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

15 Now therefore let not Hezekiah deceive you, nor perswade you on this manner, neither yet believe him: for no god of any nation
i Even man hath preferred him, he declareth impiety, he mocketh him, and all to vain: and so consequently he will be as unable to overcome you likewise. or kingdom was able to i deliver his people out of mine hand, and out of the hand of my fathers: how much less shall your God deliver you out of mine hand?

16 And his servants spake yet *more* against
k Herein we see the ground of the wicked speech evil of the servants of God, they care not so blasphemously God himself: for if they detest God, they would love his servants. the LORD God, and against his servant k Hezekiah.

17 He wrote also letters to rail on the LORD God of Israel, and to speak against him, saying, As the gods of the nations of *other* lands have not delivered their people out of mine hand, so shall not the God of Hezekiah deliver his people out of mine hand.

l Their words are scarcely 2 *Kings* 18. 19. Then they l cried with a loud voice in the Jews speech unto the people of Jerusalem that *were* on the wall, to affright them, and to trouble them, that they might take the city.

19 And they spake against the God of Je-
m In which were inverted, made universal, and authorized by the power of man. rusalem, as against the gods of the people of the earth *which were* the m work of the hands of man.

20 And for this *cause* Hezekiah the king,
n This sheweth what is the best refuge in all troubles and dangers. and the prophet Isaiah the son of Amoz, prayed and cried to heaven.

21 ¶ And the LORD sent an angel which cut off all the mighty men of valour, and the leaders and o captains in the camp of the king of Assyria: so he returned with shame of face to his own land. And when he was come into the house of his God, they that came forth of his own p bowels, † slew him there with the sword.
o To the number of an hundred fourescore and five thousand, *as* 2 *Kings* 19. 35. 36.
p *Meaning*, Adramelech and Sharezer his sons.
† Heb. *made him fall.*

22 Thus the LORD saved Hezekiah, and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all *other*, and guided them on every side.

23 And many brought gifts unto the LORD to Jerusalem, and † presents to Hezekiah king of Iudah: so that he was q magnified in the sight of all nations, from thenceforth.
† Heb. *precious things.*
q Thus after trouble, God sendeth comfort to all them that patiently wait on him, and constantly put their trust in his mercies.

24 ¶ * In those days Hezekiah was sick to
* 2 *Kings* 20. 1. *Isa.* 38. 1. the death, and prayed unto the LORD: and he spake unto him, and he † gave him a r sign.
† Or, *wrought a miracle for him.*

25 But Hezekiah rendred not again, ac-
s To confirm his faith in Gods promise, who declared to him by his prophet that his life should be prolonged fifteen years. cording to the benefit *done* unto him: for his heart was s lifted up; therefore there was wrath upon him, and upon Iudah and Ierusalem.

26 Notwithstanding, Hezekiah humbled
t He was lifted up with the pride of his victory and treasures: and shewed them for an ostentation to the embassadors of Babylon. himself for † the pride of his heart (*both* he and the inhabitants of Jerusalem) so that the wrath of the LORD came not upon them in the days of Hezekiah.
† Heb. *the lifting up.*

27 ¶ And Hezekiah had exceeding much
† Heb. *instruments of desire.* riches and honour: and he made himself treasures for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of † pleasant jewels;

28 Store-houses also for the increase of corn, and wine, and oyl; and stalls for all manner of beasts, and cotes for flocks.

29 Moreover, he provided him cities, and possessions of flocks, and herds in abundance: for God had given him substance very much.

30 This same Hezekiah also stopped the upper water-course of u Gihon, and brought it straight down to the west-side of the city of David. And Hezekiah prospered in all his works.
† which also was called Shiloah, whereof mention is made *Isa.* 8. 6.
u Siloam, *Iohn.* 9. 7.

31 ¶ Howbeit, in *the business of* the † em-
† Heb. *interpreters.* bassadours of the princes of Babylon, who
* 2 *Kings.* 20. 12. *Isa.* 39. 1. * sent unto him to enquire of the wonder that *was done* in the land, God left him to x try him, that he might know all *that was* in his heart.
x Hereof we see the cause, why the faithful are tempted, which is to try whether they have faith or no, and that they may feel the presence of God, who suffereth them not to be overcome by tentations, but in their weakness mightily strengtheth.

32 ¶ Now the rest of the acts of Hezekiah,
† Heb. *kindnesses.* and his † goodness, behold, they *are* written in the vision of Isaiah the prophet, the son of Amoz, *and* in the book of the kings of Iudah and Israel.

33 And Hezekiah slept with his fathers,
† Or, *highest.* and they buried him in the ‡ chiefest of the sepulchres of the sons of David: and all Judah and the inhabitants of Jerusalem did him honour at his death: and Manasseh his son reigned in his stead.

CHAP. XXXIII.

1 *Manasseh his wicked reign.* 3 *He setteth up idolatry, and would not be admonished.* 11 *He is carried into Babylon.* 12 *Upon his prayer to God he is released, and putteth down idolatry.* 18 *His acts.* 20 *He dying, Amon succeedeth him.* 21 *Amon reigning wickedly, is slain by his servants.* 25 *The murderers being slain, Josiah succeedeth him.*

* 2 *King.* 21. 1, *&c.*

MAnasseh * *was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem:

2 But did *that which was* evil in the sight of the LORD, like unto the * abominations of the heathen, whom the LORD had cast out before the children of Israel.

* *Deut.* 18. 9.

† Heb. *he returned and built.*
* 2 *King.* 18. 4.

3 ¶ For † he built again the high places which Hezekiah his father had * broken down, and he reared up altars for Baalim, and made groves, and worshipped all the host of heaven, and served them.

4 Also he built altars in the house of the LORD, whereof the LORD had said, * In Jerusalem shall my name be for ever.

* *Deut.* 12. 11.
1 *King.* 8. 29.
&c.
9. 3.
Ezra 6. 6.
7. 16.

5 And he built altars for all the host of heaven, in the two courts of the house of the LORD.

a 2 *King.* 16. 3.

6 [a] And he caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizards: he wrought much evil in the sight of the LORD, to provoke him to anger.

7 And he set a carved image (the idol which he had made) in the house of God, of which God had said to David, and to Solomon his son, In * this house, and in Jerusalem, which I have chosen before all the tribes of Israel, will I put my name for ever.

* *Psal.* 132. 14.

* 2 *Sam.* 7. 10.

8 * Neither will I any more remove the foot of Israel from out of the land which I have appointed for your fathers; so that they will take heed to do all that I have commanded them, according to the whole law, and the statutes and the ordinances by the [b] hand of Moses.

b By the charge given to Moses.

9 So Manasseh made Judah and the inhabitants of Jerusalem to err, *and* to do worse then the heathen, whom the LORD had destroyed before the children of Israel.

10 And the LORD spake to [c] Manasseh, and to his people: but they would not hearken.

c *Meaning*, By his prophets, but their hearts were not touched to believe and repent; without the which the preaching of the word taketh no place.

11 ¶ Wherefore the LORD brought upon them the captains of the host † of the king of Assyria, which took Manasseh among the thorns, and bound him with ‡ fetters, and carried him to Babylon.

† Heb. *which were the king's.*
‡ Or, *chains.*

12 And when he was in affliction, he besought the LORD his God, and humbled himself greatly before the God of his fathers,

13 And prayed unto him, and he was [d] entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the LORD he *was* God.

d Thus affliction giveth understanding, for he that hated God in his prosperity, now in his misery he seeketh unto him.

14 Now after this, he built a wall without the city of David, on the west-side of [e] Gihon, in the valley, even to the entring in at the fish-gate, and compassed about ‡ [f] Ophel, and raised it up a very great height, and put captains of war in all the fenced cities of Judah.

e *Chap.* 32. 30.

15 And he took away the strange gods, and the idol out of the house of the LORD, and all the altars that he had built in the mount of the house of the LORD, and in Jerusalem, and cast *them* out of the city.

16 And he [g] repaired the altar of the LORD, and sacrificed thereon peace-offerings, and thank-offerings, and commanded Judah to serve the LORD God of Israel.

g which Solomon had caused to be made.

17 Nevertheless, the people did sacrifice still in the high places, *yet* unto the LORD their God [h] onely,

h Thus by ignorance they were deceived, thinking it nothing to keep the altar, so that they worshipped God: but it is idolatry to worship God any otherwise then he hath appointed.

18 ¶ Now the rest of the acts of Manasseh, and his [i] prayer unto his God, and the words of the seers that spake to him in the name of the LORD God of Israel, behold, they *are written* in the book of the kings of Israel.

i Thus by circumstance it is not comprised in the Hebrew, yet it is mentioned in the Greek.

19 His prayer also, and *how God* was entreated of him, and all his sin, and his trespass, and the places wherein he built high places, and set up groves and graven images before he was humbled: behold, they *are* written among the sayings of ‡ the seers.

‡ Or, *Hozai.*

20 ¶ So Manasseh slept with his fathers, and they buried him in his own [k] house: and Amon his son reigned in his stead.

k Because he had so horribly offended against the Lord, they did not bury him in the sepulchre of the king, he in the garden of the king's house.

21 ¶ * Amon *was* two and twenty years old when he began to reign, and reigned two years in Jerusalem.

* 2 *King.* 21. 19, *&c.*

22 But he did *that which was* evil in the sight of the LORD, as did Manasseh his father: for Amon sacrificed unto all the carved images, which Manasseh his father had made, and served them;

23 And humbled not himself before the LORD, as Manasseh his father had humbled himself; but Amon † trespassed more and more.

† Heb. *multiplied trespass.*

24 And his servants conspired against him, and slew him in his own house.

25 ¶ But the people of the land slew all them that had conspired against king Amon, and the people of the land made Josiah his son king in his stead.

CHAP. XXXIV.

1 *Josiah his good reign.* 3 *He destroyeth idolatry.* 8 *He taketh order for the repair of the temple.* 14 *Hilkiah having found a book of the law, Josiah sendeth to Huldah to enquire of the Lord.* 23 *Huldah prophesieth the destruction of Jerusalem, but respite thereof in Josiahs time.* 29 *Josiah causing it to be read in a solemn assembly, reneweth the covenant with God.*

JOsiah * *was* eight years old when he began to reign, and he reigned in Jerusalem one and thirty years.

* 2 *King.* 22. 1, *&c.*

2 And he did *that which was* right in the sight of the LORD, and walked in the ways of [a] David his father, and declined *neither* to the right hand nor to the left.

a He followed David in all points that he followed the LORD: wherein he was but sixteen years old, he hereof learned to be zealous of Gods glory: and at twenty years old he abolished idolatry, and reformed the true religion.

3 ¶ For in the eighth year of his reign, while he was yet [b] young, he began to seek after the God of David his father: and in the twelfth year

i For the king was commanded to have continually a copy of this book, and to read there in day and night, *Deut.* 17. 18.

* 1 *King.* 13. 2.

‡ Or, *the town.*
† *Chap.* 27. 3.

* *Lev.* 26. 30.
c which sheweth that he would see the reformation with his own eyes.
‡ Or, *sun-images.*

† Heb. *face of the graves.*

d 2 *King.* 23. 16.

‡ Or, *mauls.*
e this great zeal of this godly king Josiah, by Gods direction, doth teach us an example and pattern to other kings and rulers, to teach them what God requireth of them.
† Heb. *to make pieces.*

‡ Or, *Hasa.*

f Because he had so horribly offended against the Lord, they did not bury him in the sepulchre of the king, he in the garden of the king's house.
* 2 *King.* 22. 19, *&c.*

‡ Or, *to restore.*
† for there were many portions and places assigned to the temple.
g *Meaning*, That they were in such credit for their fidelity, that they made no accounts of that which they received: 2 *King.* 22. 7.

* 2 *King.* 22. 8.
† 2 *King.* 22. 8.
† Heb. *by the hand of.*

h For sorrow, that the word of God had been so long suppressed; and the people kept in ignorance, considering also the curses contained therein against the transgressours.
† Or, *October.*
i 2 *King.* 22. 12.

k This fire spareth in contempt of the idolaters who contrary to reason and nature make that a god, which they have made and framed with their own hands.

l This declareth what is the end of Gods threatnings, to call his to repentance, and to assure the unrepentant of their destruction.

* 1 *King.* 22. 7.

m For they appear that very few were touched with true repentance, seeing that God spared them for a time onely for the kings sake.
* 2 *King.* 22. 1.

year he began * to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images.

4 * And they brake down the altars of Baalim in his [c] presence; and the ‡ images that *were* on high above them, he cut down, and the groves, and the carved images, and the molten images he brake in pieces, and made dust *of them*, and strowed *it* upon the † graves of them that had sacrificed unto them.

5 And he burnt the [d] bones of the priests upon their altars, and cleansed Judah and Jerusalem.

6 And *so did he* in the cities of Manasseh, and Ephraim, and Simeon, even unto Naphtali, with their ‡ mattocks, round about.

7 And when he had [e] broken down the altars and the groves, and had beaten the graven images † into powder, and cut down all the idols throughout all the land of Israel, he returned to Jerusalem.

8 ¶ Now in the eighteenth year of his reign, when he had purged the land, and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governour of the city, and Joah the son of Joahaz the recorder, to repair the house of the LORD his God.

9 And when they came to Hilkiah the high priest, they delivered the mony *that was* brought into the house of God, which the Levites that kept the doors, had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah, and Benjamin, and they returned to Jerusalem.

10 And they put *it* in the hand of the workmen, that had the oversight of the house of the LORD, and they gave it to the workmen that wrought in the house of the LORD, to repair and mend the house:

11 Even to the artificers and builders gave they *it*, to buy hewn stone, and timber for couplings, and ‡ to floor the [f] houses, which the kings of Judah had destroyed.

12 And the men did the work [g] faithfully: and the overseers of them *were* Jahath, and Obadiah, the Levites, of the sons of Merari; and Zechariah, and Meshullam, of the sons of the Kohathites, to set *it* forward; and *other of* the Levites, all that could skill of instruments of musick.

13 Also *they were* over the bearers of burdens, and *were* overseers of all that wrought the work in any manner of service: and of the Levites *there were* scribes, and officers, and porters.

14 ¶ And when they brought out the mony *that was* brought into the house of the LORD, Hilkiah the priest * found a [h] book of the law of the LORD, *given* † by Moses.

15 And Hilkiah answered and said to Shaphan the scribe, I have found the book of the law in the house of the LORD. And Hilkiah delivered the book to Shaphan:

16 And Shaphan carried the book to the king, and brought the king word back again, saying, All that was committed † to thy servants, they do *it*.

† Heb. *to the hand of.*

17 And they have † gathered together the mony *that was* found in the house of the LORD, and have delivered it into the hand of the overseers, and to the hand of the workmen.

† Heb. *poured out, or, melted.*

18 Then Shaphan the scribe told the king, saying, Hilkiah the priest hath given me a book. And Shaphan read † it before the king.

† Heb. *in it.*

19 And it came to pass when the king had heard the words of the law, that he [k] rent his clothes.

20 And the king commanded Hilkiah, and Ahikam the son of Shaphan, and ‡ Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the kings, saying,

21 Go, enquire of the LORD for me, and for them that are left in Israel, and in Judah, concerning the words of the book that is found: for great *is* the wrath of the LORD that is poured out upon us, because our [l] fathers have not kept the word of the LORD, to do after all *that is* written in this book.

l Thus the godly do not onely lament their own sins, but also that their fathers and predecessours have offended God.

22 And Hilkiah, and *they* that the king *had appointed*, went to Huldah the prophetess, the wife of Shallum the son of Tikvath, the son of ‡ Hasrah, keeper of the † [m] wardrobe; (now she dwelt in Jerusalem ‡ in the [n] colledge) and they spake to her to that *effect*.

‡ Or, *Harhas*, 2 *King.* 22. 14.
† Heb. *garments.*
m *Meaning*, Either of the priests apparel, or of the kings.
‡ Or, *in the school*, or, *in the second part.*
n *Read* thereof, 2 *King.* 22. 14.

23 ¶ And she answered them, Thus saith the LORD God of Israel, Tell ye the [o] man that sent you to me,

o *That is*, To the King.

24 Thus saith the LORD, Behold, I will bring evil upon this place, and upon the inhabitants thereof, *even* all the curses *that are* written in the book which they have read before the king of Judah:

25 Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their [p] hands; therefore my wrath shall be poured out upon this place, and shall not be quenched.

p This is the reason why God proceeds against his people.

26 And as for the king of Judah, who sent you to enquire of the LORD, so shall ye say unto him, Thus saith the LORD God of Israel *concerning* the words which thou hast heard,

q This declareth what is the end of Gods threatnings, to call his to repentance, and to assure the unrepentant of their destruction.

27 Because thine heart was [q] tender, and thou didst humble thy self before God, when thou heardst his words against this place, and against the inhabitants thereof, and humbledst thy self before me, and didst rend thy clothes, and weep before me; I have even heard *thee* also, saith the LORD.

28 Behold, I will gather thee to thy fathers, and thou shalt be gathered to thy grave in peace, neither shall thine eyes see all the evil that I will bring upon this [r] place, and upon the inhabitants of the same. So they brought the king word again.

r It may appear that very few were touched with true repentance, seeing that God spared them for a time onely for the kings sake.

29 ¶ *Then the king sent, and gathered together all the elders of Judah and Jerusalem.

* 2 *King.* 22. 1.

30 And the king went up into the house of the LORD, and all the men of Judah, and the

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inhabitants of Jerusalem, and the priests, and the Levites, and all the people † great and small: and he read in their ears all the words of the book of the covenant, *that was* found in the house of the LORD.

31 And the king stood in his place, and made a covenant before the LORD, to walk after the LORD, and to keep his commandments and his testimonies and his statutes, with all his heart and with all his soul, to perform the words of the covenant *which are* written in this book.

32 And he caused all *that were* † present in Jerusalem and Benjamin to stand *to it*. And the inhabitants of Jerusalem did according to the covenant of God, the God of their fathers.

33 And Josiah took away all the abominations out of all the countrys that *pertained* to the children of Israel, and made † all *that were* present in Israel to serve, *even* to serve the LORD their God. *And* all his days they departed not † from following the LORD, the God of their fathers.

† Heb. *found.*

‡ Because he had charge over all, and must answer for every one that perished, he thought it his duty to see that all should make profession to receive the word of God.

† Heb. *from after.*

CHAP. XXXV.

1 *Josiah keepeth a most solemn pass-over.* 20 *He provoking Pharaoh-necho, is slain at Megiddo.* 25 *Lamentations for Josiah.*

MOreover, * Josiah kept a pass-over unto the LORD in Jerusalem: and they killed the [a] pass-over on the * fourteenth *day* of the first month.

2 And he set the priests in their charges, and encouraged them to the service of the house of the LORD,

3 And said unto the Levites that [b] taught all Israel, which were holy unto the LORD, Put the holy ark in the house, which Solomon the son of David king of Israel did build; *it shall not be a* [c] burden upon *your* shoulders: serve now the LORD your God, and his people Israel,

4 And prepare *your selves* by the * houses of your fathers, after your courses, according to the * writing of David king of Israel, and according to the * writing of Solomon his son.

5 And stand in the holy *place* according to the divisions of † the families of the fathers of your brethren † the people, and *after* the division of the families of the Levites.

6 So kill the pass-over, and sanctify your selves, and [d] prepare your brethren, that *they* may do according to the word of the LORD, by the hand of Moses.

7 And Josiah † gave to the people of the flock, lambs and kids, all for the pass-over-offerings, for all *that were* present, to the number of thirty thousand, and three thousand bullocks: these *were* of the kings substance.

8 And his princes † gave willingly unto the people, to the priests and to the Levites: Hilkiah, and Zechariah, and Jehiel, rulers of the house of God, gave unto the priests for the pass-over-offerings, two thousand and six hundred *small cattel*, and three hundred oxen.

a The scripture useth in sundry places to call the lamb, the pass-over, which was but the sign of the pass-over, because in all Sacraments the signs of the things have the names which are signified.
* *Exod.* 12. 6.
b So that the Levites charge was not onely to minister in the temple, but also to instruct the people in the word of God.
c As it was before the temple was built: therefore your office onely is now to teach the people, and to praise God.
* 1 *Chron.* 9. 10.
* 1 *Chron.* 23. & 24. & 25. & 26.
* *Chap.* 8. 14.
† Heb. *the house of the fathers.*
† *The sons of the people.*
d Exhort every one to examine themselves, that they be not unmeet to eat of the pass-over.
† Heb. *offered.*

† Heb. *offered.*

9 [e] Conaniah also, and Shemaiah, and Nethaneel, his brethren, and Hashabiah, and Jehiel, and Jozabad chief of the Levites, † gave unto the Levites for pass-over-offerings, five thousand *small cattel*, and five hundred oxen.

10 So the service was prepared, and the priests stood in their place, and the Levites in their courses, according to the kings commandment.

11 And they killed the pass-over, and the priests [f] sprinkled *the blood* from their hands, and the Levites * flayed *them*.

12 And they removed the [g] burnt-offerings, that they might give according to the divisions of the families of the people, to offer unto the LORD, as *it is* written in the book of Moses: and so *did they* with the oxen.

13 And they * rosted the pass-over with fire, according to the ordinance: but the *other* holy *offerings* sod they in pots, and in caldrons, and in pans, and † divided *them* speedily among all the people.

14 And afterward they made ready for themselves, and for the priests: because the priests the sons of Aaron *were busied* in offering of burnt-offerings and the fat until night; therefore the Levites prepared for themselves and for the priests the sons of Aaron.

15 And the singers the sons of Asaph *were* in their † place, according to the * commandment of David, and Asaph, and Heman, and Jeduthun the kings [h] seer; and the porters * *waited* at every gate; they might not depart from their service; for their brethren the Levites prepared for them.

16 So all the service of the LORD was prepared the same day, to keep the pass-over, and to offer burnt-offerings upon the altar of the LORD, according to the commandment of king Josiah.

17 And the children of Israel *that were* † present, kept the pass-over at that time, and the feast of unleavened bread seven days.

18 And there was no pass-over like to that kept in Israel, from the days of Samuel the prophet, neither did all the kings of Israel keep such a pass-over as Josiah kept, and the priests, and the Levites, and all Judah and Israel *that were* present, and the inhabitants of Jerusalem.

19 In the [i] eighteenth year of the reign of Josiah, was this pass-over kept.

20 ¶ * After all this, when Josiah had prepared the † temple, Necho king of Egypt came up to fight against [k] Carchemish by Euphrates: and Josiah went out against him.

21 But he sent embassadours to him, saying, What have I to do with thee, thou king of Judah? *I come* not against thee this day, but against † the house wherewith I have war: for God commanded me to make haste: forbear thee from *meddling* with God, who *is* with me, that he destroy thee not.

22 Nevertheless Josiah would not [l] turn his face from him, but disguised himself that he might

e So that every one, and of all sorts have of that they had a liberal portion to the service of God.
† Heb. *offered.*

† Heb. *made sick.*

† Or, *among the sepulchres.*
* *Zech.* 12. 11.

m The people felt much lamented the loss of this good king, that after when there was any great lamentation, this was spoken of as a proverb.

n which some think Jeremy made, wherein he lamented the ruine of the church after this kings death.
† Heb. *kindreds.*

f *Meaning*, Of the lamb, which was called the passover: for only the priests might sprinkle, and in necessity the Levites might kill the sacrifice.
* *Chap.* 29. 34.
g They referred for the people that which could not expedient to be offered, that every man might offer peace-offerings and so lure his portion.
* *Exod.* 12. 8, 9.
† Heb. *made them ready.*

† Heb. *Isaiah.*
† 1 *Chron.* 25. 1, &c.

h *Meaning* lately, His prophet, because of his prophecies which were to be long.
* 1 *Chron.* 9. 17, 18, & 16. 41, &c.

† Heb. *found.*

* 2 *King.* 23. 29, &c. after three months after the death of Josiah came Necho to Jerusalem, and after the pilgrims began, which Ruth, and the prophets did foresee should come upon Jerusalem.
† Heb. *removed him.*
† Heb. *multed.* ‡ To pay this as a yearly tribute.

c Because he and the people turned not to God by this fift plague, he brought a new one upon him, and at length rooted them out.
† Or, *chains.*
* 2 *King.* 24. 13. *Dan.* 1. 1, 2.
d *Manasseh*, for profession made, which never found upon his body: when he was dead, which thing declareth how deeply idolatry was rooted in his heart, seeing he bare the marks in his flesh.
† Or, *Jeconiah.* 1 *Chron.* 3. 16, or, *Coniah, Jer.* 22. 24.
* 2 *King.* 24. 8.
e *That is*, Began his reign at eight years old, & reigned ten years when his father was alive, and after his father death, which was the eighteenth year of his age, he reigned fifteene yeeres & ten days.

i which was in the 6. and twentieth year of his age.
† 2 *King.* 23. 29.
† Heb. *inough.*

k which was a city of the Assyrians, and Josiah fearing left he passing through Judah would let them his king, made war against him, and consulted not with the Lord.
† Heb. *the battle of my war.*

l *That is*, Armed himself, or disguised himself, because he might not be known.

might fight with him, and hearkened not unto the words of Necho from the mouth of God, and came to fight in the valley of Megiddo.

23 And the archers shot at king Josiah; and the king said to his servants, Have me away, for I am sore † wounded.

24 His servants therefore took him out of that chariot, and put him in the second chariot that he *had;* and they brought him to Jerusalem, and he died, and was buried ‡ in *one of the* sepulchres of his fathers: and * all Judah and Jerusalem [m] mourned for Josiah.

25 ¶ And Jeremiah lamented for Josiah, and all the singing-men and the singing-women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel: and behold, they *are* written in the [n] lamentations.

26 Now the rest of the acts of Josiah, and his † goodness, according, to *that which was* written in the law of the LORD,

27 And his deeds first and last, behold, they *are* written in the book of the kings of Israel and Judah.

CHAP. XXXVI.

1 *Jehoahaz succeeding, is deposed by Pharaoh, and carried into Egypt.* 5 *Jehoiakim reigning ill, is carried bound into Babylon.* 9 *Jehoiachin succeeding, reigneth ill, and is brought into Babylon.* 11 *Zedekiah succeeding, reigneth ill, and despiseth the prophets, and rebelleth against Nebuchadnezzar.* 14 *Jerusalem for the sins of the priests and people, is wholly destroyed.* 22 *The proclamation of Cyrus.*

* 2 *King.* 23. 30, &c.

THen * the people of the land took Jehoahaz the son of Josiah, and made him king in his fathers stead in Jerusalem.

2 Jehoahaz *was* twenty and three years old when he began to reign, and he reigned [a] three months in Jerusalem.

3 And the king of Egypt † put him down at Jerusalem, and † condemned the land in an [b] hundred talents of silver, and a talent of gold.

4 And the king of Egypt made Eliakim his brother, king over Judah and Jerusalem, and turned his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.

5 ¶ Jehoiakim *was* twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem: and he did *that which was* [c] evil in the sight of the LORD his God.

6 Against him came up Nebuchadnezzar king of Babylon, and bound him in ‡ fetters to carry him to Babylon.

7 * Nebuchadnezzar also carried of the vessels of the house of the LORD to Babylon, and put them in his temple at Babylon.

8 Now the rest of the acts of Jehoiakim, and his abominations which he did, and *that which was* [d] found in him, behold, they *are* written in the book of the kings of Israel and Judah: and ‡ Jehoiachin his son reigned in his stead.

9 ¶ * Jehoiachin *was* [e] eight years old when he began to reign, and he reigned three months and ten days in Jerusalem, and he did *that which was* evil in the sight of the LORD.

10 And † when the year was expired, king Nebuchadnezzar sent, and brought him to Babylon, with the † goodly vessels of the house of the LORD, and made ‡ * Zedekiah his brother, king over Judah, and Jerusalem.

11 ¶ * Zedekiah *was* one and twenty years old when he began to reign, and reigned eleven years in Jerusalem.

12 And he did *that which was* evil in the sight of the LORD his God, *and* humbled not himself before Ieremiah the prophet, *speaking* from the mouth of the LORD.

13 And he also rebelled against king Nebuchadnezzar, who had made him swear by God: but he stiffned his neck, and hardned his heart from turning unto the LORD God of Israel.

14 ¶ Moreover, all the chief of the priests, and the people transgressed very much, after all the abominations of the heathen, and polluted the house of the LORD which he had hallowed in Jerusalem.

15 * And the LORD God of their fathers sent to them † by his messengers, [f] rising up ‡ betimes, and sending; because he had compassion on his people, and on his dwelling-place:

16 But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the LORD arose against his people, till *there was* no [g] remedy.

17 * Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword, in the house of their [h] sanctuary, and had no compassion upon young man or maiden, old man, or him that stouped for age: he † gave *them* all into his hand.

18 And all the vessels of the house of God great and small, and the treasures of the house of the LORD, and the treasures of the king, and of his princes; all *these* he brought to Babylon.

19 And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof.

20 And † them that had escaped from the sword, carried he away to Babylon: where they were servants to him and his sons, until the reign of the kingdom of [k] Persia:

21 To fulfil the word of the LORD by the [l] mouth of * Jeremiah, until the land * had enjoyed her sabbaths: *for* as long as she lay desolate, she kept sabbath, to fulfil threescore and ten years.

22 ¶ Now in the [m] first year of Cyrus king of Persia (that the word of the LORD *spoken* by the mouth of * Ieremiah, might be accomplished) the LORD stirred up the spirit of Cyrus king of Persia, that he made a proclamation through out all his kingdom, *and put it* also in writing, saying,

23 Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the LORD God of heaven given me, and he hath [n] charged me to build him an house in Ierusalem, which *is* in Iudah: who *is there* among you of all his people? the LORD his God *be* with him, and let him go up.

¶ EZRA.

a So that the 3. months after the death of Josiah, and the 23. year of his age, he was put down.
† Heb. *removed him.*
b Which was 3000. pound of our money.
† Heb. *multed.*

c Because he and the people turned not to God by this fift plague, he brought a new one upon him, and at length rooted them out.
* 2 *King.* 24. 13. *Dan.* 1. 1, 2.

d *Manasseh*, for profession made, which never found upon his body: when he was dead, which thing declareth how deeply idolatry was rooted in his heart, seeing he bare the marks in his flesh.
† Or, *Jeconiah.* 1 *Chron.* 3. 16, or, *Coniah, Jer.* 22. 24.
* 2 *King.* 24. 8.
e *That is*, Began his reign at eight years old, & reigned ten years when his father was alive, and after his fathers death, which was the eighteenth year of his age, he reigned fifteene yeeres & ten days.

† Heb. *from the mouth of.*
‡ Heb. *betimes and sending.*
f Till God could no longer suffer their sins, but must needs punish them.
* 2 *King.* 25. 1, &c.
g whither they fled, thinking to have been saved, for the holiness thereof.
† which is not because God approveth him, which yet is the minister of his justice: but because God would by his just judgment punish this people: for this king was led with ambition and vain glory whereunto were joyned fury and cruelty: therefore his work was condemnable, notwithstanding it was just and holy on Gods part, who used this wicked instrument to declare his justice.
† Heb. *the remainder from the sword.*
k when Cyrus king of Persia had made the Babylonian subject.
l who threatned the vengeance of God, and seventy captivity, which he calleth the Sabbaths, or rest of the land, *Ier.* 25. 11.
* *Ier.* 25. 5, 12. & 29. 10.
* *Lev.* 26. 34, 35, 43.
m In the first year that he reigned over the Chaldeans, *Ezra.* 1. 1.
* *Ier.* 25. 12, 13. & 29. 10.
n God had so forewamed by his prophet above an hundred years before Cyrus was born, *Is.* 44. 28. that Ierusalem and the temple should be built again by Cyrus his anointed: so called, because God used his service for a time to deliver his church.

¶ EZRA.

THE ARGUMENT.

AS the Lord is ever merciful unto his church, and doth not punish them, but to the intent they should see their own miseries, and be exercised under the crosse, that they may contemn the world and aspire unto the heavens: so after that he had visited the Jews and kept them now in bondage seventy years in a strange country among infidels and idolaters; he remembred his tender mercies and their infirmities, and therefore for his own sake raised them up a deliverer, and moved both the heart of the chief ruler to pity them, and also by him punished such, which had kept them in servitude. Notwithstanding, lest they should grow into a contempt of Gods great benefits, he keepeth them still in exercise, and raiseth domestical enemies, which endevour as much as they can to hinder their most worthy enterprices: yet by the exhortation of the prophets they went forward by little and little till their work was finished. The authour of this book was Ezra, who was priest, and scribe of the law, as chap. 7. 6. He returned to Jerusalem the sixt year of Darius, who succeeded Cyrus, that is, about fifty years after the return of the first under Zerubbabel, when the Temple was built. He brought with him a great company, and much treasures, with letters to the kings officers for all such things as should be necessary for the Temple: and at his comming he redressed that which was amisse, and set things in good order.

CHAP. I.

1 *The proclamation of Cyrus for the building of the temple.* 5 *The people provide for the return.* 7 *Cyrus restoreth the vessels of the temple to Sheshbazzar.*

a After that he had Darius had won Babylon.

NOw in the [c] first year of Cyrus king of Persia, (that the word of the LORD * by the [b] mouth of Ieremiah, might be fulfilled) the LORD stirred up the [c] spirit of Cyrus king of Persia, that he † made a proclamation throughout all his kingdom, and *put it* also in writing, saying,

* 2 *Chron.* 36. 22. *Jer.* 25. 12. *& 29.* 10.

b who promised them deliverance after that 70 years were past.

c *That is*, Moved him, and gave him a heart.

† Heb. *caused a voice to passe.*

2 Thus saith Cyrus king of Persia, The LORD God of heaven hath given me [d] all the kingdoms of the earth, and he hath * charged me to build him an house at Ierusalem, which *is* in Iudah.

d For he was chief Monarch, and had many nations under his dominion, which this heathen king confessith to have received of the living God.

* *Isa.* 44. 28. *& 45.* 13.

3 Who *is there* among you of all his people? his God be with him, and let him go up to Jerusalem, which *is* in Judah, and build the house of the LORD God of Israel (he *is* the God) which *is* in Ierusalem.

4 And whosoever remaineth in any place where he sojourneth, let the men of his place † help him with silver, and with gold, and with goods, & with beasts, besides the free-will offering [e] for the house of God that *is* in Ierusalem.

e If any through poverty were not able to return, the kings commition was, that he should be furnished with necessaries.

† Heb. *lift him up.*

5 ¶ Then rose up the chief of the fathers of Judah and Benjamin, and the priests and the Levites, with all *them* whose spirit God had raised to go up, to build the house of the LORD which *is* in Ierusalem.

f which they themselves should send toward the reparation of the temple.

6 And all [g] they that *were* about them, ‡ strengthned their hands with vessels of silver, with gold, with goods, and with beasts, and with precious things, besides all *that* was willingly offered.

g The Babylonians and Chaldeans gave them these presents: thus rather then the children of Gods should want for their necessities, he would stir up the heart of the very infidels to help them.

‡ That is, *helped them.*

7 ¶ Also Cyrus the king brought forth the vessels of the house of the LORD, * which Nebuchadnezzar had brought forth out of Ierusalem, and had put them in the house of his gods:

* 2 *King.* 24. 13. 2 *Chron.* 36. 7.

8 Even those did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and numbred them unto * [h] Sheshbazzar the prince of Iudah.

* *Chap.* 5. 14.

h So the Chaldeans called Zerubbabel, who was the chief governour, for that the preeminence still remained in the house of David.

9 And this *is* the number of them: thirty chargers of gold, a thousand chargers of silver, nine and twenty [i] knives,

i which were for the sacrifices.

10 Thirty basons of gold, silver basons of a second *sort* four hundred and ten, *and* other vessels a thousand.

11 All the vessels of gold and of silver, *were* five thousand and four hundred. All *these* did Sheshbazzar bring up with [k] *them of* † the captivity, that were brought up from Babylon unto Ierusalem.

k with the Jews that had been kept captives in Babylon.

† Heb. *the transportation.*

CHAP. II.

1 *The number that return of the people,* 36 *of the priests,* 40 *of the Levites,* 43 *of the Nethinims,* 55 *of Solomons servants,* 62 *of the priests which could not shew their pedegree.* 64 *The whole number of them, with their substance.* 68 *Their oblations.*

NOw * these *are* the children of the [a] province that went up out of the captivity, of those which had been carried away, whom Nebuchadnezzar the king of Babylon had carried away unto Babylon, and came again unto Ierusalem and Iudah, every one unto his city;

* *Neh.* 7. 6. *&c.*

a *Medaty*, Judea, which was a province, lately a country which was in subiection.

2 Which came with [b] Zerubbabel: Ieshua, Nehemiah, ‡ Seraiah, Reelaiah, [c] Mordecai, Bilshan, Misparr, Bigvai, Rehum, Baanah. The number of the [d] men of the people of Israel.

b Zerubbabel was chief captain and Jeshua the high priest: but Nehemiah a man of great authority went not now, but came after 44 years.

‡ Or, *Azariah*, *Neh.* 7. 7.

c This was not that Mordecai which was Ester kinsman.

d *Meaning*, of the common people.

3 The children of Paroth, two thousand an hundred seventy and two.

4 The children of Shephatiah, three hundred seventy and two.

5 The children of Arah, seven hundred seventy and five.

6 The children of * Pahath-moab, of the children of Ieshua *and* Ioab, two thousand eight hundred and twelve.

* *Neh.* 7. 11.

7 The children of Elam, a thousand two hundred fifty and four.

8 The children of Zattu, nine hundred fourty and five.

9 The children of Zaccai, seven hundred and threescore.

10 The children of ‡ Bani, six hundred fourty and two.

‡ Or, *Binui*, *Neh.* 7. 15.

11 The children of Bebai, six hundred twenty and three.

12 The children of Azgad, a thousand two hundred twenty and two.

13 The children of Adonikam, six hundred sixty and six.

14 The children of Bigvai, two thousand fifty and six.

15 The children of Adin, four hundred fifty and four.

16 The children of Ater of [e] Hezekiah, ninety and eight.

e which were of the posterity of Hezekiah.

17 The

17 The children of Bezai, three hundred twenty and three.

18 The children of ‡ Jorah, an hundred and twelve.

‡ Or, *Hariph*, *Neh.* 7. 24.

19 The children of Hashum, two hundred twenty and three.

20 The children of ‡ Gibbar, ninety and five.

‡ Or, *Gibeon*, *Neh.* 7. 25.

21 The [f] children of Beth-lehem, an hundred twenty and three.

f *That is*, inhabitants: for so this word (children) signifieth, when it is joyned with the names of places.

22 The men of Netophah, fifty and six.

23 The men of Anathoth, an hundred twenty and eight.

‡ Or, *Beth-azmaveth*, *Neh.* 7. 28.

24 The children of ‡ Azmaveth, fourty & two.

25 The children of Kirjath-arim, Chephirah, and Beeroth, seven hundred and fourty and three.

26 The children of Ramah and Gaba, six hundred twenty and one.

27 The men of Michmas, an hundred twenty and two.

28 The men of Beth-el and Ai, two hundred twenty and three.

29 The children of Nebo, fifty and two.

30 The children of Magbish, an hundred fifty and six.

31 The children of the other * Elam, a thousand two hundred fifty and four.

* *ons.* 7.

32 The children of Harim, three hundred and twenty.

‡ Or, *Hariph*, as it is in some copies.

33 The children of Lod, ‡ Hadid, and Ono, seven hundred twenty and five.

34 The children of Jericho, three hundred fourty and five.

35 The children of Senaah three thousand and six hundred and thirty.

36 ¶ The [g] priests: the children of * Jedaiah, of the house of Jeshua, nine hundred seventy and three.

g Before, he had declared the two tribes of Judah and Benjamin: and now he commeth to the tribe of Levi, and beginneth at the priests.

* 1 *Chron.* 24. 7.

† 1 *Chron.* 24. 14.

‡ 1 *Chron.* 9. 21.

37 The children of * Immer, a thousand fifty and two.

* 1 *Chron.* 24. 8.

38 The children of * Pashur, a thousand two hundred fourty and seven.

39 The children of * Harim, a thousand and seventeen.

40 ¶ The Levites: the children of Jeshua, and Kadmiel, of the children of ‡ Hodaviah, seventy and four.

‡ Or, *Iehuda*, *ver.* 1. 9. called also *Hodevah*, *Neh.* 7. 43.

41 ¶ The singers: the children of Asaph, an hundred twenty and eight.

42 ¶ The children of the porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, *in* all, an hundred thirty and nine.

43 ¶ The [h] Nethinims: the children of Ziha, the children of Hasupha, the children of Tabbaoth,

h So called, because they were given for the temple, to carry wood, and bear water for the use of the sacrifices, and came of the Gibeonites, which were appointed to this office by Joshua, *Josh.* 9. 23.

44 The children of Keros, the children of Siaha, the children of Padon,

45 The children of Lebanah, the children of Hagabah, the children of Akkub,

46 The children of Hagab, the children of ‡ Shalmai, the children of Hanan,

‡ Or, *Shamlai*.

47 The children of Giddel, the children of Gahar, the children of Reaiah,

48 The children of Rezin, the children of Nekoda, the children of Gazzam,

49 The children of Uzza, the children of Paseah, the children of Besai,

50 The children of Asnah, the children of Mehunim, the children of Nephusim,

51 The children of Bakbuk, the children of Hakupha, the children of Harhur,

52 The children of ‡ Bazluth, the children of Mehida, the children of Harsha,

‡ Or, *Bazlith*, *Neh.* 7. 54.

53 The children of Barkos, the children of Sisera, the children of Thamah,

54 The children of Neziah, the children of Hatipha.

55 ¶ The children of Solomons [i] servants: the children of Sotai, the children of Sopheret, the children of ‡ Peruda,

i which came of them which Solomon had appointed for the work of the temple.

‡ Or, *Perida*, *Neh.* 7. 57.

56 The children of Jaalah, the children of Darkon, the children of Giddel,

57 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‡ Ami.

‡ Or, *Amon*, *Neh.* 7. 59.

58 All the * Nethinims, and the children of * Solomons servants, *were* three hundred ninety and two.

* *Josh.* 9. 23.

† 1 *Kings.* 9. 21.

59 And these *were* they which went up from Tel-melah, Tel-harsa, Cherub, Addan, *and* Immer: but they could not shew their fathers house, and their ‡ seed, whether they *were* of Israel:

‡ Or, *pedegree*.

60 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fifty and two.

61 ¶ And of the children of the priests: the children of Habaiah, the children of Koz, the children of [k] Barzillai: (which took a wife of the daughters of * Barzillai the Gilead, and was called after their name)

k Of him is made mention, 2 *Sam.* 17. 27. *& 19.* 31. and because the priests office was had in contempt; these would have changed their estate by their name, and so by Gods just judgment lost both the effimation of the world, and the dignity of their office.

* 2 *Sam.* 17. 27.

62 These sought their regifter *among* those that were reckoned by genealogy, but they were not found: therefore † were they, as polluted, put from the priesthood.

† Heb. *they were polluted from the priesthood.*

63 And the ‡ [l] Tirshatha said unto them, that they should not eat of the most holy things, till there stood up a priest with [m] Urim and with Thummim.

‡ Or, *governour.*

l This is a Chaldee name, and signifieth him that hath authority over others.

m *Exod.* 28. 30.

64 ¶ The whole congregation together, *was* fourty and two thousand three hundred *and* threescore,

65 Besides their servants & their maids, of whom *there were* seven thousand three hundred thirty and seven: & *there were* among them two hundred singing-men, and singing-women.

66 Their horses *were* seven hundred thirty & six: their mules, two hundred fourty and five:

* 1 *Chron.* 26. 20. n which mount to of our money, 24 *l.* 13 *s.* 4 *d.* esteeming the French crown at 6 *l.* 4 *s.* for the dram is the eighth part of an ounce, and the ounce the eighth part of a marke.

67 Their camels, four hundred thirty and five: *their* asses, six thousand seven hundred and twenty.

o which are called *minas*, and contain a piece two marks: so 5000 *minas* make 350000 franks, which mount to, of our money 29666 *li.* 13 *s.* 4 *d.* so that the whole sum was 94933 *li.* 6 *s.* 8 *d.*

68 ¶ And *some* of the chief of the fathers, when they came to the house of the LORD which *is* at Jerusalem, offered freely for the house of God to set it up in his place:

69 They gave after their ability, unto the * treasure of the work, threescore & one thousand [n] drams of gold, and five thousand [o] pound of

of silver, and one hundred priests garments.

70 So the priests and the Levites, and *some* of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and all Israel in their cities.

CHAP. III.

1 *The altar is set up.* 4 *Offerings frequented.* 7 *Workmen prepared.* 8 *The foundations of the temple are laid in great joy and mourning.*

AND when the [a] seventh month was come, and the children of Israel *were* in the cities, the people gathered themselves together, as one man, to Jerusalem.

2 Then stood up ‡ Jeshua the son of Jozadak, & his brethren the priests, & ‡ [b] Zerubbabel the son of * Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as *it is* * written in the law of Moses the man of God.

3 And they set the altar upon his [c] bases (for fear *was* upon them, because of the people of those countrys) and they offered burnt-offerings thereon unto the LORD, *even* burnt-offerings morning and evening;

4 They kept also the feast of tabernacles, * as *it is* written, and * *offered* the daily burnt-offerings by number, according to the custom,

† as the duty of every day required;

5 And afterward *offered* the [d] continual burnt-offering, both of the new-moons, and of all the set feasts of the LORD, *that were* consecrated, and of every one that willingly offered a free-will-offering unto the LORD.

6 From the first day of the seventh month began they to offer burnt-offerings unto the LORD: but † the foundation of the temple of the LORD was not *yet* laid.

7 They gave money also unto the masons, and to the ‡ carpenters; and meat, and drink, and oyl, unto them of Zidon, and to them of Tyre, to bring cedar-trees from Lebanon to the sea of * Joppa: according to the grant that they had of Cyrus king of Persia.

8 ¶ Now in the second year of their coming unto the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that were come out of the captivity unto Jerusalem; and appointed the Levites, from twenty years old and upward, to set forward the work of the house of the LORD.

9 Then [f] stood Jeshua, *with* his sons and his brethren, Kadmiel and his sons, the sons of ‡ Judah † together, to set forward the workmen in the house of God: the sons of Henadad, *with* their sons and their brethren the Levites.

10 And when the builders laid the foundation of the temple of the LORD, they set the priests in their apparel with trumpets, and the Levites the sons of Asaph, with cymbals to praise the LORD, after the * ordinance of David king of Israel.

11 And they sung together by course, in praising and giving thanks unto the LORD; because *he is* good, for his mercy *endureth* for ever towards Israel. And all the people shouted with a great shout, when they praised the LORD, because the foundation of the house of the LORD was laid.

12 But many of the priests and Levites, and chief of the fathers, *who were* ancient men that had seen the first house, when the foundation of this house was laid before their eyes, [g] wept with a loud voice, and many shouted aloud for joy:

13 So that the people could not discern the noise of the shout of joy, from the noise of the weeping of the people: for the people shouted with a loud shout, and the noise was heard afar off.

CHAP. IV.

1 *The adversaries being not accepted in the building of the temple with the Jews, endeavour to hinder it.* 7 *Their letter to Artaxerxes.* 17 *The decree of Artaxerxes.* 23 *The building is hindred.*

NOw when the [a] adversaries of Judah and Benjamin, heard that † the children of the captivity builded the temple unto the LORD God of Israel:

2 Then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you; for we seek your God, as ye *do*, and we do sacrifice unto him, since the days of Esar-haddon king of Assur, which brought us up hither.

3 But Zerubbabel and Jeshua, and the rest of the chief of the fathers of Israel, said unto them, [b] You have nothing to do with us, to build an house unto our God, but we our selves together will build unto the LORD God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Then the people of the land weakned the hands of the people of Judah, and troubled them in building,

5 And [c] hired counsellers against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius king of Persia.

6 And in the reign of † [d] Ahasuerus, in the beginning of his reign, wrote they *unto him* an accusation against the inhabitants of Judah and Jerusalem.

7 ¶ And in the days of [e] Artaxerxes wrote ‡ Bishlam, Mithridath, Tabeel, and the rest of their † companions unto Artaxerxes king of Persia; and the writing of the letter *was* written in the Syrian tongue, and interpreted in the Syrian tongue.

8 Rehum the chancellour, and Shimshai the ‡ scribe, wrote a letter against Jerusalem to Artaxerxes the king, in this sort:

9 Then *wrote* Rehum the chancellour, and Shimshai the scribe, and the rest of their † companions; the [f] Dinaites, the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Susanchites, the Dehavites, *and* the Elamites,

10 And

10 And the rest of the nations whom the great and noble [g] Asnapper brought over, and set in the cities of Samaria, and the rest *that are* on this side the [h] river, and [i] at such a time.

11 ¶ This *is* the copy of the letter that they sent unto him, *even* unto Artaxerxes the king, Thy servants the men on this side the river, and at such a time.

12 Be it known unto the king, that the Jews which came up from thee to us, are come unto Jerusalem, building the rebellious and the bad city, and have ‡ set up the walls *thereof*, and † joyned the foundations.

13 Be it known now unto the king, that if this city be builded, and the walls set up *again*, *then* will they not † pay toll, tribute, and [k] custom, and *so* thou shalt endamage the ‡ revenue of the kings.

14 Now because † we have maintenance from *the kings* palace, and it was not meet for us to see the kings dishonour: therefore have we sent and certified the king,

15 That search may be made in the book of the records of thy fathers: so shalt thou find in the book of the records, and know, that this city *is* a rebellious city, and hurtful unto kings and provinces, and that they have † moved sedition † within the same of old time: for which cause was this city destroyed.

16 We certify the king, that if this city be builded *again*, and the walls thereof set up, by this means thou shalt have no portion on this side the river.

17 ¶ *Then* sent the king an answer unto Rehum the chancellour, and *to* Shimshai the scribe, and *to* the rest of their † companions that dwell in Samaria, and *unto* the rest beyond the river, [l] Peace, [m] and at such a time.

18 The letter which ye sent unto us, hath been plainly read before me.

19 And † I commanded, and search hath been made, and it is found, that this city of old time hath † made insurrection against kings, and *that* rebellion and sedition have been made therein.

20 There have been mighty kings also over Jerusalem, which have ruled over all *countrys* beyond the river; and toll, tribute, and custom was paid unto them.

21 † Give ye now commandment, to cause these men to cease, and that this city be not builded, until *another* commandment shall be given from me.

22 Take heed now that ye fail not to do this: why should damage grow to the hurt of the kings?

23 ¶ Now when the copy of king Artaxerxes letter *was* read before Rehum and Shimshai the scribe, & their companions, they went up in haste to Jerusalem, unto the Jews, and made them to cease † by force and power.

24 Then [n] ceased the work of the house of God, which *is* at Jerusalem. So it ceased unto the second year of the reign of Darius king of Persia.

CHAP. V.

1 *Zerubbabel and Jeshua, incited by Haggai and Zechariah, set forward the building of the temple.* 3 *Tatnai and Shethar-boznai could not hinder the Jews.* 6 *Their letter to Darius against the Jews.*

THen the prophets, * Haggai the propher, and * Zechariah the son of Iddo, prophesied unto the Jews that *were* in Judah and Jerusalem, in the name of the God of Israel, *even* unto them.

2 Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Iozadak, and began to build the house of God, which *is* at Jerusalem: and with them *were* the prophets of God [a] helping them.

3 ¶ At the same time came to them Tatnai, governour on this side the river, and Shethar-boznai, and their companions, and said thus unto them, Who hath commanded you to build this house, and to make up this wall?

4 [b] Then said we unto them after this manner, What are the names of the men † that make this building?

5 But the [c] eye of their God was upon the elders of the Jews, that they could not cause them to cease, till the matter came to Darius: and then they returned answer by letter concerning this *matter*.

6 ¶ The copy of the letter that Tatnai, governour on this side the river, and Shethar-boznai, and his companions the Apharsachites, which *were* on this side the river, sent unto Darius the king:

7 They sent a letter unto him, † wherein was written thus; Unto Darius the king, all peace.

8 Be it known unto the king, that we went into the province of Judea, to the house of the great God, which is builded with ‡ great stones, and timber is laid in the walls, and this work goeth fast on, and prospereth in their hands.

9 Then asked we those elders, *and* said unto them thus, Who commanded you to build this house, and to make up these walls?

10 We asked their names also, to certify thee, that we might write the names of the men that *were* the chief of them.

11 And thus they returned us answer, saying, We are the servants of the God of heaven and earth, and build the house that was builded these many years ago, which a [d] great king of Israel builded, * and set up.

12 But after that our fathers had provoked the God of heaven unto wrath, he gave them into the hand of * Nebuchadnezzar the king of Babylon the Chaldean, who destroyed this house, and carried the people away into Babylon.

13 But in the [e] first year of Cyrus the king of Babylon, *the same* king Cyrus made a decree to build this house of God.

14 And * the vessels also of gold and silver of the house of God, which Nebuchadnezzar took out of the temple that *was* in Jerusalem, and brought them into the temple of Babylon, those did Cyrus the king take out of the temple

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of Babylon, and they were delivered unto *one*, whose name *was* [f] Sheshbazzar, whom he had made ‡ governour:

15 And said unto him, Take these vessels, go, carry them into the temple that *is* in Jerusalem, and let the house of God be builded in his place.

16 Then came the same Sheshbazzar, *and* laid the foundation of the house of God which *is* in Jerusalem. And since that time even until now, hath it been in building, and *yet* it is not finished.

17 Now therefore, if *it seem* good to the king, let there be search made in the kings [g] treasure-house, which *is* there at Babylon, whether it be *so* that a decree was made of Cyrus the king, to build this house of God at Jerusalem, and let the king send his pleasure to us concerning this matter.

CHAP. VI.

1 *Darius finding the decree of Cyrus, maketh a new decree for the advancement of the building.* 13 *By the help of the enemies, and the diligence of the prophets, the temple is finished.* 16 *The feast of the dedication is kept,* 19 *and the pass-over.*

THen Darius the king made a decree, and † search was made in the house of the † rolls, where the treasures were † laid up in Babylon.

2 And there was found at ‡ [a] Achmetha, in the palace that *is* in the province of the Medes, a roll, and therein *was* a record thus written:

3 In the first year of Cyrus the king, *the same* Cyrus the king made a decree *concerning* the house of God at Jerusalem, Let the house be builded, the place where they offered sacrifices, and let the foundations thereof be strongly laid, the height thereof threescore cubits, *and* the breadth thereof threescore cubits:

4 *With* three rows of great stones, and a row of new timber: and let the expenses be given out of the kings house.

5 And also let the golden and silver vessels of the house of God, which Nebuchadnezzar took forth out of the temple which *is* at Jerusalem, and brought unto Babylon, be restored, and † [b] brought again unto the temple which *is* at Jerusalem, *every one* to his place, and place *them* in the house of God.

6 Now *therefore* Tatnai, governour beyond the river, Shethar-boznai, and † your companions the Apharsachites, which *are* beyond the river, [c] be ye far from thence:

7 Let the work of this house of God alone, let the governour of the Iews, and the elders of the Iews, build this house of God in his place.

8 Moreover, † I make a decree, what ye shall do to the elders of these Iews, for the building of this house of God: that of the kings goods, *even* of the tribute beyond the river, forthwith expences be given unto these men, that they be not † [d] hindred.

9 And that which they have need of, both young bullocks, and rams, and lambs, for the burnt-offerings of the God of heaven, wheat, salt, wine, and oyl, according to the appointment of the priests which *are* at Ierusalem, let it be given them day by day without fail:

10 That they may offer sacrifices † of sweet savours unto the God of heaven, and pray for the life of the king, and of his sons.

11 Also I have made a decree, that whosoever shall alter this word, let timber be pulled down from his house, and being set up, † let him be hanged thereon, and let his house be made a dunghil for this.

12 And the God that hath caused his name [e] dwell there, destroy all kings and people that shall put to their hand, to alter *and* to destroy this house of God which *is* at Jerusalem: I Darius have made a decree, let it be done with speed.

13 ¶ Then Tatnai, governour on this side the river, Shethar-boznai, and their companions, according to that which Darius the king had sent, so they did speedily.

14 And the elders of the Iews builded, and they prospered through the prophesying of [f] Haggai the prophet, and Zechariah the son of Iddo; and they builded, and finished *it*, according to the commandment of the God of Israel, and according to the † commandment of Cyrus and Darius, and Artaxerxes king of Persia.

15 And this house was finished on the third day of the month [g] Adar, which was in the [h] sixt year of the reign of Darius the king.

16 ¶ And the children of Israel, the priests and the Levites, and the rest of † the children of the captivity, kept the dedication of this house of God with joy,

17 And offered at the dedication of this house of God, an hundred bullocks, two hundred rams, four hundred lambs; and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of Israel.

18 And they set the priests in their divisions, and the Levites in their courses, for the service of God, which *is* at Jerusalem; † * as it is written in the book of Moses.

19 And the children of the captivity kept the pass-over, upon the fourteenth *day* of the first month.

20 For the priests and the Levites were purified together, all of them *were* pure, and killed the pass-over for all the children of the captivity, and for their brethren the priests, and for themselves.

21 And the children of Israel, which were come again out of captivity, and all such as had [i] separated themselves unto them from the filthiness of the heathen of the land, to seek the LORD God of Israel, did eat,

22 And kept the feast of unleavened bread seven days with joy: for the LORD had made them joyful, and turned the heart of the king of [k] Assyria unto them, to strengthen their hands in the work of the house of God, the God of Israel.

CHAP.

[f] *Meaning*, In the library; *or*, places where lay the registers, or records of times.

† Chald. *booke.*

† Chald. *made to descend.*

‡ Or, *Ecbatana*, *or*, *in a coffer*, a wherein were the acts of the kings of Medes and Persians.

† Chald. *ye.*

[h] *Meaning*, By Zerubbabel, to whom he giveth charge.

† Chald. *their fociters.*

[c] Meddle not with them, neither hinder them.

† Chald. *by me a decree is made.*

† Chald. *made to ceasse.*

[d] For lack of money.

[e] who hath appointed that place to have his name called upon there.

[f] whom God stirred up, as also them that he would give duty work good speed.

† Chald. *decree.*

[g] *That is*, The twelfth month, and containeth part of *February* and part of *March*.

[h] And the second fourteen also their fift years.

† Chald. *the sons of the transgression.*

† Chald. *according to the writing.* * *Num.* 3. 6. & 8. 9.

[i] which were of the heathen: and forsook their idolatry to worship the true God.

[k] *Meaning*, Darius who was king of the Medes, Persians, and Assyrians.

CHAP. VII.

1 *Ezra goeth up to Ierusalem.* 11 *The gracious commission of Artaxerxes to Ezra.* 27 *Ezra blesseth God for his favour.*

NOw after these things, in the reign of [a] Artaxerxes king of Persia, Ezra the son of Seraiah, the son of Azariah, the son of Hilkiah,

2 The son of Shallum, the son of Zadok, the son of Ahitub,

3 The son of Amariah, the son of Azariah, the son of Meraioth,

4 The son of Zerahiah, the son of Uzzi, the son of Bukki,

5 The son of Abishua, the son of Phinehas, the son of Eleazar, the son of [b] Aaron the chief priest:

6 This Ezra went up from Babylon, and he *was* a ready [c] scribe in the law of Moses, which the LORD God of Israel had given: and the king granted him all his requeſt, according to the hand of the LORD his God upon him.

7 And there went up *some* of the children of Israel, and of the priests, and the Levites, and the singers, and the porters, and the Nethinims, unto Jerusalem, in the seventh year of Artaxerxes the king.

8 And he came to Jerusalem in the [d] fifth month, which *was* in the seventh year of the [e] king.

9 For upon the first *day* of the first month † began he to go up from Babylon, and on the first *day* of the fifth month, came he to Jerusalem, according to the good hand of his God upon him.

10 For Ezra had prepared his heart to seek the law of the LORD, and to do *it*, and to teach in Israel statutes and judgments.

11 ¶ Now this *is* the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, *even* a scribe of the words of the commandments of the LORD, and of his statutes to Israel.

12 Artaxerxes king of kings, ‡ Unto Ezra the priest, a scribe of the law of the God of heaven, perfect *peace*, and at † such a time.

13 I make a decree, that all they of the people of Israel, and *of* his priests, and [g] Levites in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.

14 Forasmuch as thou art sent † of the king, and of his * seven counsellers, to [h] enquire concerning Judah and Ierusalem, according to the law of thy God which *is* in thine † hand:

15 And to carry the silver and gold, which the king and his counsellors have freely offered unto the God of Israel, whose habitation *is* in Ierusalem,

16 * And all the silver and gold that thou canst find in all the province of Babylon, with the free-will-offering of the people, and of the priests, offering willingly for the house of their God, which *is* in Ierusalem:

17 That thou mayest buy speedily with this mony, bullocks, rams, lambs, with their meat-offerings, and their drink-offerings, and offer them upon the altar of the house of your [k] God which *is* in Ierusalem.

18 And whatsoever shall seem good to thee and to thy brethren, to do with the rest of the silver and gold, that do after the will of your God.

19 The vessels also that are given thee, for the service of the house of thy God, *those* deliver thou before the God of Ierusalem.

20 And whatsoever more shall be needful for the house of thy God, which thou shalt have occasion to bestow, bestow *it* out of the kings treasure-house.

21 And I, *even* I Artaxerxes the king, do make a decree to all the treasurers which *are* beyond the † river, that whatsoever Ezra the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily;

22 Unto an hundred talents of silver, and to an hundred † measures of wheat, and to an hundred baths of wine, and to an hundred [m] baths of oyl, and salt without prescribing *how much*.

23 † Whatsoever is commanded by the God of heaven, let it be diligently done, for the house of the God of heaven: for why should there be wrath against the [n] realm of the king and his sons?

24 Also we certify you, that touching any of the priests and Levites, singers, porters, Nethinims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom upon them.

25 And thou, Ezra, after the wisdom of thy God, that *is* in thine hand, [o] set magistrates and judges, which may judge all the people that *are* beyond the river, all such as know the laws of thy God; and teach ye them that know *them* not.

26 And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether *it be* unto death, or † to banishment, or to confiscation of goods, or to imprisonment.

27 ¶ [p] Blessed *be* the LORD God of our fathers, which hath put *such a thing* as this in the kings heart, to beautify the house of the LORD which *is* in Ierusalem:

28 And hath extended mercy unto me, before the king, and his counsellors, and before all the kings mighty princes: & I was strengthned as the hand of the LORD my God *was* upon me, and I gathered together out of Israel, chief men to go up with me.

CHAP. VIII.

1 *The companions of Ezra, who returned from Babylon.* 15 *He sendeth to Iddo for ministers for the temple.* 21 *He keepeth a fast.* 24 *He committeth the treasures to the custody of the priests.* 31 *From Ahava they come to Ierusalem.* 33 *The treasure is weighed in the temple.* 36 *The commission is delivered.*

THese *are* now the chief of their fathers, and *this is* the genealogy of them that went up with me from Babylon, in the reign of Artaxerxes the king.

[a] The Hebrewes write that divers of the kings of Persia were called by this name, as *Pharaoh* was a common name to the kings of Egypt, and *Cesar* to the Romish Emperours.

[b] Ezra declareth his kindred, till he come to Aaron, to prove that he was of him.

[c] *He setteth here*, what a scribe is, who had charge to write the law and to expound it, whom Malachi called *Angelus*, *Mal.* 2. 7. *Mediator* and *Lator* all him a lawyer, or doctour of the law, *Mat.* 22. 35. *Luke* 10. 25.

[d] That coincideth part of July, and part of August, following Dathus.

† Or, *To Ezra the priest, a scribefull learned in the Godof heaven, perfect, &c.*

‡ Some take the word *Cinnami* here, for the name of a people, some for the time or circumstance, meaning That the king willed him long life.

† which remained in Babylon, and had not returned with Zerubbabel.

† Chald. *from hence.*

‡ Ezr. 1. 2. Who is to examine who lived according to the law.

[e] Beseemeth us or expect.

* Chap. 8. 25.

[f] Thus Ezra gave God thanks, for that he gave him to good successe in his affairs, by reason of the king.

[g] Thus Ezra gave glory.

[h] As ye know best may serve to Gods

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2 Of the sons of Phinehas; Gershom: of the sons of Ithamar; Daniel: of the sons of David; Hattush.

3 Of the sons of Shechaniah, of the sons of Pharosh; Zechariah: and with him were reckoned by genealogy of the males, an hundred and fifty.

4 Of the sons of Pahath-moab; Elihoenai the son of Zerahiah, and with him two hundred males.

5 Of the sons of Sechaniah; the son of Iahaziel, and with him three hundred males.

6 Of the sons also of Adin; Ebed the son of Ionathan, and with him fifty males.

7 And of the sons of Elam; Iesaiah the son of Athaliah, and with him seventy males.

8 And of the sons of Shephatiah; Zebadiah the son of Michael, and with him fourescore males.

9 Of the sons of Ioab; Obadiah the son of Iehiel, and with him two hundred and eighteen males.

10 And of the sons of Shelomith; the son of Iosiphiah, and with him an hundred and threescore males.

11 And of the sons of Bebai; Zechariah the son of Bebai, and with him twenty and eight males.

12 And of the sons of Azgad; Johanan, the son of Hakkatan, and with him an hundred and ten males.

‡ Or, *the youngest son.*

b That came to go with Ezra.

13 And of the [b] last sons of Adonikam, whose names *are* these, Eliphelet, Jehiel, and Shemaiah, and with them threescore males.

14 Of the sons also of Bigvai; Uthai, and ‡ Zabbud, and with them seventy males.

‡ Or, *Zaccur*, as *some read.*

c To that place of Euphrates, where Ahava the river cometh into it.

4 Or, *parched.*

15 ¶ And I gathered them together to the [c] river that runneth to Ahava; and there ‡ abode we in tents three days: and I viewed the people, and the priests, and found there none of the sons of Levi.

16 Then sent I for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men; also for Joiarib, and for Elnathan, men of understanding.

17 And I sent them with commandment unto Iddo the [d] chief, at the place Casiphia, & † I told them what they should say unto Iddo, *and* to his brethren the Nethinims, at the place Casiphia, that they should bring unto us ministers for the house of our God.

d He was the chiefest that taught these the law of God unto the Levites.

† Heb. *I put words in their mouth.*

18 And by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel, and Sherebiah, with his sons and his brethren, eighteen;

19 And Hashabiah, and with him Iesaiah of the sons of Merari, his brethren and their sons, twenty;

e chap. 2. 43.

20 Also of the [e] Nethinims, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinims: all of them were expressed by name.

21 ¶ Then I proclaimed a fast there, at the river Ahava, that we might [f] afflict our selves before our God, to seek of him a right way for us, and for our little ones, and for all our substance.

f *He shewed*, that the end of fasting is to humble the body to the spirit, which must succeed of the heart lively touched, or else it is but hypocrisy.

22 For I was [g] ashamed to require of the king a band of souldiers and horsmen, to help us against the enemy in the way: because we had spoken unto the king, saying, The hand of our God *is* upon all them for good, that seek him, but his power and his wrath *is* against all them that forsake him.

g He thought it better to commit himself to the protection of God, then by seeking their ordinary means, to give an occasion to others to think that he did doubt of Gods power.

23 So we fasted and besought our God for this, and he was entreated of us.

24 ¶ Then I separated twelve of the chief of the priests; Sherebiah, Hashabiah, and ten of their brethren with them,

25 And weighed unto them the silver, and the gold, and the vessels, *even* the offering of the house of our God, which the king, and his counsellers, and his lords, and all Israel *there* present, had offered.

26 I even weighed unto their hand, six hundred and fifty [h] talents of silver, and silver vessels an hundred talents, *and* of gold an hundred talents:

h 1 *King.* 9. 14.

27 Also twenty basons of gold, of a thousand [i] drams, and two vessels of † fine copper, † precious as gold.

i *Chap.* 2. 69.
† Heb. *yellow*, or, *shining brass.*

28 And I said unto them, Ye *are* holy unto the LORD, the vessels *are* holy also, and the silver, and the gold *are* a free-will-offering unto the LORD God of your fathers.

29 Watch ye, and keep *them*, until ye weigh *them* before the chief of the priests, and the Levites, and chief of the fathers of Israel at Jerusalem, in the chambers of the house of the LORD.

30 So took the priests and the Levites, the weight of the silver and the gold, and the vessels, to bring *them* to Jerusalem unto the house of our God.

31 ¶ Then we departed from the river of Ahava, on the twelfth *day* of the first month, to go unto Jerusalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in [k] wait by the way.

k This declared that their journey was full of danger, and yet God delivered them according to their prayer.

32 And we came to Jerusalem, and abode there three days.

33 ¶ Now on the fourth day was the silver and the gold, and the vessels weighed in the house of our God, by the hand of Meremoth the son of Uriah the priest, and with him *was* Eleazar the son of Pinehas, and with them *was* Jozabad the son of Jeshua, and Noadiah the son of Binnui, [l] Levites:

l This was taken of a good conference, and of his integrity, that he would have successors of his fidelity.

34 By number *and* by weight of every one: and all the weight was written at that time.

35 *Also* the children of those that had been carried away which were come out of the captivity, offered burnt-offerings unto the God of Israel, twelve bullocks for all Israel, ninety and six rams, seventy and seven lambs, twelve

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twelve he-goats *for* a sin-offering: all *this was* a burnt-offering unto the LORD.

36 ¶ And they delivered the kings commissions unto the kings lieutenants, and to the governours on this side the river, and they furthered the people, and the house of God.

CHAP. IX.

1 Ezra mourneth for the affinity of the people with strangers. 5 He prayeth unto God with confession of sins.

NOw when these things were done, the princes came to me, saying, The people of Israel, and the priests, and the Levites have not [a] separated themselves from the people of the lands, *doing* according to their abominations, *even* of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amorites.

a From the time they came home under Zerubbabel until the coming of Ezra, they had degenerated contrary to the law of God and married where it was not lawful, *Deut.* 7. 3.

2 For they have taken of their daughters for themselves, and for their sons: so that the holy seed have mingled themselves with the people of *those* lands: yea, the hand of the [b] princes and rulers hath been chief in this trespass.

b That is, The governours are the chief beginners thereof.

3 And when I heard this thing, I rent my garment and my mantle, and pluckt off the hair of my head, and of my beard, and sat down [c] astonied.

c Above doubting whether God would continue his benefits towards us, or else deliver this which he had begun.

4 Then were assembled unto me every one that trembled at the words of the God of Israel, because of the transgression of those that had been carried away, and I sat astonied until the evening sacrifice.

5 ¶ And at the evening sacrifice, I arose up from my ‡ heaviness, and having rent my garment and my mantle, I fell upon my knees, and spread out my hands unto the LORD my God,

‡ Or, *affliction.*

6 And said, O my God, I am ashamed and blush to lift up my face to thee, my God: for our iniquities are increased over *our* [d] head, and our ‡ trespass is grown up unto the [e] heavens.

d That is, we are drowned in sin.

‡ Or, *guiltiness.*

e That so exceed that they cannot grow greater.

7 Since the days of our fathers, *have* we *been* in a great trespass unto this day, and for our iniquities have we, our kings, *and* our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to a spoil, and to confusion of face, as *it is* this day.

Heb. *moment.*

8 And now for a † little space grace hath been *shewed* from the LORD our God, to leave us a remnant to escape, and to give us a [f] nail in his holy place, that our God may lighten our eyes, and give us a little reviving in our bondage.

f Or, *a pin.* That is, *constant and sure abode.*
† In giving us a settled place. It is a manifold taken of them that remain still in a place, which fruite nails to hang things upon, *Isai.* 22. 23.

† Heb. *to set up.*

9 For we *were* bond-men, yet our God hath not forsaken us in our bondage, but hath extended mercy unto us in the sight of the kings of Persia, to give us a reviving to set up the house of our God, and † to repair the desolations thereof, and to give us a wall in Judah and in Jerusalem.

10 And now, O our God, what shall we say after this? for we have forsaken thy commandments,

11 Which thou hast commanded † by thy servants the prophets, saying, The land unto which ye go to possess it, is an unclean land with the filthiness of the people of the lands, with their abominations, which have filled it † from one end to another, with their uncleanness.

† Heb. *by the hand of thy servants.*

† Heb. *from mouth to mouth.*

12 Now therefore * give not your daughters unto their sons, neither take their daughters unto your sons, nor seek their peace, or their wealth for ever: that ye may be strong, and eat the good of the land, and leave *it* for an inheritance to your children for ever.

* *Exod.* 23. 32. *Deut.* 7. 3.

13 And after all that is come upon us for our evil deeds, and for our great trespass, seeing that thou our God † hast punished us less than our [g] iniquities *deserve*, and hast given us *such* deliverance as this:

† Heb. *hast withheld beneath our iniquities.*

g Hast not utterly cut us down and destroyed us for our sins, *Deut.* 28. 13.

14 Should we again break thy commandments, and joyn in affinity with the people of these abominations? wouldest not thou be angry with us till thou hadst consumed *us*, so that *there should be* no remnant nor escaping?

15 O LORD God of Israel, thou *art* righteous, for we [h] remain yet escaped, as *it is* this day: behold, we *are* before thee in our trespasses: for we cannot stand before thee, because of this.

h *He sheweth*, that God is just in punishing his people, and yet merciful in relieving a residue to whom he sheweth favour.

CHAP. X.

1 Shechaniah encourageth Ezra to reform the strange marriages. 6 Ezra mourning, assembleth the people. 9 The people at the exhortation of Ezra, repent and promise amendment. 15 The care to perform it. 18 The names of them which had married strange wives.

NOw when Ezra had prayed, and when he had [a] confessed, weeping and casting himself down before the house of God, there assembled unto him out of Israel, a very great congregation of men, and women, and children: for the people † wept very sore.

a He confessed his sins, and the sins of the people.

† Heb. *wept a great weeping.*

2 And Shechaniah the son of Jehiel, *one* of the sons of Elam, answered and said unto Ezra, We have trespassed against our God, and have taken strange wives, of the people of the land: yet now there is [b] hope in Israel concerning this thing.

b *Meaning*, That God will receive them to mercy.

3 Now therefore let us make a covenant with our God, † to put away all the [c] wives, and such as are born of them according to the counsel of my lord, and of those that tremble at the commandment of our God, and let it be done according to the law.

† Heb. *to bring forth.*
c Which are strangers and married contrary to the law of God.

4 Arise: for *this* matter *belongeth* unto [d] thee; we also *will be* with thee: be of good courage, and do *it*.

d Because God hath given thee authority, and learning to perswade the people therein, and to command them.

5 Then arose Ezra, and made the chief priests, the Levites, and all Israel to swear, that they should do according to this word: And they sware.

6 ¶ Then Ezra rose up from before the house of God, and went into the chamber of Johanan the son of Eliashib: and *when* he came thither, he did eat no bread, nor drink water: for he mourned because of the trans-

gression of them that had been carried away.

7 And they made proclamation throughout Judah and Jerusalem, unto all the children of the captivity, that they should gather themselves together unto Jerusalem;

8 And that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be † forfeited, and himself separated from the congregation of those that had been carried away.

† Heb. *devoted.*

9 ¶ Then all the men of Judah and Benjamin, gathered themselves together unto Jerusalem, within three days: it *was* the [c] ninth month, and the twentieth *day* of the month, and all the people sat in the street of the house of God, trembling because of *this* matter, and for † the great [‡] rain.

c which contained part of *November* and part of *December.*

‡ Heb. *the showers*

‡ For the season was given to rain, and to the weather was more sharp and cold, and also their conscience touched them.

10 And Ezra the priest stood up, and said unto them, Ye have transgressed, and † have taken strange wives to [g] increase the trespass of Israel.

† Heb. *have caused to dwell*, or, *have brought back.*

g Ye have laid one sin upon another, h *Isa.* 7. 19.

11 Now therefore make [h] confession unto the LORD God of your fathers, and do his pleasure: and separate your selves from the people of the land, and from the strange wives.

12 Then all the congregation answered, and said with a loud voice, As thou hast said, so must we do.

13 But the people are many, and *it is* a time of much rain, and we are not able to stand without, neither *is this* a work of one day or two: for ‡ we are many that have transgressed in this thing.

‡ Or, *we have greatly offended in this thing.*

14 Let now our rulers of all the congregation [i] stand, and let all them which have taken strange wives in our cities, come at appointed times, and with them the elders of every city, and the judges thereof, until the fierce wrath of our God ‡ for this matter, be turned from us.

i Let them be appointed to examine this matter.

‡ Or, *till this matter be dispatched.*

15 ¶ Onely Jonathan the son of Asahel, and Jahaziah the son of Tikvah, † were employed about this *matter*: and Meshullam, and Shabbethai the Levite helped them.

† Heb. *stood.*

16 And the children of the captivity did [k] so: and Ezra the priest, *with* certain chief of the fathers, after the house of their fathers, and all of them by *their* names were separated, and sat down in the first day of the tenth month to examine the matter.

k They went to the chief cities to sit on this matter which was three months in finishing.

17 And they made an end with all the men that had taken strange wives, by the first day of the first month.

18 ¶ And among the sons of the priests, there were found that had taken strange wives: *namely*, of the sons of Jeshua the son of Jozadak, and his brethren; Maaseiah, and Eliezer, and Jarib, and Gedaliah.

19 And they gave their † hands, that they would put away their wives; and *being* guilty, *they offered* a ram of the flock for their trespass.

† As a token that they would keep promise and do it.

20 And of the sons of Immer; Hanani, and Zebadiah.

21 And of the sons of Harim; Maaseiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah.

22 And of the sons of Pashur; Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah.

23 Also of the Levites; Jozabad, and Shimei, and Kelaiah, (the same *is* Kelita) Pethahiah, Judah, and Eliezer.

24 Of the singers also; Eliashib: and of the porters; Shallum, and Telem, and Uri.

25 Moreover, of [m] Israel: of the sons of Parosh; Ramiah, and Jesiah, and Malchiah, and Miamin, and Eleazar, and Malchijah, and Benaiah.

m Meaning, Of the common people: for before he spake of the priests and Levites.

26 And of the sons of Elam; Mattaniah, Zechariah, and Jehiel, and Abdi, and Jerimoth, and Eliah.

27 And of the sons of Zattu; Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza.

28 Of the sons also of Bebai; Jehohanan, Hananiah, Zabbai, *and* Athlai.

29 And of the sons of Bani; Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.

30 And of the sons of Pahath-moab; Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binnui, and Manasseh.

31 And *of* the sons of Harim; Eliezer, Ishijah, Malchiah, Shemaiah, Shimeon,

32 Benjamin, Malluch, *and* Shemariah.

33 Of the sons of Hashum; Mattenai, Mattatha, Zabad, Eliphelet, Jeremai, Manasseh, *and* Shimei.

34 Of the sons of Bani; Maadai, Amram, and Uel,

35 Benaiah, Bedaiah, Chelluh,

36 Vaniah, Meremoth, Eliashib,

37 Mattaniah, Mattenai, and Jaasau,

38 And Bani, and Binnui, Shimei,

39 And Shelemiah, and Nathan, & Adaiah,

40 ‡Machnadebai, Shashai, Sharai,

‡ Or, *Maknadebai*, according to some copies.

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, *and* Joseph.

43 Of the sons of Nebo; Jehiel, Mattithiah, Zabad, Zebina, Jadau, and Joel, Benaiah.

44 All these had taken strange wives: and *some* of them had wives by whom they had [n] children.

n which also were made illegitimate because the marriage was unlawful.

¶ THE

¶ THE BOOK OF NEHEMIAH.

THE ARGUMENT.

God doth in all ages and at all times set up worthy persons for the commodity and profit of his church: as now within the compass of seventy years he raised up divers excellent men Nehemiah; Whereof the First was their captain to bring them home, and provided that the temple was builded: The Second reformed their manners and planted Religion: And the Third builded up the walls, delivered the people from oppression, and provided that the law of God was put in execution among them. He was a godly man, and in great authority with the king, so that the king favoured him greatly, and gave him most ample letters for the accomplishment of all things which he could desire. This book is also called of the Latines the second book of Ezra, because he was the writer thereof.*

CHAP. I.

1 Nehemiah understanding by Hanani, the misery of Jerusalem, mourneth, fasteth and prayeth. 5 His prayer.

a which containeth part of *November*, and part of *December*, and was their ninth month.

THE words of Nehemiah the son of Hachaliah. And it came to pass in the month [a] Chisleu, in the twentieth year, as I was in Shushan the palace,

2 That Hanani, one of my [b] brethren, came, he and *certain* men of Judah, and I asked them concerning the Jews that had escaped, which were left of the captivity, and concerning Jerusalem.

b Or, *sons.*

3 And they said unto me, The remnant that are left of the captivity there in the [c] province, *are* in great affliction and reproach: the wall of Jerusalem also [d] *is* broken down, and the gates thereof are burnt with fire.

c Meaning, In Judea.

d 2 *King.* 25. 10.

4 ¶ And it came to pass when I heard these words, that I sat down and wept, and mourned *certain* days, and fasted, and prayed before the God of heaven,

5 And said, I beseech thee, *O LORD God of heaven, the great and terrible God, that keepeth covenant and mercy for them that love him and observe his commandments:

* *Dan.* 9. 4.

6 Let thine ear now be attentive, and thine eyes open, that thou mayest hear the prayer of thy servant, which I pray before thee now, day and night, for the children of Israel thy servants, and confess the sins of the children of Israel, which we have sinned against thee: both I, and my fathers house have sinned.

7 We have dealt very corruptly against thee, and have not kept the commandments nor the statutes nor the judgments which thou commandedst thy servant Moses.

8 Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying,

* *Deut.* 4. 25, *&c.*

* *If* ye transgress, I will scatter you abroad among the nations:

9 But *if* ye turn unto me, and keep my commandments, and do them; * though there were of you cast out unto the uttermost part of the heaven, *yet* will I gather them from thence, and will bring them unto the place that I have chosen to set my name there.

* *Deut.* 30. 4.

10 Now these *are* thy servants, and thy people, whom thou hast redeemed by thy great power, and by thy strong hand.

11 O LORD, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants, who desire to [d] fear thy name: and prosper, I pray thee, this day thy servant this day, and grant him mercy in the sight of [e] this man. For I was the kings cup-bearer.

d *That is*, To worship thee.

e To wit, The king Artaxerxes.

CHAP. II.

1 Artaxerxes understanding the cause of Nehemiahs sadness, sendeth him with letters and commission to Jerusalem. 9 Nehemiah, to the grief of the enemies, cometh to Jerusalem. 12 He vieweth secretly the ruines of the walls. 17 He inciteth the Jews to build in despite of the enemies.

AND it came to pass in the month [a] Nisan, in the twentieth year of [b] Artaxerxes the king, *that* wine *was* before him: and I took up the wine, and gave *it* unto the king. Now I had not been *before-time* sad in his presence.

a which was the first month of the year, and conteineth part of *March*, and part of *April.*

b Who is also called *Darius. Ezra* 7. 1. and was the son of *Hystaspis.*

2 Wherefore the king said unto me, Why *is* thy countenance sad, seeing thou art not sick? this *is* nothing *else* but sorrow of heart. Then I was very sore afraid,

3 And said unto the king, Let the king live for ever: why should not my countenance be sad, when the city, the place of my fathers sepulchres, *lieth* waste, and the gates thereof are consumed with fire?

4 Then the king said unto me, For what dost thou make request? So I [c] prayed to the God of heaven.

c I desired God in mine heart to prosper mine enterprise.

5 And I said unto the king, If it please the king, and if thy servant have found favour in thy sight, that thou wouldest send me unto Judah unto the city of my fathers sepulchres, that I may build it.

6 And the king said unto me, (the † queen also sitting by him) For how long shall thy journy be? and when wilt thou return? So it pleased the king to send me, and I set him a time.

† Heb. *wife.*

7 More-

7 Moreover, I said unto the king, If it please the king, let letters be given me to the governours beyond the river, that they may convey me over till I come into Judah;

8 And a letter unto Asaph the keeper of the kings forest, that he may give me timber to make beams for the gates of the palace which *appertained* to the house, and for the wall of the city, and for the house that I shall enter into. And the king granted me, according to the [d] good hand of my God upon me.

d As God moved me to ask, and as he gave me good success therein.

9 ¶ Then I came to the governours beyond the river, and gave them the kings letters. (Now the king had sent captains of the army, and hors-men with me)

10 When [e] Sanballat the Horonite, and Tobiah the servant the Ammonite, heard *of it*, it grieved them exceedingly that there was come a man to seek the welfare of the children of Israel.

e These were great enemies to the Jews, and laboured always both by force and subtility to overcome them, and Tobiah, because his wife was a Jewess, had advertisement ever of their affairs, & so wrought them great trouble.

11 So I came to Jerusalem, and was there three days.

12 ¶ And I arose in the night, I and some few men with me, neither told I *any* man what my God had put in my heart to do at Jerusalem: neither *was there any* beast with me, save the beast that I rode upon.

13 And I went out by night, by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.

14 Then I went on to the gate of the fountain, and to the kings pool: but *there was* no place for the beast *that was* under me to pass.

15 Then went I up in the night by the brook, and viewed the wall, and turned back, and entred by the gate of the valley, and *so* returned.

16 And the rulers knew not whither I went, or what I did, neither had I as yet told *it* to the Jews, nor to the priests, nor to the nobles, nor to the rulers, nor to the rest that did the work.

17 ¶ Then said I unto them, Ye see the distress that we *are* in, how Jerusalem *lieth* waste, and the gates thereof are burnt with fire: come and let us build up the wall of Jerusalem, that we be no more a [f] reproach.

f *That is*, Contemned of other nations, as though God had forsaken us.

18 Then I told them of the hand of my God which was good upon me; as also the kings words that he had spoken unto me. And they said, Let us rise up & build. So they [g] strengthned their hands for this good *work*.

g They were incouraged, & gave themselves to do well, and to travail in this worthy exercise.

19 But when Sanballat the Horonite, and Tobiah the servant the Ammonite, and [h] Geshem the Arabian heard *it*, they laughed us to scorn, and despised us, and said, What *is* this thing that ye do? will ye [i] rebel against the king?

h These were three chief governours under the king of Persia beyond Euphrates.

i Thus the wicked when they will burden the children of God, ever lay treason unto their charge, both because it maketh them most odious to the world, and also stirreth the hatred of princes most against them.

20 Then answered I them, and said unto them, The God of heaven, he will prosper us; therefore we his servants will arise and build: but you have no portion, nor right, nor [k] memorial in Jerusalem.

k Neither are ye of the number of the children of God (to whom he hath appointed this city only) neither did any of your predecessours ever fear God.

CHAP. III.

The names and order of them that builded the wall.

THen Eliashib the high priest rose up with his brethren the priests, and they built the sheep-gate, they [a] sanctified it, and set up the doors of it; even unto the tower of Meah they sanctified it, unto the tower of * Hananeel.

a *That is*, They finished it, and so dedicated it to the Lord by prayer, in desiring him to maintain it.

2 And † next unto him builded the men of Jericho: and next to them builded Zaccur the son of Imri.

† *Ezr.* 11. 28.

* Heb. *at it hand.*

3 But the fish-gate did the sons of Hassenaah build, who *also* laid the beams thereof, and set up the doors thereof, the locks thereof, and the bars thereof.

4 And next unto them repaired Meremoth the son of Urijah, the son of Koz: and next unto them repaired Meshullam the son of Berechiah, the son of Meshezabeel: and next unto them repaired Zadok the son of Baana.

5 And next unto them the Tekoites repaired; but their [b] nobles put not their necks to the work of their Lord.

b The rich and mighty would not obey them, which were appointed officers in this work, neither would they help thereunto.

6 Moreover, the old gate repaired Jehoiada the son of Paseah, and Meshullam the son of Besodaiah; they layd the beams thereof, and set up the doors thereof, and the locks thereof, and the bars thereof.

7 And next unto them repaired Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon, and of Mizpah, unto the [c] throne of the governour on this side the river.

c Upon the place where the duke was wont to sit in judgement, who governed the country in their absence.

8 Next unto him repaired Uzziel the son of Harhaiah, of the goldsmiths: next unto him also repaired Hananiah, the son of *one of* the apothecaries, and they ‡ fortified Jerusalem unto the broad wall.

‡ Or, *left Jerusalem unto the broad wall.*

9 And next unto them repaired Rephaiah the son of Hur, the ruler of the half part of Jerusalem.

10 And next unto them repaired Jedaiah the son of Harumaph, even over against his house: and next unto him repaired Hattush the son of Hashabniah.

11 Malchijah the son of Harim, and Hashub the son of Pahath-moab, repaired the † other piece, and the towr of the furnaces.

† Heb. *second measure.*

12 And next unto him repaired Shallum the son of Halohesh, the ruler of the half part of Jerusalem, he and his daughters.

13 The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up the doors thereof, the locks thereof, and the bars thereof, and a thousand cubits on the wall unto the dung-gate.

14 But the dung-gate repaired Malchiah the son of Rechab, the ruler of part of Beth-haccerem: he built it, and set up the doors thereof, the locks thereof, and the bars thereof.

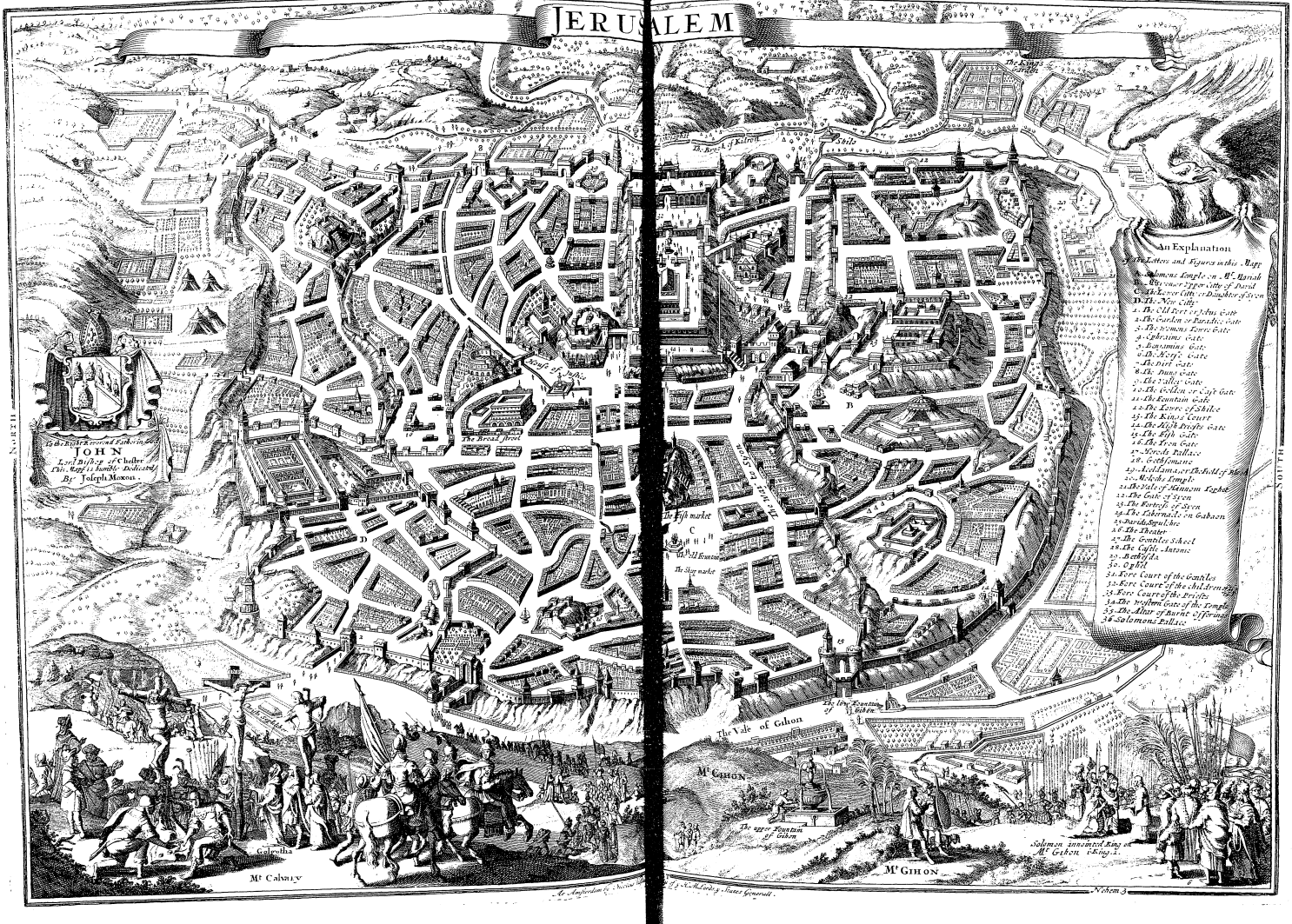
15 But the gate of the fountain repaired Shallun the son of Col-hozeh, the ruler of part of Mizpah: he built it, and covered it, and set up the doors thereof, the locks thereof, and the bars thereof, and the wall of the pool of

JERUSALEM

NORTH
JOHN
Lord Bishop of Chester
This Map is humbly Dedicated
By Joseph Moxon
Golgotha
Mt Calvary

SOUTH
An Explanation
The Valk of Gihon
Mt Gihon
Solomon annointed King at Mt Gehon

JERUSALEM


To the Right Revd Father in God
JOHN
Lord Bishop of Chester
This Mapp is humbly Dedicated
By Joseph Moxon
An Explanation
of the Letters and Figures in this Mapp
A. Solomons Temple, or Mt Moriah
B. The Lower Citty of David
C. Mt Sion or Citty of Daughter of Syon
D. D. D. New citty
1. The Old Port or Jebus Gate
2. The Garden or Paradise gate
3. The Common Towne Gate
4. Ephraims Gate
5. Benjamins Gate
6. Mt Moriah Gate
7. The Dung Port Gate
8. Mt Sion Gate
9. The Valley Gate
10. The Golden or East Gate
11. The Fountain Gate
12. The Towre of Shiloe
13. The Kings Court
14. The High Priests Gate
15. The Fish Gate
16. The Iron Gate
17. Sheep Market
18. Gethsemane
19. Aceldama, or Field of Blo
20. The Mills of Hinnom Tophet
21. The Gate of Syon
22. The Fortress of Syon
23. The Tabernacle on Gabaon
24. Davids Sepulchre
25. The Theater
26. The Gamblers Sheel
27. The Castle Antonia
28. Bethesda
29. Ophel
30. Port Court of the Gentiles
31. Port Court of the Israelites
32. Port Court of the Priests
33. The Brethren Gates of the Temple
34. The Altar of Burnt Offerings
35. Solomons Stables
NORTH
EAST
SOUTH
The Broad Street
The Fish market
The Shoe market
The Vale of Gihon
Mt Gihon
The upper Fountain of Gihon
Mt Calvary
Golgotha
Solomon annointed King of Mt Gihon
Nehem 3

* Iohn. 9. 7. of * Siloah by the kings garden, and unto the stairs that go down from the city of David.

16 After him repaired Nehemiah the son of Azbuk the ruler of the half part of Beth-zur, unto *the place* over against the sepulchres
* 2 Kings. 20. 20. of David, and to the * pool *that was* made, and unto the house of the mighty.

17 After him repaired the Levites, Rehum the son of Bani: next unto him repaired Hashabiah the ruler of the half part of Keilah, in his part.

18 After him repaired their brethren, Bavai the son of Henadad, the ruler of the half part of Keilah.

19 And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, another piece
d where the weapons and armour of the city lay. over against the going up to the [d] armoury at the turning *of the wall*.

† Or, Zaccai. 20 After him Baruch the son of ‡ Zabbai, earnestly repaired the other piece, from the turning *of the wall* unto the door of the house of Eliashib the high priest.

21 After him repaired Meremoth the son of Urijah, the son of Koz, another piece, from the door of the house of Eliashib, even to the end of the house of Eliashib.

22 And after him repaired the priests, the
e which dwelt in the plain country by Jordan and Jericho. men of the [e] plain.

23 After him repaired Benjamin, and Hashub, over against their house: after him repaired Azariah the son of Maaseiah, the son of Ananiah, by his house.

24 After him repaired Binnui the son of Henadad, another piece, from the house of Azariah, unto the turning *of the wall*, even unto the corner.

25 Palal the son of Uzai, over against the turning *of the wall*, and the tower which lieth out from the kings high house, that *was* by the
* Jer. 32. 2. * court of the prison: after him, Pedaiah the
† Ezra 2. 43. son of Parosh.

26 Moreover, the [f] Nethinims dwelt in
* 2 Chron. 27. 3. ‡ Or, *Ir-hatsur*. *‡Ophel, unto *the place* over against the water-gate toward the east, & the tower that lieth out.

27 After them the Tekoites repaired another piece, over against the great tower that lieth out, even unto the wall of Ophel.

28 From above the hors-gate repaired the priests, every one over against his house.

29 After them repaired Zadok the son of Immer, over against his house: after him repaired also Shemaiah, the son of Shechaniah, the keeper of the east-gate.

§ Heaping. The first of his sons. 30 After him repaired Hananiah the son of Shelemiah, and Hanun the [g] sixth son of Zalaph, another piece: after him repaired Meshullam the son of Berechiah, over against his chamber.

31 After him repaired Malchiah, the goldsmiths son, unto the place of the Nethinims, and of the merchants, over against the gate
h which was the place of judgment, or execution. [h] Miphkad, and to the ‡ going up of the corner.

‡ Heb. *Ascent-chamber*. 32 And between the going up of the corner unto the sheep-gate, repaired the goldsmiths and the merchants.

CHAP. IV.

1 *While the enemies scoff, Nehemiah prayeth and continueth the work.* 7 *Understanding the wrath and secrets of the enemy, he setteth a watch.* 13 *He armeth the labourers,* 19 *and giveth military precepts.*

BUt it came to pass, that when Sanballat heard that we builded the wall, he was wroth, and took great indignation, and mocked the Jews.

2 And he spake before his [a] brethren and the army of Samaria, and said, What do these
a Of his countrymen that dwelt in Samaria. [b] feeble Jews? will they † fortify themselves? will they sacrifice? will they make an end in a day? will they revive the stones out of the heaps of the rubbish, which are burnt?

b Thus the wicked, that confider not that Gods power is ever in a readiness for the defence of his, mock them, as though they were weak and feeble.
† Heb. *leave to themselves.*

3 Now Tobiah the Ammonite *was* by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone-wall.

4 [c] Hear, O our God, for we are † despised: and turn their reproach upon their own head, and give them for a [d] prey in the land of captivity:

c This is the remedy that the children of God have against the derision & threatnings of their enemies, to flee to God by prayer.
† Heb. *despise.*

5 And cover not their [e] iniquity, and let not their sin be blotted out from before thee: for they have provoked *thee* to anger before the builders.

d Let them be spoiled and led away captive.

6 So built we the wall; and all the wall was joyned together unto the half thereof: for the people had a mind to work.

e Let thy plagues declare to the world that they set themselves against thee, and against thy church: thus he prayeth only having respect to Gods glory, and not for any private affection or grudge.
† Heb. *ascended.*

7 ¶ But it came to pass *that* when Sanballat and Tobiah, and the Arabians, and the Ammonites, and the Ashdodites, heard that the walls of Jerusalem † were made up, *and* that the breaches began to be stopped, then they were very wroth,

† Heb. *to make an errour to it.*

8 And conspired all of them together, to come *and* to fight against Jerusalem, and † to hinder it.

9 Nevertheless, we made our prayer unto our God, and set a watch against them day and night, because of them.

10 And Judah said, The strength of the bearers of burdens is decayed, and *there is* much rubbish, so that we are not able to build the wall.

11 And our adversaries said, They shall not know, neither see, till we come in the midst among them, and slay them, and cause the work to cease.

§ That is, oftentimes. 12 And it came to pass that when the Jews which dwelt by them, came, they said unto us
† Or, *From all places from whence ye shall return unto us, they will be upon you.* [f] ten times, ‡ § From all places, whence ye shall return unto us, *they will be upon you.*

§ They which brought the tidings, said thus, when you leave your work, and go either to eat or to rest, your enemies will assail you.

13 ¶ Therefore set I † in the lower places behind the wall, *and* on the higher places, I even set the people after their families with their swords, their spears, and their bows.

† Heb. *From the lower parts of the place, &c.*

14 And I looked, and rose up and said unto the nobles, and to the rulers, and to the rest of the people, Be not ye afraid of them: [h] remember the LORD *which is* great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses.

h who is ever at hand to deliver his out of danger, and therfore seeing they should fight for the maintenance of Gods glory, and for the preservation of their own lives, & of others, he encourageth them to play the valiant men.

15 And it came to pass when our enemies heard that it was known unto us, and God had brought

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brought their counsel to nought, that we returned all of us to the wall, every one unto his work.

16 And it came to pass from that time forth, *that* the half of my servants wrought in the work, and the other half of them held both the spears, the shields, and the bows, and the habergeons; and the rulers *were* behind all the house of Judah.

§ To oversee them, and to encourage them to their work.

17 They which builded on the wall, and they that bare burdens, with those that laded, *every one* with one of his hands wrought in the work, and with the other *hand* held a weapon.

18 For the builders, every one had his sword girded † by his side, and *so* builded: and he that sounded the trumpet *was* by me.

† Heb. *on his loyns.*

19 ¶ And I said unto the nobles, and to the rulers, and to the rest of the people, The work *is* great and large, and we are separated upon the wall, one far from another.

20 In what place *therefore* ye hear the sound of the trumpet, k resort ye thither unto us: our God shall fight for us.

k *Meaning*, To assist their enemies, if need required.

21 So we laboured in the work: and half of them held the spears, from the rising of the morning, till the stars appeared.

22 Likewise at the same time said I unto the people, Let every one with his servant lodge within Jerusalem, that in the night they may be a guard to us, and labour on the day.

23 So neither I, nor my brethren, nor my servants, nor the men of the guard which followed me, none of us put off our clothes, ‡ *saving that* every one put them off for ı washing.

‡ Or, *every one went with his weapon for water.*
ı *That is*, when they purified themselves, or else when they washed their clothes.

CHAP. V.

1 *Jews complain of their debt, morgage, and bondage.* 6 *Nehemiah rebuketh the usurers, and causeth them to make a covenant of restitution.* 14 *He forbeareth his own allowance, and keepeth hospitality.*

AND there was a great cry of the people, and of their wives, a against their brethren the Jews.

a Against the rich, which oppressed them.

2 For there were that said, We, our sons, and our daughters *are* many: therefore we take up b corn *for them*, that we may eat, and live.

b This is the complaint of the people, shewing to what extremity they were brought unto.

3 *Some* also there were that said, We have morgaged our lands, vineyards, and houses, that we might buy corn, because of the dearth.

4 There were also that said, We have borrowed mony for the kings c tribute, *and that upon* our lands and vineyards.

c To pay our tribute to the king of the Persians, which was exacted very of us.

5 Yet now our flesh *is* as the d flesh of our brethren, our children as their children: and lo, we bring into bondage our sons and our daughters, to be servants, *and some* of our daughters are brought unto bondage *already*, neither *is it* in our e power *to redeem them*: for other men have our lands and vineyards.

d By nature the rich is no better then the poor.

e we are not able to redeem them, but for poverty are constrained to hire them to others.

6 ¶ And I was very angry when I heard their cry, and these words.

† Heb. *my heart consulted in me.*

7 Then † I consulted with my self, and I rebuked the nobles, and the rulers, and said unto them, You exact f usury, every one of his brother. And I set a great g assembly against them.

f You presse them with usury, and seek how to bring all things into your hands.

g Both because they should be moved with pity, seeing how many were by them oppressed, and also which should be as it were witnesses of their dealing toward their brethren.

8 And I said unto them, We, after our ability, have * redeemed our brethren the Jews, which were sold unto the heathen; and will you even sell your brethren? or shall they be h sold unto us? Then held they their peace, and found nothing *to answer*.

* Levit. 25. 48.

h Seeing God hath once delivered them from the bondage of the heathen, shall we make them our slaves?

9 Also ı I said, It *is* not good that ye do: ought ye not to walk in the fear of our God, because of the k reproach of the heathen our enemies?

ı *Meaning*, Nehemiah.

k who by this occasion will blaspheme the name of God, seeing that our acts are no better then theirs.

10 I likewise, *and* my brethren, and my servants, might exact of them mony and corn: I pray you let us leave off this usury.

11 Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses, also the hundredth *part* of the mony, and of the corn, the wine, and the oyl, that ye ı exact of them.

ı which ye take of them for the lone.

12 Then said they, We will restore *them*, and will require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them, that they should do according to this promise.

13 Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth not this promise, even thus be he shaken out, and † emptied. And all the congregation said, Amen, and praised the LORD. And the people did according to this promise.

† Heb. *empty*, or, *void*.

14 ¶ Moreover, from the time that I was appointed to be their governour in the land of Judah, from the twentieth year, even unto the two and thirtieth year of Artaxerxes the king, *that is*, twelve years, I and my brethren have not eaten the m bread of the governour.

m I received not the portion, and diet, which the governours that were before me, exacted: wherin he declineth that he either sought the wealth of the people, then his own commodity.

15 But the former governours that *had been* before me, were chargeable unto the people, and had taken of them bread and wine, beside fourty shekels of silver, yea even their servants bare rule over the people: but so did not I, because of the fear of God.

16 Yea, also I continued in the work of this wall, neither bought we any land: and all my servants *were* gathered thither unto the work.

17 Moreover, *there were* at my table an hundred and fifty of the Jews and rulers, besides those that came unto us from among the heathen that *are* about us.

18 Now *that* which was prepared *for me* daily, *was* one ox, *and* six choice sheep; also fowls were prepared for me, and once in ten days, n store of all sorts of wine: yet for all this required not I the bread of the governour, because the bondage was heavy upon this people.

n otherwise at other times they had by me, a, as I had need, liberally.

19 * Think upon me, my God, for good, *according* to all that I have done for this people.

* Chap. 13. 22.

CHAP. VI.

1 *Sanballat practiseth by craft, by rumours, by hired prophecies, to terrify Nehemiah.* 15 *The work is finished to the terrour of the enemies.* 17 *Secret intelligence passeth between the enemies and the nobles of Judah.*

NOw it came to pass, when Sanballat, and Tobiah, and Geshem the Arabian, and the

the rest of our enemies heard that I had builded the wall, and *that* there was no breach left therein; (though at that time I had not set up the doors upon the gates)

That is, That they were joyned together, *2. Chap. 6. 6.*

2 That Sanballat, and Geshem sent unto me, saying, Come, let us meet together in *some one of* the villages in the plain of Ono: but they thought to do me mischief.

3 And I sent messengers unto them, saying, I *am* doing a great work, so that I cannot come down: o why should the work cease, whilest I leave it and come down to you?

o *Meaning*, That if he should obey their request, the work, which God had appointed, should cease: desiring hereby, that we should not commit our selves to the hands of the wicked.

4 Yet they sent unto me four times after this sort; and I answered them after the same manner.

5 Then sent Sanballat his servant unto me, in like manner, the fifth time, with an open letter in his hand:

6 Wherein *was* written; It is reported among the heathen, and ‡ Gashmu saith *it*, *that* thou and the Jews think to rebel: for which cause thou buildest the wall, that thou mayst be their king, according to these p words.

‡ Or, *Gesem*, *vers.* 2.

p As the fame goeth.

7 And thou hast also appointed q prophets to preach of thee at Jerusalem, saying, *There is* a king in Judah: and now shall it be reported to the king, according to these words. Come now therefore, and let us take counsel together.

q These shall befold, and set up false prophets to make the people fear, and so to defend the king of Iuda, which is not true unto him.

8 Then I sent unto him, saying, There are no such things done as thou sayest, but thou feignest them out of thine own heart.

9 For they all made us afraid, saying, Their hands shall be weakned from the work, that it be not done. Now therefore, *O God*, strengthen my hands.

10 Afterward I came unto the house of Shemaiah the son of Delaiah, the son of Mehetabeel, who *was* r shut up; and he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple; for they will come to slay thee, yea in the night will they come to slay thee.

r As though he would be secret, to the intent that he might pretend that God was the author of his counsel.

11 And I said, ſ Should such a man as I flee? and who *is there that being* as I *am*, would go into the temple to save his life? I will not go in.

ſ He doubted not but God was able to preserve him: and knew that if he had obeyed this counsel, he should have distrusted all the people: then God powreth power in us to resist false prophecies; through they seem to have power to give good probability.

12 And lo, I perceived that God had not sent him, but that he pronounced this prophecy against me: for Tobiah and Sanballat had hired him.

13 Therefore *was* he hired, that I ſhould be afraid, and do ſo, and ſin, and *that* they might have *matter* for an evil report, that they might reproach me.

14 My God, think thou upon Tobiah and Sanballat, according to these their works, and also on the s prophetess Noadiah, and the rest of the prophets, that would have put me in fear.

s Otherwise called Sarah, and is called Serah; and Ramiah, Reelaiah, *Chap. 12. 2.*

15 ¶ So the wall was finiſhed, in the twenty and fifth *day* of *the month* t Elul, in ı fifty and two days.

t Heb. *Elul*, which was the fixt month, and answereth part of *August*, and part of *September*.

ı Aberdeen I had fyve Sanballat his sister.

16 And it came to pass that when all our enemies heard *thereof*, and all the heathen that *were* about us saw *these things*, they were much cast down in their own eyes: for they perceived that this work was wrought of our God.

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17 ¶ Moreover, in those days the nobles of Judah † sent many * letters unto Tobiah, and *the letters* of Tobiah came unto them.

† Heb. *multiplied their letters passing to Tobiah.*

18 For *there were* many in Judah sworn unto him, because he *was* the son in law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam, the son of Berechiah.

k Thus the church of God hath evermore enemies within it self, which are more dangerous then the outward and professed enemy.

19 Also they reported his good deeds before me, and uttered my ‡ words to him: *and* Tobiah sent letters to put me in fear.

‡ Or, *matters.*

CHAP. VII.

1 *Nehemiah committeth the charge of Jerusalem to Hanani and Hananiah.* 5 *A register of the genealogy of them which came at the first out of Babylon, 9 of the people, 39 of the priests, 43 of the Levites, 46 of the Nethinims, 57 of Solomons servants, 63 and of the priests which could not find their pedegree.* 66 *The whole number of them with their substance.* 70 *Their oblations.*

NOw it came to pass when the wall was built, and I had set up the doors, and the porters, and the singers, and the Levites were appointed,

2 That I gave my brother Hanani, and Hananiah the ruler of the palace, charge over Jerusalem: (for he *was* a faithful man, and feared God above many)

3 And I said unto them, Let not the gates of Jerusalem be opened, until the sun be hot; and while they u stand by, let them shut the doors, and bar *them*: and appoint watches of men, the inhabitants of Jerusalem, every one in his watch, and every one *to be* over against his house.

u *To wit*, They that are mentioned, *vers.* 2.

4 Now the city *was* † large and great: but the people *were* few therein, and the houses were not builded.

† Heb. *broad in spaces.*

5 ¶ And my God put into mine heart, to gather together the nobles, and the rulers, and the people, that they might be reckoned by genealogy: and I found a register of the genealogy of them which came up at the first, and found written therein,

6 * These *are* the b children of the province, that went up out of the captivity, of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and came again to Jerusalem, and to Judah, every one unto his city;

* Ezra 2. 1, &c.

b *That is*, The inhabitans of Judah.

7 Who came with Zerubbabel: Jeshua, Nehemiah, c Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah; the number, *I say*, of the men of the people of Israel, *was this*;

c Azariah in Ezra is called Seraiah; and Raamiah, Reelaiah, *Chap. 12. 2.*

8 The children of Parosh, two thousand an hundred seventy and two.

9 The children of Shephatiah, three hundred seventy and two.

10 The children of Arah, six hundred fifty and two.

11 The children of Pahath-moab, of the children of Jeshua and Joab, two thousand and eight hundred *and* eighteen.

12 The

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12 The children of Elam, a thousand two hundred fifty and four.
13 The children of Zattu, eight hundred fourty and five.
14 The children of Zaccai, seven hundred and threescore.
‡ Or, *Bani.* 15 The children of ‡ Binnui, six hundred fourty and eight.
16 The children of Bebai, six hundred twenty and eight.
17 The children of Azgad, two thousand three hundred twenty and two.
18 The children of Adonikam, six hundred threescore and seven.
19 The children of Bigvai, two thousand threescore and seven.
20 The children of Adin, six hundred fifty and five.
21 The children of Ater of Hezekiah, ninety and eight.
22 The children of Hashum, three hundred twenty and eight.
23 The children of Bezai, three hundred twenty and four.
‡ Or, *Iora.* 24 The children of ‡ Hariph, an hundred and twelve.
d *That is*, The inhabitants of Gibeon. ‡ Or, *Gibbar.* 25 The [d] children of ‡ Gibeon, ninety and five.
26 The men of Beth-lehem and Netophah, an hundred fourescore and eight.
27 The men of Anathoth, an hundred twenty and eight.
‡ Or, *Azmaveth.* 28 The men of ‡ Beth-azmaveth, fourty and two.
‡ Or, *Kirjath-arim.* 29 The men of ‡ Kirjath-jearim, Chephirah, and Beeroth, seven hundred fourty and three.
30 The men of Ramah and Geba, six hundred twenty and one.
31 The men of Michmas, an hundred and twenty and two.
32 The men of Beth-el and Ai, an hundred twenty and three.
e For there were two cities of this name. 33 The men of the [e] other Nebo, fifty and two.
* *verf.* 12. 34 The children of the other * Elam, a thousand two hundred fifty and four.
35 The children of Harim, three hundred and twenty.
36 The children of Jericho, three hundred fourty and five.
37 The children of Lod, Hadid, and Ono, seven hundred twenty and one.
38 The children of Senaah, three thousand nine hundred and thirty.
* 1 *Chron.* 24. 7. 39 ¶ The priests: the children of * Jedaiah, of the house of Jeshua, nine hundred seventy and three.
40 The children of Immer, a thousand fifty and two.
41 The children of Pashur, a thousand two hundred fourty and seven.
42 The children of Harim, a thousand and seventeen.
43 ¶ The Levites: the children of Jeshua, of Kadmiel, *and* of the children of ‡ Hodevah, seventy and four.
‡ Or, *Hodaviah, Ezra* 2. 40. or, *Judah, Ezra* 3. 9.
44 ¶ The singers: the children of Asaph, an hundred fourty and eight.
45 ¶ The porters: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, an hundred thirty and eight.
46 ¶ [f] The Nethinims: the children of Ziha, the children of Hashupha, the children of Tabaoth.
f *Ezra* 2. 58.
47 The children of Keros, the children of Sia, the children of Padon,
48 The children of Lebana, the children of Hagaba, the children of Shalmai,
49 The children of Hanan, the children of Giddel, the children of Gahar,
50 The children of Reaiah, the children of Rezin, the children of Nekoda,
51 The children of Gazzam, the children of Uzza, the children of Phaseah,
52 The children of Besai, the children of Meunim, the children of Nephishesim,
53 The children of Bakbuk, the children of Hakupha, the children of Harhur,
54 The children of Bazlith, the children of Mehida, the children of Harsha.
55 The children of Barkos, the children of Sisera, the children of Tamah,
56 The children of Neziah, the children of Hatipha,
57 ¶ The children of Solomons servants: the children of Sotai, the children of Sophereth, the children of Perida,
58 The children of Jaala, the children of Darkon, the children of Giddel,
59 The children of Shephatiah, the children of Hattil, the children of Pochereth of Zebaim, the children of ‡ Amon.
‡ Or, *Ami.*
60 All the Nethinims, and the children of Solomons servants, *were* three hundred ninety and two.
61 * And these *were* they which went up *also* from Tel-melah, Tel-haresha, Cherub, Addon, and Immer: but they could not shew their fathers house, nor their ‡ seed, whether they *were* of Israel.
* *Ezra* 2. 59.
‡ Or, *pedigree.*
62 The children of Delaiah, the children of Tobiah, the children of Nekoda, six hundred fourty and two.
63 ¶ And of the priests: the children of Habaiah, the children of Koz, the children of Barzillai, which took *one* of the daughters of Barzillai the Gileadite to wife, and was called after their name.
64 These sought their register *among* those that were reckoned by genealogy, but it was not found: therefore were they, as polluted, put from the priesthood.
65 And ‡ the [g] Tirshatha said unto them, that they should not eat of the most holy things, till there stood *up* a priest with Urim and Thummim.
‡ Or, *the governour.*
g *Meaning*, Nehemiah: for Tirshatha is the Chaldee tongue signifieth nobles.
66 ¶ The whole congregation together, *was* fourty

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fourty and two thousand three hundred and threescore,
67 Beside their man-servants and their maid-servants, of whom *there were* seven thousand three hundred thirty and seven: and they had two hundred fourty and five singing-men and singing-women.
68 Their horses, seven hundred thirty and six: their mules, two hundred fourty and five:
69 *Their* camels, four hundred thirty and five: six thousand seven hundred and twenty asses.
‡ Heb. *part.* 70 ¶ And ‡ some of the chief of the fathers gave unto the work: the Tirshatha gave to the treasure, a thousand drams of gold, fifty basons, five hundred and thirty priests garments.
h *Ezra* 2. 69.
71 And *some* of the chief of the fathers gave to the treasure of the work, twenty thousand drams of gold, and two thousand and two hundred pound of silver.
72 And *that* which the rest of the people gave, *was* twenty thousand drams of gold, and two thousand pound of silver, and threescore and seven priests garments.
73 So the priests, and the Levites, and the porters, and the singers, and *some* of the people, and the Nethinims, and all Israel, dwelt in their cities; and when the seventh month came, the children of Israel *were* in their cities.
i Which continueth part of September, and part of October.
i Heb. seventh.

CHAP. VIII.

1 The religious manner of reading and hearing the law. 9 They comfort the people. 13 The forwardness of them to hear, and be instructed. 16 They keep the feast of tabernacles.

* *Ezra* 3. 1. AND all * the people gathered themselves together as one man, into the street that *was* before the water-gate, and they spake unto Ezra the [a] scribe, to bring the book of the law of Moses, which the LORD had commanded to Israel.
a *Ezra* 7. 6.
2 And Ezra the priest brought the law before the congregation, both of men and women, and all [b] that could hear with understanding, upon the first day of the seventh month.
b Heb. *that understanding, or which had age and discretion to understand.*
3 And he read therein before the street that *was* before the water-gate, † from the morning until [c] mid-day, before the men and the women, and those that could understand; and the ears of all the people *were attentive* unto the book of the law.
† Heb. *from the light.*
c This declareth the great zeal that the people had to hear the word of God.
4 And Ezra the scribe stood upon a † pulpit of wood, which they had made for the purpose, and beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, *and* Meshullam.
† Heb. *tower of wood.*
5 And Ezra opened the book in the † sight of all the people, (for he was [d] above all the people) and when he opened it, all the people stood up:
† Heb. *eyes.*
d To the intent that his voice might be the better heard.
6 And Ezra blessed the LORD the great God: and all the people answered, Amen, amen, with lifting up their hands: and they bowed their heads, and worshipped the LORD with *their* faces to the ground.
7 Also Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites caused the people to understand the law: and the people *stood* in their place.
8 So they read in the book, in the law of God distinctly, and gave the sense, and caused *them* to understand the reading.
9 ¶ And Nehemiah which *is* ‡ the Tirshatha, and Ezra the priest the scribe, and the Levites that taught the people, said unto all the people, This day *is* holy unto the LORD your God, mourn not, nor weep: for all the people [e] wept, when they heard the words of the law.
‡ Or, *the governour.*
e In considering their offences against the law, therefore the Levites do not reprove them for mourning, but admire them of Gods mercies, forasmuch as they are repentant.
10 Then he said unto them, Go your way, eat the fat, and drink the sweet, and send portions unto them for whom nothing is [f] prepared: for *this* day *is* holy unto our Lord: neither be you sorry, for the [g] joy of the LORD is your strength.
f *That is*, Remember the poor.
g Rejoyce in the Lord, and he will give you strength.
11 So the Levites stilled all the people, saying, Hold your peace, for the day *is* holy, neither be ye grieved.
12 And all the people went their way to eat, and to drink, and to send portions, and to make great mirth, because they had understood the words that were declared unto them.
13 ¶ And on the second day were gathered together the chief of the fathers of all the people, the priests and the Levites, unto Ezra the scribe, even ‡ to understand the words of the law.
‡ Or, *that they might instruct in the words of the law.*
14 And they found written in the law which the LORD had commanded † by Moses, that the children of Israel should dwell in * booths, in the feast of the seventh month:
† Heb. *by the hand of.*
* *Levit* 23. 34. *Deut.* 16. 13.
15 And that they should publish and proclaim in all their cities, and in Jerusalem, saying, Go forth unto the mount, and fetch olive-branches, and pine-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to make booths, as *it is* written.
16 ¶ So the people went forth, and brought *them*, and made themselves booths, every one upon the [h] roof of his house, and in their courts, and in the courts of the house of God, and in the street of the water-gate, and in the street of the gate of Ephraim.
h For their houses were made flat above, *Deut.* 22. 8.
17 And all the congregation of them that were come again out of the captivity, made booths, and sat under the booths: for since the days of [i] Jeshua the son of Nun, unto that day, had not the children of Israel done so: and there was very great gladness.
i Which was almost a thousand years.
18 Also day by day, from the first day unto the last day, he read in the book of the law of God: and they kept the feast seven days, and on the eighth day *was* † a solemn assembly, according unto the manner.
† Heb. *a restraint.*

CHAP. IX.

1 *A solemn fast, and repentance of the people.* 4 *The Levites make a religious confession of Gods goodness, and their wickedness.*

NOw in the twenty and fourth day of * a this month, the children of Israel were assembled with fasting, and with sackclothes, and earth upon them.

* Chap. 8. 2. a *Marg.* The seventh.

2 And the seed of Israel separated themselves from all † strangers, and stood and confessed their sins, and the iniquities of their fathers.

† Heb. *strange children.*

3 And they stood up in their place, and read in the book of the law of the LORD their God, *one* fourth part of the day, and *another* fourth part they b confessed, and worshipped the LORD their God.

b They made confession of their sins and used prayers.

4 ¶ Then stood up upon the † stairs of the Levites, Jeshua and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cried with a loud voice unto the LORD their God.

† Or, *scaffold.*

5 Then the Levites, Jeshua and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, *and* Pethahiah, said, Stand up *and* bless the LORD your God for ever and ever: and blessed be thy glorious name, which is exalted above all blessing and praise.

* Gen. 1. 1.

6 Thou, *even* thou art LORD alone, * thou hast made heaven, the heaven of heavens with all their host, the earth and all *things* that *are* therein, the seas and all that *is* therein, and thou preservest them all, and the host of heaven worshippeth thee.

7 Thou art the LORD the God, who didst choose * Abraham, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of * Abraham:

* Gen. 11. 31. & 12. 1.

* Gen. 17. 5.

8 And foundest his heart * faithful before thee, and madest a * covenant with him, to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites, to give *it*, *I say*, to his seed, and hast performed thy words, for thou *art* righteous:

* Gen. 15. 6.

* Gen. 12. 7. & 15. 18. & 17. 7, 8.

9 * And didst see the affliction of our fathers in Egypt, and heardst their cry by the Red sea:

* Exod. 3. 7. & 14. 10.

10 And * shewedst signs and wonders upon Pharaoh, and on all his servants, and on all the people of his land: for thou knewest that they dealt proudly against them: so didst thou get thee a name, as *it is* this day.

* Exod. 7. 8, 9, 10, 12. & 10. 14.

11 * And thou didst divide the sea before them, so that they went through the midst of the sea on the dry land, and their persecuters thou threwest into the deeps, as a stone into the * mighty waters.

* Exod. 14. 21, 22.

* Exod. 15. 10.

12 Moreover, thou * leddest them in the day by a cloudy pillar; and in the night by a pillar of fire, to give them light in the way wherein they should go.

* Exod. 13. 21.

13 * Thou camest down also upon mount Sinai, and spakest with them from heaven, and gavest them right judgments, and † true laws, good statutes and commandments:

* Exod. 19. 20. & 20. 1.

† Heb. *laws of truth.*

14 And madest known unto them thy holy sabbath, and commandest them precepts, statutes, and laws, by the hand of Moses thy servant:

15 And * gavest them bread from heaven, for their hunger, and * broughtest forth water for them out of the rock, for their thirst, and promisedst them that they should * go in to possess the land, † which thou hadst sworn to give them.

* Exod. 16. 14, 15.

* Exod. 17. 6. Numb. 20. 9, &c.

* Deut. 1. 8.

† Heb. *which thou hadst lift up thine hand to give them.*

16 But they and our fathers dealt proudly, and hardned their necks, and hearkned not to thy commandments,

17 And refused to obey, neither were mindful of thy wonders that thou didst among them: but hardned their necks, and in their rebellion appointed * a captain to return to their bondage: but thou *art* † a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not.

* Numb. 14. 4.

† Heb. *a God of pardons.*

18 Yea, * when they had made them a molten calf, and said, This *is* thy god that brought thee up out of Egypt, and had wrought great provocations:

* Exod. 32. 4.

19 Yet thou in thy manifold mercies, forsookest them not in the wilderness: * the pillar of the cloud departed not from them by day, to lead them in the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

* Exod. 13. 21. Numb. 14. 14. 1 Cor. 10. 1.

20 Thou gavest also thy * good spirit, to instruct them, and withheldest not thy * manna from their mouth, and gavest them * water for their thirst.

* Neh. 11. 15.

* Exod. 16. 15. Psal. 5. 12.

* Exod. 17. 6.

21 Yea, fourty years didst thou sustain them in the wilderness *so that* they lacked nothing; their * clothes waxed not old, and their feet c swelled not.

* Deut. 8. 4.

c Though they were restless and long.

22 Moreover, thou gavest them kingdoms and nations, and didst divide d them into corners: so they possessed the land of * Sihon, and the land of the king of Heshbon, and the land of Og king of Bashan.

d Among, The heathen whom he drove out.

* Numb. 21. 21, &c.

23 Their children also multipliedst thou as the stars of heaven, and broughtest them into the land, concerning which thou hadst promised to their fathers, that they should go in to possess *it*.

24 So the children went in and possessed the land, and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, with their kings, and the people of the land, that they might do with them † as they would.

† Heb. *according to their will.*

25 And they took strong cities, and a fat land, and possessed houses full of all goods, ‡ wells digged, vine-yards and olive-yards, and † fruit-trees in abundance: so they did eat, and were filled, and became fat, and delighted themselves in thy great goodness.

‡ Or, *cisterns.*

† Heb. *trees of fruit.*

26 Nevertheless they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy * prophets, which

* 1 Kng. 19. 10.

which testified against them to turn them to thee, and they wrought great provocations.

27 Therefore thou deliveredst them into the hand of their e enemies, who vexed them: and in the time of their trouble when they cried unto thee, thou heardst *them* from heaven; and according to thy manifold mercies, thou gavest them saviours, who saved them out of the hand of their enemies.

e Taking heaven & earth to witness: that God would destroy them, except they returned. 2 Chron. 24. 19.

28 But after they had f rest, † they did evil again before thee: therefore leftest thou them in the hand of their enemies, so that they had the dominion over them: yet when they returned and cried unto thee, thou heardst *them* from heaven, and many times didst thou deliver them, according to thy mercies:

He declareth how Gods mercies ever contended with the wickedness of the people, who ever in their misery forgat God.

f Heb. *they returned & de evil*

29 And testifiedst against them, that thou mightest bring them again unto thy law: yet they dealt proudly, and hearkned not unto thy commandments, but sinned against thy judgments (which if a man do, he shall live in them) and † g withdrew the shoulder, and hardned their neck, and would not h hear.

† Heb. *they gave a stubborn shoulder,* which is a similitude taken of oxen that shrink at the yoke, or bullocks, as Zech. 7. 11. & Jer. 5. 23. & Hos. 4. 16. & Neh. 9. 29.

g Or, *withdrew*

h Or, *obeyed.*

30 Yet many years didst thou † forbear them, and testifiedst * against them by thy spirit † in thy prophets: yet would they not give ear: therefore gavest thou them into the hand of the people of the lands.

† Or, *protracted.* Psal. 55. 19. Jer. 15. 15. Hos. 12. 14. Zech. 7. 12.

* Ezek. 11. 24. Neh. 9. 26. Zech. 7. 12.

† Heb. *in the hand of thy prophets.*

31 Nevertheless, for thy great mercies sake, thou didst not utterly consume them, nor forsake them; for thou *art* a gracious and merciful God.

1 Cor. 10. 1.

32 Now therefore our God, the great, the * mighty, and the terrible God, who keepest † covenant and mercy; let not all the † trouble seem little before thee, † that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the time of the kings of i Assyria, unto this day.

* Exod. 34. 6, 7.

† Heb. *mercies.*

† Heb. *that hath found us.*

i By whom we were brought into captivity, and have been subjected to Antiochus Epiph. 1. 11.

33 Howbeit, thou *art* just in all that is brought upon us; for thou hast done k right, but we have done wickedly:

k He confesseth that all these things came to their justly for their sins, but he upbraideth them God's defence to his mercies.

34 Neither have our kings, our princes, our priests, nor our fathers kept thy law, nor hearkned unto thy commandments, and thy testimonies wherewith thou didst l testify against them.

l Or, *admonish.* The heathen whom he drove out.

35 For they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land which thou gavest before them, neither turned they from their wicked works.

36 Behold, we *are* servants this day, and *for* the land that thou gavest unto our fathers, to eat the m fruit thereof, and the good thereof, behold, we *are* servants in it.

m That is, To be the lords thereof.

37 And it yeildeth much increase unto the kings whom thou hast set over us because of our sins: also they have dominion over our bodies, and over our cattel, at their pleasure, and we *are* in great distress.

n Thus by affliction they promise to keep Gods commandments, warranted only and led me by Gods word therein.

38 And because of all this, we make a n sure † covenant, and write *it*; and our princes, Levites, *and* priests † seal *unto it*.

† Heb. *at the sealing,*

† Or, *the governours.*

CHAP. X.

1 *The names of them that sealed the covenant.* 29 *The points of the covenant.*

NOw † those that sealed *were*, Nehemiah † the Tirshatha, the son of Hachaliah, and Zidkijah,

2 Seraiah, Azariah, Jeremiah,
3 Pashur, Amariah, Malchijah,
4 Hattush, Shebaniah, Malluch,
5 Harim, Meremoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these *were* the a priests.

a which subscribed to keep the promise.

9 And the Levites: both Jeshua the son of Azaniah, Binnui of the sons of Henadad, Kadmiel;

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.
14 The chief of the people; Parosh, Pahath-moab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai,
16 Adonijah, Bigvai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiash, Meshullam, Hezir,
21 Meshezabeel, Zadok, Jaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoshea, Hananiah, Hashub,
24 Hallohesh, Pileha, Shobek,
25 Rehum, Hashabnah, Maaseiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 ¶ And the rest of the people, the priests, the Levites, the porters, the singers, the b Nethinims, and all they that had c separated themselves from the people of the lands, unto the law of God, their wives, their sons and their daughters, every one having knowledge, and having understanding:

b Ezra 2. 43.

c which being idolaters, forsook their wickedness, and gave themselves to serve God.

29 They clave to their d brethren, their nobles, and entred into a e curse and into an oath, to walk in Gods law, which was given † by Moses the servant of God, and to observe and do all the commandments of the LORD our Lord, and his judgments and his statutes:

d They made the oath in the name of the whole multitude.

e whereunto they give themselves if they broke the law, as Deut. 28. 15.

† Heb. *by the hand of.*

30 And that we would not give * our daughters unto the people of the land, nor take their daughters for our sons:

* Exod. 34. 16. Deut. 7. 3.

31 * And *if* the people of the land bring ware or any victuals on the sabbath-day, to sell, *that* we would † not buy it of them on the sabbath, or on the holy-day: and *that* we would leave the * seventh year, and the * exaction of † every debt.

* Exod. 20. 10. Levit. 23. 3. D.ut. 5. 12. chap. 13. 15. &c.

† which notwithstanding they broke soon after, as chap. 13. 15.

* Levit. 25. 4.

* Deut. 15. 2.

† Heb. *every hand.*

32 Also we made ordinances for us, to charge our selves yearly with the third part of a shekel, for the service of the house of our God,

g This declareth wherefore they gave this third part of the shekel, which was besides the half shekel, that they were bound to pay, Exod. 30. 13.

33 For the g shew-bread, and for the continual meat-offering, and for the continual burnt-

burnt-offering, * of the sabbaths, of the new-moons, for the set feasts, and for the holy *things*, and for the sin-offerings, to make an atonement for Israel, and *for* all the work of the house of our God.

34 And we cast the lots among the priests, the Levites, and the people, for the wood-offering, to bring *it* into the house of our God, after the houses of our fathers, at times appointed, year by year, to burn upon the altar of the LORD our God, as *it is* written in the law:

* *Exod.* 23. 19. *Levit.* 19. 23.

35 And * to bring the first-fruits of our ground, and the first-fruits of all fruit of all trees, year by year, unto the house of the LORD:

36 Also the first-born of our sons and of our cattel, (as *it is* [h] written * in the law) and the firstlings of our herds, and of our flocks, to bring to the house of our God, unto the priests that minister in the house of our God:

h By this rehearsal is meant, that there was no put nor ceremony in the law whereunto they did not bind themselves by covenant.

37 * And *that* we should bring the first-fruits of our dough, and our offerings, and the fruit of all manner of trees, of wine and of oyl, unto the priests, to the chambers of the house of our God, and the tithes of our ground unto the Levites, that the same Levites might have the tithes, in all the cities of our [i] tillage.

* *Exod.* 13. 2. * *Levit.* 23. 17. *Num.* 15. 19. & 18. 12, &c.

i whersoever we laboured, the tithes were due unto the Lord, both by the law, and according to the oath and covenant that we made.

38 And the priest the son of Aaron, shall be with the Levites, * when the Levites take tithes: and the Levites shall bring up the tithe of the tithes unto the house of our God, to the chambers, into the treasure-house.

* *Num.* 18. 26.

39 For the children of Israel, and the children of Levi, shall bring the offering of the corn, of the new wine, and the oyl, unto the chambers, where *are* the vessels of the sanctuary, and the priests that minister, and the porters, and the singers: and we will not [k] forsake the house of our God.

k we will not leave it destitute of that, that shall be necessary for it.

CHAP. XI.

1 The rulers, voluntary men, and the tenth man chosen by lot, dwell at Jerusalem. 3 A catalogue of their names. 20 The residue dwell in other cities.

AND the rulers of the people dwelt at Jerusalem: the rest of the people also cast lots, to [a] bring one of ten, to dwell in Jerusalem the holy city, and nine parts *to dwell* in *other* cities.

a Because their enemies dwelt round about them, they provided that it might be replenished with men, and used this policy, because there were few that offered themselves willingly.

2 And the people blessed all the men, that willingly offered themselves to dwell at Jerusalem.

3 ¶ Now these *are* the chief of the province that dwelt in Jerusalem: but in the cities of Judah dwelt every one in his possession in their cities, *to wit*, Israel, the priests, and the Levites, and the Nethinims, and the children of Solomons servants.

4 And at Jerusalem dwelt *certain* of the children of Judah, and of the children of Benjamin: of the children of Judah; Athaiah the son of Uzziah, the son of Zecharish, the son of Amariah, the son of Shephatiah, the son of Mahalaleel, of the children of

b which come of Perez the son of Judah.

b Perez;

5 And Maaseiah the son of Baruch, the son of Col-hozeh, the son of Hazaiah, the son of Adaiah, the son of Joiarib, the son of Zechariah, the son of Shiloni.

6 All the sons of Perez that dwelt at Jerusalem, *were* four hundred threescore and eight valiant men.

7 And these *are* the sons of Benjamin; Sallu the son of Meshullam, the son of Joed, the son of Pedaiah, the son of Kolaiah, the son of Maaseiah, the son of Ithiel, the son of Jesaiah.

8 And after him Gabai, Sallai, nine hundred twenty and eight.

9 And Joel the son of Zichri *was* their overseer: and Judah the son of Senuah, *was* second over the city.

10 Of the priests: Jedaiah the son of Joiarib, Jachin.

11 Seraiah the son of Hilkiah, the son of Meshullam, the son of Zadok, the son of Meraioth, the son of Ahitub, *was* the [c] ruler of the house of God.

c That is, was the high priest.

12 And their brethren that did the [d] work of the house, *were* eight hundred twenty and two: and Adaiah the son of Jeroham, the son of Pelaiah, the son of Amzi, the son of Zechariah, the son of Pashur, the son of Malchiah,

d That served and ministred in the temple.

13 And his brethren chief of the fathers, two hundred fourty and two: and Amashai, the son of Azareel, the son of Ahasai, the son of Meshillemoth, the son of Immer,

14 And their brethren mighty men of valour, an hundred twenty and eight: and their overseer *was* Zabdiel, ‡ the son of *one of the* great men.

‡ Or, *the son of Haggedolim.*

15 Also of the Levites: Shemaiah the son of Hashub, the son of Azrikam, the son of Hashabiah, the son of Bunni.

16 And Shabbethai, and Jozabad of the chief of the Levites, † *had* the oversight of the outward business of the house of God.

† Heb. were over.

17 And Mattaniah the son of Micha, the son of Zabdi, the son of Asaph, *was* the principal to [e] begin the thanksgiving in prayer: and Bakbukiah the second among his brethren, and Abda the son of Shammua, the son of Galal, the son of Jeduthun.

e That is, He began the psalm, and was the chief.

18 All the Levites in the holy city, *were* two hundred fourscore and four.

19 Moreover, the porters, Akkub, Talmon, and their brethren that kept † [f] the gates, *were* an hundred seventy and two.

† Heb. *at the gates, Ishmaiah*, &c. of the temple.

20 ¶ And the [g] residue of Israel, of the priests *and* the Levites, *were* in all the cities of Judah, every one in his inheritance.

g Of them which dwelt not in Jerusalem.

21 * But the Nethinims dwelt in ‡ Ophel: and Ziha, and Gispa *were* over the Nethinims.

* chap. 3. 26. ‡ Or, *Hararor.*

22 The overseer also of the Levites at Jerusalem, *was* Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Micha: of the sons of Asaph, the singers *were* over the business of the house of God.

23 For

23 For *it was* the kings commandment concerning them, that ‡ a certain portion should be for the singers, due for every day.

‡ Or, *a sure ordinance.*

24 And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, *was* at the kings [h] hand in all matters concerning the people.

h or, chief about the king for all his affairs.

25 And for the villages, with their fields, *some* of the children of Judah dwelt at Kirjath-arba and *in* the villages thereof, and at Dibon and *in* the villages thereof, and at Jekabzeel and *in* the villages thereof,

26 And at Jeshua, and at Moladah, and at Beth-phelet,

27 And at Hazar-shual, and at Beer-sheba and *in* the villages thereof,

28 And at Ziklag, and at Mekonah and in the villages thereof,

29 And at En-rimmon, and at Zareah, and at Jarmuth,

30 Zanoah, Adullam, and *in* their villages, at Lachish and the fields thereof, at Azekah and *in* the villages thereof. And they dwelt from Beer-sheba, unto the valley of Hinnom.

31 The children also of Benjamin ‡ from Geba, *dwelt* ‡ at Michmash, and Aija, and Beth-el, and *in* their villages,

‡ Or, *of Geba.*

‡ Or, *to Michmas.*

32 *And* at Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Neballat,

35 Lod, and Ono, the valley of craftsmen.

36 And of the Levites, *were* divisions *in* Judah, *and* in Benjamin.

CHAP. XII.

1 The priests 8 and the Levites which came up with Zerubbabel. 10 The succession of high priests. 22 Certain chief Levites. 27 The solemnity of the dedication of the walls. 44 The offices of priests and Levites appointed in the temple.

NOw these *are* the * priests and the Levites that [a] went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah, Ezra,

* Ez. 2. 1.

a from Babylon into Jerusalem.

2 Amariah, ‡ Malluch, Hattush,

3 ‡ Shecaniah, ‡ Rehum, ‡ Meremoth,

4 Iddo, ‡ Ginnetho, Abijah,

5 ‡ Miamin, ‡ Madiah, Bilgah,

6 Shemaiah, and Joiarib, Jedaiah,

7 ‡ Sallu, Amok, Hilkiah, Jedaiah: these *were* the [b] chief of the priests, and of their brethren in the days of Jeshua.

‡ Or, *Melicu*, ver. 14. ‡ Or, *Jehoiarib*, ver. 19. ‡ Or, *Harim*, ver. 15. ‡ Or, *Meraioth*, ver. 15. ‡ Or, *Ginnethon*, ver. 16. ‡ Or, *Miniamin*, ver. 17. ‡ Or, *Moadiah*, ver. 17. ‡ Or, *Sallai*, ver. 20.

b Men in dignity with high priests, and which were at the book of Annas.

8 Moreover the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, *and* Mattaniah, *which was* over ‡ [c] the thanksgiving, he and his brethren.

‡ That is, *the leaders of thanksgiving.*

9 Also Bakbukiah, and Unni, their brethren, *were* over against them in the [d] watches.

c And they kept the watch and watches according to their turns, as 1 Chron. 25. 6.

d They had charge of them that sing the psalms.

10 ¶ And Jeshua begat Joiakim, Joiakim also begat Eliashib, and Eliashib begat Joiada,

11 And Joiada begat Jonathan, and Jonathan begat Jaddua.

12 And in the days of Joiakim, were priests, the chief of the fathers: of [e] Seraiah, Meraiah: of Jeremiah, Hananiah:

13 Of Ezra, Meshullam: of Amariah, Jehohanan:

e That is, Next to Seraiah, or rather of the order which succeeded after the name of Seraiah.

14 Of Melicu, Jonathan: of Shebaniah, Joseph: 401

15 Of Harim, Adna: of Meraioth, Helkai:

16 Of Iddo, Zechariah: of Ginnethon, Meshullam:

17 Of [f] Abijah, Zichri: of Miniamin, of Moadiah, Piltai:

f whereof was Zacharias John Baptists father.

18 Of Bilgah, Shammua: of Shemaiah, Jehonathan:

19 And of Joiarib, Mattenai: of Jedaiah, Uzzi:

20 Of Sallai, Kallai: of Amok, Eber:

21 Of Hilkiah, Hashabiah: of Jedaiah, Nethaneel.

22 ¶ The Levites in the days of Eliashib, Joiada, and Johanan, and Jaddua, *were* recorded chief of the fathers: also the priests, to the reign of Darius the Persian.

23 The sons of Levi, the chief of the fathers, *were* written in the book of the * chronicles, even until the days of Johanan the son of Eliashib.

* 1 Chron. 9. 14, &c.

24 And the chief of the Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise *and* to give thanks according to the commandment of David the man of God, [g] ward over against ward.

g That is, One after another, and every one in his course.

25 Mattaniah, and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, *were* porters keeping the ward, at the ‡ thresholds of the gates.

‡ Or, *treasuries, or, assemblies.*

26 These *were* in the days of Joiakim the son of Jeshua, the son of Jozadak, and in the days of Nehemiah the governour, and of Ezra the priest, the scribe.

27 ¶ And at the dedication of the wall of Jerusalem, they sought the Levites out of all their places, to bring them to Jerusalem, to keep the dedication with gladness, both with thanksgivings, and with singing *with* cymbals, psalteries, and with harps.

28 And the sons of the singers gathered themselves together, both out of the plain country round about Jerusalem, and from the villages of [h] Netophathi,

h which were a certain family and had their possessions in the fields. 1 Chron. 2. 54.

29 Also from the house of Gilgal, and out of the fields of Geba, and Azmaveth: for the singers had builded them villages round about Jerusalem.

30 And the priests and the Levites purified themselves, and purified the people, and the gates, and the wall.

31 Then [i] I brought up the princes of Judah upon the wall, and appointed two great *companies of them that gave* thanks, *whereof one* went on the right hand upon the wall toward the dung-gate:

i Meaning, Nehemiah.

32 And after them went Hoshaiah, and half of the princes of Judah,

33 And Azariah, Ezra, and Meshullam,

34 Judah, and Benjamin, and Shemaiah, and Jeremiah,

35 And *certain* of the priests sons with trumpets: *namely*, Zechariah the son of Jonathan, the son of Shemaiah, the son of

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Mattaniah, the ſon of Michaiah, the ſon of Zaccur, the ſon of Aſaph:

36 And his [k] brethren, Shemaiah, and Azarael, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the muſical inſtruments of David the man of God, and Ezra the ſcribe before them.

37 And at the fountain-gate, which was over againſt them, they went up by the [l] ſtairs of the city of David, at the going up of the wall, above the houſe of David, even unto the water-gate eaſt-ward.

38 And the other *company of them that gave* thanks, went over againſt *them*, and I after them, and the half of the people upon the wall, from beyond the towr of the furnaces, even unto the broad wall:

39 And from above the gate of Ephraim, and above the old gate, and above the fiſh-gate, and the towr of Hananeel, and the towr of Meah, even unto the ſheep-gate; and they ſtood ſtill in the priſon-gate.

40 So ſtood the two *companies of them that gave* thanks in the houſe of God, and I, and the half of the rulers with me:

41 And the prieſts; Eliakim, Maaſeiah, Miniamin, Michaiah, Elioenai, Zechariah, *and* Hananiah with trumpets:

42 And Maaſeiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer: and the ſingers ſang loud, with Jezrahiah *their* overſeer.

43 Alſo that day they offered great ſacrifices, and rejoyced; for God had made them rejoyce with great joy; the wives alſo and the children rejoyced: ſo that the joy of Jeruſalem was heard even afar off.

44 ¶ And at that time were ſome appointed over the [m] chambers for the treaſures, for the offerings, for the firſt-fruits, and for the tithes, to gather into them out of the fields of the cities the portions ‡ of the law for the prieſts and Levites: † for Judah rejoyced for the prieſts and for the Levites † that waited.

45 And both the ſingers and the porters kept the ward of their God, and the ward of the purification, * according to the commandment of David, *and* of Solomon his ſon.

46 For in the days of David * and Aſaph, of old, *there were* chief of the ſingers, and ſongs of praiſe and thankſgiving unto God.

47 And all Iſrael in the days of Zerubbabel, and in the days of Nehemiah, gave the portions of the ſingers, and the porters, every day his portion, & they ‡ ſanctified *holy things* unto the Levites, * and the Levites ſanctified *them* unto the children of Aaron.

CHAP. XIII.

1 Upon the reading of the law, ſeparation is made from the mixed multitude. 4 Nehemiah at his return cauſeth the chambers to be cleanſed. 10 He reformeth the offices in the houſe of God, 15 the violation of the ſabbath, 23 and the marriages with ſtrange wives.

ON that day † they read in the book of Moſes in the † audience of the people; and therein was found written, * that the Ammonite and the Moabite ſhould not come into the congregation of God for ever;

2 Becauſe they met not the children of Iſrael with bread and with water, but * hired Balaam againſt them, that he ſhould curſe them: howbeit our God turned the curſe into a bleſſing.

3 Now it came to paſs when they had heard the law, that they ſeparated from Iſrael [a] all the mixed multitude.

4 ¶ And before [b] this, Eliaſhib the prieſt, † having the overſight of the chamber of the houſe of our God, *was* [c] allied unto Tobiah:

5 And he had prepared for him a great chamber, where afore-time they laid the meat-offerings, the frankincenſe, and the veſſels, and the tithes of the corn, the new wine, and the oyl († which was commanded *to be given* to the Levites, and the ſingers, and the porters) and the offerings of the prieſts.

6 But in all this *time* was not I at Jeruſalem: for in the two and thirtieth year of [d] Artaxerxes king of Babylon, came I unto the king, and † after certain days ‡ obtained I leave of the king:

7 And I came to Jeruſalem, and underſtood of the [e] evil that Eliaſhib did for Tobiah, in preparing him a chamber in the courts of the houſe of God.

8 And it grieved me ſore, therefore I caſt forth all the houſhold-ſtuff of Tobiah out of the chamber.

9 Then I commanded, and they cleanſed the chambers; and thither brought I again the veſſels of the houſe of God, with the meat-offering and the frankincenſe.

10 ¶ And I perceived that the portions of the Levites had not been given *them*: for the Levites and the ſingers that did the work, were fled every one to his field.

11 Then contended I with the rulers, and ſaid, Why is the houſe of God forſaken? And I gathered them together, and ſet them in their † place.

12 Then brought all Judah the tithe of the corn, and the new wine, and the oyl, unto the ‡ treaſuries.

13 And I made treaſurers over the treaſuries, Shelemiah the prieſt, and Zadok the ſcribe, and of the Levites, Pedaiah: and † next to them *was* Hanan the ſon of Zaccur, the ſon of Mattaniah: for they were counted faithful, and † their office *was* to diſtribute unto their brethren.

14 *Remember me, O my God, concerning this, and wipe not out my †[f] good deeds that I have done for the houſe of my God, and for the ‡ offices thereof.

15 ¶ In thoſe days ſaw I in Judah *ſome* treading wine-preſſes on the ſabbath, and bringing in ſheaves, and lading aſſes; as alſo wine, grapes, and figs, and all *manner of* burdens, which they brought into Jeruſalem on the ſabbath-day: and I [g] teſtified *againſt them* in the day wherein they ſold victuals.

16 There

k That is, The brethren of Zaccur.

l Which was the going up to the mount Zion, which is called the city of David.

† Heb. made their voice to be heard.

m Which were chambers appointed by Hezekiah to put in the tithes, and ſuch things, 2 Chron. 31. 11. and now were repaired again for the ſame uſe.
† That is, appointed by the law.
† Heb. for the joy of Judah.
† Heb. that ſtood.

* 1 Chron. 25, 6. 26.

* 2 Chron. 29. 1, &c.

† Heb. there was read.
† Heb. ears.

* Deut. 23. 3.

* Num. 22. 5. Joſh. 24. 9.

a That is, All ſuch which had joyned in unlawful marriage, and alſo thoſe with whom God had forbidden them to have ſociety.

b That the ſeparation was made.
† Heb. being ſet over.

c He was joyned in affinity with Tobiah the Ammonite, and executor of his law.
† Heb. the commandment of the Levites.

d Called alſo Darius, Ezra 4. 5.

† Heb. at the end of days.
‡ Or, I earneſtly requeſted.

e This was for what inconveniences the people fell into, when they are diſſitute of one that hath the fear of God, ſeeing that their chief governours who for a while differ, and yet they fall into ſuch great miſeries: as appeareth alſo, Levit. 21. 1.

† Heb. ſtanding.

‡ Or, ſtore-houſes.

† Heb. at their hand.

† Heb. it was given them.
* Ver. 22.
† Heb. remember, I ſee proceeds that he did in dury with a good conſcience, yet he puſſily himſelf herein, but deſireth God to forget him, and to be mercifull unto him for his own goodneſs ſake. as ver. 22. & 31.
† Or, aſſemblies.
‡ I declare unto them, that God would not ſuffer ſuch tranſgreſſion of his law to be unpuniſhed.

16 There dwelt men of Tyre alſo therein, which brought fiſh, and all manner of ware, and ſold on the ſabbath unto the children of Judah, and in Jeruſalem.

17 Then I contended with the nobles of Judah, and ſaid unto them, What evil thing *is* this that ye do, and profane the ſabbath-day?

18 Did not your fathers [h] thus, and did not our God bring all this evil upon us, and upon this city? yet ye bring more wrath upon Iſrael by profaning the ſabbath.

19 And it came to paſs, that when the gates of Jeruſalem began to be [i] dark before the ſabbath, I commanded that the gates ſhould be ſhut, and charged that they ſhould not be opened till after the ſabbath: and *ſome* of my ſervants ſet I at the gates, *that* there ſhould no burden be brought in on the ſabbath-day.

20 So the merchants, and ſellers of all kind of ware, lodged without Jeruſalem once or twice.

21 Then I teſtified againſt them, and ſaid unto them, Why lodge ye † about the wall? if ye do *ſo* again, I will lay hands on you. From that time forth came they no *more* on the ſabbath.

22 And I commanded the Levites, that they ſhould cleanſe themſelves, and *that* they ſhould come *and* keep the [k] gates, to ſanctify the ſabbath-day. Remember me, O my God, *concerning* this alſo, and ſpare me according to the ‡ greatneſs of thy mercy.

23 ¶ In thoſe days alſo ſaw I Jews *that* † had married wives of [l] Aſhdod, of Ammon, *and* of Moab:

24 And their children ſpake half in the ſpeech of Aſhdod, and † could not ſpeak in the Jews language, but according to the language † of each people.

25 And I contended with them, and ‡ [m] curſed them, and ſmote certain of them, and pluckt off their hair, and made them ſwear by God, *ſaying*, Ye ſhall not give your daughters unto their ſons, nor take their daughters unto your ſons, or for your ſelves.

26 Did not Solomon king of Iſrael ſin by theſe things? yet among many nations was there no king like him, who was beloved of his God, and God made him king over all Iſrael: * neverthleſs, even him did outlandiſh women cauſe to ſin.

27 Shall we then hearken unto you to do all this great evil, to tranſgreſs againſt our God, in marrying ſtrange wives?

28 And *one* of the ſons of Joiada, the ſon of Eliaſhib the high prieſt, *was* ſon in law to Sanballat the Horonite: therefore I chaſed him from me.

29 Remember them, O my God, † becauſe they have [n] defiled the prieſthood, and the covenant of the prieſthood, and of the Levites.

30 Thus cleanſed I them from all ſtrangers, and appointed the wards of the prieſts and the Levites, every one in his buſineſs:

31 And for the wood-offering, at times appointed, and for the firſt-fruits. Remember me, O my God, [o] for good.

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† Heb. had made to dwell with them.
1 Which was a city of the Philiſtines, and they had married wives thereof, and ſo had corrupted their ſpeech and religion.
† Heb. they diſcerned not to ſpeak.
† Heb. of people and people.
† Or, reviled them.
m That is, I did excommunicate them, and diſlive them out of the congregation.

* 1 King. 11. 1, &c.

† Heb. for the deſtings.
n Punith them according to their fault and evil example, which they have given to the reſt of thy people, contrary to their vocation.

o That is, To ſhew mercy unto me.

h It was not this a great cauſe, why God plagued us in times paſt? wonder, that if they tranſgreſſed now in the ſame againſt their plague ſhould be greater.

i About the time that the ſun went down: for the ſabbath began at the ſun going down of the one day, to the ſun ſetting of the other.

k Shaming, of the temple, that none of the was unclean, ſhould enter.

‡ Or, multitude.

¶ THE BOOK OF

ESTHER.

THE ARGUMENT.

BEcauſe of the diverſity of names, whereby they uſed to name their kings, and the ſuppoſation of years wherein the Hebrews, and the Grecians doe vary, divers Authors write diverſly as touching this Ahaſuerus, but it ſeemeth, Dan. 6. 1. & 9. 1. that he was Darius king of the Medes, and ſon of Aſtyages, called alſo Ahaſuerus, which was a name of honour, and ſignified great and chief, as chief head. Herein is declared the great mercies of God toward his church, who never faileth them in their greateſt dangers; but when all hope of wordly help faileth, he ever ſtirreth up ſome, by whom he ſendeth comfort, and deliverance. Herein alſo is deſcribed the ambition, pride and cruelty of the wicked, when they come to honour; and their ſudden fall when they are at the higheſt: and how God preſerveth, and perferreth them which are zealous of his glory, and have a care and love toward their brethren.

CHAP. I.

1 Ahaſuerus maketh royal feaſts. 10 Vaſhti ſent for, refuſeth to come. 13 Ahaſuerus by the counſel of Memucan, maketh the decree of mens ſovereignty.

NOw it came to paſs in the days of [a] Ahaſuerus (this *is* Ahaſuerus which reigned from India even unto Ethiopia, *over an* [b] hundred and ſeven and twenty provinces)

2 *That* in thoſe days, when the king Ahaſuerus [c] ſat on the throne of his kingdom, which *was* in Shuſhan the palace,

3 In the third year of his reign, he made a feaſt unto all his princes, and his ſervants; the power of Perſia and Media, the nobles and princes of the provinces *being* before him.

4 When he ſhewed the riches of his glorious kingdom, and the honour of his excellent majeſty, many days, *even* an hundred and fourſcore days.

a Called alſo Darius, who was now the ſovereign Monarch, and had the government of the Medes, Perſians and Chaldeans: ſome think he was Darius Hiſtaſpis ſon, called alſo Artaxerxes, but that is ungroundeth,

b Daniel 6. 1. maketh mention but of ſixſcore, leaving out the number that is ungroundeth, as the ſcripture in divers places uſeth.

c That is, Had reſt and quietneſs.

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5 And when these days were expired, the king made a feast unto all the people *that were* † present in Shushan the palace, both unto great and small, seven days, in the court of the garden of the kings palace,

† Heb. *found.*

‡ Or, *violet.*

6 *Where were* white, green, and ‡ blue *hangings*, fastned with cords of fine linen and purple, to silver rings, and pillars of marble: the [a] beds *were of* gold, and silver, upon a pavement ‡ of red, and blue, and white, and black marble.

[a] which they used in those countrys in stead of tables.

‡ Or, *of porphyre, and marble, and alabaster, and stone of blue colour.*

7 And they gave *them* drink in vessels of gold, (the vessels being diverse one from another) and † royal wine in abundance, † according to the [c] state of the king.

† Heb. *wine of the kingdom.*

‡ Heb. *according to the hand of the king.*

[c] As was befeeming for so magnifical a king.

8 And the drinking *was* according to the law, none did [f] compel: for so the king had appointed to all the officers of his house, that they should do according to every mans pleasure.

[f] None might be compelled to drink more then it pleased him.

9 Also Vashti the queen made a feast for the women, *in* the royal house which *belonged* to king Ahasuerus.

10 ¶ On the [g] seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven ‡ chamberlains that served in the presence of Ahasuerus the king,

[g] which was the last day of the feast that the king made for the people, *as verse 5.*

‡ Or, *eunuchs.*

11 To bring Vashti the queen before the king, with the crown royal, to shew the people and the princes her beauty: for she *was* † fair to look on.

† Heb. *good of countenance.*

12 But the queen Vashti refused to come at the kings commandment † by *his* chamberlains: therefore was the king very wroth, and his anger burned in him.

† Heb. *which was by the hand of his eunuchs.*

13 ¶ Then the king said to the wise men which knew the [h] times, (for so *was* the kings manner towards all that knew law and judgment:

[h] That had experience of things as they hadlestned by diligent marking in continuance of time.

14 And the next unto him *was* Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, *and* Memucan, the * seven princes of Persia and Media, which saw the kings [i] face, *and* which sat the first in the kingdom)

* Ezr. 7. 14.

[i] which were his chief counsellers, that might have alwayes access to him.

15 † What shall we do unto the queen Vashti according to law, because she hath not performed the commandment of the king Ahasuerus, by the chamberlains?

† Heb. *What to do.*

16 And Memucan answered before the king and the princes, Vashti the queen hath not done [k] wrong to the king onely, but also to all the princes, and to all the people that *are* in all the provinces of the king Ahasuerus.

[k] By her disobedience she hath given an example to all women to do the like to their husbands.

17 For *this* [l] deed of the queen shall come abroad unto all women, so that they shall despise their husbands in their eyes, when it shall be reported, The king Ahasuerus commanded Vashti the queen to be brought in before him, but she came not.

[l] *That is*, Her disobedience.

18 *Likewise* shall the [m] ladies of Persia & Media say this day unto all the kings princes, which have heard of the deed of the queen. Thus *shall there arise* too much contempt & wrath.

[m] *Meaning*, That they would take first occasion hereof to do the like, and that the rest of women would by continuance do the same.

19 † If it please the king, let there go a royal commandment † from him, and let it be written among the laws of the Persians and the Medes, † that it be not altered, that Vashti [n] come no more before king Ahasuerus, and let the king give her royal estate † unto another that is better then she.

† Heb. *If it be good with the king.*

† Heb. *from before him.*

† Heb. *that it pass not away.*

[n] Let her be divorced, and another made queen.

20 And when the kings decree which he shall make, shall be published throughout all his empire, (for it is [o] great) all the wives shall give to their husbands honour, both to great and small.

† Heb. *unto her companion.*

[o] For he had under him an hundred twenty and seven countrys.

21 And the saying † pleased the king and the princes, and the king did according to the word of Memucan:

† Heb. *was good in the eyes of the king.*

22 For he sent letters into all the kings provinces, into every province according to the writing thereof, and to every people after their language, that every man should [p] bear rule in his own house, and † that *it* should be published according to the language of every people.

[p] *That is*, that the wife should be obedient to the husband, and at his commandment.

† Heb. *that one should publish it according to the language of his people.*

CHAP. II.

1 *Out of the choice of virgins, a queen is to be chosen.* 5 *Mordecai the nursing father of Esther.* 8 *Esther is preferred by Hegai before the rest.* 12 *The manner of purification, and going in to the king.* 15 *Esther best pleasing the king, is made queen.* 21 *Mordecai discovering a treason, is recorded in the chronicles.*

AFter these things, when the wrath of king Ahasuerus was appeased, he [a] remembred Vashti, and what she had done, and what was [b] decreed against her.

[a] *That is*, He called the matter again into remembrance.

[b] By the seven wise men of his counsel.

2 Then said the kings servants, that ministred unto him, Let there be fair young virgins sought for the king.

3 And let the king appoint officers in all the provinces of his kingdom, that they may gather together all the fair young virgins unto Shushan the palace, to the house of the women, † unto the custody of ‡ Hege the kings chamberlain, [c] keeper of the women, and let their things for [d] purification be given *them:*

† Heb. *unto the hand.*

‡ Or, *Hegai, verse 8.*

[c] The chefe of these countrys was so great, that they invented many means to feire the lusts of princes, and therefore, as they obtained wished him his daughters to be wonne, in they had divers bodies appointed: as one for them whiles they were virgins, another when they were concubines, and for the queen another.

[d] Read what this purification was, *Leuit. 12. 2. & Esay. 26. 16.*

4 And let the maiden which pleaseth the king, be queen in stead of Vashti. And the thing pleased the king, and he did so.

5 ¶ *Now* in Shushan the palace, there was a certain Jew, whose name *was* Mordecai, the son of Jair, the son of Shimei, the son of Kish, a Benjamite:

6 * Who had been carried away from Jerusalem, with the captivity which had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king of Babylon had carried away.

* 2 King. 24. 15. & Chron. 36. 10. Jer. 24. 1. & 29. 2.

7 And he † brought up Hadassah (that *is* Esther) his uncles daughter, for she had neither father nor mother, and the maid *was* † fair and beautiful, whom Mordecai (when her father and mother were dead) took for his own daughter.

† Heb. *fair of form and good of countenance.*

8 ¶ So it came to pass, when the kings commandment and his decree was heard, and when many maidens were gathered together unto Shushan the palace, to the custody of Hegai, that Esther was brought also unto the kings

kings house, to the custody of Hegai, keeper of the women.

9 And the maiden pleased him, and she obtained kindness of him, & he speedily gave her her things for purification, with † such things as belonged to her, and seven maidens, *which were* meet to be given her, out of the kings house, and † he preferred her and her maids, unto the best *place* of the house of the women.

† Heb. *her portion.*

† Heb. *unchanged her.*

10 Esther had not shewed her people, nor her kindred: for Mordecai had charged her, that she should not shew *it.*

11 And Mordecai walked [e] every day before the court of the womens house, † to know how Esther did, and what should become of her.

[e] For though she was taken away by a cruell law, yet he ceased not to have a fatherly care over her, and therefore did refort oftimes to hear of her.

† Heb. *to know the peace.*

12 ¶ Now when every maids turn was come, to go in to king Ahasuerus, after that she had been twelve months, according to the manner of the women, (for so were the days of their purifications accomplished, *to wit*, six months with oyl of myrrh, and six months with sweet odours, and with *other* things for the purifying of the women)

13 Then thus came *every* maiden unto the king; whatsoever she [f] desired was given her, to go with her out of the house of the women, unto the kings house.

[f] what apparel she cared of the eunuch, that was beleeued to give her.

14 In the evening she went, and on the morrow she returned into the second house of the women, to the custody of Shaashgaz, the kings chamberlain, which kept the concubines: she came in unto the king no more, except the king delighted in her, and that she were called by name.

15 ¶ Now when the turn of Esther, the daughter of Abihail, the uncle of Mordecai (who had taken her for his daughter) was come to go in unto the king, she required [g] nothing, but what Hegai the kings chamberlain, the keeper of the women appointed: and Esther obtained favour in the sight of all them that looked upon her.

[g] wherein her modesty appeared, because she longed not to pass commonly her bravy, but lived to the eunuchs appointment.

16 So Esther was taken unto king Ahasuerus, into his house royal, in the tenth month (which *is* the month † Tebeth) in the seventh year of his reign.

† Or, *Nisan.*

17 And the king loved Esther above all the women, and she obtained grace and ‡ favour † in his sight, more then all the virgins; so that he set the royal crown upon her head, and made her queen in stead of Vashti.

‡ Or, *kindnesse.*

† Heb. *before him.*

18 Then the king made a great feast unto all his princes and his servants, *even* Esthers feast, and he made a † [k] release to the provinces, and gave gifts, according to the [l] state of the king.

† That is, made [k] to be free.

[l] Heb. *hand.*

19 And when the virgins were gathered together the [m] second time, then Mordecai sat in the kings gate.

[m] *That is*, at the marriage of Esther, which was the second marriage of the king.

20 Esther had not *yet* shewed her kindred, nor her people; as Mordecai had charged her: for Esther did the commandment of Mordecai, like as when she was brought up with him.

21 ¶ In those days (while Mordecai sat in the kings gate) two of the kings chamberlains,

‡ Bigthan and Teresh, of those which kept † the door, were wroth, and fought to lay [n] hand on the king Ahasuerus.

† Or, *Bigthana, chap. 6. 2.*

† Heb. *the threshold.*

[n] *Meaning*, To kill him.

22 And the thing was known to Mordecai, who told *it* unto Esther the queen, and Esther certified the king *thereof*, in Mordecai's name.

23 And when inquisition was made of the matter, it was found out; therefore they were both hanged on a tree: and it was written in the book of the [o] chronicles before the king.

[o] In the Chronicles of the Medes and Persians *as Chap. 10. 2.*

CHAP. III.

1 *Haman advanced by the king, and despised by Mordecai, seeketh revenge upon all the Jews.* 7 *He casteth lots.* 8 *He obtaineth by calumniation, a decree of the king to put the Jews to death.*

AFter these things did king Ahasuerus promote Haman the son of Hammedatha the Agagite, and advanced him, and set his seat above all the princes that *were* with him.

2 And all the kings servants that *were* in the kings gate, bowed, and reverenced Haman; for the king had so commanded concerning him: but Mordecai [a] bowed not, nor did *him* reverence.

[a] The Persians manner was to kneel down and reverence their kings, and such as he appointed in chief authority; which Mordecai would not do to this ambitious and proud man.

3 Then the kings servants, which *were* in the kings gate, said unto Mordecai, Why transgressest thou the kings commandment?

4 Now it came to pass, when they spake daily unto him, and he hearkned not unto them, that they [b] told Haman, to see whether Mordecai his matters would stand; for he had told them that he *was* a Jew.

[b] Thus we see that there is none so wicked, but they have their fatherers to accuse the godly.

5 And when Haman saw that Mordecai bowed not, nor did him reverence, then was Haman full of wrath.

6 And he thought scorn to lay hands on Mordecai alone; for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews, that *were* throughout the whole kingdom of Ahasuerus, *even* the people of Mordecai.

7 ¶ In the first month (that *is* the month [c] Nisan) in the twelfth year of king Ahasuerus, they cast Pur, that *is*, the lot, [d] before Haman, from day to day, and from month to month, *to* the twelfth *month*, that *is* the month [e] Adar.

[c] which answereth to part of *March* and part of *April.*

[d] To know what month and day should be good to enterprise this thing, that it might have good success: but God disappointed their lots and expectation.

[e] Containing part of *February*, and part of *March.*

8 ¶ And Haman said unto king Ahasuerus, There is a certain people scattered abroad, and dispersed among the people, in all the provinces of thy kingdom, and their laws *are* diverse from all people, neither keep they the kings [f] laws; therefore it *is* not † for the kings profit to suffer them.

[f] Theis be the two arguments which commonly the worldlings and the wicked vse toward princes against the godly. *That is*, The contempt of their laws, and diminishing of their profit: without respect how God is either pleased or displeased.

† Heb. *meet, or, equal.*

9 If it please the king, let it be written † that they may be destroyed: and I will † pay ten thousand talents of silver to the hands of those that have the charge of the business, to bring *it* into the kings treasuries.

† Heb. *to destroy them.*

‡ Heb. *weigh.*

10 And the king took his ring from his hand, and gave it unto Haman the son of Hammedatha the Agagite, the Jews ‡ enemy.

‡ Or, *oppressour.*

11 And the king said unto Haman, The silver *is* given to thee, the people also, to do with them as it seemeth good to thee.

12 Then

12 Then were the kings ‡ scribes called on the thirteenth day of the first month, and there was written according to all that Haman had commanded unto the kings lieutenants, and to the governours that *were* over every province, and to the rulers of every people of every province according to the writing thereof, and *to* every people after their language; in the name of king Ahasuerus was it written, and sealed with the kings ring.

‡ Or, *secretaries.*

13 And the letters were sent by posts into all the kings provinces, to destroy, to kill, and to cause to perish all Jews, both young and old, little children and women, in one day, *even* upon the thirteenth *day* of the twelfth month, (which *is* the month Adar) and *to take* the spoil of them for a prey.

14 The copy of the writing for a commandment to be given in every province, was published unto all people, that they should be ready against that day.

15 The posts went out, being hastned by the kings commandment, and the decree was given in Shushan the palace: and the king and Haman sat down to drink, but the [g] city Shushan was perplexed.

[g] *To wit*, The Jews that were in Shushan.

CHAP. IV.

1 *The great mourning of Mordecai and the Jews.* 4 *Esther understanding it, sendeth to Mordecai, who sheweth the cause, and adviseth her to undertake the suit.* 10 *She excusing her self, is threatned by Mordecai.* 15 *She appointing a fast, undertaketh the suit.*

WHen Mordecai perceived all that was done, Mordecai rent his clothes, and put on sackcloth with ashes, and went out into the midst of the city, and cried with a loud and a bitter cry:

2 And came even before the kings [a] gate: for none *might* enter into the kings gate clothed with sackcloth.

[a] Because he would advertise Esther of this cruel proclamation.

3 And in every province whithersoever the kings commandment, and his decree came, *there was* great mourning among the Jews, and fasting, and weeping and wailing, and † many lay in sackcloth and ashes.

† Heb. *sackcloth and ashes were laid under many.*

4 ¶ So Esthers maids, and her † chamberlains came and told *it* her: then was the queen exceedingly grieved, and she sent raiment to clothe Mordecai, and to take away his sackcloth from him: but he received *it* not.

† Heb. *eunuchs.*

5 Then called Esther for Hatach, *one* of the kings chamberlains, † whom he had appointed to attend upon her, and gave him a commandment to Mordecai, to know what it *was*, and why it *was*.

† Heb. *whom he had set before her.*

6 So Hatach went forth to Mordecai, unto the street of the city, which *was* before the kings gate.

7 And Mordecai told him of all that had hapned unto him, and of the sum of the mony that Haman had promised to pay to the kings treasuries for the Jews, to destroy them.

8 Also he gave him the copy of the writing of the decree, that was given at Shushan to destroy them, to shew *it* unto Esther, and to declare *it* unto her, and to charge her that she should go in unto the king, to make supplication unto him, and to make request before him for her people.

9 And Hatach came and told Esther the words of Mordecai.

10 ¶ Again Esther spake unto Hatach, and gave him commandment unto Mordecai;

11 All the kings servants and the people of the kings provinces do know, that whosoever, whether man or woman, shall come unto the king into the inner court, who is not called, *there is* one law of his to put *him* to death, except such to whom the king shall hold out the golden sceptre, that he may live: but I have not been called to come in unto the king, these thirty days.

12 And they told to Mordecai Esthers words.

13 Then Mordecai commanded to answer Esther, Think not with thy self that thou shalt escape in the kings house, more then all the Jews.

14 For if thou altogether holdest thy peace at this time, *then* shall there † [b] enlargment and deliverance arise to the Jews from another place, but thou and thy fathers house shall be destroyed: and who knoweth, [c] whether thou art come to the kingdom for *such* a time as this?

† Heb. *respiration.* [b] Thus Mordecai spake in the confidence of that faith, which all Gods children ought to have: *Though*, That God will deliver them, through all worldly mens fall.

[c] For to deliver Gods church out of their power dangers.

15 ¶ Then Esther bade *them* return Mordecai *this answer*,

16 Go, gather together all the Jews *that are* † present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise, and so will I go in unto the king, which *is* not according to the law; and if I perish, [d] I perish.

† Heb. *found.*

[d] I will put my life in danger, and refer the issues to God, being it is for his glory, & the deliverance of his church.

17 So Mordecai † went his way, and did according to all that Esther had commanded him.

† Heb. *passed.*

CHAP. V.

1 *Esther adventuring on the kings favour, obtaineth the grace of the golden sceptre, and inviteth the king and Haman to a banquet.* 6 *She being encouraged by the king in her suit, inviteth them to another banquet the next day.* 9 *Haman proud of his advancement, repineth at the contempt of Mordecai.* 14 *By the counsel of Zeresh, he buildeth for him a pair of gallows.*

NOw it came to pass on the [a] third day, that Esther put on *her* royal *apparel*, and stood in the inner court of the kings house, over against the kings house: and the king sat upon his royal throne in the royal house, over against the gate of the house.

[a] *To wit*, After that the Jews had begun to fall.

2 And it was so when the king saw Esther the queen standing in the court, *that* she obtained favour in his sight: and the king [b] held out to Esther the golden sceptre that *was* in his hand: so Esther drew near and touched the top of the sceptre.

[b] which was a sign that the coming was agreeable unto him, as *chap.* 4. 11.

3 Then said the king unto her, What wilt thou, queen Esther? and what *is* thy request? it shall be even given thee, to the [c] half of the kingdom.

[c] *Meaning hereby*, That whatsoever she asked, should be granted, as *Mar.* 6. 23.

4 And

4 And Esther answered, If *it seem* good unto the king, let the king and Haman come this day unto the banquet that I have prepared for him.

5 Then the king said, Cause Haman to make haste, that he may do as Esther hath said. So the king and Haman came to the banquet that Esther had prepared.

6 ¶ And the king said unto Esther at the [d] banquet of wine, What *is* thy petition? and it shall be granted thee: and what *is* thy request? even to the half of the kingdom it shall be performed.

[d] Because they seldom drink excessively in their banquets, they called the banquets by the name of that which was used in use or excess.

7 Then answered Esther, and said, My petition, and my request *is*;

8 If I have found favour in the sight of the king, and if it please the king to grant my petition, and † to perform my request, let the king and Haman come to the banquet that I shall prepare for them, and I will do to morrow as the king hath [e] said.

† Heb. *to do.*

[e] I will declare my things I desired.

9 ¶ Then went Haman forth that day, joyful, and with a glad heart: but when Haman saw Mordecai in the kings gate, that he stood not up, nor moved for him, he was full of indignation against Mordecai.

10 Nevertheless, Haman refrained himself, and when he came home, he sent and † called for his friends, and Zeresh his wife.

† Heb. *caused to come.*

11 And Haman told them of the glory of his riches, and the multitude of his children, and all *the things* wherein the king had [f] promoted him, and how he had advanced him above the princes and servants of the king.

[f] Wonderwicked when they are promoted, in stead of considering their charge & benefactors, are ambitious, & disdainful, and cruel.

12 Haman said moreover, Yea, Esther the queen did let no man come in with the king unto the banquet that she had prepared, but my self; and to morrow am I invited unto her also with the king.

13 Yet all this availeth me nothing, so long as I see Mordecai the Jew sitting at the kings gate.

14 ¶ Then said Zeresh his wife, and all his friends unto him, Let a † gallows be made of [g] fifty cubits high, and to morrow speak thou unto the king, that Mordecai may be hanged thereon: then go thou in merrily with the king unto the banquet. And the thing pleased Haman, and he caused the gallows to be made.

† Heb. *tree.*

[g] *Meaning*, The highest that could be found.

CHAP. VI.

1 *Ahasuerus reading in the chronicles of the good service done by Mordecai, taketh care for his reward.* 4 *Haman coming to sue that Mordecai might be hanged, unawares giveth counsel that he might do him honour.* 12 *Complaining of his misfortune, his friends tell him of his final destiny.*

ON that night † could not the king sleep, and he commanded to bring the book of records of the chronicles; and they were read before the king.

† Heb. *the kings sleep fled away.*

2 And it was found written, that Mordecai had told of ‡ Bigthana and Teresh, two of the kings chamberlains, the keepers of the † door, who sought to lay hand on the king Ahasuerus.

‡ Or, *Bigthan.* *Chap.* 2. 21.

† Heb. *threshold.*

3 And the king said, What honour and dignity hath been done to Mordecai [a] for this? Then said the kings servants that ministred unto him, There is nothing done for him.

[a] Thus while the wicked imagine the destruction of others, they themselves fall into the same pit.

4 ¶ And the king said, Who *is* in the court? (now Haman was come into the outward court of the kings house, to speak unto the king, to [b] hang Mordecai on the gallows that he had prepared for him)

[b] Thus Mordecai is honoured of God, before he be hanged.

5 And the kings servants said unto him, Behold, Haman standeth in the court. And the king said, Let him come in.

6 So Haman came in: and the king said unto him, What shall be done unto the man † whom the king delighteth to honour? (now Haman thought in his heart, To whom would the king delight to do honour more then to my self?)

† Heb. *in whose honour the king delighteth.*

7 And Haman answered the king, For the man † whom the king delighteth to honour,

† Heb. *in whose honour the king delighteth.*

8 † Let the royal apparel be brought † which the king *useth* to wear, and the [c] horse that the king rideth upon, and the crown royal which is set upon his head:

† Heb. *let them bring the royal apparel.*

† Heb. *wherewith the king clotheth himself.*

[c] *Meaning hereby*, That the king should make him next unto himself, as Joseph hereby was known to be next to Pharaoh, *Gen.* 41. 42.

9 And let this apparel and horse be delivered to the hand of one of the kings most noble princes, that they may array the man *withal* whom the king delighteth to honour, and † bring him on hors-back through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delighteth to honour.

† Heb. *causeth him to ride.*

10 Then the king said to Haman, Make haste, *and* take the apparel, and the horse, as thou hast said, and do even so to Mordecai the Jew, that sitteth at the kings gate: † let nothing fail of all that thou hast spoken.

† Heb. *suffer not a word to fall.*

11 Then took Haman the apparel and the horse, and arayed Mordecai, and brought him on hors-back through the street of the city, and proclaimed before him, Thus shall it be done unto the man whom the king delighteth to honour.

12 ¶ And Mordecai came again to the kings gate: but Haman hasted to his house, mourning, and having his head covered.

13 And Haman told Zeresh his wife and all his friends, every *thing* that had befallen him. Then said his wise men, and Zeresh his wife unto him, If Mordecai *be* of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but shalt surely [d] fall before him.

[d] Thus God sometime purseth in the mouth of the very wicked to speak that thing which he hath decreed shall come to pass.

14 And while they *were* yet talking with him, came the kings chamberlains, and hasted to bring Haman unto the banquet that Esther had prepared.

CHAP. VII.

1 *Esther entertaining the king and Haman, maketh suit for her own life and her peoples.* 5 *She accuseth Haman.* 7 *The king in his anger understanding of the gallows, which Haman had made for Mordecai, causeth him to be hanged thereon.*

SO the king and Haman came † to banquet with Esther the queen.

† Heb. *to drink.*

2 And the king said again to Esther, on the second day, at the [a] banquet of wine, What *is* thy petition, queen Esther? and it shall be granted thee: and what *is* thy request? and it shall

[a] *Chap.* 5. 6.

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shall be performed *even* to the half of the kingdom.

3 Then Esther the queen answered and said, If I have found favour in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my request.

4 For we are sold, I and my people, † to be destroyed, to be slain, and to perish: but if we had been sold for bond-men & bond-women, I had held my tongue, although the enemy could [b] not countervail the kings damage.

5 ¶ Then the king Ahasuerus answered and said unto Esther the queen, Who is he? and where is he † that durst presume in his heart to do so?

6 And Esther said, † The adversary and enemy, *is* this wicked Haman. Then Haman was afraid ‡ before the king and the queen.

7 ¶ And the king arising from the banquet of wine in his wrath, *went* into the palace-garden; and Haman stood up to make request for his life to Esther the queen: for he saw that there was [c] evil determined against him by the king.

8 Then the king returned out of the palace-garden, into the place of the banquet of wine; and Haman was [d] fallen upon the bed whereon Esther *was*. Then said the king, Will he force the queen also † before me in the house? As the word went out of the kings mouth, they [e] covered Hamans face.

9 And Harbonah, one of the chamberlains, said before the king, Behold also the † gallows fifty cubits high, which Haman had made for Mordecai, who had spoken [f] good for the king, standeth in the house of Haman. Then the king said, Hang him thereon.

10 So they hanged Haman on the gallows that he had prepared for Mordecai. Then was the kings wrath pacified.

CHAP. VIII.

1 *Mordecai is advanced.* 3 *Esther maketh suit to reverse Hamans letters.* 7 *Ahasuerus granteth to the Jews to defend themselves.* 15 *Mordecai's honour, and the Jews joy.*

ON that day did the king Ahasuerus give the house of Haman the Jews enemy, unto Esther the queen: and Mordecai [a] came before the king; for Esther had told what he *was* [b] unto her.

2 And the king took off his ring which he had taken from Haman, and gave it unto Mordecai. And Esther set Mordecai over the house of Haman.

3 ¶ And Esther spake yet again before the king, and fell down at his feet † and besought him with tears, to put away the [c] mischief of Haman the Agagite, and his device that he had devised against the Jews.

4 Then the king [d] held out the golden sceptre toward Esther. So Esther arose, and stood before the king,

5 And said, If it please the king, and if I have found favour in his sight, and the thing *seem* right before the king, and I *be* pleasing in his eyes; let it be written to reverse † the letters devised by Haman the son of Hammedatha the Agagite, ‡ which he wrote to destroy the Jews which *are* in all the kings provinces:

6 For how can I † endure to see the evil that shall come unto my people? or how can I endure to see the destruction of my kindred?

7 ¶ Then the king Ahasuerus said unto Esther the queen, and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he laid his hand upon the Jews.

8 Write ye also for the Jews, as it liketh you, in the kings name, and seal *it* with the kings ring: for the writing which is written in the kings name, and sealed with the kings ring, * may no man [e] reverse.

9 Then were the kings scribes called at that time in the third month (that *is* the month [f] Sivan) on the three and twentieth *day* thereof, and it was written (according to all that Mordecai commanded) unto the Jews, and to the lieutenants, and the deputies and rulers of the provinces which *are* from India unto Ethiopia, an hundred twenty and seven provinces, unto every province according to the [g] writing thereof, and unto every people after their language, and to the Jews according to their writing, and according to their language.

10 And he wrote in the king Ahasuerus name, and sealed *it* with the kings ring, and sent letters by posts on hors-back, *and* riders on mules, camels, *and* young dromedaries:

11 Wherein the king granted the Jews, which *were* in every city, to gather themselves together, and to [h] stand for their life, to destroy, to slay, and to cause to perish all the power of the people and province, that would assault them, *both* little ones, and women, and *to take* the spoil of them for a prey:

12 Upon one day, in all the provinces of king Ahasuerus, *namely* upon the thirteenth *day* of the twelfth month, which *is* the month [i] Adar.

13 The copy of the writing, for a commandment to be given in every province, *was* † published unto all people, and that the Jews should be ready against that day, to [k] avenge themselves on their enemies.

14 *So* the posts that rode upon mules *and* camels went out, being hastned, and pressed on by the kings commandment: and the decree was given at Shushan the palace.

15 ¶ And Mordecai went out from the presence of the king, in royal apparel of ‡ blue and white, and with a great crown of gold, and with a garment of fine linen, and purple; and the city of Shushan rejoyced and was glad:

16 The Jews had [l] light and gladness, and joy, and honour.

17 And in every province, and in every city, whithersoever the kings commandment and

[a] That is, was received into the kings favour and preference.
[b] That he was her uncle, and had brought her up.
[c] Meaning, That he should abolish the wicked decrees, which he had made for the destruction of the Jews.
[d] Chap. 5. 2.
[e] His conscience did accuse him, that as he had conspired the death of innocents, so the vengeance of God might fall upon him for the same.
[f] He fell down at the beds feet or couch, whereupon he lay, and made request for his life.
[g] That is, In such letters and language, as was usual in every province.
[h] That is, To defend themselves against all the power that would assault them.
[i] Which hath put of February, and part of March.
[k] The king gave them liberty to kill all that did oppress them.
[l] He cloweth by these words the following, what this light was.

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and his decree came, the Jews had joy and gladness, a feast and a good day: and many of the people of the land [m] became Jews; for the fear of the Jews fell upon them.

CHAP. IX.

1 *The Jews (the rulers, for fear of Mordecai, helping them) slay their enemies, with the ten sons of Haman.* 12 *Ahasuerus at the request of Esther, granteth another day of slaughter, and Hamans sons to be hanged.* 20 *The two days of Purim are made festival.*

NOw in the twelfth month (that *is*, the month Adar) on the thirteenth day of the same, when the kings commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them, (though it was turned to the contrary, that the Jews had rule over them that hated them)

2 The Jews gathered themselves together in their cities, throughout all the provinces of the king Ahasuerus, to lay hand on such as sought their hurt; and no man could withstand them: for the fear of them fell upon all people.

3 And all the rulers of the provinces, and the lieutenants, and the deputies, and † officers of the king, [b] helped the Jews: because the fear of Mordecai fell upon them.

4 For Mordecai *was* great in the kings house, and his fame went out throughout all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Jews smote all their [c] enemies with the stroke of the sword, and slaughter and destruction, and did † what they would unto those that hated them.

6 And in Shushan the palace the Jews slew and destroyed [d] five hundred men.

7 And Parshandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vajezatha,

10 The ten sons of Haman the son of Hammedatha, the enemy of the Jews, slew they; but on the spoil laid they not their [e] hand.

11 On that day, the number of those that were slain in Shushan the palace, † was brought before the king.

12 ¶ And the king said unto Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the palace, and the ten sons of Haman; what have they done in the rest of the kings provinces? now what *is* thy petition? and it shall be granted thee: or what *is* thy request further? and it shall be done.

13 Then said Esther, If it please the king, let it be granted to the Jews which *are* in Shushan, to do to [f] morrow also according unto this days decree, and † let Hamans ten sons be hanged upon the gallows.

14 And the king commanded it so to be done; and the decree was given at Shushan, and they hanged Hamans ten sons.

15 For the Jews that *were* in Shushan, gathered themselves together on the fourteenth day also of the month Adar, and slew three hundred men at Shushan; but on the prey they laid not their hand.

16 But the other Jews that *were* in the kings provinces, gathered themselves together, and [g] stood for their lives, and had rest from their enemies, and slew of their [h] foes seventy and five thousand; but they laid not their hands on the prey.

17 On the [i] thirteenth day of the month Adar, and on the fourteenth day † of the same, rested they, and made it a day of feasting and gladness.

18 But the Jews that *were* at Shushan, assembled together on the thirteenth *day* thereof, and on the fourteenth thereof; and on the fifteenth *day* of the same they rested, and made it a day of feasting and gladness.

19 Therefore the Jews of the villages, that dwelt in the unwalled towns, made the [k] fourteenth day of the month Adar, *a day of* gladness and feasting, and a good day, and of sending portions one to another.

20 ¶ And Mordecai [l] wrote these things, and sent letters unto all the Jews that *were* in all the provinces of the king Ahasuerus, *both* nigh and far,

21 To stablish *this* among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same yearly:

22 As the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of [m] sending portions one to another, and gifts to the poor.

23 And the Jews undertook to do as they had begun, and as Mordecai had written unto them.

24 Because Haman the son of Hammedatha the Agagite, the enemy of all the Jews, had devised against the Jews to destroy them, and had [n] cast Pur (that *is*, the lot) to † consume them, and to destroy them:

25 But [o] when *Esther* came before the king, he commanded by letters, that his [p] wicked device which he devised against the Jews, should return upon his own head, and that he and his sons should be hanged on the gallows.

26 Wherefore they called these days Purim, after the name of "Pur: therefore for all the words of this letter, and *of that* which they had seen concerning this matter, and which had come unto them,

27 The Iews ordained, and took upon them, and upon their seed, and upon all such as joyned themselves unto them, so as it should not † fail, that they would keep these [q] two days, according to their writing, and according to their *appointed* time every year:

28 And that these days *should be* remembred, and kept throughout every generation, every family, every province, and every city,

[m] Conformed themselves to the Jews religion.
[b] Meaning, that they laid hands on none that were not the enemies of God.
[c] Meaning, in all places saving in Shushan.
[d] Heb. *in it.*
[e] This was by Gods great providence, who turneth the spy of the wicked into fear, and the tears of the godly into gladness.
[f] Heb. *they which did the businesse of the kings.*
[g] To shun them because of Mordecai.
[h] Heb. *wounding, or hurting.*
[i] Heb. *twelfth.*
[k] Read Ch. 2. 11. In Meaning, that they laid hands on none that were not the enemies of God.
[l] Meaning, in all places saving in Shushan.
[m] Heb. *to stablish that I may give.*
[n] Read Ch. 3. 7.
[o] To interest for her people
[p] Those are the words of the kings commandment to disanul Hamans wicked enterprise.
[q] Meaning, the fourteenth and the fifteenth day of the month Adar.

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† Heb. *past.*

‡ Heb. *be ended.*

and that these days of Purim should not † fail from among the Iews, nor the memorial of them † perish from their seed.

29 Then Esther the queen the daughter of Abihail, and Mordecai the Iew, wrote with † all authority, to confirm this second letter of Purim.

† Heb. *all strength.*

30 And he sent the letters unto all the Iews, to the hundred twenty and seven provinces of the kingdom of Ahasuerus, *with* [r] words of peace and truth:

[r] which were letters declaring unto them quietness and assurance, and putting them out of doubt and fear.

31 To confirm these days of Purim in their times *appointed*, according as Mordecai the Iew, and Esther the queen had enjoyned them, and as they had decreed † for themselves and for their seed, the matters of the [s] fastings and their cry.

† Heb. *for their seeds.*

[s] That they would observe this feast with fasting and earnest prayer, which in Scripture is signified by this word, *their cry.*

32 And the decree of Esther confirmed these matters of Purim, and it was written in the book.

CHAP. X.

1 Ahasuerus his greatness. 3 Mordecai's advancement.

AND the king Ahasuerus laid a tribute upon the land, and *upon* the isles of the sea.

2 And all the acts of his power, and of his might, and the declaration of the greatness of Mordecai, whereunto the king † advanced him, *are* they not written in the book of the chronicles of the kings of Media and Persia?

† Heb. *made him great.*

3 ¶ For Mordecai the Iew *was* next unto king Ahasuerus, and great among the Iews, and accepted of the multitude of his brethren, seeking the wealth of his people, and speaking peace to all his seed.

THE BOOK OF JOB.

THE ARGUMENT.

IN this history is set before our eyes the example of a singular patience: for this holy man Iob was not onely extreamly afflicted in outward things, and in his body; but also in his mind and conscience by the sharp temptations of his wife, and chief friends: which by their vehement words, and subtil disputations brought him almost to despair: for they set forth God as a severe Iudge, and mortal enemy unto him, which had cast him off: therefore in vain he should seek unto him for succour. These friends came unto him under pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good success. In this story we have to mark, That Iob maintaineth a good cause, but handleth it evil: against his adversaries have an evil matter, but they defend it craftily: for Iob held that God did not alway punish men according to their sins, but that he hath secret judgments, whereof man knew not the cause; and therefore man could not reason against God therein, but he should be convicted. Moreover, he was assured that God had not rejected him yet through his great torments and affliction he bursteth forth into many inconveniences both of words and sentences; and sheweth himself as a desperate man in many things, and as one that would resist God: and this is his good cause which he doth not handle well. Again, the adversaries maintain with many goodly arguments, that God punisheth continually according to the trespass grounding upon Gods providence, his justice, and mans sins: yet their intention is evil: for they laboured to bring Iob into despair, and so they maintain an evil cause. Ezekiel commendeth Iob as a just man, Ezek. 14. 14. And James setteth out his patience for an example, James 5. 11.

CHAP. I.

1 The holiness, riches, and religious care of Iob for his children. 6 Satan appearing before God, by calumniation obtaineth leave to tempt Iob. 13 Understanding of the loss of his goods and children, in his mourning he blesseth God.

THere was a man in the land of [a] Uz, whose name *was* Iob, and that man was * perfect and [b] upright, and one that † feared God, and eschewed evil.

[a] That *is*, of the country of Idumea, *as Lament. 4. 21.* or bordering thereupon: for the land was called by the name of Uz, of Uz the son of *Dishan* the son of *Seir*, *Gen. 36. 28.*

* *Chap. 2. 3.*

[b] Forasmuch as he was a Gentile, and not a Iew, and yet is pronounced upright and without hypocrisy, it declareth that amongst the heathen God hath his.

† Or, *eschewed.*

2 And there were born unto him seven sons, and three daughters.

3 His † [d] substance also was seven thousand sheep, and three thousand camels, and five hundred yoke of oxen, and five hundred shee asses, and a very great ‡ houshold; so that this man was the greatest of all the † men of the [e] east.

† Heb. *sons of the east.*

[c] *Hereby is declared*, what is meant by an upright and just man.

[d] His children and riches are declared to commend his virtue in his prosperity, and his patience and constancy, when God had taken them from him,

[e] *Meaning*, the Arabians, Chaldeans, Idumeans, &c.

‡ Or, *family.*

4 And his sons went and feasted in *their* houses, every one his day, and sent and called for their three sisters, to eat and to drink with them.

5 And it was so, when the days of *their* feasting were gone about, that Iob sent and [f] sanctified them, and rose up early in the morning, [g] & offered burnt-offerings *according* to the number of them all: for Iob said, It may be that my sons have sinned, and [h] cursed God in their hearts. Thus did Iob † continually.

† Heb. *all the days.*

6 ¶ Now there was a day, when the [k] sons of God came to present themselves † before the LORD, and, [l] Satan [m] came also † among them.

† Heb. *stood.*

7 And the LORD said unto Satan, Whence comest thou? Then Satan answered the LORD, and said, from * going to and fro in the earth, and from walking up and down in it.

8 And the LORD said unto Satan, † Hast thou considered my servant Iob, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil?

9 Then Satan answered the LORD, and said, Doth Iob fear God for [p] nought?

10 Hast not thou made an [q] hedge about him, and about his house, and about all that he hath on every side? thou hast blessed the work of his hands, and his ‡ substance is increased in the land.

11 But put forth thine hand now, & [r] touch all that he hath, † & he will curse thee to thy face.

12 And the LORD said unto Satan, Behold, all that he hath *is* in thy † [s] power, onely upon himself put not forth thine hand. So Satan went forth from the [u] presence of the LORD.

13 ¶ And there was a day, when his sons and his daughters *were* eating and drinking wine in their eldest brothers house:

14 And there came a messenger unto Iob, and said, The oxen were plowing, and the asses feeding beside them:

15 And the [x] Sabeans fell *upon them*, and took them away, yea, they have slain the servants with the edge of the sword, and I onely am escaped alone to tell thee.

16 While he *was* yet speaking, there came also another, and said, ‡ The [y] fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them, and I onely am escaped alone to tell thee.

17 While he *was* yet speaking, there came also another, and said, The Chaldeans made out three bands, and † fell upon the camels, and have carried them away, yea, and slain the servants with the edge of the sword, and I onely am escaped alone to tell thee.

18 While he *was* yet speaking, there came also another, and said, [z] Thy sons and thy daughters *were* eating and drinking wine in their eldest brothers house:

19 And behold, there came a great wind † from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead, and I onely am escaped alone to tell thee.

20 Then Iob arose, and † rent his ‡ mantle, and shaved his head, and fell down upon the ground, and worshipped,

21 And said, * Naked came I out of my mothers womb, and naked shall I return [b] thither: the LORD gave, and the LORD hath taken away; blessed be the name of the LORD.

22 In all this Iob sinned not, nor ‡ [c] charged God † foolishly.

[f] Because our infirmity cannot comprehend God in his Majesty, he is fain unto us as a king, that our capacity may be able to understand that which is spoken of him.

† Heb. *the adversary.*

[g] In this declareth, that although Satan be adversary unto the godly, yet he is compelled to obey him, and to do all things according unto his commandment and appointment he can do nothing.

† Heb. *in his mouth.*

[h] This question is asked for our information, for God knew whence he came.

[k] *Iob.* 1. 6. 2. 1. *Dan.* 7. 10.

[l] *The ignorants*, whereas Satan is not able to touch us, but if it be God that moderateth it.

† Heb. *to stand before them.*

[m] *Iob* 2. 1. *Zach.* 3. 1. *Apoc.* 12. 10.

[n] *Satan* noteth their whole estate to us: for commonly subtilty, that is, to hide their rebellion, and unreverence with God in the state of profession, which vice is declared in the effect or their affairs.

† Heb. *God.*

[o] *God giveth not Satan power over us to justify himself withall, but to declare his malice and power over man, for the which God giveth him.*

† Heb. *is.*

[p] *That is*, were it cause that which God had promised him to do, should he then serve God for nought?

[q] *Iob* 3. 23. *Psal.* 34. 7. *Hos.* 2. 6.

[r] *Iob* 2. 5. *Psal.* 73. 20.

† Heb. *in thy hand.*

[s] *That is*, in the power of Satan, as to tempt Iob the more grievously, notwithstanding as he might not, but not only that they were his enemies, but that God made evil against him.

† Heb. *vanished.*

[t] *Iob* 2. 7. *Deut.* 28. 35.

‡ That is, the sole of the foot.

[u] That is, from the presence of the LORD, *Gen.* 4. 16. *Iob* 1. 12. *Psal.* 139. 7. *Ier.* 23. 39. *Ion.* 1. 3. *Apoc.* 20. 11.

[x] *Meaning*, the Arabians, Chaldeans, Idumeans, &c.

† Heb. *fell upon.*

[y] *That is*, lightning, *as Psal.* 18. 13. *Apoc.* 13. 13. *&c.*

† Heb. *fell upon.*

[z] *Meaning*, the godly children, which they should not consider as faiths that they had committed, but rather themselves for the time.

‡ That *is*, locust. † Heb. *fell upon.*

[a] *Iob* 2. 8. *Psal.* 22. 15. *Lam.* 3. 19. *Ezek.* 4. 9. *Ioel* 1. 17. *Amos* 4. 9. *Hag.* 2. 17.

[b] *That is*, into the belly of the earth, which is the mother of all. ‡ Or, *without sin.*

[c] *Iob* 2. 10. *Psal.* 39. 1. *Ier.* 17. 5. *Ezek.* 28. 2. *Dan.* 11. 36. *Zeph.* 1. 12. *Mal.* 3. 13. *Rom.* 3. 5. *Iude* 15.

CHAP. II. 411

1 Satan appearing again before God, obtaineth further leave to tempt Iob. 7 He smiteth him with sore boyls. 9 Iob reproveth his wife, moving him to curse God. 11 His three friends condole with him in silence.

AGain there was a day, when the [a] sons of God came to present themselves before the LORD, and [b] Satan came also among them to present himself before the LORD.

[a] *That is*, the angels, *as ch.* 1. 6.

[b] *ch.* 1. 6.

2 And the LORD said unto Satan, From whence comest thou? And * Satan answered the LORD, and said, From going to and fro in the earth, and from walking up and down in it.

* *Chap.* 1. 7.

3 And the LORD said unto Satan, Hast thou considered my servant Iob, that *there is* none like him in the earth, a perfect and an upright man, one that feareth God, and escheweth evil? [c] and still he holdeth fast his integrity, although thou movedst me against him, † to destroy him [d] without cause.

* *Chap.* 1. 1, 8.

[c] He proveth Iobs integrity by this, that he ceased not to fear God when his plagues were grievously upon him.

4 And Satan answered the LORD, and said, [e] Skin for skin, yea all that a man hath will he give for his life.

[d] *That is*, when thou hadst nought against him, *or*, when thou wast not able to bring thy purpose to pass.

[e] *Hereby he meant*, that mans own skin is dearer unto him then any other mans.

5 But put forth thine hand now, and touch his [f] bone and his flesh, and he will curse thee to thy face.

[f] *Meaning*, his own person.

‡ Or, *only.*

6 And the LORD said unto Satan, Behold, he *is* in thine hand, ‡ but [g] save his life.

[g] Thus Satan can go no further in punishing then God hath limited him.

7 ¶ So went Satan forth from the presence of the LORD, and smote Job with sore [h] boyls, from the sole of his foot unto his crown.

[h] This sore was most vehement, wherewith also God plagued the Egyptians, *Exod. 9. 9.* & thereane h to punish the rebellious people, *Deut. 28. 27.* So that this temptation was most grievous: for if Iob had mesfeared Gods favour by the vehemency of his disease, he might have thought that God had cast him off.

8 And he took him a [i] potsherd to scrape himself withal; and he sat down among the ashes.

[i] As destitute of all other help and means, and wonderfully afflicted with the sorrow of his disease.

9 ¶ Then said his [k] wife unto him, Dost thou still † retain thine integrity? ‖ curse God, and die.

[k] Satan useth the same instrument against Iob, as he did against Adam.

† *Meaning*, what gainest thou to serve God, seeing he thus plagueth thee, as though he were thine enemy? This is the most grievous temptation of the faithful, when their faith is assailed, and when Satan goeth about to confound them, that they trust in God in vain.

‖ Or, *blaspheme.*

10 But he said unto her, Thou speakest as one of the foolish women speaketh: what? shall we receive good at the hand of God, and shall we not [n] receive evil? In all this did not Job sin with his [o] lips.

[n] Even death was appointed to the blasphemers, and so she meant, that he should be soon rid out of his pain.

[o] *That is*, to be patient in adversity, as we rejoyce when he sendeth prosperity, and so to acknowledge him to be both merciful and just.

11 ¶ Now when Iobs three [p] friends heard of all this evil that was come upon him, they came every one from his own place; Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they had made an appointment together to come to mourn with him, and to comfort him.

[p] He proveth that through this, and through the example of the godly, which have been afflicted and tempted, as he was, that his sorrow was not of the world, but of the Spirit of God, seeing he was not overcome of impatience, but of the contrary.

12 And when they lift up their eyes afar off, and knew him not, they lifted up their voice, and wept, and they rent every one his mantle, and sprinkled [q] dust upon their heads toward heaven.

[q] In token of humiliation, which declareth his sorrow.

13 So they sat down with him upon the ground seven days and seven nights, and none spake a word unto him: for they saw that *his* grief was very † great.

† Heb. *much.*

CHAP. III.

1 *Job curseth the day and services of his birth.* 13 *The ease of death.* 20 *He complaineth of life, because of his anguish.*

a The seven days ended, ch. 2. 13.
b Here Job beginneth to feel his great imperfection, in this battel between the spirit and the flesh, Rom. 7. 18. and after a manner yeildeth, yet in the end he getteth victory, though he was in the mean time grently wounded.
† Heb. *ascharred.*
* *Chap* 10. 18, 19. *Jer.* 20. 14.
c Men ought not to be weary of their life, and cast it becaus of the infirmities that it is subject unto, but because they are given to sin and rebellion against God.
d Let it be put out of the number of days, and let it not have the light of the sun to separate it from the night.
e *That is*, most obscure darkness, which maketh them afraid of death, that are dark, let it look for light but *have* none, neither let it † see the dawning of the day:
† Or, *shall regret it.*
‡ Or, *let them terrify it as those who have a bitter day.*
‡ Or, *let it not rejoyce among the days* wherein curse the day of their birth, let them lay that curse upon this night.
† Or, *a leviathan.*
g Let it be always night, and never see day.
† Heb. *the eye-lids of the morning.*
h *This, and that which followeth declareth*, that when man giveth place to his passions, he is not able to stay, nor keep mesure, but runneth headlong into all evil, except God call him back.
i The vehemency of his afflictions made him to utter their words, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to burst out into this errour of the wicked
k He noteth the ambition of them, which for their pleasure, as it were change the order of nature, and build in moist terren places, because they would hereby make their names immortal, 1 *That is*, by death the cruelty of the tyrants hath ceased.
† Heb. *watered in strength.*
m All they that sustain any kind of calamity and misery in this world: which he speaketh after the judgment of the flesh.
n He sheweth that the benefits of God are not comfortable, except the heart be joyful, and the conscience quieted.
† Heb. *wait.*
o That death not how to come out of his miseries, because he dependeth not on Gods providence.
* *Chap.* 19. 8.
† Heb. *before my meat.*
† Heb. *I feared a fear, and it came upon me.*
p In my prosperity I looked ever for a fall, as is now come to pass.
q The fear of troubles that should ensue, caused my prosperity to seeme to me as nothing, and yet I am not exempted from trouble.

A Fter a this opened Job his mouth, and b cursed his day.
2 And Job † spake, and said,
3 * Let the day c perish wherein I was born, and the night *in which* it was said, There is a man-child conceived.
4 Let that day be darkness, let not God d regard it from above, neither let the light shine upon it.
5 Let darkness and the e shadow of death † stain it, let a cloud dwell upon it, ‡ let the blackness of the day terrify it.
6 *As for* that night, let darkness seise upon it, ‡ let it not be joyned unto the days of the year, let it not come into the number of the months.
7 Lo, let that night be solitary, let no joyful voice come therein.
8 Let them curse it that f curse the day, who are ready to raise up † their mourning.
9 Let the stars of the twilight thereof be dark, let it look for light but *have* none, neither let it † see the dawning of the day:
10 Because it shut not up the doors of my *mothers* womb, nor hid sorrow from mine eyes.
11 h Why died I not from the womb? *why* did I *not* give up the ghost when I came out of the belly ?
12 Why did the knees prevent me? or why the breasts that I should suck ?
13 For now should I have lien still, and been quiet, I should have slept; then had I been at rest;
14 With kings and counsellers of the earth, which built k desolate places for themselves:
15 Or with princes that had gold, who filled their houses with silver:
16 Or as an hidden untimely birth I had not been; as infants *which* never saw light.
17 There the wicked l cease *from* troubling; and there the † weary be at rest.
18 *There* the m prisoners rest together, they hear not the voice of the oppressour.
19 The small and great are there, and the servant *is* free from his master.
20 Wherefore is light given to him that is in misery, and † life unto the bitter *in* soul ?
21 Which † long for death, but it *cometh* not, and dig for it more then for hid treasures ?
22 Which rejoyce exceedingly, *and* are glad when they can find the grave ?
23 *Why is light given* to a man whose way is n hid, * and whom God hath hedged in ?
24 For my sighing cometh † before I eat, and my roarings are poured out like the waters.
25 For † the thing which I greatly p feared is come upon me, and that which I was afraid of, is come unto me.
26 I was not in safety, neither had I rest, neither was I quiet: yet q trouble came.

CHAP. IV.

1 *Eliphaz reproveth Job for want of religion.* 7 *He teacheth Gods judgments to be not for the righteous, but for the wicked.* 12 *His fearful vision, to humble the excellencies of creatures before God.*

THen Eliphaz the Temanite answered and said,
2 *If* we assay † to commune with thee, wilt thou be grieved ? but † a who can withhold himself from speaking ?
3 Behold, thou hast b instructed many, and thou hast strengthned the weak hands.
4 Thy words have upholden him that was falling, and thou hast strengthned † the feeble knees.
5 But now it is come upon thee, and thou faintest; it toucheth thee, and thou art troubled.
6 *Is* not *this* thy c fear, thy confidence, thy hope, and the uprightness of thy ways ?
7 Remember, I pray thee, who *ever* perished, being d innocent? or where were the righteous cut off?
8 Even as I have seen, * they that e plow iniquity, and sow wickedness, reap the same.
9 By the f blast of God they perish, and "by the breath of his nostrils are they consumed.
10 The roaring of the g lion, and the voice of the fierce lion, and the teeth of the young lions are broken.
11 The old lion perisheth for lack of prey, and the stout lions whelps are scattered abroad.
12 Now a thing was † b secretly brought to me, and mine ear received a little thereof.
13 In thoughts from the visions of the night, when deep sleep falleth on men,
14 Fear † came upon me, and trembling, which made † all my bones to i shake.
15 Then a spirit passed before my face, the hair of my flesh stood up.
16 It stood still, but I could not discern the form thereof: an image *was* before mine eyes, ‡ *there was* k silence, and I heard a voice, *saying*,
17 Shall mortal man be more l just then God ? shall a man be more pure then his maker ?
18 Behold, he * put no trust in his servants; ‡ and his m angels he charged with folly :
19 How much les *on* them that dwell in * houses of n clay, whose foundation *is* in the dust, *which* are crushed before the moth ?
20 They are † destroyed from o morning to evening : they perish for ever without any p regarding *it*.
21 Doth not their excellency *which is* in them, go away ? they die, even without † wisdom.

a He willeth Job to consider the example of all sinners that have lived, or do live godly, whether any of them be like unto him, in saying against God in his doth.
† Or, *look.*
b Murmuring against God in afflictions increaseth the pain, and augmenteth much folly.
† Or, *indignation.*
c That is, the fear that hath not the fear of God.
d I was not moved with his prosperity, but knew that God had cut off kins, and his like.
e Though God sometime suffer the faithful to prosper in this world; yet his judgements will light upon their wicked children.
f By particular judgment they shall be consumed, and were shall get them
g Though there be but two or three can left in the heaven, yet their fall be taken from him.
† Or, *secretly.*
h That is, the truth is not the cause of humanell and mas misery, but known in.
† Or, *silence.*
i with declineth the fa is ever more compressure, for before fit I was not fitted to pain and affliction.
† Heb. *the form of the hairs of my head stood up.*
k A thing that I knew not before, was declared unto me by visions that appeared, the whole vet thinketh him self till I was found a sinner, which God determineth to his course before God.
† Heb. *more pure.*
l Heb. *in whose rules of his place.*
† In their visions I saw which God determineth to his course, there is sent certain fear joyned, that the authority thereof might be had in greater reverence.
m Or, *I saw a still voice.*
† Heb. *I heard a voice.*
n Even all things were evil, or else when the fear of God is departed from Elihu, and he is left to himself, he proveth that the Creator, which is in heaven is not † Heb. *chargeth.*
* *Chap.* 15. 15. 2 Pet. 2. 4.
† Or, *nor in his angels he putteth folly.*
† Heb. *dwell in houses of clay.*
* 2 *Cor.* 5. 1.
n *That is*, in this mortal body, subject to corruption.
† Heb. *beaten in pieces.*
o They see death continually before their eyes, and daily aching toward them.
p No man for all this doth consider it.
q *That is*, before this or of them were so wise as to think on death.

if God did punish the innocent, the creature should be more just then the Creator, which were a blasphemy.
* *Chap.* 15. 15. 2 Pet. 2. 4.
† Or, *nor in his angels in whom he put trust.*
† Heb. *dwell in houses of clay.*
* 2 *Cor.* 5. 1.
n *That is*, in this mortal body, subject to corruption.
† Heb. *beaten in pieces.*
o They see death continually before their eyes, and daily aching toward them.
p No man for all this doth consider it.
q *That is*, before this or

CHAP.

CHAP. V.

1 *The harm of inconsideration.* 3 *The end of the wicked in misery.* 6 *God is to be regarded in affliction.* 17 *The happy end of Gods correction.*

CAll now, if there be any that will a answer thee ; and to which of the saints wilt thou † turn ?
2 For b wrath killeth the foolish man, and ‡ envy slayeth the silly one.
3 I have seen the c foolish taking root: but suddenly I d cursed his habitation.
4 His e children are far from safety, and they are crushed in the f gate, neither *is there* any to deliver *them*.
5 Whose harvest the hungry eateth up, and taketh it even out of the g thorns, and the robber swalloweth up their substance.
6 Although ‡ affliction cometh not forth of the dust, neither doth trouble spring out of the h ground:
7 Yet man is born unto ‡ i trouble, as † the sparks flie upward.
8 I would seek unto k God, and unto God would I commit my cause:
9 * Which doth great † things and unsearchable ; marvellous things † without number.
10 Who m giveth rain upon the earth, and sendeth waters upon the † fields:
11 * To set up on high those that be low; that those which mourn may be exalted to safety.
12 * He disappointeth the devices of the crafty, so that their hands ‡ cannot perform *their* enterprise.
13 * He taketh the wise in their own craftinesse: and the counsel of the froward is carried headlong.
14 * They ‡ meet with n darkness in the daytime, and † grope in the noon-day as in the night.
15 But he saveth the † poor from the sword, from their o mouth, and from the hand of the mighty.
16 * So the poor hath hope, and iniquity † stoppeth her mouth.
17 * Behold, happy *is* the man whom God p correcteth : therefore despise not thou the chastning of the Almighty :
18 * For he maketh sore, and bindeth up: he q woundeth, and his hands make whole.
19 * He shall deliver thee in † six troubles: yea, in seven there shall no evil touch thee.
20 In famine he shall redeem thee from death; and *in* war † from the power of the sword.
21 Thou shalt be hid † from the scourge of the tongue : neither shalt thou be afraid of destruction when it cometh.
22 At destruction and famine thou shalt † laugh : neither shalt thou be afraid of the beasts of the earth.
23 * For thou *shalt be* in league with the r stones of the field : and the beasts of the field shall be at peace with thee.
24 And thou shalt know ‡ that thy tabernacle *shall be* in peace ; and thou shalt visit thy habitation, and shalt not ‡ s sin.
25 Thou shalt know also that thy seed *shall be* ‡ great, and thine offspring as the grass of the earth.
26 Thou shalt come to *thy* grave in a † full age, like as a shock of corn † cometh in, in his season.
27 Lo † this, we have searched it, so it *is* ; hear it, and know thou *it* † for thy good.

† Heb. *offendeth*, innocent, that man cannot compare in justice with him, that the hypocrites shall not long prosper, and that the affliction which man sustaineth cometh for his own sin.

a He sheweth that Job is not to be answered with his own words, but with the word of God.
† Or, *that peace is very tabernacle.*
‡ Or, *err.*
b God shall so † Or, *much.*
c Though the children of God have not always this promise performed, yet God doth recompense it otherwise to their advantage.
d Or, *much.*
e Though the children of God have not always this promise performed, yet God doth recompense it otherwise to their advantage.
f Heb. *in the gate.*
g Though the children of God have not always this promise performed, yet God doth recompense it otherwise to their advantage.
h Or, *much.*
i Though the children of God have not always this promise performed, yet God doth recompense it otherwise to their advantage.
k Heb. *to him.*
l Heb. *to him that maketh.*
m He comparteth those friends which comfort us not in misery, to a brook, which in summer when wee need water is dry; in winter is hard frozen; and in the time of rain, when we have no need, overfloweth with water.
n Heb. *lifted up.*
o To know whether I complain without just cause.
† *That is*, I want words to expresse my grief.
b My grief is so great, that I lack words to expresse
* *Psal.* 38. 2.
c which declareth that he was not onely afflicted in body ; but wounded in conscience, which is the greatest batrel that the faithful can have.
d think you that I cry without cause, seeing the brute beasts do not complain when they have what they would.
† Heb. *an grasse.*
e Can a mans tast delight in that that hath no favour ? *meaning*, that none takes pleasure in affliction, seeing they cannot away with things that are unsavory to the mouth.
f Herein he sinneth doubly, both in impatiency and in wishing through importunacy to die, and also in desiring of God a thing which was not agreable to his will.
† Heb. *my expectation.*
g *That is*, let me die at once and not prolong my life.
† Heb. *strength.*
h I have I not fought to help my self as much as was possible ?
† Heb. *is he driven quite from me?*

CHAP. VI.

1 *Job sheweth that his complaints are not causeless.* 8 *He wisheth for death, wherein he is assured of comfort.* 14 *He reproveth his friends of unkindness.*

BUt Job answered and said,
2 Oh that my grief were throughly weighed, and my calamity † laid in the a balances together !
3 For now it would be heavier then the sand of the sea : therefore ‡ my words are b swallowed up.
4 * For the arrows of the Almighty *are* within me, the poison whereof drinketh up my spirit: the terrours of God do c set themselves in aray against me.
5 Doth the d wild ass bray † when he hath gras ? or loweth the ox over his fodder ?
6 Can that which is e unsavory be eaten without salt ? or is there *any* taft in the white of an egg ?
7 The things *that* my soul refused to touch, *are* as my † sorrowful meat.
8 O that I might have my f request ! and that God would grant *me* † the thing that I long for !
9 Even that it would please God to destroy me; that he would let loose his hand, and cut me off.
10 Then should I yet have comfort, yea, I would harden my self in sorrow ; let him not spare, g for I have not conceiled the words of the holy One.
11 What *is* my strength, that I should hope ? and what *is* mine h end, that I should prolong my life ?
12 *Is* my strength the strength of stones ? or *is* my flesh † of brass ?
13 *Is* not my † help in me ? and *is* wisdom driven quite from me ?
14 † To him that is afflicted pity *should be shewed* from his friend ; but he forsaketh the fear of the Almighty.
15 My brethren have dealt deceitfully as a i brook, *and* as the stream of brooks they pass away :
16 Which are blackish by reason of the ice, *and* wherein the snow is hid :

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† Heb. *they are out of.* † Heb. *in the heat thereof.* ‡ Heb. *extinguished.*

17 What time they wax warm, † they vanish: † when it is hot, they are † consumed out of their place.

18 The paths of their way are turned aside; they go to nothing, and perish.

19 The troups of † Tema looked, the companies of Sheba waited for them.

20 They were confounded because they had hoped; they came thither, and were ashamed.

21 ‡† For now ye are [a] nothing; ye see *my* casting down, and are afraid.

22 Did I say, Bring unto me? Or give a reward for me of your [b] substance?

23 Or deliver me from the enemies hand? or redeem me from the hand of the mighty?

24 Teach me, and I will hold my tongue: and cause me to understand wherein I have erred.

25 How [c] forcible are right words! but what doth your arguing reprove?

26 Do ye imagine to [d] reprove words, and the speeches of one that is desperate, which are as wind?

27 Yea, † ye overwhelm the fatherless, and ye dig a *pit* for your friend.

28 Now therefore be content, [e] look upon me, for *it is* † evident unto you, if I lie.

29 Return I pray you, let it not be iniquity; yea, return again, my righteousnes *is in* it.

30 Is there iniquity in my tongue? cannot my taste discern perverse things?

1 Heb. *they wax warm.* † Heb. *they vanish.* 2 Heb. *in the heat thereof.* ‡ Heb. *extinguished.*

a Heb. *ye are a thing of nought.* b Heb. *a present.* c Heb. *how forcible are.* d Heb. *to reprove.* e Heb. *if I lie before your face.*

CHAP. VII.

1 *Job excuseth his desire of death.* 12 *He complaineth of his own restlesnes, and Gods watchfulnes.*

‡ Or, *a warfare.*

IS *there* not ‡ an appointed time to man upon earth? *are not* his days also like the days of an [a] hireling?

2 As a servant † earnestly desireth the shadow, and as an hireling looketh for *the reward* of his work:

3 So am I made to possess [b] months of vanity, and wearisom nights are appointed to me.

4 When I lie down, I say, When shall I arise, and † the night be gone? and I am full of tossings to and fro unto the dawning of the day.

5 My flesh is [c] clothed with worms and clods of dust, my skin is broken, and become loathsom.

6 *My days are* swifter then a [d] weavers shuttle, and are spent without hope.

7 O remember that my life *is* wind: mine eye † shall no more † see good.

8 The eye of him that hath seen me shall see me no *more*: thine eyes *are* upon me and *I am* not.

9 [e] *As* the cloud is consumed, and vanisheth away: so he that goeth down to the grave, shall come up [f] no *more*.

10 He shall return no more to his house, neither shall his place know him any more.

11 Therefore I will not [g] refrain my mouth, I will speak in the anguish of my spirit, I will complain in the bitterness of my soul.

12 *Am* I a sea, or a [h] whale, that thou settest a watch over me?

13 When I say, My bed shall comfort me, my couch shall ease my complaint:

14 Then thou [i] scarest me with dreams, and terrifiest me through visions.

15 So that my soul [k] chooseth strangling, *and* death rather † then my life.

16 I loath *it*, I would not live alway: let me [l] alone, for my days *are* vanity.

17 * What *is* man, that thou shouldest [m] magnify him? and that thou shouldest set thine heart upon him?

18 And *that* thou shouldest visit him every morning, *and* try him every moment?

19 How long wilt thou not depart from me, nor let me alone till I swallow down my spittle?

20 I have [n] sinned, what shall I do unto thee, O thou preserver of men? why hast thou set me as a mark against thee, so that I am a burden to my self?

21 And why dost thou not pardon my transgression, and take away mine iniquity? for now shall I sleep in the dust, and thou shalt seek me in the morning, but I *shall* [o] not *be*.

a Heb. *an hireling.* b Heb. *months of vanity.* c Heb. *is clothed.* d Heb. *are swifter then a weavers shuttle.* e Heb. *he that goeth down to the grave.* f Heb. *shall not come up.* g Heb. *will not refrain.* h Am not I a poor wretch, what need I eat thon then to lay to much pain on me? i So that I can have no rest, night nor day. k He speaketh as one overcome with sorrow, and not of his own accord, *or*, of the examination of his faith. l Heb. *I loathe, I would not live alway.* Seeing my time is but a vain thing there is no reason why he should desire to live: let me have some rest and ease. m *Psal. 8. 4.* *Heb. 2. 6* n *Psal. 143. 2.* o Heb. *in the dust.*

CHAP. VIII.

1 *Bildad sheweth Gods justice, in dealing with men according to their works.* 8 *He alledgeth antiquity to prove the certain destruction of the hypocrite.* 20 *He applieth Gods just dealing to Job.*

THen answered Bildad the Shuhite, & said,

2 How long wilt thou speak these *things?* and *how long shall* the words of thy mouth *be like* a [a] strong wind?

3 * Doth God pervert judgment? or doth the Almighty pervert justice?

4 If thy children have sinned against him, and he have cast them away † for their [b] transgression:

5 * If thou wouldest [c] seek unto God betimes, and make thy supplication to the Almighty;

6 If thou *wert* pure and upright; surely now he would awake for thee, and make the habitation of thy righteousnes prosperous.

7 Though thy beginning was [d] small, yet thy latter end should greatly increase.

8 ** For enquire, I pray thee, of the former age, and prepare thy self to the search of their fathers.

9 (For * we *are but of* [e] yesterday, and know † nothing, because our days upon earth *are* a shadow)

10 Shall they not teach thee, *and* tell thee, and utter words out of their heart?

11 Can the [f] rush grow up without mire? can the flag grow without water?

12 * Whilest it *is* yet in his greenness, *and* not cut down, it withereth before any other herb.

13 So *are* the paths of all that forget God, and the * hypocrites hope shall perish:

14 Whose hope shall be cut off, and whose trust *shall be* † [g] a spiders web.

15 He shall lean upon his house, but it shall not stand: he shall hold it fast, but it shall not endure.

16 He *is* green before the sun, and his [h] branch shooteth forth in his garden.

17 His roots are wrapped about the heap, *and* seeth the place of stones.

18 If he destroy him from his place, then *it* [i] shall deny him, *saying*, I have not seen thee.

19 Behold, this *is* [k] the joy of his way, and out of the earth shall others grow.

20 Behold, God will not cast away a perfect *man*, neither will he † help the evil-doers:

21 Till he fill thy mouth with [l] laughing, and thy lips with † rejoycing.

22 They that hate thee shall be clothed with shame, and the dwelling-place of the wicked † shall come to nought.

a Heb. *a mighty wind.* b Heb. *the hand of their transgression.* c Heb. *shalt seek unto God.* d Heb. *small in comparison of thine.* e Heb. *we are but of yesterday.* f Heb. *can the rush grow up.* g Heb. *a spiders house.* h Heb. *a shoot.* i So the hypocrite denieth his sin, as Peter denied his Master. k Heb. *this is the joy of his way.* l Heb. *with laughing.*

CHAP. IX.

1 *Job acknowledging Gods justice, sheweth there is no contending with him.* 22. *Mans innocency is not to be condemned by afflictions.*

THen Job answered and said,

2 I know *it is* so of a truth: but how should * man be [a] just ‡ with God?

3 If he will contend with him, he cannot answer him one of a [b] thousand.

4 *He is* wise in heart, and mighty in strength: who hath hardned *himself* against him, and hath prospered?

5 Which removeth the mountains, and they know not: which overturneth them in his anger.

6 Which [c] shaketh the earth out of her place, and the pillars thereof tremble.

7 Which commandeth the sun, and it riseth not: and sealeth up the stars.

8 * Which alone spreadeth out the heavens, and treadeth upon the † waves of the sea.

9 * Which maketh † [d] Arcturus, Orion, and Pleiades, and the chambers of the south.

10 * Which doth great things past finding out, yea, and wonders without number.

11 Lo, he [e] goeth by me, and I see *him* not: he passeth on also, but I perceive him not.

12 * Behold, he taketh away, † [f] who can hinder him? who will say unto him, What dost thou?

13 *If* God [g] will not withdraw his anger, the † proud helpers do [h] stoop under him.

14 How much less shall I answer him, *and* choose out my [i] words *to reason* with him?

15 Whom, though I were righteous, *yet* would I [k] not answer, *but* I would make supplication to my judge.

16 If I had [l] called, and he had answered me; *yet* would I not believe that he had hearkened unto my voice.

17 For he breaketh me with a tempest, and multiplieth my wounds [m] without cause.

a Heb. *justified.* b Heb. *one of a thousand.* c Heb. *that shaketh.* d Heb. *the bands of Pleiades.* e Heb. *he goeth by me.* f Heb. *who can turn him?* g Heb. *will not turn away his anger.* h Heb. *do stoop.* i Heb. *words.* k Heb. *I would not answer.* l Heb. *had called.* m Heb. *in vain.*

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18 He will not suffer me to take my breath, but filleth me with bitternes.

19 If *I speak* of strength, lo *he is* [n] strong: and if of judgment, who shall set me a time *to plead?*

20 If I justify my self, mine own mouth shall condemn me: *if I say*, I *am* [o] perfect, it shall also prove me perverse.

21 *Though* I *were* perfect, *yet* would I not know my soul: I would despise my life.

22 This *is* one *thing*, therefore I said *it*, he destroyeth the [p] perfect and the wicked.

23 If the scourge [q] slay suddenly, he will [r] laugh at the trial of the innocent.

24 The earth is given into the hand of the wicked: he [s] covereth the faces of the judges thereof; if not, † where, *and* who *is* he?

25 Now my days are swifter then a post: they flee away, they see no good.

26 They are passed away as the † ‡ swift ships: as the eagle *that* hasteth to the prey.

27 * If I say, I will forget my complaint, I will leave off my heaviness, and comfort *my self:*

28 I am afraid of all my sorrows, I know that thou wilt not hold me innocent.

29 *If* I be wicked, why then † labour I in vain?

30 [t] If I wash my self with snow-water, and make my hands never so clean;

31 Yet shalt thou plunge me in the ditch, and mine own [u] clothes shall † abhor me.

32 For *he is* not a man as I *am*, *that* I should answer him, *and* we should come together in judgment.

33 Neither is there † any ‡ [x] days-man betwixt us, *that* might lay his hand upon us both.

34 Let him take his rod away from me, and let not his fear terrify me.

35 *Then* would I speak, and not fear him; † but *it is* not so with me.

n Heb. *strong.* o Heb. *he shall prove me perverse.* p Or, *he destroyeth the perfect and the wicked.* q Heb. *the scourge.* r Heb. *laugh at the trial of the innocent.* s Heb. *he covereth the faces of the judges thereof.* t Heb. *steps of defence.* u Or, *steps of Elohi.* x a which might make an accord between God and me, speaking of impatiency, and yet confessing God to be just in punishing him.

† Or, *make me to be abhorred.* ‡ Or, *umpire.* † Heb. *one that should argue.* ‡ Or, *umpire.* † Heb. *but I am not so with my self.* † *disputing*, that Gods judgments keep him in awe.

CHAP. X.

1 *Job, taking liberty of complaint, expostulateth with God about his afflictions.* 18 *He complaineth of life, and craveth a little ease before death.*

MY soul is ‡ * weary of my life, I will leave my † complaint upon my self; I will speak in the bitterness of my soul.

2 I will say unto God, Do not [a] condemn me; shew me wherefore thou contendest with me.

3 *Is it* good unto thee, that thou shouldest [b] oppress? that thou shouldest despise † the work of [c] thine hands? and † shine upon the counsel of the wicked?

4 Hast thou eyes of [d] flesh? or seest thou as man seeth?

5 *Are* thy days as the [e] days of man? *are* thy years as mans days,

6 That thou enquirest after mine iniquity, and searchest after my sin?

‡ Or, *cast off wholly.* † Heb. *voice.* a Heb. *make me not to be condemned.* b Heb. *that thou shouldest despise.* c Heb. *the labour of thine hands.* d Heb. *is it agreable to the eyes of flesh.* e Heb. *the days of man.* † Heb. *the labour of thine hands.*

sion? f wilt thou gratify the wicked and condemn me? g Dost thou this of ignorance? h Art thou inconstant and changeable as the times; to day a friend, to morrow an enemy?

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† Heb. *It is upon my knowledge.*

f By affliction thou keepest me as in a prison, and withdrawest me from doing evil, neither can any set me at liberty.

k *In stocks & worses following*, he describeth the mercy of God in the wonderful creation of man: and thereon grounded, that God should not shew himself rigorous against him.

† Heb. *took, pains about me.*

l As brittle as a pot of clay.

* *Psal.* 139. 14, 15, 16.

† Heb. *hedged.*

m *That is*, reason and understanding, and many other gifts whereby man excelleth all earthly creatures.

n *That is*, thy fatherly care and providence, whereby thou preservest me, and withest me which I should perish straightway.

o Though I be not fully able to comprehend these things, yet I must needs confess that it is so.

p I will alway walk in fear and humility, knowing that none is just before thee.

q Job being first allianed in this battel between the flesh and the spirit, burdeth out into these affections, wishing rather short days then long pain.

r *That is*, *My plagues.*

s *That is*, diversity of diseases, and in great abundance: shewing that God hath infinite means to punish man.

* *Chap.* 3. 11.

* *Chap.* 7. 6.

* 9. 9.

t He wisheth that God would leave off his affliction, considering his great misery, and the brevity of his life.

u He speaketh thus in the person of a sinner, that is overcome with passions and with the feeling of Gods judgments, and therefore cannot apprehend in that state the mercies of God and comfort of the resurrection.

v No distinction between light and darkness, but where all is very darkness is felt.

7 † Thou knowest that I am not [i] wicked, and *there is* none that can deliver out of thine hand.

8 [k] Thine hands † have made me and fashioned me together round about; yet thou dost destroy me.

9 Remember, I beseech thee, that thou hast made me as the [l] clay, and wilt thou bring me into dust again?

10 * Hast thou not poured me out as milk, and crudled me like cheese?

11 Thou hast clothed me with skin and flesh, and hast † fenced me with bones and sinews.

12 Thou hast granted me life and [m] favour, and thy [n] visitation hath preserved my spirit.

13 And these *things* hast thou hid in thine heart: I [o] know that this *is* with thee.

14 If I sin, then thou markest me, and thou wilt not acquit me from mine iniquity.

15 If I be wicked, wo unto me; and *if* I be righteous, *yet* will I [p] not lift up my head: *I am* full of confusion, therefore see thou mine affliction:

16 For it increaseth: thou huntest me as a fierce lion; and again thou shewest thy self [q] marvellous upon me.

17 Thou renewest † thy witnesses against me, and increasest thine indignation upon me; † changes and war *are* against me.

18 * Wherefore then hast thou brought me forth out of the womb? O that I had given up the ghost, and no eye had seen me!

19 I should have been as though I had not been, I should have been carried from the womb to the grave.

20 * *Are* not my days few? † cease *then, and* let me alone that I may take comfort a little:

21 Before I go *whence* I shall [t] not return, *even* to the land of darkness, and the shadow of death;

22 A land of darkness, as darkness *it self*, *and* of the shadow of death, without any [u] order, and *where* the light *is* as darkness.

CHAP. XI.

1 *Zophar reproveth Job for justifying himself.* 5 *Gods wisdom is unsearchable.* 13 *The assured blessing of repentance.*

THen answered Zophar the Naamathite, and said,

2 Should not the multitude of words be answered? and should † a man full of talk be justified?

† Heb. *a man of lips.*

a Should he persuade by his great talk, that he is just?

† Or, *devices.*

3 Should thy ‡ lies make men hold their peace? and when thou mockest, shall no man make thee ashamed?

b He chargeth Job with this, that he should say, that the thing which he spake was true, and that he was without sin in the sight of God.

4 For thou hast said, My [b] doctrine *is* pure, and I am clean in thine eyes.

5 But, O that God would speak, and open his lips against thee;

6 And that he would shew thee the [c] secrets of wisdom, that *they are* double to that which is! know therefore that God exacteth of thee *less* than thine iniquity *deserveth*.

7 Canst thou by searching find out God? canst thou find out the Almighty unto perfection?

8 *It is* † as high as heaven, what canst thou do? [d] deeper then hell, what canst thou know?

9 The measure thereof *is* longer then the earth, and broader then the sea.

10 If he ‡ cut off, and [e] shut up, or gather together, then † who can hinder him?

11 For he knoweth vain men: he seeth wickedness also; will he not then consider *it* ?

12 For † vain man would be wise, though man be born *like* a [f] wild asses colt.

13 If thou [g] prepare thine heart, and stretch out thine hands towards him;

14 If iniquity *be* in thine [h] hand, put it far away, and let not wickedness dwell in thy tabernacles.

15 For then shalt thou lift up thy [i] face without spot, yea, thou shalt be stedfast, and shalt not fear:

16 Because thou shalt forget *thy* misery *and* remember *it* as waters *that* pass away:

17 And *thine* age † shall be clearer then the noon-day; thou shalt shine forth, thou shalt be as the morning.

18 And thou shalt be secure because there is hope; yea, thou shalt dig *about thee*, *and* * thou shalt take thy rest in safety.

19 Also thou shalt lie down, and none shall make *thee* afraid; yea, many shall † make suit unto thee.

20 But the eyes of the wicked shall [k] fail, and † they shall not escape, and * their hope *shall be as* ‡ the giving up the ghost.

repent. † Heb. *flight shall perish from them.* * *Chap.* 8. 14. & 18. 14. ‡ Or, *a puff of breath.*

CHAP. XII.

1 *Job maintaineth himself against his friends that reprove him.* 7 *He acknowledgeth the general doctrine of Gods omnipotency.*

ANd Job answered and said,

2 No doubt but ye *are* the people, and [a] wisdom shall die with you.

3 But I have † understanding as well as you; † *I am* not inferiour to you: yea, † who knoweth not such things as these?

4 [b] I am *as* one mocked of his neighbour, who calleth upon God, & [c] he answereth him: the just upright *man is* laughed to scorn.

5 [d] He that is ready to slip with *his* feet *is as* a lamp despised in the thought of him that is at ease.

6 The tabernacles of robbers prosper, and they that provoke God are secure; into whose hand God bringeth *abundantly*.

7 But ask now the [e] beasts, and they shall

c which is not to be found in justifying of thy self: for righteousness that man will never be able to overcome, while he reasoneth with another, & thinketh God must needs break off the controversy, and stop mans mouth.

† Heb. *the heights of heaven.*

d *That it* is this perfection of God, and of man to be not able to comprehend the height of heaven, the depth of hell, the length of the earth, the breadth of the sea, which are but creatures: how can he attain to the perfection of the Creatour?

† Or, *make to change.*

e If God should turn the face of things, and establish a new order in nature, who could counsel him?

f That is, *wilde God.*

† *Is*, 12. 22. *Dan.* 3. 7.

† Heb. *wise.*

g It is sayeth that there is nothing done in this world without Gods will and ordinance: for else he should not be almighty.

† He doth not turn from them.

h He doteth the blessed of nature, & heapeth them into the bosom of his displeasure.

* *Deut.* 32. 9.

† Heb. *the lip of the faithful.*

i He sayeth that their words have no reality, which is when he will punish it.

† Or, *taketh the speech of the trusty.*

k He doteth the counsel of God, that is to say, he is able to set forth his power in words as they are uttered.

‡ Heb. *leadeth in.* † Heb. *wanteder.*

CHAP. XIII.

1 *Job reproveth his friends of partiality.* 14 *He professeth his confidence in God.* 20 *and intreateth to know his own sins, and Gods purpose in afflicting him.*

LO, mine eye hath seen all *this*, mine ear hath heard and understood it.

2 What ye know, *the same* do I know also: I *am* not inferiour unto you.

3 Surely I would speak to the Almighty, and I desire to † reason with God.

4 But ye *are* forgers of lies, ye *are* all physicians of no value.

5 O that you would altogether hold your peace, and it should be your wisdom.

6 Hear now my reasoning, and hearken to the pleadings of my lips.

a Because you feel not that which you speak, you think the whole thunder is in words, and so blame your selves, as though none knew any thing, or could know but you.

† Heb. *to talk with God.*

† Heb. *will reason before him.*

b He reproveth them of two faults: the one that they thought they had better knowledge then indeed they had: and the other, that in stead of

c The which true consolation, they did deride, and despise their friend in his adversity.

d As the rich esteem not a light, or rotten thing.

e He declareth to

teach thee; and the fowls of the air, and they shall tell thee:

8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.

9 Who knoweth not in all these, that the hand of the LORD hath wrought this?

10 In whose hand *is* the ‡ soul of every living thing, and the breath of † all mankind.

11 * Doth not the ear [f] try words? and the † mouth taste his meat?

12 With the [g] ancient *is* wisdom; and in length of days, understanding.

13 ‡ With him *is* wisdom and strength, he hath counsel and understanding.

14 Behold, he breaketh down, and it cannot be built again: he * shutteth † up a man, and there can be no opening.

15 Behold, he withholdeth the waters, and they dry up: also he sendeth them out, and they overturn the earth.

16 With him *is* strength and wisdom: the deceived and the [h] deceiver *are* his.

17 He leadeth counsellers away spoiled, and maketh the judges fools.

18 [i] He looseth the [k] bond of kings, and girdeth their loyns with a girdle.

19 He leadeth princes away spoiled, and overthroweth the mighty.

20 * He removeth away † the speech of the trusty, and taketh away the understanding of the aged.

21 He poureth contempt upon princes, and ‡ weakneth the strength of the mighty.

22 He discovereth deep things out of darkness, and bringeth out to light the shadow of death.

23 He [m] increaseth the nations, and destroyeth them: he enlargeth the nations, and † straiteneth them *again*.

24 He taketh away the heart of the chief of the people of the earth, and causeth them to wander in a wilderness *where there is* no way.

25 They grope in the dark without light, and he maketh them to † stagger like *a* drunken *man*.

f Or, *taste the speech of the dumb.* As the disciples of Gods wonderful works doe Job notwithstanding, for there is done in this world both in the state and conquest of things.

g Yet Gods will and counsel remaineth wholly to his children, as well of God, as is able to set forth his power in words as they are uttered.

† Heb. *wanteder.*

h He deceiveth the deceiver.

i He draweth what counsel and conference and forth in all things such shall have, which him to God by true repentance.

† Heb. *shall wish about them any day.*

* *Levit.* 26. 5.

† Heb. *intensibly.*

k He loseth the contrary things that shall come into them that do not fear God.

l Heb. *to feel.*

m He condemneth their zeal, which had not knowledge, neither regarded they to comfort him, but always grated on Gods justice, as though it was not evidently seen in Job, except they had undertaken the probation thereof.

7 Will you speak [c] wickedly for God? and talk deceitfully for him?

8 Will ye accept his person? will ye contend for God?

9 Is it good that he should search you out? or as one man mocketh another, do ye *so* mock him?

10 He will surely reprove you, if ye do secretly accept persons.

11 Shall not his excellency make you afraid? and his dread fall upon you?

12 Your [d] remembrances *are* like unto ashes, your bodies to bodies of clay.

13 † Hold your peace, let me alone that I may speak, and let come on me what *will*.

14 Wherefore do I † take my flesh in my teeth, and put my life in mine hand?

15 Though he slay me, yet will I trust in him: but I will † maintain mine own ways before him.

16 He also *shall be* my salvation: for an [f] hypocrite shall not come before him.

17 Hear diligently my speech, and my declaration with your ears.

18 Behold now, I have ordered *my* cause; I know that I shall be [g] justified.

19 Who *is* he *that* will [h] plead with me? for now if I hold my tongue, I shall give up the [i] ghost.

20 Onely do not two *things* unto me, then will I not hide my self from thee.

21 [k] Withdraw thine hand far from me: and let not thy dread make me afraid.

22 Then call thou, and I will answer: or let me speak, and answer thou me.

23 How many *are* mine [l] iniquities and sins? make me to know my transgression and my sin.

24 Wherefore hidest thou thy face, and holdest me for thine enemy?

25 Wilt thou break a leaf driven to and fro? and wilt thou pursue the dry stubble?

26 For thou writest bitter things against me, and † makest me to possess the iniquities of my [m] youth.

27 Thou puttest my feet also in the [n] stocks, and † lookest narrowly unto all my paths: thou settest a print upon the † heels of my feet.

28 And he, as a rotten thing consumeth, as a garment that is moth-eaten.

CHAP. XIV.

1 *Job intreateth God for favour, by the shortnesse of life, and certainty of death.* 7 *Though life once lost be irrecoverable, yet he waiteth for his change.* 16 *By sin the creature is subject to corruption.*

MAn [a] *that is* born of a woman, *is* † of few days, and full of trouble.

2 * He cometh forth like a flower, and is cut down: he fleeth also as a shadow, and continueth not.

3 And dost thou open thine eyes upon such an [b] one, and bringest me unto judgment with thee?

c He condemneth their zeal, which had not knowledge, neither regarded they to comfort him, but always grated on Gods justice, as though it was not evidently seen in Job, except they had undertaken the probation thereof.

d Your fame shall come to nothing.

† Heb. *be silent from me.*

e It is not this a manifest sign of mine affliction, and that I do not contend with you, seeing that I am thus tormented, as though I should tear mine own flesh, and put my life in danger.

† Heb. *prove, or, argue.*

f whereby he declareth that he is not an hypocrite, as they charged him.

g *That is*, cleared and not cast off for my sins as you reason.

h To prove that God doth thus punish me for my sins.

i If I defend not my cause, every man will condemn me.

k He sheweth what thole two things are.

l His pangs thus drove him to reason with God, not denying but that he had sinned, but that he delired to understand what were his great sins that had deserved such rigour, wherein he offended, that he would know a cause of God why he did punish him.

* *Psal.* 25. 7.

m Thou punishest me now for the faults that I committed in my youth.

n Thou makest me thy prisoner, and dost so press me, that I cannot stir hand nor foot.

† Heb. *observest.*

† Heb. *roots.*

a Taking occasion of his adversities words: he declareth the state of man: Life from his birth to his death.

† Heb. *short of days.*

* *Chap.* 8. 9. *Psal.* 102. 11. & 103. 15. & 144. 4.

b *He meaneth it*, that seeing that

man is so frail a creature, God should not handle him so extreamly: wherein Job sheweth the wickedness of the flesh, when it is not subject to the Spirit.

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† Heb. *who will give?*
a *Pſal.* 51. 5.
b *Chap.* 7. 1.

† Heb. *reſt.*
c Until the time that thou haſt appointed for him to die which he deſireth as the hireling waiteth for the end of his labour to receive his wages.

d He ſpeaketh not here as though he had not hope of the immortality; but as a man in extream pain; when reaſon is overcome by affections and torments. † Heb. *is wrankned, or, out of.*

e Hereby he declareth that the fear of Gods judgment was the cauſe why he deſired to die.
f That *is*, releaſe my pains, and take me to mercy.
g *Meaning*, unto the day of the reſurrection, when he ſhould be changed and renewed.
h Though I be afflicted in this life, yet in the reſurrection I ſhall feel thy mercies, and anſwer when thou calleſt me.
* *Pſal.* 139. 2, 3.
† Thou layeſt them: ſi. together, and ſuffereſt none of my ſins unpuniſhed.
† Heb. *ſadeth.*
k He murmureth through the impatiency of the fleſh againſt God as though he uſed as great ſeverity againſt him, as againſt the hard rocks, or waters that overflow, ſo that hereby all the occaſion of his hope is taken away.
† Heb. *overfloweth.*
l Yet whiles he liveth, he ſhall be in pain and miſery.

4 † Who * can bring a clean *thing* out of an unclean? not one.

5 * Seeing his days *are* determined, the number of his months *are* with thee, thou haſt appointed his bounds that he cannot paſs.

6 Turn from him that he may † reſt, till he ſhall accompliſh, as an *c* hireling, his day.

7 For there is hope of a tree, if it be cut down, that it will ſprout again, and that the tender branch thereof will not ceaſe.

8 Though the root thereof wax old in the earth, and the ſtock thereof die in the ground:

9 *Yet* through the ſent of water it will bud, and bring forth boughs like a plant.

10 *d* But man dieth, and † waſteth away: yea, man giveth up the ghoſt, and where *is* he?

11 *As* the waters fail from the ſea, and the flood decayeth and dryeth up:

12 So man lieth down, and riſeth not till the heavens *be* no more, they ſhall not awake, nor be raiſed out of their ſleep.

13 O that thou wouldeſt hide me in the grave, that thou wouldeſt keep me ſecret, until thy *e* wrath be paſt, that thou wouldeſt appoint me a ſet time, and *f* remember me.

14 If a man die, ſhall he live *again*? all the days of my appointed time will I wait, till my *g* change come.

15 Thou ſhalt call, and I will *h* anſwer thee: thou wilt have a deſire to the work of thine hands.

16 * For now thou numbreſt my ſteps, doſt thou not watch over my ſin?

17 My tranſgreſſion *is* ſealed up in a *i* bag, and thou ſeweſt up mine iniquity.

18 And ſurely the mountain falling † cometh to nought: and the *k* rock is removed out of his place.

19 The waters wear the ſtones: thou † waſheſt away the things which grow *out* of the duſt of the earth, and thou deſtroyeſt the hope of man.

20 Thou prevaileſt for ever againſt him, and he paſſeth: thou changeſt his countenance, and ſendeſt him away.

21 His ſons come to honour, and he knoweth *it* not; and they are brought low, but he perceiveth *it* not of them.

22 But his † fleſh upon him ſhall have pain, and his ſoul within him ſhall mourn.

CHAP. XV.

1 *Eliphaz reproveth Job of impiety in juſtifying himſelf.* 17 *He proveth by tradition the unquietneſs of wicked men.*

THen anſwered Eliphaz the Temanite, and ſaid,

2 Should a wiſe man utter † * vain knowledge, and fill his belly with the *b* eaſt-wind?

3 Should he reaſon with unprofitable talk? or with ſpeeches wherewith he can do no good?

4 Yea, † thou caſteſt off *c* fear, and reſtraineſt ‡ prayer before God.

5 For thy mouth † uttereth thine iniquity, and thou chooſeſt the *d* tongue of the crafty.

6 Thine own mouth condemneth thee, and not I: yea, thine own lips teſtify againſt thee.

7 *Art* thou the * firſt man *that* was born? or waſt thou made before the hills?

8 * Haſt thou heard the ſecret of God? and doſt thou reſtrain wiſdom to † thy ſelf?

9 What knoweſt thou that we know not? *what* underſtandeſt thou, which *is* not in us?

10 With us *are* both the gray-headed, and very aged men, much elder then thy father.

11 *Are* the conſolations of God * ſmall with thee? is there any ſecret thing with thee?

12 Why doth thine heart *h* carry thee away? and what do thine eyes wink at,

13 That thou turneſt thy ſpirit againſt God, and letteſt ſuch words go out of thy mouth?

14 * What *is* man, that he ſhould be clean? and *he which is* born of a woman, that he ſhould be † righteous?

15 * Behold, he putteth no truſt in his ſaints; yea, the heavens are not clean in his ſight.

16 How much more abominable and filthy *is* man, which *k* drinketh iniquity like water?

17 I will ſhew thee, hear me, and that *which* I have ſeen, I will declare,

18 Which wiſe men have told from their fathers, and have not hid *it*:

19 Unto whom alone the earth was † given, and no ſtranger paſſed among them.

20 The wicked man travelleth with pain all *his* days, and the number of * years is hidden to the oppreſſour.

21 † A dreadful ſound *is* in his ears; in proſperity the deſtroyer ſhall come upon him.

22 He believeth not that he ſhall return out of * darkneſs, and he is waited for of the ſword.

23 He * wandereth abroad for bread, *ſaying*, Where *is it?* he knoweth that the day of darkneſs is ready at his hand.

24 * Trouble and anguiſh ſhall make him afraid; they ſhall prevail againſt him, as a king ready to the battel.

25 For he ſtretcheth out his hand againſt God, and ſtrengthneth himſelf againſt the Almighty.

26 He runneth upon him, *even* on *his* neck, upon the thick boſſes of his bucklers:

27 Becauſe he covereth his face with his * fatneſs, and maketh collops of fat on *his* flanks.

28 And he dwelleth in * deſolate cities, *and* in houſes which no man inhabiteth, which are ready to become heaps.

29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong † the perfection thereof upon the earth.

30 He ſhall not depart out of darkneſs; the flame ſhall dry up his branches, and by the breath of his mouth ſhall he go away.

31 Let not him that is deceived, truſt in vaniy: for vanity ſhall be his † recompence.

32 It ſhall be ‡ accompliſhed before his time, and his branch ſhall not be green.

33 He ſhall ſhake off his unripe grape * as the vine, and ſhall caſt off his flower as the olive.

34 For the congregation of hypocrites *ſhall be* deſolate, and fire ſhall conſume the tabernacles of * bribery.

35 * They * conceive miſchief, and bring forth ‡ vanity, and their belly prepareth deceit.

CHAP. XVI.

1 *Job reproveth his friends of unmercifulneſs.* 7 *He ſheweth the pitifulneſs of his caſe.* 17 *He maintaineth his innocency.*

THen Job anſwered and ſaid,

2 I have heard many ſuch things: ‡ * miſerable comforters *are* ye all.

3 Shall † * vain words have an end? or what emboldeneth thee that thou *b* anſwereſt?

4 I alſo could ſpeak as ye *do*: * if your ſoul were in my ſouls ſtead, I could heap up words againſt you, and * ſhake mine head at you.

5 *But* I would * ſtrengthen you with my mouth, and the moving of my lips ſhould aſſwage *your grief.*

6 Though I ſpeak, my grief is not * aſſwaged: and *though* I forbear, † what am I eaſed?

7 But now he hath made me * weary: thou haſt made deſolate all my * company.

8 And thou haſt filled me with † wrinkles, *which* is a witneſs *againſt me*: and my leanneſs riſing up in me, beareth witneſs to my face.

9 He * teareth *me* in his wrath, who hateth me: he gnaſheth upon me with his teeth; mine enemy ſharpneth his eyes upon me.

10 They have gaped upon me with their mouth, they have ſmitten me upon the † cheek reproachfully, they have gathered themſelves together againſt me.

11 God † hath delivered me to the ungodly, and turned me over into the * hands of the wicked.

12 I was at eaſe, but he hath broken me aſunder: he hath alſo taken *me* by my neck, and ſhaken me to pieces, and ſet me up for his mark.

13 His * archers compaſs me round about, he cleaveth my reins aſunder, and doth not ſpare; he poureth out my * gall upon the ground.

14 He breaketh me with breach upon breach, he runneth upon me like a giant.

15 I have ſowed ſackcloth upon my ſkin, and defiled my * horn in the duſt.

16 My face is foul with weeping, and on my eye-lids *is* the ſhadow of death;

17 Not for *any* injuſtice in * mine hands: alſo my prayer *is* * pure.

18 O earth, cover not thou my * bloud, and let my cry have no place.

19 Alſo now, behold, my * witneſs *is* in heaven, and my record *is* † on high.

20 My friends † * ſcorn me: *but* mine eye poureth out *tears* unto God.

21 O that one might * plead for a man with

a As one that gathereth grapes before they be ripe.

b which were built or maintained by powling and robbery.
* *Pſal.* 7. 14. *Iſa.* 59. 4.
† And therefore all their vain devices ſhall turn to their own deſtruction
† Or, *iniquity.*

c That *is*, the moſt ancient, and in reaſon the moſt wiſe?
* *Gen.* 17. 1. 36. † Art thou onely wiſe?

d Thou ſpeakeſt as do the mockers and contemners of God.

e That *is*, the moſt ancient, and in reaſon the moſt wiſe?
* *Gen.* 17. 1. 36. † Art thou onely wiſe?

‡ He accuſeth Job's pride and ingratitude, that will not be comforted by God, nor by their counſel.
† Why doſt thou ſhame in thine own counſel?
* 1. *Kings* 8. 46. *Prov.* 6. 36. *Chap.* 14. 4. *Pſal.* 14. 3. *Prov.* 20. 9. † 1 *Joh.* 1. 8.
‡ His purpoſe is to prove that Job is an unjuſt man and no hypocrite is puniſhed for his ſins, like as he did before, chap. 15. 5.

f *Chap.* 4. 11. k which had a deſire to ſin, as is that is thirſty to drink.

† Or, *tranſlation.*
‡ *Gen.* 31. 4. † Heb. *words of wind.*
‡ which ſerve to vain alterations, and for no concluſion.
* He ſtriketh Job reply againſt Jobs anſwer.
* if you felt that which I do.
† That *is*, mock at our miſery, as you do at mine.
‡ If this were in our power, yet could I comfort you, and not do as you do to me.
† If they would ſpare, why doth thou not then exerciſe the like? or peradventure the judgments of God are more known, then he is able to alledge either by words or ſilence.
Heb. *what goeth from me?*

g *Meaning*, God. † That *is*, deſtroyeſt moſt of my family.
‡ In token of true and great ſorrow.
† That *is*, Gods fury ſo waſteth and conſumeth my body, that in this deformity of wrath and high diſpleaſure I ſeem as an enemy.
† They have led me whither they would.
* He mocketh my afflictions.
† I am wounded to the heart.

h *Meaning*, his glory was to ſeek law.

† Or, *ſtrife.*
* *Iſa.* 59. 4.
† Heb. *hath ſhut mine eyes.*
‡ Though he build and erect mitrous places to get him fame, yet God ſhall bring all to nought, and turn his great proſperity into extream miſery.
† *Meaning*, that ſometimes buildings ſhould never come to perfection.
* He ſtandeth in his own conceit, that he will give no place to death.

i who by this wiſedom ſo ſpeaketh, and for the ſtranger inſulted them, and ſeeke the land meant to be given to them alone.
† The mind was in ſuch anguiſh, as the very quiet in conſcience.

† Heb. *a ſtand of fears.*
k Out of the midſt of my ſhew and ſorrow.
l God doth not puniſh the wicked openly, that worſters God ſeem to eſcape, but the wicked, which hit up themſelves ſecurely, and ſtrengthen themſelves againſt God.
m That *is*, it was ſo paſt of my wit and underſtanding, that I could not diſcern the wicked from the godly.
† Heb. *ſeed*, Or, *called*
n Though I ſhould hope to come from adverſity to more hope in a father, mother, ſiſter or any worldly thing: for the duſt-worms ſhall be to me inſtead of them.
† All worldly hope, and proſperity fall, which you ſee, are only ſigns of Gods favour: but ſeeing that theſe things perish, I ſet mine hope in God, and in the life everlaſting.

CHAP. XVII.

1 *Job appealeth from men to God.* 6 *The unmerciful dealing of men with the afflicted, may aſtoniſh, but not diſcourage the righteous.* 11 *His hope is not in life, but in death.*

MY † breath is corrupt, my days are extinct, the graves *are* ready for me.

† Or, *my ſpirit is ſpent.*

2 *Are there* not * mockers with me? and doth not mine eye † continue in their *b* provocation?

3 *c* Lay down now, put me in a ſurety with thee; who *is* he *that* will *d* ſtrike hands with me?

4 For thou haſt hid their heart from *e* underſtanding: therefore ſhalt thou not exalt *them.*

5 *f* He that ſpeaketh flattery to *his* friends, even the eyes of his children ſhall fail.

6 He hath made me alſo a *g* by-word of the people, and ‡ afore-time I was as a * tabret.

7 Mine eye alſo is dim by reaſon of ſorrow, and all ‡ my members *are* as a ſhadow.

8 Upright *men* ſhall be † aſtonied at this, and the innocent ſhall ſtir up himſelf againſt the hypocrite.

9 The righteous alſo ſhall *k* hold on his way, and he that hath clean hands † ſhall be ſtronger and ſtronger.

10 But as for you † all, do you return, and come now: for I cannot find *one* wiſe *man* among you.

11 My days are paſt, my purpoſes are broken off, *even* † the thoughts of my heart.

12 They change the *m* night into day: the light *is* † ſhort, becauſe of darkneſs.

13 If I wait, the *n* grave *is* mine houſe: I have made my bed in the darkneſs.

14 I have † ſaid to corruption, Thou *art* my ° father: to the worm, *Thou art* my mother, and my ſiſter.

15 And where *is* now my hope? as for my hope, who ſhall ſee it?

16 *p* They ſhall go down to the bars of the pit, when *our* reſt together *is* in the duſt.

† Heb. *reſt.*
a *Pſal.* 51. 5.
b *Chap.* 7. 1.

† Heb. *knowledge of words.*
a That *is*, vain words & without conſolation?
b *Meaning*, with matters that are of none importance, which are forgotten as ſoon as they are uttered, as the eaſt-wind dryeth up the moiſture aſſoon as it falleth.
† Heb. *thou makeſt void.*
c He chargeth Job as though his talk cauſed men to caſt off the fear of God and prayer.
† Or, *ſpeech.* ‡ Heb. *teachers.*

d Inſtead of comfort, being now at deaths door, he had but them that mocked at him, and diſcouraged him.
† Heb. *lodge.*
e He ſeeth that they ſeek but to vex me.
f He reaſoneth with God as a man beſide himſelf, to the intent that his cauſe might be brought to light.
g And therefore for thee.
h That theſe miniſtrations are thy juſt judgments, though men know not the cauſe.
‡ He that flattereth a man, and cenſureth him by judgeth him happy in his proſperity, ſhall not himſelf onely, but in his poſterity be puniſhed.
† God hath made all the world to ſpeak of me, becauſe of mine afflictions.
† Or, *before them.*
i That *is*, as a continual ſound in their ears.
† Or, *my thoughts.*
k To † *wit*, where the the godly puniſhed, ſtir up the end they ſhall come to underſtanding, and know what ſhall be the reward of the hypocrite.
l That *is*, will not be diſcouraged, conſidering that the godly are puniſhed as well as the wicked.
† Job ſpeaketh to them that were, that came to comfort him.
† Heb, *ſhall add ſtrength.*
† Heb. *the poſſeſſions.*
m That *is*, have proſperity as your diſcourſe pretendeth.
n Though I ſhould hope to come from adverſity to more hope in a father, mother, ſiſter or any worldly thing: for the duſt-worms ſhall be to me inſtead of them.
† All worldly hope, and proſperity fall, which you ſee, are only ſigns of Gods favour: but ſeeing that theſe things perish, I ſet mine hope in God, and in the life everlaſting.
° Or, *friend.*
† Heb. *years of number.*

CHAP. XVIII.

1 *Bildad reproveth Job of preſumption and impatiency.* 5 *The calamities of the wicked.*

THen anſwered Bildad the Shuhite, and ſaid,

2 * How long *will it be*, *ere* you make an end of words? mark, and afterwards we will ſpeak.

* which count Job as Jews juſt, *as ch.* 12. 4.

3 *b* Wherefore are we counted as beaſts, *and* reputed vile in your ſight?

b *Act. Chap.* 12. 7. *c* That *is*, like a mad man.
† Heb. *ſtiff.*

4 *c* He teareth † himſelf in his anger: ſhall the earth be forſaken for thee? and ſhall the rock be removed out of his place?

d Shall God change the order of nature for thy ſake? by dealing with thee otherwiſe then he doth with all men.

5 Yea, the light of the wicked ſhall be put

° out,

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e when the wicked is in his prosperity, then God changeth his fute: and this is his ordinary working for their sins.

† Or, *lamp.*

f *Metaphor.* that the wicked are in continual danger.

† Heb. *hidden.*

† Heb. *scatter him.*

g That which should nourish him, shall be consumed by famine.

† Heb. *Sars.*

h *That is,* some strong and violent death shall come suddenly upon him: or, *it is the Hebrew word signifieth,* his members or parts.

* *Chap.* 8. 14.

Or 21. 20.

Psal. 112. 10.

Prov. 10. 28.

i *That is,* with most great fear.

k *Meaning,* not truely comely.

l Though all the world would favour him, yet God would destroy him and his.

* *Prov.* 2. 22.

† Heb. *they shall drive him*

m He shall fall from prosperity to adversity.

n when they shall see what came unto him.

† Or, *tread with him.*

† Heb. *laid hold on horrour.*

e out, and the spark of his fire shall not shine.

6 The light shall be dark in his tabernacle, and his ‡ candle shall be put out with him.

7 The steps of his strength shall be straitned, and his own counsel shall cast him down.

8 For he is cast into a net by his own feet, and he walketh upon a f snare.

9 The gin shall take *him* by the heel, *and* the robber shall prevail against him.

10 The snare *is* † laid for him in the ground, and a trap for him in the way.

11 Terrours shall make him afraid on every side, and shall † drive him to his feet.

g That which should nourish him, shall be consumed by famine.

† Heb. *Sars.*

12 His strength shall be g hunger-bitten, and destruction *shall be* ready at his side.

h *That is,* some strong and violent death shall devour his strength.

13 It shall devour the † strength of his skin: *even* the h first-born of death shall devour his strength.

14 * His confidence shall be rooted out of his tabernacle, and it shall bring him to the i king of terrours.

i *That is,* with most great fear.

15 It shall dwell in his tabernacle, because *it is* k none of his: l brimstone shall be scattered upon his habitation.

k *Meaning,* not truely comely.

l Though all the world would favour him, yet God would destroy him and his.

16 His roots shall be dried up beneath, and above shall his branch be cut off.

17 * His remembrance shall perish from the earth, and he shall have no name in the street.

* *Prov.* 2. 22.

† Heb. *they shall drive him*

18 † He shall be driven from m light into darkness, and chased out of the world.

m He shall fall from prosperity to adversity.

19 He shall neither have son nor nephew among his people, nor any remaining in his dwellings.

20 They that come after *him* shall be astonied at his n day, as they that † went before † were affrighted.

n when they shall see what came unto him.

† Heb. *laid hold on horrour.*

21 Surely such *are* the dwellings of the wicked, and this *is* the place *of him that* knoweth not God.

CHAP. XIX.

1 *Iob complaining of his friends cruelty, sheweth there is misery enough in him to feed their cruelty.* 21, 28 *He craveth pity.* 23 *He believeth the resurrection.*

THen Job answered and said,

2 How long will ye vex my soul, and break me in pieces with words?

3 These o ten times have ye reproached me: you are not ashamed *that* you ‡ make your selves strange to me.

o *That is,* many times, *as Neh.* 4. 12.

‡ Or, *harden your selves against me.*

4 And be it indeed *that* I have erred, mine b errour remaineth with my self.

b *That is,* I my self shall be punished for it, or you have not yet confuted it.

c He burieth out again into his passions, and declareth still that his affliction cometh of God though he be not able to feel the cause in himself.

5 If indeed ye will magnify *your selves* against me, and plead against me my reproach:

6 Know now that God hath c overthrown me, and hath compassed me with his net.

7 Behold, I cry out of ‡ wrong, but I am not heard: I cry aloud, but *there is* no judgment.

8 He hath fenced up my way that I d cannot pass, and he hath set darkness in my paths.

d Or, *violence.*

9 He hath stript me of my glory, and taken the e crown *from* my head.

e *Meaning,* his children, and whatsoever was dear unto him in this world. f which is plucke up and hath no more hope to grow.

10 He hath destroyed me on every side, and I am gone: and mine hope hath he removed like a f tree.

11 He hath also kindled his wrath against me, and he counteth me unto him, as *one of* his enemies.

12 His g troops come together, and raise up their way against me, and encamp round about my tabernacle.

g His munifold affliction.

13 He hath put my brethren far from me, and mine acquaintance are verily estranged from me.

14 My kinsfolk have failed, and my familiar friends have forgotten me.

15 h They that dwell in mine house, and my maids, count me for a stranger: I am an aliant in their sight,

h Mine household servants; by all these lothes Job sheweth that nothing the flesh he had great occasion to be moved.

16 I called my servant, and he gave *me* no answer: I entreated him with my mouth.

17 My breath is strange to my wife, though I entreated for the childrens *sake* of † mine own body.

† Heb. *my body,* which were hers and mine.

18 Yea, ‡ young children despised me; I arose, and they spake against me.

‡ Or, *the poor had oppressed his children.*

19 * All † my inward friends abhorred me: and they whom I loved, are turned against me.

* *Psal.* 41. 9. & 55. 13, 14, 20.

† Heb. *the men of my secret.*

20 My bone i cleaveth to my skin, ‡ and to my flesh, and I am escaped with the i skin of my teeth.

i Besides their great losses and most cruel unkindness, he was touched in his own person as followeth.

21 Have pity upon me, have k pity upon me, Oye my friends, for the hand of God hath touched me.

k Or, *As I shall my friends vex* confuted.

22 Why do ye persecute me as l God, and are not satisfied with my m flesh?

l Seeing I have these sad cases to complain, condemn me not as ungodly men, especially ye which should comfort me.

m It is not enough that God doth punish me, except you by your unkindness increase my sorrow.

23 † O that my words were now written, oh that they were printed in a book!

† To the end my dayly griefs, or copy ye outside my mind.

24 That they were graven with an n iron pen and lead, in the rock for ever!

n Heb. *with and iron graver, &c.*

25 For I know *that* my o redeemer liveth, and *that* he shall stand at the latter *day* upon the earth.

o Or, *my* p He foreseeth, that notwithstanding his sore afflictions, in his resurrection he shall be my deliverer and Saviour.

26 ‡ And *though* after my skin, *worms* destroy this *body*, yet in my flesh shall I q see God:

q His judged him, q) do not so to him till he rise the world, but I know that I shall come before the great judge, who shall be my deliverer and Saviour.

27 Whom I shall see for my self, and mine eyes shall behold, and not † another; *though* my reins be consumed † within me.

† Or, *strange* vious.

28 But ye should say, Why persecute we him, ‡ seeing the r root of the matter is found in me?

r Or, *after I shall awaken thoroughly* Herein Job declareth plainly the belief of the full reformation

29 Be ye afraid of the sword: for wrath *bringeth* the punishments of the sword, that ye may know *there is a* s judgment.

s Or, *that God by destroyed, yet out of my flesh shall I see God.* ‡ Heb. *in my bosom.* † Though his friends thought that he was but persecuted of God for his sins, yet he declareth that there was a deeper consideration: *to wit,* the trial of his faith and patience, and so he is an example for others.

t Or, *after I shall awaken thoroughly* Herein Job declareth plainly the belief of the full reformation. ‡ And *what root of matter is found in me?* Though his friends thought that he was but persecuted of God for his sins, yet he declareth that there was a deeper consideration: *to wit,* the trial of his faith and patience, and so he is an example for others. t God will be avenged of this hasty judgment, whereby you condemn me.

CHAP. XX.

Zophar sheweth the state and portion of the wicked.

THen answered Zophar the Naamathite, and said,

2 Therefore do my thoughts cause me to answer, and for *this* † I make haste.

† Heb. *my haste.*

3 I have heard a the check of my reproch, and the spirit of my understanding causeth me to answer.

a Or, *the reproof of my shame.*

4 Knowest thou *not* this of old, since man was placed upon earth,

5 * That

* *Psal.* 37. 35, 36.

† Heb. *from near.*

5 * That the triumphing of the wicked *is* † short, and the joy of the hypocrite *but* for a moment?

b His purpose is to prove Job to be a wicked man, and an hypocrite, because God punished him, and changed his prosperity into adversity.

† Heb. *stand.*

6 Though his b excellency mount up to the heavens, and his head reach unto the † clouds;

7 *Yet* he shall perish for ever, like his own dung: they which have seen him shall say, Where *is* he?

8 He shall flie away as a dream, and shall not be found: yea, he shall be chased away as a vision of the night.

9 The eye also *which* saw him, shall *see him* no more; neither shall his place any more behold him.

10 ‡ His children shall seek to c please the poor, and his hands shall d restore their goods.

‡ Or, *the poor had oppressed his children.*

c whereas the other through ambition and tyranny oppressed the poor: the children through poverty and misery shall seek favour at the poor.

d So that the thing, which he hath taken away by violence, shall be refunded again by force.

11 His bones are full *of the sin* of his youth, which shall e lie down with him in the dust.

e Hearing, that he shall carry nothing away with him, but him self.

12 Though wickedness be f sweet in his mouth, *though* he hide it under his tongue;

f So that the thing, which he keepeth still † within his mouth.

13 *Though* he spare it, and forsake it not; but keep it still † within his mouth.

14 *Yet* his meat in his bowels is turned, *it is* the gall of asps within him.

15 He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly.

16 He shall suck the g poyson of asps: the vipers tongue shall slay him.

g Besides their great losses and most cruel unkindness, he was touched in his own person as followeth.

17 He shall not see the h rivers, ‡ the floods, the brooks of hony and butter.

h Job, *as he might of right,* i He compareth evil gotten goods to the meate or drinke, which first pleaseth and delighteth the taste, but afterward turneth into poyson.

18 That which he laboured for, shall he restore, and shall not swallow *it* down: † according to *his* substance *shall* the restitution *be*, and he shall not † rejoyce *therein.*

† Heb. *according to the substance of his exchange.*

† That is, stuffe, utensils and implements of the house full enjoy their substance: for after God will take it from them, and make them to restore it: but in exchange.

† Heb. *recompensed.*

* *Eccles.* 5. 13, 14.

† Or, *there shall be no rest for his heart.*

19 Because he hath † oppressed, *and* hath forsaken the poor; *because* he hath violently taken away an house which he builded not:

† Heb. *crushed, broken.*

20 * Surely he shall not † feel quietness in his belly, he shall not save of that which he desired.

† Or, *feel no rest.*

21 ‡ There shall none of his k meat be left; therefore shall no man look for his goods.

‡ Heb. *There shall not remain any of his meat to be left;* k Meaning, that the great Judge, when he shall be set in judgement, shall find sufficient to condemn him.

22 In the fulness of his sufficiency he shall be in straits: † every hand of the ‡ wicked shall come upon him.

† Or, *straining to vex.*

‡ Heb. *according to the sufficiency of his substance.*

23 *When* he is about to fill his belly, *God* shall cast the fury of his wrath upon him, and shall † rain *it* upon him while he is eating.

† That is, shall raine it upon him while he is eating.

24 He shall flee from the iron weapon, *and* the bow of steel shall strike him through.

25 It is drawn and cometh out of the l body; yea, the glistring sword cometh out of his gall; terrours *are* upon him.

l Heb. *flesh.*

26 * All darknes *shall be* hid in his secret places: a fire not blown shall consume him; it shall go ill with him that is left in his tabernacle.

* *Psal.* 21. 9.

27 The heaven shall reveil his iniquity: and the earth shall rise up against him.

28 The m increase of his house shall depart, *and his goods* shall flow away in the day of his wrath.

m Some read, of the quiver. n Or, *to wit,* the children of the wicked shall flow away like rivers, and be dispersed in divers places. † This God will plague the wicked. o All fear and sorrow shall light upon him, when he thinketh to escape. p *That is,* fire from heaven, or the fire of Gods wrath. † Heb *of his decree from God.*

29 This *is* the portion of a wicked man from † God, and the heritage † appointed unto him by God.

† Heb. *with God.*

† Heb. *appointed.*

CHAP. XXI.

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1 *Iob sheweth that even in the judgment of man he hath reason to be grieved.* 7 *Sometimes the wicked do so prosper, as they despise God.* 16 *Sometime their destruction is manifest.* 22 *The happy and unhappy are alike in death.* 27 *The judgment of the wicked is in another world.*

a Your diligent marking of my words shall be to me a great consolation.

BUt Job answered and said,

2 Hear diligently my speech, and let a this be your consolations.

b *As though he would say,* I do not talke with man, but with God, who will not answer me, and therefore my mind muft needs be troubled.

† Heb. *fourtened?*

† Heb. *look unto me,*

3 Suffer me that I may speak, and after that I have spoken, mock on.

4 As for me, b *is* my complaint to man? and if *it were so,* why should not my spirit be † troubled ?

c He changeth them, as though they were not able to comprehend this his feeling of Gods judgment, and exhorteth them therefore to silence.

5 † Mark me, and be astonished, and lay *your* hand upon *your* c mouth.

* *Psal.* 17. 10. & 73. 3, 12. *Iere.* 12. 1. *Heb.* 1, 16.

6 Even when I remember, I am afraid, and trembling taketh hold on my flesh.

d Job proveth against his adversaries, that God punisheth not straightways the wicked, but oftimes giveth them long life and prosperity: so that we must not judge God juft or unjuft by the things that appeare to our eye.

7 * Wherefore do the wicked d live, become old, yea, are mighty in power?

8 Their seed is established in their sight with them, and their offspring before their eyes.

† Heb. *are peace from fear.*

9 Their houses † *are* safe from fear, neither *is* the rod of God upon them.

e There have flore of children, lufty and healthful, and in their poems he answereth to that which Zophar alledged before.

10 Their bull gendreth and faileth not, their cow calveth and casteth not her calf.

11 They send forth their little ones like a e flock, and their children dance.

12 They take the timbrel and harp, and rejoyce at the found of the organ.

f Or, *in mirth,* g Not being recompensed with long sickneis.

13 They spend their days ‡ in wealth, and in a † moment go down to the grave.

‡ Heb. *Chap.* 22. 17.

† Heb. *in a point.*

14 * Therefore they say unto God, Depart from us; for we desire not the g knowledge of thy ways.

15 What *is* the Almighty, that we should serve him? and what profit should we have if we pray unto him?

16 Lo, their good *is* not in their h hand: the h Though God give to all other creatures of his blessings, yet he shall have no part thereof.

counsel of the wicked is far from me.

17 How oft is the ‡ candle of the wicked put out? and *how oft* cometh their destruction upon them? *God* destributeth sorrows in his anger.

‡ Heb. *Shall the candle of the wicked be put out?*

18 They are as stubble before the wind, and as chaff that the storm † carrieth away.

† Or, *stealeth away.*

19 God layeth up his i iniquity for his children: he rewardeth him, and he shall know *it.*

i That is, whether it be for the sinne of the father or children, God will punish them.

20 k His eyes shall see his destruction, and he shall drink of the wrath of the Almighty

k That is, the punishment of his iniquity.

21 For what pleasure *hath he* in l his house after him, when the number of his months is cut off in the midst?

l By whom God recompenseth his wickednes, he shall know his posterity not vanish.

22 Shall *any* teach † God knowledge? seeing he judgeth those that are high.

† I who confesseth to the wicked prosperity and punishment the godly.

23 m One dieth † in his full strength, being wholly at ease and quiet.

m *Meaning,* the wicked.

† Heb. *in his very perfection, or, in the strength of his perfection.*

24 His † breasts are full *of milk*, and his bones are moistned with marrow.

† Or, *milk pails.*

25 And n another dieth *in the* bitterneſs of his soul, and never eateth with pleasure.

n To wit, the godly.

26 They shall lie down alike in the e duft, and the worms shall cover them.

27 Behold, I know your thoughts, and the devices *which* ye wrongfully imagine against me.

o As concerning their bodies: and this he speaketh according to the common judgment.

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28 For ye say, Where *is* the [p] house of the prince? and where *are* † the dwelling-places of the wicked?

29 Have ye not [q] asked them that go by the way? and do ye not know their tokens?

30 * That the wicked is [r] reserved to the day of destruction; they shall be brought forth to † the day of wrath.

31 Who shall declare his [r] way to his face? and who shall repay him *what* he hath done?

32 Yet shall he be brought to the [r] grave, and shall † remain in the tomb.

33 The [r] clods of the valley shall be sweet unto him, and every man shall draw after him, † before him, as *there are* innumerable before him.

34 * How then comfort ye me in vain, seeing in your answers there remaineth † falsehood?

CHAP. XXII.

1 *Eliphaz sheweth that mans goodness profiteth not God.* 5 *He accuseth Job of divers sins.* 21 *He exhorteth him to repentance, with promises of mercy.*

THen Eliphaz the Temanite answered & said,

2 [a] Can a man be profitable unto God, ‡ as he that is wise may be profitable unto himself?

3 *Is it* any pleasure to the Almighty, that thou art righteous? or *is it* gain *to him*, that thou make ſt thy ways perfect?

4 Will he reprove thee for [b] fear of thee? will he enter with thee into judgment?

5 *Is* not thy wickedness great? and thine iniquities infinite?

6 For thou hast taken a [c] pledge from thy brother for nought, and † stripped the naked of their clothing.

7 Thou hast not given water to the weary to drink, and thou haſt withholden bread from the hungry.

8 But *as for* † the mighty man, he had the earth, and the † honourable man dwelt in it.

9 Thou haſt sent widows away empty, and the arms of the fatherleſs have been [e] broken.

10 Therefore snares *are* round about thee, and ſudden fear troubleth thee;

11 Or darkneſs *that* thou canſt not ſee, and abundance of [f] waters cover thee.

12 *Is* not God in the [s] height of heaven? & behold † the height of the ſtars, how high they are.

13 And thou ſayeſt, ‡ How doth God know? can he judge through the dark cloud?

14 Thick clouds *are* a covering to him that he ſeeth not, and he walketh in the circuit of heaven.

15 Haſt thou marked the old way which wicked men have † troden?

16 Which were [t] cut down out of time, † whoſe foundation was overflown with a floud.

17 * Which ſaid unto God, Depart from us: and what can the Almighty do † for them?

18 Yet he [m] filled their houſes with good *things*: but * the counſel of the wicked is far from me.

19 * The righteous ſee *it*, and are glad: and the innocent [n] laugh them to ſcorn.

20 Whereas our ‡ ſubſtance is [o] not cut down, but ‡ the [p] remnant of them the fire conſumeth.

21 [q] Acquaint now thy ſelf [u] with him, and be at peace; thereby good ſhall come unto thee.

22 Receive, I pray thee, the law from his mouth, and lay up his words in thine heart.

23 * If thou return to the Almighty, thou ſhalt be [r] built up, thou ſhalt put away iniquity far from thy tabernacles.

24 Then ſhalt thou lay up gold ‡ as [r] duſt, & the *gold* of Ophir as the ſtones of the brooks.

25 Yea, the Almighty ſhall be thy † defence, and thou ſhalt have † plenty of ſilver.

26 For then ſhalt thou have thy delight in the Almighty, and ſhalt lift up thy face unto God.

27 Thou ſhalt make thy prayer unto him, and he ſhall hear thee, and thou ſhalt pay thy vows.

28 Thou ſhalt alſo decree a thing, and it ſhall be eſtabliſhed unto thee: and the [t] light ſhall ſhine upon thy ways.

29 [u] When *men* are caſt down, then thou ſhalt ſay, *There is* lifting up: and he ſhall ſave † the humble perſon.

30 ‡ He ſhall deliver the [x] iſland of the innocent: and it is delivered by the pureneſs of thine hands.

ſhall deliver the iſland. means ſake.

[x] God will deliver a whole country from peril, even for his

CHAP. XXIII.

1 *Job longeth to appear before God,* 6 *in confidence of his mercy.* 8 *God who is inviſible, obſerveth our ways.* 11 *Jobs innocency.* 13 *Gods decree is immutable.*

THen Job anſwered and ſaid,

2 Even to day *is* my complaint [a] bitter: † my ſtroke is heavier then my groaning.

3 O that I knew where I might find him! *that* I might come *even* to his ſeat!

4 I would order *my* cauſe before him, and fill my mouth with arguments.

5 I would know the words *which* he would anſwer me, and underſtand what he would ſay unto me.

6 Will he [b] plead againſt me with *his* great power? No, but he would † put *ſtrength* in me.

7 [d] There the righteous might diſpute with him; ſo ſhould I be delivered for ever from my judge.

8 [e] Behold, I go forward, but he *is* not *there*; and backward, but I cannot perceive him:

9 On the left hand where he doth work, but I cannot behold *him*: he hideth himſelf on the right hand, that I cannot ſee *him*.

10 But he knoweth † the way that I take: *when* he hath tried me, I ſhall come forth as gold.

11 My foot hath held his ſteps, his way have I kept, and not declined.

12 Neither have I gone back from the commandment of his lips, † I have eſteemed the words of his mouth, more then ‡ my neceſſary *food*.

13 But he *is* in one *mind*, and [h] who can turn him? and *what* * his ſoul deſireth, even *that* he doth.

14 For he performeth *the thing that is* appointed for me: and [i] many ſuch things *are* with him.

15 Therefore am I troubled at his preſence: when I conſider, I am afraid of him.

16 For God maketh my heart [k] ſoft, and the Almighty troubleth me:

17 Becauſe I was not cut off before the darkneſs, *neither* hath he covered the darkneſs from my face.

CHAP. XXIV.

1 *Wickedneſs goeth often unpuniſhed.* 17 *There is a ſecret judgment for the wicked.*

WHy, ſeeing times are [a] not hidden from the Almighty, do they that know him, not ſee his [b] days?

2 *Some* remove the * land-marks; they violently take away flocks, and † feed *thereof.*

3 They drive away the aſs of the fatherleſs, they take the widows ox for a pledge.

4 They turn the needy out of the way: the poor of the earth [c] hide themſelves together.

5 Behold, *as* wild aſſes in the deſert, go they forth to their work, † riſing betimes for a prey: the wilderneſs [e] *yeildeth* food for them *and for* their children.

6 They reap *every one* [f] his † corn in the field; and † they gather the [g] vintage of the wicked.

7 They cauſe the naked to lodge without clothing, that *they have* no covering in the cold.

8 They are wet with the ſhowrs of the mountains, and embrace the [h] rock for want of a ſhelter.

9 They pluck the fatherleſs from the breaſt, and take a [k] pledge of the poor.

10 They cauſe *him* to go naked without clothing, and they take away the ſheaf *from* the hungry,

11 *Which* make oyl within their [l] walls, *and* tread *their* wine-preſſes, and ſuffer thirſt.

12 Men [m] groan from out of the city, and the ſoul of the [n] wounded crieth out: yet God layeth [o] not folly *to them.*

13 They are of thoſe that rebell againſt the light, they know not the ways thereof, nor abide in the paths thereof.

14 The murderer riſing with the light, killeth the poor and needy, and in the night is as a thief.

15 The eye alſo of the [s] adulterer waiteth for the twilight, ſaying, No eye ſhall ſee me: and † diſguiſeth *his* face.

16 In the dark they dig through houſes, *which* they had marked for themſelves in the day-time: they know not the light.

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17 For the morning *is* to them even as the ſhadow of death: if *one* know *them, they are in* the terrours of the ſhadow of death.

18 He *is* ſwift as the [t] waters, their [r] portion is curſed in the earth: he beholdeth not the way of the vineyards.

19 Drought and heat † conſume the ſnow-waters: *ſo doth* the grave *thoſe which* have [r] ſinned.

20 [u] The womb ſhall forget him, the worm ſhall feed ſweetly on him, he ſhall be no more remembred, and wickedneſs ſhall be broken as a tree.

21 [x] He evil entreateth the barren *that* beareth not: and doth not good to the widow.

22 He draweth alſo the [y] mighty with his power: he riſeth up, ‡ and no *man* is ſure of life.

23 *Though* it be given him *to be* in ſafety, whereon he reſteth; yet his eyes *are* upon their ways.

24 They are exalted for a little while, but † are gone and brought low, they are † taken out of the way as all *other*, and cut off as the tops of the ears of corn.

25 And if *it be* not ſo now, who will make me a liar, and make my ſpeech nothing worth?

CHAP. XXV.

Bildad ſheweth that man cannot be juſtified before God.

THen anſwered Bildad the Shuhite, and ſaid,

2 [a] Dominion and fear *are* with him, he maketh peace in his high places.

3 Is there any number of his armies? and upon whom doth not his [b] light ariſe?

4 * How then can man be [c] juſtified with God? or how can he be clean *that is* born of a woman?

5 Behold even to the moon, and it ſhineth not; yea the [d] ſtars are not pure in his ſight.

6 How much leſs man *that is* * a worm: and the ſon of man *which is* a worm?

have that light which is given them, much leſs can man have any excellency, but of God. * *Pſal.* 22. 6.

CHAP. XXVI.

1 *Job reproving the uncharitable ſpirit of Bildad,* 5 *acknowledgeth the power of God to be infinite and unſearchable.*

BUt Job anſwered and ſaid,

2 [a] How haſt thou helped *him that is* without power? *how* ſaveſt thou the arm *that hath* no ſtrength?

3 How haſt thou counſelled *him that hath* no wiſdom? and *how* haſt thou plentifully declared the thing, [b] as it is?

4 To whom haſt thou uttered words? and whoſe [c] ſpirit came from thee?

5 Dead [d] *things* are formed from under the waters, † and the inhabitants thereof.

6 * Hell *is* [e] naked before him, and [f] deſtruction hath no covering.

7 He ſtretcheth out the [g] north over the empty place, *and* hangeth the earth upon nothing.

8 He bindeth up the waters in his thick clouds, and the cloud is not rent under them.

9 He holdeth back the face of *his* throne, *and* [h] spreadeth his cloud upon it.

10 He hath compassed the waters with bounds, †[i] until the day and night come to an end.

11 The [k] pillars of heaven tremble, and are astonished at his reproof.

12 He divideth the sea with his power, and by his understanding he smiteth through †the proud.

13 By his spirit he hath garnished the heavens; his hand hath formed the crooked [l] serpent.

14 Lo, these *are* parts of his ways, but how [m] little a portion is heard of him? but the thunder of his power who can understand?

CHAP. XXVII.

1 Job protesteth his sincerity. 8 The hypocrite is without hope. 11 The blessings which the wicked have, are turned into curses.

† Heb. *added to take up.*

MOreover, Job † continued his parable, and said,

2 *As* God liveth, *who* hath taken away [a] judgment, and the Almighty, *who* hath †vexed my soul;

3 All the while my breath *is* in me, and ‡ the spirit of God *is* in my nostrils;

4 My lips shall [b] not speak wickedness, nor my tongue utter deceit.

5 God forbid that I should [c] justify you: till I die, I will not remove my [d] integrity from me.

6 My righteousness I hold fast, and will not let it go: my heart shall not reproach *me* †so long as I [e] live.

7 Let mine enemy be as the wicked, and he that riseth up against me, as the unrighteous.

8 * For what *is* the [f] hope of the hypocrite, though he hath gained, when God taketh away his soul?

9 * Will God hear his cry when trouble cometh upon him?

10 Will he delight himself in the Almighty? will he always call upon God?

11 I will teach you ‡ [g] by the hand of God: *that* which *is* with the Almighty, will I not conceil.

12 Behold, all ye your selves have [h] seen *it*, why then are ye thus altogether [i] vain?

13 This *is* the [k] portion of a wicked man with God, and the heritage of oppressours, *which* they shall receive of the Almighty.

14 If his children be multiplied, *it is* for the sword: and his offspring shall not be satisfied with bread.

15 Those that remain of him shall be buried in death: and * his widows [l] shall not weep.

16 Though he heap up silver as the dust, and prepare raiment as the clay;

17 He may prepare *it*, but the just shall put *it* on, and the innocent shall divide the silver.

18 He buildeth his house as a [m] moth, and as a booth *that* the keeper maketh.

19 The rich man shall lie down, but he shall [n] not be gathered: he openeth his eyes, and he *is* not.

20 * Terrours take hold on him as waters, a tempest stealeth him away in the night.

21 The east-wind carrieth him away, and he departeth: and as a storm hurleth him out of his place.

22 For *God* shall cast upon him, and not spare: † he would fain flee out of his hand.

23 *Men* shall clap their hands at him, and shall hiss him out of his place.

CHAP. XXVIII.

1 There is a knowledge of natural things. 12 But wisdom is an excellent gift of God.

SUrely, there is ‡ [a] a vein for the silver, and a place for gold *where* they fine *it*.

2 *Iron* is taken out of the ‡ earth, and brass *is* molten *out of* the stone.

3 He setteth an [b] end to darkness, and searcheth out all perfection: the stones of darkness and the shadow of death.

4 The sloud breaketh out from the [c] inhabitant; *even the waters* [d] forgotten of the foot: they are dried up, they are gone away from men.

5 *As for* the earth, out of it cometh [e] bread: and under it is turned up as it were fire.

6 The stones of it *are* the place of [f] sapphires: and it hath ‡ dust of gold.

7 *There is* a path which no fowl knoweth, and which the vultures eye hath not seen.

8 The lions whelps have not troden it, nor the fierce lion passed by it.

9 He putteth forth his hand upon the ‡ [g] rock; he overturneth the mountains by the roots.

10 He cutteth out rivers among the rocks, and his eye seeth every precious thing.

11 He bindeth the flouds † from overflowing, and *the thing that is* hid, bringeth he forth to light.

12 But where shall wisdom be found? and [h] where *is* the place of understanding?

13 Man knoweth not the [i] price thereof; neither is it found in the land of the living.

14 * The depth saith, It *is* not in me: and the sea saith, *It is* not with me.

15 † It* cannot be gotten for [k] gold, neither shall silver be weighed *for* the price thereof.

16 It cannot be valued with the gold of Ophir, with the precious onyx, or the sapphire.

17 The gold and the crystal cannot equal it: and the exchange of it *shall not be for* ‡ jewels of fine gold.

18 No mention shall be made of ‡ coral, or of [l] pearls: for the price of wisdom *is* above rubies.

19 The topaz of Ethiopia shall not equal it, neither shall it be valued with pure gold.

20 * Whence then cometh wisdom? and where *is* the place of understanding?

21 Seeing it is hid from the eyes of all living,

22 Destruction and death say, We have heard the fame thereof with our ears.

23 God understandeth the [n] way thereof, and he knoweth the place thereof.

24 For he looketh to the ends of the earth, *and* seeth under the whole heaven.

25 To make the weight for the winds, and he weigheth the waters by measure.

26 When he made a decree for the rain, and a way for the lightning of the thunder:

27 Then did he see it, and ‡ declare it, he prepared it, yea and searched it out.

28 And unto man he said, Behold, * [o] the fear of the Lord, that *is* wisdom, and to depart from evil *is* understanding.

CHAP. XXIX.

1 Job bemoaneth himself of his former prosperity and honour.

† Heb. *added to take up.*

MOreover, Job † continued his parable, and said,

2 Oh that I were as *in* months past, as *in* the days *when* God preserved me:

3 When his ‡ [a] candle shined upon my head, *and when* by his light I walked *through* [b] darkness;

4 As I was in the days of my youth, when the [c] secret of God *was* upon my tabernacle:

5 When the Almighty *was* yet with me, *when* my children *were* about me:

6 When I washed my steps with [d] butter, and the rock poured † me out rivers of oyl:

7 When I went out to the gate, through the city, *when* I prepared my seat in the street.

8 The young men saw me, and [e] hid themselves: and the aged arose, *and* stood up.

9 The princes refrained talking, and laid *their* hand on their [f] mouth.

10 † The nobles held their peace, and their tongue cleaved to the roof of their mouth.

11 When the [g] ear heard *me*, then it blessed me; and when the eye saw *me*, it gave [h] witness to me:

12 Because I delivered the [i] poor that cried, and the fatherless, and *him that had* none to help him.

13 The [k] blessing of him that was ready to perish, came upon me: and I caused the widows heart to sing for joy.

14 I [l] put on righteousness, and it clothed me: my judgment *was* as a robe and a diadem.

15 I was eyes to the blind, and feet *was* I to the lame.

16 I *was* a father to the poor: and the cause *which* I knew not, I searched out.

17 And I brake † the jaws of the wicked, and † pluckt the spoil out of his teeth.

18 Then I said, I shall die in my [m] nest, and I shall multiply *my* days as the sand.

19 My root *was* † [n] spread out by the waters, and the dew lay all night upon my branch.

20 My glory *was* † fresh in me, and my bow was † renewed in my hand.

21 Unto me *men* gave ear, and waited, and kept silence at my counsel.

22 After my words they spake not again, and my speech [o] droped upon them.

23 And they waited for me, as for the rain, and they opened their mouth wide *as* [p] for the latter rain.

24 *If* [q] I laughed on them, they believed *it* not, and the light of my countenance they [r] cast not down.

25 I chose out [r] their way, and sat chief, and dwelt as a king in the army, as one *that* comforteth the mourners.

CHAP. XXX.

1 Jobs honour is turned into extream contempt; 15 his prosperity into calamity.

BUt now *they that are* † younger then I, have me in [a] derision, whose fathers I would have disdained to have set with the [b] dogs of my flock.

2 Yea, whereto *might* the strength of their hands *profit* me, in whom old age was [c] perished?

3 For want and famine *they were* ‡ solitary: fleeing into the wilderness † in former time desolate and waste:

4 Who cut up mallows by the bushes, and juniper-roots *for* their meat.

5 They were [d] driven forth from among *men*, (they cried after them, as *after* a thief)

6 To dwell in the clifts of the valleys, *in* † caves of the earth, and *in* the rocks.

7 Among the bushes they brayed, under the nettles they were gathered together.

8 *They were* children of fools, yea, children of † base men: they were viler then the earth.

9 * And now am I their [e] song, yea, I am their by-word.

10 They abhor me, they flee far from me, † and spare not to spit in my face.

11 Because he hath loosed my [f] cord and afflicted me, they have also let [g] loose the bridle before me.

12 Upon *my* right *hand* rise the youth, they push away my feet, and they raise up against me the [h] ways of their destruction.

13 They mar my path, they set forward my calamity, they *have no* [i] helper.

14 They came *upon me* as a wide breaking in *of waters*: in the [k] desolation they rolled themselves *upon me*.

15 Terrours are turned upon me: they pursue † my soul as the wind: and my welfare passeth away as a cloud.

16 And now my soul is [l] poured out upon me; the days of affliction have taken hold upon me.

17 My bones are [m] pierced in me in the night-season: and my sinews take no rest.

18 By the great force *of my disease*, is my garment changed: it bindeth me about as the collar of my coat.

19 [n] He hath cast me into the mire, and I am become like dust and ashes.

20 I cry unto thee, and thou dost not hear me: I stand up, and thou regardest me *not*.
21 Thou art † become [o] cruel to me: with thy strong hand thou opposest thy self against me.
22 Thou liftest me up to the [p] wind: thou causest me to ride *upon it*, and dissolvest my ‡substance.
23 For I know *that* thou wilt bring me *to* death, and *to* the house appointed for all living.
24 Howbeit [q] he will not stretch out *his* hand to the † grave, though they cry in his destruction.
25 * Did not I weep † for him that was in trouble? was *not* my soul grieved for the poor?
26 When I looked for good, then [r] evil came *unto me*: and when I waited for light, there came darkness.
27 My bowels boiled and rested not: the days of affliction prevented me:
28 I went mourning [t] without the sun: I stood up, *and* I [u] cried in the congregation.
29 * I am a brother to [w] dragons, and a companion to ‡ owls.
30 My skin is black upon me, and my bones are burnt with [x] heat.
31 My harp also is *turned* to mourning, and my organ into the voice of them that weep.

Chap. XXXI.

1 *Job maketh a solemn protestation of his integrity in several duties.*

I Made a covenant with mine [a] eyes; why then should I think upon a [b] maid?
2 For what portion of God *is there* from above? and *what* inheritance of the Almighty from on high?
3 *Is* not destruction to the wicked? and a strange *punishment* to the workers of iniquity?
4 * Doth not he [c] see my ways, and count all my steps?
5 If I have walked with vanity, or if my foot hath hasted to deceit;
6 † Let me be weighed in an even ballance, that God may know mine [d] integrity.
7 If my step hath turned out of the way, and mine heart [e] walked after mine eyes, and if any blot hath cleaved to my hands:
8 *Then* let me sow, and let another [f] eat; yea, let my offspring be rooted out.
9 If mine heart have been deceived by a woman, or *if* I have laid wait at my neighbours door:
10 *Then* let my wife [g] grind unto another, and let others bowe down upon her.
11 For this *is* an heinous crime, yea it *is* an iniquity *to be punished by* the judges.
12 For it *is* a fire *that* consumeth to [h] destruction, and would root out all mine increase.
13 If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me:
14 What then shall I do when God [k] riseth up? and when he visiteth, what shall I answer him?
15 Did not he that made me in the womb, [l] make him? and ‡ did not one fashion us in the womb?
16 If I have withheld the poor from *their* desire, or have caused the eyes of the widow to [m] fail:
17 Or have eaten my morsel my self alone, and the fatherless hath not eaten thereof:
18 (For from my youth he was brought up with me, as *with* [n] a father, and I have guided her from my mothers womb)
19 If I have seen any perish for want of clothing, or any poor without covering:
20 If his loyns have not blessed me, and *if* he were *not* warmed with the fleece of my sheep;
21 If I have [o] lift up my hand against the fatherless, when I saw my help in the gate:
22 *Then* let [p] mine arm fall from my shoulder-blade, and mine arm be broken from ‡ the bone.
23 For destruction *from* [q] God *was* a terrour to me, and by reason of his highness I could not endure.
24 If I have made gold my hope, or have said to fine gold, *Thou art* my confidence:
25 If I rejoyced because my wealth *was* great, and because mine hand had † gotten much:
26 If I beheld † the [r] sun when it shined, or the moon walking † *in* brightness:
27 And my heart hath been secretly enticed, or † my mouth hath [t] kissed my hand:
28 This also *were* an iniquity *to be punished by* the judge: for I should have [c] denied the God *that is* above.
29 If I rejoyced at the destruction of him that hated me, or lift up my self when evil found him:
30 (Neither have I suffered † my mouth to sin, by wishing a curse to his soul)
31 If the men of my [u] tabernacle said not, Oh that we had of his flesh! we cannot be satisfied.
32 The stranger did not lodge in the street: *but* I opened my doors ‡ to the traveller.
33 If I [x] covered my transgressions, ‡ as Adam: by hiding mine iniquity in my bosom:
34 Did I fear a great multitude, or did the contempt of families [y] terrify me: that I [z] kept silence, *and* went not out of the door?
35 O that one would hear me! ‡ behold, my [a] desire *is*, that the Almighty would answer me, *and that* mine adversary had written a book.
36 Surely I would take it upon my shoulder, *and* bind it *as a* [b] crown to me.
37 I would declare unto him the number of my steps, as a [c] prince would I go near unto him.
38 If my land [d] cry against me, or that the furrows likewise thereof † complain:

[1] Heb. *turned to cruel.*
[o] He speaketh not this to accuse God, but to declare the vehemency of his affliction, whereby he was carried beside himself
[1] Heb. *the strength of his hand.*
[p] He compareth his afflictions to a tempest, or whirlwind.
[2] Or, *wisdom.*
[q] None can deliver me thence, though they lament at my death.
[1] Heb. *heap.*
* *Psal* 35. 13. *Rom* 12. 15.
[r] Heb. *for him that was hard of day.*
[s] In stead of comforting they mocked at me.

[t] Not delighting in any wordly thing, no not so much as in the use of the fun. ‖Lamenting them that were in affliction, and moving others to pity them.
* *Psal* 102. 6.
[u] I am like the wild beasts that desire most solitary places.
[2] Or, *ostriches.*
[x] with the heat of affliction.

[a] I kept mine eyes from all wanton looks.
[b] would not God then have punished me?

* 2 *Chron.* 16. 9. *Prov.* 5. 21. & 15. 3.
[c] Job declareth that the fear of God was a bridle to stay him from all wickedness.
[1] Heb. *let him weigh me in ballances of justice.*
[d] He sheweth wherein his uprightness consisted, *that is*, Insomuch as he was blameless before men, & sinned not against the second table.
* *That is*, Hath accomplished the lust of mine eye.
[e] According to the curse of the law, *Deut.* 28. 33.
[f] Let her be made a slave.

[g] Let her be made a slave.

h He sheweth, That albeit man neglect the punishment of adultery, yet the wrath of God will never cease till such be destroyed & when they thought themselves evil intrested by me.
[k] If I had oppressed others, how should I have escaped Gods judgment?

[l] He was moved to shew pity unto servants, because they were Gods creatures as he was.
[1] Or, *did he not fashion us in the womb?*
[2] By long waiting for her request.

[m] He nourished the fatherless, and maintained the widows cause.
[1] That is, *the widow.*

[n] He nourished the fatherless, and maintained the widows cause.
[1] That is, *the widow.*

[o] To oppress him and do him injury.
[p] Let me rot in pieces
[1] Or, *the humerall bone.*

[q] I refrained me from smiting for fear of men, but because I feared God.

[r] Heb. *the sun walked in the brightness of the moon.*
[t] Heb. *my hand hath kissed my mouth.*
[u] It may be mine own doings delighted me.
[x] By putting confidence in any thing but in him alone.
[1] Heb. *my palate.*

[u] My servants mocked me to be scorned of mine enemy; yet did I never with him hate.

[x] Or, *to the way.*
[y] Or, *did not contemn me* [z] Or, *after the manner of men.*
[a] This is a sufficient token of my integrity, that I should not be afraid to offend God.
[b] I suffered them to speak ill of me, and was not out of my house to revenge it.
[c] Or, *behold my sign that is my Almighty and my true one.*
[d] This is sufficient token of my integrity, that I should not be afraid to offend God.

[1] Heb. *the strength thereof.*
[2] Heb. *caused the soul of the owners thereof to expire, or, breath out.*
[e] Meaning, that he was no briber nor extortioner.
[1] Or, *mess.*
[2] Heb. *words.*
[f] That is, The talk which he had with his three friends.

Chap. XXXII.

1 *Elihu is angry with Job, and his three friends. 6 Because wisdom cometh not from age, he excuseth the boldness of his youth. 11 He reproveth them for not satisfying of Job. 16 His zeal to speak.*

SO these three men ceased † to answer Job, because he *was* righteous in his own eyes.
2 Then was kindled the wrath of Elihu the son of Barachel the [a] Buzite, of the kindred of [b] Ram: against Job was his wrath kindled, because he justified † himself [c] rather then God.
3 Also against his three friends was his wrath kindled, because they had found no answer, and *yet* had condemned Job.
4 Now Elihu had † waited till Job had spoken, because [d] they *were* † elder then he.
5 When Elihu saw that *there was* no answer in the mouth of *these* three men, then his wrath was kindled.
6 And Elihu the son of Barachel the Buzite answered and said, I *am* † young, and ye *are* very old, wherefore I was afraid, and † durst not shew you mine opinion.
7 I said, * Days should speak, and multitude of years should teach wisdom.
8 But *there is a* spirit in man: and * the [f] inspiration of the Almighty giveth them understanding.
9 Great men are not *always* wise: neither do the aged understand judgment.
10 Therefore I said, Hearken to me, I also will shew mine opinion.
11 Behold, I waited for your words; I gave ear to your † [g] reasons, whilst you searched out † what to say.
12 Yea, I attended unto you: and behold, *there was* none of you that convinced Job, *or* that answered his words:
13 Lest ye should say, We have [h] found out wisdom: God thrusteth him down, not man.
14 Now [i] he hath not ‡ directed *his* words against me: neither will I answer him with your speeches.
15 They were amazed, they answered no more: † they left off speaking.
16 When I had waited, (for they spake not, but stood still *and* answered no more)
17 *I said*, I will answer also my part, I also will shew mine opinion.
18 For I am [l] full of † matter, † the spirit within me constraineth me.
19 Behold, my belly *is* as wine *which* † hath no vent, it is ready to burst like new bottles.
20 I will speak † that I may be refreshed: I will open my lips, and answer.
21 Let me not, I pray you, accept any mans [m] person, neither let me [n] give flattering titles unto man.

[a] which came of Nor, the son of Nahor, Abrahams brother.
[b] Or, *of the Gentiles* ‖ prophesy & teach, Amos. 7.
[1] Heb. *his soul.* ‖ by making him self innocent, and by charging God of injustice.
[c] Heb. *expelled Job to words.*
[d] That is, The three mentioned before.
[1] Heb. *elder for days.*

[f] Heb. *frui of days.*

[1] Heb. *stared.*

[e] Meaning, the ancient, which have experience.
* *Gen.* 18. 16. *Prov.* 2. 6. *Eccles.* 2. 26. *Dan.* 1. 17. & 2. 21.
[f] It is a special gift of God that men can talk understandingly & conclude aright, neither of age nor state, nor by ages.

[1] Heb. *kissed.*
[2] Heb. *found much.*

[g] That is, *reasons.* ‖ To prove that his afflictions came for his sins. Heb. *words.*

[h] And since your wisdom, although it be very great, cannot reach unto the like.
[i] Heb. *Job.*
[k] Or, *ordered his words.*
[1] Heb. *like as although the like arguments, but without any reasoning and reasonings.*
[2] Heb. *they ye, they must frustrate from themselves.*

[l] I have conceived in my mind great store of matter.
[1] Heb. *words.*
[2] Heb. *the spirit of my belly.*
[3] Heb. *It was opened.*
[4] Heb. *that I may breath.*

[m] I will neither have regard to riches, credit, nor authority, but will speak the very truth.

[n] A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God unto sinners: and wherein man righteousneth himself, which is through the justice of Jesus Christ and faith therein, o He sheweth that it is a sure token of Gods mercy toward sinners, when he causeth his word to be preached unto them.

righteousness, that my desire is to have God to winne & and to justifie my cause. b should see this book of his acusations be a praise and commendation to me? c I will make him account of all my life, without fear. d As though I had withholden their wages that laboured in my [1] Heb. *weep.*

22 For I know not to give [n] flattering titles, *in so doing* my maker would soon take me away.

Chap. XXXIII.

1 *Elihu offereth himself in stead of God, with sincerity and meekness to reason with Job. 8. He excuseth God from giving man an account of his ways, by his greatness. 14 God calleth man to repentance by visions, 19 by afflictions, 23 and by his ministery. 31 He inciteth Job to attention.*

WHerefore Job, I pray thee, hear my speches, and hearken to all my words.
2 Behold, now I have opened my mouth, my tongue hath spoken † in my mouth.
3 My words *shall be of* the uprightness of my heart: and my lips shall utter knowledge clearly.
4 The * spirit of God hath made me, and the breath of the Almighty hath given me life.
5 If thou canst answer me, set *thy words* in order before me, stand up.
6 * Behold, I *am* † according to thy wish in [b] Gods stead: I also am † formed out of the clay.
7 Behold, my terrour shall not make thee afraid, neither shall my hand be [c] heavy upon thee.
8 Surely thou hast spoken † in mine hearing, and I have heard the voice of *thy* words, *saying*,
9 I *am* [d] clean without transgression, I *am* innocent; neither *is there* iniquity in me.
10 Behold, he findeth occasions against me, he counteth me for his enemy.
11 He putteth my feet in the stocks, he marketh all my paths.
12 Behold, *in* this thou art not just: I will answer thee, that God is greater then man.
13 Why dost thou strive against him? for † he giveth [e] not account of any of his matters.
14 For God speaketh once, yea † twice, *yet man* perceiveth it not.
15 In a dream, in a [g] vision of the night, when deep sleep falleth upon men, in slumbrings upon the bed:
16 Then † he openeth the ears of men, and [h] sealeth their instruction,
17 That he may withdraw man *from his* † purpose, and hide [i] pride from man.
18 He keepeth back his soul from the pit, and his life † from perishing by the sword.
19 He is chastned also with pain upon his bed, and the multitude of his bones with strong *pain:*
20 * So that his [k] life abhorreth bread, and his soul † dainty meat.
21 His flesh is consumed away that it cannot be seen, and his bones *that* were not seen, stick out.
22 Yea, his soul draweth near unto the grave, and his life to the [l] destroyers.
23 If there be a [m] messenger with him, an interpreter, one among a [n] thousand, to shew unto man his uprightness:
24 Then he is [o] gracious unto him, and saith,

[n] For I will not give titles of honour unto any man, neither will I flatter any man.

22 Or, *to change the name, as to call a fool a wise man, meaning,* That he would not cloke the truth to flatter men.

[1] Heb. *in my palate.*

[a] I confess the power of God, and that none of his therefore thou oughtest to hear me.
* *Chap.* 9. 35. & 13. 20, 21.
[1] Heb. *according to thy mouth.*
[b] Because Job had wished to dispute his cause with God, *chap.* 16. 21. So that he might, do it without fear. Elihu shutteth up all reason in Gods stead, whom he needeth not to fear, because he is a man made of the same matter that he is.
[1] Heb. *cut out of the clay.*
[c] I will not handle thee so roughly as these others have done.
[1] Heb. *as mine ears.*
[d] He repeateth Jobs words, whereby he professed his innocency in divers places, but specially in the 13, 16, & 30 ch.
[2] Heb. *he answereth not.*
[e] The cause of his judgments is not always declared to man,
† Though God by sundry examples of his judgments speak unto man, yet the reason thereof is not known: yea, and though God should speak, yet he is not understood.
[g] God, saith he, speaketh continually by visions to teach us the cause of his judgments: not alwayes by afflictions, or by his messengers.
[1] Heb. *he reveileth, or, uncoverith.*
[h] That is, Determined to send upon them.
[i] Heb. *from passing by the sword.*
* *Psal.* 107. 18.
[k] That is, His painful and miserable life.
[l] Heb. *meet of destroyers.*

[m] To the worms that shall eat him, & man a man sent of God to declare his will.

[n] A thousand.
[o] Deliver

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P *That is*, Themselves shall by the preaching of the word pronounce unto him the forgivenesse of his sins.
† Or, *an atonement.*
q He shall feel Gods favour and rejoyce: declaring herehy, wherein r standeth the true joy of the faithful: and that God will restore him to health or body, which is a token of his blessing.
† Heb. *thou shalt say.*
s God will forgive his sins, and accept him, as juſt.
† Or, *he ſhall look upon men, and ſay, I have ſinned, &c.*
t *That is*, Done wickedly.
u But my ſin hath been the cauſe of Gods wrath toward me.
† Or, *he ſeeth deliuered my ſoul, &c. and my life.*
u God will forgive the penitent ſinner.
† Heb. *traine &c.*
Iſaiah. x *Meaning*, as oft as a ſinner doth repent. y If thou doubt of any thing, or ſee occaſion to ſpeak againſt it. z *That is*, To ſhew thee wherein mans juſtification conſiſteth.

a which are eſteemed wife of the world.
* *Chap.* 12. 11.
† Heb. *palate.*

b Let vs examin the matter vprightly.

c *That is*, Hath afflicted me without meaſure.
d Should I ſay, I am wicked, ſeeing an innocent?
† Heb. *my arrow.*
e I am ſore puniſhed then my ſin deſerveth.
f which is compelled to receive the reproach and ſcorns of many for his fooliſh words.
g *Meaning*, that Job was like to the wicked, becauſe he ſeemed not to glorifie God and ſubmit himſelf to his iudgments.
h He weigheth Iobs words, who ſaid, That Gods chaſtiſements were ofttimes puniſhed in this world, and the wicked go free.
† *That is*, Lyue godly, as *Gen.* 5. 22.
† Heb. *men of heart.*
* *Deut.* 32. 4. *chap.* 8. 3. & 36. 23. *Pſal.* 92. 15. *Rom.* 9. 14.
* *Pſal* 62. 12. *Prov.* 24. 12. *Jer.* 32. 19. *Ezek.* 33. 20. *Matt.* 16. 27. *Rom.* 2. 6 *Cor.* 5. 10. 1 *Pet.* 1. 17. *Rev.* 22. 12.
† Heb. *all of it.*
* *Pſal.* 104. 29.
† Heb. *ſpirit.*

i Deliuer him from going down to the pit, I have found ‡ a ranſom.
25 His fleſh ſhall be k freſher † then a childs: he ſhall return to the dayes of his youth.
26 He ſhall pray unto God, and he will be favourable unto him, and he ſhall ſee his face with joy: for he will render unto man his righteouſneſs.
27 ‡ He looketh upon men, and *if any* ſay, I have ſinned, and l perverted *that which was* right, and it profited m me not;
28 ‡ He will n deliver his ſoul from going into the pit, and his life ſhall ſee the light.
29 Lo, all theſe *things* worketh God † o oftentimes with man,
30 To bring back his ſoul from the pit, to be enlightned with the light of the living.
31 Mark well, O Job, hearken unto me, hold thy peace, and I will ſpeak.
32 If thou haſt p any thing to ſay, anſwer me: ſpeak, for I deſire to q juſtifie thee.
33 If not, hearken unto me: hold thy peace, and I ſhall teach thee wiſdom.

k and wilt thou condemn him that is moſt juſt?
18 *Is it fit* to ſay to a n king, *Thou art* wicked? *and* to princes, *Ye are* ungodly?
19 *How much leſs to him that* * accepteth not the perſons of princes, nor regardeth the rich more then the poor? for they all *are* the work of his hands.
20 In a o moment ſhall they die, and the people ſhall be troubled at midnight, and paſs away: and † the mighty ſhall be p taken away without hand.
21 * For his eyes *are* upon the ways of man, and he ſeeth all his goings.
22 *There is* no darkneſs, nor ſhadow of death, where the workers of iniquity may hide themſelves.
23 For he will not lay upon man more *then right*; that he ſhould † q enter into iudgment with God.
24 He ſhall r break in pieces mighty men † without number, and ſet others in their ſtead.
25 Therefore he knoweth their r works, and he overturneth *them* in the s night, ſo that they are † deſtroyed.
26 He ſtriketh them as wicked men † in the t open ſight of others:
27 Becauſe they turned back † from him, and would not conſider any of his ways.
28 So that they cauſe the cry of the poor to u come unto him, and he heareth the cry of the afflicted.
29 When he giveth quietneſs, who then can make trouble? and when he hideth *his* face, who then can behold him? whether *it be done* againſt a nation, or againſt a man onely:
30 That the v hypocrite reign not, leſt the people be enſnared.
31 Surely it is meet to be ſaid unto God, I have born *chaſtiſement*, I will † not offend *any more*.
32 *That which* I ſee not, † teach thou me; if I have done iniquity, I will do no more.
33 † * *Should it be* according to thy mind? he will recompence it, whether † thou refuſe, or whether thou chooſe, and not I: therefore ſpeak what thou knoweſt.
34 Let men † of underſtanding tell me, and let a wiſe man hearken unto me.
35 Job hath ſpoken without knowledge, and his words *were* without wiſdom.
36 † My deſire *is that* Job may be † tried unto the end, becauſe of *his* anſwers for wicked men.
37 For he † addeth rebellion unto his ſin, he clappeth *his hands* amongſt us, and multiplieth his words againſt God.

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e Heb. *ſtore childhood.*
f God will forgive his ſins, and accept him, as juſt.
g Or, *he ſhall look upon men, and ſay, I have ſinned, &c.*
h *That is*, Done wickedly
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k Or, *he ſeeth deliuered my ſoul, &c. and my life.*
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m *Meaning*, as often as a ſinner doth repent.

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with the voice of his excellency, and he will
c *Meaning*, the rain and thunders.
not stay c them when his voice is heard.
5 God thundreth marvellously with his voice; great things doth he, which we cannot comprehend.
a *Psal. 147. 16, 17.*
6 For *he faith to the snow, Be thou on the earth; † likewise to the c small rain, and to the great rain of his strength.
b Heb. *and to the flowers of rain, and to the flowers of the strength of his strength.*
7 He d sealeth up the hand of every man; that all men may know his work.
d So that neither small rain, nor great, snow, nor any thing else cometh without Gods appointment.
8 Then the beasts go into dens, and remain in their places.
c By rains and thunders God causeth men to keep themselves within their houses.
9 † Out of the south cometh the whirlwind: and cold out of the e north.
† Heb. *out of the chamber.*
10 By the breath of God, frost is given: and the breadth of the waters is f straitened.
e Hebrew it is called, *the scattering*, because it driveth away the clouds, and purgeth the air.
11 Also by watering he g weareth the thick cloud: he scattereth † his bright cloud,
f In Hebrew it is called, *the scattering*, because it driveth away the clouds, and purgeth the air.
12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.
g *That is*, is frozen up, and dried.
13 He causeth it to come, h whether for † correction, or for his land, or for mercy.
h Gather the vapours, & move to and fro to water the earth.
14 Hearken unto this, O Job: ſtand ſtill, and conſider the wondrous works of God.
† Heb. *the cloud of his light.*
15 Doſt thou know when God diſpoſed them, & cauſed the i light of his cloud to ſhine?
i *That is*, the cloud that hath his brining in it.
16 Doſt thou know the k balancings of the clouds, the wondrous works of him which is perfect in knowledge?
k Rain, cold, heat, tempeſts, and ſuch like, are ſent of God, either to puniſh man, or to profit the earth: or to declare his favour toward man, *as chap. 36. 31.*
17 How thy garments *are* l warm, when he quieteth the earth by the ſouth-*wind?*
l Heb. *a rod.*
18 Haſt thou with him ſpread out the ſky, *which is* ſtrong, *and* as a molten m looking-glaſs?
m *That is*, the lightning to break forth in the clouds, which is ſometime changed into rain, ſnow, or hail, or ſuch like.
19 Teach us what we ſhall ſay unto him; for we cannot order *our ſpeech* by reaſon of darkneſs.
n why they clothes ſhould keep thee warm when the ſouth-wind blow-eth, rather then when any other wind bloweth?
o For their clearneſs.
20 Shall it be n told him that I ſpeak? if a man o ſpeak, ſurely he ſhall be ſwallowed up.
p *That is*, our ignorance: *ſignifying*, that Job was to preſumptuous, that he would controul the works of God.
21 And now *men* ſee not the p bright light which *is* in the clouds: but the wind paſſeth and cleanſeth them.
q Hath God need that any ſhould tell him, when man murmureth againſt him?
r Againſt Gods adminiſtrations.
22 q Fair weather cometh out of the north: with God *is* terrible majeſty.
23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of juſtice: he will
s The cloud ſhopeth the ſhining of the ſun, that man cannot ſee it till the wind have chaſed away the cloud: and if man be not able to attain to the knowledge of theſe things, how much leſs of Gods judgments?
t *Heb.* Gold, *Meaning*, Fair weather and clear as Gold.
u *Meaning*, without cauſe.
r not r afflict.
24 Men do therefore fear him: he reſpecteth not any *that are* wiſe of heart.

Chap. XXXVIII.

1 God challengeth Job to anſwer. 4 God, by his mighty works, convinceth Job of ignorance, 31 and of imbecility.

THen the Lord anſwered Job out of the a whirlwind, and ſaid,
a That his words might have greater majeſty, and that Job might know with whom he had to do.
2 Who *is* this that b darkneth counſel by words without knowledge?
b which by ſeeking out the ſecret counſel of God by mans reaſon maketh it more obſcure, and ſheweth his own folly.
3 Gird up now thy loyns like a man; for I will c demand of thee, and † anſwer thou me.
c Becauſe he had wiſhed to diſpute with God, *chap. 13 3.*
† Heb. *make me know.*
Job reſoaneth with him, to declare his rahneſs.
4 * Where waſt thou when I laid the d foundations of the earth? declare, † if thou haſt underſtanding.
* *Pſal. 104. 5. Prov. 30. 4.*
d Seeing he could not priſe of thoſe things which were done ſo long before he was born, he was not able to comprehend all Gods works: much leſs the ſecret cauſes of his judgments.
5 Who hath laid the meaſures thereof, if thou knoweſt? or who hath ſtretched the line upon it?
† Heb. *if thou haſt underſtanding.*
6 Whereupon are the † foundations thereof † faſtned? or who laid the corner-ſtone thereof?
† Heb. *Caſtes.*
7 When the morning ſtars e ſang together, and all the † ſons of God ſhouted for joy.
e Which are ſaid to praiſe God, becauſe his power, wiſdom and goodneſs is manifeſt and known therein.
† Heb. *Sons.*
8 * Or *who* ſhut up the ſea with doors, when it brake forth *as if* it had iſſued out of the womb?
* *Pſal. 104. 9.*
9 When I made the cloud the garment thereof, and thick darkneſs f a ſwadling-band for it,
f Meaning, the ſurface of the earth.
10 And ‡ brake up for it my decreed *place*, and ſet bars and doors,
‡ Certain ſtars ſo called, ſome think they were the twelve ſigns.
† Heb. *gold ſtorm.*
11 And ſaid, Hitherto ſhalt thou come, but no further: and g here ſhall † thy proud waves be ſtayed.
g The ſea ſhall not paſſe the bounds of God to turn to and fro.
† The ſwelling of thy waves.
12 Haſt thou commanded the h morning ſince thy days? *and* cauſed the day-ſpring to know his place,
h Heb. *the ſpirits of thy waves.*
13 That it might take hold of the † ends of the earth, that the wicked might be i ſhaken out of it?
† Heb. *wings.*
i Or, *eſtabliſhed my decrees upon it.*
14 It is turned as k clay *to* the ſeal, and they ſtand as a garment.
k That *is*, Gods decree and commandment, *as Senſ. 10.*
15 And from the wicked their light is withholden, and the high arm ſhall be broken.
† Heb. *the pride of thy waves.*
16 Haſt thou entred into the ſprings of the ſea? or haſt thou walked in the ſearch of the depth?
k who having in the night brought on wickedneſs cannot abide the light, but hide themſelves.
l The earth which formed in the day-light to lurk in darkneſs.
17 Have the gates of death been opened unto thee? or haſt thou ſeen the doors of the m ſhadow of death?
m If thou art unable to diſcover the depth of the ſea, how much leſs art thou able to comprehend the counſel of God?
18 Haſt thou perceived the breadth of the earth? declare, if thou knoweſt it all.
19 Where *is* the way *where* light dwelleth? and *as for* darkneſs, where *is* the place thereof?
20 That thou ſhouldeſt n take it ‡ to the bound thereof, and that thou ſhouldeſt know the paths *to* the houſe thereof?
n That thou mighteſt appoint it his way and limits.
‡ Or, *at.*
21 Knoweſt thou *it*, becauſe thou waſt then born? or *becauſe* the number of thy days *is* great?
22 Haſt thou entred into the treaſures of the ſnow? or haſt thou ſeen the treaſures of the hail,
23 Which I have o reſerved againſt the time of trouble, againſt the day of battel and war?
o To puniſh nice enemies with them, *as Exod. 9. 18. Joſh. 10. 11.*
24 By what way is the light parted, *which* ſcattereth the eaſt-wind upon the earth?
25 Who hath divided a water-courſe for the overflowing of waters? or a way for the lightning of thunder,
26 To cauſe it to rain on the earth, *where* no man *is*; *on* the wilderneſs wherein *there is* no man?
27 To ſatisfy the deſolate and waſt *ground*, and to cauſe the bud of the tender herb to ſpring forth?

28 Hath

28 Hath the rain a father? or who hath begotten the drops of the dew?
29 Out of whoſe womb came the ice? and the hoary froſt of heaven, who hath gendred it?
p The ice covereth as though it were garred with ſtone.
30 The waters are p hid as *with* a ſtone, and the face of the deep † is frozen.
† Heb. *is taken.*
31 Canſt thou bind the ſweet influences of ‡ q Pleiades, or looſe the bands of † r Orion?
‡ Or, *the ſeven ſtars.*
† Heb. *Cimah.*
q which flies aſide when the ſun is in *Taurus*, which is the ſpring time, and bring flowrs.
† Heb. *Aſcil.*
r which ſhut in winter.
32 Canſt thou bring forth ‡ s Mazzaroth in his ſeaſon, or canſt thou † guid t Arcturus with his ſons?
‡ Or, *the twelve ſigns.*
† Heb. *leadeſt.*
s The ſtars and dumb creatures are ſaid to praiſe God, becauſe his power, wiſdom and goodneſs is manifeſt and known therein.
t Meaning, the ſeven angels.
33 Knoweſt thou the ordinances of heaven? canſt thou ſet the u dominion thereof in the earth?
u Or, *the rule.*
34 Canſt thou lift up thy voice to the clouds, that abundance of waters may cover thee?
35 Canſt thou ſend lightnings, that they may go, and ſay unto thee, † Here we *are?*
† Heb. *behold us.*
36 * Who hath put wiſdom in the x inward parts? or who hath given underſtanding to the heart?
* *Chap. 32. 1.*
x In the ſecret parts of man.
37 Who can number the clouds in wiſdom? or † who can ſtay the y bottles of heaven?
† Heb. *who can cauſe the heavenly bottles to reſt?*
y *That is*, the clouds wherein the water is contained as in bottles.
38 ‡ When the duſt † groweth into hardneſs, and the z clods cleave faſt together?
‡ Or, *when the duſt is drawn.*
† Heb. *is caſt into one maſſe.*
z The earth which formed in the day-light to lurk in darkneſs.
39 * Wilt thou a hunt the prey for the lion? or fill † the appetite of the young lions,
* *Chap. 27. 22.*
a Or, *when the lion is couched in his denſ.*
† Or, *the deſired hunted into prey.*
40 When they couch in *their* dens, *and* abide in the covert to lie in wait?
41 * Who provideth for the raven his food? when his young ones † cry unto God, they wander for lack of meat.
* *Pſal. 147. 9.*
† Heb. *they ſhall waſt.*

Chap. XXXIX.

1 Of the wild goats and hinds, 5 Of the wild aſs, 9 The unicorn, 13 the peacock, ſtork, and oſtrich, 19 the horſe, 26 the hawk, 27 the eagle.

KNoweſt thou the time when the wild goats of the rock bring forth? *or* canſt thou mark when * b the hinds do calve?
* *Pſal. 58. 9.* (the chiefly mention of wild goats and hinds, becauſe they bring forth their young with moſt difficulty.)
b Heb. *Aiolh.*
2 Canſt thou number the months *that* they c fulfil? or knoweſt thou the time when they bring forth?
c That *is*, how long they go with young?
† They bring forth with great difficulty.
3 They † bowe themſelves, they bring forth their young ones, they caſt out their ſorrows.
4 Their young ones are in good liking, they grow up with corn: they go forth, and return not unto them.
5 Who hath ſent out the wild aſs free? or who hath looſed the bands of the wild aſs?
6 Whoſe houſe I have made the wilderneſs, and the † d barren land his dwellings.
† Heb. *ſalt places, That is*, the barren ground where no good fruits grow.
d Heb. *of the exile.*
7 He ſcorneth the multitude of the city, neither regardeth he the crying † of the driver.
8 The range of the mountains *is* his paſture, and he ſearcheth after every green thing.
9 Will the e unicorn be willing to ſerve thee, or abide by thy crib?
e It is poſſible to make the unicorn tame? *ſignifying*, that if man cannot tame a creature, that is much more impoſſible, that he ſhould ſupplant the wiſdom of God, whereby he governeth all the world.
10 Canſt thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?
11 Wilt thou truſt him becauſe his ſtrength *is* great? or wilt thou leave thy labour to him?
12 Wilt thou believe him that he will bring home thy ſeed, and gather *it into* thy barn?

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13 *Gaveſt thou* the goodly wings unto the peacocks? or ‡ wings and feathers unto the oſtrich?
‡ Or, *the feathers, of the ſtork, and oſtrich?*
14 Which leaveth her eggs in the h earth, and warmeth them in the duſt,
h They write that the oſtrich covereth her eggs in the ſand, and becauſe the country is hot, and the ſun ſtill keepeth them warm, they are hatched.
15 And forgetteth that the foot my cruſh them, or that the wild beaſt may break them.
i As if another ſhould take care for them.
16 She is hardned againſt her young ones, as though *they were* not i hers: her labour is in vain without fear;
17 Becauſe God hath deprived her of k wiſdom, neither hath he imparted to her underſtanding.
k *That is*, to have a care, and natural affection toward her young.
18 What time ſhe l lifteth up her ſelf on high, ſhe ſcorneth the horſe and his rider.
l when the young oſtrich is grown up, he outrunneth the horſe.
19 Haſt thou given the horſe ſtrength? haſt thou clothed his neck with m thunder?
m *That is*, given him courage?
20 Canſt thou make him afraid as a graſſhopper? the glory of his noſtrils *is* † terrible.
† Heb. *terrours.*
21 ‡ He n paweth in the valley, and rejoyceth in *his* ſtrength: he goeth on to meet † the armed men.
‡ Or, *his feet dig*, in Heb. ſcenteth with his hoof.
† Heb. *the armour.*
22 He mocketh at fear, and is not affrighted; neither turneth he back from the ſword.
23 The quiver rattleth againſt him, the glittering ſpear and the ſhield.
24 He o ſwalloweth the ground with fierceneſs and rage: neither believeth he that *it is* the ſound of the trumpet.
o He ſo rideth on ground, that it feemeth nothing under him.
25 He ſaith among the trumpets, Ha ha; and he ſmelleth the battel afar off, the thunder of the captains, and the ſhouting.
26 Doth the hawk flie by thy wiſdom, *and* ſtretch her wings toward the p ſouth?
p *That is*, when cold cometh, to flie into the warm countries.
† Heb. *by thy mouth.*
27 Doth the eagle mount up † at thy command, and make her neſt on high?
28 She dwelleth and abideth on the rock, upon the crag of the rock, and the ſtrong place.
29 From thence ſhe ſeeketh the prey, *and* her eyes behold afar off.
30 Her young ones alſo ſuck up bloud: and * where the ſlain *are*, there *is* ſhe.
* *Matth. 24. 28. Luke 17. 37.*

Chap. XL.

1 Job humbleth himſelf to God. 6 God ſtirreth him up to ſhew his righteouſneſs, power, and wiſdom. 15 Of the behemoth.

MOreover, the Lord anſwered Job, and ſaid,
2 Shall he that q contendeth with the Almighty, inſtruct *him?* he that reproveth God, let him anſwer it.
q Is this the way for a man that will learn, to ſtrive with God? which thing he reproved in Job.
3 ¶ Then Job anſwered the Lord, and ſaid,
4 Behold, I am r vile, what ſhall I anſwer thee? I will lay mine hand upon my mouth.
r whereby he ſheweth, that he repented, and deſired pardon for his faults.
5 Once have I ſpoken, but I will not anſwer: yea, twice, but I will proceed no further.
6 ¶ Then anſwered the Lord unto Job out of the whirlwind, and ſaid,
7 * Gird up thy loyns now like a man: I will demand of thee, & declare thou unto me.
* *Chap. 38. 3.*
8 * Wilt thou alſo diſanul my s judgment? wilt thou condemn me that thou mayeſt be righteous?
* *Pſal. 51. 4. Rom. 3. 4.*
s *Signifying*, that they that juſtify themſelves, condemn God as unjuſt.

9 Haſt

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with the voice of his excellency, and he will
c *Meaning*, the rain and thunders.
not stay c them when his voice is heard.
5 God thundreth marvellously with his voice; great things doth he, which we cannot comprehend.
a *Psal.* 147. 16, 17.
6 For *he faith to the snow, Be thou on the earth; † likewise to the d small rain, and to the great rain of his strength.
1 Heb. *and to the flowers of rain, and to the flowers of rain of his strength.*
7 He e sealeth up the hand of every man; that all men may know his work.
d So that neither small rain, nor great, snow, nor any thing else cometh without Gods appointment.
8 Then the beasts go into dens, and remain in their places.
e By rains and thunders God causeth men to keep themselves within their houses.
9 † Out of the south cometh the whirlwind: and cold out of the f north.
1 Heb. *out of the chamber.*
10 By the breath of God, frost is given: and the breadth of the waters is g straitned.
f In Hebrew it is called, *the scattering wind*; because it driveth away the clouds, and purgeth the air.
11 Also by watering he h weareth the thick cloud: his scattereth † his bright cloud,
g *That is*, is frozen up, and dried.
12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.
h Gather the vapours, & move to and fro to water the earth.
13 He causeth it to come, * whether for † correction, or for his land, or for mercy.
1 Heb. *the cloud of his light.*
14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.
15 Dost thou know when God disposed them, & caused the i light of his cloud to shine?
i *That is*, the cloud thath lightning in it.
16 Dost thou know the m balancings of the clouds, the wondrous works of him which is perfect in knowledge?
k Rain, cold, heat, tempests, and such like, are fear of God, either to punish man, or to profit the earth: or to declare his favour toward man, *as chap.* 36. 31.
17 How thy garments *are* n warm, when he quieteth the earth by the south-*wind?*
1 Heb. *a rod.*
18 Hast thou with him spread out the sky, *which is* strong, *and* as a molten o looking-glass?
l *That is*, the lightning to break forth in the clouds.
19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.
m which is sometime changed into rain, snow, or hail, or such like.
n why thy clothes should keep thee warm when the south-wind bloweth, rather then when any other wind bloweth?
o For their clearness.
20 Shall it be q told him that I speak? if a man r speak, surely he shall be swallowed up.
21 And now *men* see not the s bright light which *is* in the clouds: but the wind passeth and cleanseth them.
p *That is*, our ignorance: *signifying*, that Job was to presumptuous, that he would control the works of God.
22 t Fair weather cometh out of the north: with God *is* terrible majesty.
q Hath God need that any should tell him, when man murmureth against him?
r Against Gods administrations.
23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will
s The cloud stopgeth the shining of the sun, that men cannot see it till the wind have chased away the cloud: and if man be not able to attain to the knowledge of these things, how much less of Gods judgments? t *Heb*, Gold, *Meaning*, Fair weather and clear as Gold.
u *Meaning*, without cause.
not afflict.
24 Men do therefore fear him: he respecteth not any *that are* wise of heart.

CHAP. XXXVIII.

1 God challengeth Job to answer. 4 God, by his mighty works, convinceth Job of ignorance, 31 and of imbecility.

THen the LORD answered Job out of the a whirlwind, and said,
a That his words might have greater misdeed, and that Job might know with whom he had to do.
2 Who *is* this that b darkneth counsel by words without knowledge?
b which by seeking out the secret counsel of God by mans reason maketh it more obscure, and sheweth his own folly.
3 Gird up now thy loyns like a man; for I will c demand of thee, and † answer thou me.
c Because he had wished to dispute with God, *chap.* 13. 3. God reasoneth with him, to declare his infinitenesse. † Heb. *make me know.*
4 * Where wast thou when I laid the d foundations of the earth? declare, † if thou hast understanding.
* *Psal.* 104. 5. *Prov.* 30. 4.
d Seeing he could not attain of those things which were done so long before he was born, he was not able to compare, much lesse to comprehend all Gods works: much lesse the secret counsels of his judgments.
5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?
† Heb. *if thou knowest understanding.*
6 Whereupon are the † foundations thereof † fastned? or who laid the corner-stone thereof?
† Heb. *sockets.*
7 When the morning stars e sang together, and all the f sons of God shouted for joy.
e *Heb.* *Made a din.*
f The stars and dumb creatures are said to praise God, because his power, wisdom and goodnesse is manifest and known therein.
8 * Or *who* shut up the sea with doors, when it brake forth *as if* it had issued out of the womb?
* *Meaning*, the angels.
9 When I made the cloud the garment thereof, and thick darkness g a swadling-band for it,
* *Psal.* 104. 9.
g As though the great sea were but a little babe in the hands of God to put to and fro
10 And ‡ brake up for it my decreed *place*, and set bars and doors,
‡ Or, *I brake*.
11 And said, Hi
but no further: and
waves be stayed.
12 Hast thou co
since thy days? *and*
know his place,
13 That it might
the earth, that the
out of it?
14 It is turned as
stand as a garment
15 And from the
holden, and the hig
16 Hast thou en
sea? or hast thou w
depth?
17 Have the ga
unto thee? or hast
h shadow of death
18 Hast thou pe
earth? declare, if
19 Where *is* the
and *as for* darkn
thereof?
20 That thou shouldest take it to
bound thereof, and that thou shouldest know
the paths *to* the house thereof?
h He was ignorant of it.
21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?
22 Hast thou entred into the treasures of the snow? or hast thou seen the treasures of the hail,
23 Which I have i reserved against the time of trouble, against the day of battel and war?
i To punish sinners and comfort them, *at* Exod. 9. 18.
24 By what way is the light parted, *which* k *is* scattereth the east-wind upon the earth?
k *Job*, 10. 12.
25 Who hath divided a water-course for the overflowing of waters? or a way for the lightning of thunder,
26 To cause it to rain on the earth, *where* no man *is*; *on* the wilderness wherein *there is* no man?
27 To satisfy the desolate and waste *ground*, and to cause the bud of the tender herb to spring forth?
28 Hath

28 Hath the rain a father? or who hath begotten the drops of the dew?
29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendred it?
p The ice covereth it so thought it were paved with stone.
30 The waters are p hid as *with* a stone, and the face of the deep † is frozen.
† Heb. *is taken.*
31 Canst thou bind the sweet influences of q Pleiades, or loose the bands of † r Orion?
q Or, *the seven stars.* ‡‡ Heb. *Cimah.*
r which stars arise when the sun is in *Taurus*, which is the spring time, and setting down. † Heb. *Cesil.*
32 Canst thou bring forth ‡ s Mazzaroth in his season, or canst thou † guid t Arcturus with his sons?
s which star bringeth in winter.
33 Knowest thou the ordinances of heaven? canst thou set the u dominion thereof in the earth?
t Heb. *Ash.*
u Or, *the twelve signs.*
34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?
v Certain stars so called, some think they were the twelve signs.
35 Canst thou send lightnings, that they may go, and say unto thee, ‡ Here we *are?*
‡ Heb. *paid them.*
w The ninth star
x in-
tanding
isdom?
en?
o hard-
ier?
e lion?
s, *and*
en his
God,
works in
uit, beasts.
ld ass,
strich,
wild
canst
that
when
3 They c bowe themselves, they bring forth their young ones, they cast out their sorrows.
c That is, how haughty go with young? † They bring forth with great difficulty.
4 Their young ones are in good liking, they grow up with corn: they go forth, and return not unto them.
5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?
6 Whose house I have made the wilderness, and the † d barren land his dwellings.
† Heb. *salt places.* d That is, the burnt ground where no good fruits grow.
7 He scorneth the multitude of the city, neither regardeth he the crying † of the driver.
† Heb. *of the exactor.*
8 The range of the mountains *is* his pasture, and he searcheth after every green thing.
9 Will the e unicorn be willing to serve thee, or abide by thy crib?
e It is impossible to make the unicorn tame: *Significating*, that if man cannot rule a creature, that is much more impossible, that he should acquire the wisdom of God, whereby he governeth all the world.
10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?
11 Wilt thou trust him because his strength *is* great? or wilt thou leave thy labour to him?
12 Wilt thou believe him that he will bring

home thy seed, and gather *it into* thy barn?
13 *Gavest thou* the goodly wings unto the peacocks? or ‡ wings and feathers unto the ostrich?
‡ Or, *the feathers, of the stork, and ostrich?*
14 Which leaveth her eggs in the h earth, and warmeth them in the dust,
h They write that the ostrich covereth her eggs in the sand, and because the country is dry, and the sun hill keepeth them warm, they are hatched.
15 And forgetteth that the foot my crush them, or that the wild beast may break them.
16 She is hardned against her young ones, as though *they were* not i hers: her labour is in vain without fear;
i As if another should take care for them.
17 Because God hath deprived her of k wisdom, neither hath he imparted to her understanding.
k *That is*, a care, and natural affection toward her young.
18 What time she l lifteth up her self on high, she scorneth the horse and his rider.
l when the young ostrich is grown up, he outrunneth the horse.
19 Hast thou given the horse strength? hast thou clothed his neck with m thunder?
m *That is*, given him courage?
20 Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* † terrible.
† Heb. *terrours.*
21 ‡ He n paweth in the valley, and rejoyceth in *his* strength: he goeth on to meet † the armed men.
‡ Or, his feet *dig*, in the earth with his hoof.
† Heb. *the armour.*
22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.
23 The quiver rattleth against him, the glittering spear and the shield.
24 He o swalloweth the ground with fiercenesse and rage: neither believeth he that *it is* the sound of the trumpet.
o He so ridderh the ground, that it feeleth nothing under him.
25 He saith among the trumpets, Ha ha; and he smelleth the battel afar off, the thunder of the captains, and the shouting.
26 Doth the hawk flie by thy wisdom, *and* stretch her wings toward the p south?
p *That is*, when cold cometh, to flie into the warm countries.
27 Doth the eagle mount up † at thy command, and make her nest on high?
† Heb. *by thy mouth.*
28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.
29 From thence she seeketh the prey, *and* her eyes behold afar off.
30 Her young ones also suck up bloud: and * where the slain *are*, there *is* she.
* *Matth.* 24. 28. *Luke* 17. 37.

CHAP. XL.

1 Job humbleth himself to God. 6 God stirreth him up to shew his righteousnes, power, and wisdom. 15 Of the behemoth.

MOreover, the LORD answered Job, and said,
2 Shall he that * contendeth with the Almighty, instruct *him?* he that reproveth God, let him answer it.
* Is this the way for a man that will learn, to strive with God? which thing he reproved in Job.
3 ¶ Then Job answered the LORD, and said,
4 Behold, I am b vile, what shall I answer thee? I will lay mine hand upon my mouth.
b whereby he sheweth, that he repented, and desired pardon for his faults.
5 Once have I spoken, but I will not answer: yea, twice, but I will proceed no further.
6 ¶ Then answered the LORD unto Job out of the whirlwind, and said,
7 * Gird up thy loyns now like a man: I will demand of thee, & declare thou unto me.
* *Chap.* 38. 3.
8 * Wilt thou also disanul my c judgment? wilt thou condemn me that thou mayest be righteous?
* *Psal.* 51. 4. *Rom.* 3. 4.
c Signifying, that they that justify themselves, condemn God as unjust.

9 Hast

NOTE
This volume has a very tight binding and while every effort has been made to reproduce the centres, force would result in damage
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with the voice of his excellency, and he will
c *Meaning*, the rain and thunders.
not stay c them when his voice is heard.
5 God thundreth marvellously with his voice; great things doth he, which we cannot comprehend.
a *Psal.* 147. 16, 17.
1 Heb. *and to the fixtures of rain, and to the fixtures of rain of his strength.*
d So 'tis: neither small rain, nor great, snow, nor any thing else cometh without Gods appointment.
6 For *he* saith to the snow, Be thou *on* the earth; † likewise to the d small rain, and to the great rain of his strength.
7 He e sealeth up the hand of every man; that all men may know his work.
e By rains and thunders God causeth men to keep themselves within their houses.
8 Then the beasts go into dens, and remain in their places.
1 Heb. *out of the chamber.*
9 † Out of the south cometh the whirlwind: and cold out of the f north.
f In Hebrew it is called, *the scattering wind*; because it driveth away the clouds, and purgeth the air.
10 By the breath of God, frost is given: and the breadth of the waters is g straitned.
g *That is*, is frozen up, and dried.
11 Also by watering he h wearieth the thick cloud: he scattereth † i his bright cloud,
h Gather the vapours, & move to and fro to water the earth.
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12 And it is turned round about by his counsels: that they may do whatsoever he commandeth them upon the face of the world in the earth.
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k Heb. *whether of his rod, or of his land, or of mercy.*
14 Hearken unto this, O Job: stand still, and consider the wondrous works of God.
15 Dost thou know when God disposed them, & caused the l light of his cloud to shine?
l Heb. *the light of his cloud.*
16 Dost thou know the m balancings of the clouds, the wondrous works of him which is perfect in knowledge?
m Heb. *the clouds of him.*
17 How thy garments *are* n warm, when he quieteth the earth by the south-*wind*?
n Heb. *warm.*
18 Hast thou with him spread out the sky, *which is* strong, *and* as a molten o looking-glass?
1 *That is*, the lightning to break forth in the clouds, m which is sometime changed into rain, snow, or hail, or such like.
o For their clearness.
19 Teach us what we shall say unto him; *for* we cannot order *our speech* by reason of darkness.
n Which they clothes should keep thee warm when the south-wind blows, rather then when any other wind blowth?
p *That is*, our ignorance: *signifying*, that Job was to presumptuous, that he would control the works of God.
20 Shall it be q told him that I speak? if a man r speak, surely he shall be swallowed up.
q Doth God need that any should tell him, when man murmureth against him?
r Against Gods administrations.
21 And now *men* see not the ' bright light which *is* in the clouds: but the wind passeth and cleanseth them.
s The cloud stoppeth the shining of the sun, that man cannot see it till the wind have chased away the cloud: and much less of Gods judgments?
t *Heb.* Gold, *Meaning*, Fair weather and clear as Gold.
22 s Fair weather cometh out of the north: with God *is* terrible majesty.
23 *Touching* the Almighty, we cannot find him out: *he is* excellent in power, and in judgment, and in plenty of justice: he will
u *Meaning*, without cause.
t not afflict.
24 Men do therefore fear him: he respecteth not any *that are* wise of heart.

CHAP. XXXVIII.

1 *God challengeth Job to answer.* 4 *God, by his mighty works, convinceth Job of ignorance,* 31 *and of imbecility.*

THen the LORD answered Job out of the a whirlwind, and said,
2 Who *is* this that b darkneth counsel by words without knowledge?
3 Gird up now thy loyns like a man; for I will c demand of thee, and † answer thou me.
a That his words might have greater majesty, and that Job might know with whom he had to do.
b which by seeking out the secret counsel of God by mans reason maketh it more obscure, and sheweth his own folly.
c Because he had wished to dispute with God, *chap.* 13. 3. God reasoneth with him, to declare his rashnesse. † Heb. *make me know.*
4 * Where wast thou when I laid the d foundations of the earth? declare, † if thou hast understanding.
5 Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it?
6 Whereupon are the † foundations thereof † fastned? or who laid the corner-stone thereof?
7 When the morning stars e sang together, and all the ‡ sons of God shouted for joy.
8 * Or *who* shut up the sea with doors, when it brake forth *as if* it had issued out of the womb?
9 When I made the cloud the garment thereof, and thick darkness f a swadling-band for it,
10 And ‡ brake up for it my decreed *place*, and set bars and doors,
11 And said, Hitherto shalt thou come, but no further: and h here shall † thy proud waves be stayed.
12 Hast thou commanded the i morning since thy days? *and* caused the day-spring to know his place,
13 That it might take hold of the † ends of the earth, that the wicked might be k shaken out of it?
14 It is turned as l clay *to* the seal, and they stand as a garment.
15 And from the wicked their light is withholden, and the high arm shall be broken.
16 Hast thou entred into the springs of the sea? or hast thou walked in the search of the depth?
17 Have the gates of death been opened unto thee? or hast thou seen the doors of the m shadow of death?
18 Hast thou perceived the breadth of the earth? declare, if thou knowest it all.
19 Where *is* the way *where* light dwelleth? and *as for* darkness, where *is* the place thereof?
20 That thou shouldest n take it † to the bound thereof, and that thou shouldest know the paths *to* the house thereof?
21 Knowest thou *it*, because thou wast then born? or *because* the number of thy days *is* great?
22 Hast thou entred into the treasures of the snow? or hast thou seen the treasures of the hail,
23 Which I have o reserved against the time of trouble, against the day of battel and war?
24 By what way is the light parted, *which* scattereth the east-wind upon the earth?
25 Who hath divided a water-course for the overflowing of waters? or a way for the lightning of thunder,
26 To cause it to rain on the earth, *where* no man *is*; *on* the wilderness wherein *there is* no man?
27 To satisfy the desolate and waste *ground*, and to cause the bud of the tender herb to spring forth?
28 Hath
* *Psal.* 104. 5. *Prov.* 30. 4.
d Seeing he could not judge of those things which were done so long before he was born, he was not able to comprehend all Gods works: much less the secret counsels of his judgments.
† Heb. *if thou hast understanding.*
e Heb. *Sockets.* Heb. *made a sound.*
e The stars and dumb creatures are said to praise God, because his power, wisdom and goodness is manifest and known therein.
f *Meaning*, the angels.
* *Psal.* 104. 9. g As though the great sea were but a little lake in the hands of God to turn to and fro.
† Or, *effectually thy decree upon it.*
‡ *That is*, Gods decree and commandment, *as verse* 10.
i Heb. *the spring of the morning.*
k To wast, soffle, & force thee to withdraw thy self from thy course.
l Heb. *turneth.* i. e. who having in the night been given to wickedness cannot abide the light, but hides themselves.
l The earth which seemed in the night to have no form by thickning of the sun is altered and made new beauty.
m If thou art not able to search out the depth of thefts, how much lesse shalt thou be able to comprehend the counsel of God?
n That thou mightest appoint it his way and limits.
† Or, *it.*
o To punish mine enemies with them, *as Exod.* 9. 18. *Josh.* 10. 11.

28 Hath the rain a father? or who hath begotten the drops of the dew?
29 Out of whose womb came the ice? and the hoary frost of heaven, who hath gendred it?
30 The waters are p hid as *with* a stone, and the face of the deep † is frozen.
31 Canst thou bind the sweet influences of ‡‡q Pleiades, or loose the bands of r Orion?
32 Canst thou bring forth ‡ s Mazzaroth in his season, or canst thou † guide t Arcturus with his sons?
33 Knowest thou the ordinances of heaven? canst thou set the u dominion thereof in the earth?
34 Canst thou lift up thy voice to the clouds, that abundance of waters may cover thee?
35 Canst thou send lightnings, that they may go, and say unto thee, † Here we *are*?
36 * Who hath put wisdom in the x inward parts? or who hath given understanding to the heart?
37 Who can number the clouds in wisdom? or † who can stay the y bottles of heaven?
38 ‡ When the dust † groweth into hardness, and the z clods cleave fast together?
39 * Wilt thou a hunt the prey for the lion? or fill † the appetite of the young lions,
40 When they couch in *their* dens, *and* abide in the covert to lie in wait?
41 * Who provideth for the raven his food? when his young ones * cry unto God, they wander for lack of meat.
p Heb. *is taken.*
† Or, *the seven stars.*
‡‡ Heb. *Cimah*, q which stars arise when the sun is in *Taurus*, which is the spring time, and bring flowers.
r Heb. *Cesil*, which stars length in winter.
† Heb. *Gesil.*
s Or, *the twelve signs.*
t Or, *the twelve signs.*
u Certain stars so called, some think they were the twelve signs.
† Heb. *guide them.*
x The north-star with those that are about him?
† Can thou cause the heavenly bodies to have any power over the earthly bodies?
† Heb. *behold us.*
* *Dan.* 12. 1. *Ezek.* 1. 26.
y In the secret parts of man.
† Heb. *who can make to rest in the firmament?*
z *That is*, the clouds wherein the water is contained in bottles.
† Or, *when the dust is turned into mire.*
Heb. *is poured.*
‡ For when God doth not open their bottles, the clouds cannot be resolved into rain.
a Heb. *wilt.*

CHAP. XXXIX.

1 *Of the wild goats and hinds,* 5 *Of the wild ass,* 9 *The unicorn,* 13 *the peacock, stork, and ostrich,* 19 *the horse,* 26 *the hawk,* 27 *the eagle.*

KNowest thou the time when the wild goats of the rock bring forth? *or* canst thou mark when * c the hinds do calve?
2 Canst thou number the months *that* they d fulfil? or knowest thou the time when they bring forth?
3 They e bowe themselves, they bring forth their young ones, they cast out their sorrows.
4 Their young ones are in good liking, they grow up with corn: they go forth, and return not unto them.
5 Who hath sent out the wild ass free? or who hath loosed the bands of the wild ass?
6 Whose house I have made the wilderness, and the † f barren land his dwellings.
7 He scorneth the multitude of the city, neither regardeth he the crying † of the driver.
8 The range of the mountains *is* his pasture, and he searcheth after every green thing.
9 Will the g unicorn be willing to serve thee, or abide by thy crib?
10 Canst thou bind the unicorn with his band in the furrow? or will he harrow the valleys after thee?
11 Wilt thou trust him because his strength *is* great? or wilt thou leave thy labour to him?
12 Wilt thou believe him that he will bring
* *Psal.* 29. 9. the chiefly mention of wild goats and hinds, because they bring forth their young with most difficulty.
c That it is how they go with young? or they bring forth with great difficulty.
d To their time.
e Heb. *they bow themselves.*
† Heb. *fields.* f That is, the barren ground where no good fruits grow.
† Heb. *of the exactor.*
g It is possible to take the unicorn here for *signifying*, that is a mere creature, but it is much more impossible, that he should compare the wildness of God, whereby he governeth all the world.
home thy seed, and gather *it into* thy barn?
13 *Gavest thou* the goodly wings unto the peacocks? or ‡ wings and feathers unto the ostrich?
14 Which leaveth her eggs in the h earth, and warmeth them in the dust,
15 And forgetteth that the foot my crush them, or that the wild beast may break them.
16 She is hardned against her young ones, as though *they were* not i hers: her labour is in vain without fear;
17 Because God hath deprived her of k wisdom, neither hath he imparted to her understanding.
18 What time she l lifteth up her self on high, she scorneth the horse and his rider.
19 Hast thou given the horse strength? hast thou clothed his neck with m thunder?
20 Canst thou make him afraid as a grasshopper? the glory of his nostrils *is* † terrible.
21 ‡ He n paweth in the valley, and rejoyceth in *his* strength: he goeth on to meet † the armed men.
22 He mocketh at fear, and is not affrighted; neither turneth he back from the sword.
23 The quiver rattleth against him, the glittering spear and the shield.
24 He o swalloweth the ground with fierceness and rage: neither believeth he that *it is* the sound of the trumpet.
25 He saith among the trumpets, Ha ha; and he smelleth the battel afar off, the thunder of the captains, and the shouting.
26 Doth the hawk flie by thy wisdom, *and* stretch her wings toward the p south?
27 Doth the eagle mount up † at thy command, and make her nest on high?
28 She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place.
29 From thence she seeketh the prey, *and* her eyes behold afar off.
30 Her young ones also suck up blood: and * where the slain *are*, there *is* she.
h They write that the ostrich covereth her eggs in the sand, and because the country is hot, and the sun still keepeth them warm, they are hatched.
i As if another should take care for them.
k *That is*, to have a care, and natural affection toward her young.
l when the young ostrich is grown up, he outrunneth the horse.
m *That is*, given him courage?
† Heb. *terrours.*
‡ Or, his feet *dig.*
n He beateth with his hoof.
† Heb. *the armour.*
o He so riddeth the ground, that it feeneth nothing under him.
p *That is*, when cold cometh, to flie into the warm countries.
† Heb. *by thy mouth.*
* *Matth.* 24. 28. *Luke* 17. 37.

CHAP. XL.

1 *Job humbleth himself to God.* 6 *God sheweth him up to shew his righteousness, power, and wisdom.* 15 *Of the behemoth.*

MOreover, the LORD answered Job, and said,
2 Shall he that a contendeth with the Almighty, instruct *him*? he that reproveth God, let him answer it.
3 ¶ Then Job answered the LORD, and said,
4 Behold, I am b vile, what shall I answer thee? I will lay mine hand upon my mouth.
5 Once have I spoken, but I will not answer: yea, twice, but I will proceed no further.
6 ¶ Then answered the LORD unto Job out of the whirlwind, and said,
7 * Gird up thy loyns now like a man: I will demand of thee, & declare thou unto me.
8 * Wilt thou also disanul my c judgment? wilt thou condemn me that thou mayest be righteous?
a Is this the way for a man that will learn, to strive with God? which thing he reproved in Job.
b whereby he sheweth, that he repented, and desired pardon for his faults.
* *Chap.* 13. 2.
* *Psal.* 51. 4. *Rom.* 3. 4.
c Or, *righteousness*, that they that justify themselves, condemn God as unjust.

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9 Hast thou an arm like God? or canst thou thunder with a voice like him?

10 * Deck thy self now *with* [d] majesty and excellency, and array thy self with glory and beauty.

11 Cast abroad the rage of thy wrath: and behold every one *that is* proud, and abase him.

12 Look on every one *that is* proud, *and* bring him low: and tread down the wicked in their place.

13 Hide them in the [e] dust together, *and* bind their faces in secret.

14 Then will I also confess unto thee, that thine own right hand can [f] save thee.

15 ¶ Behold now [g] behemoth which I made with thee, he eateth [f] grass as an ox.

16 Lo now, his strength *is* in his loyns, and his force *is* [g] in the navel of his belly.

17 ‡ He moveth his tail like a cedar: the sinews of his stones are wrapt together.

18 His bones *are as* strong pieces of brass, his bones *are* like bars of iron.

19 [h] He *is* the chief of the ways of God: he that made him, [i] can make his sword to approach *unto him.*

20 Surely the mountains bring him forth food: where all the beasts of the field play.

21 He lieth under the shady trees, in the covert of the reed, and fens.

22 The shady trees cover him *with* their shadow: the willows of the brook compass him about.

23 Behold, † he drinketh up a river, *and* [m] hasteth not: he trusteth that he can draw up Jordan into his mouth.

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4 Will he make a covenant with thee? wilt thou take him for a [c] servant for ever?

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11 Who hath [g] prevented me that I should repay *him*? * *whatsoever is* under the whole heaven is mine.

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14 Who can open the [i] doors of his face? his teeth *are* terrible round about.

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17 They are joyned one to another, they stick together, that they cannot be sundred.

18 By his [m] neesings a light doth shine, and his eyes *are* like the eye-lids of the morning.

19 Out of his mouth go burning lamps, *and* sparks of fire leap out.

20 Out of his nostrils goeth smoke, as *out* of a seething pot or caldron.

21 His breath kindleth coals, and a flame goeth out of his mouth.

22 In his neck remaineth strength, and † sorrow is turned into [n] joy before him.

23 † The flakes of his flesh are joyned together: they are firm in themselves, they cannot be moved.

24 His heart is as firm as a stone, yea as hard as a piece of the nether *millstone.*

25 When he raiseth up himself, the mighty are afraid: by reason of breakings they purify themselves.

26 The sword of him that layeth at him cannot hold: the spear, the dart, nor the ‡ habergeon.

27 He esteemeth iron as straw, *and* brass as rotten wood.

28 The arrow cannot make him flee: slingstones are turned with him into stubble.

29 Darts are counted as stubble: he laugheth at the shaking of a spear.

30 † Sharp stones [c] *are* under him: he spreadeth sharp-pointed things upon the mire.

31 He maketh the deep to [p] boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to [q] shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like: ‡ who is made without fear.

34 He beholdeth all [r] high *things*: he *is* a king over all the children of pride.

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1 *Job submitteth himself unto God.* 7 *God preferring Jobs cause, maketh his friends submit themselves, and accepteth him.* 10 *He magnifieth and blesseth Job.* 16 *Jobs age and death.*

THen Job answered the LORD, and said,

2 I know that thou canst *do* every *thing*, and *that* [a] no thought can be withholden from thee.

3 Who *is* he that [b] hideth counsel without knowledge? therefore have I uttered that I understood not, things too [c] wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: I will demand of thee, [d] and declare thou unto me.

5 I have [e] heard of thee by the hearing of the ear: but now mine eye seeth thee.

6 Wherefore I abhor *my self*, and repent in dust and ashes.

7 ¶ And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Elihaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the* [f] *thing that is* right, as my servant Job *hath.*

8 Therefore take unto you now seven bullocks, and seven rams, and go to my servant Job, and offer up for your selves a burnt-offering, and my servant Job shall [h] pray for you, for him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.

9 So Elihaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted † Job.

10 And the LORD turned the [i] captivity of Job, when he prayed for his friends: also the Lord † gave Job twice as much as he had before.

11 Then came there unto him all his [k] brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of mony, and every one an ear-ring of gold.

12 So the LORD blessed the latter end of Job more then his beginning: for he had [l] fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, [n] Jemima, and the name of the second, [o] Kezia, and the name of the third, [o] Keren-happuch.

15 And in all the land were no women found *so* fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and fourty years, and saw his sons, and his sons sons, *even* four generations.

17 So Job died *being* old, and full of days.

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THE BOOK OF PSALMS.

THE ARGUMENT.

THis book of Psalms is set forth unto us by the Holy Ghost, to be esteemed as a most precious treasure; wherein all things are contained that appertain to true felicity, as well in this life present, as in the life to come: for the riches of true knowledge and heavenly wisdom are set open for us, to take thereof most abundantly. If we would know the great and high Majesty of God, here we may see the brightness thereof shine most clearly: If we would seek his incomprehensible wisdom; here is the school of the same profession: If we would comprehend his inestimable bounty, and approach near thereunto, and fill our hands with that treasure; here we may have a most lively and most comfortable tast thereof: If we would know wherein standeth our salvation, and how to attain to life everlasting, here is Christ our onely Redeemer, and Mediatour most evidently described. The rich man may learn the true use of riches: The poor man therein: They that are afflicted and oppressed, shall see wherein standeth their comfort, and how the children of God shall see how the hand of God is ever against them, and though he suffer them to prosper for a while; yet he bridleth them in somuch as they cannot touch an hair of ones head, except he permit them; and how in the end their destruction is most miserable. Briefly, here we may have present remedies against all tentations, and troubles of mind and conscience; so that, being well practised herein, we may be assured against all dangers in this life, live in the true fear and love of God, and at length attain to that incorruptible crown of glory, which is laid up for all them that love the coming of our Lord JESUS CHRIST.

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2 But his delight *is* in the law of the LORD, * and in his [b] law doth he meditate day and night.

3 And he ſhall be like a tree * planted by the rivers of water, that bringeth forth his fruit in his ſeaſon; his leaf alſo ſhall not † wither, and [c] whatſoever he doth ſhall proſper.

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IRREGULAR PAGINATION

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31 He maketh the deep to [p] boil like a pot: he maketh the sea like a pot of ointment.

32 He maketh a path to [q] shine after him; *one* would think the deep *to be* hoary.

33 Upon earth there is not his like: ‡ who is made without fear.

34 He beholdeth all [r] high *things*: he *is a* king over all the children of pride.

CHAP. XLII.

1 Job submitteth himself unto God. 7 God preferring Jobs cause, maketh his friends submit themselves, and accepteth him. 10 He magnifieth and blesseth Job. 16 Jobs age and death.

THen Job answered the LORD, and said,

2 I know that thou canst *do* every *thing*, and *that* [a] no thought can be withholden from thee.

3 Who *is* he that [b] hideth counsel without knowledge? therefore have I uttered that I understood not, things too [c] wonderful for me, which I knew not.

4 Hear, I beseech thee, and I will speak: I will demand of thee, [d] and declare thou unto me.

5 I have

[a] Meaning, the whale, or, a whirlpool.
† Heb. which *them* draweth.
[b] Because he feareth left thou shouldest take him.
[c] To do thy businesse, and be at thy commandment?
[d] If thou once consider the danger, thou wilt not meddle with him.
[e] To wit, that trusteth to take him.
[f] If none dare stand against a whale which is but a creature, who is able to compare with God the Creatour?
[g] who hath taught me to accomplish my work?
* *Psal.* 24. 1.
& 50. 12.
‡ *Cor.* 10. 26.

[h] The parts, and members of the whale.
i That *is*, who dare pull off his skin?
† Or, *within*.
k who dare put a bridle in his mouth?
l who dare look in his mouth?
[m] That *is*, *sneesing* of *sparkles*.
[n] That *is*, *casteth* out flames of fire.
[o] Heb. *sharp potsherds*.
[p] Heb. *maketh the deep to seethe*.
[q] That *is*, *maketh* a path to shine after him.
[r] Heb. *sons of pride*.

[a] I knew thee once by before by hearsay, but now thou hast guided me to feel what thou art to me, that I may resign my self wholly over unto thee.
[b] From took in hand an evil cause, in that you condemned him by his outward afflictions, & comforted him not with my mercies.
[c] who had a good cause, but handled it evil.
[d] when you have reconciled your selves to him for the faults that you have committed against him, he shall pray for you, and I will hear him.
† Heb. *his face, or person.*
‡ Heb. *the face of Job.*
[e] He delivered him out of the affliction wherein he was.
† Heb. *added all that had been to him before the trouble.*
[f] That *is*, All his kindred, *&c.* Gen. 43. 33.

5 I have [c] heard of thee by the hearing of the ear: but now mine eye seeth thee.

6 Wherefore I abhor *my self*, and repent in dust and ashes.

7 ¶ And it was *so*, that after the LORD had spoken these words unto Job, the LORD said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye have not spoken of me *the* † *thing that is* right, as my servant Job *hath.*

8 * Therefore take unto you now seven bullocks, and seven rams, and go to my servant Job, and offer up for your selves a burnt-offering, and my servant Job shall [d] pray for you, for † him will I accept: lest I deal with you *after your* folly, in that ye have not spoken of me *the thing which is* right, like my servant Job.

9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite went, and did according as the LORD commanded them: the LORD also accepted † Job.

10 And the LORD turned the [e] captivity of Job, when he prayed for his friends: also the Lord † gave Job twice as much as he had before.

11 Then came there unto him all his [f] brethren, and all his sisters, and all they that had been of his acquaintance before, and did eat bread with him in his house: and they bemoaned him, and comforted him over all the evil that the Lord had brought upon him: every man also gave him a piece of mony, and every one an ear-ring of gold.

12 So the LORD blessed the latter end of Job more then his beginning: for he had [l] fourteen thousand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.

13 He had also seven sons and three daughters.

14 And he called the name of the first, [m] Jemima, and the name of the second, [n] Kezia, and the name of the third, [o] Keren-happuch.

15 And in all the land were no women found so fair as the daughters of Job: and their father gave them inheritance among their brethren.

16 After this lived Job an hundred and fourty years, and saw his sons, and his sons sons, *even* four generations.

17 So Job died *being* old, and full of days.

[l] God made him twice so rich in cattel as he was before, and gave him as many children, as he had taken from him.
[m] That *is*, Of long life, or beautiful as the day.
[n] As pleasant as Cassia, or sweet spice.
[o] That *is*, The horn of beauty.

THE BOOK OF PSALMS.

THE ARGUMENT.

THis book of Psalms is set forth unto us by the Holy Ghost, to be esteemed as a most precious treasure; wherein all things are contained that appertain to true felicity, as well in this life present, as in the life to come: for the riches of true knowledge and heavenly wisdom are set open for us, to take thereof most abundantly. If we would know the great and high Majesty of God, here we may see the brightness thereof shine most clearly: If we would seek his incomprehensible wisdom; here is the school of the same profession: If we would comprehend his inestimable bounty, and approach near thereunto, and fill our hands with that treasure; here we may have a most lively and most comfortable taste thereof: If we would know wherein standeth our salvation, and how to attain to life everlasting; here is Christ our onely Redeemer, and Mediatour most evidently described. The rich man may learn the true use of riches: The poor man may find full contentation: He that will rejoyce, shall know the true joy, and how to keep measure therein: They that are afflicted and oppressed, shall see wherein standeth their comfort, and how they ought to praise God when he sendeth them deliverance: The wicked, and the persecuters of the children of God, shall see how the hand of God is ever against them, and though he suffer them to prosper for a while; yet he bridleth them, insomuch as they cannot touch an hair of ones head, except he permit them: and how in the end their destruction is most miserable. Briefly, here we may have present remedies against all tentations, and troubles of mind and conscience; so that, being well practised herein, we may be assured against all dangers in this life, live in the true fear and love of God, and at length attain to that incorruptible crown of glory, which is laid up for all them that love the coming of our Lord JESUS CHRIST.

PSAL. I.

1 The happiness of the godly. 4 The unhappiness of the ungodly.

BLesſed * *is* the man that walketh not in the [a] counsel of the ‡ ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

2 But his delight *is* in the law of the

[a] When a man hath once given place to evil counsel, or to his own conceipt, he beginneth to forget himself: & so by and by he falleth into contempt of God, which contempt is called the seat of the scorners.
‡ Or, *wicked.*

I Day. *Morning prayer.*
* *Psa.* 2. 12. & 32. 2. & 34. 8. & 40. 4. & 84. 12. & 94. 12. & 112. 1. & 119. 1. & 128. 1. & 146. 5. *Jer.* 17. 7. *Mat.* 5. 3. *Luke* 6. 20. *Rom.* 4. 8. *Jam.* 1. 12. *Rev.* 14. 13.

LORD, * and in his law doth he meditate day and night.

3 And he shall be like a tree * planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not † wither, and [c] whatsoever he doth shall prosper.

4 [d] The ungodly *are* not so: but *are* * like

* *Jos.* 1. 8. *Psal.* 119. 1.
[b] In the holy scriptures.
* *Jer.* 17. 8.
† Heb. *fade.*
[c] Gods children are so molested ever with his grace, that whatsoever cometh unto them tendeth to their salvation.
[d] Though the wicked seem to have the sway in this world, yet the Lord driveth them down that they shall not rise nor stand in the company of the righteous.
* *Psal.* 35. 5. *Isa.* 17. 13.

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the chaff which the wind driveth away.

e But tremble when they feel Gods wrath.

5 Therefore the ungodly shall not e stand in the judgment, nor sinners in the congregation of the righteous.

f Both approve and prosper: like as, *Not to know*, is to reprove and reject.

6 For the LORD f knoweth the way of the righteous: but the way of the ungodly shall perish.

PSAL. II.

1 The kingdom of Christ. 10 Kings are exhorted to accept it.

a *Acts 4. 25.* WHy * do the a heathen ‡rage, and the people † imagine a vain thing?

2 The kings of the earth set themselves, and the rulers take counsel together, against the LORD, and against his anointed, *saying*,

‡ Or, *tumultuously assemble.*

† Heb, *meditate.*

b Thus the wicked say, *That they walk out of the yoke of God, and of his Christ.*

3 b Let us break their bands asunder, and cast away their cords from us.

* *Prov. 1. 26.*

4 * He that sitteth in the heavens shall laugh: the Lord shall have them in derision.

c Gods plagues will declare that in resisting his Christ, they fought against him.

5 c Then shall he speak unto them in his wrath, and ‡ vex them in his sore displeasure.

† Or, *trouble.*

6 Yet have I † set my king † upon my holy hill of Zion.

† Heb. *anointed.*

† Heb. *upon Zion, the hill of my holiness.*

7 I will declare ‡ the d decree: the LORD hath said unto me, * Thou *art* my son, e this day have I begotten thee.

† Or, *for a decree.*

d To shew that my vocation to the kingdom is of God.

e *Acts 13. 33. Heb. 1. 5.*

8 * Ask of me, and I shall give *thee* the heathen *for* thine inheritance, and the uttermost f parts of the earth *for* thy possession.

e That is to say, as touching mans knowledge, because it was the first time that David appeared to be elect of God, so it is applied to Christ in his first coming and manifestation to the world.

9 * Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potters vessel.

* *Psal. 72. 8.*

f Not onely the Jews, but the Gentiles also.

10 g Be wise now therefore, O ye kings: be instructed, ye judges of the earth.

* *Rev. 2. 27. & 19. 15.*

g He exhorteth all rulers to repent in time.

11 Serve the LORD with fear, and rejoyce with trembling.

h In sign of homage.

12 h Kiss the son lest he be angry, and ye perish *from* the way, when his wrath is kindled but a little: * blessed *are* all they that put their trust in him.

i when the wicked shall say, *Peace and rest*, then shall destruction suddenly come, seeming yet to be but in the midway of their purposes, then shall deliverance be far off.

1 *Thes. 5. 3.* * *Prov. 16. 20. Isa 30. 18. Jer. 17. 7. Rom. 9. 33. & 10. 11. 1 Pet. 2. 6.*

PSAL. III.

The security of Gods protection.

¶ A psalm of David, * when he fled from Absalom his son.

2 *Sam. 15. 14.*

LORD, how are they * increased that trouble me? many *are* they that rise up against me.

a This was a token of his stable faith, that for all his troubles he find his recourse to God.

2 Many *there be* which say of my soul, *There* b *Selah signifieth*, a lifting up of the voice, to cause us to consider the sentence, as a thing of great importance.

is no help for him in God. b Selah.

3 But thou, O LORD, *art* a shield ‡ for me; my glory, and the lifter up of mine head.

‡ Or, *about.*

4 I cried unto the LORD with my voice, and he heard me out of his holy hill. Selah.

* *Psal. 4. 8.*

5 * I laid me down and slept; I awaked, for the LORD sustained me.

c when he considered the truth of Gods promise, and tried the fame, his faith increased marvellously.

6 * I will not be afraid of c ten thousands of people, that have set *themselves* against me round about.

* *Psal 27. 3.*

7 Arise, O LORD, save me, O my God; for thou hast smitten all mine enemies *upon* the cheek-bone: thou hast broken the teeth of the ungodly.

8 * d Salvation *belongeth* unto the LORD: thy blessing *is* upon thy people. Selah.

d Be the dangers never so great or many yet God hath ever means to deliver his.

PSAL. IV.

1 David prayeth for audience. 2 He reproveth and exhorteth his enemies. 6 Mans happinesse is in Gods favour.

¶ To the ‡ * chief musician on Neginoth, A psalm of David.

‡ Or, *overseer.*

* *Isa. 43. 11. Hos. 13. 4.*

a Among them that were appointed to sing the Psalms, and to play on the instruments, one was appointed chief to set the tune, and to begin: who had the charge, because he was most excellent, and he began this psalm on the instrument called Neginoth, or in a tune so called.

HEar me when I call, b O God of my righteousnes: thou hast enlarged me *when I was* in c distresse, ‡ have mercy upon me, and hear my prayer.

b Thou that art the defender of my just cause.

c Both of mind and body.

‡ Or, *be gracious unto us.*

2 O ye d sons of men, how long *will ye turn* my glory into shame? *how long* will ye e love vanity, *and* seek after leasing? Selah.

d If he think you fitter subs in this world.

e Though your enterprise seem to you never so wittily laid, God will bring them to nought.

3 But know that the LORD hath set apart him that is f godly, for himself: the LORD will hear when I call unto him.

f A king that walketh in his vocation.

4 g Stand in awe, and sin not: commune with your own heart upon your bed, and h be still. Selah.

g For fear of Gods judgment.

h Cease courage, serve God prosperously, and not with outward ceremonies.

5 i Offer * the sacrifices of righteousnes: and put your trust in the LORD.

i *Psal. 50. 14.*

6 *There be* many that say, Who will shew *us any* k good? LORD, lift thou up the light of thy countenance upon us.

k The multitude seek worldly wealth, but David setteth his felicity in Gods favour.

7 Thou hast put gladnes in my heart, more then in the time *that* their corn and their wine increased.

8 * I will both lay me down in peace, and sleep: for thou LORD l onely makest me dwell in safety.

l This word in Hebrew may be referred to God, as it is here translated, or to David, signifying he should dwell as joyfully alone as if he had many about him, because the Lord is with him.

PSAL. V.

1 David prayeth, and professeth his study in prayer. 4 God favoureth not the wicked. 7 David professing his faith, prayeth unto God to guid him, 10 to destroy his enemies, 11 and to preserve the godly.

¶ To the chief musician upon ‡ Nehiloth, A psalm of David.

‡ Or, *wind instruments*, or, *tunes.*

GIve ear to my words, O LORD, consider my a meditation.

a That is, My requests, prayer & desire.

2 Hearken unto the voice of my cry, my king, and my God: for unto thee will I pray.

3 * My voice shalt thou hear in the morning, O LORD; in the morning will I direct *my prayer* unto thee, and will b look up.

* *Psal 130. 6.*

b with patience and trust, till he send help.

4 For thou *art* not a God that hath pleasure in c wickednes: neither shall evil dwell with thee.

c Seeing that God of mere mercy wickedness is not able to dwell with the wicked, much less can it with the godly.

5 d The foolish shall not stand † in thy sight: thou hatest all workers of iniquity.

d which can not resist against God, nor their fleshly carnal affections.

† Heb. *before thine eyes.*

6 Thou shalt destroy them that speak leasing: the LORD will abhor † the bloudy and deceitful man.

† Heb. *the man of bloods and deceits.*

7 But as for me, e I will come into thy house in the multitude of thy mercy: *and* in thy fear will I worship toward † thy holy temple.

e In the deepest of his temptations he putteth his full confidence in God.

8 Lead me, O LORD, in thy righteousnes, f because of † mine enemies; make thy way straight before my face.

f Heb. *the temple of thy holiness.*

† Because those are just, therefore lead me out of the dangers of mine enemies.

9 For *there is* no ‡ faithfulnes † in their mouth, their inward part *is* † very wickednes; * their throat *is* an open sepulchre, they flatter with their tongue.

† Heb. *the words of their mouth.*

‡ Or, *truth.*

10 ‡ Destroy thou them, O God; let them fall

† Heb. *wickednesses.*

‡ Or, *stedfastness.*

† Heb. *in his mouth.*

* *Rom. 3. 13.*

† Or, *make them guilty.*

g Let their devices come to nought.

† Or, *from their counsels.*

h Thy favour toward me shall confirm the faith of all others.

† Heb. *thou covereth over, or, protectest them.*

fall ‡ by their own counsels: cast them out in the multitude of their transgressions, for they have rebelled against thee.

11 h But let all those that put their trust in thee, rejoyce: let them ever shout for joy: because † thou defendest them: let them also that love thy name, be joyful in thee.

12 For thou, LORD, wilt bless the righteous so that he shall ‡ favour wilt thou † compass him as with a shield.

‡ Or, *crown him.*

PSAL. VI.

1 David complains in his sickness. 8 By faith he triumpheth over his enemies.

¶ To the chief musician on Neginoth ‡ upon Sheminith, A psalm of David.

‡ Or, *upon the eighth.*

1 Chron. 15. 21. Psal. 12. 1.

* *Psal. 38. 1.*

a Though I desire deliverance, yet let my mind obey my fealty.

O * LORD, a rebuke me not in thine anger, neither chasten me in thy hot displeasure.

2 Have mercy upon me, O LORD, for I *am* weak: O LORD, heal me, for my bones are vexed.

b For my whole strength is abated. c His conscience is also touched with the fear of Gods judgment.

3 c My soul is also sore vexed: but thou, O LORD, how long?

4 Return, O LORD, deliver my soul: oh save me for thy mercies sake.

* *Psal. 30. 9. & 88. 11. & 115. 17. & 115. 17. Isa. 38. 18.* d In lamenteth that occasion should be taken from him to praise God in the congregation.

5 * For in d death *there is* no remembrance of thee: in the grave who shall give thee thanks?

6 I am weary with my groaning, ‡ all the night make I my bed to swim: I water my couch with my tears.

‡ Or, *every night.*

7 Mine eye is consumed because of grief; it waxeth old because of all mine enemies.

8 * e Depart from me, all ye workers of iniquity; for the LORD hath heard the voice of my weeping.

* *Mark 7. 23. & 25. 41. Luk. 13. 27.* e God inviteth comfort and solicitation in affliction, after we may triumph over our enemies.

9 The LORD hath heard my supplication; the LORD will receive my prayer.

10 Let all mine enemies be ashamed and sore vexed: let them return *and* be ashamed ‡ suddenly.

‡ Or, *in a moment.*

f With the wicked think that the godly shall perish, God delivereth them suddenly, and destroyeth their enemies.

a That is, My retirement prayer & fleet, complaint and fighting.

PSAL. VII.

1 David prayeth against the malice of his enemies, professing his innocency. 10 By faith he seeth his defence, and the destruction of his enemies.

¶ Shiggaion of David, which he sang unto the LORD, concerning the ‡ words of Cush the Benjamite.

‡ Or, *business.*

O LORD my God, in thee do I put my trust: save me from all them that persecute me, and deliver me.

b He delivereth God to deliver him from the rage of it in pieces, while *there is* † none to deliver.

2 Lest b he tear my soul like a lion, renting

† Heb. *not a deliverer.*

3 O LORD my God, if I have done † this; If there be iniquity in my hands:

Cush. a kinsman.

4 c If I have rewarded evil unto him that was at peace with me: (yea, I have delivered him that without cause is mine enemy)

c If I requited not foul for fair.

5 Let the enemy persecute my soul, and take *it*, yea, let him tread down my life upon the earth, and lay mine d honour in the dust. Selah.

d Let me not consider, that in this distress I be disconsolate for ever.

6 Arise, O LORD, in thine anger, lift up thy self, because of the rage of mine enemies: and awake for me to the e judgment *that* thou hast commanded.

e In promising me the kingdom.

7 So shall the congregation of the people compass thee about: for their sakes therefore † return thou on high.

† Heb. *turn thee.*

8 The LORD shall judge the people: judge me, O LORD, * according to my righteousnes, and according to mine f integrity *that is* in me.

* *Psal. 18. 20.*

f As touching my behaviour toward Saul and mine enemies.

9 Oh let the wickedness of the wicked come to an end, but establish the just: * for the righteous God trieth the g hearts and reins.

* *1 Chron. 28. 9. Psal. 139. 1. Jer. 11. 20.*

g *Rev. 2. 23.*

10 † My defence *is* of God, which saveth the upright in heart.

† Or, *my buckler is upon God.*

11 ‡ God judgeth the righteous, and God is angry *with the wicked* † every day.

‡ *God is a righteous judge.*

† He doth continually call the wicked to repentance by some signs of his judgements.

12 If † he turn not, he will whet his sword; he hath bent his bow, and made it ready.

† Except Saul turn his mind, I die, for he hath been men and weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace.

13 He hath also prepared for him the instruments of death; he ordaineth his arrows against the persecutours.

14 * Behold, he travaileth with iniquity, and hath conceived † mischief, and brought forth falshood.

* *Job 15. 35. Isa 59. 4. Jam. 1. 15.*

† Heb. *he hath digged a pit.*

15 † He made a pit and digged it, * and is fallen into the ditch *which* he made.

* *Psal. 9. 15. & 10. 2. Prov. 5. 22.*

16 His mischief shall return upon his own head, and his violent dealing shall come down upon his own pate.

† Heb. *he hath taught men.*

17 † I will praise the Lord according to his righteousnes: and will sing praise to the name of the LORD most high.

I in keeping faithfully his promise with me.

PSAL. VIII.

Gods glory is magnified by his works, and by his love to man.

¶ To the chief musician upon ‡ Gittith, A psalm of David.

‡ Or, *kind of instruments*, or, *tune.*

O LORD our Lord, how excellent *is* thy name in all the earth! who hath set thy glory above the heavens.

* *Matth. 21. 16.*

a Though the wicked would, while Gods praises are yet very scarce yet sufficient witnesses of the same.

† Heb. *founded.*

2 * Out of the mouth of a babes and sucklings hast thou † ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.

3 When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained;

* *Job 7. 17. Psal 144. 3. Heb 2. 6.*

b If it had been sufficient for him to have set forth his glory by the heavens, though he had not come to us or to mans instruction, which is but dust.

4 * What b is man, that thou art mindful of him? and the son of man, that thou visitest him?

c Touching his first creation.

5 For thou hast made him a little lower then the c angels, and hast crowned him with glory and honour:

† All sheep and oxen, yea, and the beasts of the field:

6 Thou madest him to have dominion over the works of thy hands; * thou hast put all *things* under his feet:

* *1 Cor. 15. 27.*

d By the temporal gifts of mans creation he is led to consider the benefits which he hath by his regeneration through Christ.

7 † All d sheep and oxen, yea, and the

† Heb. *flocks and oxen, all of them.*

8 The fowl of the air, and the fish of the sea, *and whatsoever* passeth through the paths of the seas.

9 O LORD our Lord, how excellent *is* thy name in all the earth!

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11 Day. *Morning prayer.*

Psal. IX.

1 David praiseth God for executing of judgment. 11 He inciteth others to praise him. 13 He prayeth that he may have cause to praise him.

¶ To the chief musician upon † Muth-labben, A psalm of David.

I Will praise *thee*, O LORD, with my [a] whole heart, I will shew forth all thy marvellous works.

2 I will be glad and rejoyce in thee: I will sing praise to thy name, O thou most High.

3 When mine enemies are turned back, they shall fall and perish at thy presence.

4 For † [b] thou hast maintained my right and my cause, thou satest in the throne judging † right.

5 Thou hast rebuked the heathen, thou hast destroyed the wicked, thou hast put out their name for ever and ever.

6 ‡ [c] O thou enemy, destructions are come to a perpetual end: and thou hast destroyed cities, their memorial is perished with them.

7 But the LORD shall endure for ever: he hath prepared his throne for judgment.

8 And * he shall judge the world in righteousness, he shall minister judgment to the people in uprightness.

9 * The LORD also will be † a refuge for the [d] oppressed, a refuge in times of trouble.

10 And they that know thy name will put their trust in thee: for thou, LORD, hast not forsaken them that seek thee.

11 Sing praises to the LORD, which dwelleth in Zion: declare among the people his doings.

12 * [e] When he maketh inquisition for bloud, he remembreth them: he forgetteth not the cry of the ‡ humble.

13 Have mercy upon me, O LORD, consider my trouble *which I suffer* of them that hate me, thou that liftest me up from the gates of death:

14 That I may shew forth all thy praise in the [f] gates of the daughter of Zion: I will rejoyce in thy salvation.

15 * The heathen are [g] sunk down in the pit *that* they made: in the net which they hid, is their own foot taken.

16 [h] The LORD is known by the judgment *which* he executeth: the wicked is snared in the work of his own hands. Haggaion, Selah.

17 The wicked shall be turned into hell, *and* all the nations that forget God.

18 For the needy shall not alway be forgotten: the [i] expectation of the poor shall *not* perish for ever.

19 Arise, O LORD, let not man prevail, let the heathen be judged in thy sight.

20 Put them in fear, O LORD: *that* the nations may know themselves *to be but* [k] men. Selah.

Psal. X.

1 David complaineth to God of the outrage of the wicked. 12 He prayeth for remedy. 16 He professeth his confidence.

WHy standest thou afar off, O LORD? [a] *why* hidest thou *thy self* in times of trouble?

2 †The wicked in *his* pride doth persecute the poor: * let them be taken in the devices that they have imagined.

3 For the wicked [b] boasteth of his † hearts desire, and ‡ blesseth the covetous, *whom* the LORD abhorreth.

4 The wicked, through the pride of his countenance, will not seek *after God:* ‡ God *is* not in all his * thoughts.

5 His ways are always grievous; thy judgments *are* far above out of his sight: *as for* all his enemies, he pufferh at them.

6 He hath said in his heart, I shall not be moved: for I *shall* † never *be* [c] in adversity.

7 * His mouth is full of curfing, and † deceit, and fraud: under his tongue *is* mischief and ‡ vanity.

8 [d] He sitteth in the lurking-places of the villages: in the secret places doth he murder the innocent: his eyes † are privily set against the poor.

9 He lieth in wait † secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor when he draweth him into his net.

10 † He croucheth, *and* humbleth himself that the [e] poor may fall ‡ by his strong ones.

11 He hath said in his heart, God hath forgotten: * he hideth his face, he will never see *it*.

12 [f] Arise, O LORD, O God lift up thine hand: forget not the ‡ humble.

13 Wherefore doth the wicked contemn God? he hath said in his heart, Thou wilt not [g] require *it*.

14 Thou hast seen *it*, for thou beholdest mischief and spite to requite *it* with thy hand: the poor † [h] committeth himself unto thee, thou art the helper of the fatherless.

15 Break thou the arm of the wicked, and the evil *man*: seek out his wickedness *till* thou find † none.

16 * The LORD *is* king for ever and ever: the [k] heathen are perished out of his land.

17 LORD, thou hast heard the desire of the humble: thou wilt ‡ prepare their heart, thou wilt cause thine ear to hear:

18 [l] To judge the fatherless and the oppressed, that the man of the earth may no more ‡ oppress.

Psal. XI.

1 David encourageth himself in God against his enemies. 4 The providence and justice of God.

¶ To the chief musician, *A psalm* of David.

IN the LORD put I my trust: how say ye to my soul, [a] Flee *as* a bird to your mountain?

2 For lo, the wicked bend *their* bow, they make ready their arrow upon the string: that they may † privily shoot at the upright in heart.

3 If the † foundations be destroyed, [c] what can the righteous do?

4 * The LORD *is* in his holy temple, the LORDS

d Though all things in earth be out of order, yet God will execute judgment from heaven.

e As in the destruction of Sodom and Gomorrah.

f Or, *a burning tempest*, which they shall drink even to the dregs, Ezek. 23. 34.

11 Day. *Evening prayer.*

‡ Or, *upon the eighth.*

‡ Or, *seven*, which doth denote the full, the truth, and true mercy to the oppressed.

a He meaneth, The Enemies of the Church, which hurt him more with their tongues, then with their weapons.

† Heb. *as heart and an heart.*

† Heb. *great things.*

c They think themselves safe to persecute whatsoever they take inland.

Heb. *are vain as,* d The Lord is moved with the complaints of his, and delivereth in the end from all dangers.

e Because the Lord seeth and promiseth to me & unthankfully, he will perform it, and preserve the poor from this Wicked generation.

f Or, *Sound me, search me.*

† *Lam.* 22. 31. *Psal.* 18. 20 & 19. 140. *Prov.* 30. 5. *ETbat is,* Thine though he were but one man. † Heb. *one, thirds, every one of them.* † Heb. *He weigh of the sons of men are exalted.* g Forthey suppresse the godly, and maintain the wicked.

Psal. XIII.

1 David complaineth of delay in help. 3 He prayeth for preventing grace. 5 He boasteth of divine mercy.

¶ To the † chief musician, A psalm of David.

HOw long wilt thou forget me, O LORD, [a] for ever? how long wilt thou hide thy face from me?

2 How long shall I take [b] counsel in my soul, *having* sorrow in my heart daily? how long shall mine enemy be exalted over me?

3 Consider *and* hear me, O LORD my God: lighten mine eyes, lest I sleep *the sleep* of death;

4 Lest mine enemy say, I have † prevailed against him; *and* those that trouble me, rejoyce when I am moved.

5 But I have trusted in thy [d] mercy, my heart shall rejoyce in thy salvation.

6 I will sing unto the LORD, because he hath † dealt bountifully with me.

Psal. XIV.

1 David describeth the corruption of a natural man. 4 He convinceth the wicked by the light of their conscience. 7 He glorieth in the salvation of God.

¶ To the chief musician, *A psalm* of David.

THe † fool hath said in his heart, *There is* [a] no God: they are [b] corrupt, they have done abominable works, *there is* none that doth good.

2 The LORD looked down from heaven upon the children of men; to see if there were any that did understand, *and* seek God.

3 [c] They are all gone aside, they are *all* together become † filthy: *there is* none that doth good, no not one.

4 Have all the workers of iniquity no knowledge? who eat up my people *as* they eat bread, and call not upon the LORD.

5 [d] There † were they in great fear: for God *is* in the generation of the righteous.

6 You have [e] shamed the counsel of the poor; because the LORD *is* his refuge.

7 † O that the salvation of [f] Israel *were come* out of Zion! when the LORD bringeth back the captivity of his people, Jacob shall rejoyce, *and* Israel shall be glad.

Psal. XV.

David describeth a citizen of Zion.

¶ A psalm of David.

LORD, * who shall † abide in thy tabernacle? who shall dwell in thy holy hill?

2 * He that [a] walketh uprightly, and worketh righteousnes, and speaketh the truth in his heart.

3 *He that* backbiteth not with his tongue, nor doth evil to his neighbour, nor † taketh up a reproach against his neighbour.

4 [b] In whose eyes a vile person is contemned; but he honoureth them that fear the LORD: *he that* sweareth to *his own* hurt, and changeth not.

5 * *He that* † putteth not out his mony to usury, nor taketh reward against the innocent. He that doth these *things*, [d] shall never be moved.

Psal. XVI.

1 David in distrust of merits, and hatred of idolatry, fleeth to God for preservation. 5 He sheweth the hope of his calling, of the resurrection, and life everlasting.

¶ † Michtam of David.

PReserve me, O God: for in thee do I put my † trust.

2 *O my soul,* thou hast said unto the LORD, Thou *art* my Lord: * my [b] goodnes *extendeth* not to thee:

3 *But* to the saints that *are* in the earth, and *to* the excellent in whom *is* all my delight.

4 Their [c] sorrows shall be multiplied, *that* ‡ hasten *after* another *god*: their [d] drink-offerings of bloud will I not offer, nor take up their names into my lips.

5 * The LORD *is* the portion † of mine inheritance, and of my cup: thou maintainest my lot.

6 The [e] lines are fallen unto me in pleasant *places*; yea, I have a goodly heritage.

7 I will bless the LORD, who hath given me counsel: my [f] reins also instruct me in the night-seasons.

8 * I have set the LORD always before me:

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111 Day. *Morning prayer.*

† Or, *a golden psalm of David.*

a He sheweth that we cannot call upon God, except we trust in him * *Job* 22. 2. *Psal.* 35. 27. *Psal.* 10. 9.

b Though we cannot reach God, yet we must behow Gods gifts to the use of his children.

c As grief of conscience and miserable destruction.

† Or, *give gifts to another.*

d He would neither by outward profession, nor in heart, nor in mouth consent to their idolatry.

e *Deut.* 32. 9. *Lam.* 3. 24.

† Heb. *of my part.*

f Or, wherewith my portion is measured.

g God teacheth me continually by secret inspiration. * *Acts* 2. 25.

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because *he is* at my right hand, I shall not be
g The faithful are sure to persevere to the end.
moved.
9 Therefore my [b] heart is glad, and my
h *That is,* I rejoyce both in body and in soul.
glory rejoyceth: my flesh also shall † rest in
† Heb. *dwell confidently.*
hope.
* *Acts 2. 31.*
10 * For thou [i] wilt not leave my soul in
i This is chiefly meant of Christ, by whose refurrection all his members have immortality.
hell; neither wilt thou suffer thine holy One
to see corruption.
11 Thou wilt shew me the path of life: in
thy [k] presence *is* fulneſs of joy, at thy right
k where God ſhewneth, there is perfect felicity.
hand *there are* pleaſures for evermore.

PSAL. XVII.

‡ David in confidence of his integrity, craveth defence of God againſt his enemies. 10 He ſheweth their pride, craft, and eagerneſs. 13 He prayeth againſt them in confidence of his hope.

¶ A prayer of David.

† Heb. *juſtice.*
a My righteous cauſe.
HEar [a] the right, O LORD, attend unto
my cry, give ear unto my prayer *that*
† Heb. *without lips of deceit.*
goeth † not out of feigned lips.
b The vengeance that thou ſhalt ſhew againſt mine enemies.
2 Let [b] my ſentence come forth from thy
preſence: let thine eyes behold the things that
are equal.
c when thy ſpirit examined my conſcience.
3 Thou haſt [c] proved mine heart, thou haſt
viſited *me* in the night, thou haſt tried me, *and*
ſhalt find nothing: I am purpoſed *that* my
d I. was innocent toward mine enemy both in deed and thought.
mouth ſhall not tranſgreſs.
e Though the wicked provoked me to do evil for evil, yet thy word kept me back.
4 Concerning the works of men, by the
† Heb. *be not moved.*
word of thy lips, I have kept *me from* the
paths of the deſtroyer.
f He was aſſured that God would not refuſe his requeſt.
5 Hold up my goings in thy paths, *that* my
footſteps † ſlip not.
6 I have called upon thee, for thou [f] wilt
hear me, O God: incline thine ear unto me,
and hear my ſpeech.
7 Shew thy marvellous loving kindneſs,
‡ Or, *that ſaveſt them which truſt in thee from thoſe that riſe up againſt thy right hand.*
O thou † that ſaveſt by thy right hand, them
which put their truſt *in thee*, from thoſe that
riſe up *againſt them.*
8 Keep me as the apple of the eye: hide me
g For all rebel againſt thee, which trouble thy church.
under the ſhadow of thy wings,
9 From the wicked † that oppreſs me, *from*
† Heb. *that waſt me.*
† my [g] deadly enemies, *who* compaſs me about.
† Heb. *my enemies againſt the ſoul.*
h For their cruelty cannot be ſatisfied but with their own death.
10 They are inclоſed in their own [i] fat:
i They are puft up with pride, as the ſtomack that is choked with fat.
with their mouth they ſpeak proudly.
11 They have now compaſſed us in our
ſteps: they have ſet their eyes bowing down
to the earth:
† Heb. *the likeneſs of him* (that is, *of every one of them*) *is as a lion that deſireth to ravin.*
12 † Like as a lion *that* is greedy of his
prey, and as it were a young lion † lurking in
† Heb. *ſitting.*
† Heb. *preſent his face.*
ſecret places.
k Stop his rage.
13 Ariſe, O LORD, † [k] diſappoint him, caſt
him down: deliver my ſoul from the wicked,
‡ *which is* thy ſword:
l Or, *by thy ſword.*
14 † ‡ From men *which are* thy hand, O LORD,
† Meaning, by thine heavenly power.
from men of the world, *which have* their [m] por-
† Or, *from men by thine hand.*
tion in *this* life, and whoſe belly thou filleſt
m And feel not the ſmart that Gods children endure do.
with thy hid *treaſure*: † they are full of children,
and leave the reſt of their *ſubſtance* to their
† Or, *their children are full.*
babes.
n This the full felicity, comforting againſt all aduerſities, to have the face of God, and his favourable countenance opened unto us.
15 As for me, I will behold thy [n] face in
righteouſneſs: I ſhall be ſatisfied, when I
o And am delivered out of my great troubles.
awake, with thy likeneſs.

PSAL. XVIII.

David praiſeth God for his manifold and marvellous bleſſings. 111 Day. *Evening prayer.*

¶ To the chief muſician, *A pſalm* of David, the ſervant of the LORD, who ſpake unto the LORD the words of * this ſong in the day *that* the LORD delivered him from the hand of all his enemies, and from the hand of Saul: And he ſaid.

* 2 *Sam.* 22.

I Will love thee, O LORD my ſtrength.
2 [a] The LORD *is* my rock, and my for-
a He uſeth this diverſity of names to ſhew that as he divided have many means to hurt, ſo God hath many ways to help.
treſs, and my deliverer: my God, † my ſtrength
† Heb. *my rock.*
in whom I will truſt, my buckler, and the horn
of my ſalvation, *and* my high towre.
3 I will call upon the LORD *who is* worthy
b For none can obtain their requeſts of God, that doe not his glory with their petition.
to be [b] praiſed: ſo ſhall I be ſaved from mine
enemies.
4 * The [c] ſorrows of death compaſſed me,
c A deſcription of the wars of God againſt his enemies, whereby had Iſrael his graven.
and the ſlouds of † ungodly men made me
† Heb. *lybis.*
afraid.
5 [d] The ſorrows of hell compaſſed me
d Then the earth ſhook and trembled; the
about: the ſnares of death prevented me.
foundations alſo of the hills moved and were
ſhaken, becauſe he was wroth.
6 In my diſtreſs I called upon the LORD,
and cried unto my God: he heard my voice
out of his temple, and my cry came before
him, *even* into his ears.
7 [d] Then the earth ſhook and trembled; the
d A deſcription of the wars of God againſt his enemies, whereby had Iſrael his graven.
foundations alſo of the hills moved and were
ſhaken, becauſe he was wroth.
8 There went up a ſmoke † out of his no-
† Heb. *lybis.*
ſtrils, and [e] fire out of his mouth devoured:
e He ſheweth how terrible God's judgments ſhall be to the wicked.
coals were kindled by it.
9 He bowed the heavens alſo and came
down: and [f] darkneſs *was* under his feet.
f *Darkneſs ſpiritually,* The wrath of God, deſtruction, light, *ſpecially,* Gods favour.
10 And he rode upon a [g] cherub, and did fly:
g This is deſcribed at large, *Pſal.* 104.
yea, he did fly upon the wings of the wind.
11 He made darkneſs his [h] ſecret place: his
h As a king ſurveyeth the people all on one ſide, and ſo underſtands them.
pavilion round about him, *were* dark waters,
and thick clouds of the skies.
12 At the brightneſs *that was* before him
his thick clouds paſſed, hail-*ſtones*, and coals of
fire.
13 The LORD alſo thundred in the hea-
i Thunded, lightend, and hailed
vens, and the Higheſt gave [i] his voice; hail-
k His lightnings.
ſtones and coals of fire.
14 Yea, he ſent out his [k] arrows, and ſcatte-
red them; and he ſhot out lightnings, and diſ-
comfited them.
15 Then the chanels of waters were ſeen,
l That is, The ſtony bottoms not ſeen when there'd ſea was diuided.
and the [l] foundations of the world were diſco-
vered: at thy rebuke, O LORD, at the blaſt
of the breath of thy noſtrils.
16 He ſent from above, he took me, he drew
† Or, *out of waters.*
me out of ‡ [m] many waters.
m Out of kindly enemies, as Iſrael, Saul.
17 He delivered me from my [n] ſtrong ene-
n Therefore God ſent me ſucceſſors.
my, and from them which hated me: for they
were [o] too ſtrong for me.
18 They prevented me in the day of my ca-
lamity: but the LORD was my ſtay.
19 He brought me forth alſo into a large
p The cauſe of Gods deliverance is his own free mercy and love to us.
place: [p] he delivered me, becauſe he delighted
q David was ſure of his righteouſneſs and integrity before God and men, Scripture ſpeaketh of his righteouſneſs and his cauſe, and was aſſured of Gods favour and deliverance.
in me.
20 The LORD rewarded me according to
[q] my righteouſneſs, according to the clean-
neſs of my hands hath he recompenſed me.
21 For I have kept the ways of the LORD, and
have not wickedly departed from my God.
22 For

r For all his dangers he exerciſed himſelf in the law of God.
22 For all his judgments *were* before me,
and I [r] did not put away his ſtatutes from me.
† Heb. *with.*
23 I was alſo upright † before him: and I
† I neither gave place to mine own luſts and temptations, nor to mine own affections.
kept my ſelf from [†] mine iniquity.
24 Therefore hath the LORD recompen-
† Heb. *before his eyes.*
ſed me according to my righteouſneſs, accor-
ding to the cleanneſs of my hands † in his
eye-ſight.
r Here he ſpeaketh of God according to our capacity, who ſheweth mercy to his, and puniſheth the wicked, as is ſaid alſo. *Leuit.* 26. & 21. 24.
25 [r] With the merciful thou wilt ſhew thy
† Or, *ſimple.*
ſelf merciful, with an upright man thou wilt
ſhew thy ſelf upright.
26 With the pure thou wilt ſhew thy ſelf
pure, and with the froward thou wilt ‡ ſhew
thy ſelf froward.
27 For thou wilt ſave the afflicted people:
u when their ſin is come to the full meaſure.
† Or, *lamp.*
[u] but wilt bring down high looks.
28 For thou wilt light my † candle: the
LORD my God will enlighten my darkneſs.
x He attributeth it to God, that he both gat the victory in the field, and alſo delivered the reſt of his enemies.
29 For by [x] thee I have ‡ run through a
troup: and by my God have I leaped over a
wall.
† Or, *broken.*
* *Pſal.* 12. 6. & 119. 140. *Prov.* 30. 5.
30 *As for* God, his way *is* perfect: * the
y Be the dangers never ſo many or great, yet Gods promiſe muſt take effect.
† Or, *refined.*
word of the LORD is † tried: he *is* a buckler
† *Deut.* 32. 39. 1 *Sam.* 2. 2. *Pſal.* 86. 8. *Iſa.* 45. 5. & 46. 9.
to all thoſe that truſt in him.
31 * For who *is* God ſave the LORD? or
z He ſheweth how God is to be ſought, *Pſal.* 119. 140.
who *is* a rock ſave our God?
32 *It is* God that girdeth me with ſtrength,
and maketh my [z] way perfect.
33 He maketh my feet like hinds *feet*, and
ſetteth me upon my [a] high places.
a He ſheweth good ſucceſs to all mine enemies.
34 He teacheth my hands to war, ſo that a
b As towers and forts, which he took out of the hand of Gods enemies.
bow of ſteel is broken by mine arms.
35 Thou haſt alſo given me the [b] ſhield of
c To defend me from dangers.
thy ſalvation: and thy right hand hath holden
me up, and ‡ [c] thy gentleneſs hath made me
great.
36 Thou haſt enlarged my ſteps under me,
that † my feet did not ſlip.
† Heb. *mine ankles.*
37 [d] I have purſued mine enemies, and
d David declareth that he did nothing beſides his vocation, but was ſtirred up by Gods ſpirit to execute his judgement.
overtaken them: neither did I turn again till
they were conſumed.
38 I have wounded them that they were not
† Heb. *were ſmitten.*
able to riſe: they are fallen under my feet.
39 For thou haſt girded me with ſtrength
unto battel: thou haſt † ſubdued under me
e Thou haſt given them into mine hands to be ſlain.
† Heb. *caſt to me.*
thoſe that roſe up againſt me.
40 Thou haſt alſo given me the [e] necks of
mine enemies: that I might deſtroy them that
hate me.
f They that reſiſt the ſpirit of the aſſiſted, God will alſo reſiſt them, when they cry for help: ſo fit either pain or fear cauſe thoſe hypocrites to cry,
41 [f] They cried, but *there was* none to
ſave *them: even* unto the LORD, but he
anſwered them not.
42 Then did I beat them ſmall as the duſt
g which dwell round about me.
before the wind: I did caſt them out as the dirt
h The kingdom of Chriſt is in Iewiſh kingdom ſhadowed, who by the preaching of his word binds, gets all to his ſubjection.
in the ſtreets.
43 Thou haſt delivered me from the ſtri-
† Heb. *at the hearing of the ear.*
† Heb. *the ſons of the ſtranger.*
† Or, *yield feigned obedience.*
vings of the people: *and* thou haſt made me
the head of the [g] heathen: a people *whom* I
have [h] not known ſhall ſerve me.
44 † Aſſoon as they hear of me, they ſhall
‡ Heb. *lies, ſpan, a faſhioning.*
obey me: † the ſtrangers ſhall ‡ † ſubmit them-
confeſſioned and not voluntary.
ſelves unto me.
45 The ſtrangers ſhall [k] fade away, and be
k Fear ſhall cauſe them to be afraid and come forth of their ſecret holes and holds to ſeek pardon.
afraid out of their cloſe places.
46 The LORD liveth, and bleſſed *be* my rock:
and let the God of my ſalvation be exalted.
47 *It is* God that † avengeth me, and ‡ ſub-
† Heb. *giveth avengments for me.*
‡ Or, *deſtroyeth.*
dueth the people under me.
48 He delivereth me from mine enemies:
yea, thou liftest me up above thoſe that riſe up
againſt me: thou haſt delivered me from the
† violent man.
† Heb. *man of violence.*
49 Therefore will I ‡ * give thanks unto
† *That is,* Saul, who of malice perſecuted him.
thee, O LORD, among the heathen: and ſing
‡ Or, *confeſs.*
praiſes unto thy name.
m This prophecy appertaineth to the kingdom of Chriſt and vocation of the Gentiles, *as Rom.* 15. 9.
50 Great deliverance giveth he to his king:
n This did not properly appertain to Solomon, but to Jeſus Chriſt.
and ſheweth mercy to his anointed, to David,
and to his [n] ſeed for evermore.

PSAL. XIX.

IV Day. *Evening prayer.*

1 The creatures ſhew Gods glory, 7 the word his grace. 12 David prayeth for grace.

¶ To the chief muſician, A pſalm of David.

* *Gen.* 1. 6.
a He reproacheth unto man his ingratitude, ſeeing the heavens, which are dumb creatures, ſet forth Gods glory.
b The continual ſucceſs of the day and night is ſufficient for us to declare Gods power and goodneſs.
THE * [a] heavens declare the glory of God:
and the firmament ſheweth his handy
work.
2 [b] Day unto day uttereth ſpeech, and night
unto night ſheweth knowledge.
c *There is* no ſpeech nor † language, ‡ † *where* their voice is not heard.
3 *There is* no ſpeech nor [c] language, ‡† *where*
their voice is not heard.
d The line is gone out through all the earth, and their words to the end of the world: in them hath he ſet a tabernacle for the ſun,
4 * ‡ Their [d] line is gone out through all
the earth, and their words to the end of the
world: in them hath he ſet a tabernacle for
the ſun,
5 Which *is* as a bridegroom coming out
of his [e] chamber, *and* rejoyceth as a ſtrong
man to run a race.
e He ſpeaketh of the ſun, as of a ſtrong man, and a bridegroom ſhould hand under a vail together, and after come forth with great ſolemnity and rejoycing of the aſſembly.
6 His going forth *is* from the end of the
heaven, and his circuit unto the ends of it: and
there is nothing hid from the heat thereof.
7 The ‡ † law of the LORD *is* perfect,
‡ converting the ſoul: the teſtimony of the
LORD *is* ſure making wiſe the ſimple.
8 The ſtatutes of the LORD *are* right, re-
joycing the heart: the commandment of the
LORD *is* pure, enlightning the eyes.
9 The fear of the LORD *is* clean, endu-
ring for ever: the judgments of the LORD
are † [f] true *and* righteous [h] altogether.
10 More to be [i] deſired *are they* then gold,
yea, then much fine gold: * ſweeter alſo then
hony, and † the hony-comb.
11 Moreover, by them is thy ſervant warned:
and in keeping of them *there is* great [k] reward.
12 Who can underſtand *his* [l] errours?
cleanſe thou me from ſecret *faults*.
13 Keep back thy ſervant alſo from [m] pre-
ſumptuous *ſins*, let them not have dominion
over me: [n] then ſhall I be upright, and I ſhall
be innocent from ‡ the great tranſgreſſion.
14 Let the words of my mouth, and the [o] me-
ditation of my heart be acceptable in thy ſight,
O LORD † my ſtrength and my redeemer.

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2 Send † thee help from the sanctuary: and
† strengthen thee out of Zion.
3 Remember all thy offerings, and † c accept
thy burnt-sacrifice. Selah.
4 Grant thee according to thine own heart,
and fulfil all thy counsel.
5 We will d rejoyce in thy salvation, and in
the name of our God we will set up *our* ban-
ners: the LORD fulfil all thy petitions.
6 Now e know I, that the LORD saveth his
anointed: he will hear him † from his f holy
heaven, † with the saving strength of his right
hand.
7 Some *trust* in chariots, and some in horses:
but we will remember the name of the LORD
our God.
8 g They are brought down and fallen, but
we are risen and stand upright.
9 Save LORD, h let the king hear us when
we call.

PSAL. XXI.

1 *A thanksgiving for victory.* 7. *Confidence of further success.*

¶ To the chief musician, A psalm of David.

THe king shall a joy in thy strength, O
LORD, and in thy salvation how greatly
shall he rejoyce!
2 Thou hast given him his hearts desire, and
hast not withholden the request of his lips.
Selah.
3 For thou b preventest him with the bles-
sings of goodness: thou settest a crown of pure
gold on his head.
4 c He asked life of thee, *and* thou gavest
it him, *even* length of days for ever and
ever.
5 His glory *is* great in thy salvation, honour
and majesty hast thou laid upon him.
6 For thou hast † made him d most blessed for
ever: thou hast † made him exceeding glad
with thy countenance.
7 For the king trusteth in the LORD, and
through the mercy of the most High, he shall
not be moved.
8 e Thine hand shall find out all thine ene-
mies, thy right hand shall find out those that
hate thee.
9 Thou shalt make them as a fiery oven in
the time of thine anger: the LORD shall swal-
low them up in his f wrath, and the fire shall
devour them.
10 Their fruit shalt thou destroy from the
earth, and their seed from among the children
of men.
11 For they g intended evil against thee:
they imagined a mischievous device, *which*
they are not able *to perform.*
12 Therefore ‡ shalt thou make h them turn
their † back, *when* thou shalt make ready
thine arrows upon thy strings, against the
face of them.
13 i Be thou exalted, LORD, in thine
own strength: *so* will we sing and praise thy
power.

a when he shall
overcome his ene-
mies, and so be
assured of his vo-
cation.

b Thou declarest
thy liberal favour
toward him before
he prayed.

c David did not
onely obtain life,
but alſo aſſurance
that his poſterity
ſhould reign for
ever.

† Heb. *ſet him to*
be bleſſings.
d Thou haſt made
him thy bleſſing
to others, and a
perpetual exam-
ple of thy favour
for ever.
† Heb *gladded him*
with joy.

e Here he deſcri-
beth the power of
Chriſtis kingdom
againſt the ene-
mies thereof.

f This teacheth us
patiently to en-
dure the croſs,
till God deſtroy
the adverſary.

g They laid as it
were their nets, to
make Gods power
to give place to
their wicked en-
terpriſes.
i *Or, thou ſhalt ſet*
them as a butt.
h As a mark to
ſhoot at.
† Heb. *ſhoulder.*
i Maintain thy
church againſt
thine adverſaries,
that we may have
ample occaſion to
praiſe thy name.

PSAL. XXII.

1 *David complaineth in great diſcouragement.* 9 *He prayeth in great diſtreſs.* 23. *He praiſeth God.*

¶ To the chief muſician upon ‡ Aijeleth Shahar, A pſalm of David.

MY a God, my God, why haſt thou forſa-
ken me? *why art thou ſo* far † from help-
ing me, *and from* the words of my b roaring?
2 O my God, I cry in the day-time, but
thou heareſt not; and in the night-ſeaſon,
and † am not ſilent.
3 But thou *art* holy, *O thou* that inhabi-
teſt the c praiſes of Iſrael.
4 Our fathers truſted in thee: they truſted,
and thou didſt deliver them.
5 They cried unto thee, and were deli-
vered: they truſted in thee, and were not
confounded.
6 But I *am* a d worm, and no man; a reproach
of men, and deſpiſed of the people.
7 * All they that ſee me, laugh me to
ſcorn: they † ſhoot out the lip, they ſhake the
head, *ſaying*,
8 *† He truſted on the LORD, *that* he
would deliver him: let him deliver him
‡ ſeeing he delighted in him.
9 But thou *art* he that took me out of the
e womb; thou ‡ didſt make me hope, *when*
I was upon my mothers breaſts.
10 I was caſt upon thee from the f womb:
thou *art* my God from my mothers belly.
11 Be not far from me, for trouble *is* near;
for *there is* † none to help.
12 Many g bulls have compaſſed me: ſtrong
bulls of Baſhan have beſet me round.
13 They † gaped upon me *with* their
mouths, *as* a ravening and a roaring lion.
14 I am poured out like h water, and all my
bones are ‡ out of joynt: my heart is like wax,
it is melted in the midſt of my bowels.
15 My ſtrength is dried up like a pot-
ſherd: and my tongue cleaveth to my jaws;
and thou haſt i brought me into the duſt of
death.
16 For dogs have compaſſed me, the aſſem-
bly of the wicked have incloſed me: * they
k pierced my hands and my feet.
17 I may tell all my bones: they look *and*
ſtare upon me.
18 * They part my garments among them,
and caſt lots upon my veſture.
19 But be not thou far from me, O LORD;
O my ſtrength, haſte thee to help me.
20 Deliver my ſoul from the ſword: † my
l darling † from the power of the dog.
21 m Save me from the lions mouth: for
thou haſt heard me from the horns of the
unicorns.
22 * I will declare thy name unto my bre-
thren: in the midſt of the congregation will I
praiſe thee.
23 n Ye that fear the LORD, praiſe him;
all ye the ſeed of Jacob, glorify him; and fear
him, all ye the ſeed of Iſrael.
24 For he hath not deſpiſed, nor abhorred

IV.
Evening prayer.
‡ Or, *the hind of the morning.*
a *Matth.* 27. 46.
Mark. 15. 34.
a Here appeareth that horrible conflict, which he ſuſtained between faith and deſperation.
† Heb *from my meditation.*
b Being tormented with extreme anguiſh.
† Heb. there is *no ſilence to me.*
c *Hebr.* inhabiteſt. The place of praiſing, even the tabernacle: *or* ſanctuary. It is called, becauſe he gave the people continually occaſion to praiſe him.
d And ſeeming moſt miſerable of all creatures, which was meant of Chriſt. And here in appeareth the unſpeakable love of God toward us, who would not thus haue his Son for our ſakes.
e *Matth.* 27. 43.
† Heb. *upon.*
f *Matth.* 27. 42. Heb. *he* talked himſelf on the LORD.
‡ Or, *ſo he delight in him*
e Even from my birth thou haſt given me occaſion to truſt in thee.
† Or, *keeper* or *in labour.*
f He except Gods providence preſerve the infant, they periſh with a thouſand times in the mothers bowels.
† Heb. *not a helper.*
g *Hebr.* mighty. That his enemies were ſo fat, proud and rude, that they were rather beaſts than men.
† Heb. *opened their mouths againſt me.*
h Before helpleſs of the cruelty of his enemies, and now he deſcends to the moſt grieſly of the mind, ſo that Chriſt was tormented both in ſoul and body.
† Or, *fainted.*
i Thou haſt left me as to be ſwallowed up of death.
k Though he were in danger of death, as the ſheep that wandreth in the dark valley without its ſhepherd. * *Pſal.* 1. 6. & 118. 6.
k After his enemies fought to deſtroy him, yet God deliuereth him, and deſtroyeth literally with him in deſpite of them.
† Heb *makeſt ſat* f As was the manner of great feaſts. g He ſetteth not his felicity in the pleaſures of this world, but in the fear and ſervice of God. † Heb. *to length of days.*

PSAL. XXIV.

1 *Gods lordſhip in the world.* 3 *The citizens of his ſpiritual kingdom.* 7 *An exhortation to receive him.*

¶ *A pſalm* of David.

THe * earth *is* the LORDS, and the fulneſs
thereof; the world, and they that dwell
therein.
2 * For he hath founded it upon the a ſeas,
and eſtabliſhed it upon the floods.
3 * Who ſhall aſcend into the hill of the
LORD? and who ſhall ſtand in his holy place?
4 *† He that hath clean hands, and a pure
heart; who hath not lift up his ſoul unto vani-
ty, nor ſworn deceitfully.
5 He ſhall receive the bleſſing from the
LORD, and righteouſneſs from the God of
his ſalvation.
6 This *is* the b generation of them that ſeek
him, that ſeek thy face, ‡ O Jacob. Selah.

o The poor oppreſſed are comforted by this example of David, or Chriſt.

p which were ſacrifices of thankſgiving which they offered by Gods commandment, when they were delivered out of any great danger.
q He doth allude ſtill to the ſacrifice.
* *Pſal.* 2. 8. & 72. 11. & 96. 9.

r Though the poor be ſtill miſerable, *as verſe* 16. yet the wealthy are not ſeparated from the grace of Gods kingdom, ſi in whom theſe is an hope that he ſhall inherit eternal life: ſo neither poore nor rich, quick or dead ſhall be excluded from his kingdom.
s *Meaning*, The poſterity, which ſhould keepeth & ſerue God.

t Heb. *from my bowels.*
u *That is*, God hath fulfilled his promiſe.

PSAL. XXIII.

Davids confidence in Gods grace.

¶ *A pſalm* of David.

THe Lord *is* * my ſhepherd, a I ſhall not
want.
2 He maketh me to lie down in † green paſ-
tures: he leadeth me beſide the † ſtill waters.
3 He b reſtoreth my ſoul: he leadeth me in
the c paths of righteouſneſs for his names ſake.
4 Yea, though I walk through the valley of
the d ſhadow of death; * I will fear no evil: for
thou *art* with me, thy rod and thy ſtaff they
comfort me.
5 Thou prepareſt a e table before me in the
preſence of mine enemies: thou † anointeſt
my head with oyl, my cup runneth over.
6 Surely goodneſs and mercy ſhall follow
me all the days of my life: and I will dwell in
the f houſe of the LORD † for ever.

1 Or, *Meaning, prayer.*
* *Deut.* 10. 14. *Iob* 41. 11. *Pſal.* 50. 12.
1 Cor. 10. 26, 28.
* *Iob* 38. 6. *Pſal.* 104. 5.
* & 136. 6.
2 He ſetteth two things: The one, that the earth to mans iudgment ſeemeth above the waters and next, The God ſtabliſheth ſtrongly preſerveth the ſame, that it is not drowned with the waters, which naturally are above it.
* *Pſal.* 15. 1.
† *Iſa.* 33. 15, 16. *Heb.* *He that clean of hands.*
b Though the connection ſignifie the carnal feed of Jacob from the Gentiles, yet he that ſeeketh God, Is the true Jacob and the very Iſraelite. † Or, O God of Jacob.

7 c Lift up your heads, O ye gates, and be ye
lift up, ye everlaſting doors, and the king of
glory ſhall come in.
8 Who *is* this king of glory? the LORD
ſtrong and mighty, the LORD mighty in battel.
9 Lift up your heads, O ye gates, even lift
them up, ye everlaſting doors, and the king of
glory ſhall come in.
10 Who is this king of glory? the LORD of
hoſts, he *is* the king of glory. Selah.

PSAL. XXV.

1 *Davids confidence in prayer.* 7 *He prayeth for remiſſion of ſins,* 16 *and for help in affliction.*

¶ *A pſalm* of David.

VNto thee, a O LORD, do I lift up my ſoul.
2 O my God, I * b truſt in thee, let me
not be aſhamed: let not mine enemies triumph
over me.
3 Yea, let none that wait on thee be aſha-
med; let them be aſhamed which tranſgreſs
without cauſe.
4 * c Shew me thy ways, O LORD; teach
me thy paths.
5 Lead me in thy truth, and teach me: for
thou *art* the God of my ſalvation, on thee do
I wait d all the day.
6 Remember, O Lord, * † thy tender mer-
cies, and thy loving kindneſſes: for they *have*
been ever of old.
7 Remember not the e ſins of my youth,
nor my tranſgreſſions: according to thy
mercy remember thou me, for thy goodneſs
ſake, O LORD.
8 Good and upright *is* the LORD: there-
fore will he f teach ſinners in the way.
9 The meek will g he guid in judgment:
and the meek will he teach his way.
10 All the paths of the LORD *are* mercy
and truth, unto ſuch as keep his covenant, and
his teſtimonies.
11 For thy h names ſake, O LORD, pardon
mine iniquity: for it *is* great.
12 What i man *is* he that feareth the LORD?
him ſhall he teach in the way *that* he ſhall k
chuſe.
13 His ſoul † ſhall dwell at l eaſe: and his
ſeed ſhall inherit the earth.
14 * m The ſecret of the LORD *is* with them
that fear him: ‡ and he will ſhew them his cove-
nant.
15 Mine eyes *are* ever towards the LORD:
for he ſhall † pluck my feet out of the net.
16 Turn thee unto me, and have mercy up-
on me: for I *am* deſolate and afflicted.
17 The troubles of my heart are n enlarged:
O bring thou me out of my diſtreſſes.
18 Look upon mine affliction, and my pain,
and forgive all my ſins.
19 Conſider mine o enemies, for they are
many, and they hate me with † cruel hatred.
20 O keep my ſoul and deliver me: let me
not be aſhamed, for I put my truſt in thee.
21 Let p integrity and uprightneſs preſerve
me: for I wait on thee.

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c David deſireth the building up of the temple, wherin the glory of God ſhould appear, and under the figure of this temple, he alſo prayeth for the ſpiritual temple which is eternal, becauſe of the promiſe which was made to the temple, as it is written. *Pſal.* 132. 14.

a Heb. *my ſoul.*
b I put not my truſt in any worldly thing.
* *Pſal.* 22. 5. & 31. 2. & 34. 8. & 78. 56. *Rom.* 10. 11.
b That thou wilt take away thine enemies, which are thy rods.
* *Pſal.* 27. 11. & 86. 11. & 119. 12.
c Retain me in the faith of thy promiſe, that I forſake not on any ſide.
d Conſtantly and againſt all tentations.
* *Pſal.* 103. 17. & 106. 1. & 107. 1. *Jer.* 33. 11.
† Heb. *thy bowels.*
e He conſeſſeth that his manifold ſins were the cauſe that his enemies did throw perſecute him, deſiring that the cauſe of the evil may be taken away, to the intent, that the effect may ceaſe.
f *That is*, Call them to repentance.
g He will govern and comfort them that are truely humbled for their ſins.
h And for none other reſpect.
i *Meaning*, The number is very ſmall.
k He will direct ſuch with his ſpirit to follow the right way.
l Heb. *ſhall lodge his goodneſs.*
m His counſel contained in his word, whereby he declareth that he is the protector of the faithful.
n Or, *and his covenant to make them knowen.*
† Heb *bring forth.*
o My griefs is increaſed becauſe of mine enemies cruelty.
p The greater that his afflictions were and the more that his enemies increaſed, the more great felt he Gods help.
† Heb. *hatred of violence.*
q For ſo much as I have behaved my ſelf uprightly toward mine ene-

22 Redeem Israel, O God, out of all his troubles.

PSAL. XXVI.

David resorteth unto God, in confidence of his integrity.

¶ *A psalme* of David.

a He fleeth to God to be the Judge of his iuft cauſe, feeing there is no equity a-mong men.
* *Pſal. 7. 9.*
b My very affections and inward motions of the heart,
c He ſheweth what ſtayed him, that he did not recompence evil for evil.
* *Pſal. 1. 1.*
d He declareth that they cannot walk in ſimplicity before God, that delight in the company of the unrighteous.
e I will ſeeve thee with a pure affection, and with the godly that ſacrifice unto thee.
† Heb. *of the tabernacle of thy habitation.*
‡ Or, *take not away.*
‡ Deſtroy me not in the overthrow of the wicked.
† Heb. *men of bloud.*
g whoſe cruel hands doe exceede the malicious devices of their hearts.
† Heb. *filled with,* h I am preſerved from mine enemies by the power of God, and therefore will praiſe him openly.

V. Day. *Evening prayer.*

1 *David aſſaineth his faith by the power of God, 4 by his love to the ſervice of God, 9 by prayer.*

¶ *A pſalme* of David.

* *Mic. 7. 8.*
a Becauſe he was aſſured of good ſucceſs in all his changes, and th his ſalvation was ſurely laid up in God, he feared not the tyranny of his enemies.
* *Pſal. 118. 6.*
† Heb. *approched againſt me.*
* *Pſal. 3. 6.*
b That God will deliver me and give my faith the victory.
c The loſs of country, wife and worldly commodities grieve me not in reſpect of this one thing, that I may not praiſe thy name in the mids of the congregation.
‡ Or, *the delight.*

d David aſſured himſelf by the ſpirit of prophecy, that he ſhould ſwbcome his enemies, and ſerve God in his tabernacle.
† Heb. *of floating.*
‡ Or, *my heart ſaid unto thee, Let my face ſeek thy face,* &c.
e He groundeth upon Gods promiſe, and ſheweth that he is moſt willing to obey his commandment.

THE LORD *is** my light, and my ſalvation, whom ſhall I fear? * the LORD *is* the ſtrength of my life, of whom ſhall I be afraid?

2 When the wicked, *even* mine enemies and my foes † came upon me to eat up my fleſh, they ſtumbled and fell.

3 * Though an hoſt ſhould encamp againſt me, my heart ſhall not fear: though war ſhould riſe againſt me, in b this *will I be* confident.

4 c One *thing* have I deſired of the LORD, that will I ſeek after, that I may dwell in the houſe of the LORD all the days of my life, to behold ‡ the beauty of the LORD, and to enquire in his temple.

5 For in the time of trouble he ſhall hide me in his pavilion: in the ſecret of his tabernacle ſhall he hide me, he ſhall ſet me up upon a rock.

6 d And now ſhall mine head be lifted up above mine enemies round about me: therefore will I offer in his tabernacle ſacrifices † of joy, I will ſing, yea, I will ſing praiſes unto the LORD.

7 Hear, O LORD, *when* I cry with my voice: have mercy alſo upon me, and anſwer me.

8 ‡ *When thou ſaidſt*, e Seek ye my face; my heart ſaid unto thee, Thy face, LORD, will I ſeek.

9 Hide not thy face *far* from me, put not thy ſervant away in anger: thou haſt been my help, leave me not, neither forſake me, O God of my ſalvation.

10 f When my father and my mother forſake me, then the LORD † will take me up.

11 * Teach me thy way, O LORD, and lead me in † a plain path, becauſe of † mine enemies.

12 Deliver me not over unto the ‡ will of mine enemies: for falſe witneſſes are riſen up againſt me, and ſuch as breath out cruelty.

13 *I had fainted*, unleſs I had believed to ſee the goodneſs of the LORD in the h land of the living.

14 i * Wait on the LORD: be of good courage, and he ſhall ſtrengthen thine heart: wait, I ſay, on the LORD.

f He magnifieth Gods love towards his, which far paſſeth the moſt tender love of parents towards their children.
† Heb. *will gather me.*

PSAL. XXVIII.

1 *David prayeth earneſtly againſt his enemies. 6 He bleſſeth God. 9 He prayeth for the people.*

¶ *A pſalm* of David.

UNto thee will I cry, O LORD my rock, be not ſilent † to me: * leſt *if* thou be ſilent to me, I become † like them that go down into the pit.

2 Hear the voice of my ſupplications, when I cry unto thee: when I lift up my hands ‡ toward thy † holy oracle.

3 c Draw me not away with the wicked, and with the workers of iniquity: * which ſpeak peace to their neighbours, but miſchief *is* in their hearts.

4 d Give them according to their deeds, and according to the wickedneſs of their endeavours: give them after the work of their hands, render to them their deſert.

5 Becauſe they regard not the works of the LORD, nor the operation of his hands, he ſhall e deſtroy them, and not build them up.

6 f Bleſſed *be* the LORD, becauſe he hath heard the voice of my ſupplications.

7 The LORD *is* my ſtrength, and my ſhield, my heart truſted in him, and I am helped: therefore my heart greatly rejoyceth, and with my ſong will I praiſe him.

8 The LORD *is* ‡ † their ſtrength, and he *is* the † ſaving ſtrength of his anointed.

9 Save thy people, and bleſs thine inheritance: ‡ feed them alſo, and lift them up for ever.

i Heb. *from me,* Pſal. 143. 7.
† Heb. *ſilent.*
‡ He compareth himſelf as a dead man, till God ſhew his favour toward him, and grant him his petition.
† Or, *towards the oracle of thy ſanctuary.*
k He improveth outward means unto the welbeing of his faith: for in that place was the Ark, and there God promiſed to ſhew the tokens of his favour.
l Deſtroy not the good with the bad.
* *Pſal. 12. 2.*
d He that proveth in reſpect of Gods glory, and not for his own cauſe, being aſſured that God would puniſh the perſecutors of his church.
e Let them be utterly deſtroyed, &c.
Malac. 1. 4.
f Becauſe he felt the aſſurance of Gods help in his heart, his mouth was opened to ſing thanks.
† Or, *his ſtrength,* g *Meaning,* his people in Iſrael, who were as ſeem, by whoſe good he uſed his power.
† Heb. *ſtrength of ſalvations.*
‡ Or, *rule.*

PSAL. XXIX.

1 *David exhorteth princes to give glory to God, 3 by reaſon of his power, 11 and protection of his people.*

¶ *A pſalme* of David.

GIve unto the LORD, O † ye * mighty, give unto the LORD glory and ſtrength.

2 Give unto the LORD † the glory due unto his name; worſhip the LORD ‡ in the beauty of holineſs.

3 The † voice of the LORD *is* upon the waters: the God of glory thundreth, the LORD *is* upon ‡ many waters.

4 The voice of the LORD *is* † powerful; the voice of the LORD *is* † full of majeſty.

† Heb. *ye ſons of the mighty.*
a He exhorteth the proud tyrants to humble themſelves under Gods hand, and not to be inſenſible to bruit benefits and ſtumb cenſures.
† Heb. *the bones of his nature.*
‡ Or, *in his glorious ſanctuary.*
† Heb. *in power.*

5 The

b That is, The thunderbolt beareth the moſt ſtrong trees, and ſhall men think their power to be able to reſiſt God?
* *Deut. 3. 9.*
c Called Antelopes.
† Heb. *caſteth out.*
d He ſheweth the lightnings to proceed and glide in places moſt deſolate, whereas it ſeemeth there is no preſence of God.
† Or, *he is pain.*
e For fear maketh them to call their calves.
† Heb. *ſtrength.*
h Maketh the trees bare, or, diſcloſeth the moſt ſecret places.
† Heb. *of the ſanctuary.*
i Though the wicked ſee nothing moved with theſe things, yet the faithful praiſe God.
† Or, *very waſte of waters,* &c.
k To moderate the rage of the tempeſt and waters, that they deſtroy not all.

5 The e voice of the LORD breaketh the cedars: yea, the LORD breaketh the cedars of Lebanon.

6 He maketh them alſo to skip like a calf: Lebanon, and * d Sirion like a young unicorn.

7 The voice of the LORD † divideth the flames of fire:

8 The voice of the LORD ſhaketh the wilderneſs: the LORD ſhaketh the wilderneſs of f Kadeſh.

9 The voice of the LORD maketh the hinds ‡ to g calve, and h diſcovereth the foreſts: and in his † temple ‡ doth every one ſpeak of *his* glory.

10 The LORD ſitteth upon the k floud: yea, the LORD ſitteth king for ever.

11 The LORD will give ſtrength unto his people, the LORD will bleſs his people with peace.

V. Day. *Morning prayer.*

1 *David praiſeth God for his deliverance. 4 He exhorteth others to praiſe him by example of Gods dealing with him.*

¶ A pſalm *and* ſong, *at* the dedication of the a houſe of David.

I Will extol thee, O LORD, for thou b haſt lifted me up, and haſt not made my foes to rejoice over me.

2 O LORD my God, I cried unto thee, and thou haſt c healed me.

3 O LORD, thou haſt brought up my ſoul from the d grave: thou haſt kept me alive that I ſhould not go down to the pit.

4 Sing unto the LORD, O ye e ſaints of his, and give thanks ‡ f at the remembrance of his holineſs.

5 For † his anger *endureth but* a moment; in his favour *is* life: weeping may endure † for a night, but † joy *cometh* in the morning.

6 And in my g proſperity I ſaid, I ſhall never be moved.

7 LORD, by thy favour thou haſt † made my h mountain to ſtand ſtrong: thou didſt hide thy face, *and* I was † troubled.

8 I cried to thee, O LORD: and unto the LORD I made ſupplication.

9 What profit *is there* in my bloud, when I go down to the pit? * ſhall the duſt k praiſe thee? ſhall it declare thy truth?

10 Hear, O LORD, and have mercy upon me: LORD, be thou my helper,

11 Thou haſt turned for me my mourning into dancing: thou haſt put off my ſackcloth, and girded me with gladneſs;

12 To the end that ‡ l *my* glory may ſing praiſe to thee, and not be ſilent: O LORD my God, I will give thanks unto thee for ever.

a After that Aſſyrian had pollured it with moſt filthy idolatrie.
b He condemneth not Gods grace in generall, which is moſt preſent God for his † ſeruants.
c That is, Helped me out of trouble, meaning From the affliction of Aſſyrian.
d Meaning, That he eſcaped death and miſerie narrowly.
e To whom *ſo-ever* they be, Therefore have received mercy and new mercy liberally unto others.
Iſa. 1. to the end.
† That is, That his miſerie may be a remembrance for all to remember, *Iſa. 26. 11.*
Pſal. 97. 12.
† Heb. *thine heart a mount in his ſight.*
† Heb. *in the eve.*
† Heb. *ſaying.*
g I truſted in my own confidence in my own ſtate, *as Jer. 17. 11.*
2 *Cron. 12. 24. 25.*
† Heb. *thou ſtood ſtrength for my mountain.*
h I thought that I had eſtabliſhed me in ſtate moſt ſurely.
i After that thou haſt withdrawn thine help, I felt my miſery.
* *Pſal. 6. 5.*
Iſa. 38. 18.
† Heb. *ſilent.*
k David meaneth that the dead are not profitable to the congregation of the Lord here in earth: therefore he would live to praiſe his name, which is the end of mans creation.
† That is, *my tongue,* or, *my ſoul.*
l Becauſe thou haſt preſerved me, thar my tongue ſhould praiſe thee, I will not be unmindfull of my duty.

PSAL. XXXI.

1 *David ſheweing his confidence in God, craveth his help. 7 He rejoyceth in his mercy. 9 He prayeth in his calamity. 19 He praiſeth God for his goodneſs.*

¶ To the chief muſician, A pſalm of David.

IN * thee, O LORD, do I put my truſt, let me never be aſhamed: deliver me in thy a righteouſneſs.

2 Bowe down thine ear to me, deliver me ſpeedily: be thou † my ſtrong rock, for an houſe of defence to ſave me.

3 For thou *art* my rock and my fortreſs: therefore for thy names ſake lead me, and guid me.

4 Pull me out of the b net, that they have laid privily for me: for thou *art* my ſtrength.

5 * Into thine c hand I commit my ſpirit: thou haſt redeemed me, O LORD God of truth.

6 I have hated them that regard lying vanities: but d I truſt in the LORD.

7 I will be glad, and rejoyce in thy mercy: for thou haſt conſidered my trouble; thou haſt known my ſoul in adverſities;

8 And haſt not ſhut me up into the hand of the enemy: thou haſt ſet my feet in a e large room.

9 Have mercy upon me, O LORD, for I am in trouble; mine f eye is conſumed with grief, *yea*, my ſoul and my belly.

10 For my life is ſpent with grief, and my years with ſighing: my ſtrength faileth becauſe of mine iniquity, and my bones are conſumed.

11 I was a g reproach among all mine enemies, but eſpecially among my neighbours, and a fear to mine acquaintance: they that h did ſee me without, fled from me.

12 I am forgotten as a dead man out of mind: I am like † a broken veſſel.

13 For I have heard the ſlander of i many, fear *was* on every ſide, while they took counſel together againſt me, they deviſed to take away my life.

14 But I truſted in thee, O LORD: I ſaid, k Thou *art* my God.

15 My † times *are* in thy hand: deliver me from the hand of mine enemies, and from them that perſecute me.

16 Make thy face to ſhine upon thy ſervant: ſave me for thy mercies ſake.

17 Let me not be aſhamed, O LORD, for I have called upon thee: let the wicked be aſhamed, *and* ‡ let them be m ſilent in the grave.

18 Let the lying lips be put to ſilence: which ſpeak † grievous things proudly and contemptuouſly againſt the righteous.

19 * O how great *is* thy goodneſs, which thou haſt n laid up for them that fear thee; *which* thou haſt wrought for them that truſt in thee, before the ſons of men!

20 Thou ſhalt hide them in the o ſecret of thy preſence from the pride of man: thou ſhalt keep them ſecretly in a pavilion from the ſtrife of tongues.

21 Bleſſed *be* the LORD; for he hath ſhewed me his marvellous kindneſs, in a ‡ p ſtrong city.

22 For I ſaid in my q haſt, I am cut off from before thine eyes: nevertheleſs thou heardeſt the voice of my ſupplications, when I cried unto thee.

23 O love the LORD, all ye his ſaints: *for* the

b Preſerve me from the craftie counſels and ſubtill practices of mine enemies.
* *Luke 23. 46.*
c He deſireth God not onely to take care for him in this life, but that his ſoul may be ſaved after this life.
d This affection ought to be in all Gods children, to hate whatſoever thing is not grounded upon a ſure truſt in God, as deceitful and vain.
e Largeneſs, figuratively comen, as ſtraightneſs, ſorrow and greif.
f *Meaning,* That his ſorrow and torment had continued a great while.
g Mine enemies had diuers all men to their part againſt me, even my chief friends.
h They were afraid to ſhew me any token of friendſhip.
i Heb. *to reſſeit that perſwadeth.*
k I had this teſtimony of conſcience, that thou wouldeſt defend mine innocency.
l Whatſoever changes come, thou governeſt them by thy providence.
† Or, *let them be cut off for the grave.*
m Let death deſtroy them, to the intent that they may ſpeak no more.
† Heb. *a hard thing.*
* *Iſa. 64. 4.*
1 *Cor. 2. 9.*
n The treaſures of Gods mercy are always laid up in ſtore for his faithfull children, albeit at all times they do not enjoy them.
o That is, In a place where they ſhall have thy comfort, and be hid fafely from the enemies pride.
† Or, *ſtrong city.*
p *Meaning,* there was no city ſo ſtrong to preſerve him, as the defence of Gods favour.
q And ſo by my raſhneſs and inſtability deſerved to have been forſaken.

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the LORD preserveth the faithful, and plentifully rewardeth the proud doer.

24 * Be of [r] good courage, and he shall stregthen your heart, all ye that hope in the LORD.

* *Psal.* 27. 14.
r Be constant in your vocation, and God will confirm you with heavenly strength.

PSAL. XXXII.

1 Blessednes consisteth in remission of sins. 3 Confession of sins giveth ease to the conscience. 8 Gods promises bring joy.

VI Day. *Evening prayer.*

¶ † *A psalm* of David, [a] Maschil.

BLessed *is he whose* * transgression *is* forgiven, *whose* sin *is* covered.

2 Blessed *is* the man unto whom the LORD imputeth not iniquity, and in whose spirit *there is* no guile.

3 When I [c] kept silence, my bones waxed old; through my [d] roaring all the day long.

4 For day and night thy hand was heavy upon me: my moisture is turned into the drought of summer. Selah.

5 [e] I acknowledged my sin unto thee, and mine iniquity have I not hid: * I said, I will confess my transgressions unto the LORD; and thou forgavest the iniquity of my sin. Selah.

6 For this shall every one that is godly, pray unto thee, † in a [f] time when thou mayest be found: surely in the floods of great waters, [g] they shall not come nigh unto him.

7 * Thou *art* my hiding-place, thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance. Selah.

8 I will [h] instruct thee, and teach thee in the way which thou shalt go: † I will guid thee with mine eye.

9 * Be ye not as the horse, *or* as the mule *which* have no understanding: [i] whose mouth must be held in with bit and bridle, lest they come near unto thee.

10 Many sorrows *shall be* to the wicked: but he that trusteth in the LORD, mercy shall compass him about.

11 Be glad in the LORD, and [k] rejoyce ye righteous: and shout for joy all *ye that are* upright in heart.

[a] It is the duty of the godly to set forth the praises of God for his mercy and power shewed toward them.
[b] To sing to instruments, was a part of the ceremonial service of the temple, which doth no more appertain unto us, then the sacrifices, censings, and lights.
[c] *That is*, Counsel, or commandment in governing the world.
[d] *That is*, The effect and execution.
[e] Howsoever the world judgeth of Gods works, yet he doth all things according to justice and mercy.
* *Psal.* 119. 64. † Or, *mercy.* * *Gen.* 1. 6, 7.

7 He [l] gathereth the waters of the sea together, as an heap: he layeth up the depth in storehouses.

8 Let all the earth fear the LORD: let all the inhabitants of the world stand in awe of him.

9 For he spake, and it was *done*; he commanded, and it stood fast.

10 * The LORD † bringeth the [g] counsel of the heathen to nought: he maketh the devices of the people of none effect.

11 * The counsel of the LORD standeth for ever, the thoughts of his heart † to all generations.

12 * Blessed *is* the nation whose [h] God *is* the LORD: *and* the people *whom* he hath chosen for his own inheritance.

13 The LORD [i] looketh from heaven: he beholdeth all the sons of men.

14 From the place of his habitation he looketh upon all the inhabitants of the earth.

15 [k] He fashioneth their hearts alike: he considereth all their works.

16 There is no [l] king saved by the multitude of an host: a mighty man is not delivered by much strength.

17 An horse *is* a vain thing for safety: neither shall he deliver *any* by his great strength.

18 * Behold, [m] the eye of the LORD *is* upon them that fear him: upon them that hope in his mercy:

19 To deliver their soul from death, and to keep them alive in famine.

20 [n] Our soul waiteth for the LORD: he *is* our help and our shield.

21 For our heart shall rejoyce in him: because we have trusted in his holy name.

22 Let thy mercy, O LORD, be upon us according as we hope in thee.

PSAL. XXXIV.

1 David praiseth God, and exhorteth others thereto by his experience. 8 They are blessed that trust in God. 11 He exhorteth to the fear of God. 15 The priviledges of the righteous.

¶ *A psalm* of David, when he changed his behaviour before † Abimelech: who drove him away, and he departed.

I Will bless the LORD at [a] all times: his praise *shall* continually *be* in my mouth.

2 My soul shall make her boast in the LORD: the [b] humble shall hear *thereof*, and be glad.

3 O magnify the LORD with me, and let us exalt his name together.

4 I sought the LORD, and he heard me, and delivered me from all my [c] fears.

5 They [d] looked unto him, and † were lightned: and their faces were not ashamed.

6 This poor man cried, and the LORD heard *him*; and saved him out of all his troubles.

7 The [e] angel of the LORD encampeth round about them that fear him, and delivereth them.

8 O taste and see that the LORD *is* good: blessed *is* the man *that* trusteth in him.

9 O fear the LORD, ye his saints: for *there is* no want to them that fear him.

10 [f] The young lions do lack, and suffer hunger: but they that seek the LORD shall not [g] want any good *thing*.

11 Come ye children, hearken unto me: I will teach you the [h] fear of the LORD.

12 * What man *is he that* desireth life, *and* loveth *many* days, that he may [i] see good?

13 Keep thy tongue from evil, and thy lips from speaking guile.

14 Depart from evil, and do good: seek peace and pursue it.

15 * The eyes of the LORD *are* upon the righteous, and his ears *are open* unto their cry.

16 The [k] face of the LORD *is* against them that do evil, to cut off the remembrance of them from the earth.

17 *The righteous* cry, and the LORD heareth and delivereth them out of all their troubles.

18 The LORD *is* nigh † unto them that are of a [l] broken heart: and saveth such as be of a contrite † spirit.

19 Many *are* the afflictions of the righteous: but the LORD delivereth him out of them all.

20 [m] He keepeth all his bones: not one of them is broken.

21 Evil shall slay the [n] wicked: and they that hate the righteous ‡ shall be desolate.

22 The LORD [o] redeemeth the soul of his servants: and none of them that trust in him shall be desolate.

PSAL. XXXV.

1 David prayeth for his own safety, and his enemies confusion. 11 He complaineth of their wrongful dealing. 22 Thereby he inciteth God against them.

VII Day. *Morning prayer.*

¶ *A psalm* of David.

PLead *my* [a] *cause*, O LORD, with them that strive with me: fight against them that fight against me.

2 [b] Take hold of shield and buckler, and stand up for mine help.

3 Draw out also the spear, and stop *the way* against them that persecute me: say unto my [c] soul, I *am* thy salvation.

4 * Let them be confounded and put to shame that seek after my soul: let them be turned back and brought to confusion that devise my hurt.

5 * Let them be as chaff before the wind: and let the angel of the [d] LORD chase *them*.

6 Let their way be † dark and slippery, and let the angel of the LORD persecute them.

7 For [e] without cause have they hid for me their net, *in* a pit, *which* without cause they have digged for my soul.

8 Let destruction come upon [f] him † at unawares, and let his net that he hath hid, catch himself: into that [g] very destruction let him fall.

9 And my soul shall be joyful in the LORD: it shall rejoyce in his salvation.

10 All my bones shall say, [h] LORD, who *is* like unto thee, which deliverest the poor from him that is too strong for him, yea, the poor and the needy, from him that spoileth him?

11 [i] † False witnesses did rise up; † they laid to my charge *things* that I knew not.

12 They rewarded me evil for good, *to the* † [k] spoiling of my soul.

13 But as for me, when they were sick, my clothing *was* sackcloth: I † humbled my soul with fasting, and my [l] prayer returned into mine own bosom.

14 I † behaved my self † as though *he had been* my friend, *or* brother: I bowed down heavily, as one that mourneth *for* his mother.

15 But in mine † [m] adversity they rejoyced, and gathered themselves together: *yea*, the abjects gathered themselves together against me, and I knew *it* not; they did [n] tear *me*, and ceased not.

16 With hypocritical mockers in [o] feasts: they gnashed upon me with their teeth.

17 Lord, how long wilt thou look on? rescue my soul from their destructions, † my darling from the lions.

18 * I will give thee thanks in the great congregation: I will praise thee among † much people.

19 Let not them that are mine enemies † wrongfully rejoyce over me: *neither* let them [p] wink with the eye, that hate me without a cause.

20 For they speak not peace, but they devise deceitful matters against *them that are* ‡ quiet in the land.

21 Yea, they opened their mouth wide against me, *and* said, Aha, aha, our [q] eye hath seen *it*.

22 *This* thou hast seen, O LORD, keep not silence: O Lord, be not far from me.

23 Stir up thy self, and awake to my judgment, *even* unto my cause, my God & my Lord.

24 Judge me, O LORD my God, according to thy [r] righteousnes, and let them not rejoyce over me.

25 Let them not say in their hearts, † Ah, [s] so would we have it: let them not say, We have swallowed him up.

26 Let them be ashamed and brought to confusion [t] together, that rejoyce at mine hurt: let them be clothed with [u] shame and dishonour, that magnify *themselves* against me.

27 Let them shout for joy, and be glad, that favour † [x] my righteous cause: yea, let them say continually, Let the LORD be magnified, which hath pleasure in the [y] prosperity of his servant.

28 And my tongue shall speak of thy righteousnes, *and* of thy praise all the day long.

PSAL. XXXVI.

1 The grievous estate of the wicked. 5 The excellency of Gods mercy. 10 David prayeth for favour to Gods children.

¶ To the chief musician, *A psalm* of David, the servant of the LORD.

THe transgression of the wicked saith within [a] my heart, *that there is* no fear of God before his eyes.

[f] The godly by their patient obedience prefer more than they which revenge and spoil, if they abide the last till.
[g] *Taarin*, The time of religion and worship of God.
[h] *Psal.* 5. 10. Seeing all men naturally deffice felicity: here vouchsafeth why they call themselves willingly unto misery.
[i] Heb. *to generation and generation.*
[k] *Psal.* 65. 4. & 144. 15. He sheweth that all our felicity standeth in this, that the Lord is our God.
[l] He proveth that all things are governed by Gods providence, and not by fortune.
[m] Therefore he distinguisheth their wicked estate.
[n] Kings and the mighty of the world cannot be saved by worldly means, but only by Gods providence, what love others to trust in, that have not like means.
* *Job* 36. 7. *Psal.* 32. 18. † *Psal.* 33. 11.
[o] God saveth, that would have all to be saved, and his mercy, which man by no means can deserve, is alwayes ready.
a Thus he speaketh in the nature of the whole church, which only depends on Gods providence.

[a] He promiseth never to become unmindful of Gods promises, but benefits for his deliverance.
[b] They that are beaten down with the experience of their own evils.
[c] which I conceived for the dangers wherein I was.
[d] They shall be bold to look to thee for succour, when they shall see my enemies toward me.
[e] Though Gods power be sufficient to govern us, yet for mans infirmity he appointeth his angel to watch over us.

[f] By the creation of the heavens and beautiful ornament, with the gathering also of the waters. Hereto the earth fostreth the power of God, that all creatures might fear him.
* *Isa.* 19. 3. Heb. *maketh frustrate.*
[g] No counsel can prevail against God, but he determineth it, and it shall have evil success.
* *Prov.* 19. 21. *Isa.* 46. 10.
[h] Heb. *to generation and generation.*
[i] *Psal.* 65. 4. & 144. 15. He sheweth that all our felicity standeth in this, that the Lord is our God.
[k] He proveth that all things are governed by Gods providence, and not by fortune.
[l] Therefore he distinguisheth their wicked estate.
* *Job* 36. 7.
† *Psal.* 32. 18.
[m] God saveth, that would have all to be saved, and his mercy, which man by no means can deserve, is alwayes ready.
a Thus he speaketh in the nature of the whole church, which only depends on Gods providence.

† Heb. *to the broken of heart.*
[k] when they seem to be swallowed up with affliction, then God is at hand to deliver them.
† Heb. *contrite of spirit.*
[l] And as Christ saith, all the haires of his head.
[m] Their wicked enterprises shall turn to their own destruction.
[n] *Psal.* 69. 32. Or else when they seem to be overcome with grace, anger and death it self, then God setteth himself against their oppressor.

[o] Heb. *Ashdoth.* 1 *Sam.* 21. 13.

[a] Heb. *deprived.*
[b] Heb. *to stir up himself.*
[c] Heb. *soul.*
[d] Heb. *Ah, ah, our soul.*
[e] Heb. *without cause.*
[f] Heb. *his snare that he hath hid.*
[g] Heb. *in that very snare.*
[h] He attributeth his deliverance onely to God, praising him from whom all good things proceed.
[i] That would not suffer me to purge my self.
[k] Heb. *witnesses of wrong.*
[l] Heb. *they asked me.*
[m] Heb. *depriving.*
[n] To have taken from me all comfort, and brought me into despair.
[o] Or, *assembled.*
[p] prayed for them with inward affection, as I would have done for my self: or, I declared mine affection with bowing down mine head.
[q] Heb. *troubled.*
[r] Heb. *as a friend, as a brother to me.*
[s] Heb. *bowing.*
[t] Heb. *fall.*
[u] A token of contempt, and mocking.

[r] It is the justice of God to give to the godly consolation, affliction and torment, and to the oppressor all aid and relief.
[s] *Theophil.* 1. 6.
[t] Heb. *Ah, ah, our soul.*
[u] Because we have that which we fought for, seeing her is destroyed.
[x] *That is*, At once were they never so many or mighty.
[y] This prayer shall always be verified against them that persecute the faithful.
[z] Heb. *my righteousness.*
[a] That at least favour my right, though they be not able to help me.
[b] Hee exhorteth the church to praise God for the deliverance of his servants, and for the destruction of his adversaries.

[a] I see evidently by his deeds, that sin pusheth forward the reprobate from wickedness to wickedness, albeit he go about to cover his impiety.

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[b] Though all other deceit is his vile sin, yet he himself feeleth it not.
† Heb. *to find his iniquity to hate.*
[c] The reprobates mock at wholsom doctrine, and put not difference between good and evil.
[d] By describing at large the nature of the reprobate, he admonisheth the godly to beware of these vices.
† Or, *vanity.*
* *Psal. 57. 10.*
[e] *Psal. 108. 4.*
[e] Though wickednes seemeth to overflow all the world, yet by thine heavenly providence thou governest heaven and earth.
† Heb. *the mountains of God.*
[f] The depth of thy providence governeth all things, and disposeth them, albeit the wicked seem to overwhelm the world.
† Heb. *precious.*
† Heb. *trusteed.*
[g] Onely Gods children have enough of all things both concerning this life, and the life to come.
† Heb *draw out as length.*
It He sitteth forwrath, who seeGods children, *to wait,* They that know him, and lead their lives uprightly.
‖ Let not the proud advance himself against me, neither the power of the wicked drive me away.
k *That is,* In their pride wherein they flatter themselves.

2 For he [b] flattereth himself in his own eyes, † until his iniquity be found to be hateful.

3 The words of his mouth *are* iniquity and [c] deceit: he hath left off to be wise, *and* to do good.

4 He [d] deviseth † mischief upon his bed, he setteth himself in a way *that is* not good; he abhorreth not evil.

5 *Thy [e] mercy, O LORD, *is* in the heavens; *and* thy faithfulness *reacheth* unto the clouds.

6 Thy righteousness *is* like † the great mountains; thy judgments *are* a great [f] deep: O LORD, thou preservest man and beast.

7 How † excellent *is* thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings.

8 They shall be † [g] abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasures.

9 For with thee *is* the fountain of life: in thy light shall we see light.

10 O † continue thy loving kindness unto them that [h] know thee; and thy righteousness to the upright in heart.

11 Let not the [i] foot of pride come against me, and let not the hand of the wicked remove me.

12 [k] There are the workers of iniquity fallen: they are cast down, and shall not be able to rise.

PSAL. XXXVII.

VII Day. *Evening prayer.*

David perswadeth to patience, and confidence in God, by the different estate of the godly and the wicked.

¶ *A psalm* of David.

* *Prov. 23. 17. & 24. 1.*
[a] He admonisheth us neither to vex our selves for the prosperous estate of the wicked, neither to desire to be like them to make our state the better.
[b] For Gods judgment cutteth down their state in a moment.
[c] To trust in God, and do according to his will, are sure tokens, that his providence will never fail us.
† Heb. *in truth or stableneth.*
[d] Be not led by thine own wisedom, but obey God, and he will finish his work in thee.
† Heb. *Rollthy way upon the LORD.*
* *Prov. 16. 3. Mat. 6. 25.*
[e] *Psa. 5. 7.*
[e] As the hope of the day-light cutteth us not to be offended with the darkness of the night: so ought we patiently to trust that God will clear our cause and restore us to our right.
† Heb. *be silent to the LORD.*
[f] When God suffereth the wicked to prosper, it seemeth to the flesh that he favoureth their doings, *Ier. 12. 1.*
[g] Heb. *also Meaning,* Except he moderate his affection, he shall be lead to do as they do.
[h] He correcteth the impatiency of our nature, which cannot abide till the fulness of Gods time be come.

FRet * not [a] thy self because of evil doers, neither be thou envious against the workers of iniquity.

2 For they shall soon be [b] cut down like the grass, and wither as the green herb.

3 [c] Trust in the LORD, and do good, *so* shalt thou dwell in the land, and † verily thou shalt be fed.

4 Delight thy self also in the LORD: and he shall give thee the desires of thine heart.

5 [d]* Commit thy way unto the LORD: trust also in him, and he shall bring *it* to pass.

6 And he shall bring forth thy righteousness as the light, and thy [e] judgment as the noon-day.

7 † Rest in the LORD, and wait patiently for him: fret not thy self because of him who [f] prospereth in his way, because of the man who bringeth wicked devices to pass.

8 Cease from anger, and forsake wrath: fret not thy self in [g] any wise to do evil.

9 For evil doers shall be cut off: but those that wait upon the LORD, they shall inherit the earth.

10 [h] For yet a little while and the wicked *shall* not *be*: yea, thou shalt diligently consider his place, and it *shall* not *be*.

11 * But the meek shall inherit the earth: and shall delight themselves in the abundance of peace.

12 [i] The wicked † plotteth against the just, and gnasheth upon him with his teeth.

13 * The LORD shall laugh at him, for he seeth that his day is coming.

14 The wicked have drawn out the sword, and have bent their bow to cast down the poor and needy, *and* to slay † such as be of upright conversation.

15 Their sword shall enter into their own heart, and their bows shall be broken.

16 [k] A little that a righteous man hath, *is* better then the riches many wicked.

17 For the arms of the wicked shall be broken: but the LORD upholdeth the righteous.

18 The LORD [l] knoweth the days of the upright: and their inheritance shall be for ever.

19 They shall not be ashamed in the evil time: and in the days of famine they shall be satisfied.

20 But the wicked shall perish, and the enemies of the LORD *shall be* as † the [m] fat of lambs, they shall consume: into smoke shall they consume away.

21 The wicked borroweth, and payeth not again: but the righteous sheweth mercy, and [n] giveth.

22 For *such as be* blessed of him, shall inherit the earth; and *they that be* cursed of him, shall be cut off.

23 [p] The steps of a *good* man are ‡ ordred by the LORD: and he delighteth in his way.

24 Though he [q] fall, he shall not be utterly cast down: for the LORD upholdeth *him* with his hand.

25 I have been young and *now* am old: yet have I not seen the righteous forsaken, nor his [r] seed begging bread.

26 *He is* † ever merciful, and lendeth: and his seed *is* blessed.

27 Depart from evil, and do good: and dwell for evermore.

28 For the LORD loveth judgment, and forsaketh not his saints, they are preserved for ever: but the seed of the wicked shall be cut off.

29 The righteous shall inherit the land, and dwell therein [s] for ever.

30 The [t] mouth of the righteous speaketh wisdom; and his tongue talketh of judgment.

31 The law of his God *is* in his heart, none of his ‡ steps shall slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 The LORD will not leave him in his hand, nor condemn him when he is [u] judged.

34 Wait on the LORD, and keep his way, and he shall exalt thee to inherit the land: when the wicked are cut off, thou shalt see *it*.

35 I have seen the wicked in great power: and

i Or, *a green tree that groweth in his own soil.*
So that the prosperity of the wicked is but as a cloud, which vanisheth away in a moment.
† Heb. he exhorteth the faithful to seek diligently the examples both of judgments and alfo of his judgments.
‡ He sheweth that the patient hope of the godly is never in vain, but in the end hath good success, though for a time God prove them by sundry temptations.

VIII Day. *Morning prayer.*
† To put himself and others in mind of Gods chastisement for sin.
‡ He desireth not to be delivered from Gods rod, but that he would so moderate his hand, that he might be able to beare it.
[c] They fadeasily, wherein thou hast visited me.
† Heb. *peace, or, health.*
A David acknowledgeth God to be just in his punishments, because his sin had deserved much more.
[e] He confesseth his sin to be such, as ought to make us pray with sighs.
† He further give glee to mine couched, then to the will of God.
† Heb. *wayed.*
[g] His example warneth us never to despair, be the wounds never so great: he always trusteth upon God who hath such force to deliver.
† Heb. *towards me, or is infold me and fee: meaning, That he sees darkness of all help and comfort.*
† Heb. *it was with me.*
[h] My light faileth me for very sorrow.
† Heb. *troubles.*
† Or, *my neighbours.*
† Such he fear, and partly for pitie, they denied all duty and friendship.
† For I am here as no offender before men, and therefore patient, as fult for the help of God.
† Or, *then do I wait for.*
† Or, *answers.*
† That is, If they do that thou fuccour me not in time, they will mock & triumph as though thou hadst forsaken me.
† Heb. *for halting.*
[i] I am without hope to recover my strength.
† Or, *my grones.*
[k] In my greatest misery they most accuse me.
† Heb. *being living are strong.*

and spreading himself like † a green bay-tree.

36 Yet he * passed away, and lo, he *was* not: yea, I sought him, but he could not be found.

37 [r] Mark the perfect *man*, and behold the upright: for the end of *that* man *is* peace.

38 But the transgressors shall be destroyed together, the end of the wicked shall be cut off.

39 But the [s] salvation of the righteous *is* of the LORD, *he is* their strength in the time of trouble.

40 And the LORD shall help them, and deliver them: he shall deliver them from the wicked, and save them because they trust in him.

PSAL. XXXVIII.

David moveth God to take compassion of his pitiful case.

¶ A psalm of David to bring to † remembrance.

O LORD, rebuke me not in thy [b] wrath: neither chasten me in thy hot displeasure.

2 For thine [c] arrows stick fast in me, and thy hand presseth me sore.

3 *There is* no soundness in my flesh, because of thine anger: neither *is there any* † rest in my bones, because of my [d] sin.

4 For [e] mine iniquities are gone over mine head: as an heavy burden they are too heavy for me.

5 My wounds stink, *and* are corrupt: because of my [f] foolishness.

6 I am † troubled, I am bowed down greatly; I go mourning all the day long.

7 For my loyns are filled with a loathsom *disease*: and *there is* no soundness in my flesh.

8 I am feeble and sore broken: I have [g] roared by reason of the disquietness of my heart.

9 Lord, all my desire *is* before thee: and my groaning is not hid from thee.

10 My heart † panteth, my strength faileth me: as for the light of mine eyes, it also † is gone from me.

11 My lovers and my friends stand aloof from my † sore: and ‡ my [i] kinsmen stand afar off.

12 They also that seek after my life, lay [k] snares *for me*: and they that seek my hurt, speak mischievous things, and imagine deceits all the day long.

13 But I, as a [l] deaf *man* heard not; and *I was* as a dumb man *that* openeth not his mouth.

14 Thus I was as a man that heareth not, and in whose mouth *are* no reproofs.

15 For ‡ in thee, O LORD, do I hope: thou wilt ‡ hear, O LORD my God.

16 For I said, *Hear me*, lest *otherwise* they should rejoyce over me: [m] when my foot slipped, they magnify *themselves* against me.

17 For I *am* ready † to [n] halt, and my sorrow *is* continually before me.

18 For I will declare mine iniquity; I will be sorry for my sin.

19 But mine [o] enemies † *are* lively, *and* they are strong: and they that hate me wrongfully are multiplied.

20 They also that render evil for good, are mine adversaries: because I follow *the thing that* [p] good *is*.

21 Forsake me not, O LORD: O my God, be not far from me.

22 Make haste † to help me, O Lord my [q] salvation.

[r] Or, *a remnant.*
[s] He comforteth the godly with this consideration, that the end of the wicked shall not prevail against them, but fall on their own necks, and therefore ought patiently to abide Gods time, and in the mean while bewail their sin, and offer up their tears as a sacrifice of their obedience.
† Or, *prolifick.*
* *Psal. 2. 6.*
† Heb. *the upright of way.*
[b] Yet they are daily fed, and with mans meat, as beasts are fatted, but not with delicates, which make the wicked here fatty but not their hunger.
† God knoweth the dangers hanging over his, and by what means to deliver them.
[c] For God will not correct us in our evil minds, and that which shall be to our destruction.
† Heb. *the providence of Lords, or, That hath vanish away suddenly: for they see before the eyes of laughter.*
[d] God professeth himself to be faithful, because they will in his word rest on neither conscience.
† *Meaning, that when* God doth execute his sorrows upon the wicked, they are not carried away with fierceness.
† Though christ was the greater God in blessings yet remained he subject to reproches: even so though God suffer some time the wicked to prosper, yet he recompenceth him with terrible destruction.
† Heb. *at stedge.*

PSAL. XXXIX.

1 David's care of his thoughts. 4 The consideration of the brevity and vanity of life. 7 The reverence of Gods judgments, 10 and prayer, are his bridles of impatience.

¶ To the chief musician, *even* to *a* Jeduthun, A psalm of David.

I Said, [b] I will take heed to my ways, that I sin not with my tongue: I will keep † my mouth with a bridle, while the wicked is before me.

2 I was dumb with silence, I held my peace, *even* from good, and my [c] sorrow was † stirred.

3 My heart was hot within me, while I was musing the fire burned: *then* [d] spake I with my tongue.

4 LORD, make me to know mine end, and the measure of my days, what it *is*: *that* I may know ‡ how frail I *am*.

5 Behold, thou hast made my days *as* an hand-breadth, and mine age *is* as nothing before thee: verily every man † at his best state *is* altogether * [e] vanity. Selah.

6 Surely every man walketh in † a vain shew: surely they are disquieted in vain: he heapeth up *riches*, and knoweth not who shall gather them.

7 And now, Lord, what wait I for? my hope is in thee.

8 Deliver me from all my transgressions, make me not the reproach of the [f] foolish.

9 I was dumb, I opened not my mouth; because † thou didst *it*.

10 Remove thy stroke away from me: I am consumed by the † blow of thine hand.

11 When thou with rebukes dost correct man for iniquity, thou † makest his [g] beauty to consume away like a moth: surely every man *is* vanity. Selah.

12 Hear my prayer, O LORD, and give ear unto my cry, hold not thy peace at my tears: * for I *am* a stranger with thee, *and a* sojourner, as all my fathers *were*.

13 O spare me, that I may recover strength, [h] before I go hence, and be no more.

a Though God suffer the godly to be afflicted with the wicked, yet he will not suffer them to be destroyed with them.
b Heb. *for my help,* by which art the author of my salvation: and this declareth that he prayed with sure hope of deliverance.

a 1 *Chron. 25. 1.*
a This was one of the chief singers; 1 *Chron. 16. 41.*
b Albeit he had appointed with himself patiently to have tarried Gods leisure, yet the vehemency of his pain caused him to break his purpose.
† Heb. *a bridle,* or, *muzzle for my mouth.*
c Though when the wicked ruled he thought to have kept silence, yet his zeal caused him to change his mind.
† Heb. *troubled.*
d He confesseth that he grudged against God considering the greatness of his sorrow and the shortness of his life.
† Or, *what time I have here.*
† Heb. *fettled.*
* *Psal. 62. 9. & 144. 4.*
e The David offended in that, that he reasoned with God as though he were too severe toward his weak creature.
† Heb. *an image.*
f Make me not a mockage flock to the wicked, wrap me up with the wicked, when they are put to shame.
g Seeing my troubles came of thy providence, I ought to have endured them patiently.
† Heb. *consistit.*
h Though time open plagues upon us, yet evermore spareth men, yet they feccer cease continually fretteth them.
† Heb. *that which is to be deferred in him to melt away.*
‡ The word *figuratively.*

PSAL. XL.

1 The benefit of confidence in God. 6 Obedience is the best sacrifice. 11 The sense of David's evils inflameth his prayer.

¶ To the chief musician, A psalm of David.

I Waited [a] patiently for the LORD, and he [b] inclined unto me, and heard my cry.

2 He brought me up also out of † an [b] horrible pit, out of the miry clay, and set my feet upon a rock, *and* established my goings.

3 And he hath put a [c] new song in my mouth, *even* praise unto our God: many shall see *it*, and fear, and shall trust in the LORD.

a Though God deferred his help yet he patiently abode, till he was heard.
b He hath delivered me from most great dangers.
† Heb. *a pit of noise.*
c That is, A special occasion to praise him: for Gods benefits are so many occasions for us to praise his name

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o He had rather have the hatred of all the world, then to fall in any part of his duty to God and.
i Heb. *for my help,*
p Which art the author of my salvation:
q Heb. *for salvations.*
[r] Or, *the integrity.*
[s] Or, *in the congregation.*
[t] Or, *from.*
[u] Or, *from generation to generation.*
[v] Or, *to make haste.*
[w] Or, *to help me.*
[x] Or, *to make haste.*
[y] Or, *to help me.*
[z] Or, *to make haste.*
[a] Or, *to help me.*
[b] Or, *to make haste.*
[c] Or, *to help me.*
[d] Or, *to make haste.*
[e] Or, *to help me.*
[f] Or, *to make haste.*
[g] Or, *to help me.*
[h] Or, *to make haste.*
[i] Or, *to help me.*
[k] Or, *to make haste.*
[l] Or, *to help me.*
[m] Or, *to make haste.*
[n] Or, *to help me.*
[o] Or, *to make haste.*
[p] Or, *to help me.*
[q] Or, *to make haste.*
[r] Or, *to help me.*
[s] Or, *to make haste.*
[t] Or, *to help me.*
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[x] Or, *to help me.*
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[a] Or, *to make haste.*
[b] Or, *to help me.*
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[f] Or, *to help me.*
[g] Or, *to make haste.*
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[c] Or, *to help me.*
[d] Or, *to make haste.*
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[f] Or, *to make haste.*
[g] Or, *to help me.*
[h] Or, *to make haste.*
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[m] Or, *to make haste.*
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[q] Or, *to make haste.*
[r] Or, *to help me.*
[s] Or, *to make haste.*
[t] Or, *to help me.*
[u] Or, *to make haste.*
[v] Or, *to help me.*
[w] Or, *to make haste.*
[x] Or, *to help me.*
[y] Or, *to make haste.*
[z] Or, *to help me.*

mouth, *even* praise unto our God: many shall
see *it*, and fear, and shall trust in the LORD.
4 Blessed *is* that man that maketh the
[d] To follow their example, which he must needs do that trusteth not onely in the Lord. e David goeth from one kind of Gods favour, to the contemplation of his providence over all, and confesseth that his counsels towards us are far above our capacities: we cannot to much as tell them in order. † Or, *none can order them unto thee.* * *Psal.* 5. 1. 16. *Isa.* 1. 11. *& 66.* 1. *Jer.* 6. 6. *Mat.* 12. 7. *Heb.* 10. 5.
LORD his trust: and [d] respecteth not the proud, nor such as turn aside to lies.
5 [e] Many, O LORD my God, *are* thy wonderful works *which* thou hast done, and thy thoughts *which are* to us-ward: ‡ they cannot be reckoned up in order unto thee: *if* I would declare and speak *of them*, they are more than can be numbered.
6 * Sacrifice and offering thou didst not desire, [f] mine ears hast thou † opened: burnt-offering and sin-offering hast thou not required.
7 [g] Then said I, Lo, I come: in the volume of the book *it is* written of me:
8 I delight to do thy will, O my God: yea, thy law *is* † within my heart.
9 I have preached righteousness in the great congregation: lo, I have not refrained my lips, O LORD, thou knowest.
10 I have not hid thy righteousness within my heart, I have declared thy [i] faithfulness and thy salvation: I have not concealed thy loving kindness, and thy truth, from the great congregation.
11 Withhold not thou thy tender mercies from me, O LORD: let thy loving kindness and thy truth continually preserve me.
12 For innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up: they are more then the hairs of mine head, therefore my heart † faileth me.
13 Be pleased, O LORD, to deliver me: O LORD, make haste to help me.
14 * Let them be ashamed and [l] confounded together, that seek after my soul to destroy it: let them be driven backward, and put to shame that wish me evil.
15 Let them be desolate for a [m] reward of their shame, that say unto me, Aha, aha.
16 Let all those that seek thee, rejoyce and be glad in thee: let such as love thy salvation, say continually, [n] The LORD be magnified.
17 But I *am* poor and needy, *yet* the Lord thinketh upon me: thou *art* my help and my deliverer, make no tarrying, O my God.

[a] Or, *stilleth carrieth himself.* le implieth both a stilful minding or judging, and a carriage according in word and deed. † Or, *the weak*, or, *sick.* † Heb. *in the day of evil.* † Or, *do not thou deliver.*

[b] bed of languishing: thou wilt † make all his [c] bed in his sickness.
4 I said, LORD, be merciful unto me; heal my soul, for I have sinned against thee.
5 Mine enemies [d] speak evil of me: When shall he die, and his name perish?
6 And if he come to see *me*, he speaketh vanity: his heart gathereth iniquity to it self, *when* he goeth abroad, he telleth *it*.
7 All that hate me whisper together against me: against me do they devise † my hurt.
8 [f] An evil disease, *say they*, cleaveth fast unto him: and *now* that he lieth, he shall rise up no more.
9 * Yea, † mine own familiar friend in whom I trusted, which did eat of my bread hath [g] lift up *his* heel against me.
10 But thou, O LORD, be merciful unto me, and raise me up, that I may requite them.
11 By this I know that thou favourest me, because mine enemy doth not triumph over me.
12 And as for me, thou upholdest me in mine [h] integrity, and settest me before thy [i] face for ever.
13 Blessed *be* the LORD God of Israel, from everlasting, and to everlasting. [k] Amen, and amen.

[b] when for sorrow and grief of mind he forbeareth himself upon his bed. † Heb. *turn.* [c] Thou hast refused him in his sick bed, and from comfort. [d] *That is*, Curse me, and cannot have their cruel hate quenched but by my shameful death. [e] For pretending to comfort me, he confesseth my death in his heart, and trageth thereof. † Heb. *evil to me.* [f] The enemies thought by his plaintiff punishment, that God was become his mortal enemy. † Heb. *a thing of Belial.* † *Job.* 41. 18. † Heb. *the man of my peace.* † Or, *unmerciful.* † That is, The cruel company of mine enemies. † Heb. *from a man of deceit, and injustice.* † *Truth*, Thy fervour, which appeareth by the performance of thy promises. [g] Her promiseth to offer a solemn sacrifice of thankesgiving in token of his great deliverance. † Heb. *the falsehood of my joy.* † *Psal.* 55. 5, 11. [h] Or, *uprightness.* [i] Or, *in the presence of me, or in the true sight of God, against all temptations.* † *Shewing* evident signs of *Amen.*

[k] By this repetition he fitteth up the faithful to praise God.

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?
10 *As* with a ‡ sword in my bones, mine enemies reproach me: while they say daily unto me, Where *is* thy God?
11 [k] Why art thou cast down, O my soul? and why art thou disquieted within me? hope thou in God, for I shall yet praise him, *who is* the health of my countenance, and my God.

PSAL. XLII.

1 Davids zeal to serve God in the temple. 5 He encourageth his soul to trust in God.

¶ To the chief musician, ‡ Maschil, [a] for the sons of Korah.

AS the hart † panteth after the water brooks, so † panteth my soul after thee, O God.
2 My soul thirsteth for God, for the living God: when shall I come and appear before God?
3 * [c] My tears have been my meat day and night, while they continually say unto me, Where *is* thy God?
4 When I remember [d] these *things*, I pour out my soul in me; for I had gone with the multitude, I went with them to the house of God; with the voice of joy and praise, with a multitude that kept holy-day.
5 Why art thou † cast down, O my soul, and *why* art thou disquieted in me? [e] hope thou in God, for I shall yet † praise him ‡ *for* the help of his countenance.
6 O my God, my soul is cast down within me: [f] therefore will I remember thee from the land of Jordan, and of the Hermonites ‡ from ‡ the hill Mizar.
7 [g] Deep calleth unto deep at the noise of thy water-spouts: all thy waves and thy billows are gone over me.
8 *Yet* the LORD [h] will command his loving kindness in the day-time, and in the night his song *shall be* with me, *and* my prayer unto the God of my life.

[a] Or, *a psalm giving instruction, of the sons, &c.* ‡ As a token or sign of them, which were of the number of the Levites. † Heb. *panteth.* † By the affections of their soul and panting, he sheweth his fervent desire to serve God in his Temple. * *Psal.* 80. 5. [c] As often the psalme is eating and drinking, so he was often given to weeping. [d] That is, How I used to lead the people to serve God in thy tabernacle. ‡ Or, *and*. † Heb. *beloved them.* [e] Though he is perplexed with grievous afflictions of the flesh, yet will him his faithfulness on God's continuall mercies, perswade the vehemency of his affections. † Or, *his presence.* † That is, Seeing I have no way of consolation but in my absence from thee, I will remember thee in this land of my banishment among the mountaines. [f] Or, *the little hill.* ‡ Or, *this mount* which is but little upon me, that I feel my self so overwhelmed: and find remedy.

[g] As Davids fall into this falshood, and so is he was slightly accomplished in Christ, Isai. 53. 12. to fulfil his members continually prove the same. [h] *Meaning*, either in prosperity of life, or in the

9 I will say unto God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?
10 *As* with a ‡ sword in my bones, mine enemies reproach me: while they say daily unto me, Where *is* thy God?
11 [k] Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God, for I shall yet praise him, *who is* the health of my countenance, and my God.

PSAL. XLIII.

1 David praying to be restored to the temple, promiseth to serve God joyfully. 5 He encourageth his soul to trust in God.

[a] He desireth God to undertake his cause against the enemies, but chiefly that he would restore him to the tabernacle.

JUdge † me, O God, and plead my cause against an ‡ † ungodly nation; O deliver me † from the deceitful and unjust man.
2 For thou *art* the God of my strength, why dost thou cast me off? why go I mourning because of the oppression of the enemy?
3 O send out thy † light and thy truth; let them lead me, let them bring me unto thy holy hill, and to thy tabernacles.
4 Then will [d] I go unto the altar of God, unto God † my exceeding joy: yea, upon the harp will I praise thee, O God, my God.
5 * Why art thou cast down, O my soul? and why art thou disquieted within me? hope in God, for I shall yet praise him, *who is* the health of my countenance, and my God.

[d] By the faithfull and zealous of Gods house, and praising it, he sheweth his fervent desire to serve God in his Temple.

PSAL. XLIV.

IX Day. *Morning prayer.*

1 The church in memory of former favours, 7 complaineth of her present evils. 17 Professing her integrity, 24 she fervently prayeth for succour.

¶ To the chief musician for the sons of Korah, Maschil.

WE have heard with our [a] ears, O God, our fathers have told us, *what* work thou didst in their days, in the times of old.
2 *How* thou didst drive out the [b] heathen with thy hand, and plantedst [c] them; *how* thou didst afflict the [d] people, and cast them out.
3 For [e] they got not the land in possession by their own sword, neither did their own arm save them: but thy right hand, and thine arm, and the light of thy countenance, because thou hadst a [f] favour unto them.
4 Thou art my king, O God, command deliverances for [g] Jacob.
5 [h] Through thee will we push down our enemies; through thy name will we tread them under that rise up against us.
6 For I will not trust in my bow, neither shall my sword save me.
7 But thou hast saved us from our enemies, and hast put them to shame that hated us.
8 In God we boast all the day long: and praise thy name for ever. Selah.
9 But thou hast cast off, and put us to shame; and goest not forth with our armies.
10 Thou makest us to turn back from the enemy: and they which hate us spoil for themselves.

[a] This Psalm seemeth to have been made by some excellent prophet for the use of the people, when they were in extream misery, either at the hand of the Babylons, or under Antiochus, or in such like affliction. [b] That is, The Canaanites. [c] That is, Gave them the land of Canaan. [d] Or, *Israel.* [e] That is, Our fathers. † Gods free mercy and love is the only fountain & beginning of the planting of the Church. [f] Gods favour & gracious countenance, & his righteous arm, these, for defence of thy people from their enemies. † Heb. *statutes.* [g] Or, *Jacob.* [h] Or, *through thee will we push down our enemies, &c.*

PSAL. XLV.

1 The majesty and grace of Christs kingdom. 10 The duty of the church, and the benefits thereof.

¶ To the chief musician upon a Shoshannim, for the sons of Korah, ‡ Maschil, A song of [b] loves.

MY heart † is enditing a good matter: I speak of the things which I have made touching the king: my tongue *is* the pen of a ready writer.
2 Thou art [c] fairer then the children of men: grace is poured into thy lips: therefore God hath blessed thee for ever.
3 Gird thy sword upon *thy* thigh, O *most* mighty: with thy glory and thy majesty.
4 And in thy majesty † [d] ride prosperously, because of truth and meekness, *and* righteousness: and thy right hand shall teach thee terrible things.
5 Thine arrows *are* sharp in the heart of the kings enemies; *whereby* the people fall under thee.
6 * Thy [e] throne, O God, *is* for ever and

[a] This was a certain tune or an instrument. † Or, *of rejoycings.* b Or that perfect love that ought to be between the husband and the wife. † Heb. *boyleth*, or, *bubbleth up.* c Solomons beauty and eloquence to win favour with his people, and his power to overcome his enemies, is here shadowed. † Heb. *prosper thine.* d He alludeth to them that ride in chariots in their triumphs, shewing that the quiet rule of a kingdom standeth in truth, meekness & justice, not in vanity, pomp and vanity. * *Heb.* 1. 8. e Under this figure of this kingdom of justice, is set forth the everlasting kingdom of Christ.

11 Thou hast given us † [k] like sheep *appointed* for meat: and hast scattered us among the heathen.
12 Thou sellest thy people † [l] for nought, and dost not increase *thy wealth* by their price.
13 * Thou makest us a reproach to our neighbours, a scorn and a derision to them that are round about us.
14 * Thou makest us a by-word among the heathen: a shaking of the head among the people.
15 [m] My confusion *is* continually before me, and the shame of my face hath covered me:
16 For the voice of *him* that reproacheth and blaspheméth; by reason of the enemy and [n] avenger.
17 All this is come upon us; yet have we not [o] forgotten thee, neither have we dealt falsely in thy covenant.
18 Our heart is not turned back, neither have our ‡ steps declined from thy way.
19 Though thou hast sore broken us in the place of dragons, and covered us with the shadow of death.
20 If we have forgotten the name of our God, or stretched out our hands to a [p] strange god:
21 Shall not God [q] search this out? for he knoweth the secrets of the heart.
22 * Yea, for [r] thy sake are we killed all the day long; we are counted as sheep for the slaughter.
23 Awake, why sleepest thou, O Lord? arise, cast *us* not off for ever.
24 Wherefore hidest thou thy face? *and* forgettest our affliction, and our oppression?
25 For our soul is [s] bowed down to the dust; our belly cleaveth unto the earth.
26 Arise † for our help, and redeem us for thy [t] mercies sake.

[k] Heb. *as sheep of meat.* l Knowing God to be author of this calamity, they murmur not, but seek remedy at his hands who wounded them. † Heb. *without riches.* † As slaves, which are sold for a low price, neither looketh God for him that offereth most, but taketh the first chapman. * *Psal.* 79. 4. * *Jer.* 24. 9. m I dare not lift up mine head for shame.

[n] *Meaning*, The proud and cruel tyrant. o They boast not of their virtues, but declare they rest upon God in the midst of their afflictions: who punished not now his sins, but by hand of affliction called them to the consideration of heavenly joyes. † Or, *going.* p They have that they honoured God aright, & confesse they walked in him alone. † They take God to witness, that they were upright before him. * *Rom.* 8. 36. r The faithful make declare their comfort, that the wicked punish them not for their sins, but for Gods cause. * *Gen.* 18. 25. s *Psal.* 44. 1. † There is no hope of recovery, except thou put to thine hand and raise us up. † Heb. *help for us.* t which is the onely and sufficient ransom to deliver both body and soul from all kind of slavery and misery.

VIII Day. *Evening prayer.*

1 Gods care of the poor. 4 David complaineth of his enemies treachery. 10 He fleeth to God for succour.

¶ To the chief musician, A psalm of David.

BLesséd *is* he that [a] considereth † the poor; the LORD will deliver him † in time of trouble.
2 The LORD will preserve him, and keep him alive, *and* he shall be blessed upon the earth; and ‡ thou wilt not deliver him into the will of his enemies.
3 The LORD will strengthen him upon the

[a] Or, *feeleth carefully and wisely.* † Or, *the weak.* ‡ Heb. *to the soul.* whereby he sheweth there is no end of our misery, till God be pacified. † Heb. *in the day of his evil.* [b] He affureth himself of Gods help in time to come.

ever: the sceptre of thy kingdom *is* a right sceptre.

7 Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God hath anointed thee with the oyl of gladneſs above thy fellows.

8 All thy garments *ſmell* of myrrh, and aloes, *and* caſſia; out of the ivory palaces, whereby they have made thee glad.

9 Kings daughters *were* among thy honourable women: upon thy right hand did ſtand the [h] queen in gold of Ophir.

10 [i] Hearken, O daughter, and conſider, and incline thine ear; forget alſo thine own people, and thy fathers houſe.

11 So ſhall the king greatly deſire thy beauty: for he *is* thy Lord, and worſhip thou him.

12 And the [k] daughter of Tyre *ſhall be there* with a gift, *even* the rich among the people ſhall intreat † thy favour.

13 The kings daughter *is* all glorious within; her clothing *is* of wrought gold.

14 She ſhall be brought unto the king in raiment of needle-work: the virgins her companions that follow her ſhall be brought unto thee.

15 With gladneſs and rejoycing *ſhall* they *be* brought: they ſhall enter into the kings palace.

16 In ſtead of thy fathers ſhall be thy children, whom thou mayeſt make princes in all the earth.

17 I will make thy [o] name to be remembred in all generations: therefore ſhall the people praiſe thee for ever and ever.

Psal. XLVI.

1 *The confidence which the church hath in God.* 8 *An exhortation to behold it.*

¶ To the chief muſician ‡ for the ſons of Korah, A ſong upon [2] Alamoth.

GOd *is* our refuge and ſtrength, a very preſent help in [b] trouble.

2 Therefore will not we [c] fear, though the earth be removed, and though the mountains be carried into † the midſt of the ſea.

3 *Though* the waters thereof [d] roar, *and* be troubled, *though* the mountains ſhake with the ſwelling thereof. Selah.

4 *There is a* [e] river, the ſtreams whereof ſhall make glad the city of God: the holy *place* of the tabernacles of the moſt High.

5 God *is* in the midſt of her; ſhe ſhall not be moved: God ſhall help her, † *and that* right [f] early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The LORD of hoſts [g] *is* with us, the God of Jacob *is* † our refuge. Selah.

8 Come, behold the works of the LORD, what deſolations he hath made in the earth.

9 He maketh wars to ceaſe unto the end of the earth, he breaketh the bow, and cutteth the ſpear in ſunder, he burneth the chariot in the fire.

10 Be [i] ſtill, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

11 The LORD of hoſts *is* with us, the God of Jacob *is* our refuge. Selah.

Psal. XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Chriſt.

IX Day. *Evening prayer.*

¶ To the chief muſician, Apſalm ‡ for the ſons of Korah.

‡ Or, *of.*

OClap your hands, all ye people, ſhout unto God with the voice of triumph:

2 For the LORD moſt high *is* [a] terrible; *he is* a great King over all the earth.

3 He ſhall [b] ſubdue the people under us, and the nations under our feet.

4 He ſhall chooſe our [c] inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a ſhout, The LORD with the [d] ſound of a trumpet.

6 Sing praiſes to God, ſing praiſes: ſing praiſes unto our King, ſing praiſes.

7 For God *is* the King of all the earth, ſing ye praiſes ‡ with [e] underſtanding.

8 God reigneth over the heathen: God ſitteth upon the throne of his holineſs.

9 ‡ The princes of the people are gathered together, *even* the people of the God of Abraham: for the ſhields of the earth *belong* unto God: he is [f] greatly exalted.

[i] He warneth them that perſecute the church, to ceaſe their cruelty: for elſe they ſhall feel that God is too ſtrong for them againſt whom they fight.

‡ Or, *of.*

[a] Heb. is ſignified Chriſt; unto whom all his ſhould give willing obedience, and who would ſhew himſelf terrible to the wicked.

[b] Heb. hath made the Jews, who were the keepers of the law and prophets, ſubdued nations to the Gentiles, that they ſhould with gladneſs obey them.

[c] God hath this ſenſe us above all other nations to enjoy a moſt glorious inheritance.

[d] He doth allude unto the trumpets that were blown at the feaſt: but he doth further ſignifie the triumph of Chriſt and his glorious aſcenſion unto the heavens.

[e] Or, every one *that hath underſtanding.*

[f] He conjoyneth that unterlarding with ſimpathizing, left the name of God ſhould be prophaned with vain crying. † Or, *the voluntary of the people are gathered unto the people of the God of Abraham.*

f He praiſeth Gods highneſs, for that he calleth the great princes of the world (whom elſe as ſhields) to the fellowſhip of his church.

Psal. XLVIII.

The ornaments and priviledges of the church.

¶ A ſong, *and* pſalm ‡ for the ſons of Korah.

GReat *is* the LORD, and greatly to be praiſed in the [b] city of our God, *in* the mountain of his holineſs.

2 Beautiful for ſituation, the [c] joy of the whole earth *is* mount Zion, *on* the ſides of the north, the city of the great king.

3 God is known in her palaces for a [d] refuge.

4 For lo, the kings were [e] aſſembled, they paſſed by together.

5 They [f] ſaw *it*, *and* ſo they marvelled, they were troubled *and* haſted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakeſt the ſhips of [g] Tarſhiſh with an eaſt-wind.

8 As we have [h] heard, ſo have we ſeen in the city of the LORD of hoſts, in the city of our God, God will eſtabliſh it for ever. Selah.

9 We have thought of thy loving kindneſs, O God, in the midſt of thy temple.

10 According to thy name, O God, ſo *is* thy praiſe unto the [i] ends of the earth: thy right hand is full of righteouſneſs.

[a] Some yet ſtir different between a ſong and a pſalm, ſaying, That this is called a ſong when the inſtruments are ſounded, and a pſalm when the voice is ſounded alone.

[b] After God theſe his wonders through all the world, yet he will be chiefly praiſed in his church.

[c] Becauſe the word of ſalvation came from thence to all them that ſhould be ſaved.

[d] Except God were the defence and protection of the city, all the reſt of the fortification were unſufficient.

[e] They aſſembled and went againſt Gods people.

[f] Heb. *they ſaw*, Or, *ſo they ſaw it.*

[g] Tarſhiſh, Or, *Carthage*, or *Spain*, or *the Iſle of Candy*, or *the Iſle of Cilicia*, or *the Iſle called Malta*, or *Sardinia* now.

[h] To wit, of our fathers, for hereof proved: or, God hath performed his promiſe.

[i] In all places where thy name ſhall be heard of, men ſhall praiſe thee, when they hear of thy marvellous works.

11 Let

[k] Let Jeruſalem and the cities of Judea rejoyce for thy juſt judgments againſt thine enemies.

† For in this ouraſſured defence and ſtrength, Gods feelings did alſo appear, but the chief is to be confirmed to Gods honour and fecret defence who never leaveth his.

† Heb. *for your heart to her bulwarks.*

‡ Or, *raiſe up.*

11 Let [k] mount Zion rejoyce, let the daughters of Judah be glad, becauſe of thy judgments.

12 [l] Walk about Zion, and go round about her: tell the towrs thereof.

13 † Mark ye well her bulwarks, ‡ conſider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever; he will be our guid *even* unto death.

Psal. XLIX.

1 *An earneſt perſwaſion to build the faith of reſurrection, not on wordly power, but on God.* 16 *Wordly proſperity is not to be admired.*

¶ To the chief muſician, A pſalm ‡ for the ſons of Korah.

‡ Or, *of.*

HEar [a] this, all *ye* people, give ear all *ye* inhabitants of the world:

2 Both low and high, rich and poor together.

3 My mouth ſhall ſpeak of wiſdom: and the meditation of my heart *ſhall be* of underſtanding.

4 * I will incline mine ear to a parable; I will open my dark ſaying upon the harp.

5 Wherefore ſhould I [b] fear in the days of evil, *when* the iniquity of my heels ſhall compaſs me about?

6 They that truſt in their [c] wealth, and boaſt themſelves in the multitude of their riches:

7 None *of them* can by any means redeem *his* brother, nor give to God a ranſom for him:

8 (For the redemption of their ſoul *is* precious, and it [c] ceaſeth for ever)

9 That he ſhould ſtill live for ever, *and* not ſee corruption.

10 For he ſeeth *that* wiſe men [e] die, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to [g] others.

11 Their inward thought *is*, *that* their houſes *ſhall continue* for ever, *and* their dwelling-places † to all generations; they call *their* lands after their own names.

12 Nevertheleſs, man *being* in honour, abideth not: he is like the [h] beaſts *that* periſh.

13 This their way *is* their folly; yet their poſterity † approve their ſayings. Selah.

14 [k] Like ſheep they are laid in the grave, death ſhall feed on them; and the upright ſhall have dominion over them in the [m] morning, and their ‡ beauty ſhall conſume ‡ in the grave, from their dwelling.

15 But God will redeem my ſoul † from the power of the ‡ grave; for he ſhall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his houſe is increaſed.

17 * For when he dieth, he ſhall carry nothing away: his glory ſhall not deſcend after him.

18 Though † whiles he lived, he bleſſed his ſoul: and [n] *men* will praiſe thee, when thou doſt well to thy ſelf.

[a] He will interpret how God governeth the world by his providence, which cannot be perceived by the judgment of the fleſh.

[b] Though wicked rebels reign, and enemies rage, being God will correct his judgments againſt the wicked in time convenient.

[c] Tumult in riches is more madneſs, ſeeing they can neither redeem life, nor prolong it.

[d] *That is*, So ſure, or not to be found, as prophetic grace promiſes in the days of Eli. 1 Sam. 3. 1.

[e] *Mourning.* It is impoſſible to live forever, alſo that life and death are both only in Gods hand.

[f] In that death makeh no difference between perſons.

[g] That is, Not to their children, but as it hungers. Yet the wicked profit not by their experiences, but ſtill ſtrive to imitate their fathers did.

[h] As ſheep are gathered into the fold, ſo ſhall they be brought to the grave.

[i] Heb. *from the hand of the grave.* Or, *ſoul.*

[k] Heb. *ſhall feed.*

[l] Heb. *to the generation of their fathers*, P they ſhall never ſee light.

20 Man *that is* in honour and [q] underſtandeth not, is like the beaſts *that* periſh.

P Both they and their fathers ſhall live here but a while, and at length die for ever. Q He condemneth mans ingratitude, who having received exceellent gifts of God, ſtriveth them like a beaſt to his own condemnation.

† Heb. the foul.

Psal. L.

1 *The majeſty of God in the church.* 5 *His order to gather ſaints.* 7 *The pleaſure of God is not in ceremonies*, 14 *but in ſincerity of obedience.*

¶ A pſalm ‡ of [a] Aſaph.

X Day. *Morning prayer.*

‡ Or, *for Aſaph.*

[a] who was either the author, or a chief ſinger, to whom it was committed.

THe mighty God, *even* the LORD hath ſpoken, and called the [b] earth from the riſing of the ſun, unto the going down thereof.

2 Out of Zion the [c] perfection of beauty, God hath ſhined.

3 Our God ſhall come, and ſhall not keep ſilence: a [d] fire ſhall devour before him, and it ſhall be very tempeſtuous round about him.

4 He ſhall call to the heavens from above, and to the [e] earth, that he may judge his people.

5 Gather my [f] ſaints together unto me: thoſe that have made a covenant with me by [g] ſacrifice.

6 And the heavens ſhall declare his righteouſneſs: for God *is* judge himſelf. Selah.

7 Hear, O my people, and I will ſpeak; O Iſrael, and I will teſtifie againſt thee: I *am* God, *even* thy God.

8 I will not [h] reprove thee for thy ſacrifices, or thy burnt-offerings, *to have been* continually before me.

9 I will take no bullock out of thy houſe: *nor* he-goats out of thy folds.

10 [i] For every beaſt of the foreſt *is* mine, *and* the cattel upon a thouſand hills.

11 I know all the fowls of the mountains: and the wild beaſts of the field *are* † mine.

12 If I were hungry, I would not tell thee, * for the world *is* mine, and the fulneſs thereof.

13 [k] Will I eat the fleſh of bulls, or drink the bloud of goats?

14 Offer unto God thankſgiving, and [l] pay thy vows unto the moſt High.

15 And call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorify me.

16 But unto the wicked God ſaith, [m] What haſt thou to do to declare my ſtatutes, or *that* thou ſhouldeſt take my covenant in thy mouth?

17 * Seeing thou [n] hateſt inſtruction, and caſteſt my words behind thee.

18 When thou ſaweſt a thief, then [o] thou conſenteſt with him, and † haſt been partaker with adulterers.

19 † Thou giveſt thy mouth to evil, and thy tongue frameth deceit.

20 Thou [p] ſitteſt *and* ſpeakeſt againſt thy brother; thou ſlandreſt thine own mothers ſon.

21 Theſe *things* haſt thou done, and I kept ſilence: thou thoughteſt that I was altogether *ſuch a one* as thy ſelf: *but* I will reprove thee, and [q] ſet *them* in order before thine eyes.

22 Now conſider this, ye that forget God,

[b] To plead againſt his diſſembling people before heaven and earth.

[c] Becauſe God had choſen it to have his name there called upon; and alſo his images filled with the knowledge of the law.

[d] As when God gave his law in mount Sinai, he appeared terrible with thunder and tempeſt, ſo will he appear terrible to the account for the keeping thereof.

[e] As witneſſes againſt the hypocrites.

[f] God in reſpect of his elect eſpecially the whole body of holy Saints and his people.

[g] Which ſhould know that ſacrifices are feals of the covenant betweenGod and his people, and not for the religion thereof.

[h] For † paſs not for ſacrifices, except the true uſe be there, which is to exerciſe faith in my promiſes.

[i] Though he did delight in ſacrifice, yet had he no need of mans help thereunto.

† Heb. *with me.*

* *Exod. 19. 5. Deut. 10. 14. Job 41. 11. Pſal. 24. 1.*

[k] *Lev. 1. 2, 3, 28.*

[l] Though mans life for the inſtruction of his brethren ſtand in need of food, yet God, whoſe life quickneth all the world, hath no need of ſuch meanes.

[m] Shew thy ſelf mindful of Gods benefits by thanksgiving.

[n] why doſt thou ſtain to be of my people, and talkeſt of my covenant, ſeeing thou art but an hypocrite?

* *Prov. 1. 7. 12. 1.*

[o] And to live according to my commandments.

[p] He ſheweth what are the ſins of them that contemn Gods word.

† Heb. *thou ſtandeſt.*

[q] He nototh the cruelty of hypocrites, which ſhare not in their talk or judgement their own mothers ſon.

¶ I will write all thy wicked deeds in a roll, and make thee to end and acknowledge them, whether thou wilt or no,

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ever: the ſceptre of thy kingdom *is* a right ſceptre.

7 Thou loveſt righteouſneſs, and hateſt wickedneſs: therefore God, thy God hath anointed thee with the oyl of gladneſs above thy fellows.

8 All thy garments *ſmell* of myrrh, and aloes, *and* caſſia; out of the ivory palaces, whereby they have made thee glad.

9 Kings daughters *were* among thy honourable women: upon thy right hand did ſtand the queen in gold of Ophir.

10 Hearken, O daughter, and conſider, and incline thine ear; forget alſo thine own people, and thy fathers houſe.

11 So ſhall the king greatly deſire thy beauty: for he *is* thy Lord, and worſhip thou him.

12 And the daughter of Tyre *ſhall be there* with a gift, *even* the rich among the people ſhall intreat † thy favour.

13 The kings daughter *is* all glorious within; her clothing *is* of wrought gold.

14 She ſhall be brought unto the king in raiment of needle-work: the virgins her companions that follow her ſhall be brought unto thee.

15 With gladneſs and rejoycing *ſhall* they be brought: they ſhall enter into the kings palace.

16 In ſtead of thy fathers ſhall be thy children, whom thou mayeſt make princes in all the earth.

17 I will make thy name to be remembred in all generations: therefore ſhall the people praiſe thee for ever and ever.

Psal. XLVI.

1 *The confidence which the church hath in God.* 8 *An exhortation to behold it.*

¶ To the chief muſician † for the ſons of Korah, A ſong upon [a] Alamoth.

GOd *is* our refuge and ſtrength, a very preſent help in [b] trouble.

2 Therefore will not we [c] fear, though the earth be removed, and though the mountains be carried into † the midſt of the ſea.

3 *Though* the waters thereof [d] roar, *and* be troubled, *though* the mountains ſhake with the ſwelling thereof. Selah.

4 *There is* a [e] river, the ſtreams whereof ſhall make glad the city of God: the holy *place* of the tabernacles of the moſt High.

5 God *is* in the midſt of her; ſhe ſhall not be moved: God ſhall help her, † *and that* right [f] early.

6 The heathen raged, the kingdoms were moved: he uttered his voice, the earth melted.

7 The LORD of hoſts [g] *is* with us, the God of Jacob *is* † our refuge. Selah.

8 Come, behold the works of the LORD, what deſolations he hath made in the earth.

9 He maketh wars to ceaſe unto the end of the earth, he breaketh the bow, and cutteth the ſpear in ſunder, he burneth the chariot in the fire.

10 Be [i] ſtill, and know that I *am* God: I will be exalted among the heathen, I will be exalted in the earth.

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Psal. XLVII.

The nations are exhorted cheerfully to entertain the kingdom of Chriſt.

IX Day. *Evening prayer.*

¶ To the chief muſician, A pſalm † for the ſons of Korah.

OClap your hands, all ye people, ſhout unto God with the voice of triumph:

2 For the LORD moſt high *is* [a] terrible; *he is* a great King over all the earth.

3 He ſhall [b] ſubdue the people under us, and the nations under our feet.

4 He ſhall chooſe our [c] inheritance for us, the excellency of Jacob whom he loved. Selah.

5 God is gone up with a ſhout, The LORD with the [d] ſound of a trumpet.

6 Sing praiſes to God, ſing praiſes: ſing praiſes unto our King, ſing praiſes.

7 For God *is* the King of all the earth, ſing ye praiſes † with [e] underſtanding.

8 God reigneth over the heathen: God ſitteth upon the throne of his holineſs.

9 ‡ The princes of the people are gathered together, *even* the people of the God of Abraham: for the ſhields of the earth *belong* unto God: he is [f] greatly exalted.

Psal. XLVIII.

The ornaments and priviledges of the church.

¶ A ſong, *and* pſalm † for the ſons of Korah.

GReat *is* the LORD, and greatly to be [a] praiſed in the [b] city of our God, *in* the mountain of his holineſs.

2 Beautiful for ſituation, the [c] joy of the whole earth *is* mount Zion, *on* the ſides of the north, the city of the great king.

3 God is known in her palaces for a [d] refuge.

4 For lo, the kings were [e] aſſembled, they paſſed by together.

5 They [f] ſaw *it*, *and* ſo they marvelled, they were troubled *and* haſted away.

6 Fear took hold upon them there, *and* pain, as of a woman in travail.

7 Thou breakeſt the ſhips of [g] Tarſhiſh with an eaſt-wind.

8 As we have [h] heard, ſo have we ſeen in the city of the LORD of hoſts, in the city of our God, God will eſtabliſh it for ever. Selah.

9 We have thought of thy loving kindneſs, O God, in the midſt of thy temple.

10 According to thy name, O God, ſo *is* thy praiſe unto the [i] ends of the earth: thy right hand is full of righteouſneſs.

11 Let [k] mount Zion rejoyce, let the daughters of Judah be glad, becauſe of thy judgments.

12 [l] Walk about Zion, and go round about her: tell the towrs thereof.

13 † Mark ye well her bulwarks, ‡ conſider her palaces; that ye may tell *it* to the generation following.

14 For this God *is* our God for ever and ever; he will be our guid *even* unto death.

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2 Both low and high, rich and poor together.

3 My mouth ſhall ſpeak of wiſdom: and the meditation of my heart *ſhall be* of underſtanding.

4 * I will incline mine ear to a parable; I will open my dark ſaying upon the harp.

5 Wherefore ſhould I [b] fear in the days of evil, *when* the iniquity of my heels ſhall compaſs me about?

6 They that truſt in their [c] wealth, and boaſt themſelves in the multitude of their riches:

7 None *of them* can by any means redeem his brother, nor give to God a ranſom for him:

8 (For the redemption of their ſoul *is* precious, and it [c] ceaſeth for ever)

9 That he ſhould ſtill live for ever, *and* not ſee corruption.

10 For he ſeeth *that* wiſe men [c] die, likewiſe the fool and the brutiſh perſon periſh, and leave their wealth to [g] others.

11 Their inward thought *is*, *that* their houſes *ſhall continue* for ever, *and* their dwelling-places † to all generations; they call *their* lands after their own names.

12 Nevertheleſs, man *being* in honour, abideth not: he is like the [h] beaſts *that* periſh.

13 This their way *is* their folly; yet their poſterity † [i] approve their ſayings. Selah.

14 [k] Like ſheep they are laid in the grave, death ſhall feed on them; and the upright ſhall have dominion over them in the [m] morning, and their † beauty ſhall conſume ‡ in the grave, from their dwelling.

15 But God will redeem my ſoul † from the power of the ‡ grave; for he ſhall receive me. Selah.

16 Be not thou afraid when one is made rich, when the glory of his houſe is increaſed.

17 * For when he dieth, he ſhall carry nothing away: his glory ſhall not deſcend after him.

18 Though † whiles he lived, he bleſſed his ſoul; and *men* will praiſe thee, when thou doſt well to thy ſelf.

19 † He [o] ſhall go to the generation of his fathers, [p] they ſhall never ſee light.

20 Man *that is* in honour and [q] underſtandeth not, is like the beaſts *that* periſh.

21 This is the way of them *that* are [r] fooliſh, and their poſterity † [s] approve their ſayings. Selah.

22 Like ſheep they are laid in the grave, death ſhall feed on them; and the upright ſhall have dominion over them in the morning, and their † beauty ſhall conſume ‡ in the grave, from their dwelling.

23 But God will redeem my ſoul from the power of the grave: for he ſhall receive me. Selah.

24 Be not thou afraid when one is made rich, when the glory of his houſe is increaſed.

25 For when he dieth, he ſhall carry nothing away: his glory ſhall not deſcend after him.

26 Though while he lived he bleſſed his ſoul: and men will praiſe thee, when thou doſt well to thy ſelf.

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27 He ſhall go to the generation of his fathers; they ſhall never ſee light.

28 Man *that is* in honour, and underſtandeth not, is like the beaſts *that* periſh.

Psal. L.

1 *The majeſty of God in the church.* 5 *His order to gather ſaints.* 7 *The pleaſure of God is not in ceremonies, but in ſincerity of obedience.*

¶ A pſalm ‡ of [a] Aſaph.

THe mighty God, *even* the LORD hath ſpoken, and called the [b] earth from the riſing of the ſun, unto the going down thereof.

2 Out of Zion the [c] perfection of beauty, God hath ſhined.

3 Our God ſhall come, and ſhall not keep ſilence: a [d] fire ſhall devour before him, and it ſhall be very tempeſtuous round about him.

4 He ſhall call to the heavens from above, and to the [e] earth, that he may judge his people.

5 Gather my [f] ſaints together unto me: thoſe that have made a covenant with me by [g] ſacrifice.

6 And the heavens ſhall declare his righteouſneſs: for God *is* judge himſelf. Selah.

7 Hear, O my people, and I will ſpeak; O Iſrael, and I will teſtify againſt thee: I *am* God, *even* thy God.

8 I will not [h] reprove thee for thy ſacrifices, or thy burnt-offerings, *to have been* continually before me.

9 I will take no bullock out of thy houſe, nor he-goats out of thy folds.

10 [i] For every beaſt of the foreſt *is* mine, *and* the cattel upon a thouſand hills.

11 I know all the fowls of the mountains: and the wild beaſts of the field *are* † mine.

12 If I were hungry, I would not tell thee, * for the world *is* mine, and the fulneſs thereof.

13 [k] Will I eat the fleſh of bulls, or drink the blood of goats?

14 Offer unto God thanksgiving, and [l] pay thy vows unto the moſt High.

15 And call upon me in the day of trouble; I will deliver thee, and thou ſhalt glorify me.

16 But unto the wicked God ſaith, [m] What haſt thou to do to declare my ſtatutes, or *that* thou ſhouldeſt take my covenant in thy mouth?

17 * Seeing thou [n] hateſt inſtruction, and caſteſt my words behind thee.

18 When thou ſaweſt a thief, then [o] thou conſentedſt with him, and † haſt been partaker with adulterers.

19 † Thou giveſt thy mouth to evil, and thy tongue frameth deceit.

20 Thou [p] ſitteſt *and* ſpeakeſt againſt thy brother; thou ſlandreſt thine own mothers ſon.

21 Theſe *things* haſt thou done, and I kept ſilence: thou thoughteſt that I was altogether *ſuch a one* as thy ſelf: *but* I will reprove thee, and [q] ſet *them* in order before thine eyes.

22 Now conſider this, ye that forget God,

‡ Or, *of.*
2 *Which was either a muſical inſtrument, or, a ſolemn tune, unto the which this pſalm was ſung.*
† Heb. *Hoſt.*
† There is nothing fained, nor hypocritical, but here is glorious both within and without: and howbeit the church hath not at all times this outward glory, the fault is to be imputed only to their own ingratitude.
‡ Heb. *the ſhields of the earth.*
† Heb. *the heart of the ſeas.*
‡ Though the afflictions rage never ſo much, yet the rivers of Gods mercies bring ſufficient comfort to his [e] The river of Shiloah, which paſſed through Jeruſalem: *meaning,* Though the deſtruction of Jeruſalem ſeem never ſo ſmall, yes if God have appointed it, it is ſufficient.
† Heb. *taken the mourning apparell:*
‡ Always when need requireth.
§ They are aſſured that God can & will defend his church from all dangers and enemies.
† Heb. *an high place for us.*
h *Te wit,* how oft he hath deſtroyed his enemies, and delivered his people.

‡ Or, *of.*
a Here is figured Chriſt, unto whom all his ſhould give willing obedience, and who would hew himſelf terrible to the wicked.
b Here hath made the Jews, who were the keepers of the law and ordinances, ſchoolmaiſters to the Gentiles: that they ſhould with glad uefs obey them.
c God hath choſen us alone of all other nations to enjoy a moſt glorious inheritance.
d He doth allude unto the trumpets that were blown at ſolemn feaſts: but he doth inther ſignifie the triumph of Chriſt and his glorious aſcention unto the heavens.
† Or, every one that doth ordaine.
e It ſignifieth that underſtanding be joyned with ſinging, left the name of God be prophaned with ſlothfulneſs.
a Some put this difference between a ſong and pſalm, ſaying, That is called a ſong when there is no inſtrument therewith: and the pſalm the contrary. The ſong of the pſalm is when the inſtruments begin & the voice followeth: The pſalm of the ſong the contrary.
† Or, *of.*
b Albeit God ſhew his wonders through all the world, yet will he chiefly reſt in his church.
c The moſt part of idolatrous nations maintain monſtrous religions.
d They confeſſed and were aſtoniſhed at the ſight of the enemies.
† That is, Of ſhips.
e Called *Madianim.*
† Or, *ſaw.*
f They ſtirred up their hearts to ſeek unto God.
g Some underſtand it of the ſeed of Iſhai, of Chriſt.
h To wit, Of our fathers, & have not perceived: or, God hath performed his promiſe.
i In all places where thy name ſhall be heard of, men ſhall praiſe thee, when they hear of thy marvellous works.

k Lt Jeruſalem and the cities of Judea rejoyce for thy juſt judgment againſt thine enemies.
l Forth this outward defence and ſtrength, Gods bleſſings did alſo appear, but the chief is to be referred to Gods favour and ſecret defence who never leaveth his.
† Heb. *ſet your heart to her bulwarks.*
† Or, *raiſe up.*

‡ Or, *of.*
a He will interpret how God governeth the world by his providence, which cannot be perceived by the judgment of the fleſh.
* *Pſal. 78. 2. Mat. 13. 35.*
b Though wickedneſs reign, and enemies rage, ſeeing God will execute his judgments againſt the wicked in time convenient.
c To muſtitudes is more troubleſome, ſeeing they can neither redeem their brethren, nor ſatisfie God.
d *That is,* ſo ſure, or not to be found as prophets was precious in the days of Eli, *1 Sam. 3. 1.*
e *Meaning,* It is impoſſible to live *his* brother, ſeeing all flee life and death are only in Gods hand.
f In that death is much to differ, more between perſons.
g *That is,* Not to their children, but to ſtrangers. Yet he vieded good uſe by their examples, but ſtill drain an immortality in earth.
† Heb. *a generation.*
h Attributing the dignity of the body, & ſoul, to the pure.
† Heb. *delight in their words.*
i They ſpeak and flatter their ſelves thus their fathers did.
k As ſheep are gathered into the fold, ſo ſhall they be brought to the grave.
† Heb. *They have no bands in their death.*
l Or, *Proverb.*
† Or, *the grave being an habitation for every one of them.*
† Heb. *from the hand of the grave.*
† Or, *take.*
* *Job 27. 19.*

† Heb. *in his life.*
‡ The ſtammers proſe them the life in delights and pleaſures.
† Heb. *to the generation of his fathers.*
o And not paſs the time appointed for life.
p Both they and their fathers ſhall live here but a while, and ſo length die for ever.
q He condemneth man ingratitude, who having received excellent gifts of God, abuſeth them like a beaſt

‡ Or, *of.*
a Aſaph a man of God, & who was either the author, or a chief ſinger, to whom it was committed.
b To plead againſt his diſſembling people, before heaven and earth.
c Becauſe God had choſen it to have his name there called upon, and alſo his image deſigned there in the doctrin of the law.
d As when God gave his law in mount Sinai, he appeared terrible with thunder and tempeſts: ſo will he appear terrible to take account for the keeping thereof.
e As wirneſſes againſt the hypocrites.
f God in reſpect of his elect calleth the whole body Saints and his people.
g Which ſhould know that ſacrifices are feals of the covenant between God and his people, and not for religion therein.
h For I puſh not for ſacrifices, except the true uſe be there, which is to confirm your faith in my promiſes.
i Though he did delight in ſacrifices, yet had he no need of mans help thereunto.
† Heb. *with me.*
* *Exod 19. 5. Deut. 10. 14. Job 41. 11. Pſal. 24. 1.*
† *Gen. 10. 26, 28.*
k Though mans life for the infinitary thereof hath need of food, yet God, whoſe life ſuffereth all the world, hath no need of ſuch helps.
l Shew thy ſelf mindful of Gods benefits by thanksgiving.
m Why doſt thou ſain to be of my people, and talkeſt of my covenant, ſeeing thou art but an hypocrite?
* *Prov. 2. 21, 22.*
n And to live according to my word.
o He ſheweth what are the ſruits of them that continue in Gods word.
† Heb. *thy portion was with adulterers.*
† Heb. *thou ſindeſt.*
p He noteth the cruelty of hypocrites, which ſpare not in their life or jugdment, their own mothers ſon.
q I will write all thy wicked deeds in a roll, and make thee to read and acknowledge them whether thou wilt or no,

left I tear *you* in pieces, and *there be* none to deliver.

23 Whoso offereth [r] praise, glorifieth me: and to him † that [t] ordereth *his* conversation *aright*, will I [t] shew the salvation of God.

Psal. LI.

1 *David prayeth for remission of sins, whereof he maketh a deep confession.* 6 *He prayeth for sanctification.* 16 *God delighteth not in sacrifice, but in sincerity.* 18 *He prayeth for the church.*

¶ To the chief musician, A psalm of David, * when Nathan the prophet [a] came unto him, after he had gone in to Bath-sheba.

HAve mercy upon me, O God, [b] according to thy loving kindness: according unto the multitude of thy tender mercies blot out my transgressions.

2 Wash me [c] throughly from mine iniquity, and cleanse me from my sin.

3 For [d] I acknowledge my transgressions: and my sin *is* ever before me.

4 Against thee, thee only have I sinned, and done *this* evil in thy sight: * that thou mightest be justified when thou [e] speakest, *and* be clear when thou judgest.

5 Behold, I was shapen in iniquity: and in sin did my mother † conceive me.

6 Behold, thou [f] desirest truth in the inward parts: and in the hidden *part* thou shalt make me to know wisdom.

7 * Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter then snow.

8 Make me to hear [g] joy and gladness: *that* the [h] bones *which* thou hast broken, may rejoice.

9 Hide thy face from my sins; and blot out all mine iniquities.

10 [i] Create in me a clean heart, O God; and renew ‡ a right spirit within me.

11 Cast me not away from thy presence; and take not thy holy spirit from me.

12 Restore unto me the joy of thy salvation: and uphold me *with thy* [k] free spirit.

13 *Then* will I teach transgressours thy ways, and sinners shall be converted unto thee.

14 Deliver me from † [m] bloud-guiltiness, O God, thou God of my salvation: *and* my tongue shall sing aloud of thy righteousness.

15 [n] O Lord, open thou my lips, and my mouth shall shew forth thy praise.

16 For thou desirest not sacrifice, ‡ else would I give *it*: thou delightest not in burnt-offering.

17 * The sacrifices of God *are a* [o] broken spirit: a broken and a contrite heart, O God, thou wilt not despise.

18 Do good in thy good pleasure unto [p] Zion: build thou the walls of Jerusalem.

19 Then shalt thou be pleased with the sacrifices of [q] righteousness, with burnt-offering and whole-burnt-offering: then shall they offer bullocks upon thine altar.

Psal. LII.

1 *David condemning the spitefulness of Doeg, propheseth his destruction.* 6 *The righteous shall rejoyce at it.* 8 *David upon his confidence in Gods mercy, giveth thanks.*

¶ To the chief musician, Maschil, *A psalm* of David, * when Doeg the Edomite came and told Saul, and said unto him, David is come to the house of Ahimelech.

WHy boastest thou thy self in mischief, [a] O mighty man? the goodness of God *endureth* continually.

2 Thy tongue deviseth [b] mischiefs: like a sharp rasour, working deceitfully.

3 Thou lovest evil more then good: *and* lying rather then to speak righteousness. Selah.

4 Thou lovest all devouring words, ‡ O *thou* deceitful tongue.

5 God shall likewise † [c] destroy thee for ever, he shall take thee away, and pluck thee out of *thy* dwelling-place, and [d] root thee out of the land of the living. Selah.

6 The [e] righteous also shall see, and [f] fear, and shall laugh at him.

7 Lo, *this is* the man *that* made not God his strength: but trusted in the abundance of his riches, *and* strengthned himself in his ‡ wickedness.

8 But I *am* like a [g] green olive-tree in the house of God: I trust in the mercy of God for ever and ever.

9 I will praise thee for ever, because thou hast done [h] *it*: and I will wait on thy name, for *it is* good before thy saints.

Psal. LIII.

1 *David describeth the corruption of a natural man.* 4 *He convinceth the wicked by the light of their own conscience.* 6 *He glorieth in the salvation of God.*

¶ To the chief musician upon [a] Mahalath, Maschil, *A psalm* of David.

THe * fool hath said in his heart, *There is* [b] no God; corrupt are they, and have done abominable iniquity: * *there is* none that doth good.

2 God looked down from heaven upon the children of men, to see if there were *any* that did understand, that did [c] seek God.

3 Every one of them is gone back, they are altogether become filthy; *there is* none that doth good, no not one.

4 Have the [d] workers of iniquity no knowledge? who eat up my people, *as* they eat bread; they have not called upon God.

5 There † were they in great fear, *where* [e] no fear was: for God hath scattered the [f] bones of him that encampeth *against* thee, thou hast put *them* to shame, because God hath despised them.

6 † O that the salvation of Israel *were come* out of Zion! when God bringeth back the captivity of his people, Jacob shall rejoyce, *and* Israel shall be glad.

Psal. LIV.

1 *David complaining of the Ziphims, prayeth for salvation.* 4 *Upon his confidence in Gods help, he promiseth sacrifice.*

¶ To the chief musician on Neginoth, Maschil, *A psalm* of David, * when the Ziphims came and said to Saul, Doth not David hide himself with us?

SAve me, O God, [a] by thy name, and judge me by thy strength.

2 Hear my prayer, O God; give ear to the words of my mouth.

3 For [b] strangers are risen up against me, and [c] oppressours seek after my soul; they have not set God before them. Selah.

4 Behold, God *is* mine helper: the Lord *is* with [d] them that uphold my soul.

5 He shall reward evil unto † mine enemies; cut them off in thy † truth.

6 I will † freely sacrifice unto thee; I will praise thy name, O LORD, for *it is* good.

7 For he hath delivered me out of all trouble: and mine eye hath [g] seen *his desire* upon mine enemies.

Psal. LV.

1 *David in his prayer complaineth of his fearful case.* 9 *He prayeth against his enemies, of whose wickedness and treachery he complaineth.* 16 *He comforteth himself in Gods preservation of him, and confusion of his enemies.*

¶ To the chief musician on Neginoth, Maschil, *A psalm* of David.

GIve [a] ear to my prayer, O God: and hide not thy self from my supplication.

2 Attend unto me, and hear me: I mourn in my complaint, and make a noise,

3 Because of the [b] voice of the enemy, because of the oppression of the wicked: for [c] they cast iniquity upon me, and in wrath they hate me.

4 My heart is sore pained within me: and the terrours of death are fallen upon me.

5 Fearfulness and trembling are come upon me, and horrour hath † [d] overwhelmed me.

6 And I said, O that I had wings like a dove; *for then* would I [e] flie away, and be at rest.

7 Lo *then* would I wander far off, *and* remain in the wilderness. Selah.

8 I would hasten my escape from the windy storm *and* tempest.

9 Destroy, O Lord, *and* [g] divide their tongues: for I have seen violence and strife in the city.

10 Day and night they go about it upon the walls thereof: [h] mischief also and sorrow *are* in the midst of it.

11 Wickedness *is* in the midst thereof: deceit and guile depart not from her streets.

12 For it *was* [i] not an enemy *that* reproched me, then I could have born *it*; neither *was* it he that hated me, *that* did magnify *himself* against me, then I would have hid my self from him.

13 But *it was* thou, † a man, mine equal, my guide, and mine acquaintance.

14 † We took sweet counsel together, *and* [k] walked unto the house of God in company.

15 Let death seise upon them, *and* let them go down [l] quick into ‡ hell: for wickedness *is* in their dwellings, *and* among them.

16 As for me, I will call upon God: and the LORD shall save me.

17 Evening and morning, and at noon will I pray, and [m] cry aloud: and he shall hear my voice.

18 He hath delivered my soul in peace from the battel *that was* against me: for there were [n] many with me.

19 God shall hear and afflict them, even he that abideth of old, Selah: ‡ because they have [o] no changes, therefore they fear not God.

20 [p] He hath put forth his hands against such as be at peace with him: † he hath broken his covenant.

21 *The words* of his mouth were smoother then butter, but war *was* in his heart: his words were softer then oyl, yet *were they* drawn swords.

22 * Cast thy ‡ burden upon the LORD, and he shall sustain thee: he shall [q] never suffer the righteous to be moved.

23 But thou, O God, shalt bring them down into the pit of destruction: † bloudy and deceitful men † shall not live out [r] half their days, but I will trust in thee.

Psal. LVI.

1 *David praying to God in confidence of his word, complaineth of his enemies.* 9 *He professeth his confidence in Gods word, and promiseth to praise him.*

¶ To the chief musician upon [a] Jonath-elem-rechokim, ‡ Michtam of David, when the * Philistines took him in Gath.

BE merciful unto me, O God, for [b] man would swallow me up: he fighting daily oppresseth me.

2 † Mine enemies would daily swallow *me* up: for *they be* many that fight against me, O thou most High.

3 What time I am afraid, I will trust in thee.

4 In God I will praise his [c] word, in God I have put my trust, I will not fear what flesh can do unto me.

5 Every day they [d] wrest my words: all their thoughts *are* against me for evil.

6 [e] They gather themselves together, they hide themselves, they mark my steps when they wait for my soul.

7 Shall they escape by iniquity? in *thine* anger [f] cast down the people, O God.

8 Thou tellest my wandrings, put thou my [g] tears into thy bottle: *are they* not in thy book?

9 When I cry *unto thee*, then shall mine enemies turn back: this I know, for God *is* for me.

10 In God will I praise *his* word: in the LORD will I praise *his* word.

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r Under the which is contained faith and invocation.
† Heb. *that disposeth his way.*
t As God hath appointed.
† *That is*, Declare my self to be his Saviour.

* 2 *Sam.* 12. 1. & 13. 2.
a To reprove him because he had committed so horrible sins, and lien in the same without repentance, more then a whole year.
b As his sins were manifold and great, so he requireth that God would give him the feeling of his excellent and abundant mercies.
c My sins stick so fast in me, that I have need of some singular kind of washing.
d My conscience accuseth me, so that I can have no rest, till I be reconciled.
e *Rom.* 3. 4. when thou giveth sentence against sinners, they shall needs confess thee to be just, and themselves sinners.
† Heb. *wearne me.*
f Hee confesseth that God, who loveth purenesse of heart, may justly destroy man, who of nature is a sinner, much more him whom he had instructed in his heavenly wisdom.
* *Levit.* 14. 6.
Num. 19. 18.
g Hee meaneth gods comfortable mercies towards repentant sinners.
h By the bones he understandeth all strength of soul and body, which by cares and mourning are consumed.
i He confesseth that when Gods spirit is cold in us, to have it again revived, is as a new creation.
k Or, *a constant spirit*
l which may assure me that I am drawn out of the slavery of sin.
l He promiseth to endeavour, that others by his example may turn to God.
‡ Heb. *bloods*, in From the murder of Uriah, and the other that were slain with him, 2 *Sam.* 11. 17.
n By giving me occasion to praise thee when thou shalt forgive my sins.
† Or, *that I should give it.*
* *Isa.* 57. 15. & 66. 2. o which is a wounding of the heart, proceeding of faith, which seeketh unto God for mercy.
p He prayeth for the whole church, because through his sin it was in danger of Gods judgment. q *That is*, Just and lawful, applied to their right end, which is the exercise of faith and repentance.

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a Doeg, which hath credit with the tyrant Saul, and hath power to murder the saints of God.
b Thy malice moveth thee by crafty flattery and lies to accuse and destroy the innocents.
† Or, *and the deceitful tongue.*
† Heb. *beat him down.*
c Though God forbeare for a time, yet at length hee will revenge.
d Albeit thou seem to be never so fortunate.
e For the eyes of the reprobate are shut up in Gods judgments.
† With ioyfulnesse, rejoycing, seeing that he taken their part against the wicked.
† Or, *substance.*
g He requyeth to have a place among the servants of God, that he may grow in the knowledge and confirmation of godlinesse, which is the true riches.

X Day.
Evenmorning prayer.
a Which was an instrument, or kind of note.
* *Psal.* 10. 4. & 14. 1. & 53. 1.
b Hee gathereth out of his lord of horrible or dishonest, & some or of vice, there the prophet pronounceth that the people hate no God.
c *Rom.* 3. 10. whereby hee condemneth all mankind, and understanding that wisedom are no fooles to God.
d David pronounceth Gods vengeance against cruel governours, who having charge to defend and governe Gods people, do moll cruelly devour them.
† Heb. *they feared a fear.*
e Though they thought there was none occasion to fear, the sudden vengeance of God lighted upon them.
f So the enemies power seem to great, or the danger so fearful yet God delivereth his in due time.
† Heb. *who will give salvations, &c.*

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* 1 *Sam.* 23. 19. & 26. 1.
a He declareth that when all means do fail, God will deliver, even as it were by prieasts, them that call unto him with an upright conscience.
b. 7. *Wit*, the Ziphims.
c Saul and his army, which were their lords, and could not be satisfied but by his death.
d Be they never so few, as he was with Jonathan.
† Heb. *thosse that observe me.*
e According to thy faithful promise for my deliverance.
† For hypocrites serve God for gain, or upon conditions.
g my May lawfully rejoyce, for Gods judgment against the wicked, if our affections be pure.

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a The earnestnesse of his prayer declareth the vehemency of his griefe, inforcuch as he is compelled to bulk out into cries.
b For the thirstings of Saul and his adherents.
c He here declareth the estate of wickedneslon, or they have imagined my destruction.

† Heb. *covered me.*
d Then was no part of him that was not inflamed, with extreme fear.
e. found no driven him to go great distresse, that he waked to be hid in some wilder. and to behaviour from that kingdom, which God had promised for the behoofe of Israel.
† From the cruelty and tyranny of Saul.
g As in the confusion of Babylon, when the wicked confuted against God.
h All laws and good orders are broken, and cruelty and difficulties reigneth under Saul.

† Heb. *a man according to my rank.*

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k which was not onely joyned to me in friendship and counsel in worldly matters, but also in religion.
l As Korah, Dathan and Abiram.
† Or, *the grave.*
m which signifieth a fervent mind and sure truft, to obtain his petition, which thing made him earnest at all times in prayer.
n Even the angels of God fought on my side against mine enemies, 2 *King.* 6. 16.
† Or, *with whom also there be no changes*, 2 *they fear not God.*
o Both their prosperous estate shall continueth.
p I did not provoke him, but was at peace with him, yet he made war against me.
† Heb. *he hath profaned.*
q *Psal.* 37. 5. *Mat.* 6. 25. *Luke* 12. 22.
† *Pet.* 5. 7.
† Or, *gift.*
r Though for their lettering and trial he suffer them to slip for a time.
† Heb. *men of bloods and deceit.*
† Heb. *shall not half their days.*
t Though they sometime live long, yet their life is certain to God, unquiet, & worse then any death.

XI Day.
Morning prayer.
a By interpretation after the Hebrew *Prophets. The dove of dumbnesse*, meaning, Being chased by the fury of his enemies into a strange Countrey, he was as a dumb dove, not seeking revenge.
† Or, *a golden, psalm of David.*
* 1 *Sam.* 21. 11.
b He feeweth that it is either now time, or never, that God help him: for all the world is against him, and ready to devour him.
† Heb. *mine after-noon.*
c He flayeth his conscience upon Gods promise, though hee see not present help.
d Prevent them and give them good occasion of meaning then I intend.
e As all the world hath set on man, and cannot be satisfie except they have my life.
† *To wit*, To the pit of destruction, as *Psal* 55. 24.
g If God keep the teats of his bottle in store, much more will he remember their bloud to avenge it: and though tyrants burn the bones, yet can they not bloe the teats and bloud out of Gods register.

11 In God have I put my trust: I will not
h Having received that which I required, I am bound to pay my vows of thanksgiving, as I promised.
i As mindful of his great mercies, and giving him thanks for the same.
k That is, in this life and light of the sun.
be afraid what man can do unto me.
12 h Thy vows *are* upon me, O God: I
13 will render praises unto thee.
For thou hast delivered my soul from death: *wilt not thou deliver* my feet from falling, that I may i walk before God in the light of the living?

PSAL. LVII.

1 *David in prayer fleeing unto God, complaineth of his dangerous case.* 7 *He encourageth himself to praise God.*

¶ To the chief musician ‡ a Al-taschith, Michtam of David, * when he fled from Saul in the cave.

1 Or, *destroy not.*
a This was either the beginning of a certain song, or the words which David uttered when he played his affection.
* 1 Sam. 24. 1.
b Hee compareth the affections, which God layeth upon his children, to a storm that commeth and goeth.
c who leaveth not his works begun unperfect.
d He would rather deliver me by a miracle, then that I should be overcome.
Or, *he reproacheth him that would swallow me up.*
e *He meaneth*, their calumnies and false reports.
f Suffer me not to be destroyed to the contempt of thy name.
* Psal. 7. 16. & 9. 15.
g For very fear, fleeing the great dangers on all sides.
* Psal. 108. 1. etc.
‡ Or, *prepared.*
h *Trust is*, wholly bent to give thee praise for my deliverance.
i He sheweth that both his heart shall praise God, and his tongue shall confess him, and also that he will vse other meanes to provoke himself forward to the same.
* Psal. 36. 5. & 108. 4.
k Thy mercies do not onely appertain to the Jews, but also to the Gentiles.

BE merciful unto me, O God, be merciful
unto me, for my soul trusteth in thee: yea, in the shadow of thy wings will I make my refuge, until *these* b calamities be overpast.
2 I will cry unto God most high: unto God that c performeth all *things* for me.
3 He shall send from d heaven and save me
‡ *from* the reproach of him that would swallow me up; Selah. God shall send forth his mercy and his truth.
4 My soul *is* among lions, *and* I lie *even*
among them that are set on fire, *even* the sons of men, whose e teeth *are* spears and arrows, and their tongue a sharp sword.
5 f Be thou exalted, O God, above the
heavens: *let* thy glory *be* above all the earth.
6 * They have prepared a net for my steps,
my soul is bowed down: they have digged a pit before me, into the midst whereof they are fallen *themselves*. Selah.
7 * My heart is ‡ h fixed, O God, my heart
is fixed: I will sing and give praise.
8 Awake up my i glory, awake psaltery
and harp: I *my self* will awake early.
9 I will praise thee, O Lord, among the
people: I will sing unto thee among the nations.
10 * For thy mercy *is* great unto the hea-
vens, and thy truth unto the k clouds.
11 Be thou exalted, O God, above the
heavens: *let* thy glory *be* above all the earth.

PSAL. LVIII.

1 *David reproveth wicked judges,* 3 *describeth the nature of the wicked,* 6 *devoteth them to Gods judgments,* 10 *whereat the righteous shall rejoyce.*

¶ To the chief musician, ‡ Al-taschith, Michtam of David.

1 Or, *destroy not, a golden psalm of David.*
a Ye counsellers of Saul, who under pretence of consulting for the commonwealth, confpire my death being an innocent.
b Ye are not ashamed to execute that cruelty publikely, which ye have imagined in your hearts.
c That is, Enemies to the people of God even from their birth.
† Heb. *from the belly.*
† Heb. *according to the iniquities.*
‡ Or, *asp*
d They pass in malice and subtil ty the crafty serpent, which could preserve himself by stopping his ear from the inchanter.

DO ye indeed speak righteousnes, O
a congregation? do ye judge uprightly, O ye sons of men?
2 Yea, in heart you work wickednes,
b you weigh the violence of your hands in the earth.
3 The wicked are c estranged from the
womb, they go astray, † assoon as they be born, speaking lies.
4 Their poison *is* † like the poison of a
serpent; *they are* like the deaf ‡ d adder *that* stoppeth her ear:
5 Which will not hearken to the voice
of charmers, ‡ charming never so wisely.
6 Break their e teeth, O God, in their
mouth: break out the great teeth of the young lions, O Lord.
7 Let them f melt away as waters, *which* run
continually: *when* he bendeth *his bow to shoot* his arrows, let them be as cut in pieces.
8 As a snail *which* melteth, let *every one of*
them pass away: *like* the untimely birth of a woman, *that* they may not see the sun.
9 g Before your pots can feel the thorns,
he shall take them away as with a whirlwind, † both living, and in *his* wrath.
10 The righteous shall h rejoyce when he
seeth the vengeance: he shall wash his feet in the i blood of the wicked.
11 So that a man shall say, k Verily *there is*
† a reward for the righteous: verily he is a God that judgeth in the earth.

‡ Or, *be the charmer never so cunning.*
e Take away all occasions and means whereby they hurt.
f Confounding Gods divine power, he sheweth that God in mean ment can destroy their force whereof they boast.
g As fish is taken one out of the pot before the fire feeleth: so he destroyeth God to destroy their enemies before they bring them to pass.
† Heb. *as living as wrath.*
h with a pure affection.
i Their punishment and slaughter shall be so great.
k Seeing God governeth all by his providence, he must needs put a difference between

the godly and the wicked. † Heb. *fruit of the, &c.*

PSAL. LIX.

1 *David prayeth to be delivered from his enemies.* 6 *He complaineth of their cruelty.* 8 *He trusteth in God.* 11 *He prayeth against them.* 16 *He praiseth God.*

¶ To the chief musician, Al-taschith, a Michtam of David: * when Saul sent, and they watched the house to kill him.

DEliver me from mine enemies, b O my
God: † defend me from them that rise up against me.
2 Deliver me from the workers of iniquity,
and save me from bloudy men.
3 For lo, they lie in wait for my soul; the
mighty are gathered against me; not *for my* transgression, nor *for my* sin, O Lord.
4 They run and prepare themselves without
my fault: awake † to help me, and behold.
5 Thou therefore, O Lord God of hosts,
the God of Israel, awake to visit all the heathen: be c not merciful to any wicked transgressors. Selah.
6 They return at evening: they make a noise
like c a dog, and go round about the city.
7 Behold, they f belch out with their
mouth: swords *are* in their lips; for * who, *(say they)* doth hear?
8 But thou, O Lord, shalt laugh at them;
thou shalt have all the heathen in derision.
9 † *Because of* his strength will I wait upon
thee: for God *is* † my defence.
10 The God of my mercy shall h prevent
me: God shall let me see *my desire* upon † mine enemies.
11 Slay them i not, lest my people forget:
scatter them by thy power; and bring them down, O Lord our shield.
12 *For* the sin of their mouth, *and* the
words of their lips, let them even be k taken in their pride: and for cursing and lying *which* they speak.
13 i Consume *them* in wrath, consume *them*,

a Title. These certain songs after the note whereof this psalm was sung.
‡ Or, *a golden psalm.*
* 1 Sam. 19. 11.
1 Chron. 18. 3. b Called Ellis, Deuteronomy, which thundereth by Euphrates. * Psal. 44. 9.
† Heb. *broken.*
c For when Saul was not able to refift the enemy, the people fled hither and thither: for they could not be fafe in their own houses.
d As with an earthquake.
e Thoughthandled the people hardly, intaking from them fenfe and judgment, in that they asked Saul the wicked king and perfidious man, to whom God had given the laft title of all the realm.
f In making me king, thou haft preferred thy promife which ferued to have holden the fcepter.
* Psal. 10. 6. & 64. 6. ‡ It is fo certain, as if it were fworn by an oracle.
† Heb. *in mine hand.*
g Seeing unrighteousness to God is judgment to the wicked, he defireth God to execute his vengeance on the oppofers, who fpitefully perfecute his church.
h He compareth them cruelly to hungry dogs, fhewing that they are never weary in doing evil.
i That they had left to his children.
k For it was ftrong and well peopled.
l David meaneth that in this tribe his kingdom fhall be eftabliffied, Gen. 49. 10.
k In moft vile fubiection.
† Or, *thou wilt diffemble* and fin as though thou wilt glad.
† Or, *triumph thou* verse (by an irony)
† Heb. *city of Perogh.* on He was affured that God would give him the ftrong cities of his enemies, wherein they thought themfelves fure. * Pfal. 44. 5. & 108. 12. † Heb. *falvation.*

by little and little, that the people feeing oftentimes thy judgments may be mindful of them.
k That in their mifery and fhame they may be as glaffes and examples of Gods vengeance.
l when the time fhall come, and when they have fufficiently ferued for an example of thy vengeance unto others.

that

that they *may* not *be:* and let them know that God ruleth in Jacob, unto the ends of the earth. Selah.
14 m And at evening let them return, *and*
let them make a noise like a dog, and go round about the city.
15 Let them wander up and down † for
meat, ‡ and grudge if they be not satisfied.
16 But I will fing of thy n power; yea, I
will fing aloud of thy mercy in the morning: for thou haft been my defence and refuge in the day of my trouble.
17 Unto thee, O my o ftrength, will I fing:
for God *is* my defence, *and* the God of my mercy.

m He meeteth at their vain enterprife, being affured that they fhall not bring their purpofe to paft.
† Heb. *to eat.*
‡ Or, *if they be not fatisfied, then they will paſs all night.*
n which fhall ftill be the praley of a weak woman to confound the enemies ftrength, as 1 Sam. 19. 1. 2.
o Confeffing himfelf to be void of all virtue and ftrength, he attributeth the whole to God.

PSAL. LX.

1 *David complaining to God of former judgment,* 4 *now upon better hope, prayeth for deliverance.* 6 *Comforting himself in Gods promises, he craveth that help wherein he trusteth.*

¶ To the chief musician upon a Shuhan eduth, ‡ Michtam of David, to teach, * when he ſtrove with Aramnaharaim and with Aram b zobah, when Joab returned, and ſmote of Edom in the valley of ſalt, twelve thouſand.

O God, * thou haſt caſt us off, thou haſt
† c ſcattered us, thou haſt been diſpleaſed; O turn thy ſelf to us again.
2 Thou haſt made the earth to d tremble;
thou haſt broken it: heal the breaches thereof, for it ſhaketh.
3 Thou haſt e ſhewed thy people hard
things: thou haſt made us to drink the wine of aſtoniſhment.
4 Thou haſt given a f banner to them that
fear thee: that it may be diſplayed becauſe of the truth. Selah.
5 * That thy beloved may be delivered;
ſave *with* thy right hand, and hear me.
6 God hath ſpoken in his g holineſs, I will
rejoyce: I will divide Shechem, and mete out the valley of Succoth.
7 Gilead *is* mine, and Manaſſeh *is* mine,
Ephraim alſo *is* the h ſtrength of mine head; i Judah *is* my law-giver.
8 Moab *is* my k waſhpot, over Edom will
I caſt out my ſhoe: l Philiſtia, ‡ triumph thou becauſe of me.
9 Who will bring me *into* the † m ſtrong
city? who will lead me into Edom?
10 Wilt not thou, O God, *which* * hadſt
caſt us off? and *thou*, O God, *which* didſt not go out with our armies?
11 Give us help from trouble: for vain *is*
the † help of man.
12 Through God we ſhall do valiantly: for
he *it is that* ſhall tread down our enemies.

a Title. *Lily.* Some ſuppoſe it was ſo called, becauſe it was ſung with the inſtrument Shalifha, 1 Sam. 9. 4.
b Called alſo, Zobah, 2 Sam. 8. 3. 1 Chron. 18. 3.
c Called alſo, Deuteronomy, which thundereth by Euphrates. * Pſal. 44. 9.
† Heb. *broken.*
d For when Saul was not able to reſiſt the enemy, the people fled hither and thither: for they could not be ſafe in their own houſes.
e Thou haſt given us nothing but fear, perpetually.
f red ſignifieth that God had ſet vengeance in his hand to deliver him.
† Heb. *fill not us.*
‡ Or, *To the chief muſician deſtroy not, a golden pſalm of David.*
* 2 Sam. 8. 13. 1 Chron. 18. 12.
† Heb. *ſo as it was high.*
g For I mean not to them-ſelves, and her wards, and her offended them.
† Heb. *to me.*
h Seeing unrighteouſneſs to God is judgment to the wicked, he deſireth God to execute his vengeance on the oppoſers, who ſpitefully perſecute his church.
i He compareth them cruelly to hungry dog, ſhewing that they are never weary in doing evil.
k They had left to his children.
l For it was ſtrong and well peopled.
l David meaneth that in this tribe his kingdom ſhall be eſtabliſhed, Gen. 49. 10.
k In moſt vile ſubiection.
† For thou wilt diſſemble and ſin as though thou wilt glad.
† Or, *triumph thou verse* (by an irony)
† Heb. *city of Perogh.* on He was aſſured that God would give him the ſtrong cities of his enemies, wherein they thought themſelves ſure. * Pſal. 44. 5. & 108. 12. † Heb. *ſalvation.*

PSAL. LXI.

1 *David fleeth to God upon his former experience.* 4 *He voweth perpetual ſervice unto him, becauſe of his promiſes.*

¶ To the chief muſician upon Neginah, *A pſalm* of David.

HEar my cry, O God, attend unto my
prayer.
2 From a the end of the earth will I cry
unto thee, when my heart is overwhelmed: lead me to the rock *that* is b higher than I.
3 For thou haſt been a ſhelter for me, *and*
a ſtrong towre from the enemy.
4 I will abide in thy tabernacle for ever: I
will † c truſt in the covert of thy wings. Selah.
5 For thou, O God, d haſt heard my vows:
thou haſt given *me* the heritage of thoſe that fear thy name.
6 † Thou wilt e prolong the kings life: *and*
his years † as many generations.
7 He ſhall abide before God for ever: O
prepare f mercy and truth *which* may preſerve him.
8 So will I ſing praiſe unto thy name for
ever, that I may daily perform my vows.

a Title. *Lily.* Some ſuppoſe it was ſo called, becauſe it was ſung with the inſtrument Shalifha, 1 Sam. 9. 4.
b Unto the which without thy help I cannot attain.
† Or, *make my refuge.*
c There is nothing that doth more ſtrengthen our faith, then the remembrance of Gods fuccour in times paſt.
† Heb. *Thou ſhalt add days to the days of the king.*
d This chiefly is referred to Chriſt who liveth eternally, not only in himſelf, but alſo in his members.
† Heb. *as generation and generation.*
e For the ſtability of thy king dom ſtandeth in thy mercy and truth.

PSAL. LXII.

1 *David profeſſing his confidence in God, diſcourageth his enemies.* 5 *In the ſame confidence he encourageth the godly.* 9 *No truſt is to be put in worldy things.* 11 *Power and mercy belong to God.*

¶ To the chief muſician, to Jeduthun, A pſalm of David.

TRuly a my ſoul † waiteth upon God:
from him *cometh* my ſalvation.
2 b He onely *is* my rock and my ſalvation:
he is my † defence; I ſhall not be c greatly moved.
3 How long will ye imagine miſchief
againſt d a man? ye ſhall be ſlain all of you: as a e bowing wall *ſhall ye be*, *and as* a tottering fence.
4 They onely conſult to caſt *him* down
from his excellency, they delight in lies: they bleſs with their mouth, but they curſe † inwardly. Selah.
5 My ſoul, f wait thou onely upon God:
for my expectation *is* from him.
6 He onely *is* my rock and my ſalvation;
he is my defence; I ſhall not be moved.
7 In God *is* my ſalvation and my g glory:
the rock of my ſtrength, *and* my refuge *is in* God.
8 Truſt in him at all times; ye people,
h pour out your heart before him: God *is a* refuge for us. Selah.
9 Surely men of low degree *are* vanity,
and men of high degree *are* a lie: to be laid in the balance, they *are* ‡ altogether *lighter* then vanity.
10 i † Truſt not in oppreſſion, and become
not vain in robbery: if riches increaſe, ſet not your heart *upon them*.
11 God hath ſpoken † once; twice have
I heard this, that ‡ power *belongeth* unto God.
12 Alſo unto thee, O Lord, *belongeth*
mercy: for * thou † rendreſt to every man according to his work.

‡ Or, *onely.*
a Though Satan temped him to murmure againſt God, yet he held his affections, and telling upon Gods promiſe, beareth his croſs patiently.
† Heb. *is ſilent.*
b *The ſhadow expreſſeth it*, I ſhall not be moved in the delay or great affliction
† Heb. *high place*, the ſtrength wherein he himſelf, being the man to whom God had appointed to the kingdom.
c Though ye ſeem to be in honour, yet God will ſuddenly deſtroy you.
† Heb. *in their inward parts.*
e David was greatly moved with theſe troubles, therefore he ſtirreth up himſelf to truſt in God
f Theſe vehement and often repetitions were neceſſary to ſtrengthen his faith againſt the horrible aſſaults of Satan.
g He admoniſheth us of our wickedneſs, which rather hide our ſorrow, and bite on the bridle, then urge our griefe to God, to obtain remedy
h Or, *alike.*
i Give your ſelves wholly to God by putting away all things contrary to his law
† He hath plainly born witneſs of his power, ſo that none needeth to doubt thereof.
† Or, *ſtrength.*
* Job 34. 11. Prov 24 12. Jer. 32 19.

Ezek. 7. 27. Mat. 16. 27. Rom. 2. 6 2 Cor. 5. 10. Epheſ. 6. 8. Coloſſ. 3. 25. 1 Pet. 1. 17. Rev. 22. 12. k So that the wicked ſhall feel thy power, and the godly thy mercy.

Psal. LXIII.

1 Davids thirst for God. 4 His manner of blessing God. 9 His confidence of his enemies destruction, and his own safety.

¶ A psalm of David, when he was in the [a] wilderness of Judah.

O God, thou *art* my God, early will I seek thee: my soul [b] thirsteth for thee, my flesh longeth for thee in a dry and † thirsty land, † where no water is:

2 To [c] see thy power and thy glory, so *as* I have seen thee in the sanctuary.

3 Because thy loving kindness *is* better then life: my lips shall praise thee.

4 Thus will I bless thee, while I live: I will lift up my hands in thy name.

5 My soul shall be satisfied as *with* † [d] marrow and fatness; and my mouth shall praise *thee* with joyful lips:

6 When I remember thee upon my bed, *and* meditate on thee in the *night*-watches.

7 Because thou hast been my help; therefore in the shadow of thy wings will I rejoyce.

8 My soul [e] followeth hard after thee: thy right hand upholdeth me.

9 But those *that* seek my soul to destroy *it*, shall go into the lower parts of the earth.

10 † [f] They shall fall by the sword, they shall be a portion for foxes.

11 But the king shall rejoyce in God, every one that [g] sweareth by him shall glory: but the mouth of them that speak lies, shall be stopped.

a To wit, Of Ziphas or the forest Hareth. 1 *Sam.* 23. 14 Both which were in the tribe of Judah.
b Though he was both hungry and in great distress, yet he made God his sufficiency, and above all meat and drink.
† Heb. *weary.*
† Heb. *without water.*
c This may be meant of his present desire, to behold as in time past.
† Heb. *fatness.*
d The remembrance of thy favour is more sweet unto mee then all the pleasures and dainties of the world.
e He assureth himself by the spirit of God to have the gift of constancy.
† Heb. *they shall make him run out like water by the hands of the sword.*
f Hee prophesieth of the destruction of Saul and them that take his part, whose bodies shall not be buried, but be devoured with wild beasts.
g All that swear by God aright, or profess him, shall rejoyce in this worthy king.

Psal. LXIV.

1 David prayeth for deliverance, complaining of his enemies. 7 He promiseth himself to see such an evident destruction of his enemies, as the righteous shall rejoyce at it.

¶ To the chief musician, A psalm of David.

Hear [a] my voice, O God, in my prayer; preserve my life from fear of the enemy.

2 Hide me from the [b] secret counsel of the wicked; from the [c] insurrection of the workers of iniquity:

3 * Who whet their tongue like a sword, *and* bend *their bows to shoot* their arrows, *even* [d] bitter words:

4 That they may shoot in secret at the perfect: suddenly do they shoot at him, and [e] fear not.

5 They [f] encourage themselves *in* an evil ‡ matter: they commune † of laying snares privily, they say, Who shall see them?

6 They search out iniquities, ‡ they accomplish † a diligent search: both the inward *thought* of every one *of them*, and the heart *is* [g] deep.

7 But God shall shoot at them *with* an arrow, suddenly † shall they be wounded.

8 So they shall make their own tongue to fall upon themselves: all that see them, shall [h] flee away.

9 And all men shall fear, and shall declare the work of God; for they shall wisely consider of his doing.

10 The righteous [i] shall be glad in the Lord, and shall trust in him; and all the upright in heart shall glory.

a In that he calleth to God with his voyce, it is a sign that his prayer was vehement, and that his life was in danger.
b *That is,* From their secret malice.
c False reports and slanders.
* *Psal.* 11. 2.
d *To wit,* Their outward violence.
e To be without fear of God, and reverence of man, is a sign of reprobation.
f The more that the wicked see Gods children in misery, the more bold and impudent are they in oppressing them.
‡ Or, *speech.*
† Heb. *to hide snares.*
‡ Or, *we are consumed by that which they have throughly searched.*
† Heb. *a search searched.*
g There is no way so secret and subtil to do hurt, which they invented not for his destruction.
† Heb. *their wound shall be.*
h To see Gods heavy judgments against them, and how hee hath caught them in their own snares.
i when they shall consider that he will bee favourable to them. as he was to his servant David.

Psal. LXV.

1 David praiseth God for his grace. 4 The blessedness of Gods chosen by reason of benefits.

XII Day. *Evening prayer.*

¶ To the chief musician, A psalm *and* song of David.

Praise † [a] waiteth for thee, O God, in Zion: and unto thee shall the vow be performed.

2 O thou that hearest prayer, unto thee shall all [b] flesh come.

3 † Iniquities [c] prevail against me: *as for* our transgressions, thou shalt purge them away.

4 Blessed *is the man whom* thou choosest and causest to approach *unto thee, that* he may dwell in thy courts: we shall be satisfied with the goodness of thy house, *even* of thy holy temple.

5 *By* terrible things in righteousness, wilt thou [d] answer us, O God of our salvation: *who art* the confidence of all the ends of the earth, and of them that are afar off *upon* the [e] sea.

6 Which by his strength setteth fast the mountains; *being* girded with power.

7 Which stilleth the [f] noise of the seas, the noise of their waves, and the tumult of the people.

8 They also that dwell in the uttermost parts are afraid at thy tokens: thou makest the outgoings of the morning and evening ‡ to rejoyce.

9 Thou [g] visitest the earth and ‡ waterest it: thou greatly enrichest it with the [h] river of God *which* is full of water: thou preparest them corn, when thou hast so [i] provided for it.

10 [k] Thou waterest the ridges thereof abundantly: ‡ thou settlest the furrows thereof: † thou makest it soft with showers, thou blessest the springing thereof.

11 Thou crownest † the year with thy goodness, and thy paths drop fatness.

12 They drop *upon* the pastures of the wilderness: and the little hills † rejoyce on every side.

13 The pastures are clothed with flocks; the valleys also are covered over with corn; they shout for joy, [l] they also sing.

† Heb. *is silent.*
a Thou givest daily new occasion unto thy church to praise thee.
b Not onely the Jews, but also the Gentiles, in the kingdom of Christ.
† Heb. *words,* or, *matters of iniquities.*
c He imputeth it to his sins, and to the sins of the people, that God who was accustomed to assist them, withdraweth his succour from them.
d Thou wilt declare thy self to be the preserver of thy church, in destroying mine enemies, as thou didst in the red sea.
e As of all barbarous nations near and far off.
f He sheweth that there is no part nor creature in the world, which is not governed by Gods power and providence.
‡ Or, *to sing.*
g To wit, with rain.
‡ Or, *after thou hadst made it to desire rain.*
h *That is,* Shiloah, *or,* the rain.
i Thou hast appointed the earth to bring forth food to mans use.
k By this description he sheweth that all the order of nature is a testimony of Gods love toward us, who causeth all creatures to serve, our necessity.
‡ Or, *thou causest rain to descend into the furrows thereof.*
† Heb. *thou dissolvest it.*
† Heb. *the year of thy goodness.*
† Heb. *are girded with joy.*
l *That is,* The dumb creatures shall not onely rejoyce for a time for Gods benefits, but shall continually sing.

Psal. LXVI.

1 David exhorteth to praise God, 5 to observe his great works, 8 to bless him for his gracious benefits. 12 He voweth for himself religious service to God. 16 He declareth Gods special goodness to himself.

¶ To the chief musician, A song, *or,* psalm.

Make a joyful noise unto God, † [a] all ye lands.

2 Sing forth the honour of his name: make his praise glorious.

3 Say unto God, How terrible *art thou in* thy works? through the greatness of thy power shall thine enemies ‡ † [b] submit themselves unto thee.

4 All the earth shall worship thee, and shall sing unto thee, they shall sing *to* thy name. Selah.

5 [c] Come and see the works of God: *he is* terrible *in his* doing toward the [d] children of men.

6 He turned the sea into dry land: they went through the floud on foot, there did we rejoyce in him.

† Heb. *all the earth.*
a He prophesieth that all nations shall come to the knowledge of God, who then was onely known in Judea.
‡ Or, *yeild feigned obedience.*
† Heb. *lie.*
b As the faithful shall obey God willingly, so the infidels for fear shall dissemble themselves to be subject.
c He toucheth the slothful dulness of man, who is cold in the consideration of Gods works.
d His providence is wonderful in maintaining their estate.

7 He ruleth by his power for ever, his eyes behold the nations: let [e] not the rebellious exalt themselves. Selah.

8 O Bless our God, ye people, and make the voice of his praise to be heard.

9 Which † [f] holdeth our soul in life, and suffereth not our feet to be moved.

10 For thou, O God, hast proved us: thou hast tried us, as silver is tried.

11 Thou broughtest us into the [g] net, thou laidst affliction upon our loyns,

12 Thou hast caused men to ride over our heads, we went through fire and through water: but thou broughtest us out into a † wealthy *place.*

13 I will go into thy [h] house with burnt-offerings: I will pay thee my vows,

14 Which my lips have † uttered, and my mouth hath spoken when I was in trouble.

15 I will offer unto thee burnt-sacrifices of † fatlings, with the incense of rams: I will offer bullocks with goats. Selah.

16 [i] Come *and* hear all ye that fear God, and I will declare what he hath done for my soul.

17 I cried unto him with my mouth, and he was extolled with my tongue.

18 [k] If I regard iniquity in my heart: the Lord will not hear *me.*

19 *But* verily God hath heard *me:* he hath attended to the voice of my prayer.

20 Blessed *be* God, which hath not turned away my prayer, nor his mercy from me.

e He proveth that God will extend his grace also to the Gentiles, because he punisheth among them, such as will not obey his calling.
† Heb. *putteth.*
f He signifieth some special benefit, that God had shewed to his church of the Jews in delivering them from some great danger, whereof, or of the like, he promiseth that the Gentiles shall be partakers.
g The condition of the church is here described, which is to be led by Gods providence into troubles, to be subject under tyrants, and to enter into manifold dangers.
† Heb. *moist.*
h The duty of the faithful is here described, which are never unmindful to render God praise for his benefits.
† Heb. *opened.*
† Heb. *marrow.*
i It is not enough to have received Gods benefits, and to be mindful thereof, but also we are bound to make others to profit thereby, and praise God.
k If I delight in wickedness, God will not hear me: but if I confess it, he will receive me.

Psal. LXVII.

1 A prayer for the enlargment of Gods kingdom, 3 to the joy of the people, 6 and the increase of Gods blessings.

¶ To the chief musician on Neginoth, A psalm, *or,* song.

God be merciful unto us, and bless us: *and* [a] cause his face to shine † upon us. Selah.

2 That thy way may be known upon [b] earth, thy saving health among all nations.

3 Let the people praise thee, O God; let all the people praise thee.

4 [c] O let the nations be glad and sing for joy: for thou shalt judge the people righteously, and † govern the nations upon earth. Selah.

5 Let the people praise thee, O God; let all the people praise thee.

6 *Then* shall [d] the earth yeild her increase; *and* God, *even* our own God shall bless us.

7 God shall bless us, and all the ends of the earth [e] shall fear him.

a *That is,* Move our hearts with his holy Spirit, that we may feel his favour toward us.
† Heb. *with us.*
b That both Jews and Gentiles may know Gods covenant made with them.
c By these oft repetitions, he sheweth that the people can never rejoyce sufficiently, and give thanks for the great benefits that they shall receive under the kingdom of Christ
† Heb. *lead.*
d He sheweth that where God favoureth, there shall be abundance of all other things. e when they feel his great benefits both spiritual and corporal toward them.

Psal. LXVIII.

XIII Day. *Morning prayer.*

1 A prayer at the removing of the ark. 4 An exhortation to praise God for his mercies, 7 for his care of the church, 19 for his great works.

¶ To the chief musician, A psalm, *or,* song of David.

Let * God [a] arise, let his enemies be scattered: let them also that hate him, flee † before him.

2 As smoke is driven away, *so* drive *them* away: as wax melteth before the fire, *so* let the wicked perish at the presence of God.

3 [b] But let the righteous be glad: let them rejoyce before God, yea, let them † exceedingly rejoyce.

* *Num.* 10. 35.
a The prophet sheweth that albeit God suffereth the wicked tyrants to oppress his church for a time, yet at length he will be revenged of them.
† Heb. *from his face.*
b *He sheweth,* That when God declareth his power against the wicked, that it is for the commodity and salvation of his church, which praise him therefore. † Heb. *rejoyce with gladness.*

4 Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name [c] JAH, and rejoyce before him.

5 A father of the fatherless, and a judge of the widows, *is* God in his holy habitation.

6 God setteth the [d] solitary † in families: he bringeth out those which are bound with chains, but the rebellious dwell in [e] a dry *land.*

7 [f] O God, when thou wentest forth before thy people; when thou didst march through the wilderness. Selah.

8 The earth shook, the heavens also dropped at the presence of God: *even* Sinai it self *was moved* at the presence of God, the God of Israel.

9 Thou, O God, didst † send a plentiful rain, whereby thou didst † confirm thine inheritance, when it was weary.

10 Thy congregation hath dwelt therein: thou, O God, hast prepared of thy [g] goodness for the poor.

11 The Lord gave the word, great *was* the † company of those that [h] published *it.*

12 Kings of armies † did flee apace: and [i] she that tarried at home, divided the spoil.

13 Though ye have lien among the [k] pots, *yet shall ye be as* the wings of a dove covered with silver, and her feathers with yellow gold.

14 When the Almighty scattered kings ‡ [l] in it, it was *white* as snow in Salmon.

15 The [m] hill of God *is as* the hill of Bashan, an high hill *as* the hill of Bashan.

16 [n] Why leap ye, ye high hills? *this is* the hill *which* God desireth to dwell in, yea, the Lord will dwell *in it* for ever.

17 The chariots of God *are* twenty thousand, ‡ *even* thousands of angels: the Lord *is* among them *as* in Sinai, in the holy *place.*

18 * Thou hast ascended on high, thou hast [o] led captivity captive: thou hast received gifts † for men; yea, *for* the rebellious also, that the Lord God might dwell *among them.*

19 Blessed *be* the Lord, *who* daily loadeth us *with benefits, even* the God of our salvation. Selah.

20 He that is our God, *is* the God of salvation; and unto God the Lord *belong* the [p] issues from death.

21 But God shall wound the head of his enemies: *and* the hairy scalp of such a one as goeth on still in his trespasses.

22 The Lord said, I will bring again from Bashan, I will bring *my people* again from the [q] depths of the sea:

23 That thy foot may be ‡ dipped in the bloud of *thine* enemies, *and* the tongue of thy dogs in the [r] same.

24 They have seen thy [s] goings, O God, *even* the goings of my God, my king, in the sanctuary.

25 The [t] singers went before, the players on instruments *followed* after; amongst *them were* the damsels playing with timbrels.

c Jah and Jehovah are the names of God, which do signify his essence and majesty incomprehensible, so that thereby is declared, that all idols are but vanity, and that the God of Israel is the only true God.
d He giveth children to them that be childless, and increaseth their families.
† Heb. *in a house.*
e which is barren of Gods blessings, which before they did abuse.
f He teacheth that Gods favour peculiarly belongeth to his church, as appeareth by their wonderful deliverance out of Egypt.
† Heb. *shake out.*
† Heb. *confirm it.*
g God blessed the land of Canaan because he had chosen that place for his church.
† Heb. *army.*
h *The original word here mebasroth is of the feminine gender, usually understood therefore, of women,* such as sung songs of victory, as *Miriam, Deborah:* but we may understand it rather of men, as Solomon called himself *Koheleth, that is,* a preacher (in the feminine gender) *or a preaching soul, Eccl* 1. 1.
† Heb. *did flee, did flee.*
i The prey was so great, that not only the souldiers, but women also had part thereof.
k Though God suffer his church for a time to lie in black darkness, yet he will restore it, and make it most shining and white.
‡ Or, *for her, she was*
l In the land of Canaan, where his church was.
m Zion the church of God, doth excel all worldly things, not in pomp & outward shew, but by the inward grace of God, which there remaineth, because of his dwellling there
n why boast ye of your strength and beauty against this mountain of God.
‡ Or, even *many thousands.*
* *Eph.* 4. 8.
o As God overcame the enemies of his church, took them prisoners, and made them tributaries: so Christ, which is God manifested in flesh, subdued Satan and sin under us, and gave unto his church most liberal gifts of his Spirit.
† Heb. *in the man.*
p In most extream dangers, God hath infinite ways to deliver his. q As he delivered his church once from Og of Bashan, and other tyrants, and from the dangers of the red-sea, so will he still do, as oft as necessity requireth. ‡ Or, *red.* r *That is,* in the bloud of that great slaughter, where dogs shall lap bloud. s *That is,* How thou, which art chiefest king goest out with thy people to war, and givest them the victory. t He describeth the order of the people, when they went to the temple to give thanks for the victory.

† Or, ye that are of Israel.

26 Bless ye God in the congregations, *even* the LORD, ‡ from the fountain of Israel.

27 There *is* [u] little Benjamin *with* [x] their ruler, the princes of Judah † *and* their council, the princes of Zebulun, *and* the princes of Naphtali.

28 Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.

29 Because of thy temple at Jerusalem, shall kings bring [z] presents unto thee.

30 Rebuke ‡ the company of spear-men, the multitude of the bulls, with the calves of the people, *till every one* [a] submit himself with pieces of silver: ‡ scatter thou the people *that* delight in war.

31 Princes shall come out of Egypt, [b] Ethiopia shall soon stretch out her hands unto God.

32 Sing unto God, ye kingdoms of the earth: O sing praises *unto* the Lord. Selah.

33 To him that rideth upon the heavens of heavens, *which were of* old; lo, he doth † send out his voice, *and that* [c] a mighty voice.

34 Ascribe ye strength unto God: his excellency *is* over Israel, and his strength *is* in the ‡ clouds.

35 O God, *thou art* [d] terrible out of thy holy places, the God of Israel *is* he that giveth strength and power unto *his* people: blessed *be* God.

u which came
x Benjamin is called little, because he was the youngest son of Jacob.
y who was sometime chief ruler of the tribe.
† Or, with *their company.*
z which presents are sometimes of the persons of men, *see Isa.* 18.7. & 66. 20.
† Or, *the beast of the reeds.*
a The word signifieth such submission as when one falls down himself at the feet, as to be trodden on: *so Prov.* 6. 3.
† Or, *be scattered.*
b He prophesieth that the Gentiles shall come to the true knowledge & worship of God.
† Heb. *give.*
c By his terrible thunders he will make himself to be known the God of all the world.
d Or, *heavens,* in shewing fearful judgments against thine enemies, for the salvation of thy people.
e He alludeth to the tabernacle, which was divided into three parts.

PSAL. LXIX.

XIII Day. *Evening prayer.*

1 *David complaineth of his affliction.* 13 *He prayeth for deliverance.* 22 *He devoteth his ears unto detestation.* 30 *He praiseth God with thanksgiving.*

¶ To the chief musician upon [a] Shoshannim, *A psalm of* David.

SAve me, O God, for the [b] waters are come in unto *my* soul.

2 I sink in † deep mire, where *there is* no standing: I am come into † deep waters, where the floods overflow me.

3 I am weary of my crying, my throat is dried: mine[c] eyes fail while I wait for my God.

4 They that hate me without a cause, are more then the hairs of mine head: they that would destroy me *being* mine enemies [e] wrongfully, are mighty: then I restored *that* which I took not away.

5 O God, thou knowest my [g] foolishness; and my † sins are not hid from thee.

6 Let not them that wait on thee, O Lord GOD of hosts, be ashamed [h] for my sake: let not those that seek thee, be confounded for my sake, O God of Israel.

7 Because for thy sake I have born reproach: shame hath covered my face.

8 I am become a stranger unto my brethren, and an alien unto my mothers children.

9 * [i] For the zeal of thine house hath eaten me up; * and the reproaches of them that reproached thee, are fallen upon me.

10 When I [k] wept, *and chastned* my soul with fasting, that was to my reproach.

11 I made sackcloth also my garment: and I became a proverb to them.

a Of Shoshannim, *read 1 Chr.* 45. 6.
b David signifieth by the waters, in what great dangers he was, out of which God did deliver him.
† Heb. *the mire of depth.*
c No firmness or stableness to settle my feet.
† Heb. *depth of waters.*
d Though his sins fell not him, yet his faith was constant, and incouraged him still to prayer.
e Condemning me guiltless.
† They judged me a poor innocent as a thief, and gave my goods to others, as though I had stolen them.
g Though I be guilty to thee-ward, yet am I innocent toward them.
† Heb. *guiltinesse.*
h Let not mine evil intreaty of the enemies be occasion that the faithful fall from thee.

* John 2. 17.
i when I saw thine enemies pursued thy name only in my mouth, and in their life deny thee & sinne, thine holy spirit thrust me forward to reprove them, and defend thy glory.
* Rom. 15. 3.
k My zeal moved me to lament and pray for my salvation.

12 They that [l] sit in the gate, speak against me; and *I was* the song of the † drunkards.

13 But as for me, my prayer *is* unto thee, O LORD, *in* an [m] acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation.

14 Deliver me out of the mire, and let me not sink: let me be delivered from them that hate me, and out of the [n] deep waters.

15 Let not the water-floud overflow me, neither let the deep swallow me up, and let not the pit shut her mouth upon me.

16 Hear me, O LORD, for thy loving kindness *is* good: turn unto me according to the multitude of thy tender mercies.

17 And [o] hide not thy face from thy servant, for I am in trouble: † hear me speedily.

18 Draw nigh unto my soul *and* redeem it: deliver me because of mine enemies.

19 Thou hast known my reproach, and my shame, and my dishonour: mine [p] adversaries *are* all before thee.

20 Reproach hath broken my heart, and I am full of heavinesse: and I [q] looked *for some* † to take pity, but *there was* none; and for comforters, but I found none.

21 They gave me also gall for my meat,[r] and in my thirst they gave me vineger to drink.

22 Let their [s] table become a snare before them: and *that which should have been for* [t] *their* welfare, *let it become* a trap.

23 Let their eyes be darkned that they see not [u]; and make their [x] loyns continually to shake.

24 Pour out thine indignation upon them, and let thy wrathful anger take hold of them.

25 Let † their [y] habitation be desolate, *and* † let none dwell in their tents.

26 For they persecute *him* whom thou hast smitten, and they talk to the grief of † those whom thou hast wounded.

27 Add ‡ iniquity to their [z] iniquity: and let them not come into thy righteousnes.

28 Let them be blotted out of the [a] book of the living, and not be written with the righteous.

29 But I *am* poor, and sorrowful: let thy salvation, O God, set me up on high.

30 I will praise the name of God with a song, and will magnify him with thanksgiving.

31 *This* also shall please the LORD [7] better then an ox *or* bullock that hath horns and hoofs.

32 The ‡ humble shall see *this*, *and* be glad: and your heart shall live that seek God.

33 For the LORD heareth the poor, and despiseth not his [8] prisoners.

34 Let the heaven and earth praise him, the seas, and every thing that † moveth therein.

35 For God will save Zion, and will build the cities of Judah: that they may dwell there, and have it in possession.

36 * The seed also of his servants shall inherit it: and they that love his name shall dwell therein.

l The more he fought to win them to God, the more they were against him, both poor and rich.
† Heb. *drinkers of strong drink.*
m Knowing that albeit I suffer now trouble, yet thou hast a time wherein thou hast appointed my deliverance.
n He flieth unto faith in him that he affured him, that God is a reconciliation, when he seemeth to be angry: and so doth David, when he seemeth to be far off.
o Not that he feared that God would not hear him, but there made he to think that God deferred long.
† Heb. *make haste to hear me.*
p Thou feel'st that I am brife as a sheep among wolves.
q He beheld with his eyes that it is in vain to put our confidence in men: but that we confess only dependent of God: for man is miserable, craftie, and forgetful.
r For man is inexorable. Job 19. 22.
s Heb. *to larcad with me.*
t Psal. 35. 8. Matt. 21. 41. Rom. 11. 9. 1 Thes. 5. 3. Job 18. 8. He desireth God to execute his judgment upon the nations which cruelly persecute his people, which shall be like unto them.
† Heb. *let there not be.*
u Or, *punishment of iniquity.*
x Or, *their strength.*
y By their continuance and increasing in their sins, he desireth that they be of the number of the reprobate.
z They which seemed to joy in their wickednes have been smitten in thy book, yet by their own pride and the contrary, he shewed them to be impenitent.
a There is nothing which God more esteemeth, then thanksgiving for his benefits.
† Or, *ox.*
† Or, *young.*
7 Which is the widest sort of sacrifice.
8 Or, *captives.*
† Heb. *creepeth.*
a Under them, a good promise of the land of Canaan, he comprehendeth the generation of his people following to the end of the world.

PSAL. LXX.

David solliciteth God to the speedy destruction of the wicked, and preservation of the godly.

¶ To the chief musician, *A psalm* of David, to bring to [a] remembrance.

MAke [b] haste, * O God, to deliver me; make haste † to help me, O LORD.

2 * Let them be ashamed and [c] confounded that seek after my soul: let them be turned backward, and put to confusion, that delire my hurt.

3 Let them be turned back for a reward of their [d] shame, that say, Aha, aha.

4 Let all those that seek thee, rejoyce, and be glad in thee: and let such as love thy salvation say continually, Let God be magnified.

5 But I *am* * poor and needy, make haste unto me, O God: thou *art* my help and my deliverer, O LORD, make no tarrying.

a which might put him in remembrance of his deliverance.
b He reacheth us to be earnest in prayer, though God seem to slay: for at his time, he will hear us.
* Psal. 40. 13. &c.
† Heb. *to my help.*
* Psal. 35. 4.
c He was suffered that the more they raged, the nearer they were to destruction, and he the nearer to his deliverer.
d hereby we are taught not to mock at others in their misery, lest the same fall on ourselves.
e because he had felt Gods help before, he groundeth on experience, and boldly seeketh unto him for succour.

PSAL. LXXI.

XIV Day. *Morning prayer.*

1 *David in confidence of faith and experience of Gods favour, prayeth both for himself, and against the enemies of his soul.* 14 *He promiseth constancy.* 17 *He prayeth for perseverance.* 19 *He praiseth God, and promiseth to do it cheerfully.*

IN * thee, O LORD, do I put my trust, let me never be put to confusion.

2 Deliver me in thy [b] righteousnes, and cause me to escape: incline thine ear unto me, and save me.

3 † Be thou my strong habitation, whereunto I may continually resort: [c] thou hast given commandment to save me, for thou *art* my rock and my fortresse.

4 Deliver me, O my God, out of the hand of the [d] wicked, out of the hand of the unrighteous and cruel man.

5 For thou *art* my hope, O Lord GOD: *thou art* my [e] trust from my youth.

6 By thee have I been holden up from the womb: thou art he that took me out of my mothers bowels, my praise *shall be* continually of thee.

7 I am as a [f] wonder unto many; but thou *art* my strong refuge.

8 Let my mouth be filled *with* thy praise, *and with* thy honour all the day.

9 Cast me not off in the time of [g] old age, forsake me not when my strength faileth.

10 For mine enemies speak against me: and they that † lay wait for my soul, take counsel together,

11 Saying, [h] God hath forsaken him: persecute and take him, for *there is* none to deliver *him.*

12 O God, be not far from me: O [i] my God, make haste for my help.

13 Let them be confounded *and* consumed, that are adversaries to my soul: let them be covered *with* reproach and dishonour, that seek my hurt.

14 But I will hope continually, and will yet praise thee more and more.

* Psal. 31. 1.
a He prayeth to God with full assurance of faith, that he will deliver him from his adversaries.
† By declining of thy self out of yourself.
b Heb. *be thou to me for a rock of habitation.*
c Thou hast sufficient means, and all meanes are of thy commandment: therefore free from fear, confident: I shall be delivered.
d That is, From Nabal, Ahitophel, and their complices.
e He strengthened his faith by the experience of Goliah, who did not onely prefume him in his manhood onely, but took him in infancy, and ever since hath professed him.
f All the world wondred at me because of my miseries, shewed they in authority as the common people, yet being affured of thy favour, I remained fastned.
g Thou that didst help me in my youth, when I had more strength, help me now in my weakest time.
† Heb. *watch, or, observe.*
h That the wicked blaspheme God, and triumph against his saints, as though he had forsaken them, if he suffer them to fall into their hands.
i In calling him his God, he professeth that the hope of the reprobate of the elect, is theirs that find,

15 My mouth shall shew forth thy righteousnes, *and* thy salvation all the day: [k] for I know not the numbers *thereof.*

16 I will [l] go in the strength of the Lord GOD: I will make mention of thy righteousnes, *even* of thine onely.

17 O God, thou hast taught me from my youth: and hitherto have I declared thy wondrous works.

18 [m] Now also † when I am old and gray-headed, O God, forsake me not: until I have shewed † thy strength unto *this* generation, *and* thy power to every one *that is* to come.

19 [n] Thy righteousnes also, O God, *is* very high, who hast done great things: [o] O God, who *is* like unto thee?

20 *Thou* which hast shewed me [p] great and sore troubles, shalt quicken me again, and shalt bring me up again from the depths of the earth.

21 Thou shalt increase my greatnes, and comfort me on every side.

22 I will also praise thee † with the psaltery *even* thy [q] truth, O my God: unto thee will I sing with the harp, O thou holy One of Israel.

23 My lips shall greatly rejoyce when I sing unto thee: and my [r] soul which thou hast redeemed.

24 My tongue also shall talk of thy righteousnes all the day long: for they are confounded, for they are brought unto shame, that seek my hurt.

k Because thy benefits toward me are innumerable.
l I cannot but continually meditate & rehearse them.
m I will remain bedrid, being upholden with the power of God.
n He alludeth that as he hath begun, he would so continue his benefits, that his liberality may have perfect praise.
† Heb. *unto old age, and gray haires.*
† Heb. *thine arm.*
o The just performance of thy promise.
p His faith breaketh through all tentations, and by this exclamation he praiseth the power of God.
q He confesseth that his long tarrience was well recompensed, when God performed his promise.
† For there is no true praising of God, except of them come the heart: & therefore he promiseth to delight in nothing but wherein God may be glorified.
† Heb. *with the instrument of psalterie.*
r For there is no true praising of God, except of them come the heart: & therefore he promiseth to delight in nothing but wherein God may be glorified.

PSAL. LXXII.

1 *David praying for Solomon, sheweth the goodnes and glory of his in type, and in truth of Christs kingdom.* 18 *He blesseth God.*

¶ *A psalm* † for Solomon.

GIve the king thy † judgments, O God, and thy righteousnes unto the [a] kings [b] son.

2 He shall judge thy people with righteousnes, and thy poor with judgment.

3 The [c] mountains shall bring peace to the people, and the little hills, by righteousnes.

4 He shall [d] judge the poor of the people, he shall save the children of the needy, and shall break in pieces the oppressour.

5 They shall [e] fear thee as long as the sun and moon endure, throughout all generations.

6 He shall [g] come down like rain upon the mown grass: as showrs *that* water the earth.

7 In his days shall the righteous flourish: and abundance of peace † so long as the moon endureth.

8 He shall have dominion also [h] from sea to sea, and from the river unto the ends of the earth.

9 They that dwell in the wilderness shall bowe before him: and his enemies shall lick the duft.

10 The kings of [i] Tarshish and of the isles shall bring presents: the kings of [k] Sheba and Seba shall offer gifts.

11 Yea, all kings shall fall down before him: all nations shall serve him.

† Or, *of.*
a Compofed by David, as touching the reign of his first born, Solomon.
b Endue the king with the spirit of wisdom and justice, that he reign not as do the worldy tyrants.
c To wit, To his posterity.
d when justice reigneth, even the places most lasciuious, shall be endued with thy blessings.
e He knoweth wherefore the word is committed to him: it is to defend the innocent, and suppress the wicked.
f The people shall embrace the true religion, when thou giveft a king that rules in accordeing to thy word.
g As this is true in all godly kings, so is it chiefly verified in Christ, who with his heavenly dew, maketh his church ever to flourish.
h Heb. *till* there be no more.
h That is, From the red sea to the sea called *Mediterraneum*, & from Euphrates forward: meaning 3 of the Chiefe kingdom of Christ.
i Of Cilicia, and of all other countries beyond the sea, which be meaneth by the isles.
k That is, Of Arabia that rich country, whereof Sheba was a part bordering upon Ethiopia.

12 For he shall deliver the needy when he crieth: the poor also, and *him* that hath no helper.

13 He shall spare the poor and needy, and shall save the souls of the needy.

14 He shall redeem their soul from deceit and violence: and † precious shall their blood be in his sight.

15 And he shall live, and to him † shall be given of the [m] gold of Sheba; prayer also shall be made for him continually, *and* daily shall he be praised.

16 There shall be an handful of corn in the earth upon the top of the mountains; the [n] fruit thereof shall shake like Lebanon, and *they* of the city shall flourish like grass of the earth.

17 His name † shall endure for ever: † his name shall be continued as long as the sun: and *men* shall be blessed in him; all nations shall call him [o] blessed.

18 Blessed *be* the LORD God, the God of Israel, who onely doth [p] wondrous things.

19 And blessed *be* his glorious name for ever, and let the whole earth be filled with his glory; Amen, and amen.

20 The prayers of David the son of Jesse [q] are ended.

† Though tyrants pass not to shed blood, yet this godly king shall preserve his subjects from all kind of wrong.
† Heb. one *shall* give.
m God will both prosper his life, and also make the people most willing to obey him.
n Under such a king shall be most great plenty, both of fruit, and also of the increase of mankind.
† Heb. *Shall be.*
† Heb. *Shall be as a son to continue his fathers name for ever.*
o They shall pray to God for his continuance, and know that God doth prosper them for his sake.
p He confesseth that except God miraculously preserve his people, that neither the king, nor the kingdom can continue.
q Concerning his son Solomon.

XIV Day. *Evening prayer.*

PSAL. LXXIII.

1 *The prophet prevailing in a temptation, 2 sheweth the occasion thereof, the prosperity of the wicked; 13 The wound given thereby, diffidence; 15 The victory over it, knowledge of Gods purpose, in destroying of the wicked, and sustaining the righteous.*

¶ ‡ A psalm of Asaph.

‡ Or, *A psalm for Asaph.*

† TRuly [a] God *is* good to Israel, *even* to such as are † of a clean heart.

† Or, *yet.*
a As it were between hope and despair he recalleth forth into this affection, being afflicted that God would continue his favour toward such as were godly indeed, and not hypocrites.

2 But as for me, my feet were almost gone: my steps had well-nigh slipt.

3 * For I was envious at the foolish, *when* I saw the prosperity of the wicked.

† Heb. *clean of heart.*
* Job 21. 7. *Psal* 37. 1. *Jer.* 12. 1.

4 For *there are* [b] no bands in their death: but their strength *is* † firm.

5 They *are* not † in trouble *as other* men: neither are they plagued † like *other* men.

b The wicked in this life live at pleasure, and are not drawn to death like prisoners: *that is*, By sickness, which is deaths messenger.
† Heb. *in sort.*
† Heb. *in the trouble of other men.*

6 [c] Therefore pride compasseth them about as a chain: violence covereth them *as* a garment.

c They glory in their pride as fome do in their chains: and in cruelty, as some do in apparel.

7 Their eyes stand out with fatness: † they have more then heart could wish.

† Heb. *wants.*

8 They are corrupt, and speak wickedly *concerning* oppression: they speak lofty.

9 [d] They set their mouth against the heavens; and their tongue walketh through the earth.

d They blaspheme God, and fear not his power, and rail upon men, because they esteem themselves above all others.

10 Therefore [e] his people return hither: and waters of a full *cup* are wrung out to them.

e Not only the reprobate, but also the people of God oftentimes fall back, seeing the prosperous estate of the wicked, and are overwhelmed with sorrows, thinking that God considereth not aright the state of the godly. † Thus the flesh moveth even the godly to dispute with God, touching their poor estate, and the prosperity of the wicked. † Heb. *my steps almost was.*

11 And they [f] say, How doth God know? and is there knowledge in the most High?

12 Behold, these *are* the ungodly, who prosper in the world, they increase *in* riches.

13 Verily, I have cleansed my heart in vain, and washed my hands in innocency.

14 For all the day long have I been plagued, and † chastened every morning.

15 [g] If I say, I will speak thus: behold, I should offend *against* the generation of thy children.

16 When I thought to know this, † it *was* too painful for me.

17 Until I went into the [h] sanctuary of God; *then* understood I their end.

18 Surely thou didst set them in slippery places: thou castedst them down into destruction.

19 How are they *brought* into desolation, as in a moment? they are [i] utterly consumed with terrors.

20 As a dream when *one* awaketh; *so*, O Lord, when thou awakest thou shalt despise their [k] image.

21 Thus my heart was grieved, and I was pricked in my reins.

22 So foolish *was* I, and † ignorant: I was *as* a [l] beast † before thee.

23 Nevertheless, I *am* [m] continually with thee: thou hast holden *me* by my right hand.

24 Thou shalt guide me with thy counsel, and afterward receive me *to* glory.

25 Whom have I in [n] heaven *but thee?* and *there is* none upon earth *that* I desire beside thee.

26 My flesh and my heart faileth: *but* God *is* the † strength of my heart, and my [o] portion for ever.

27 For lo, they that are far from thee, shall perish: thou hast destroyed all them that [p] go a whoring from thee.

28 But it is good for me to draw near [q] to God: I have put my trust in the Lord GOD, that I may declare all thy works.

† If I give place to this wicked thought I offend against thy providence, seeing thou all things moist wisely, and preservest thy children in their greatest dangers.
† Heb. *it was labour in mine eye.*
h Until I entred into thy house, and learned by thy word and holy spirit, that thou ordereth all things wisely and justly.
i By thy fearful judgment.
k Or, their shadow: *that is*, Destroy their transitory estate.
† Heb. *I was not.*
l For the more that man goeth about by his own reason to search out Gods judgments, the more doth he declare himself a beast.
m He, with thee. By faith I was assured that thy providence did watch always over me to preserve me.
n He fought neither help nor comfort of my self, but of God only.
† Heb. *rock.*
o He teacheth us to deny our selves to have God our whole sufficiency, and only contentment.
p *That is*, Forlike thee to seek others.
q Though all the world think him God, yet he maintaineth to rush in him, and in no way ally his works.

PSAL. LXXIV.

1 *The prophet complaineth of the desolation of the sanctuary. 10 He moveth God to help, in consideration of his power, 18 Of his reproachful enemies, of his children, and of his covenant.*

¶ ‡ Maschil of Asaph.

‡ Or, *A psalm for Asaph to give instruction.*

O God, [a] why hast thou cast *us* off for ever? *why* doth thine anger smoke against the sheep of thy pasture?

a The church of God being sacrificed by the tyranny either of the Babylonians, or of Antiochus, prayeth to God by whose hand this yoke was laid upon them for their sins.

2 Remember thy congregation *which* thou hast purchased of old: the [b] rod of thine inheritance *which* thou hast redeemed, this mount Zion wherein thou hast dwelt.

b Or, tribe.

3 Lift up thy feet unto the perpetual desolations: *even* all that the enemy hath done wickedly in the sanctuary.

4 Thine enemies roar in the midst of thy congregations: they [c] set up their ensigns *for* signs.

c They have destroyed thy religion, & ordained their banners in sign of defiance.

5 *A man* was famous according as he had [d] lifted up axes upon the thick trees.

d He compareth the temple for the stilly beauty thereof, to a tree comely to behold, and beauty therefore commendable, and fit for the purpose did serve.

6 But now they break down the carved work thereof at once, with axes and hammers.

7 † They have cast fire into thy sanctuary, they have defiled *by casting down* the dwelling-place of thy name to the ground.

† They have defiled thy sanctuary, and cast it to the ground.

8 They said in their [e] hearts, Let us † destroy them together: they have burnt up all the synagogues of God in the land.

e They say in their hearts, that is, Destroy the whole nation of God.

9 We see not our signs, *there is* no more any prophet, neither *is there* among us any that knoweth † how long.

† Heb. *with us.*

10 O God, how long shall the adversary reproach? shall the enemy blaspheme thy name for ever?

11 Why withdrawest thou thy hand, even thy right hand? [g] pluck *it* out of thy bosom.

g They joyn their deliverance with Gods glory and power, knowing that the punishment of the enemy should be their deliverance.
† Heb. *Meaning*, In the sight of all the world.

12 For God *is* my King of old, working salvation in the [h] midst of the earth.

* *Exod.* 14. 21.

13 * Thou didst † divide the sea by thy strength: thou brakest the heads of the [i] dragons in the waters.

† Heb. *break.*
† Or, *whales.*
i Or, *whales.* To wit, Pharaohs army.

14 Thou brakest the heads of [k] leviathan in pieces, *and* gavest him *to be* † meat to the people inhabiting the wilderness.

k which was a great monster of the sea, or whale: *meaning*, Pharaoh.
† Heb. *food.*

15 * Thou didst cleave the tu fountain and the flood: * thou driedst up † mighty rivers.

* *Exod.* 17. 5. *Num.* 20. 11.
† *Josh.* 3. 15.
† Heb. *rivers of strength.*

16 The [m] day *is* thine, the night *also is* thine: thou hast prepared the light and the sun.

17 Thou hast set all the borders of the earth: thou hast † made summer and winter.

† Heb. *framed.*

18 Remember this, *that* the enemy hath reproached, O LORD, and *that* the foolish people have blasphemed thy name.

19 O deliver not the soul of thy [n] turtle-dove unto the multitude *of the wicked*, forget not the congregation of thy poor for ever.

n Or, *of the congregation of thy poor for ever.*

20 Have † respect unto the covenant: for [o] the dark places of the earth are full of the habitations of cruelty.

† Heb. *look.*
o That is, All places where they have their habitation, are full of cruelty and ambition.

21 O let not the oppressed return ashamed: let the poor and needy praise thy name.

22 Arise, O God, plead thine [p] own cause: remember how the foolish man reproacheth thee daily.

p That is, Forasmuch as it is thine own cause.

23 Forget not the voice of thine enemies: the tumult of those that rise up against thee, † increaseth continually.

† Heb. *ascendeth.*

XV Day. *Morning prayer.*

PSAL. LXXV.

1 *The prophet praiseth God. 2 He promiseth to judge uprightly. 4 He rebuketh the proud by consideration of Gods providence. 9 He praiseth God, and promiseth to execute justice.*

¶ † To the chief musician Al-taschith, [a] A psalm, *or*, song of Asaph.

† Or, *to the chief Musician, Destroy not.* a *A psalm*, or, *song for to sing.* Of Asaph. This Children sang doth when David fled, *Destroy not the people.*

UNto thee, O God, do we [b] give thanks, *unto thee* do we give thanks: for that thy name *is* near, thy wondrous works declare.

b He declareth how the faithful shall ever have just occasion to praise God, forasmuch as in their need they shall feel his power at hand to help them.

2 ‡ * When I shall receive the congregation, I will judge uprightly.

† Or, when *I shall take a set time.*
* Or, when *I shall* so help your miseries: I will come and set all things in good order.

3 The earth and all the inhabitants thereof are dissolved: I bear up the pillars [d] of it. Selah.

d Though all things be brought to nought, yet I am not with a stiff neck.

4 I said unto the fools, Deal not foolishly; and to the wicked, Lift not up the horn.

5 Lift not up your [e] horn on high: speak with a stiff neck.

e They are enraged one against another.

6 For promotion *cometh* neither from the east, nor from the west, nor from the † south.

† Heb. *desert.*

7 But God *is* the judge: he putteth down one, and setteth up another.

8 For in the hand of the LORD *there is a* [f] cup, and the wine is red: it is full of mixture, and he poureth out of the same: but the dregs thereof all the wicked of the earth shall wring *them* out, *and* drink *them.*

f Compared to a cup of strong & delicate wine, wherewith the wicked are made to drunk that by drinking till they come to the very dregs they are utterly destroyed.

9 But I will declare for ever; I will sing praises to the God of Jacob.

10 All the horns of the wicked also will I cut off; *but* the horns of the [g] righteous shall be exalted.

g The godly shall better prosper by their innocent simplicity, then the wicked shall by all their craft and subtility.

PSAL. LXXVI.

1 *A declaration of Gods majesty in the church. 11 An exhortation to serve him reverently.*

¶ To the chief musician on Neginoth, A psalm, *or*, song ‡ of Asaph.

‡ Or, *for Asaph.*

IN Judah *is* God [a] known: his name *is* great in Israel.

a He declareth that Gods power is evidently seen in preserving his people, and destroying his enemies.

2 In [b] Salem also is his tabernacle, and his dwelling-place in Zion.

b which afterward was called Jerusalem.

3 There brake he the arrows of the bow, the shield, and the sword, and the battel. Selah.

4 Thou *art* more glorious *and* excellent then the [c] mountains of prey.

c He compareth the kingdoms full of extortion and violence to the mountains that are full of ravening beasts.

5 The stout-hearted are spoiled, they have slept their sleep: and none of the men of might have [d] found their hands.

d God hath taken their spirits and strength from them as though their hands were cut off.

6 At thy rebuke, O God of Jacob, both the chariot and horse are cast into a dead sleep.

e God with a look is able to destroy all the power and adversity of the enemies, were they never so many or mighty.

7 Thou, *even* thou *art* to be feared, and who may stand in thy [e] sight when once thou art angry?

8 Thou didst cause judgment to be heard from heaven; the earth feared, and was still,

9 When God arose to judgment to [f] save all the meek of the earth. Selah.

f For so the end shall shew that the enemy was able to bring nothing to pass: also thou shalt bridle their rage, that they shall not compass their purpose.

10 Surely the [g] wrath of man shall praise thee: the remainder of wrath shalt thou restrain.

g *To wit*, The Lord will shew that about the tabernacle, or the people among whom he dwelt.

11 Vow, and pay unto the LORD your God; let all that be [h] round about him bring presents † unto him that ought to be feared.

h *To wit*, The Levites or gather grapes: *Meaning*, That he shall make the counsel and enterprises of wicked tyrants foolish and vain.

12 He shall [i] cut off the spirit of princes: *he is* terrible to the kings of the earth.

† Heb. *to fear.*
i *The Hebrew word signifieth*, To vintage, or gather grapes: *Meaning*, That he shall bridle their rage, that they shall not compass their purpose.

PSAL. LXXVII.

1 *The psalmist sheweth what fierce combat he had with diffidence. 10 The victory which he had by consideration of Gods great and gracious works.*

¶ To the chief musician, to Jeduthun, A psalm ‡ of Asaph.

‡ Or, *for Asaph.*

I Cried unto God with my [a] voice: *even* unto God with my voice, and he gave ear unto me.

a The prophet teacheth us by his example to flee unto God for help in our necessities.

2 In the day of my trouble I sought the Lord; † my sore ran in the night, and ceased not: my soul refused to be comforted.

† Heb. *my hand.*

3 I remembred God, and was [b] troubled: I complained, and my spirit was overwhelmed. Selah.

b *He sheweth*, That we must patiently abide although God deliver us not out of our troubles at the first cry.

4 Thou holdest mine eyes [c] waking: I am so troubled that I cannot speak.

c *Meaning*, That his sorrows were as watchmen, that kept his eyes from sleeping.

5 I have considered the days of old, the years of ancient times.

6 I call to remembrance my [d] song in the night: I commune with mine own heart, and my spirit made [e] diligent search.

d Or thanksgiving which I was accustomed to sing in my prosperity.
e Both the causes why I was chastened and when my sorrows should have an end.

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7 Will the LORD caſt off for ever? and will he be favourable no more?
8 Is his [f] mercy clean gone for ever? doth *his* promiſe fail † for evermore?
9 Hath God forgotten to be gracious? hath he in anger ſhut up his tender mercies? Selah.
10 And I ſaid, This *is* my [g] infirmity: *but I will remember* the years of the right hand of the moſt High.
11 I will remember the works of the LORD: ſurely I will remember thy wonders of old.
12 I will meditate alſo of all thy work, and talk of thy doings.
13 Thy way, O God, *is* in the [h] ſanctuary: who is *ſo* great a [i] God as *our* God?
14 Thou *art* the God that doſt wonders; thou haſt declared thy ſtrength among the people.
15 Thou haſt with *thine* arm redeemed thy people, the ſons of Jacob and Joſeph. Selah.
16 [k] The waters ſaw thee, O God, the waters ſaw thee: they were afraid; the depths alſo were troubled.
17 † The clouds poured out water, the ſkies ſent out [l] a ſound: thine arrows alſo went abroad.
18 The voice of thy thunder *was* in the heaven: the lightnings lightned the world, the earth trembled and ſhook.
19 Thy way *is* in the ſea, and thy path in the great waters, and thy foot-ſteps are not [m] known.
20 * Thou leddeſt thy people like a flock, by the hand of Moſes and Aaron.

PSAL. LXXVIII.

XV Day. *Evening prayer.*

1 *An exhortation both to learn and to preach the law of God.* 9 *The ſtory of Gods wrath againſt the incredulous and diſobedient.* 67 *The Iſraelites being rejected, God choſe Judah, Zion, and David.*

‡ Or, A ſong *or Maſchil to give inſtruction.* a *Read* Pſal. 49. 4.

¶ ‡ [a] A Maſchil of Aſaph.

GIve ear, O [b] my people *to* my law: incline your ears to the words of my mouth.
2 * I will open my mouth in a parable: I will utter dark ſayings of old:
3 Which we have heard and known, and our [c] fathers have told us.
4 We will not hide *them* from their children, ſhewing to the generation to come, the praiſes of the LORD; and his ſtrength and his wonderful works that he hath done.
5 For he eſtabliſhed a [d] teſtimony in Jacob, and appointed a law in Iſrael, which he commanded our fathers * that they ſhould make them known to their children:
6 That the [e] generation to come might know *them, even* the children *which* ſhould be born: *who* ſhould ariſe and declare *them* to their children:
7 That they might [f] ſet their hope in God, and not forget the works of God; but keep his commandments:
8 And might not be as [g] their fathers, a ſtubborn and rebellious generation; a generation † *that* ſet not their heart aright, and whoſe ſpirit was not ſtedfaſt with God.
9 The children of [h] Ephraim *being* armed *and* † carrying bows, turned back in the day of battel.
10 They kept not the covenant of God, and refuſed to walk in his law:
11 And forgat his works, and his wonders that he had ſhewed them.
12 Marvellous things did he in the ſight of their fathers, in the land of Egypt, *in* the field of Zoan.
13 * He divided the ſea, and cauſed them to paſs through, and he made the waters to ſtand as an heap.
14 * In the day-time alſo he led them with a cloud, and all the night with a light of fire.
15 * He clave the rocks in the wilderneſs, and gave *them* drink as out of the great depths.
16 He brought ſtreams alſo out of the rock, and cauſed waters to run down like rivers.
17 And they ſinned [k] yet more againſt him, by provoking the moſt High in the wilderneſs.
18 And they tempted God in their heart, by aſking meat for their [l] luſt.
19 * Yea, they ſpake againſt God: they ſaid, [m] Can God † furniſh a table in the wilderneſs?
20 * Behold, he ſmote the rock, that the waters guſhed out, and the ſtreams overflowed; can he give bread alſo? can he provide fleſh for his people?
21 Therefore the LORD heard *this*, and was wroth, ſo a fire was kindled againſt Jacob, and anger alſo came up againſt Iſrael;
22 Becauſe they believed not in God, and [n] truſted not in his ſalvation:
23 Though he had commanded the [o] clouds from above, and opened the doors of heaven,
24 * And had rained down manna upon them to eat, and had given them of the corn of heaven.
25 ‡ Man did eat angels food: he ſent them meat to the full.
26 He cauſed an [p] eaſt-wind † to blow in the heaven: and by his power he brought in the ſouth-wind.
27 He rained fleſh alſo upon them as duſt, and † feathered fowls like as the ſand of the ſea.
28 And he let *it* fall in the midſt of their camp, round about their habitations.
29 So they did eat, and were well filled: for he gave them their own deſire;
30 They were not eſtranged from their [q] luſt: but * while their meat *was* yet in their mouths,
31 The wrath of God came upon them, and ſlew the [r] fatteſt of them, and † ſmote down the ‡ choſen *men* of Iſrael.
32 For all this they [s] ſinned ſtill: and believed not for his wondrous works.

f *As if he ſhould ſay.* It is impoſſible: whereby he exhorteth himſelf to patience.
g Heb. *to generation & generation.*
h Though I ſeem cloudred of my life, yet conſider that God had his years, *that is,* Changes of times; and was accuſtomed alſo to lift up them, whom he hath beaten, I took heart again.
h *That is,* in heaven, wherevnto we muſt aſcend by faith, if we will know the ways of God.
i He condemneth all that worſhip any thing ſave the only true God, whoſe glory appeareth through the world.
k He declareth, wherein the power of God was declared, when he delivered the ſtrelites through the red ſea.
l Heb. *The clouds were poured forth with water.*
l *That is,* Thundred & lightned.
m For when thou haſt brought over thy people, the water returned to her courſe, and the enemies that thought to have followed them, could not paſs through, *Exod.* 14. 28, 29.
* *Exod.* 14. 19.

1 Heb. *thus prepared not their heart.*
b By Ephraim, he meaneth alſo the reſt of the tribes, becauſe they were moſt in number; whoſe puniſhment declareth, that they were unfaithful to God, and by their multitude & authority had corrupted all others.
c Heb. *returning forth.* 1 He proveth that not only the profanity, but alſo their forefathers were wicked and rebellious to God.
* *Exod.* 14. 21.

* *Exod.* 13. 21. & 14. 24.
* *Exod.* 17. 6. *Num.* 20. 11. *Pſal.* 105. 41. 1 *Cor.* 10. 4.

k Their wicked malice could be overcome by no benefits, which were great and many.
l Then to require more than is neceſſary, and no leſs than God's power ſeemed from him will ſtay to ſatisfy his luſt.
m Heb. *ſaid, enter.*
* *Exod.* 17. 6. *Num.* 20. 11.

n This is by his ſatherly providence, whereby he careth for his, and provideth ſufficiently.
o So the ſtep ladder whereby he aſcended to heaven: but this luſt made them to cover that which they have ſeen had denied them.
p *Exod.* 10. 13. *Pſal.* 107. 25. *Jonas* 4. 8.
q Such is the nature of corrupt affections, that the more it hath the more it luſteth.
* *Num.* 11. 33.
r *That is,* The chief and ſtrongeſt, as *Iſai.* 10. 16. for though other were not ſigured, yet chiefly they ſuffered, which ſtuffed in.
s Thus ſin by cuſtom

33 There-

33 Therefore their days did he conſume in vanity, and their years in trouble.
34 When he [t] ſlew them, then they ſought him: and they returned and enquired early after God.
35 And they remembred that God *was* their rock, and the high God their redeemer.
36 Nevertheleſs, they did flatter him with their mouth, and they lied unto him with their tongues.
37 For their [u] heart was not right with him, neither were they ſtedfaſt in his covenant.
38 But he *being* full of compaſſion, * forgave *their* iniquity, and deſtroyed *them* not; yea, many a time turned he his anger away, and did not ſtir up all his wrath.
39 For he remembred that they *were but* fleſh; a wind that paſſeth away and cometh not again.
40 How oft did they ‡ provoke him in the wilderneſs, *and* grieve him in the deſert?
41 Yea, they [x] turned back and tempted God, and [y] limited the holy One of Iſrael.
42 [z] They remembred not his hand, *nor* the day when he delivered them ‡ from the enemy.
43 How he had † wrought his ſigns in Egypt, and his wonders in the field of Zoan:
44 * And had turned their rivers into bloud; and their flouds, that they could not drink.
45 * He ſent divers [a] ſorts of flies among them, which devoured them; and * frogs, which deſtroyed them.
46 * He [b] gave alſo their increaſe unto the caterpiller, and their labour unto the locuſt.
47 * He † deſtroyed their vines with hail, and their ſycomore-trees with ‡ froſt.
48 † He gave up their cattel alſo to the hail, and their flocks to ‡ hot thunderbolts.
49 He caſt upon them the fierceneſs of his anger, wrath and indignation and trouble, by ſending [c] evil angels *among them.*
50 † He made a way to his anger, he ſpared not their ſoul from death: but gave † their life over to the peſtilence.
51 * And ſmote all the firſt-born in Egypt: the [d] chief of *their* ſtrength in the tabernacles of [e] Ham:
52 But made his own people to go forth like ſheep, and guided them in the wilderneſs like a flock.
53 And he led them on ſafely, ſo that they [f] feared not: but the ſea * † overwhelmed their enemies.
54 And he brought them to the border of his [g] ſanctuary, *even to* this mountain, *which* his right hand had purchaſed.
55 He caſt out the heathen alſo before them, and * divided them an inheritance by line, and made the tribes of Iſrael to dwell in their tents.
56 Yet they tempted and provoked the moſt high God, and kept not his teſtimonies:
57 But turned back and dealt unfaithfully

t Such was their hypocriſy, that their fought unto God for fear of puniſhment, though in their heart they loved him not.
u whoſoever cometh not from the pure fountain of the heart, is hypocrisy.
x Becauſe he would ever have ſome remnant of a church to profeſs his name in earth, he ſuffered not their ſins to overcome his mercy.
y *That is,* They meaſured him otherwiſe.
z As they all do that meaſure the power of God by their capacity.
a The ſtupidneſs of Gods beaſts is the more encreaſed by the plague.
b Heb. *ſet.*
* *Exod.* 7. 20.
* *Exod.* 8. 24.
a This word ſignifieth a confuſed mixture of flies and venemous worms, ſome take it for all ſorts of ſuch, ſome for dogflies.
* *Exod.* 8. 6.
* *Exod.* 10. 13.
c He repeateth not here all the miracles that God did in Egypt, but onely ſuch which might ſufficiently convince the people of malice and ingratitude.
* *Exod.* 9. 23.
† Heb. *killed.*
‡ Or, *great hail-ſtones.*
† Heb. *he ſhut up.*
‡ Or, *ſtarvings.*
d So called, either becauſe of the firſt, *that is,* Of pumiſhing the wicked: or elſe, becauſe they were wicked ſeducers unto God appointed to vex men.
e Heb. *the tabernacle of Ham.*
‡ Or, *their beaſts to the murrain.*
* *Exod.* 9. 3.
* *Exod.* 12. 29.
f The firſt born are ſo called; as *Gen.* 49. 3.
† *That is,* Egypt, for it was called Mizraim of Egypt, or Mitzraim, that was the ſon of Ham.
g That is, They had none ſanctuary to fear, ſaving that at God deſtroyed enemies, and delivered them ſafely.
* *Exod.* 14. 27. & 15. 10.
† Heb. *covered.*
h *Morning,* Ex. Rom. which God had confirmed to himſelf, and appointed to his people.
* *Joſh.* 13. 7.

their ſtrength againſt God. † Heb. *made to bowe.* ‡ Or, *young men.*
mance maketh men inſenſible, ſo that by no plagues they can be amended.

'like their fathers: they were turned aſide like a deceitful bow.
58 * For they [k] provoked him to anger with their high places, and moved him to jealouſy with their graven images,
59 When God heard *this*, he was wroth, and greatly abhorred Iſrael:
60 * So that he [l] forſook the tabernacle of Shiloh, the tent *which* he placed among men:
61 And delivered his [m] ſtrength into captivity, and his glory into the enemies hand.
62 He gave his people over alſo unto the ſword: and was wroth with his inheritance.
63 The fire [n] conſumed their young men: and their maidens were not † [o] given to marriage.
64 Their prieſts fell by the ſword: and their [p] widows made no lamentation.
65 Then the Lord awaked as one out of ſleep, *and* like a mighty man that ſhouteth [q] by reaſon of wine.
66 And he ſmote his enemies in the hinder-parts: he put them to a perpetual reproach.
67 Moreover, he refuſed the tabernacle of [r] Joſeph: and choſe not the tribe of Ephraim.
68 But choſe the tribe of Judah, the mount Zion which he loved.
69 And he [s] built his ſanctuary like high *palaces*, like the earth which he hath † eſtabliſhed for ever.
70 * He choſe David alſo his ſervant, and took him from the ſheep-folds:
71 † From following the ews great with young, he brought him * to feed Jacob his people, and Iſrael his inheritance.
72 So [t] he fed them according to the integrity of his heart: and guided them by the ſkilfulneſs of his hands.

† Heb. *ſtabliſhed.* * 1 *Sam.* 16. 11. 2 *Sam.* 7. 8. † Heb. *from after.*
1 *Chron.* 17. 2. t *He ſheweth* wherein all kings charge ſtandeth. *To wit,* faithfully for his people, to guide them by counſel, and defend them by power.

PSAL. LXXIX.

XVI Day. *Morning prayer.*

1 *The pſalmiſt complaineth of the deſolation of Jeruſalem.* 8 *He prayeth for deliverance,* 13 *and promiſeth thankfulneſs.*

¶ A pſalm † of Aſaph.

O God, the [a] heathen are come into thine inheritance, thy holy temple have they defiled: they have laid Jeruſalem on heaps.
2 The [b] dead bodies of thy ſervants have they given *to be* meat unto the fowls of the heaven, the fleſh of thy ſaints unto the beaſts of the earth.
3 Their bloud have they ſhed like water round about Jeruſalem: and *there was* none to [c] bury *them*.
4 * We are become a reproach to our [d] neighbours: a ſcorn and deriſion to them that are round about us.
5 * How long, LORD? wilt thou be angry for ever? ſhall thy jealouſie burn like fire?
6 * Pour out thy wrath upon the heathen that have not known thee, and upon the kingdoms that have not called upon thy name.
7 For they have devoured Jacob, and laid waſte his dwelling-place.
8 * O remember not againſt us [e] former

k Nothing more diſpleaſeth God in the children, then when they commit one in that wickedneſs, which their fathers had begun.
l *Deut.* 32. 21. & By ſerving God otherwiſe then he appointed.
* 1 *Sam.* 4. 11.
m For their ingratitude he ſuffered the Philiſtines to take the ark, which was the ſign of his preſence, from among them.
n The fire is ſo called *Pſal.* 132. 8.
o Becauſe thereby he defended his people, and beautifully appeared unto them.
n They were ſuddenly deſtroyed, 1 *Sam.* 4. 10.
1 Heb. *praiſed.*
o They had no marriage ſongs, *That* is, They were not married.
p Either they were ſlain before, or taken priſoners of their enemies, and ſo were forbidden.
q Becauſe they were drunken in their ſins, they judged Gods patience to be a ſlumbring, as though he were drunken: therefore he inflicting their beaſtly judgment, ſaith he will awake, and take ſudden vengeance.
r *Shewing,* That he feared not altogether the Iſraelites, though he puniſhed their enemies.
s By building the temple, and eſtabliſhing the kingdom, he declareth that the ſigns of his preſence were among them.
* 2 *Sam.* 5. 2.

1 Or, *for aſſaph.*

a The people cry unto God againſt the tyranny of the Babylonians: who ſpoiled Gods inheritance, polluted his temple, deſtroyed his religion, and murdered his people.
b The prophet ſheweth to what extremities God ſuffered ſome of his church to fall, to exerciſe their faith, before he ſet to his hand to deliver them.
c Their friends and kinſfolk durſt not bury them for fear of the enemies.
d *Pſal.* 44. 14.
e whereof ſome come of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miſeries.
* *Pſal.* 89. 46.
e will thou utterly conſume us for our ſins, before thou takeſt us to mercy. * *Jer.* 10. 25. * *Iſa* 64. 9. f Or, *the iniquities of them that were before us.* † which we and our fathers have committed.

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iniquities: let thy tender mercies [g] speedily prevent us: for we are brought very low.

9 Help us, O God of our [h] salvation, for the glory of thy name: and deliver us, and purge away our sins for thy names sake.

10 Wherefore should the heathen say, Where *is* their God? let him be known among the heathen in out sight *by the* † revenging of the bloud of thy servants *which is* shed.

11 Let the [i] sighing of the prisoner come before thee, according to the greatnes of † thy power: † preserve thou those that are [k] appointed to die.

12 And render unto our neighbours seven-fold into their bosom, the reproach wherewith they have reproached thee, O Lord.

13 So we thy people and sheep of thy pasture, will give thee thanks for ever: [l] we will shew forth thy praise † to all generations.

[g] And thy not till we have accompanied for our sins.
[h] Seeing we have none other saviour, neither can we help our selves, and also by our salvation thy name shall be praised: therefore O Lord, help us.
[i] Heb. *vengeance.*
[k] which though in respect of God they were justly punished for their sins, yet in confidention of their cause, were unjustly murdered.
[l] Heb. *thine arm.*
[l] Heb. *reserve the children of death.*
[k] which were captives among their enemies, and could look for nothing but death
[l] we ought to derive no benefits of God, but on this condition, to praise his name, *Isa* 43. 21. † Heb. *to generation and generation.*

Psal. LXXX.

1 The psalmist in his prayer complaineth of the miseries of the church. 8 Gods former favours are turned into judgments. 14 He prayeth for deliverance.

¶ To the chief musician upon Shoshannim Eduth, A psalm ‡ of Asaph.

‡ Or, *for Asaph.*

GIve ear, [a] O Shepherd of Israel, thou that leadest Joseph like a flock, thou that dwellest *betweene* the [b] cherubims, shine forth.

2 Before Ephraim, and Benjamin, and Manasseh, stir up thy strength, and † come *and* save us.

3 [c] Turn us again, O God: and cause thy face to shine, and we shall be saved.

4 O Lord God of hosts, how long† wilt thou be [d] angry against the prayer of thy people?

5 Thou feedest them with the bread of tears: and giv'st them tears to drink in great measure.

6 Thou makest us a [e] strife unto our neighbours: and our enemies laugh among themselves.

7 [f] Turn us again, O God of hosts, and cause thy face to shine, and we shall be saved.

8 [g] Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou preparedst *room* before it, and didst cause it to take deep root, and it filled the land.

10 The hills were covered with the shadow of it, and the boughs thereof *were like* † the goodly cedars.

11 She sent out her boughs unto the sea, and her branches unto the [h] river.

12 Why hast thou *then* broken down her hedges, so that all they which pass by the way, do pluck her?

13 The [i] boar out of the wood doth waste it, and the wild beast of the field doth devour it.

14 Return, we beseech thee, O God of hosts: look down [k] from heaven, and behold and visit this vine;

15 And the vineyard which thy right hand hath planted, and the branch *that* thou madest † strong for thy self.

16 *It is* burnt with fire, *it is* cut down: they perish at the [m] rebuke of thy countenance.

17 Let thy hand be upon the [n] man of thy right hand, upon the son of man *whom* thou madest strong for thy self.

18 So will not we go back from thee: [o] quicken us, and we will call upon thy name.

19 Turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved.

but such as are raised up, as it were from death to life, and regenerate by the holy Spirit.

[e] Heb. *wasteth it.*
[f] Heb. *turn us.*
[g] Heb. *a vine out of Egypt hast thou removed.*
[h] Heb. *to the river.*
[i] Heb. *the wild boar.*
[k] So title of honour shall excuse you, but you shall be faithfull to God, judgment, and render account as well as other men.
[l] Therefore no tyrant shall pluck thy right and authority from thee.

[m] Only when thou art angry and not with the sword of the enemy.
[n] That is, Upon this king, or people whom thou hast planted With thy right hand; that they should be as one man, or one body.
[o] For none can call upon God,

Psal. LXXXI.

1 An exhortation to a solemn prasing of God. 4 God challengeth that duty by reason of his benefits. 8 God exhorting to obedience, complaineth of their disobedience, which proveth their own hurt.

¶ To the chief musician upon [a] Gittith, *A psalm* ‡ of Asaph.

[a] An instrument of musick, brought from Gath.

SIng † aloud unto God our strength: make a joyful noise unto the God of Jacob.

2 Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery.

3 Blow up the trumpet in the [c] new-moon, in the time appointed, on our solemn feast-day.

4 For this *was* a statute for Israel, *and a* law of the God of Jacob.

5 This he ordained in [d] Joseph *for* a testimony, when he went out ‡ through the land of Egypt: *where* I heard a language *that* I understood not.

6 I removed his shoulder from the burden: his hands † were delivered from the [e] pots.

7 Thou calledst in trouble, and I delivered thee; I [f] answered thee in the secret place of thunder: I * proved thee at the waters of ‡ Meribah. Selah.

8 [h] Hear, O my people, and I will testify unto thee: O Israel, if thou wilt hearken unto me;

9 There shall no strange god be in thee; neither shalt thou worship any strange god.

10 I *am* the Lord thy God which brought thee out of the land of Egypt: [i] open thy mouth wide, and I will fill it.

11 But my people would not hearken to my voice: and Israel would none of me.

12 * So I gave them up† unto their own hearts lust: *and* they walked in their own counsels.

13 [k] O that my people had hearkened unto me, *and* Israel had walked in my ways!

14 I should soon have subdued their enemies, and turned my [l] hand against their adversaries.

15 The haters of the Lord should have † † submitted themselves unto him: [m] but their time should have endured for ever.

16 He should have fed them also† with the [n] fineſt of the wheat: and with hony out of the rock should I have satisfied thee.

[c] Heb. *in the new moon.*
[d] That is, In Egypt: for Joseph & family was carried the chief, before that Judah was governed.
[e] Or, *gourd.*
[f] God speaketh in the person of the people, bound to serve their tasks.
[g] Heb. *I will answer thee.*
[h] If they were not able to give sufficient cloaks to God for this deliverance from corporal bondage, how much more are we indebted to him for our spiritual deliverance from the tyranny of Satan and sin?
[i] By a strange and wonderful fashion.
* *Exod.* 17. 6.
[i] Or, *Instr.*
[k] He condemneth all affliction, where the people are not attentive to hear Gods voice, and to give obedience to the same.
[l] God setteth their incredility, because they oppose not their mouths to receive Gods benefits in such abundance as he poureth them out.
* *Psal.* 106. 15.
[l] Or, *to the hurt, or, of their hurt, or, imagination.*
[m] God by his just judgment, but his fatherly affection appointed who shall hear.
[n] Heb. *out of the rock of honey.*
† Heb. *lied.* If the Israelites had not broken covenant with God, he would have given them victory against their enemies.
‡ Or, *yielded feigned obedience.*
[n] That is, The principal or flowr or corn *Ps Deut.* 32. 14.

Psal. LXXXII.

1 The psalmist having exhorted the judges, 5 and reproved their negligence, 8 prayeth God to judge.

¶ A psalm ‡ of Asaph.

GOd ſtandeth in the congregation of the mighty: he [a] judgeth among the gods.

[a] The Prophet foreseeth, That if princes and judges do not their duty, God whose authority is above them, will take vengeance on them.

2 How

2 How long will ye judge unjuſtly, and * accept the perſons of the [b] wicked? Selah.

3 † Defend the poor and fatherleſs: do juſtice to the afflicted and needy.

4 * Deliver the poor and [c] needy: rid *them* out of the hand of the wicked.

5 They know not, neither will they underſtand; they walk on in darkneſs: all the [d] foundations of the earth are † out of course.

6 * I have ſaid, Ye *are* gods: and all of you *are* children of the moſt High.

7 [e] But ye ſhall die like men, and fall like one of the princes.

8 Ariſe, O God, judge the earth: for thou ſhalt inherit [f] all nations.

* *Deut.* 1. 17.
[b] For theives and murderers find favour in judgment, when the cauſe of the godly cannot be heard.
† Heb. *judge.*
* *Prov.* 24. 11.
[c] Not only when they cry for help, but when their caſe requireth aid and ſupport.
[d] That is, All things are out of order; either by their tyranny, or careleſs negligence.
† Heb. *moved.*
[e] Jer. 10. 14.
* So title of honour ſhall excuſe you, but you ſhall be faithfull to God, judgment, and render account as well as other men.
[f] Therefore no tyrant ſhall pluck thy right and authority from thee.

Psal. LXXXIII.

1 A complaint to God of the enemies conſpiracies. 9 A prayer againſt them that oppreſs the church.

‡ A ſong *or* pſalm † of Aſaph.

‡ Or, *for Aſaph.*

KEep [a] not thou ſilence, O God: hold not thy peace, and be not ſtill, O God.

2 For lo, thine [b] enemies make a tumult: and they that hate thee, have lift up the head.

3 They have taken craftly counſel againſt thy people, and conſulted againſt thy [c] hidden ones.

4 They have ſaid, Come, and let us [d] cut them off from *being* a nation: that the name of Iſrael may be no more in remembrance.

5 For they have conſulted [e] together with one † conſent: they are confederate [f] againſt thee.

6 The tabernacles of Edom, and the Iſhmaelites: of Moab, and the Hagarens.

7 Gebal, and Ammon, and Amalek, the Philiſtines with the inhabitants of Tyre.

8 Aſſur alſo is joyned with them: † they have holpen the children of [g] Lot. Selah.

9 Do unto them as *unto* the *[h] Midianites: as *to* Siſera, as *to* Jabin, at the brook of Kiſon;

10 *Which* periſhed at En-dor: they became as [i] dung for the earth.

11 Make their nobles like * Oreb, and like Zeeb: yea, all their princes as * Zebah, and as Zalmunna:

12 Who ſaid, Let us take to our ſelves the [k] houſes of God in poſſeſſion.

13 O my God, make them like a [l] wheel: as the ſtubble before the wind.

14 As the fire burneth the wood, and as the flame ſetteth the mountains on fire;

15 So perſecute them with thy tempeſt, and make them afraid with thy ſtorm.

16 Fill their faces with ſhame: that they may [m] ſeek thy name, O Lord.

17 Let them be confounded and troubled for ever: yea, let them be put to ſhame, and perish:

18 That *men* may [n] know, that thou whoſe name alone *is* JEHOVAH, *art* the moſt high over all the earth.

[a] This pſalm ſeemeth to have been compoſed as a form of prayer againſt the danger that the church was in, in the days of Jehoſhaphat.
[b] Becauſe them Gods enemies; which are enemies to his church.
[c] The elect of God are his ſecret counſel: he hideth them in the ſecret of his tabernacle, and preſerveth them from all dangers.
[d] They were not content to take away the church as priſoners, but ſought to deſtroy it.
[e] By all ſecret means.
† Heb. *heart.*
[f] They thought to have fathered thy counſel, whereas the purpoſe of the church was eſtabliſhed.
[g] The wickedneſs of the Ammonites and Moabites is deſcribed in that they provoked their owne neighbours to fight againſt the Iſraelites their brethren.
* Judg. 7. 22.
[h] By theſe examples, they were confirmed that God would not ſuffer his people to be utterly deſtroyed.
* Judg. 7. 22. & 8. 5. 12.
[i] Or, *as the dung of the earth.*
* Judg. 8. 3.
[k] Under the name of Gods houſe is meant the whole land of Canaan, which God had given to his people for their poſſeſſion.
[l] Heb. *a thing rolled.*
* Judg. 7. 25.
* Judg. 8. 21.
[l] That is, Judas; for where his church is, there dwelleth he as in his temple.
[m] Though the reprobate could by no means be reconciled, he pray-eth that they may be utterly deſtroyed, & confounded, & ſo ſeek him.
[n] That is, Be compelled by thy plagues to confeſs thy power. [n] Though they believe not, yet they may prove by experience, that it is in vain to reſiſt againſt thy counſel in eſtabliſhing thy church.

Psal. LXXXIV.

1 The prophet longing for the communion of the ſanctuary, 4 ſheweth how bleſſed they are that dwell therein. 8 He prayeth to be reſtored unto it.

¶ To the chief muſician upon Gittith, A pſalm † for the ſons of Korah. ‡ Or, *of.*

HOw amiable *are* thy tabernacles, O Lord of hoſts!

2 My ſoul * longeth, yea, even fainteth for [b] the courts of the Lord: my heart and my fleſh crieth out for the living God.

3 Yea, the ſparrow hath found an houſe, and the ſwallow a neſt for her ſelf, where ſhe may lay her young, *even* thine [c] altars, O Lord of hoſts, my King, and my God.

4 Bleſſed *are* they that dwell in thy houſe: they will be ſtill praiſing thee. Selah.

5 Bleſſed *is* the man whoſe [d] ſtrength *is in* thee: in whoſe heart *are* the ways of *them.*

6 *Who* paſſing through the valley † of [e] Baca, make it a well: the rain alſo † filleth the pools.

7 They go † from [f] ſtrength to ſtrength, *every one of them* in Zion appeareth before God.

8 O Lord God of hoſts, hear my prayer: give ear, O God of Jacob. Selah.

9 Behold, O God our ſhield, and look upon the face of thine [g] anointed.

10 [h] For a day in thy courts *is* better then a thouſand: † I had rather be a door-keeper in the houſe of my God, then to dwell in the tents of wickedneſs.

11 For the Lord God *is a* ſun and ſhield; the Lord will give grace and glory: * no [i] good *thing* will he withhold from them that walk uprightly.

12 O Lord of hoſts, * bleſſed *is the man* that truſteth in thee.

* *Pſal.* 119. 81.
[b] Or, *to the houſe of the Lord.*
[c] So that the poor birds have more liberty then I.
[d] who truſteth nothing in himſelf, but in thee onely, and learneth of thee to rule his life.
† Or, *of mulberry-trees make him a well, &c.*
[e] That is, of ſmall-very-trees, which was barren places: to that they which paſſed through, muſt dig pits for water: *Aggeſtorum.* That no ſors can hinder them that are fully bent to come to Chriſts church, neither yet that God will ever fail them.
† Heb. *converteth.*
† Or, *from company to company.*
[f] They are never weary, but increaſe in ſtrength and courage, till they come to Gods houſe.
[g] That is, For Chriſts ſake, whoſe figure I reſemble.
[h] He would with ro live but one day rather in Gods church, then a thouſand among the worldlings.
† Heb. *I would chooſe rather to ſit at the threſhold.* * *Pſal.* 34. 9, 10. ‡ But will from time to time increaſe his bleſſings towards his more and more. * *Pſal.* 2. 12.

Psal. LXXXV.

1 The pſalmiſt out of the experience of former mercies, prayeth for the continuance thereof. 8 He promiſeth to wait thereon, out of confidence of Gods goodneſs.

¶ To the chief muſician, A pſalm † for the ſons of Korah.

LOrd, thou haſt been † [a] favourable unto thy land: thou haſt brought back the captivity of Jacob.

2 * Thou haſt forgiven the iniquity of thy people, thou haſt [b] covered all their ſin. Selah.

3 Thou haſt taken away all thy wrath: ‡ thou haſt turned *thy ſelf* from the [c] fierceneſs of thine anger.

4 Turn us, O God of our ſalvation, and cauſe thine anger towards us to ceaſe.

5 Wilt thou be angry with us [d] for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord, and grant us thy [e] ſalvation.

8 I will hear what God the Lord will ſpeak: for he will ſpeak [f] peace unto his people, and to his ſaints: but let them not turn again to folly.

9 Surely his ſalvation *is* nigh them that fear him; that glory may dwell in our land.

† Or, *of.*
[a] a David compliſheth that he cannot have acceſs to the church of God to make profeſſion of his faith, and to profit in religion.
[b] For none but the prieſts could enter into the ſanctuary, and the reſt of the people into the courts.
[c] So that the poor birds have more liberty then I.
[d] who truſteth nothing in himſelf, but in thee onely, and learneth of thee to rule his life.
† Or, *of mulberry-trees make him a well, &c.*
[e] That is, of ſmall-very-trees, which was barren places: to that they which paſſed through, muſt dig pits for water: *Aggeſtorum.* That no ſors can hinder them that are fully bent to come to Chriſts church, neither yet that God will ever fail them.
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† Heb. *I would chooſe rather to ſit at the threſhold.* * *Pſal.* 34. 9, 10. ‡ But will from time to time increaſe his bleſſings towards his more and more. * *Pſal.* 2. 12.

Psal. LXXXV.

1 The pſalmiſt out of the experience of former mercies, prayeth for the continuance thereof. 8 He promiſeth to wait thereon, out of confidence of Gods goodneſs.

¶ To the chief muſician, A pſalm † for the ſons of Korah.

LOrd, thou haſt been † [a] favourable unto thy land: thou haſt brought back the captivity of Jacob.

2 * Thou haſt forgiven the iniquity of thy people, thou haſt [b] covered all their ſin. Selah.

3 Thou haſt taken away all thy wrath: ‡ thou haſt turned *thy ſelf* from the [c] fierceneſs of thine anger.

4 Turn us, O God of our ſalvation, and cauſe thine anger towards us to ceaſe.

5 Wilt thou be angry with us [d] for ever? wilt thou draw out thine anger to all generations?

6 Wilt thou not revive us again: that thy people may rejoyce in thee?

7 Shew us thy mercy, O Lord, and grant us thy [e] ſalvation.

8 I will hear what God the Lord will ſpeak: for he will ſpeak [f] peace unto his people, and to his ſaints: but let them not turn again to folly.

9 Surely his ſalvation *is* nigh them that fear him; that glory may dwell in our land.

† Or, *of.*
[a] a David compliſheth that he cannot have acceſs to the church of God to make profeſſion of his faith, and to profit in religion.
[b] For none but the prieſts could enter into the ſanctuary, and the reſt of the people into the courts.
[c] So that the poor birds have more liberty then I.
[d] who truſteth nothing in himſelf, but in thee onely, and learneth of thee to rule his life.
† Or, *of mulberry-trees make him a well, &c.*
[e] That is, of ſmall-very-trees, which was barren places: to that they which paſſed through, muſt dig pits for water: *Aggeſtorum.* That no ſors can hinder them that are fully bent to come to Chriſts church, neither yet that God will ever fail them.
† Heb. *converteth.*
† Or, *from company to company.*
[f] They are never weary, but increaſe in ſtrength and courage, till they come to Gods houſe.
[g] That is, For Chriſts ſake, whoſe figure I reſemble.
[h] He would with ro live but one day rather in Gods church, then a thouſand among the worldlings.
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10 Mercy and truth are met together: righteousnes and peace have kissed *each other*.

11 [s] Truth shall spring out of the earth: and righteousnes shall look down from heaven.

12 Yea, the LORD shall give *that which is* good: and our land shall yeild her increase.

13 [h] Righteousnes shall go before him: and shall set *us* in the way of his steps.

g Though for a time God thus exerciseth them with his rods, yet under the kingdom of Christ they should have peace and joy.
h Justice shall then flourish, and have free course and passage in every place.

PSAL. LXXXVI.

XVII Day. *Morning prayer.*

1 *David bringeth his prayer by the conscience of his religion, 5 by the goodnes and power of God. 11 He desireth the continuance of former grace. 14 Complaining of the proud, he craveth some token of Gods goodnes.*

¶ ‡ A prayer of David.

BOwe [a] down thine ear, O LORD, hear me: for *I am* poor and needy.

2 Preserve my soul, for I *am* ‡ [b] holy: O thou my God, save thy servant that trusteth in thee.

3 Be merciful unto me, O Lord: for I [c] cry unto thee ‡ daily.

4 Rejoyce the soul of thy servant: for unto thee, O Lord, do I lift up my soul.

5 * For thou, Lord, *art* [d] good, and ready to forgive: and plenteous in mercy unto all them that call upon thee.

6 Give ear, O LORD, unto my prayer: and [e] attend to the voice of my supplications.

7 In the day of my trouble I will call upon thee: for thou wilt answer me.

8 Among the gods *there is* none like unto thee, O Lord, *[f] neither *are there any works* like unto thy works.

9 All nations whom thou hast made shall come and [g] worship before thee, O Lord: and shall glorify thy name.

10 For thou *art* great and dost wondrous things: * thou *art* God alone.

11 [h] * Teach me thy way, O LORD, I will walk in thy truth: unite my heart to fear thy name.

12 I will praise thee, O Lord my God, with all my heart: and I will glorify thy name for evermore.

13 For great *is* thy mercy toward me: and thou hast delivered my soul from the [i] lowest ‡ hell.

14 O God, the proud are risen against me, and the assemblies of † violent *men* have [k] sought after my soul: and have not set thee before them.

15 * But thou, O Lord, *art* a God full of compassion, and gracious: long-suffering, and plenteous in mercy and truth.

16 O turn unto me, and have mercy upon me, give thy strength unto thy servant, and save the [l] son of thine hand-maid.

17 Shew me a token for good, that they which hate me may see *it*, and be ashamed: because thou, LORD, hast holpen me, and comforted me.

1 Or, *a prayer*, being a pslm of *David*.
a David persecuted of Saul, thus grieved, leaving the same to the church as a monument, how to seek redress against their miseries.
‡ Or, *one whom thou favourest*.
b The word properly is, merciful I am not enemy to them, but pity them, though they be cruel toward me.
c which was a sure token that he believed that God would deliver him.
2 Or, *all the day*.
* Joel 2. 13.
d He doth comfort us that God is good to all, but onely merciful to poor sinners.
e By crying and calling continually, he sheweth how we may not be weary, though God grant not forthwith our request, but that we must earnestly and often call upon him.
* *Deut.* 3. 24.
f He condemneth all idols, forasmuch as they can do no works, to declare that they are gods.
g This proveth, that David prayed in the name of Christ the Messias, of whose kingdom he doth here prophely.
* *Deut.* 6. 4. & 32. 39. *Isa.* 37. 16. & 44. 6. *Mark.* 12. 29. † *Cor.* 8. 4. *Ephes.* 4. 6.
h He confesseth himself ignorant till God hath taught him, and his heart variable and frayard from God; till God joyn it to him, and confirm it in his obedience.
* *Psal.* 25 3. & 119. 32.
i That *is*, From most great danger of death: out of the which none, but onely the mighty hand of God could deliver him.
‡ Or, *grave*.
l Heb. *terrible*.
k *He protesteth*, That there can be no moderation nor equity where proud tyrants reign, and that the lack of Gods fear is a priviledge to all vice and cruelty. * *Deut.* 34. 6. *Num.* 14. 18. *Psal.* 103. 8. & 119. 4. & 145. 8. l He boasteth not of his own virtues, but confesseth that God of his free goodnes hath ever been merciful unto him, and given him power against his enemies, as to one of his own household.

PSAL. LXXXVII.

1 *The nature and glory of the church. 4 The increase, honour, and comfort of the members thereof.*

¶ A pslm *or* song ‡ for the sons of Korah.

HIs [a] foundation *is* in the holy mountains.

2 The LORD loveth the gates of Zion, more then all the dwellings of Jacob.

3 [b] Glorious things are spoken of thee, O city of God. Selah.

4 I will make mention of [c] Rahab, and Babylon, to them that know me; behold Philistia, and Tyre, with Ethiopia: [d] this *man* was born there.

5 And of Zion it shall be said, [e] This and that man was born in her: and the Highest himself shall establish her.

6 The LORD shall count when he [f] writeth up the people, *that* this *man* was born there. Selah.

7 As well the singers as the players on instruments *shall be there*: [g] all my springs *are* in thee.

‡ Or, *of*.
a God did chuse that place among the hills, to establish Jerusalem and his temple. Though all glorious cities do not yet spring, yet wait with patience, and God will accomplish his promise.
b *That is*, Egypt and those other countries, shall come to the knowledge of God. If shall be said of him this is regenerate and come to the church, that he is one that was born in the church.
c In Hebrew, *mas and man*, that is, out of all quarters shall come into the church and be counted as citizens.
f when he calleth by his word them into the church, whom he had elected and written in his book.
g The prophet setteth his whole affections and comfort in the church.

PSAL. LXXXVIII.

A prayer containing a grievous complaint.

¶ A song *or* pslm ‡ for the sons of Korah, to the chief musician upon Mahalath * Leannoth, ‡ Maschil of Heman the Ezrahite.

OLORD God of my salvation, I have cried day *and* night [a] before thee.

2 Let my prayer come before thee: incline thine ear unto my cry.

3 For my soul is full of troubles: and my life draweth nigh unto the grave.

4 I am counted with them that go down into the pit: I am as a man *that hath* no strength.

5 [c] Free among the dead like the slain that lie in the grave, whom thou remembrest no more: and they are cut off ‡ from thy [d] hand.

6 Thou hast laid me in the lowest pit, in darknes, in the deeps.

7 Thy wrath lieth hard upon me, and thou hast afflicted *me* with all thy [e] waves. Selah.

8 Thou hast put away mine [f] acquaintance far from me: thou hast made me an abomination unto them: *I am* [g] shut up, and I can not come forth.

9 [h] Mine eye mourneth by reason of affliction: LORD, I have called daily upon thee, I have stretched out my hands unto thee.

10 Wilt thou shew [i] wonders to the dead? shall the dead arise *and* praise thee? Selah.

11 Shall thy loving kindnes be declared in the grave? *or* thy faithfulnes in destruction?

12 Shall thy wonders be known in the dark? and thy righteousnes in the land of [k] forgetfulnes?

13 But unto thee have I cried, O LORD, and in the morning shall my prayer prevent thee.

14 LORD, why castest thou off my soul? *why* hidest thou thy face from me?

15 I *am* afflicted and ready to die, [l] from my youth up: *while* I suffer thy terrours, I am distracted.

16 Thy fierce wrath goeth over me, thy terrours have cut me off.

17 They

‡ Or, *all the day*.

17 They came round about me ‡ daily like water, they compassed me about together.

18 Lover and friend hast thou put far from me, *and* mine acquaintance into darknes.

PSAL. LXXXIX.

XVII Day. *Evening prayer.*

1 *The psalmist praiseth God for his covenant, 5 for his wonderful power, 15 for the care of his church, 19 for his favour to the kingdom of David. 38 Then complaining of contrary events, 46 he expostulateth, prayeth, and blesseth God.*

¶ Maschil of Ethan the Ezrahite.

I Will [a] sing of the mercies of the LORD for ever: with my mouth will I make known thy faithfulnes † to all generations.

2 For [b] I have said, Mercy shall be built up for ever: thy faithfulnes shalt thou [c] establish in the very heavens.

3 [d] I have made a covenant with my chosen, I have * sworn unto David my servant.

4 Thy seed will I establish for ever, and build up thy throne † to all generations. Selah.

5 And the [e] heavens shall praise thy wonders, O LORD: thy faithfulnes also in the [f] congregation of the saints.

6 For who in the heaven can be compared unto the LORD? *who* among [g] the sons of the mighty can be likened unto the LORD?

7 God is greatly to be feared in the [h] assembly of the saints: and to be had in reverence of all *them that are* about him.

8 O LORD God of hosts, who *is* a strong LORD like unto thee? or to thy faithfulnes round about thee?

9 [i] Thou ruleft the raging of the sea: when the waves thereof arise, thou stillest them.

10 Thou hast broken ‡ Rahab in pieces, as one that is slain; thou hast scattered thine enemies † with thy strong arm.

11 * The heavens *are* thine, the earth also *is* thine: *as for* the world, and the fulnes thereof, thou hast founded them.

12 The north and the south thou hast created them: [k] Tabor and Hermon shall rejoyce in thy name.

13 Thou hast † a mighty arm: strong is thy hand, *and* high is thy right hand.

14 [l] Justice and judgment *are* the ‡ habitation of thy throne: mercy and truth shall go before thy face.

15 Blessed *is* the people that [m] know the * joyful sound: they shall walk, O LORD, in the [n] light of thy countenance.

16 In thy name shall they rejoyce all the day: and in thy righteousnes shall they be exalted.

17 For thou *art* the [o] glory of their strength: and in thy favour our horn shall be exalted.

18 For ‡ the LORD *is* our [p] defence: and the holy one of Israel *is* our king.

19 Then thou spakest in vision to the [q] holy one, and saidst, I have laid help upon *one that is* [r] mighty: I have exalted *one* chosen out of the people.

a Though there shall be evermore enemies against Gods kingdom, yet he promiseth to overcome them.
† I will mercifully perform my promises to him, notwithstanding his infirmities and offences.
b His power, glory and estate.
x He shall enjoy the land round about.
y His excellent dignity shall appear herein, that he shall be named the Son of God, and the first-born, wherein he is a figure of Christ.
z Though for the sins of the people, the Race of his kingdom decayed, yet God preserved still a root, till he had accomplished his promise in Christ.
† Heb. *profane my Nazarite*.
a Though the faithful suffer more in all points to their profession, yet God will not break his covenant with them.
† Heb. *I will not make void from him*.
† Heb. *to lie*.
b For God in promising, hath respect to his mercy, and not to mans power in performing.
‡ Heb. *if I lie*.
* 2 *Sam.* 7. 14. *Luk.* 1. 32. *John.* 12. 34.
c As long as the sun and moon endure, they shall be witnesses to me in this promise.
d Because of the horrible confusion of things, the prophet complaineth to God, as though he saw not the performance or his promise, and his discharging his office.
e By this he meaneth, he humble diffipation scenting of the kingdom, which was under Jeroboam: or els by the spirit of prophecy Ethan speaketh of those great miseries which come soon afterward to pass at the captivity of Babylon.
† Heb. *brightnesse*.
f He sheweth that the kingdom fell before it came to perfection, or was ripe.
g The prophet in joyning prayer with his complaint discerneth that his faith never failed.
h Seeing mans life is short, and thou hast created man to testifie thy

20 * I have found David my servant: with my holy oyl have I anointed him.

21 With whom my hand shall be established: mine arm also shall strengthen him.

22 The enemy shall not exact upon him: nor the son of wickednes afflict him.

23 And I will † beat down his foes before his face, and plague them that hate him.

24 But my faithfulnes and my [t] mercy *shall be* with him: and in my name shall his [u] horn be exalted.

25 I will set his hand also in the sea, and his right hand in the [x] rivers.

26 He shall cry unto me, Thou *art* my [y] father, my God, and the rock of my salvation.

27 Also I will make him *my* first-born, higher then the kings of the earth.

28 My mercy will I keep for him for evermore, and my covenant shall stand fast with him.

29 His seed also will I make *to endure* [z] for ever, and his throne as the days of heaven.

30 If his children forsake my law, and walk not in my judgments;

31 If they † break my statutes, and keep not my commandments:

32 Then will I visit their transgression with the rod, and their iniquity with stripes.

33 [a] Nevertheles, my loving kindnes † will I not utterly take from him, nor suffer my faithfulnes † to fail.

34 My covenant will I not break, [b] nor alter the thing *that is* gone out of my lips.

35 Once have I sworn by my holines, † that I will not lie unto David.

36 * His seed shall endure for ever, and his throne as the sun before me.

37 It shall be established for ever as the moon, and *as a* [c] faithful witnes in heaven. Selah.

38 But thou hast cast off and abhorred, thou hast been wroth with thine anointed.

39 Thou hast [d] made void the covenant of thy servant: thou hast profaned his [e] crown, *by casting it* to the ground.

40 Thou hast broken down all his hedges, thou hast brought his strong holds to ruine.

41 All that pass by the way spoil him: he is a reproach to his neighbours.

42 Thou hast set up the right hand of his adversaries: thou hast made all his enemies to rejoyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battel.

44 Thou hast made his † glory to cease, and cast his throne down to the ground.

45 The days of his [f] youth hast thou shortened: thou hast covered him with shame. Selah.

46 [g] How long, LORD, wilt thou hide thy self for ever? shall thy wrath burn like fire?

47 Remember [h] how short my time is: wherefore hast thou made all men in vain?

benefits upon him, except thou haste to help. death will get the start.

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48 What man *is he that* liveth, and shall not see death? shall he deliver his soul from the hand of the grave? Selah.

49 Lord, where *are* thy former loving kindnesses, *which* thou * swarest unto David in thy truth?

50 Remember, Lord, the reproach of thy servants; *how* I do bear in my [i] bosom *the reproach of* all the mighty people;

51 Wherewith [k] thine enemies have reproached, O LORD; wherewith they have reproached the [l] footsteps of thine anointed.

52 Blessed *be* the LORD for evermore. Amen, and amen.

* 2 Sam. 7. 15.
i He meaneth, That Gods enemies did not onely slander him behind his back: but also mocked him to his face, and as it were, call their injuries in his bosom.
k So he calleth them that persecute the church.
l They laugh at us, which patiently wait for the coming of thy Christ.

XVIII Day. *Morning prayer.*

PSAL. XC.

1 *Moses setting forth Gods providence,* 3 *complaineth of humane fragility,* 7 *divine chastisements,* 10 *and brevity of life.* 12 *He prayeth for the knowledge and sensible experience of Gods good providence.*

¶ ‡ A prayer of Moses the [a] man of God.

LOrd, thou hast been our [b] dwelling-place † in all generations.

2 Before the [c] mountains were brought forth, or ever thou hadst formed the earth and the world: even from everlasting to everlasting, thou *art* God.

3 Thou [d] turnest man to destruction: and sayest, Return ye children of men.

4 * [e] For a thousand years in thy sight *are but* as yesterday ‡ when it is past, and *as a* watch in the night.

5 Thou [f] carriest them away as with a sloud, they are *as* a sleep: in the morning *they are* like grass *which* ‡ groweth up.

6 In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth.

7 For we are [g] consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, our secret *sins* in the light of thy countenance.

9 For all our days are † passed away in thy [h] wrath: we spend our years ‡ as a tale *that is told.*

10 † The days of our years *are* threescore years and ten; and if by reason of strength *they be* [i] fourescore years, yet *is* their strength labour and sorrow: for it is soon cut off, and we fly away.

11 [k] Who knoweth the power of thine anger? even according to thy fear, *so is* thy wrath.

12 So teach *us* to number our days, that we may † apply *our* hearts unto [l] wisdom.

13 Return, O LORD, [m] how long? and let it repent thee concerning thy servants.

14 O satisfy us early with thy mercy; that we may rejoyce, and be glad all our days.

15 Make us glad according to the days *wherein* thou hast afflicted us, *and* the years *wherein* we have seen evil.

16 * Let thy work appear unto thy servants, and thy glory unto their [o] children.

17 And let the [p] beauty of the LORD our God be upon us: and [q] establish thou the work of our hands upon us, yea, the work of our hands establish thou it.

a Heirhat maketh God his defence and trust, shall perceive his protection to be a most true safeguard.
b Heb. *lodge.*
c Being assured of his protection, he prayeth unto the Lord.
d *That is,* Gods help is most ready for us, whether Satan afflict us secretly, which he calleth a faint: or openly, which is here meant by the pestilence.
e *That is,* His faithful keeping of his promise is nothing tedious unto him in thy sight.
f The one the God hath given us, is most sufficient to defend them from all dangers. The other, he doth but have some experience of Gods judgments against the wicked, even in this life, but fully they fulfilled it at that day, when all things shall be accused.
* *Mat. 24. 6.*
Luk. 21. 19.
g God hath not appointed every man our ayde, but many to be ministers of his providence to keep him, and defend them as his vocation, which is the way to walk in without tempting God.
h Or, *oh.*
i This hath not onely be recompensed from all evil, but sweeten'd, whether it be fewer or open.
k To fear the faithful of Gods protection, is to forget his rich to confirm the same.
l Heb. *length of days.*
m For he is concerned with their life, that God spareth, but by death the thereof of this life is incompared with immortality.

q For except thou guid us with thine holy spirit, our enterprises can have no good success.

PSAL. XCI.

1 *The state of the Godly.* 3 *Their safety.* 9 *Their habitation.* 11 *Their keepers.* 14 *Their friends with the effects, of them all.*

HE that dwelleth in the [a] secret place of the most High, shall † abide under the shadow of the Almighty.

2 [b] I will say of the LORD, *He is* my refuge, and my fortress: my God, in him will I trust.

3 Surely he shall deliver thee from the [c] snare of the fowler: *and* from the noisom pestilence.

4 He shall cover thee with his feathers, and under his wings shalt thou trust: his [d] truth *shall be thy* shield and buckler,

5 [e] Thou shalt not be afraid for the terrour by night: *nor* for the arrow *that* flieth by day;

6 *Nor* for the pestilence *that* walketh in darkness: *nor* for the destruction *that* wasteth at noon-day.

7 A thousand shall fall at thy side, and ten thousand at thy right hand: *but* it shall not come nigh thee.

8 Onely with thine [f] eyes shalt thou behold, and see the reward of the wicked.

9 Because thou hast made the LORD *which is* my refuge, *even* the most High, thy habitation:

10 There shall no evil befall thee, neither shall any plague come nigh thy dwelling.

11 * [g] For he shall give His angels charge over thee, to keep thee in all thy ways.

12 They shall bear thee up in *their* hands, lest thou dash thy foot against a stone.

13 Thou shalt tread upon the lion, and ‡ adder: the [g] young lion and the dragon shalt thou trample under feet.

14 [i] Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name.

15 He shall call upon me, and I will answer him: I *will be* with him in trouble, I will deliver him, and honour him.

16 With [k] long life will I satisfy him, and shew him my salvation.

PSAL. XCII.

1 *The prophet exhorteth to praise God,* 4 *for his great works,* 6 *for his judgments on the wicked,* 10 *and for his goodnesse to the godly.*

¶ A Psalm *or* Song for the [a] sabbath-day.

IT *is a* good *thing* to give thanks unto the LORD, and to sing *praises* unto thy name, O most High:

2 To shew forth thy loving kindness in the [b] morning, and thy faithfulness † every night;

3 Upon an [c] instrument of ten strings, and upon the psaltery; ‡ upon the harp with † a solemn sound.

4 For thou, LORD, hast made me glad through thy [d] work: I will triumph in the works of thy hands.

5 O LORD, how great are thy works! *and* thy thoughts are very deep.

d He sheweth what is the use of the sabbath-day: *To wit,* To meditate on Gods work.

6 A brutish

The righteous flourish. *Psalms.* The blessednes of affliction. 469

c *That is,* The wicked consider not Gods words, nor his judgments against them, and therefore most justly perish.

f Thy judgments are most constant against the wicked, and pass our reach.

6 [c] A brutish man knoweth not: neither doth a fool understand this.

7 When the wicked spring as the grass, and when all the workers of iniquity do flourish: *it is* that they shall be destroyed for ever.

8 But thou, LORD, *art most* [f] high for evermore.

9 For lo, thine enemies, O LORD, for lo, thine enemies shall perish: all the workers of iniquity shall be scattered.

10 [g] But my horn shalt thou exalt like *the horn* of an unicorn: I shall be anointed with fresh oyl.

11 Mine eye also shall see *my desire* on mine enemies: *and* mine ears shall hear *my desire* of the wicked that rise up against me.

12 * The righteous shall [h] flourish like the palm-tree: he shall grow like a cedar in Lebanon.

13 Those that be planted in the house of the LORD, shall flourish in the courts of our God.

14 They shall still bring forth fruit in [i] old age: they shall be fat, and † flourishing:

15 To shew that the LORD *is* upright: *he is* my rock, and *there is* no unrighteousness in him.

g Thou wilt strengthen them with all power, and bless them with all felicity.

* *Hos. 14. 5.*
h Though the faithful seem to wither and be cut down by the wicked: yet they shall grow again and flourish in the church of God, as the cedars do in mount Lebanon.
i The children of God shall have a power above nature, and their old age shall bring forth much fruit in faith.
i Heb. *green.*

PSAL. XCIII.

XVIII Day. *Evening prayer.*

The majesty, power, and holinesse of Christs kingdom.

THe LORD [a] reigneth, he is clothed with majesty, the LORD is clothed with strength *wherewith* he hath girded himself: the world also is stablished, that it cannot be moved.

2 Thy [b] throne *is* established † of old: thou *art* from everlasting.

3 The [c] floods have lifted up, O LORD, the floods have lifted up their voice: the floods lift up their waves.

4 The LORD on high *is* mightier then the noise of many waters, *yea, then* the mighty waves of the sea.

5 [d] Thy testimonies are very sure: holinesse becometh thine house, O LORD, † for ever.

a Or, *a prayer having a stylus of Moses.*
b Thus the scripture useth to call the prophets.
b Thou hast been as house and defence unto us in all our troubles and travels now this four hundred years.
† Heb. *in generation and generation.*
c Thou hast chosen us to be thy people before the foundations of the world were laid.
d Moses by lamenting the frailty and shortnesse of mans life, moveth God to pity.
* 2 Pet. 3. 8.
e Though man think his life long, which is indeed most short, yea, though it were a thousand years: yet in Gods sight it is as nothing, and as the watch that lasteth but three hours.
† Or, *when he hath passed them.*
f Thou takest them away suddenly as with a sloud.
† Or, *is changed.*
g Thou calleth us by thy rods to consider the shortnesse of our life, and for our sins thou abridgest our days.
† Heb. *turned away.*
h Our days are not onely short, but miserable, for sinneth in our sins daily provoke thy wrath.
† Or, *as a meditation.*
† Heb. *as for the days of our years in them are seventy years.*
‡ *Meaning,* according to the common state of life.
k If mans life for the brevity be miserable, much more if thy wrath lie upon it, as they which fear thee onely know.
† Heb. *cause to come.*
l which is, by considering the shortnesse of our life, and by meditating the heavenly joyes.
m *Meaning,* wilt thou be angry.
n Even thy mercy, which is thy chiefest work.
o As Gods promise appertained as wel to their posterity as to them, so Moses prayeth for the posterity.
p *Meaning,* That it was obscured, when he ceased to do good to his church.

a Heb. *Jehovah, or God for ever.*
b Being from ever, and governeth the world: so must the same be our defence against all enmies and dangers.
c wherein thou hast set governeth the world.
† Heb. *from then, or God's power appeareth in raising the furious waves.*

d Seeing the church was then to be expressed as it ought not to seem strange to us, if we see it to rage, and there-fore must call to God to take our cause in hand.
* *Psal. 10. 13, 14.*
e *He sheweth,* That they are desperate in malice, for-asmuch as they feared not God, but gave themselves wholly to do wickedly.

8 Understand, ye brutish among the people: and *ye* fools, when will ye be wise?

9 * He that [f] planted the ear, shall he not hear? he that formed the eye, shall he not see?

10 He that [g] chastiseth the heathen, shall not he correct? he that teacheth man knowledge, *shall not he know?*

11 * The LORD knoweth the thoughts of man, that they *are* vanity.

12 Blessed *is* the man whom thou [h] chastnest, O LORD, and teachest him out of thy law:

13 That thou mayest give him rest from the days of adversity, until the pit be digged for the wicked.

14 For the LORD will not cast off his people, neither will he forsake his inheritance.

15 But [i] judgment shall return unto righteousness: and all the upright in heart † shall follow it.

16 Who will rise up for me against the evil doers? *or* who will stand up for me against the workers of iniquity?

17 Unless the LORD *had been* [k] my help, my soul had ‡ almost dwelt in silence.

18 When I said, [l] My foot slippeth: thy mercy, O LORD, held me up.

19 In the multitude of my [m] thoughts within me, thy comforts delight my soul.

20 Shall the throne of iniquity have [n] fellowship with thee, which frameth mischief by a law?

21 They gather themselves together against the soul of the righteous, and condemn the innocent bloud.

22 But the LORD is my defence: and my God *is* the rock of my refuge.

23 And he shall bring upon them their own iniquity, and shall [o] cut them off in their own wickednes; *yea,* the LORD our God shall cut them off.

f Heb. *Eare.*
g Heb. *Eye.*
h Heb. *chastiseth.*
i Heb. *shine forth.*
† Shee by effect shutteth us out of the world to dwell the wicked.
† That is, Bring out their cruelty and oppression: or esteem themselves above all other.

PSAL. XCV.

1 *An exhortation to praise God,* 3 *for his greatnesse,* 6 *and for his goodnes;* 8 *and not to tempt him.*

XIX Day. *Morning prayer.*

OCome, let us sing unto the LORD: let us make a [a] joyful noise to the rock of our salvation.

2 Let us † come before his presence with thanksgiving, and make a joyful noise unto him with psalms.

3 For the LORD *is* a great God, and a great King above all [b] gods.

4 † In his hand *are* the deep places of the earth: ‡ the strength of the [c] hills *is* also.

5 † The sea *is* his, and he made it: and his hands formed the dry land.

6 O come, let us [d] worship and bowe down: let us kneel before the LORD our maker.

7 For he *is* our God, and we *are* the people of his pasture, and the sheep of his [e] hand: * to day if ye will hear his voice,

8 [f] Harden not your heart, * as in the † provocation, *and* as *in* the day of temptation in the wilderness:

a *He foreweth,* That Gods service standeth not in dead ceremonies, but chiefly in sacrifices of praise and thanksgiving.
b Even the angels (who in respect of them are thought as no nothing in his sight: much lesse the idols which mans brain inventeth.
† Heb. *In his hand.*
‡ Or, *the heights of the hills we his.*
c All things are governed by his providence.
† Heb. *whose the sea is.*
d By these three words he signifieth one thing, *Meaning,* That they must wholly give themselves to serve God.
e *That is,* The flock whom he governeth with his own hand, He sheweth wherein they are Gods flock: *That is,* If they hear his voice. * *Heb. 3. 7. & 4. 7.*
f By the contemning of Gods word. * *Exod. 17. 2, 7. Num. 14. 22, &c.*
† Heb. *contention.*

9 When your fathers tempted me, proved me, and saw my work.

10 Fourty years long was I grieved with *this* generation, and said, *It is* a people that do [g] err in their heart, and they have not known my ways.

11 Unto whom I sware in my wrath, † that they should not enter into my [h] rest.

Psal. XCVI.

1 *An exhortation to praise God, 4 for his greatness, 8 for his kingdom, 11 for his general judgment.*

O [a] Sing unto the LORD a new song: sing unto the LORD all the earth.

2 Sing unto the LORD, bless his name: shew forth his salvation from day to day.

3 Declare his glory among the heathen, his wonders among all people.

4 For the LORD *is* [b] great, and greatly to be praised: he *is* to be feared above all gods.

5 For all the gods of the nations *are* idols: but the LORD [c] made the heavens.

6 [d] Honour and majesty *are* before him: strength and beauty *are* in his sanctuary.

7 Give unto the LORD, O ye kindreds of the people, give unto the LORD glory and [e] strength.

8 Give unto the LORD the glory † *due unto* his name: bring an [f] offering and come into his courts.

9 O worship the LORD ‡ in the beauty of holiness: fear before him all the earth.

10 Say among the [g] heathen, *that* * the LORD reigneth: the world also shall be established that it shall not be moved; he shall judge the people [h] righteously.

11 Let the heavens rejoyce, and let the earth be glad: let the sea roar, and the fulness thereof.

12 Let the field be joyful, and all that *is* therein: then shall all the [i] trees of the wood rejoyce.

13 Before the LORD; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth.

Psal. XCVII.

1 *The majesty of Gods kingdom. 7 The church rejoyceth at Gods judgments upon idolaters. 10 An exhortation to godliness and gladness.*

THe [a] LORD reigneth, let the earth rejoyce: let the † [b] multitude of isles be glad *thereof*.

2 [c] Clouds and darkness *are* round about him: * righteousness and judgment *are* the ‡ habitation of his throne.

3 A fire goeth before him, and burneth up his enemies round about.

4 His lightnings enlightned the world: the earth saw and † trembled.

5 The hills melted like wax at the presence of the LORD: at the presence of the Lord of the whole earth.

6 The heavens declare his righteousness: and all the people see his glory.

7 * [e] Confounded be all they that serve graven images, that boast themselves of idols: * worship him all *ye* [f] gods.

8 Zion heard, & was glad, & the [g] daughters of Judah rejoyced; because of thy judgments, O LORD.

9 For thou, LORD, *art* high above all the earth: thou art exalted far above all gods.

10 Ye that [h] love the LORD, * hate evil: he preserveth the souls of his saints, he delivereth them out of the hand of the wicked.

11 [i] Light *is* sown for the righteous, and gladness for the upright in heart.

12 Rejoyce in the LORD, ye righteous: and give thanks ‡ at the [k] remembrance of his holiness.

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* 1 *Chron.* 16. 23.
a *The prophet foreseeth*, That the time shall come that all nations shall have occasion to praise the Lord for the revelling of his gospel.

b Seeing he will reveal himself to all nations contrary to their own expectation, they ought all to worship him contrary to their own imaginations, and onely as he hath appointed.
c Then the idols, or whatsoever made not the heavens, are not God.
d God cannot be known, but by his strength and beauty: the signs whereof appear in his sanctuary.
e As by experience ye see that it is onely due unto him.
† Heb. *of his name.*
f By offering up your selves wholly unto God, declare that you worship him onely.
‡ Or, *in the glorious sanctuary.*
g He prophesieth that the Gentiles shall be partakers with the Jews of Gods promise.
* *Psal.* 93. 1. & 97. 1.
h He shall regenerate them anew with his spirit, and restore them to the image of God.
i If the insensible creatures shall have ouse to rejoyce, when God appeareth, much more we, from whom he hath taken malediction and sin.

---

2 *He foreseeth*, That where God reigneth, there is all felicity and spiritual joy.
† Heb. *many, or, great isles.*
b For the gospel shall not be onely preached in Judea, but through all isles and countries.
c He is thus described to keep his enemies in fear, which commonly contemn Gods power.
* *Psal.* 80. 1.
‡ Or, *stablishment.*
d This fear bringeth not the wicked to true obedience, but maketh them to run away from God.

e *That is*, Before his temple, or ark, where he promised to hear him when they worshipped him: as now he promiseth his spiritual presence, wherever his church is assembled.
f Or, *it is holy.*
g Under these he comprehendeth the whole people of Israel, with whom God made his promise.
h For the more liberally that God dealeth with his people, the more such he punish them that abuse his benefits.

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* *Exod.* 20. 4. *Lev.* 26. 1. *Deut.* 5. 8.
a *He signifieth*, That Gods judgments are in a readiness to destroy the idolaters.
* *Heb.* 1. 6.
b That all that which is esteemed in the world, fall down before him.
g The Jews shall have occasion to rejoyce that the Gentiles are made partakers with them of Gods favour.

h It requireth two things of his children, The one, that they detest vice: The other, that they put their trust in God for their deliverance.
* *Psal.* 34. 14. *Amos* 5. 15.

Rom. 12. 9.
i Though Gods deliverance appear not suddenly, yet it is sown and laid up in store for them.
† Or, *to the memorial.*
k He mindful of his benefits, and onely trust in his defence.

Psal. XCVIII.

1 *The psalmist exhorteth the Jews, 4 the Gentiles, 7 and all the creatures to praise God.*

¶ A psalm.

O Sing unto the LORD a [a] new song, for he hath done marvellous things: his right hand, and his holy [b] arm hath gotten him the victory.

2 * The LORD hath made known his [c] salvation: his righteousness hath he ‡ openly shewed in the sight of the heathen.

3 He hath [d] remembred his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

4 Make a joyful noise unto the LORD, all the earth: make a loud noise, and rejoyce, and sing praise.

5 Sing unto the LORD with the harp; with the harp, and the voice of a psalm.

6 With [e] trumpets and sound of cornet make a joyful noise before the LORD, the King.

7 Let the sea roar, and the fulness thereof: the world, and they that dwell therein.

8 Let the floods clap *their* hands: let the hills be joyful together.

9 Before the LORD; * for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity.

---

a That is, Some long newly ended in token of their wonderful deliverance by Christ.
b He preferreth his church mindfully.
* *Isa.* 51. 10.
c For the deliverance of his church.
d *He foretold*, That God was moved by none other cause to gather his church of the Jews and Gentiles, but for that he would performe his promise.

Psal. XCIX.

1 *The prophet setting forth the kingdom of God in Zion, 5 exhorteth all, by the example of fore-fathers, to worship God at his holy hill.*

THe LORD reigneth, let the people [a] tremble: he sitteth *between* the cherubims, let the earth † be moved.

2 The LORD *is* great in Zion, and he *is* high above all people.

3 Let them [b] praise thy great and terrible name: *for* it *is* holy.

4 The kings strength also loveth judgment, thou dost establish equity, thou executest judgment and righteousness in Jacob.

5 Exalt ye the LORD our God, and worship at his [c] footstool: *for* † he *is* holy.

6 Moses and Aaron among his priests, and Samuel among them that call upon his name: they called upon the LORD, and he answered them.

7 He spake unto them in the cloudy pillar: they kept his testimonies, and the ordinance *that* he gave them.

8 Thou answeredst them, O LORD our God: thou wast a God that forgavest them, though thou † tookest vengeance of their inventions.

9 Exalt the LORD our God, and worship at his holy hill: for the LORD our God *is* holy.

---

a When God delivereth his church, all the enemies fall into confusion or trouble.
† Heb. *Faggon.*

b Though the wicked rage & gainsay God, yet the godly shall praise his name & mighty power.

c *That is*, Before his temple, or ark, where he promised to hear him when they worshipped him, & now he promiseth his spiritual presence, wherever his church is assembled.

Psal. C.

1 *An exhortation to praise God cheerfully, 3 for his greatness, 4 and for his power.*

¶ A psalm of † praise.

MAke a joyful noise unto the LORD, † [a] all ye lands.

2 Serve the LORD with gladness: come before his presence with singing.

3 Know ye that the LORD he *is* God, *it is he that* [b] hath made us, ‡ and not we our selves; *we are* his people, and the sheep of his pasture.

4 [c] Enter into his gates with thanksgiving, *and* into his courts with praise: be thankful unto him, *and* bless his name.

5 For the LORD *is* good; his mercy *is* everlasting: and his truth *endureth* † to all generations.

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† Or, *thanksgiving.*
† Heb. *all the earth.*
a He prophesieth that Gods benefit in calling the Gentiles, shall be so great, that they shall have wonderful occasion to praise his mercy, and reverence him.
b He chiefly meaneth touching the spiritual regeneration, whereby we are his sheep and people.
‡ Or, *and his we are.*

c *Beseemeth*, That God will not be worshipped, but by that means whereby he hath appointed.
d *He declareth*, That we ought never to be weary in praising him, seeing his mercies reward us with so great benefits.
† Heb. *to generation and generation.*

Psal. CI.

David maketh a vow and profession of godliness.

¶ A psalm of David.

I Will [a] sing of mercy and judgment: unto thee, O LORD, I will sing.

2 I will behave my self wisely in a perfect way; O when wilt thou [b] come unto me? I will walk within my house with a perfect heart.

3 I will set no † wicked thing before mine eyes: [c] I hate the work of them that turn aside, *it* shall not cleave to me.

4 A froward heart shall depart from me: I will not know a wicked *person*.

5 Whoso [d] privily slandreth his neighbour, him will I cut off: him that hath an high look, and a proud heart, will not I suffer.

6 Mine eyes *shall be* upon the [e] faithful of the land, that they may dwell with me: he that walketh ‡ in a perfect way, he shall serve me.

7 He that worketh deceit, shall not dwell within my house: he that telleth lies, † shall not tarry in my sight.

8 I will [f] early destroy all the wicked of the land: that I may cut off all wicked doers from the city of the LORD.

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a David confesseth what manner of king he would be when God should place him in the throne, promising openly that he would be merciful and just.
b *Namely*, To shew me in the performance of my duty, Or it may be understood of calling him to an account of his life.
† Heb. *thing of Belial.*
c *He foreseeth*, The magistrates do not their duties, except they be enemies to all vice.
d In promising to punish these vices, which are most pernicious in them that are about kings, he declareth that he will punish all.
e *He foreseeth*, what is the true use of the sword; to punish the wicked, and to maintain the good.
† Or, *perfect in the way.*
† Heb. *Shall not be established.*
f Magistrates must immediately punish vice, lest it grow to further increase: and if heathen magistrates are bound to do this, how much more they that have the charge of the church of God?

Psal. CII.

1 *The prophet in his prayer maketh a grievous complaint. 12 He taketh comfort in the eternity and mercy of God. 18 The mercies of God are to be recorded. 23 He sustaineth his weakness by the unchangeableness of God.*

¶ A prayer † of the [a] afflicted, when he is overwhelmed, and poureth out his complaint before the LORD.

HEar my prayer, O LORD, and let my [b] cry come unto thee.

2 Hide not thy face from me in the day *when* I am in trouble, encline thine ear unto me: in the day *when* I call, answer me speedily.

3 For my days are [c] consumed ‡ like smoke: and my bones are burnt as an hearth.

4 My heart is smitten, and withered like grass: so that I forget to [d] eat my bread.

5 By reason of the voice of my groaning, my bones cleave to my ‡ skin.

6 I am like a [e] pelican of the wilderness: I am like an owl of the desert.

7 I watch, and am as a sparrow alone upon the house-top.

8 Mine enemies reproach me all the day: *and* they that are mad against me, [f] are sworn against me.

9 For I have [g] eaten ashes like bread, and mingled my drink with weeping:

10 Because of thine [h] indignation and thy wrath: for thou hast lifted me up, and cast me down.

11 * My days *are* like a shadow that declineth: and I am withered like grass.

12 But thou, O LORD, shalt indure for ever, and thy remembrance unto all generations.

13 Thou shalt arise, *and* have mercy upon Zion: for the time to favour her, yea the [k] set time is come.

14 For thy servants take pleasure in her [l] stones, and favour the dust thereof.

15 So the heathen shall fear the name of the LORD: and all the kings of the earth thy glory.

16 When the LORD shall build up Zion, he shall appear [m] in his glory.

17 He will regard the prayer of the destitute, and not despise their prayer.

18 This shall be written for the generation to come: and the people which shall be [n] created, shall praise the LORD.

19 For he hath looked down from the height of his sanctuary: from heaven did the LORD behold the earth:

20 To hear the groaning of the prisoner, to loose † those that are [o] appointed to death;

21 To declare the name of the LORD in Zion, and his praise in Jerusalem:

22 When the people are [p] gathered together, and the kingdoms to serve the LORD.

23 [q] He † weakned my strength in the way; he shortned my days.

24 I said, O my God, take me not away in the midst of my days: thy years *are* throughout all generations.

25 * Of old hast thou laid the foundation

XX Day.
Morning prayer.

† Or, *for.*
a *Whereby is signified*, That all-exit were in revere for great miseries, yet here is ever place left for prayer.
He declareth, That in our prayer we must lively feel that which we define, and stedfastly believe to obtain.
c The effective kinds of speech, shew how much the affliction of the church ought to wound the hearts of the godly.
† Or, (as some read) *into smoke.*
d My sorrows were so great, that I pined not the mine ordinary food
e Or, *flesh.*
f A bird living in wild, and desolate places. *Zeph.* 2. 14. *Isa.* 34. 11. ever mourning and solitary, calling out fearful cries
f How confpired my death.
g I have not often out of my mourning, to take my refection.
h *He foreseeth*, That the afflictions did not onely move him, but chiefly the feeling of Gods displeasure.
* *Isa.* 40. 6.

Jer. 31. 10.
i How soever we be frail; yet thy promise is sure, & the remembrance thereof shall confirm us for ever.
k *That is*, The seventy years, which by the prophet Jeremy thou didst appoint, *Jer.* 29. 12.
l The more that the church is in misery and desolation, the more ought the faithful to love and pity it.
m *That is*, when he shall have drawn his church out of the darkness of death.
n The deliverance of the church is a most excellent benefit, and therefore he compareth it to a new creation: for in their banishment, the body of the church seemed to have been dead, which by deliverance was as it were created a new.
† Heb. *the children of death.*
o who now in their banishment could look for nothing but death.
p *He foreseeth*, That Gods name is never more purified, then when religion flourisheth and the church increaseth: which thing is chiefly accom-

q *He foreseeth*, That the time of Christs, which was promised, but have but few years and short days.
† Heb. *afflicted.*
* *Heb.* 1. 10.

of the earth: and the heavens *are* the work of thy hands.

26 [c] They shall perish, but thou shalt † endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed.

27 But thou *art* the same, and thy years shall have no end.

28 The children of thy servants shall continue, and their seed shall [f] be established before thee.

x If heaven and earth perish, much more man shall perish: but the church by reason of Gods promise, endureth for ever.
† Heb. *Stand.*
[c] Seeing thou hast chosen thy church out of the world, and joyned it to thee, it cannot but continue for ever: for thou art ever-lasting.

PSAL. CIII.

1 *An exhortation to bless God for his mercy, 15 and for the constancy thereof.*

¶ *A psalm* of David.

BLess the LORD, [a] O my soul: and all that is within me, *bless* his holy name.

2 Bless the LORD, O my soul, and forget not all his benefits.

3 Who [b] forgiveth all thine iniquities: who healeth all thy diseases.

4 Who redeemeth thy life from [c] destruction: who crowneth thee with loving kindness and tender mercies.

5 Who satisfieth thy mouth with good *things: so that* thy [d] youth is renewed like the eagles.

6 The LORD executeth righteousnes and judgment for all *that are* oppressed.

7 He made known his ways unto [e] Moses, his acts unto the children of Israel.

8 * The LORD *is* merciful and gracious, slow to anger, and † plenteous in mercy.

9 He will not always [f] chide: neither will he keep *his anger* for ever.

10 He hath not [g] dealt with us after our sins: nor rewarded us according to our iniquities.

11 For † as the heaven is high above the earth: *so* great is his mercy toward them that fear him.

12 As [h] far as the east is from the west: *so* far hath he removed our transgressions from us.

13 Like as a father pitieth *his* children: *so* the LORD pitieth them that fear him.

14 For he knoweth our frame: he remembreth that we *are* dust.

15 *As for* man, [i] his days *are* as grass: as a flower of the field, so he flourisheth.

16 For the wind passeth over it, and † it is gone; and the place thereof shall know it no more.

17 But the mercy of the LORD *is* from everlasting to everlasting upon them that fear him: and his [k] righteousnes unto childrens children:

18 * To such as keep his [l] covenant, and to those that remember his commandments to do them.

19 The LORD hath prepared his throne in the heavens: and his kingdom ruleth over all.

20 Bless the LORD, ye his [m] angels, † that excel in strength, that do his commandments, hearkning unto the voice of his word.

a He wakneth his dulnes to praise God: *forsaking*, That hath understanding and affections, mind and heart, are too little to set forth his praise.
b This is the beginning & chief eth of all benefits, remission of sin.
c Death and the grave: for before that we have remission of our sins, we are as dead men in the grave.
d As the eagle, when her beak over groweth sickneth blond, and so is renewed in strength, even so God miraculously giveth strength to his church above all mans expectation.
e As to his chief minister, and next to his people.
* *Exod. 34. 6, 7. Num. 14. 18. Deut. 5. 10. Neh. 9. 17. Psal. 86. 15. Jer. 32. 18.*
† Heb. *great of mercy.*
f *He forbeareth*, First his severe judgment, but so soon as the sinner is humbled, he receiveth him to mercy.
g we have proved by continual experience, that his mercy hath ever prevailed against our offences.
† Heb. *according to the height of the heavens.*
h As great as the world is, so full is it of signs of Gods mercies toward his faithful, when he hath removed their sins.
i *He declareth*, That man hath nothing in himself to move God to mercy, but only the confession of his infirmity and misery.
k Heb. *it is not.*
l His just and faithful keeping of his promise.
* *Deut. 7. 9.*
l To whom he giveth grace to fear him, and to obey his word.
m *In that*, That we, which naturally are slow to praise God, exhort the angels, which willingly do it, we stir up our selves to consider our duty, and awake out of our sluggishnes.
† Heb. *mighty in strength.*

21 Bless ye the LORD, all *ye* his hosts, *ye* ministers of his that do his pleasure.

22 Bless the LORD, all his works in all places of his dominion: bless the LORD, O my soul.

PSAL. CIV.

1 *A meditation upon the mighty power, 7 and wonderful providence of God. 31 Gods glory is eternal. 33 The prophet voweth perpetually to praise God.*

XX Day. *Evening prayer.*

BLess the LORD, O my soul: O LORD my God, thou art very great, thou art [a] clothed with honour and majesty.

2 Who coverest *thy self* with light, as *with* a garment: who stretchest out the heavens like a curtain.

3 Who layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind.

4 [b] Who maketh his angels spirits: his ministers a flaming fire.

5 † *Who* laid the foundations of the earth, *that* it should not be removed for ever.

6 Thou coveredst it with the [c] deep as *with* a garment: the [d] waters stood above the mountains.

7 At thy rebuke they fled: at the voice of thy thunder they hasted away.

8 ‡ They go up by the mountains: they go down by the valleys unto the place which thou hast founded for them.

9 Thou hast set a bound that they may not pass over: that they turn not again to cover the earth.

10 † He sendeth the springs into the valleys, *which* † run among the hills.

11 They give drink to every [e] beast of the field: the wild asses † quench their thirst.

12 By them shall the fowls of the heaven have their habitation, *which* † [f] sing among the branches.

13 He watereth the hills from his [g] chambers: the earth is satisfied with the fruit of thy works.

14 He causeth the grass to grow for the cattel, and herb for the service of [h] man: that he may bring forth food out of the earth:

15 And * wine *that* maketh glad the heart of man, *and* † oyl to make *his* face to shine, and bread *which* strengtheneth mans heart.

16 The trees of the LORD are full *of sap*: the cedars of Lebanon which he hath planted.

17 Where the birds make their nests: *as for* the stork, the fir-trees *are* her house.

18 The high hills *are* a refuge for the wild goats, *and* the rocks for the conies.

19 He appointeth the [i] moon for seasons: the [k] sun knoweth his going down.

20 Thou makest darkness, and it is night: wherein † all the beasts of the forest do creep *forth*.

21 The young lions roar after their prey, and seek their meat † from God.

22 The sun ariseth, they gather themselves together, and lay them down in their dens.

a *The prophet foreseeth*, That no need not to enter into the heavens to seek God, for although as all the order of nature, with the properties and placing of the elements are most lively, virtuous to set his majesty in.
b *As the prophet here foreseeth*, That all visible powers are ready to serve God, so he assigneth to the Seraphims 1. 7. beholdeth in this glass, how the very angels also are obedient to his commandment.
† Heb. *he laid.*
founded the earth upon her base.
c Thou hadst set the sea to be an ornament unto the earth.
d If by thy power thou didst not bridle the rage of the waters, it would soon overflow all.
† Heb. *into valleys.*
† Heb. *walk.*
e If God provide for the very wild beasts, much more will he extend his providence unto man.
† Heb. *break.*
† Heb. *give a voice.*
f There is no part of the world so barren, where not evident signs of Gods blessings appear not.
g From the clouds.
h He defendeth Gods providence over every man, and especially over the godly: for as other men have their portion, so have they joyce and comfort in him, as one man hath more than another.
† Heb. *to make his face shine with oyl, more than oyl.*
i Heb. *to make his face shine with oyl, more than oyl.*
k Heb. *knoweth.* By his course, either in summer, winter, and other seasons.
† Heb. *all the beasts thereof do trample in the forest.*
† That is, They onely find meat

† according to Gods providence, who eateth ever for the brute beasts.

23 [m] Man goeth forth to his work, and to his labour until the evening.

24 O LORD, how manifold are thy works! in wisdom hast thou made them all: the earth is full of thy riches.

25 *So is* this great and wide sea, wherein *are* things creeping innumerable, both small and great beasts.

26 There go the ships; *there is* that leviathan, *whom* thou hast † made to play therein.

27 * These wait all upon thee: that thou mayest give *them* their meat in due season.

28 *That* thou givest them, they gather: thou openest thine hand, they are filled with good.

29 [p] Thou hidest thy face, they are troubled; thou takest away their breath, they die, and return to their dust.

30 [q] Thou sendest forth thy spirit, they are created: and thou renewest the face of the earth.

31 The glory of the LORD † shall endure for ever: the LORD shall rejoyce in his works.

32 He looketh on the earth, and it trembleth; he toucheth the hills, [r] and they smoke.

33 I will sing unto the LORD as long as I live: I will sing praise unto my God, while I have my being.

34 My meditation of him shall be sweet: I will be glad in the LORD.

35 Let the sinners be [s] consumed out of the earth, and let the wicked be no more: bless thou the LORD, O my soul. Praise ye the LORD.

m *To visit*, when the day springeth, for the light is as it were a shield to defend man against the tyranny and fierceness of beasts.
n He confesseth that no tongue is able to express Gods works, nor mind to comprehend them.
* *Psal. 145. 15.*
o God is a most bountiful Father, who provideth for all creatures their daily food.
p As by thy presence all things have life: so if thou withdraw thy blessings, they all perish.
q As the death of creatures heereth that we are nothing of our first creation declareth that we receive all things of our creator.
† Heb. *shall be.*
r Gods merciful eye giveth strength to the earth, but his forest counteracteth the mountains.

s who infect the world, &c so cause God that he can not enjoyce in his works.

XXI Day. *Morning prayer.*

PSAL. CV.

1 *An exhortation to praise God, and to seek on his works. 7 The story of Gods providence over Abraham, 16 over Joseph, 23 over Jacob in Egypt, 26 over Moses delivering the Israelites, 37 over the Israelites brought out of Egypt, fed in the wilderness, and planted in Canaan.*

O * Give thanks unto the LORD; call upon his name; [a] make known his deeds among the people.

2 Sing unto him, sing psalms unto him: talk ye of all his wondrous works.

3 Glory ye in his holy name: let the heart of them rejoyce that seek the LORD.

4 Seek the LORD, and his [b] strength: seek his face evermore.

5 Remember his [c] marvellous works that he hath done, his wonders and the [d] judgments of his mouth.

6 O ye seed of Abraham his servant, ye children of Jacob his chosen.

7 He *is* the LORD our God, his judgments *are* in all the earth.

8 He hath remembred his covenant for ever, the word *which* he commanded to a thousand generations.

9 * Which *covenant* he made with [e] Abraham, and his oath unto Isaac:

10 And confirmed the same unto Jacob for a law, *and* to Israel *for* an everlasting covenant:

11 Saying, *[f] Unto thee will I give the land of Canaan, † the lot of your inheritance.

12 When they were *but* a few men in number: yea, very few, and strangers in it.

13 When they went from one nation to another, from *one* kingdom to another people.

14 He suffered no man to do them wrong: yea, he [g] reproved kings for their sakes:

15 *Saying*, Touch not mine [h] anointed, and do my [i] prophets no harm.

16 Moreover, he called for a famine upon the land: he brake the whole [k] staff of bread.

17 He sent a man before them, * *even* Joseph *who* was sold for a servant.

18 * Whose feet they hurt with fetters: † he was laid in iron.

19 [l] Until the time that his word came: the word of the LORD tried him.

20 * The king sent and loosed him: *even* the ruler of the people, and let him go free.

21 * He made him lord of his house, and ruler of all his † substance:

22 To bind his [m] princes at his pleasure; and teach his senatours wisdom.

23 * Israel also came into Egypt: and Jacob sojourned in the land of Ham.

24 And he increased his people greatly: and made them stronger then their enemies.

25 * [n] He turned their heart to hate his people, to deal subtilly with his servants.

26 * He sent Moses his servant, *and* Aaron whom he had chosen.

27 * They shewed † his signs among them, and wonders in the land of Ham.

28 * He sent darkness, and made it dark: and [o] they rebelled not against his word.

29 * He turned their waters into bloud, and slew their fish.

30 * Their land brought forth frogs in abundance, in the chambers of their kings.

31 * [p] He spake, and there came divers sorts of flies, *and* lice in all their coasts.

32 * † He gave them [q] hail for rain: *and* flaming fire in their land.

33 He smote their vines also and their figtrees: and brake the trees of their coasts.

34 * [r] He spake, and the locusts came: and caterpillers, and that without number,

35 And did eat up all the herbs in their land: and devoured the fruit of their ground.

36 * He smote also all the first-born in their land: the chief of all their strength.

37 * He brought them forth also with silver and gold: and *there was* not one [s] feeble *person* among their tribes.

38 * Egypt was [t] glad when they departed: for the fear of them fell upon them.

39 * He spread a cloud for a covering: and fire to give light in the night.

40 * *The people* [u] asked, and he brought quails: and satisfied them with the bread of heaven.

41 * He opened the rock, and the waters gushed out, they ran in the dry places *like a* river.

a Gen. 17. 2. & 22. 16, &c. & 26. 3. & 28. 13. & 35. 12. Exod. 32. 13. Heb. 6. 17.
b The promise which God made to Abraham to be his God, and the God of his seed after him.
c Gen. 15. 18. † *He forwarded*, That they should not enjoy the land of Canaan by any other means, but by reason of his covenant, made with their fathers.

g That is, The king of Egypt, and the king of Gerar. Gen. 11. 17.
h Jer. 20. 2.
i Those whom I have sanctified to be my people.
l *Meaning*, The old fathers, to whom God therefed himself plainly, and who were fiercest fourth of his word.
k Either by sending scarcity, or by taking away the strength and nourishment thereof.
* Gen. 37. 28.
* Gen. 39. 20.
† Heb. *his soul came into iron.*
l So long he suffered Joseph to be afflicted, as God had appointed, and till God had tried sufficiently his patience.
* Gen. 41. 14.
* Gen. 41. 40.
m That the very princes of the country should learn wisdom at Joseph commandment, and form wisdom at him.
* Gen. 46. 6.
* Exod. 1. 8, &c.
n So it is in God, rather to move the hearts of the wicked to love or hate his children.
* Exod. 3. 10.
* Exod. 7. 9.
† Heb. *words of his signs.*
* Exod. 10. 22.
o *Meaning*, Moses and Aaron.
* Exod. 7. 20.
* Exod. 8. 6.
* Exod. 8. 17, 24.
p So that this ceremin came not by nature, but as God had appointed, and his prophet Moses spake.
* Exod. 9. 23.
† Heb. *he gave their rain hail.*
q It was strange to him in Egypt, much more it was fearful to see hail.
* Exod. 10. 4.
r *He spoke*, That all creatures are armed against man when God is his enemy: as at his commandment the grashoppers destroyed the land.
* Exod. 12. 29.
* Exod. 12. 35.
s Even their enemies felt Gods plagues, his children by his providence were excepted.
* Exod. 12. 33.
t For Gods plagues ended them rather to depart with the Israelites, then to stay with their lives.
* Exod. 13. 21.
* Exod. 16. 12, &c.
u Not for necessity but for fitting of their lust.
* Exod. 17. 6.
Num. 20. 11.
1 Cor. 10. 4.

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42 For he remembred his x holy promiſe,
and Abraham his ſervant.
43 And he brought forth his people with
joy, *and* his choſen with † gladneſs:
44 * And gave them the lands of the hea-
then: and they inherited the labour of the
people:
45 That they might obſerve his z ſtatutes,
and keep his laws. Praiſe ye the LORD.

x which he confirmeth to the poſterity in whom after a ſort the dead live and enjoy the promiſes.
y when the Egyptians lamented and were deſtroyed.
† Heb. *ſinging.*
* *Deut.* 6. 10, 11.
Joſh. 2. 17
z *That is*, The end why God preſerveth his church, becauſe they ſhould worſhip, and call upon him in this world.

PSAL CVI.

XXI Day.
Evening prayer.

1 *The pſalmiſt exhorteth to praiſe God.* 4 *He prayeth for pardon of ſin, as God did with the fathers.*
7 *The ſtory of the peoples rebellion, and Gods mercy.*
47 *He concludeth with prayer and praiſe.*

† Heb. *Hallelujah.* a The prophet exhorteth the people to praiſe God for his benefits paſt, that thereby their minds may be ſtrengthned againſt all preſent troubles and deſpair.
* *Pſal.* 107. 1. & 118. 1. & 136. 1.
b *He ſheweth*, That it is not enough to praiſe God with mouth, except the whole heart agree thereunto, and all our life be thereunto framed.
c Let the good will that thou beareſt to thy people, extend unto me, that thereby I may be received into the number of thine.
d By earneſt confeſſion aſwell of their own, as of their fathers ſins, they ſhew that they had hope that God according to his promiſe would pity them.
* *Exod.* 14. 13. 13.
e The ineſtimable goodneſs of God appeareth in this, that he would change the order of nature, rather then his people ſhould not be delivered, although they were wicked.
* *Exod.* 14. 27.
& 15. 5.
* *Exod.* 14. 31.
& 15. 1.
f The wonderful works of God enabled them to to believe for a time, and to praiſe him.
* *Exod.* 15. 22.
& 17. 2.
† Heb. *They made haſte, they forgot.*
g They would prevent his wiſdom and providence.
* *Num.* 11. 4.
† *Cor.* 10. 6.
† Heb. *inſtead of.*
* *Num.* 11. 1.
h The abundance that God gave them, profited not, but made them ſine away, becauſe God cuſſed it.
* *Num.* 16. 1, &c.
* *Num.* 16. 31.
Deut. 11. 6.
i By the greatneſs of the puniſhment, the hainous offence may be conſidered: for they that aſe againſt Gods miniſters, rebel againſt him.
* *Num.* 16. 35, 46.

47 For we remembred his † holy promiſe,
and Abraham his ſervant.
48 And he brought forth his people with
joy, *and* his choſen with † gladneſs:
49 * And gave them the lands of the hea-
then: and they inherited the labour of the
people:
50 That they might obſerve his z ſtatutes,
and keep his laws. Praiſe ye the LORD.

PSAL CVII.

1 *The pſalmiſt exhorteth to praiſe God, in praiſing God, to obſerve his manifold providence,* 4 *over travellers,* 10 *over captives,* 17 *over ſick men,* 23 *over ſea-men,* 33 *and in divers varieties of life.*
* * Give thanks unto the LORD, for
he is good: for his mercy *endureth* for
ever.
2 Let the b redeemed of the LORD ſay ſo,
whom he hath redeemed from the hand of the
enemy:
3 And gathered them out of the lands, from
the eaſt and from the weſt, from the north and
from the ſouth.
4 They wandred in the c wilderneſs in a
ſolitary way, they found no city to dwell in.
5 c Hungry and thirſty, their ſoul fainted
in them.
6 Then they cried unto the LORD in their
trouble, *and* he delivered them out of their
diſtreſſes.
7 And he led them forth by the right way,
that they might go to a city of habitation.
8 O that *men* would praiſe the LORD *for*
his goodneſs, and *for* his wonderful works
to the children of men:
9 For he ſatisfieth the longing ſoul, and fil-
leth the hungry ſoul with goodneſs.
10 Such as ſit in darkneſs and in the ſha-
dow of death, *being* bound in affliction and
iron:
11 Becauſe they d rebelled againſt the
words of God, and contemned the counſel
of the moſt High:
12 Therefore he brought down their heart
with labour, they fell down and *there was*
none to help.
13 Then they e cried unto the LORD in
their trouble, *and* he ſaved them out of their
diſtreſſes.
14 He brought them out of darkneſs, and
the ſhadow of death, and brake their bands
in ſunder.
15 O that *men* would praiſe the LORD
for his goodneſs, and *for* his wonderful
works to the children of men:
16 For he hath broken the f gates of braſs,
and cut the bars of iron in ſunder.
17 g Fools becauſe of their tranſgreſſion,
and becauſe of their iniquities, are afflicted.
18 * Their ſoul abhorreth all manner of
meat, and they draw near unto the gates of
death.
19 Then they cry unto the LORD in their
trouble, he ſaveth them out of their diſtreſſes.
20 h He ſent his word, and healed them, and
delivered *them* from their i deſtructions.
21 O that *men* would praiſe the LORD
for his goodneſs, and *for* his wonderful works
to the children of men.
22 And let them ſacrifice the ſacrifices of
k thankſgiving, and declare his works with
† rejoycing.
23 They that go down to the l ſea in ſhips,
that do buſineſs in great waters:
24 Theſe ſee the works of the LORD, and
his wonders in the deep.
25 For he commandeth, and † raiſeth the
ſtormy wind, which lifteth up the waves
thereof.
26 They mount up to the heaven, they go
down again to the depths, their ſoul is
m melted becauſe of trouble.
27 They reel to and fro, and ſtagger like a
drunken man, and † n are at their wits end.
28 Then they cry unto the LORD in their
trouble, and he bringeth them out of their
diſtreſſes.
29 He maketh the ſtorm a calm, ſo that the
waves thereof are ſtill.
30 Then are they glad becauſe they be
° quiet; ſo he bringeth them unto their deſired
haven.
31 O that *men* would praiſe the LORD
for his goodneſs, and *for* his wonderful
works to the children of men.
32 Let them exalt him alſo *in the* p congre-
gation of the people, and praiſe him in the aſ-
ſembly of the elders.
33 He turneth rivers into a wilderneſs, and
the water-ſprings into dry ground:
34 A fruitful land into † barrenneſs, for
the wickedneſs of them that dwell
therein.
35 * He q turneth the wilderneſs into a
ſtanding water, and dry ground into water-
ſprings.
36 And there he maketh the hungry to
dwell, that they may prepare a city for habi-
tation;
37 And ſow the fields, and plant vineyards,
which may yeild fruits of r increaſe.
38 He bleſſeth them alſo, ſo that they are
multiplied greatly, and ſuffereth not their cat-
tel to decreaſe.
39 s Again they are miniſhed and brought
low through oppreſſion, affliction and ſor-
row.
40 * He poureth t contempt upon princes,
and cauſeth them to wander in the ‡ wilder-
neſs, *where there is* no way.
41 * Yet ſetteth he the poor on high † from
affliction, and maketh *him* families like a
flock.
42 * u The righteous ſhall ſee *it*, and rejoyce;
and all * iniquity ſhall ſtop her mouth.
43 Whoſo *is* wiſe, and will obſerve thoſe
things, even they ſhall underſtand the loving
kindneſs of the LORD.

x Not that God is changeable in himſelf, but that men he ſeemeth to us to repent, when he altereth his puniſhments and forgiveth us, a Gainſt thy church which is perſecuted, and give us conſtancy unto the end.
† Heb. *a land of drineſs.*
m *That is*, Changed, which was before full of the harmonly inhabitance.
* *Num.* 14. 2.
b *That is*, He ſeeth; *Continue alſo it meaneth*, To punish.
i Heb. *to make them fall.*
* *Num.* 25. 3. o which was the cauſe of the deſtruction of many.
p Sacrifices ordained to the dead idols.
q *Signifying*, That whatſoever man inventeth of himſelf to ſerve God by, is deteſtable and provoketh his anger.
* *Num.* 25. 7.
r when all others neglected Gods glory, he in his zeal killed the adulterers, and preſerved Gods wrath.
† This act declared his lively faith, and for his faithfulneſs was accepted.
* *Num.* 20. 13.
* Heb. 1. 11.
s He ſheweth how murderous a thing idolatry is, which can win us to things abhorring to nature, wherein Gods word can not perſwade ſmall things.

* *Pſal.* 106. 1. & 118. 1.
a This notable ſentence was in the beginning and, as it ſeem, in the time of Moſes, or neare of the time which was ſometimes repeated.
b As this was true in the Jews, ſo is it true none of Gods elect, the ſeal not his help in adverſity.
† Heb. *from the ſea*, meaning, *The Red ſea*, which was the ſouth part of its land.
c *Ie ſaiah*, That time is none ſtitution to grief.
† This ſhould reſt his lively faith, and for his faithfulneſs was accepted.
* *Num.* 20. 13.
* Heb. 11. 6.
d He ſheweth how murderous a thing idolatry is, which can win us to things abhorring to nature, wherein Gods word can not perſwade ſmall things.

e Then the true way to obey God, is to follow his Scripture, without mixture: alſo conſtantly all are exhorted to defend unto themſelves, for as much as none are puniſhed, but for their ſin.
f *He ſheweth*, That the cauſe why God doth puniſh us extreamly, is, becauſe we can be brought unto him by no other means.

x Then true Chriſtianity is, to ſerve wholly and only unto God.

* *Judg.* 2. 16.
† Heb. *The people ſhewed*, That notwithſtanding the many means, and opportunities, we can come to God, except we be ſtirred up, namely reformed, and that his mercy overcome and kille our malice.
‡ Or, *impoveriſhed*, or, *weakned.*
* *Deut.* 30. 1.

y Not that God is changeable in himſelf, but that he ſeemeth to us to repent, when he alters his puniſhments and forgiveth us.
z Gainſt thy church which is perſecuted, and give us conſtancy unto the end.
a *That is*, The end why God preſerveth his church, becauſe they ſhould worſhip, and call upon him in this world.

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ſolitary way, they found no city to dwell in.
5 c Hungry and thirſty, their ſoul fainted
in them.
6 Then they cried unto the LORD in their
trouble, *and* he delivered them out of their
diſtreſſes.
7 And he led them forth by the right way,
that they might go to a city of habitation.
8 O that *men* would praiſe the LORD *for*
his goodneſs, and *for* his wonderful works
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multiplied greatly, and ſuffereth not their cat-
tel to decreaſe.
39 s Again they are miniſhed and brought
low through oppreſſion, affliction and ſor-
row.
40 * He poureth t contempt upon princes,
and cauſeth them to wander in the ‡ wilder-
neſs, *where there is* no way.
41 * Yet ſetteth he the poor on high † from
affliction, and maketh *him* families like a
flock.
42 * u The righteous ſhall ſee *it*, and rejoyce;
and all * iniquity ſhall ſtop her mouth.
43 Whoſo *is* wiſe, and will obſerve thoſe
things, even they ſhall underſtand the loving
kindneſs of the LORD.

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b By healing them he declareth his good will toward them.
† *Meaning*, their diſeaſes, which had almoſt brought them to the grave and deſtruction.
k Praiſe and confeſſion of Gods benefits are the true ſacrifices of the godly.
† Heb. *ſinging.*
l He ſheweth by the ſea what care God hath over man, for in that, that he deliverеth them from the great dangers of the ſea, he delivereth them as it were from a thouſand deaths.
† Heb. *maketh to ſtand.*
m Their fear and danger is ſo great.

† Heb. *all their wiſdom is ſwallowed up.*
n when their art and meanes fail them, they are compelled to confeſs that only Gods providence doth preſerve them.

° Though before every drop ſeemed to fight one againſt another, yet at his commandment they are as ſtill, as though they were frozen.
p This great benefit ought not onely to be confeſſed particularly, but magnified in all places and aſſemblies.

† Heb. *faltneſs.*

* *Iſa.* 41. 18.
q For the love that he beareth to his church he changeth the order of nature for their commodity.

r Continual increaſe and yeerly.

s As God by his providence doth exalt men, ſo doth he alſo humble them by affliction ſo that they may know themſelves.
* *Job.* 12. 21.
t For their wickedneſs and tyranny he cauſeth them and ſubjects to contemn them.
‡ Or, *void place.*
* *Job.* 5. 11.
† Or, *after.*
* *Job* 22. 19.
u They whoſe faith is lightned by Gods Spirit, ſhall rejoyce to ſee Gods judgments againſt the wicked and ungodly.
* *Job* 5. 16.

Psal. CVIII.

1 *David encourageth himself to praise God.* 5 *He prayeth for Gods assistance according to his promise.*
11 *His confidence in Gods help.*

¶ A song, *or* psalm of David.

OGod, my heart is [a] fixed, I will sing and give praise, even with my glory.
2 Awake psaltery and harp: I *my self* will awake early.
3 I will praise thee, O LORD, among the people: and I will sing praises unto thee among the nations.
4 For thy mercy *is* great above the heavens: and thy truth *reacheth* unto the ‡ clouds.
5 [c] Be thou exalted, O God, above the heavens: and thy glory above all the earth;
6 * That thy beloved may be delivered: save *with* thy right hand and answer me.
7 God hath spoken in his [e] holiness, I will rejoyce, I will divide Shechem, and mete out the valley of Succoth.
8 Gilead *is* mine, Manasseh *is* mine, Ephraim also *is* the strength of mine head, Judah *is* my lawgiver.
9 Moab *is* my washpot, over Edom will I cast out my shoe: over Philistia will I triumph.
10 Who will bring me into the strong city? who will lead me into Edom?
11 [f]*Wilt not thou*, O God, *who* hast cast us off? and wilt not thou, O God, go forth with our hosts?
12 Give us help from trouble: for vain *is* the help of man.
13 Through God we shall do valiantly: for he *it is that* shall tread down our enemies.

Psal. CIX.

1 *David complaining of his slandrous enemies, under the person of Judas, devoteth them.* 16 *He sheweth their sin.* 21 *Complaining of his own misery, he prayeth for help.* 30 *He promiseth thankfulness.*

¶ To the chief musician, A psalm of David.

HOld not thy peace, O God of my [a] praise.
2 For the mouth of the wicked, and the † mouth of the deceitful † are opened against me: they have spoken against me with a lying tongue.
3 They compassed me about also with words of hatred, and fought against me without a cause.
4 For my love, they are my adversaries: but I *give my self unto* prayer.
5 And they have rewarded me evil for good, and hatred for my love.
6 [c] Set thou a wicked man over him: and let ‡ Satan stand at his right hand.
7 When he shall be judged, let him † be condemned, [d] and let his prayer become sin.
8 Let his days be few, *and* * let another take his ‡ [e] office.
9 Let his children be fatherless, and his wife a widow.
10 Let his children be continually vagabonds, and beg: let them seek *their bread* also out of their desolate places.
11 Let the [f] extortioner catch all that he hath: and let the stranger spoil his labour.
12 Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children.
13 Let his posterity be cut off, *and* in the generation following let their name be blotted out.
14 [g] Let the iniquity of his fathers be remembred with the LORD: and let not the sin of his mother be blotted out.
15 Let them be before the LORD continually, that he may cut off the memory of them from the earth.
16 Because that [h] he remembred not to shew mercy, but persecuted the poor and needy man, that he might even slay the broken in heart.
17 As he loved cursing, [i] so let it come unto him: as he delighted not in blessing, so let it be far from him.
18 As he clothed himself with cursing like as with his garment: so let it come † into his bowels like water, and like oyl into his bones.
19 Let it be unto him as the garment *which* covereth him, and for a girdle wherewith he is girded continually.
20 *Let* this *be* the reward of mine adversaries [k] from the LORD, and of them that speake evil against my soul.
21 But do thou forme, O GOD the Lord, for thy [l] names sake: because thy mercy *is* good, deliver thou me.
22 For I *am* poor and needy, and my heart is wounded within me.
23 I am gone like the shadow, when it declineth: I am tossed up and down as the[m] locust.
24 My knees are weak through fasting: and my flesh faileth of [n] fatnes.
25 I became also a reproach unto them: *when* they looked upon me, they shaked their heads.
26 Help me, O LORD my God: O [o] save me according to thy mercy:
27 That they may know, that this *is* thy hand: *that* thou LORD hast done it.
28 [p] Let them curse, but bless thou: when they arise, let them be ashamed: but let thy servant rejoyce.
29 Let mine adversaries be clothed with shame: and let them cover themselves with their own confusion, as with a mantle.
30 I will greatly praise the LORD with my [q] mouth: yea, I will praise him among the multitude.
31 For he shall stand at the right hand of the poor, to save *him* † from those that [q] condemn his soul.

Psal. CX.

1 *The kingdom,* 4 *the priesthood,* 5 *the conquest,* 7 *and the passion of Christ.*

¶ A psalm of David.

THe* LORD said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

a Though all the world condemn me, yet thou wilt approve mine innocency, and that is a sufficient amends to me.
‡ Heb. *mouth of deceit.*
† Heb. *have opened* themselves.
b To declare that I had none other refuge but thee, in whom my conscience was at rest.
c whether it were Doeg or Saul, or some familiar friend that had betrayed him, by prayeth not of private affection, but moved by Gods Spirit, that God would take vengeance upon him.
d Or, *an adversary.*
‡ Heb. *go out guilty,* or, *wicked.*
e As to the elect. all things turn to their profit: so to the reprobate, even those things that are good turn to their damnation.
* *Act.* 1. 20.
f Or, *charge.*
g This was chiefly accomplished in Judas.

a This earnest affection declareth that he is free from hypocricy, and that dissimulation taketh him not.
b He prophesieth of the calling of the Gentiles: for b except they were called, they could not hear the goodnesse of God.
* Or, *rejoyce.*
c Let all the world see thy judgments, in that that thou art God over all, and so confesse that thou art glorious.
d *Psal.* 69. 5.
d when God by his benefits nameth us partakers of his mercies, he admonisheth us to be earnest in prayer, to defie him to continue and finish his graces.
e As he hath spoken to Samuel concerning me, so will he shew himself constant and holy in his promise, so that these nations following shall subject unto me.
f *From the first verse of this psalm unto the last, I read the expositions in the Lx psalm, and first verse.*

a His prayer is not for revenge, but that the wicked may be destroyed, that the godly may live in peace.
b He declareth that the cause of God hath upon the extortioners, who thinking to enrich their children by their unlawful goods, are by Gods just judgment deprived of all.
g This punisheth the Lord to the third and fourth generation of the wickedness of the parents in their wicked children.
h He *forsaweth*, That God accoutteneth them, when after a strange fury, that shew themselves cruel toward others.
i This giveth the cause why he denounceth the thing, wherein he delighteth, that the reprobate cannot accuse God of wrong, when they are given up to their lusts and reprobate minds.
† Heb. *within him*

k For being destitute of mans help, he fully trusted in the Lord, that he would defend him.
l As thou renamed mercifull, gracious, and long suffering, so shew thy self in effect.

m *Meaning*, That he hath no fat nor substance in this world.
n For hunger, the cause of leanness, he saith, that now, he was lean, and his mouth moisture failed him.
o The more grievous that Gods afflictions be, the more earnest and infirme we be in prayer.
p They shall gain nothing by cursing me.

q Not only in confessing it openly in my toil, but also in hearing it before all the congregation. *Psal.* 82. 1. *from the judges of his God.*
r *Heavy to him*, Heb. The Lord not to do with them the worst of his power, but with the judges and rulers of the world.

XXIII Day. *Morning prayer.*

* *Mat.* 22. 44. *Mark.* 12. 36. *Luke* 20. 42. *Acts* 2. 34. 1 *Cor.* 15. 25. *Heb.* 1. 13.

a Jesus Christ in 22. *Mat.* 44. giveth the interpretation hereof, and cannot properly be applied unto David, but to himself.

2 The LORD shall send the rod of thy strength out of [b] Zion: rule thou in the mids of thine enemies.
3 Thy people *shall be* willing in the day of thy [c] power, in the beauties of holiness ‡ from the womb of the morning: thou hast the dew of thy youth.
4 The LORD hath sworn, and will not repent, * Thou *art* a priest for ever, after the order of [d] Melchizedek.
5 The Lord at thy right hand shall strike through kings in the day of his wrath.
6 He shall judge among the heathen, he shall fill *the places* with the dead bodies: he shall wound the [e] heads over ‡ many countrys.
7 He shall [f] drink of the brook in the way: therefore shall he lift up the head.

b And thence it shall stretch through all the world: and this power chiefly manifested in the preaching of his word.
c By thy word, thy people shall be assembled into thy church, whose increase shall be as abundant and wonderful as the drops of the dew.
d Or, *more then the manner of the meaning: thou shalt have, &c.*
* *Heb.* 5. 6.
e 7. 17.
d As Melchizedek, the figure of Christ, was both king and priest: so the eternall Son of God is not be accomplished in any king but onely in Christ, Jesus God's equall, that is to say, he is both priest and king.
e No power shall be able to resist him.
† Or, *great.* f Under this similitude he expresseth his enemies, that he will not fearce drink by the way, he seeketh how God will destroy his enemies.

Psal. CXI.

1 *The psalmist by his example inciteth others to praise God, for his glorious,* 5 *and gracious works.* 10 *The fear of God breedeth true wisdom.*

† PRaise ye the LORD, I [a] will praise the LORD with *my* whole heart, in the assembly of the upright, and *in* the congregation.
2 The works of the LODD *are* [b] great, sought out of all them that have pleasure therein.
3 His work *is* honourable and glorious: and his righteousnes endureth for ever.
4 He hath made his wonderful works to be remembred: the LORD *is* gracious and full of compassion.
5 He hath given [c] † meat unto them that fear him: he will ever be mindful of his covenant.
6 He hath shewed his people the power of his works, that he may give them the heritage of the heathen.
7 The [d] works of his hands *are* verity and judgment; all his commandments *are* sure.
8 They † stand fast for ever and ever, *and are* done in truth and uprightnes.
9 He sent redemption unto his people, he hath commanded his covenant for ever: holy and reverend *is* his name.
10 * [e] The fear of the LORD *is* the beginning of wisdom: ‡ a good understanding have all they † that do *his commandments*: his praise endureth for ever.

† Heb. *Hallelujah.*
a The prophet declareth that he will praise God both privately and openly, and that from the heart, as he that considereth himself wisely and onely unto God.
b *To search* Gods works are a sufficient cause, wherefore we should praise him, but chiefly his benefits toward his church.

† Heb. *pray.*
c God hath given to his people all that was necessary for them: and will do till even for his covenants sake, and in this sense, the Hebrew word is taken. *Prov.* 30. 8. *& 31. 15. Mal.* 3. 10.
d As God promised to make the earth his inheritance, so in effect doth he declare him. Eff. 38. and true is the government of the same.
‡ Heb. *are established.*
* *Job* 28. 28. *Prov.* 1. 7. *& 9.* 10. *Eccl.* 1. 16.
e They onely are wise that fear God, and none have understanding, but they that obey his word.

Psal. CXII.

1 *Godliness hath the promises of this life,* 4 *and of the life to come.* 10 *The prosperity of the godly shall be an eye-sore to the wicked.*

† Heb. *Hallelujah.*

† PRaise ye the LORD. Blessed *is* the [a] man *that* feareth the LORD, *that* delighteth greatly in his commandments.
2 His seed shall be mighty upon earth: the generation of the upright shall be blessed.
3 [b] Wealth and riches *shall be* in his house: and his righteousnes endureth for ever.

a He *meaneth*, That reverent fear, which is in the children of God, which maketh them to delight greatly in the word of God.
b The godly shall have abundance and contentment because their heart is satisfied in God onely.

4 Unto the [c] upright there ariseth light in the darknes: *he is* gracious, and full of compassion, and righteous.
5 A good man sheweth favour, and [d] lendeth: he will guide his affairs with † discretion.
6 Surely he shall not be moved for ever: the righteous shall be in everlasting remembrance.
7 He shall not be afraid of evil tidings: his heart is fixed, trusting in the LORD.
8 His heart *is* established, he shall not be afraid, until he see *his desire* upon his enemies.
9 * He hath [e] dispersed, he hath given to the poor; his righteousnes endureth for ever; his [f] horn shall be exalted with honour.
10 The wicked shall see *it*, and be grieved; he shall gnash with his teeth, and [g] melt away: the desire of the wicked shall perish.

c The faithful in all their adversities know that all shall go well with them, for God will be merciful and just.
d He *forsaweth*, what is the fruit of mercy, to lend freely and not for gain, and so to measure his doings, that he may be able to help where need requireth and not to bethow all on himself.
† Heb. *judgment.*

* 2 *Cor.* 9. 9.
e The godly pinch not negligently, but distribute liberally, as the necessity of the poor requireth, and as his power is able.
f His power and prosperous estate.
g The blessings of God upon his children, shall cause the wicked to die for envy.

Psal. CXIII.

1 *An exhortation to praise God for his excellency,* 6 *for his mercy.*

† PRaise ye the LORD. Praise, O ye servants of the LORD, [a] praise the name of the LORD.
2 * Blessed be the name of the LORD, from this time forth and for evermore.
3 * From the rising of the sun unto the going down of the same, the LORDS name *is* to be praised.
4 The LORD *is* high above all [b] nations, *and* his glory above the heavens.
5 Who *is* like unto the LORD our God, who † dwelleth on high?
6 Who humbleth *himself* to behold *the things that are* in heaven, and in the earth?
7 * He raiseth up the poor out of the dust, *and* lifteth the [c] needy out of the dunghil:
8 That he may set *him* with princes, *even* with the princes of his people.
9 He maketh the barren woman † to keep house, *and to be* a joyful mother of children. Praise ye the LORD.

† Heb. *Hallelujah.*
a By this offers superition he flyreth up our cold dulnes to praise God, seeing his works are so wonderful, and that we are created for the same cause.
* *Dan.* 2. 20.
* *Mal.* 1. 11.

b If Gods glory shine so farre above all the world, and therefore of all ought to be praised, what great condemnation were it to his people, among whom chiefly it shineth, if they should not carefully excel his name?
† Heb. *exalteth himself to dwell.*
* 1 *Sam.* 2. 8. *Psal.* 107. 41.
c By preferring the poor to high honour, & giving the barren children, he sheweth that God worketh not onely in his church by ordinary means, but also by miracles.

Psal. CXIV.

1 *An exhortation by the example of the dumb creatures, to fear God in his church.*

XXIII Day. *Evening prayer.*

WHen * Israel went out of Egypt, the house of Jacob from a people of [a] strange language;
2 Judah was his [b] sanctuary, *and* Israel his dominion.
3 * [c] The sea saw *it*, and fled; * Jordan was driven back.
4 The mountains skipped like rams, *and* the little hills like lambs.
5 What *ailed* thee, O thou sea, that thou fleddest? thou Jordan, *that* thou wast driven back?
6 Ye mountains, *that* ye skipped like rams; *and* ye little hills like lambs?
7 [d] Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob.

* *Exod.* 19. 2.
a Spiritually it meaneth such as speak against the faith, *the language of Canaan. Isa.* 19. 18.
b The whole congregation receiveth of his holy majesty; in adopting them, and of his mighty power in delivering them.
* *Exod.* 14. 21.
c Seeing that these dead creatures feele Gods power, and after a sort fear it, much more his people ought to confider it, and glorifie him for the same.
* *Josh.* 3. 13.
d Ought then his people to be insensible, when they see his power and majesty?

8 * Which

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8 * Which [e] turned the rock *into* a standing water, the flint into a fountain of waters.

* *Exod.* 17. 6. *Num.* 20. 11.
[e] *That is,* Caused miraculously water to come out of the rock in most abundance, *Exod.* 17. 6.

Psal. CXV.

1 *Because God is truly glorious, 4 and idols are vanity, 9 he exhorteth to confidence in God. 12 God is to be blessed for his blessings.*

[a] Because God promised to deliver them, nor for their sakes, but for his name, *Isa.* 48. 11. therefore they grounded their prayer upon this promise.

* *Psal.* 42. 10.

NOt [a] unto us, O LORD, not unto us, but unto thy name give glory, for thy mercy, *and* for thy truths sake.

2 Wherefore should the heathen say, * [b] where *is* now their God?

3 * But our God *is* in the heavens, he hath done whatsoever he [c] pleased.

4 * Their idols *are* [d] silver and gold, the work of mens hands.

5 They have mouths, but they speak not; eyes have they, but they see not.

6 They have ears, but they hear not; noses have they, but they smell not.

7 They have [e] hands, but they handle not; feet have they, but they walk not; neither speak they through their throat.

8 They that make them, are [f] like unto them; *so is* every one that trusteth in them.

9 O Israel, trust thou in the LORD: he *is* their help and their shield.

10 [g] O house of Aaron, trust in the LORD: he *is* their help and their shield.

11 Ye that fear the LORD, trust in the LORD: he *is* their help and their shield.

12 The LORD hath been mindful of us, he will bless *us*, he will [h] bless the house of Israel, he will bless the house of Aaron.

13 He will bless them that fear the LORD, *both* small † and great.

14 The LORD shall increase you more and more, you and your children.

15 You *are* blessed of the LORD, which [i] made heaven and earth.

16 [k] The heaven, *even* the heavens *are* the LORDS: but the earth hath he given to the children of men.

17 The dead praise not the LORD, neither any that [l] go down into silence.

18 * But we will bless the LORD, from this time forth and for evermore. Praise the LORD.

[b] Or, unto us.
[c] He sheweth what great vanity it is to ask help of them which not only have no help in them, but lack sense and reason.
* *As much with-out sense as blocks and stones.*
[d] For they were appointed by God as instructers and teachers of faith and religion for others to follow.
[e] He will continue his graces toward his people.
† Heb. *with.*
[f] And therefore doth still govern and continue all things therein.
[g] And they declare enough his sufficiency, for that the world feareth him nothing, but to shew his fatherly care toward men.
[h] Though the dead set forth Gods glory, yet he meaneth here that they praise him not in his church and congregation.
* *Dan.* 2. 20.

Psal. CXVI.

XXIV Day. *Morning prayer.*

1 *The psalmist professeth his love and duty to God for his deliverance. 12 He studieth to be thankful.*

[a] He granteth that no pleasure is so great as to feel Gods help in our necessity, neither that any thing more filleth up our love toward him.
† Heb. *in my days.*
[b] Or, days of affliction: as Jer. 30. 16. *Psal.* 119. 84.
* *Psal.* 18. 5, 6.
‡ Heb. *found me.*

I [a] Love the LORD, because he hath heard my voice, *and* my supplications.

2 Because he hath inclined his ear unto me, therefore will I call upon *him* † [b] as long as I live.

3 * The sorrows of death compassed me, and the pains of hell ‡ gat hold upon me: I found trouble and sorrow.

4 Then called I upon the name of the LORD; O LORD, I beseech thee, deliver my soul.

5 [c] Gracious *is* the LORD, and righteous: yea, our God *is* merciful.

[c] He sheweth both the fruit of his love, in calling upon him, confessing him to be just and merciful, and to help them that are destitute of aid and counsel.

6 The LORD preserveth the simple: I was brought low, and he helped me.

7 Return unto thy rest, O [d] my soul, for the LORD hath dealt bountifully with thee.

8 For thou hast delivered my soul from death, mine eyes from tears, *and* my feet from falling.

9 [e] I will walk before the LORD in the land of the living.

10 * [f] I believed, therefore have I spoken: I was greatly afflicted.

11 I said in my [g] haste, * All men *are* liars.

12 What shall I render unto the LORD, *for* all his benefits towards me?

13 I will [h] take the cup of salvation, and call upon the name of the LORD.

14 I will pay my vows unto the LORD, now in the presence of all his people.

15 Precious in the sight of the LORD, *is* the [i] death of his saints.

16 O LORD, truly I *am* thy servant, I *am* thy servant, *and* the son of thy handmaid: thou hast loosed my bonds.

17 I will offer to thee the sacrifice of thanksgiving, and will call upon the name of the LORD.

18 I will pay my [k] vows unto the LORD, now in the presence of all his people:

19 In the courts of the LORDS house, in the midst of thee, O Jerusalem. Praise ye the LORD.

[d] which was unquieted before, now rest upon the Lord, for he hath been beneficial towards thee.
[e] To wit, *Jerusalem*, which Greek interpreteth it, *the seeing vision*. *Matthew. Gen.* 1. *Gen.* 2. 20, 35. *Psal.* 56. 14.
* 2 *Cor.* 4. 13.
[f] I felt all these things, and therefore was moved by faith to confess them.
[g] Through fear, and great affliction.
I thought God would not regard man, which is but lies and vanity.
* *Rom.* 3. 4.
[h] In the law, they used to make a banket, when they gave solemn thanks to God, and to take the cup and drink in sign of thanksgiving.
[i] I perceive that God hath a care over his, so that he loveth their death, and taketh an account.
[k] I will think him for his benefits: for that is to render all to God.

just payment, to confesse that

Psal. CXVII.

An exhortation to praise God for his mercy and truth.

O * Praise the LORD, all ye nations: praise him, all ye people.

2 For his merciful kindness is great toward us: and the † truth of the LORD *endureth* for ever. Praise ye the LORD.

* *Rom.* 15. 11.
† *That is,* the stedfast promise and continual testimonies of his fatherly good.

Psal. CXVIII.

1 *An exhortation to praise God for his mercy. 5. The psalmist by his experience sheweth how good it is to trust in God. 19 Under the type of the psalmist, the coming of Christ in his kingdom is expressed.*

O * [a] give thanks unto the LORD, for *he is* good: because his mercy *endureth* for ever.

2 Let Israel now say, that his mercy *endureth* for ever.

3 Let the house of Aaron now say, that his mercy *endureth* for ever.

4 Let them now that fear the LORD say, that his mercy *endureth* for ever.

5 I called upon the LORD † in [b] distress: the LORD answered me, *and set me* in a large place.

6 * The LORD *is* † on my side, I will [c] not fear: what can man do unto me?

7 The LORD taketh my part with them that help me: therefore shall I see *my desire* upon them that hate me.

8 *It is* better to trust in the LORD, then to put confidence in [d] man.

9 * *It is* better to trust in the LORD, then to put confidence in princes.

[d] *He sheweth,* That he had trusted in vain, if he had put his confidence in man, or have been preferred to the kingdom, and therefore he put his trust in God, and obtained.

* *Psal.* 146. 3.

10 All

* *Exod.* 15. 2. *Isa.* 12. 2.
† is that he was delivered, it came not of himself, but out of the power of man; but only of Gods favour, therefore he will praise him.
‡ He promiseth both to render praises himself, and to move others to do the same, because that in his praise the church was relieved.
[a] So that all that are both for and men, may see his mighty power.
† He willeth the doom of the tabernacle to be equal, that he may declare his thankful mind.

* *Mat.* 21. 42. *Mark.* 12. 10. *Luk.* 20. 17. *Acts* 4. 11.
† Pet. 2. 4. A thoughtful and the chief powers unfold me to be true, for God hath preserved me above them all.
‡ Heb. *Risen from the Lord D.*
† strength. God hath been chief.
[b] Heb. *straits.*
[c] which are the pitch, and have the charge thereof, as *Num.* 6. 23. Jerusalem hath refused us from Gabaon to Gaza, as will effect further and yet perfect unto him.

* *Num.* 15. 11.
[a] *That is,* the mild estate and continual testimonies of his fatherly good.

* *Gen.* 16. 1. *Psal.* 106. 1. & 107. 1. *Jer.* 33. 11.
[a] Because God by crossing David in his kingdom, shewed his mercy toward his afflicted church, the prophet doth not only kindle Gods love, but exhortath all the people to do the same.

† Heb. *out of straits.*
[b] we are not taught that the most that trust in God, are the most exempt from all trouble, but we are to be stirred up to prayer.
* *Psal.* 56. 4. 11.
† Heb. *for me.*
[c] Being certainly persuaded in this effect, he confirmed himself to have more ease to help his enemy, for he doubted not, but God would maintain him, because he had planted him.

Psal. CXIX.

XXIV Day. *Evening prayer.*

This Psalm containeth sundry prayers, praises, and professions of obedience.

ALEPH.

BLessed *are the* † [a] undefiled in the way, who walk in the law of the LORD.

2 Blessed *are* they that keep his testimonies, *and that* seek him with the whole heart.

3 They also do [b] no iniquity: they walk in his ways.

4 Thou hast commanded *us* to keep thy precepts diligently.

5 [c] O that my ways were directed to keep thy statutes!

6 Then shall I not be ashamed, when I have respect unto all thy commandments.

† Or, *perfect*, or, *sincere*.
[a] Thirdly they are not called blessed, which think themselves wise in their own judgment, nor which imagine to themselves a certain holiness, but they wholly depend upon Gods free election.
† For they are not led by Gods flesh, and endeavour but to do.
[b] David acknowledgeth his imperfection, desiring God to reform it,

7 I will praise thee with [d] uprightness of heart, when I shall have learned † [e] thy righteous judgments.

8 I will keep thy statutes: O forsake me not † utterly.

[d] For true religion standeth, in serving God without hypocricy.
† Heb. *judgements of thy righteousness.*
[e] He refuseth not to be tried by temptations, but he feareth to faint, if God forecour not his infirmity in time.

BETH.

9 Wherewith shall [a] a young man cleanse his way? by taking heed *thereto* according to thy word.

10 With my whole heart have I sought thee: O let me not wander from thy commandments.

11 Thy word have I [b] hid in mine heart, that I might not sin against thee.

12 Blessed *art* thou, O LORD: teach me thy statutes.

13 With my lips have I declared all the judgments of thy mouth.

14 I have [c] rejoyced in the way of thy testimonies, as *much as* in all riches.

15 I will meditate in thy precepts, and have respect unto thy ways.

16 I will delight my self in thy statutes: I will not forget thy word.

[a] Because youth is most given to licentiousness, he chiefly warneth them to frame their lives betime to Gods word.
[b] If Gods word be graven in our hearts, we shall be more able to resist the assaults of Satan: and therefore the greater delight hath God to instruct him daily more and more therein.
[c] The prophet doth not boast of his virtues, but setteth forth an example for others to follow Gods word, and how wordly vanities.

GIMEL.

17 Deal bountifully with thy servant, *that* I may [a] live, and keep thy word.

18 † Open thou mine eyes, that I may behold wondrous things out of thy law.

19 * I *am* a [b] stranger in the earth, hide not thy commandments from me.

20 My soul breaketh for the longing *that it hath* unto thy judgments at all times.

21 Thou hast [c] rebuked the proud *that are* cursed, which do err from thy commandments.

22 Remove from me reproach and contempt, for I have kept thy testimonies.

23 [d] Princes also did sit *and* speak against me: *but* thy servant did meditate in thy statutes.

24 Thy testimonies also *are* my delight, *and* † my counsellers.

[a] *That is,* That we ought not to defile it, and to serve God, and therefore we cannot serve him aright, except he open our eyes and minds.
† Heb. *reveil.*
* *Gen.* 23. 4. *Psal.* 39. 12.
† *Chron.* 29. 15. *Psal.* 119. 54. *Heb.* 11. 13.
[b] Seeing mans life in this world is but a passage, what should become of him, if thy word were not his guide?
[c] In all ages thou hath plagued all such, which maliciously and contemptuously depart from thy truth.
[d] when the powers of the world gave false sentence against me, thy word was a guide and counseller to teach me what to do, and comfort me.
† Heb. *men of my counsel.*

DALETH.

25 My soul [a] cleaveth unto the dust: quicken thou me according to thy word.

26 I have [b] declared my ways, and thou heardest me: * teach me thy statutes.

27 Make me to understand the way of thy precepts: so shall I talk of thy wondrous works.

28 My soul † melteth for heaviness: strengthen thou me according unto thy word.

29 Remove from me the [c] way of lying: and grant me thy law graciously.

30 I have chosen the way of truth: thy judgments have I laid *before me.*

31 I have stuck unto thy testimonies: O LORD, put me not to shame.

32 I will run the way of thy commandments, when thou shalt [d] inlarge my heart.

[a] *That is,* It is almost brought to the grave, and without thy word cannot live.
[b] I have confessed mine offences, and now depend wholly on thee.
* *Psal.* 25. 4. & 27. 11. & 86. 11.
† Heb. *dropeth.*
[c] If God did not maintain us by his word, our life would drop away like water.
[d] Enlarge me in thy word, whereby my mind may be purged from vanity, and taught to obey thy will.
[e] *By this he sheweth,* That we can neither chuse good, cleave to Gods word, nor run forward in his way, except he make our hearts large to receive his grace, and willing to obey.

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H E.

XXV. Day. *Morning prayer.* a *He foreseeth,* That he cannot follow on to the end, except God teach him oft times, and lead him forward. b Not onely in outward conversation, but also with inward affection. c Hereby meaning all either vices, or excesses, because that covetousnes is the spot of all evil. † Heb. *make to pass.* d *Meaning,* All his fenses. e Let me not fall to thy dishonour, but let mine heart still delight in thy gracious word. f Give me strength to continue in thy word even to the end.

33 Teach[a] me, O LORD, the way of thy statutes, and I shall keep it *unto* the end.
34 Give me understanding, and I shall keep thy law, yea, I shall observe it with *my*[b] whole heart.
35 Make me to go in the path of thy commandments, for therein do I delight.
36 Incline my heart unto thy testimonies, and not to[c] covetousnes.
37 † Turn away mine[d] eyes from beholding vanity: *and* quicken thou me in thy way.
38 Stablish thy word unto thy servant, who *is devoted* to thy fear.
39 Turn away my[e] reproach which I fear: for thy judgments *are* good.
40 Behold, I have longed after thy precepts: quicken me in thy righteousnes.

V A U.

a *He foreseeth,* That Gods mercy and love is the first cause of our salvation. † Or, *It shall I answer him that reproacheth me in a thing.* b By trusting in Gods word, he afterwards himself to be able to confute the slanders of his adversaries.

41 Let thy[a] mercies come also unto me, O LORD; *even* thy salvation according to thy word.
42 ‡ So shall I have[b] wherewith to answer him that reproacheth me: for I trust in thy word.
43 And take not the word of truth utterly out of my mouth; for I have hoped in thy judgments.
44 So shall I keep thy law continually, for ever and ever.
45 And I will walk † [c] at liberty: for I seek thy precepts.
46 I will speak of thy testimonies also before[d] kings, and will not be ashamed.
47 And I will delight my self in thy commandments which I have loved.
48 My hands also will I lift up unto thy commandments which I have loved: and I will meditate in thy statutes.

1 Heb. *at large.* c They that simply walk after Gods word have no lees to intangle them: whereas they that do contrary, are ever in nets and snares. d He foreseeth that the children of God ought not to suffer their fathers glory to be obscured by the vain pomp of princes.

Z A I N.

a Though he feel Gods hand still to lie upon him, yet he relieth on his promise, and comforteth himself therein. b *Meaning,* The wicked, which contemn Gods word, and tread his religion under foot. c *That is,* The examples, whereby thou declarest thy self to be iudge of the world. d *Tout to,* A vehement zeal to thy glory, and indignation against the wicked. e In the course of this life and sorrowful exile. f Even when others sleep. g *That is,* All these benefits.

49 Remember the[a] word unto thy servant, upon which thou hast causèd me to hope.
50 This *is* my comfort in my affliction: for thy word hath quickned me.
51 [b] The proud have had me greatly in derision: *yet* have I not declined from thy law.
52 I remembred thy judgments of old, O LORD; and have comforted my self.
53 [d] Horrour hath taken hold upon me, because of the wicked that forsake thy law.
54 Thy statutes have been my songs in the house of my[e] pilgrimage.
55 I have remembred thy name, O LORD, in the[f] night, and have kept thy law.
56 [f] This I had: because I kept thy precepts.

C H E T H.

a Thy iudgments are a deep gulf, that God will deliver him, and destroy such as unjustly persecute them. † Heb. *righteousnesse.* ‡ Heb. *to do.*

57 *Thou art* my[a] portion, O LORD, I have said, that I would keep thy words.
58 I intreated thy † favour with *my* whole heart: be merciful unto me according to thy word.
59 I thought on my[b] ways, and turned my feet unto thy testimonies.
60 I made haste, and delayed not to keep thy commandments.

a Whosoever will embrace Gods word might mark in her all faultes and transgressions forth of himself and others.

61 The ‡ bands of the wicked have[c] robbed me: *but* I have not forgotten thy law.
62 At midnight I will rise to give thanks unto thee: because of thy righteous judgments.
63 *I am a*[a] companion of all *them* that fear thee, and of them that keep thy precepts.
64 The earth, O LORD, is full of thy mercy: [e] teach me thy statutes.

T E T H.

65 Thou hast[a] dealt well with thy servant, O LORD, according unto thy word.
66 Teach me good judgment, and knowledge: for I have believed thy commandments.
67 Before I was[b] afflicted, I went astray: but now have I kept thy word.
68 Thou *art* good, and dost good; teach me thy statutes.
69 The proud have forged a lie against me: *but* I will keep thy precepts with *my* whole heart.
70 [c] Their heart is as fat as greas, *but* I delight in thy law.
71 *It is*[c] good for me that I have been afflicted: that I might learn thy statutes.
72 * The law of thy mouth *is* better unto me, then thousands of gold and silver.

J O D.

73 Thy hands have[a] made me and fashioned me: give me understanding, that I may learn thy commandments.
74 They that[b] fear thee, will be glad when they see me: becaufe I have hoped in thy word.
75 I know, O LORD, that thy judgments *are* † right, and *that* thou in faithfulnes hast afflicted me.
76 Let, I pray thee, thy merciful kindnes be † for my comfort, according to thy word unto thy servant.
77 Let thy tender mercies come unto me, that I may[c] live: for thy law *is* my delight.
78 Let the proud be ashamed, for they dealt perverfly with me without a cause; *but* I will meditate in thy precepts.
79 Let thofe that fear thee, [d] turn unto me, and those that have known thy[e] testimonies.
80 Let my heart be found in thy statutes; that I be not ashamed.

a Having proved by experience that God was true in his promife, he defireth that he would increase him in knowledge and judgment. b As Jeremy said, That before the Lord touched him, he was like a calf untamed, fo that the dr of God red it to him to come home to God.

c Their heart is indurate and hardened, puffed up with prosperity and felf-affiance of themselves. d He confeffeth, that before that he was chaftned, he was rebellious as a man by carnalls. * *Pfal.* 19.10. *Prov.* 8.11.

C A P H.

a Because none should efteem Gods word according to the changes of things in this world, he foreth that it abideth in heaven and therefore is immutable. † Heb. *to generation & generation.* b Seeing the earth and all creatures remain in that eftate, wherein they firft created them, much more thy truth remaineth conftant and unchangeable. c He proveth by effect, that he is Gods child, because he feeleth his heart so vnderfand him.

81 My soul[a] fainteth for thy falvation: *but* I hope in thy word.
82 Mine eyes fail for thy word, faying, When wilt thou comfort me?
83 For I am become like a[b] bottle in the smoke: *yet* do I not forget thy ftatutes.
84 How many *are* the[c] days of thy servant? when wilt thou execute judgment on them that persecute me?
85 The proud have[d] digged pits for me, which *are* not after thy law.
86 All thy commandments *are* † faithful: they persecute me wrongfully; [e] help thou me.
87 They had almoft[f] consumed me upon earth: but I forsook not thy precepts.

XXV. Day. *Morning prayer.* a Because none should efteem Gods word according to the changes of things in this world, he foreth that it abideth in heaven and therefore is immutable. † Heb. *to generation & generation.* b Seeing the earth and all creatures remain in that eftate, wherein they firft created them, much more thy truth remaineth conftant and unchangeable. c He proveth by effect, that he is Gods child, because he feeleth his heart so vnderfand him.

88 Quicken

88 Quicken me after thy loving kindnes, fo fhall I keep the teftimony of thy mouth.

L A M E D.

a Because none should efteem Gods word according to the changes of things in this world, he foreth that it abideth in heaven and therefore is immutable. † Heb. *to generation & generation.* b Seeing the earth and all creatures remain in that eftate, wherein they firft created them, much more thy truth remaineth conftant and unchangeable. c He proveth by effect, that he is Gods child, because he feeleth his heart so vnderfand him.

89 For ever, O LORD, thy word is fettled in[a] heaven.
90 Thy faithfulnes *is* † unto all generations: thou haft eftablifhed the earth, and it † abideth.
91 They[b] continue this day according to thine ordinances: for all *are* thy fervants.
92 Unlefs thy law *had been* my delights, I fhould then have perifhed in mine affliction.
93 I will never forget thy precepts: for with them thou haft quickned me.
94 I *am*[c] thine, fave me: for I have fought thy precepts.
95 The wicked have waited for me to deftroy me: *but* I will confider thy teftimonies.
96 I[d] have feen an end of all perfection; *but* thy commandment *is* exceeding broad.

M E M.

a *He foreseeth,* That we cannot love Gods word except we exercise our selves therein, and meditate of it. † Heb. *it is ever with me.*

97 O how love I thy law! [a] it *is* my meditation all the day.
98 Thou through thy commandments haft made we wifer then mine enemies: for † they *are* ever with me.
99 I have more[b] underftanding then all my teachers: for thy teftimonies *are* my meditation.
100 I underftand more then the ancients: becaufe I keep thy precepts.
101 I have refrained my feet from every evil way: that I might keep thy word.
102 I have not departed from thy judgments: [c] for thou haft taught me.
103 * How fweet are thy words unto my [a] taſte! *yea, fweeter* then hony to my mouth.
104 Through thy precepts I get underftanding: therefore I hate every falfe way.

b he observer doth fatisfie himself only to Gods word, ſhall not only be fafe againſt the perſecutions of his enemies, but alſo learn more wiſdom then they that practiſe, and are rers of experience.

c So firm of our ſelves we are do nothing, but when God doth inwardly inſtruct us with his ſpirit, we feel his graces ſweete then honey.

* *Pſal.* 19.10. † Heb. *palate.*

N U N.

a A lamp is a thing of no ſtrength of it ſelf, but only to ſhew us the way: even ſo the holy ſcripture is but a dead letter, except the holy ghoſt open our eyes to underſtand it.

105 Thy word *is a* ‡ [a] lamp unto my feet, and a light unto my path.
106 I have[b] ſworn, and I will perform *it*, that I will keep thy righteous judgments.
107 I am afflicted very much: quicken me, O LORD, according unto thy word.
108 Accept, I beſeech thee, the[c] free-will-offerings of my mouth, O LORD, and teach me thy judgments.
109 [d] My ſoul *is* continually in my hand: yet do I not forget thy law.
110 The wicked have laid a ſnare for me: yet I erred not from thy precepts.
111 Thy teſtimonies have I taken as an heritage for ever: for they *are* the rejoycing of my heart.
112 I have inclined mine heart † to perform thy ſtatutes alway, *even unto* the end.

b Heb. *I have ſworn and will perform it.* c Heb. *the willing offerings.* d That is, Becauſe I am ſtirred by mine example.

S A M E C H.

a *He foreſeeth,* That there can be no true love of God without the knowledge of his word. b Although my ſtrength fail me, yet my ſoul reſteth on Gods word. c *That is,* My prayers be chaſtiſed, ſighing, which facrifice Heb. calleth, The calves of the lips, Chap. 14. 3. d *That is,* I am in continual danger of my life. e I diſtruſt no worldly things, but truſt only in the word of my ſure inheritance.

113 I hate[a] *vain* thoughts: but thy law do I love.
114 Thou *art* my hiding-place, and my ſhield: I hope in thy word.

a Heb. *thoughts of the vain.*

115 * [b] Depart from me, ye evil-doers; for I will keep the commandments of my God.
116 Uphold me according unto thy word, that I may live: and let me not be aſhamed of my hope.
117 [c] Hold thou me up, and I ſhall be ſafe: and I will have reſpect unto thy ſtatutes continually.
118 Thou haſt troden down all them that err from thy ſtatutes: for their [d] deceit *is* falſhood.
119 Thou † putteſt away all the wicked of the earth *like* [e] droſs: therefore I love thy teſtimonies.
120 My fleſh [f] trembleth for fear of thee, and I am afraid of thy judgments.

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* *Mat.* 7. 23. b And hinder me not to keep the law of the Lord. c He deſireth Gods continual aſſiſtance, leſt he ſhould faint in this race which he had begun. d The craftie practices of them that contemn thy law, ſhall be brought to nought. † Heb. *cauſeth to ceaſe.* e which infected thy people, as droſs doth the metal. f Thy judgments do not only teach me obedience, but cauſe me fear, conſidering mine own wrtchedneſs, which fear cauſeth repentance.

A I N.

a Put thy ſelf be-tween mine enemies and me, as if thou were my defence. b He beſeecheth that he is Gods ſervant, and hereby putteth God in mind, that as he made him by his grace, ſo he would continue his favour toward him.

121 I have done judgment and juſtice: leave me not to mine oppreſſours.
122 [a] Be ſurety for thy ſervant for good: let not the proud oppreſs me.
123 Mine eyes fail for thy ſalvation, and for the word of thy righteouſneſs.
124 Deal with thy [b] ſervant according unto thy mercy, and teach me thy ſtatutes.
125 I *am* thy ſervant, give me underſtanding, that I may know thy teſtimonies.
126 [c] *It is* time for *thee*, LORD, to work: *for* they have made void thy law.
127 * Therefore I love thy commandments above gold, yea above fine gold.
128 Therefore I eſteem all *thy* precepts *concerning* all *things to be* right; *and* I hate [d] every falſe way.

c *The prophet foreſeeth.* That when the wicked have brought all things to confuſion, and Gods word to utter contempt, then Gods time to help and ſend remedy. * *Pſal.* 19.10. *Prov.* 8. 11. d That *is*, whatſoever diſſenteth from the purity of thy word.

P E.

a Containing high and ſecret myſteries, ſo that I am moved with admiration and reverence.

129 Thy teſtimonies *are*[a] wonderful: therefore doth my ſoul keep them.
130 The entrance of thy [b] words giveth light: it giveth underſtanding unto the ſimple.
131 I opened my mouth, and[c] panted: for I longed for thy commandments.
132 Look thou upon me, and be merciful unto me, † as thou uſeſt to do unto thoſe that love thy name.
133 Order my ſteps in thy word: and let not any iniquity have dominion over me.
134 Deliver me from the oppreſſion of man: ſo will I keep thy precepts.
135 Make thy face to ſhine upon thy ſervant: and teach me thy ſtatutes.
136 Rivers of waters [d] run down mine eyes, becauſe they keep not thy law.

b The ſimple idiots that ſubmit themſelves to God, have their eyes opened, and their minds illuminated ſo ſoon as they begin to read Gods word. c A moſt feaver coward thy word was ſo great. † Heb. *according to the cuſtom towards thoſe, &c.*

d *He ſpeaketh* what ought to be the zeal of Gods children, when they ſee his word contemned.

T S A D D I.

a Righteous *and* juſt.
† Heb. *righteouſneſſe.*
‡ And in this regard I ought to love them the more dearly, and to walk in the praſtice of them cheerfully all my life long. † Heb. *faithfulneſs.* * *Pſal.* 69. 9. Joh. 2. 17.

137 Righteous *art* thou, O LORD, and upright *are* thy judgments.
138 Thy teſtimonies *that* thou haſt commanded, *are*[a] righteous, and very † faithful.
139 * My zeal hath † conſumed me: becauſe mine enemies have forgotten thy words.
140 Thy word *is* very † pure: therefore thy ſervant loveth it.
141 I *am* [c] ſmall and deſpiſed: *yet* do not I forget thy precepts.

1 Heb. *eat me off.* † Heb. *tried,* or, *refined.* b Gold hath need to be fined, but thy word is perfection it ſelf. c This is the true zeal, to praiſe God in adverſity.

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142 Thy righteousnes *is* an everlasting
righteousnes, and thy law *is* the truth.
143 Trouble and anguish have † taken
† Heb. *found me.* hold on me: *yet* thy commandments *are* my
delights.
144 The righteousnes of thy testimonies
is everlasting: give me understanding, and I
d So that the life of man without the knowledge of God is death. shall d live.

KOPH.

145 I a cried with *my* whole heart, hear
me, O LORD: I will keep thy statutes.
146 I cried unto thee, save me, ‡ and I
XXVI Day. *Evening prayer.* a *He sheweth,* That all his affections and whole heart were bent God-ward for to have help in dangers. shall keep thy testimonies.
147 I prevented the dawning of the morning, and cried: I hoped in thy word.
† Or, *that I may keep.* 148 Mine eyes b prevent the *night* watches,
that I might meditate in thy word.
b He was more exact in the study of Gods word, then they that kept the watch, were in their charge. 149 Hear my voice according unto thy
loving kindnes: O LORD, quicken me according to thy judgment.
c He sheweth the nature of the wicked to be to persecute against their conscience. 150 They draw nigh that follow after c mischief: they are far from thy law.
151 Thou *art* near, O LORD: and all thy
commandments *are* truth.
152 Concerning thy testimonies, I have
d His faith is d grounded upon Gods word, that he would ever be at hand when his children be oppressed. known of old, that thou hast founded them
for ever.

RESH.

153 Consider mine affliction, and deliver
me: for I do not forget thy law.
154 Plead my cause, and deliver me: quic-
ken me according to thy a word.
a For without Gods promise there is no hope of deliverance. 155 Salvation *is* far from the wicked: for
they seek not thy statutes.
156 ‡ Great *are* thy tender mercies, O
† Or, *many.* LORD: quicken me according to thy b judg-
b According to thy promise made in thy law, which because the wicked lack, they can have no hope of salvation. ments.
157 Many *are* my persecutours, and mine
enemies: *yet* do I not decline from thy testimonies.
158 I beheld the transgressours, and was
c My zeal consumed me, when I saw their malice and contempt of thy glory. c grieved: because they kept not thy word.
159 Consider how I d love thy precepts:
d It is a sure sign of our adoption, when we love the law of God. quicken me, O LORD, according to thy
† Heb. *the beginning of thy word is true.* loving kindnes.
160 † Thy word *is* true *from* the e begin-
e Since thou first promisedst even to the end all thy sayings are true. ning: and every one of thy righteous judgments *endureth* for ever.

SCHIN.

161 Princes have a persecuted me without
a The threatnings and persecutions of princes could not cause me to shrink to confess thee, whom I more fear then men. a cause: but my heart standeth in aw of thy
word.
162 I rejoyce at thy word, as one that
findeth great spoil.
163 I hate and abhor lying: *but* thy law
do I love.
b *That is,* Often and sundry times. 164 b Seven times a day do I praise thee:
c For their conscience assureth them, that they please thee, whereas they that love not thee have the contrary. because of thy righteous judgments.
† Heb. *they shall have no stumbling-block.* 165 c Great peace have they which love
thy law: and † nothing shall offend them.
166 LORD, I have d hoped for thy salva-
d *He sheweth* That we muth first have faith, before we can work and please God. tion, and done thy commandments.
167 My soul hath kept thy testimonies: and
I love them exceedingly.
168 I have kept thy precepts and thy testi-
monies: for e all my ways *are* before thee. e I had no respect unto men, but fet thee always before mine eyes, as the judge of my doings.

TAU.

169 Let my cry come near before thee,
O LORD: give me understanding a according to thy word. a As thou hast promised to be the schoolmaster unto all them that depend upon thee.
170 Let my supplication come before thee:
deliver me according to thy word.
171 My lips shall b utter praise, when thou b *The word signifieth,* To flow forth continually, as from a spring or fountain.
haft c taught me thy statutes.
172 My tongue shall speak of thy word: for c All his prayer and desire is, to profit in the word of God.
all thy commandments *are* righteousnes.
173 Let thine hand help me: for I have
chosen thy precepts.
174 I have longed for thy salvation, O d *That is,* Thy providence care over me, wherewith thou wilt judge mine enemies.
LORD: and thy law *is* my delight.
175 Let my soul live, and it shall praise
thee: and let thy d judgments help me.
176 I have e gone astray like a lost sheep, e Being chafed to and fro by mine enemies, and having no place to reft in.
seek thy servant: for I do not forget thy commandments.

PSAL. CXX.

XXVII Day. *Morning prayer.*

1 *David prayeth against Doeg,* 3 *reproveth his tongue,* 5 *complaineth of his necessary converſation with the wicked.*

¶ A song of a degrees. a Heb. *Hamaalah,* That is, *Of lifting up the eyes, and rising in ſinging;* as the Levites are ſaid to praiſe God, with a great voice or high Heb. *In ma-ha-lah,* 2 *Chron.* 20. 19, 21. Thinking upon the excellency of the ſong for ſome great and ſtately ſentence, as *Adam ſimma-halah* is a man of excellency, or of high degree, 2 *Chron.* 17. 13. Or, otherwiſe, becauſe they uſed this as of the ſteps that went up to the houſe of the Lord: And ſome of the coming up of the captives.

IN my b diſtreſs I cried unto the LORD,
and he heard me.
2 Deliver my ſoul, O LORD, from lying
lips, *and* from a deceitful tongue.
3 ‡ c What ſhall be given unto thee? or what
ſhall be † done unto thee, thou falſe tongue?
4 ‡ d Sharp arrows of the mighty, with
coals of juniper.
5 Wo is me, that I ſojourn in e Meſech,
that I dwell in the the tents of f Kedar.
6 My ſoul hath long dwelt with him that
hateth peace.
7 I *am* ‡ g *for* peace: but when I ſpeak,
they *are* for war.

b He ſetteth forth the affliction of the godly to be ſuch, that no man can help it, but only God: all other helps fail, God is ever at hand and like helpful. b *It delateth,* That when the faithful are ſo aſſaulted, that they can no more endure the ſpitefulness and ſcoffings of deviſed, there is only help left above, if with hungry deſires they call for it.

from Babylon: called *Mo-halah an aſcenſion,* Exr. 7. 9. fifteen pſalms together have this title prefixed. c Albeit the children of God ought to rejoyce when they ſuffer for righteouſneſs ſake, yet it is a great grief to the flesh to heare evil for well doing. † Or, *what ſhall be deceitful tongue give unto thee?* or, *what ſhall it profit thee?* d He aſſured himſelf that God would turn their craft to their own deſtruction. † Heb. *added.* † Or, It is as *the ſharp arrows of the mighty* man *with coals of juniper.* e *He ſheweth,* That there is nothing ſo ſharp to pierce, nor ſo hot to ſet on fire, as a ſlanderous tongue. f These were people of Arabia, which came of Iſhmael, Gen. 20. 21. † *That is,* Of the Iſhmaelites. ‡ Or, a man *of peace.* g He deſcribeth what he meaneth by Meſech and Kedar: *to wit,* The Iſhmaelites which had degenerated from their godly fathers, and hated and contended againſt the faithful.

c c What ſhall be given unto thee? or what ſhall be done unto thee?

d d Sharp arrows of the mighty, with coals of juniper.

e e Meſech.

f f Kedar.

g g For peace.

PSAL. CXXI.

The great ſafety of the godly, who put their truſt in Gods protection.

¶ A ſong of degrees. † Or, *ſhall I lift up mine eyes unto the hills? whence ſhould my help come?*

‡ I Will lift up mine eyes unto the ‡ hills
from whence cometh my help.
2 * My help *cometh* from the LORD,
which made a heaven and earth.
3 He will not ſuffer thy foot to be moved:
he that keepeth thee will not b ſlumber.
4 Behold, he that keepeth Iſrael, ſhall nei-
ther ſlumber nor ſleep.
5 The LORD *is* thy keeper: the LORD
is thy ſhade upon thy right hand.
6 The ſun ſhall not c ſmite thee by day;
nor the moon by night.
7 The LORD ſhall preſerve thee from all
evil: he ſhall preſerve thy ſoul.
8 The LORD ſhall d preſerve thy going out,
and thy coming in, from this time forth and
even for evermore.

a a He rejoyceth that God had appointed a place where the ark ſhould fulfil remain.

b b which were wont to wander to and fro as the ark removed.

c c By the artificial joyning and beauty of the houſe, he meaneth the concord, and love that was between the children.

d d All the tribes according to Gods covenant ſhall come and pray there.

e Heb. *As ſe, i. in which houſe God placed the throne of juſtice, and made it a figure of Chriſts kingdom.*

f The ſtrong of God poſſeſſe thee within and without.

g Not only for mine own ſake, but for all the faithful.

PSAL. CXXII.

1 *David profeſſeth his joy for the church,* 6 *and prayeth for the peace thereof.*

¶ A ſong of degrees of David.

I Was a glad when they ſaid unto me, Let us
go into the houſe of the LORD.
2 Our b feet ſhall ſtand within thy gates, O
Jeruſalem.
3 Jeruſalem is builded as a city, that is
c compact together:
4 Whither the d tribes go up, the tribes of
the LORD, unto the teſtimony of Iſrael, to
give thanks unto the name of the LORD.
5 For there † are ſet thrones of judgment:
the thrones of the houſe of e David.
6 Pray for the peace of Jeruſalem: they ſhall
proſper that love thee.
7 Peace be within thy f walls, *and* proſperity
within thy palaces.
8 For my g brethren and companions ſakes,
I will now ſay, Peace *be* within thee.
9 Becauſe of the houſe of the LORD our
God, I will ſeek thy good.

PSAL. CXXIII.

1 *The godly profeſs their confidence in God,* 3 *and pray to be delivered from contempt.*

¶ A ſong of degrees.

UNto thee lift I up mine eyes, O thou that
dwelleſt in the heavens.
2 Behold, as the eyes of a ſervants *look* unto
the hand of their maſters, *and* as the eyes of a
maiden unto the hand of her miſtreſs: ſo our
eyes *wait* upon the LORD our God, until
that he have mercy upon us.
3 Have mercy upon us, O LORD, have
mercy upon us: for we are b exceedingly filled
with contempt.
4 Our ſoul is exceedingly filled with the
ſcorning of thoſe that are at eaſe, *and* with the
contempt of the proud.

b b exceedingly filled with contempt.

PSAL. CXXIV.

The church bleſſeth God for a miraculous deliverance.

¶ A ſong of degrees of David.

IF a *it had not been* the LORD who was on
our ſide, now may Iſrael ſay:
2 If *it had not been* the LORD who was on
our ſide, when men roſe up againſt us:
3 Then they had ſwallowed us up b quick,
when their wrath was kindled againſt us:
4 Then the c waters had overwhelmed us,
the ſtream had gone over our ſoul.
5 Then the proud waters had gone over
our ſoul.
6 Bleſſed *be* the LORD, who hath not
given us *as* a prey to their teeth.
7 Our ſoul is eſcaped as a bird out of the
d ſnare of the fowlers; the ſnare is broken, and
we are eſcaped.
8 * Our help *is* in the name of the LORD,
who made heaven and earth.

a a Though the world be ſubject to mutation, yet the people of God ſhall ſtand ſure, and be defended by Gods providence.

b b Though God ſuffer his to be under the croſs left they ſhould imbrace wickedneſs: yet this croſs ſhall not ſo reſt upon them that it ſhould drive them from hope.

† Heb. *wickedneſs.*

c He deſireth God to purge his church from hypocrites, and ſuch as have not zeal of the truth.

PSAL. CXXV.

1 *The ſafety of ſuch as truſt in God.* 4 *A prayer for the godly, and againſt the wicked.*

¶ A ſong of degrees.

THey that truſt in the LORD *ſhall be* as
mount Zion, *which* cannot be a re-
moved, *but* abideth for ever.
2 *As* the mountains *are* round about Jeru-
ſalem, ſo the LORD *is* round about his people,
from henceforth even for ever.
3 For the b rod of † the wicked ſhall not reſt
upon the lot of the righteous: leſt the right-
eous put forth their hands unto iniquity.
4 Do good, O LORD, unto *thoſe that be*
good, and to *them that are* upright in their
hearts.
5 c As for ſuch as turn aſide unto their
crooked ways, the LORD ſhall lead them
forth with the workers of iniquity: *but* peace
ſhall be upon Iſrael.

a a Though the world be ſubject to mutation, yet the people of God ſhall ſtand ſure, and be defended by Gods providence.

b b Though God ſuffer his to be under the croſs left they ſhould imbrace wickedneſs: yet this croſs ſhall not ſo reſt upon them that it ſhould drive them from hope.

† Heb. *wickedneſs.*

c He deſireth God to purge his church from hypocrites, and ſuch as have not zeal of the truth.

PSAL. CXXVI.

XXVII Day. *Evening prayer.*

1 *The church celebrating her incredible return out of captivity,* 4 *prayeth for, and propheſieth the good ſucceſs thereof.*

¶ A ſong of degrees.

WHen the LORD † turned again the
captivity of Zion, we were like them
that a dream.
2 Then was our mouth b filled with laughter,
and our tongue with ſinging: then ſaid they
among the c heathen, The LORD † hath done
great things for them.
3 The LORD hath done great things for
us: *whereof* we are glad.
4 Turn again our d captivity, O LORD, as
the ſtreams in the ſouth.
5 They that ſow in tears, ſhall reap in ‡ joy.
6 He that goeth forth and weepeth, bearing
‡ e precious ſeed, ſhall doubtleſs come again
with rejoycing, bringing his ſheaves *with
him.*

† Heb. *returned the returning of Zion.*

a Their deliverance was ſo a thing incredible, and therefore took away all ſenſe of ingratitude.

b *He ſheweth,* How the godly ought to rejoyce, when God gathereth his church, or deliverereth it.

c If the infidels confeſs Gods wonderful word, the faithful can never ſtare themſelves ſufficiently thankful.

† Heb. *hath magnified to do with them.*

d *That is,* The reſt of the captives which remain yet behind.

e *That is,* Seed which was ſcarce & dear: *Meaning,* That they which truſted in Gods promiſe to return, had their deſire.

Captivity, is for *Captives, Ezek.* 11. 24, 25. ‡ Or, *ſinging.* † Or, *ſeed-basket.*

PSAL. CXXVII.

1 *The virtue of Gods bleſſing.* 3 *Good children are his gifts.*

¶ A ſong of degrees ‡ for Solomon. ‡ Or, *of Solomon.*

EXcept the LORD a build the houſe, they
labour in vain † that build it: except the
LORD keep the b city, the watchman waketh
but in vain.
2 *It is* vain for c you to riſe up early, to ſit
up late, to eat the bread of d ſorrows: *for* ſo he
giveth his beloved e ſleep.
3 Lo, children *are* an heritage of the LORD:
and the fruit of the womb *is his* reward.
4 As arrows *are* in the hand of a mighty
man: ſo *are* f children of the youth.
5 Happy *is* the man that † hath his quiver
full of them: they g ſhall not be aſhamed, but
they ‡ ſhall ſpeak with the enemies in the
gate.

a a *That is,* Govern and diſpoſe all things pertaining to the family.

b b *That are builders of it in it.* The publick eſtate of the common-wealth.

c which watch and ward, as ſheriffs, magiſtrates, and rulers of the city.

d Either that which is gotten by hard labour, or elſe with grief of mind.

e Not tempting them from labour, but making their labours comfortable, and as it were a reſt.

f *That is,* Indeed, with ſtrength and virtues from God, *Pſal.* 78. 63. Or, *ſtedfaſtneſs.*

g Such children ſhall be able to ſtop their adverſaries mouths, when their godly life is maliciously accuſed before judges. † Or, *ſhall ſubdue, as Pſal.* 18. 47. Or, *deſtroy.*

Psal. CXXVIII.

The sundry blessings which follow them that fear God.

¶ A song of degrees.

BLesſed *is* every one that feareth the LORD: that walketh in his [a] ways.

2 For thou ſhalt eat the labour of thine hands: happy *ſhalt* thou *be*, and *it ſhall be* well with thee.

3 Thy wife *ſhall be* as a fruitful vine by the ſides of thine houſe: thy [c] children like olive-plants, round about thy table.

4 Behold, that thus ſhall the man be bleſſed, that feareth the LORD.

5 The LORD ſhall [d] bleſs thee out of Zion: and thou ſhalt ſee the good of [e] Jeruſalem, all the days of thy life.

6 Yea, thou ſhalt ſee thy childrens children, *and* peace upon Iſrael.

a God approveth not our life, except it be formed according to his word.

b The world eſteemeth them happy which live in wealth and idleneſs, but the holy Ghoſt approveth them beſt, that live of the mean profit of their labours.

c Becauſe Gods favour appeareth in none outward thing more then in increaſe of children he promiſeth to enrich the faithful with this gift.

d Becauſe of the ſpiritual bleſſing which God hath made to his church, theſe temporal things ſhall be granted.

e For except God bleſſed his church publikely, this private bleſſing were nothing.

Psal. CXXIX.

1 *An exhortation to proſpe God for ſaving Iſrael in their great afflictions.* 5 *The haters of the church are curſed.*

¶ A ſong of degrees.

‡ MAny a time have they afflicted me from my youth, may * Iſrael now ſay:

2 Many a time have they afflicted me from my youth: yet they have not prevailed againſt me.

3 The plowers plowed upon my back: they made long their furrows.

4 The LORD *is* [b] righteous: he hath cut aſunder the cords of the wicked.

5 Let them all be confounded and turned back that hate Zion.

6 [c] Let them be as the graſs *upon* the houſe-tops, which [d] withereth afore it groweth up:

7 Wherewith the mower filleth not his hand; nor he that bindeth ſheavs; his boſom.

8 Neither do they which go by, ſay, The bleſſing of the LORD *be* upon you: we bleſs you in the name of the LORD.

‡ Or, *much.*

a The church now afflicted ought to remember, how her condition hath ever been ſuch from the beginning, to be moleſted moſt grievouſly by the wicked: yet in time it hath ever been delivered.

b Becauſe God is righteous, he cannot but plague his adverſaries, & deliver his, as oxen out of the plough.

c The enemies that lift themſelves moſt high, and as it were approach neer to the ſun, are conſumed with heat of Gods wrath becauſe they are not grounded in godly humility.

d The Chaldee explains it: *which, before it flouriſheth, an eaſt-wind ſcorcheth, and blaſteth on it, and it withereth.*

Psal. CXXX.

1 *The pſalmiſt profeſſeth his hope in prayer,* 5 *and his patience in hope.* 7 *He exhorteth Iſrael to hope in God.*

¶ A ſong of degrees.

OUt of the depths have I cried unto thee, O LORD.

2 Lord, hear my voice: let thine ears be attentive to the voice of my ſupplications.

3 If thou, LORD, ſhouldeſt mark iniquities: O Lord, [b] who ſhall ſtand?

4 But *there is* forgiveneſs with thee: that thou [c] mayſt be feared.

5 I wait for the LORD, my ſoul doth wait, and in his word do I hope.

6 My ſoul *waiteth* for the Lord, more then they that watch for the morning: ‡ *I ſay, more then* they that watch for the morning.

7 Let Iſrael hope in the LORD: for with the LORD *there is* [d] mercy, and with him *is* plenteous redemption.

8 And he ſhall redeem Iſrael from all his iniquities.

a Being in great diſtreſs and ſorrow with hearty deep affections; and lowlineſs of mind.

b *He declareth,* That we cannot be juſt before God, but by forgiveneſs of ſins.

c Becauſe of nature thou art merciful: therefore the faithful reverence thee.

‡ Or, *which watch unto the morning.*

d *He ſheweth,* To whom the mercy of God doth appertain, to Iſrael: *that is,* To the church and not to the reprobate

Psal. CXXXI.

1 *David profeſſing his humility,* 3 *exhorteth Iſrael to hope in God.*

¶ A ſong of degrees of David.

LORD, [a] my heart is not haughty, nor mine eyes loſty: neither do I † exerciſe my ſelf in great matters, or in things too † high for me.

2 Surely I have behaved and quieted † my ſelf as [b] a child that is weaned of his mother: my ſoul *is* even as a [c] weaned child.

3 Let Iſrael hope in the LORD, † from henceforth and for ever.

a He ſetteth forth his great humility, as an example to all rulers and governours.

† Heb. *walk.*

† Heb. *wonderful.*

† Heb. *my ſoul.*

b which puts the meaſure & limits of his vocation.

c He was void of ambition and wicked deſires as a weaned child, that

is meek, modeſt, humble, ſubmiſſive, ſimple, *&c. Mat.* 18. 1, 2, 3, 4. † Heb. *from now.*

Psal. CXXXII.

1 *David in his prayer commendeth unto God the religious care he had for the ark.* 8 *His prayer at the removing of the ark,* 11 *with a repetition of Gods promiſes.*

¶ A ſong of degrees.

LORD, remember David, *and* all his [a] afflictions:

2 How he ſware unto the LORD, *and* vowed unto the mighty *God* of Jacob.

3 Surely [b] I will not come into the tabernacle of my houſe, nor go up into my bed:

4 I will not give ſleep to mine eyes, *or* ſlumber to mine eye-lids,

5 Until I find out a place for the LORD, † an habitation for the mighty *God* of Jacob.

6 Lo, we heard of it at [c] Ephratah: we found it in the fields of the wood.

7 We will go into his tabernacles: we will worſhip at his footſtool.

8 * Ariſe, O LORD, into thy [e] reſt: thou, and the ark of thy ſtrength.

9 Let thy prieſts be clothed with [f] righteouſneſs: and let thy ſaints ſhout for joy.

10 For thy ſervant [g] Davids ſake, turn not away the face of thine anointed.

11 The LORD hath ſworn *in* truth unto David, he will not turn from it, * Of the fruit of † thy body will I ſet upon thy throne.

12 If thy children will keep my covenant and my teſtimony, that I ſhall teach them; their children alſo ſhall ſit upon thy throne [h] for evermore.

13 For the LORD hath choſen Zion: he hath deſired *it* for his habitation.

14 This *is* my reſt for ever: here will I dwell, for I have [i] deſired it.

15 I will ‡ abundantly bleſs her proviſion: I will ſatisfy her poor with bread.

16 I will alſo clothe her prieſts with [k] ſalvation: and her ſaints ſhall ſhout aloud for joy.

17 * There will I make the [l] horn of David to bud: I have ordained a ‡ lamp for mine anointed.

18 His enemies will I clothe with ſhame: but upon himſelf ſhall his crown flouriſh.

a *That is,* with how great diſtreſs of the kingdom, and with how great zeal and care he went about to build thy temple.

b Becauſe he was chief charge of the king was to ſee forth Gods glory, *he ſaweareth,* That he could take no reſt . . . neither would go about any worldly thing, before he had neceſſary . . . before he had aſſured his office.

c *That is,* The ark, which was a ſign of Gods preſence.

† Heb. *habitations.*

d The common ſpeech was, that the ark ſhould remain in Jeruſalem: *that is,* In Beth-lehem, a plentiful place: but after experience that thou ſhouldeſt place it in Jeruſalem, which was barren as a deſert, and compaſſed about coldly with hills.

* *Num.* 10. 35.

* *Chron.* 6. 41.

c *That is,* Jeruſalem, becauſe that afterward his ark ſhould remove to none other place.

f Let the ſhine of thy grace, both appear in the prieſts and in the people.

g An ſtem ſeth for David; for continue it to his poſterity: that whatſoever they ſhall aſk, it may be granted.

* 2 *Sam.* 7. 12.

† *Kings.* 8. 25. 2 *Chron.* 6. 16.

Pſal. 89. 4.

Ezek. 29. 21.

† Heb. *to ſpring forth.*

i Becauſe his kingdom cannot be eſtabliſhed but in Chriſt, it followeth that the eſtabliſhment of the

promiſe was ſpiritual. i *Meaning,* For his own ſake, and not for the place: for he promiſeth to bleſs it, declaring before, that it was barren. k *Luk.* 1. 69. with my protection, whereby they ſhall be ſafe. l Though his force ſeem to be broken, yet he promiſeth to reſtore it.

† Or, *ſurely.* ‡ *That is,* Continuance.

‡ Or, *candle.*

Psal. CXXXIII.

The benefit of the communion of ſaints.

¶ A ſong of degrees of David.

BEhold, how good and how pleaſant *it is*, for brethren to dwell † [a] together in unity.

2 *It is* like the [b] precious ointment upon the head, that ran down upon the beard, *even* Aarons beard, that went down to the ſkirts of his garments.

3 As the dew of [c] Hermon, *and as the dew* that deſcended upon the mountains of Zion, for [d] there the LORD commanded the bleſſing, *even* life for evermore.

a Yet that are Levites, and chiefly appointed to this office.

b For their charge was not onely to keep the temple, but to pray there and to give God thanks.

† Or, *in holineſs.*

c And therefore hath all power, bleſs thee with his fatherly love declared in Zion. Thus the Levites uſed to praiſe the Lord, and bleſs the people.

Psal. CXXXIV.

An exhortation to praiſe God for his mercy, 5 *for his power,* 8 *for his judgments.* 15 *The vanity of idols.* 19 *An exhortation to bleſs God.*

PRaiſe ye the LORD, praiſe ye the name of the LORD, praiſe *him*, O ye ſervants of the LORD.

2 Ye that ſtand in the [a] houſe of the LORD, in the [b] courts of the houſe of our God.

3 Praiſe ye the LORD, for the LORD *is* good: ſing praiſes unto his name, for *it is* pleaſant.

4 For the LORD hath [c] choſen Jacob unto himſelf, *and* Iſrael for his peculiar treaſure.

5 For I know that the LORD *is* great, and *that* our Lord *is* above all gods.

6 Whatſoever the LORD pleaſed, *that* [d] did he in heaven and in earth, in the ſeas, and all deep places.

7 * He cauſeth the vapours to aſcend from the ends of the earth, he maketh lightnings for the rain: he bringeth the wind out of his treaſuries.

8 * Who ſmote the firſt-born of Egypt, both of man and beaſt.

9 *Who* ſent tokens and wonders into the midſt of thee, O Egypt, upon Pharaoh, and upon all his ſervants.

10 * Who ſmote great nations, and ſlew mighty kings:

11 Sihon king of the Amorites, and Og king of Baſhan, and all the kingdoms of Canaan:

12 * And [e] gave their land *for* an heritage, an heritage unto Iſrael his people.

13 Thy name, O LORD, *endureth* for ever, *and* thy memorial, O LORD, † throughout all generations.

14 For the LORD will [f] judge his people, and he will repent himſelf concerning his ſervants.

a Ye Leviites that are in his ſanctuary.

b *Morning.* The people: for the people & Levites had their courts which were places of the temple ſeparate.

c *That is,* Hath freely loved the poſterity of Abraham.

d He joyneth Gods power with his will, to the intent that we ſhould not ſuppoſe them: and hereby he willeth Gods people to depend on his power, which he confirmeth by examples.

* *Jer.* 10. 13.

* *Exod.* 12. 29.

† Heb. *from man unto beaſt.*

* *Num.* 21. 24, 25, 26, 33, 35.

* *Joſh.* 12. 7. He ſheweth what fruit the godly conceive of Gods power, whereby they fee how he deſtroyeth his enemies, and delivereth his people.

† Heb. *to generation and generation.*

e *That is,* Govern and defend his people.

15 * The [g] idols of the heathen *are* ſilver and gold, the work of mens hands.

16 They have mouths, but they ſpeak not; eyes have they, but they ſee not.

17 They have ears, but they hear not; neither is there *any* breath in their mouths.

18 They that make them are like unto them: *ſo is* every one that truſteth in them.

19 Bleſs the LORD, O houſe of Iſrael: bleſs the LORD, O houſe of Aaron.

20 Bleſs the LORD, O houſe of Levi; ye that fear the LORD, bleſs the LORD.

21 Bleſſed be the LORD out of Zion, which dwelleth at Jeruſalem. Praiſe ye the LORD.

g By ſhewing what punishment God appointeth for the heathen idolaters, he warneth the people to beware the like offence, ſeeing that idols have neither power nor life, and that their deliverance came not by idols, but by the mighty power of God.

Psal. CXXXVI.

An exhortation to give thanks to God for particular mercies.

XXVIII Day. *Evening prayer.*

O * Give thanks unto the LORD, for he *is* good: for his [a] mercy *endureth* for ever.

2 O give thanks unto the God of gods: for his mercy *endureth* for ever.

3 O give thanks to the Lord of lords: for his mercy *endureth* for ever.

4 To him who alone doth great wonders: for his mercy *endureth* for ever.

5 * To him that by wiſdom made the heavens: for his mercy *endureth* for ever.

6 * To him that ſtretched out the earth above the waters: for his [b] mercy *endureth* for ever.

7 * To him that made great lights: for his mercy *endureth* for ever.

8 The ſun † to rule by day: for his mercy *endureth* for ever.

9 The moon and ſtars to rule by night: for his mercy *endureth* for ever.

10 * To him that ſmote Egypt in their firſt-born: for his mercy *endureth* for ever.

11 * And [c] brought out Iſrael from among them: for his mercy *endureth* for ever.

12 With a ſtrong hand, and with a [d] ſtretched-out arm: for his mercy *endureth* for ever.

13 * To him which divided the Red ſea into parts: for his mercy *endureth* for ever.

14 And made Iſrael to paſs through the midſt of it: for his mercy *endureth* for ever.

15 * But † overthrew Pharaoh and his hoſt in the Red ſea: for his mercy *endureth* for ever.

16 * To him which led his people through the [e] wilderneſs: for his mercy *endureth* for ever.

17 To him which ſmote great kings: for his mercy *endureth* for ever.

18 * And ſlew [f] famous kings: for his mercy *endureth* for ever.

19 * Sihon king of the Amorites: for his mercy *endureth* for ever.

20 * And Og the king of Baſhan: for his mercy *endureth* for ever.

21 * And gave their land for an heritage: for his mercy *endureth* for ever.

22 *Even* an heritage unto Iſrael his ſervant: for his mercy *endureth* for ever.

23 Who remembred us in our [g] low eſtate: for his mercy *endureth* for ever.

24 And hath redeemed us from our enemies: for his mercy *endureth* for ever.

a *Pſal.* 106. 1. & 107. 1.

b *By this repetition he ſheweth* That the leaſt of Gods benefits bind us to thankesgiving: but chiefly his mercy which is principally declared toward his church.

* *Gen.* 1. 1.

* *Gen.* 1. 9. *Jer.* 10. 12.

b This was a common kind of thankſgiving, which the whole Iſrael when the people had received any benefit of God, *as 2 Chron.* 7. 6. & 20. 21.

Meaning, That God was not onely merciful to their fathers, but alſo continued the ſame to their poſterity.

* *Gen.* 1. 14.

† Heb. *for the rulings by day.*

* *Exod.* 12. 29.

* *Exod.* 13. 17.

c Gods merciful providence toward man, appeareth in all his creatures, but chiefly in that, that he delivered his church from the thraldom of their enemies.

d In doing ſuch a work as was never done before, nor chat any other could do.

* *Exod.* 14. 21, 22.

* *Exod.* 14. 28.

† Heb. *ſhaked off.*

* *Exod.* 15. 4.

e where for the ſpace of fourty years, he ſhewed infinite and moſt ſtrange wonders.

* *Exod.* 29. 7.

Pſal. 135. 10, 11.

f *Declaring there,* That no power nor authority was ſo ſtrong to him, as the love of his church.

* *Num.* 21. 33.

* *Num* 21. 24.

* *Joſh.* 12. 7.

g In our greateſt affliction and ſlavery, when we looked for nothing leſs then to have had any ſuccour.

h Seeing that God providenth even for the beasts, much more hath he care over his.
i Seeing that all ages have had most plain testimonies of Gods benefits.

25 Who giveth food to all [s] flesh: for his mercy *endureth* for ever.
26 † O give thanks unto the God of heaven: for his mercy *endureth* for ever.

Psal. CXXXVII.

The constancy of the Jews in captivity. 7 *The prophet curseth Edom and Babel.*

a *That is*, we a-loade a long time: and albeit that the country was pleasant yet could it not stay our tears, nor turn us from the true service of our God.
b *To wit*, Of that country.
c The Babylonians spoke thus in mocking us, as though by our silence we should signify that we hoped no more in God.
† Heb. *the words of a song.*
† Heb. *laid us on heaps.*
† Heb. *land of a stranger.*
† Heb. *the head of my joy.*
d Albeit the faithful are touched with their particular griefs, yet *is* the common sorrow of the church is most grievous unto them, and is such as they cannot but remember and lament.
* *Obad. 10, &c.*
† Heb. *make hare.*
† Heb. *wasted.*
e The decay of Gods religion in their country was so grievous, that no joy could make them glad, except it were restored.
f According to *Ezek. 25. 13 & Jer. 49. 7.* prophesied, and Obadiah *vers. 10, thereuseth*, That the Edomites which came of Esau, conspired with the Babylonians against their brethren and kinsfolk.
g when thou didst vilifie Jerusalem.
h *Thy seed which thou didst beget to us.*

BY the rivers of Babylon, there we [a] sat down, yea we wept, when we remembred Zion.
2 We hanged our harps upon the willows, in the midst [b] thereof.
3 For there they that carried us away captive, [c] required of us † a song; and they that wasted us, *required of us* mirth, *saying*, Sing us *one* of the songs of Zion.
4 How shall we sing the LORDS song in a † strange land?
5 [d] If I forget thee, O Jerusalem, let my right hand forget *her cunning*.
6 If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above † my [e] chief joy.
7 Remember, O LORD, * the children of Edom, in the [g] day of Jerusalem; who said, †Rase *it*, rase *it*, *even* to the foundation thereof.
8 O daughter of Babylon, who art to be † destroyed: happy *shall he be* † that rewardeth thee, as thou hast served us.
9 [h] Happy *shall he be* that taketh and † dasheth thy little ones against the stones.

Psal. CXXXVIII.

1 *David praiseth God for the truth of his word.* 4 *He prophesieth that the kings of the earth shall praise God.* 7 *He professeth his confidence in God.*

¶ *A psalm* of David.

I Will praise thee with my whole heart, * before the [a] gods will I sing praise unto thee.
2 I will worship towards thy [b] holy temple, and praise thy name, for thy loving kindness, and for thy truth: for thou hast magnified thy word above all thy name.
3 In the day when I cried, thou answeredst me: *and* [c] strengthnedst me *with* strength in my soul.
4 [d] All the kings of the earth shall praise thee, O LORD, when they hear the words of thy mouth.
5 Yea, they shall sing in the ways of the LORD: for great *is* the glory of the LORD.
6 Though the LORD *be* high, yet hath he respect unto the lowly: but the proud he knoweth † afar off.
7 Though I walk in the midst of trouble, thou wilt revive me, thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.
8 The LORD will [f] perfect *that which* concerneth me: thy mercy, O LORD, *endureth* for ever: forsake not the works of thine own hands.

* Psal. 119. 46.
a Even in the presence of angels, and of them that have authority among men.
b Both the temple and ceremonial service at Christs coming were abolished: so that now God will be worshipped only in spirit and truth, *John 4. 23.*
c Thou hast strengthned me against mine outward and inward enemies.
d All the world shall confess that thou hast wonderfully preserved me, & performed thy promise.
e Distance of place cannot hinder God to shew mercy to his, and to judge the wicked, though they think that he is far off.
f Though mine enemies rage never so much, yet the Lord, which hath begun his work in me, will continue his grace to the end.

Psal. CXXXIX.

1 *David praiseth God for his all-seeing providence,* 17 *and for his infinite mercys.* 19 *He defieth the wicked.* 23 *He prayeth for sincerity.*

¶ To the chief musician, A psalm of David.

O LORD, thou hast searched me, and known *me*.
2 Thou knowest my [a] down-sitting, & mine up-rising, thou understandest my thought afar off.
3 Thou † [b] compasse*s*t my path, and my lying down, and art acquainted *with* all my ways.
4 For *there is* not [c] a word in my tongue, *but* lo, O LORD, thou knowest it altogether.
5 Thou hast befet me behind and before, and [d] laid thine hand upon me.
6 *Such* knowledge *is* too wonderful for me; it is high, I cannot *attain* unto it.
7 Whither shall I go from thy [e] spirit? or whither shall I flee from thy presence?
8 * If I ascend up into heaven, thou *art* * *Amos 9. 2, 3.* there: if I make my bed in hell, behold, thou *art there*.
9 *If* I take the wings of the morning, *and* dwell in the uttermost parts of the sea:
10 Even there shall thy [f] hand lead me, and thy right hand shall hold me.
11 If I say, Surely the darkness shall cover me: even the night shall be [g] light about me.
12 Yea, * the darkness † hideth not from thee; but the night shineth as the day: † the darkness*s* and the light *are* both alike *to thee*.
13 For thou hast [h] possessed my reins: thou hast covered me in my mothers womb.
14 I will praise thee, for I am [i] fearfully *and* wonderfully made; marvellous *are* thy works, and *that* my soul knoweth † right well.
15 My † substance was not hid from thee, when I was made in secret; *and* curiously wrought in the [k] lowest parts of the earth.
16 Thine eyes did see my substance yet being unperfect, and in thy [l] book † all *my members* were written, † *which* in continuance were fashioned, when *as yet there was* none of them.
17 * How [m] precious also are thy thoughts unto me, O God? how great is the sum of them?
18 *If* I should count them, they are more in number then the sand: when I awake, [n] I am still with thee.
19 Surely thou wilt slay the wicked, O God: depart from me therefore, ye bloudy men.
20 For they speak against thee wickedly, *and* thine enemies take *thy name* in vain.
21 Do not I [o] hate them, O LORD, that hate thee? and am not I grieved with thofe that rise up against thee?
22 I hate them with perfect hatred: I count them mine enemies.
23 Search me, O God, and know my heart: try me, and know my thoughts.

24 And

a *He confesseth*, That neither our actions, thoughts, or any part of our life can be hid from God, though he seem to be far off.
† Or, *measurest*.
b So that they are evidently known to thee.
c Thou knowest my meaning before I speak.
d Tho. So guided me with thine hand, that I can turn no way, but where thou appointest me.
e From thy power, and knowledge.

f The power doth so fast hold me, that I can escape by no means from thee.
g Though darkness be as blindance to mens eyes, yet is forraine *vers. 6.* well as the light. *Job 25. 6. Heb. 4. 13.*
† Heb. *darkneth not.*
h *Thou art he that darkneth fo it is thy pleasure.*
i Thou hast made me in all parts, & therefore God needs know me.
k Considering thy wonderful works in forming me, I cannot but confesse me, and exalt thy mighty power.
† Heb. *greatly.*
l Or, *Scroph, or, Scrip.*
k *That is*, in my mothers wombe, which he compareth to the inward parts of the earth.
l Seeing that thou didst know me before I was conceived of either flesh or bone, much more now much thou know me, when thou hast fashioned me.
† Heb. *all of them.*
† Or, *what days they should be fashioned. * Psal. 40. 5.*
m How ought we to esteem the excellent description of the wisdom in the creation of man.
n I continually fee new occasions to meditate in thy wisdome, and to praise thee.
o He testifieth vs boldly to condemn all the hatred of the wicked, and friendship of the world, when they would let us to serve God sincerely.

† Heb. *way of pain, Or, grief.*
p Or, any heinous way, or rebellious meaning. That though he were subject to sin, yet was he not given to wickednesse, and to provoke God by rebellion.
q *That is*, Continue thy favour towards me to the end.

24 And see if *there be any* † [p] wicked way in me, and lead me in the [q] way everlasting.

Psal. CXL.

1 *David prayeth to be delivered from Saul and Doeg.* 8 *He prayeth against them.* 12 *He comforteth himself by confidence in God.*

¶ To the chief musician, A psalm of David.

DEliver me, O LORD, from the evil man: preserve me from the † [a] violent man.
2 Which imagine mischiefs in *their* [b] heart; continually are they gathered together *for* war.
3 They have sharpned their tongues like a serpent; * [c] adders poyson *is* under their lips. Selah.
4 Keep [d] me, O LORD, from the hands of the wicked, preserve me from the violent man, who have purposed to overthrow my goings.
5 The proud have hid a snare for me, and cords, they have spread a net by the way-side: they have set grins for me. Selah.
6 I said unto the LORD, Thou *art* my God: hear the voice of my supplications, O LORD.
7 O GOD the Lord, the strength of my [e] salvation; thou hast covered my head in the day of battel.
8 Grant not, O LORD, the desires of the wicked, † further not his wicked device, ‡ *lest* they exalt themselves. Selah.
9 *As for* the [g] head of those that compass me about, let the mischief of their own lips cover them:
10 Let burning coals fall upon them, let them [h] be cast into the fire; into deep pits, that they rise not up again.
11 Let not † [i] an evil speaker be established in the earth: evil shall † [k] hunt the violent man to overthrow *him*.
12 I know that the LORD will maintain the cause of the afflicted, *and* the right of the poor.
13 Surely the righteous shall give thanks unto thy name, the upright shall [k] dwell in thy presence.

a He calleth to God with lively faith, being assured of his mercies, because he had before time proved, that God helped him even in his dangers.
b Or, *being moved*.
† Or, *his purpose: for it is in Gods hand to overthrow the counsels and enterprises of the wicked.*
c *He is the darkneſs ſo it is thy pleaſure.*
d Tho. *Let him not be exalted.*
e He confesseth that he is unworthy to be numbred among the children of God, but only by the free mercy of God.
f Or, *in the day of battel.*
g He prayeth against the chief of the enemies, because the rest will follow their head.
h Or, *let them be overthrowne.*
† Heb. *make him not to be exalted.*
i Or, *a man of the tongue.*
† Heb. *By God: in the Lord that word is often repeated here, and that shewes no hope of repentance in them.*
† Heb. *a man of the tongue.*
k *That is*, In my fellowship, which he compareth to the inward parts of the earth.
l Or, *evil, briefly, a wicked man of violence he shall be chaſtiſed to the earth: let him be hunted to his overthrow.*

14 Gods plagues shall light upon him in such sort, that he shall not escape. † *That is*, shall be defended and preserved by thy fatherly providence and care.

Psal. CXLI.

1 *David prayeth that his suit may be acceptable,* 3 *his conscience sincere,* 7 *and his life safe from snares.*

¶ A psalm of Davids.

LORD, I [a] cry unto thee, make haste unto me; give ear unto my voice, when I cry unto thee.
2 Let my prayer be † set forth before thee *as* incense; *and* the [b] lifting up of my hands *as* the evening sacrifice.
3 Set a watch, O LORD, before my mouth, keep the [c] door of my lips.
4 Incline not my heart to *any* evil thing, to practise wicked works with men that work iniquity: and let me not eat of their [d] dainties.
5 ‡ Let the righteous smite me, it *shall be* a kindness; and let [e] him reprove me, it *shall be* an excellent oyl, *which* shall not break my head: for yet my [f] prayer also *shall be* in their calamities.
6 When their judges are overthrown in ſtony places, they ſhall [g] hear my words, for they are ſweet.
7 Our bones are ſcattered at the [h] graves mouth, as when one cutteth and cleaveth *wood* upon the earth.
8 But mine eyes *are* unto thee, O GOD the Lord: in thee is my truſt, † leave not my ſoul deſtitute.
9 Keep me from the ſnare *which* they have laid for me, and the grins of the [k] workers of iniquity.
10 Let the wicked fall [l] into their own nets, whilſt that I withall † eſcape.

a He could abide all corrections that came of a loving heart.
† *By patience I ſhall ſee the wicked ſo ſharply handled, that I ſhall for pity pray for them.*
f The people which followed their wicked rulers in perſecuting the prophet, ſhall repent and turn to God, when they ſee their wicked rulers punished.
† *Here appeareth*, That David was miraculouſly delivered out of many deaths, *as 1. Sam. 19, 10.*
† Heb. *make not my ſoul bare.*
k Into Gods nets, whereby he catcheth the wicked in their own malice.
† Heb. *paſs over.*

Psal. CXLII.

David ſheweth that in his trouble, all his comfort was in prayer unto God.

XXIX Day. *Evening prayer.*

¶ † Maſchil of David; a prayer when he was in the cave.

I Cried unto the LORD with my voice: with my voice unto the LORD did I make [a] my ſupplication.
2 I poured out my complaint before him; I ſhewed before him my trouble.
3 When my ſpirit was † overwhelmed within me, then thou knoweſt my path: in the way wherein I walked, have they privily laid a ſnare for me.
4 ‡ I looked on *my* right hand, and beheld, but *there was* no man that would know me; refuge † failed me; † no man cared for my ſoul.
5 I cried unto thee, O LORD, I ſaid, Thou *art my* [b] refuge, *and my* portion in the land of the living.
6 Attend unto my cry, for I am brought very low: deliver me from my perſecutours, for they are ſtronger then I.
7 Bring my ſoul out of [c] priſon, that I may praiſe thy name: the righteous ſhall [d] compaſs me about; for thou ſhalt deal bountifully with me.

a Davids patience and infinit prayer to God, concerneth their wicked rage, which in their troubles either deſpair and murmur againſt God, or elſe to flie to others then to God, to have redreſs in their miſeries.
† Heb. *was ſolden or wrapped in me: Or, fainting, as I do thinke could have no eſſay.*
† Or, *look on the right hand, and ſee.*
† Heb. *periſhed from me.*
† Heb. *no man ſought after my ſoul.*
b Though all means failed him, yet he knew that God would never forſake him.
c For he was on all ſides befet with his enemies, as though he had been in a moſt ſtraight priſon.
d Either to re-

joyce at my wonderful deliverance, or to ſee a crown upon mine head.

Psal. CXLIII.

1 *David prayeth for favour in judgment.* 3 *He complaineth of his griefs.* 5 *He ſtrengthneth his faith by meditation and prayer.* 7 *He prayeth for grace,* 9 *for deliverance,* 10 *for ſanctification,* 12 *for deſtruction of his enemies.*

¶ A pſalm of Davids.

HEar my prayer, O LORD, give ear to my ſupplications: in thy * faithfulneſs anſwer me, *and* in thy [a] righteouſneſs.
2 And enter not into judgment with thy ſervant: for * in thy [c] ſight ſhall no man living be juſtified.
3 For the enemy hath perſecuted my ſoul, he hath ſmitten my life down to the ground: he hath made me to dwell in darkneſs, as thoſe that have been [d] long dead.

a *That is*, Thou haſt promiſed me thy help: be faithful in thy promiſe to all that call upon thee.
b *That is*, According to thy free goodneſs in mercy thou defendeſt thine.
* *Rom. 3. 20. Gal. 2. 16.*
c He knew that his afflictions were Gods meſſengers to call him to repentance for his ſins, though toward his enemies he was innocent, and that in Gods ſight all men are ſinners.
d He acknowledgeth that God is the only and true Phyſician to heal him: and that he is able to raiſe him to life, though he were dead long ago, and turned to aſhes.

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c So that onely by faith, and by the grace of God spirit he was upholden.

d *To wit*, Thy great benefits of old, and the manifold examples of thy favour toward thine.

‡ Or, *for I am become like*, &c.

5 That is, Speedily, and in due season. Let thine holy Spirit counsel me how to come forth of these great cares and troubles.

1 Heb. *hid me with thee.*

e I hid my self under the shadow of thy wings, that I might be defended by thy power.

k He confesseth that both the knowledge and obedience of Gods will commeth by the spirit of God, who teacheth us by his word, giveth understanding by his spirit, and frameth our hearts by his grace to obey him. l *That is*, Justly, and aright: for to soon as we decline from Gods will, we fall into error. m which shall be a sign of thy fatherly kindness toward me. n Reigning my self wholly unto thee, and trusting in thy protection.

XXX Day. *Morning prayer.*

Psal. CXLIV.

1 *David blesseth God for his mercy both to him and to his man.* 5 *He prayeth that God would powerfully deliver him from his enemies.* 9 *He promiseth to praise God.* 11 *He prayeth for the happy estate of the kingdom.*

¶ *A psalm* of David.

† Heb. *my rock.*

BLessed *be* the LORD † my strength, * which a teacheth my hands † to war, *and* my fingers to fight.

* 2 *Sam.* 22. 35.

a who of a poor shepherd hath made me a valiant warriour and mighty conquerour.

† Heb. *to the war*, &c.

2 * ‡ My goodness and my fortress, my high towr and my † deliverer, my shield, and *he* in whom I trust: who b subdueth my people under me.

* 2 *Sam.* 22. 2, 3, 40.

3 Or, *my mercy.*

† Heb. *my delights.*

b Or, *subdueth.*

3 * LORD, what *is* man, that thou c takest knowledge of him? *or* the son of man, that thou makest account of him?

c *Or*, *regardest him.*

* *Psal.* 8. 4. *Heb.* 2. 6.

4 * Man is like to vanity: his days *are* as a shadow that passeth away.

5 Bowe thy heavens, O LORD, and come down: touch the mountains, and they shall smoke.

d Or, *make a noise.*

6 * d Cast forth lightning, and scatter them: shoot our thine arrows, and destroy them.

* *Psal.* 18. 13, 14.

e By their manner of speeches he sheweth that all the lies in the world cannot hinder Gods power, which he apprehended by faith.

7 Send thine † hand from above, rid me, and deliver me out of great e waters; from the hand of strange children:

† Heb. *hands.*

8 Whose mouth speaketh vanity; and their right hand *is* a right hand of falshood.

f *That is*, Deliver me from the tumults of them that should be my people, but are corrupt in their judgment and entrepises, as though they were strangers. g For though they shake hands, yet they rule godly, are properly so called, because they serve not their own affections but for both Gods gloxy.

9 I will sing a new † song unto thee, O God: upon a psaltery, *and* an instrument of ten strings will I sing praises unto thee.

10 *It is he* that giveth † salvation unto kings: who delivereth David his f servant from the hurtful sword.

11 Rid me, and deliver me from the hand of strange children; whose mouth speaketh vanity, and their right hand *is* a right hand of falshood.

12 That our h sons *may be* as plants grown up in their youth; *that* our daughters *may be* as corner-stones, † polished *after* the similitude of a palace:

h He desireth God to continue his benefits toward his people, counting the procreation of children, and their good education, among the chiefest of Gods benefits.

13 *That* our i garners *may be* full, affording † all manner of store; *that* our sheep may bring forth thousands, and ten thousands in our streets:

i That the very corners of our houses may be full of store for the great abundance of thy blessings.

14 *That* our m oxen *may be* † strong to labour; *that there be* no breaking in, nor going out; that *there be* no complaining in our streets.

† Heb. *fruit to kind.*

m He attributeth not onely the great commodities, but even the least help to Gods favour.

15 * Happy *is that* people that is in such a case: *yea*, n happy *is that* people, whose God *is* the LORD.

n And if God give not to all his children all these blessings, yet he recompenseth them with better things.

† Heb. *able to bear burdens*, or, *loades* with flesh. * *Psal.* 33. 12. & 65. 4.

Psal. CXLV.

1 *David praiseth God for his fame*, 8 *for his goodness.* 11 *for his kingdom*, 14 *for his providence*, 17 *for his saving mercy.*

¶ Davids *psalm* of praise.

I Will extol thee, my God, O King, and a I will bless thy name for ever and ever.

a Heb. *I will bless thy name.*

2 Every day will I bless thee, and I will praise thy name for ever and ever.

3 b Great *is* the LORD, and greatly to be praised; † and his greatness *is* unsearchable.

b *Heb.* *Great is the LORD.*

4 One generation shall praise thy works to c another, and shall declare thy mighty acts.

c Heb. *to another generation.*

5 I will speak of the glorious honour of thy majesty, and of thy wondrous † works.

† Heb. *matters.*

6 And *men* shall speak of the might of thy terrible acts: and I will † declare thy greatness.

† Heb. *tell it.*

7 They shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness.

8 * The LORD *is* gracious, e and full of compassion; slow to anger, and † of great mercy.

e Heb. *and of great mercy.*

9 The LORD *is* good to all: and his tender mercies *are* over all his works.

10 All thy works shall praise thee, O LORD, and thy saints shall bless thee.

11 f They shall speak of the glory of thy kingdom, and talk of thy power.

f Heb. *declare.* * *Exod.* 34. 6, 7. *Num.* 14. 18. *Psal.* 86. 15. 103. 8.

12 To make known to the sons of men, his g mighty acts, and the glorious majesty of his kingdom.

g He describeth after what sort God beareth himself to all his creatures, though some fire perverted his ordinance against it self.

13 Thy kingdom *is* † an everlasting kingdom, and thy dominion *endureth* throughout all generations.

† Heb. *a kingdom of all ages.*

14 The LORD upholdeth all h that fall, and raiseth up all *those that be* bowed down.

h Heb. *that be falling.*

15 The eyes of all † i wait upon thee, and thou givest them their meat in due season.

† Heb. *look.*

i Heb. *in his season.*

16 Thou openest thine hand, and satisfiest the desire of every living thing.

17 The LORD is k righteous in all his ways, and † holy in all his works.

k He sheweth that he is not onely righteous in his judgments, but also in that he justly punisheth the wicked, and mercifully examineth his creatures: and though the wicked would obscure the same by their silence, yet the faithful are ever mindful of the same. † Heb. *holy.*

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18 The LORD *is* nigh unto all them that call upon him, to all that call upon him in † truth.

† Heb. *truths.*

19 He will fulfil the l desire of them that fear him: he also will hear their cry, and will save them.

l Or, *delight.*

20 The LORD preserveth all them that love him: but all the wicked will he destroy.

21 My mouth shall speak the praise of the LORD: and let all m flesh bless his holy name for ever and ever.

m That is, All men shall be bound to praise him.

Psal. CXLVI.

1 *The psalmist voweth perpetual praises to God.* 3 *He exhorteth, not to trust in man.* 5 *God for his power, justice, mercy, and kingdom, is onely worthy to be trusted.*

† Heb. *Hallelujah.*

a He filleth up himself and all his affection to praise God.

* *Psal.* 118. 8, 9.

b That God may be onely trusted, wherein he forbiddeth all trust in confidence, forsaking. That of nature we are more inclined to put our trust in creatures, then in God the creatour.

† Or, *Salvation.*

c As their vain opinions, whereby they fastened themselves, and to impiety wicked counsellors.

d He encourageth the godly to trust onely in the Lord, both for that his power is able to deliver them from all foreall dangers, and for his promise like his will is ready to deliver.

e who's faith and patience for a while he tryeth, but at length he punisheth the adversaries, that he may be known to be judge of the world.

† Though he vexations by affliction, hunger, imprisonment, and death, yet he suffereth not his cause to be lost.

PRaise ye the LORD. Praise the LORD, O my a soul.

2 While I live, will I praise the LORD: I will sing praises unto my God, while I have any being.

3 * Put not your trust in b princes, *nor* in the son of man, in whom *there is* no † help.

4 His breath goeth forth, he returneth to his earth: in that very day his c thoughts perish.

5 Happy *is he* that *hath* the God of Jacob for his help, whose hope *is* in the LORD his God:

6 Which made d heaven and earth, the sea, and all that therein *is*: which keepeth truth for ever:

7 Which executeth judgment for the e oppressed, which giveth food to the hungry: the LORD looseth the prisoners.

8 The LORD openeth *the eyes of* the blind: the LORD raiseth *them that are* bowed down: the LORD f loveth the righteous.

f Heb. *and of his greatness* there is no *search.*

9 The LORD preserveth the g strangers; he relieveth the fatherless and widow: but the way of the wicked he turneth upside down.

g Of thy temple judgment against the wicked.

10 * The LORD shall † reign for ever, *even* thy God, O Zion, unto all generations. Praise ye the LORD.

† Heb. *declareth.* * *Exod.* 15. 18.

Psal. CXLVII.

XXX Day. *Evening prayer.*

1 *The prophet exhorteth to praise God, for his care of the church,* 4 *his power,* 6 *and his mercy,* 7 *to praise him for his providence,* 12 *to praise him for his blessings upon the kingdom,* 15 *for his power over the meteors,* 19 *and for his ordinances in the church.*

† Heb. *Hallelujah.*

PRaise ye the LORD: for *it is* good to sing praise unto our God; for *it is* a pleasant, *and* praise is comely.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach us to do our duty.

2 The LORD doth build up b Jerusalem: he gathereth together the outcasts of Israel.

b in that Gods glory shineth in his holy Tabernacle

3 He healeth the c broken in heart, and bindeth up their † wounds.

c creatures, their beauty is a continual praising of God.

† Heb. *griefs.*

4 He d telleth the number of the stars: he calleth them all by *their* names.

d Note that there are divers heavens, but because of the fairness and of the situation of the fixed fires and planets, he comprehendeth by this word the whole heaven.

5 Great *is* our Lord, and of great power: † his understanding *is* infinite.

† Heb. *great is his power.*

6 The LORD lifteth up the meek: he e casteth the wicked down to the ground.

e Meaning, The great and monstrous fishes, as whales, and such like. f which come not by chance or fortune, but by Gods appointed ordinance. † Heb. *birds of wing.* g For the greater gifts that any hath received, and the more high that one is preferred, the more bound is he to praise God for the same: but neither high nor low condition or degree can be exempted from this duty.

7 Sing unto the LORD with thanksgiving: sing praise upon the harp unto our God:

8 Who f covereth the heaven with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains.

9 * He giveth to the beast his food, *and* to the young ravens which g cry.

g For their crying is as it were a confession of their need, which cannot be relieved, but by God only: then if God shew himself mindful of the most contempible fowls, can he suffer them to die with famine, whom he hath affined of life everlasting?

* *Job* 38. 41. *Psal.* 104. 21, 28.

10 He delighteth not in the h strength of the horse: he taketh not pleasure in the legs of a man.

h Though to use lawful means is both profitable and pleaseth God, yet to put our trust in them, is to defraud God of his honour.

11 The LORD taketh pleasure in them that fear him, in those that hope in his mercy.

12 Praise the LORD, O Jerusalem: praise thy God, O Zion.

13 For he hath † strengthned the bars of thy gates: he hath blessed thy children within thee.

† He doth not onely furnish his church with all things necessary, but preserveth also the same, and maketh it strong against all our wand force.

Heb. *hath made hard.*

14 † He maketh peace *in* thy borders, *and* filleth thee with the † finest of the wheat.

Heb. *the fat of wheat.*

15 He sendeth forth his † commandment *upon* earth: his word runneth very † swiftly.

† His secret working in all creatures, is as a commandment to keep them in order, and to give them moving and force.

16 He giveth snow like wooll: he scattereth the hoar frost like ashes.

17 He casteth forth his ice like morsels: who can stand before his cold?

18 He sendeth out his word, and melteth them: he causeth his wind to blow, *and* the waters flow.

19 He sheweth † his m word unto Jacob, his statutes and his judgments unto Israel.

† Or, *his words.*

20 He hath not dealt so with any nation: and *as for his* judgments, they have not n known them. Praise ye the LORD.

m As before called Gods secret working in all creatures, his word, to be meaneth here by his word, the doctrine of life everlasting, which he hath left to his church, as a most precious treasure. n The cause of this difference is Gods free mercy, which hath elected his in his Son Christ Jesus to salvation: and his just judgment, whereby he hath appointed the reprobate to eternal damnation.

Psal. CXLVIII.

1 *The psalmist exhorteth the celestial,* 7 *the terrestrial,* 11 *and the rational creatures to praise God.*

† Heb. *Hallelujah.*

† PRaise ye the LORD. Praise ye the LORD from the heavens: praise him in the heights.

2 Praise ye him all his a angels: praise ye him all his hosts.

a Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach us to do our duty.

3 Praise ye him b sun and moon: praise him all ye stars of light.

b in that Gods glory shineth in his holy Tabernacle

4 Praise him ye c heavens of heavens, and ye d waters that *be* above the heavens.

c creatures, their beauty is a continual praising of God.

d Note that there are divers heavens, but because of the fairness and of the situation of the fixed fires and planets, he comprehendeth by this word the whole heaven.

5 Let them praise the name of the LORD: for he commanded, and they were created.

6 He hath also † stablished them for ever and ever: he hath made a decree which shall not pass.

† Heb. *caused to stand.*

7 Praise the LORD from the earth, ye e dragons and all deeps.

e Meaning, The greatest fishes and monsters.

8 f Fire and hail, snow and vapour, stormy wind fulfilling his word.

f Even the elements.

9 Mountains and all hills, fruitful trees and all cedars.

10 Beasts and all cattel, creeping things, and † flying fowl.

† Heb. *winged.*

11 g Kings of the earth, and all people; princes, and all judges of the earth.

g Because they are members of the same body, he setteth them before our eyes, which are most willing hereunto, and by their prompt obedience teach us to do our duty.

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12 Both young men and maidens, old men and children.

13 Let them praise the name of the LORD: for his name alone is † excellent, his glory *is* above the earth and heaven.

† Heb. *exalted.*

14 He also exalteth the [h] horn of his people, the praise of all his saints; *even* of the [i] children of Israel, a people near unto him. Praise ye the LORD.

h *That is*, The dignity, power, and glory of his church.

i By reason of his covenant made with Abraham.

PSAL. CXLIX.

1 *The prophet exhorteth to praise God for his love to the church,* 5 *and for that power which he hath given to the church for the conversion of sinners.*

† Heb. *Hallelujah.*

† PRaise ye the LORD. Sing unto the LORD [a] a new song, *and* his praise in the congregation of saints.

a For his rare and manifold benefits bestowed on his church.

2 Let Israel rejoyce in him that [b] made him: let the children of Zion be joyful in their [c] king.

b In that that they were perfected before all other nations, it was as a new creation, and therefore *Psal.* 95. 7. they were called the sheep of Gods hands.

c For God, as he is the Creator of the soul and body, so will he that both do serve him, and that his people be continually subject unto him, as their most lawful king.

3 Let them praise his name ‡ in the dance: let them sing praises unto him with the timbrel and harp.

4 For the LORD taketh pleasure in his people: he will beautify the meek with salvation.

5 Let the saints be joyful in glory: let them sing aloud upon their [d] beds.

d Or, *with the pipe.*

6 *Let* the high *praises* of God *be* † in their mouth, and a two-edged sword in their hand;

† Or, *He shall exalt.*

7 To [e] execute vengeance upon the heathen, *and* punishments upon the people;

e That is, Chiefly accomplished in the kingdom of Christ: when Gods people for just causes execute Gods judgments against his enemies: and it giveth no liberty to any to revenge their private injuries. † Not onely the people, but the kings that were their enemies, should be destroyed.

8 To bind their [f] kings with chains, and their nobles with fetters of iron;

f Psal. 2. 9. g Hereby God bindeth the hands and minds of all his, to contemplate no further then he appointeth.

9 * To execute upon them the judgment written: this honour have all his saints. Praise ye the LORD.

* *Deut.* 7. 1, 2.

PSAL. CL.

1 *An exhortation to praise God,* 3 *with all kind of instruments.*

† PRaise ye the LORD. Praise God in his [a] sanctuary: praise him in the [b] firmament of his power.

† Heb. *Hallelujah.*

a That is, In the heaven.

b For his wonderful power appeareth in the firmament, which is called a stretching out, or spreading abroad, wherein the mighty work of God shineth.

2 Praise him for his mighty acts: praise him according to his excellent greatness.

3 Praise him with the sound of the ‡ [c] trumpet: praise him with the psaltery and harp.

4 Praise him with the timbrel and ‡ dance: praise him with stringed instruments, and organs.

5 Praise him upon the loud cymbals: praise him upon the high-founding cymbals.

6 Let every thing that hath [d] breath, praise the LORD. Praise ye the LORD.

c Or, *pipe.* d *He shall praise*, That all the order of nature is bound unto duty, and much more Gods children, who ought never to cease to him, till they be joined into that kingdom, which he hath prepared for his, where they shall sing everlasting praise.

THE PROVERBS.

* *This word Proverb, or, Parable, signifieth*, A grave and notable sentence, worthy to be kept in memory: and is sometime taken in the evil part, for a mock, or scoff.

THE ARGUMENT.

THe wonderful love of God toward his church, is declared in this book: forasmuch as the sum and effect of the whole scripture is here set forth in these brief sentences, which partly contain doctrine, and partly manners, and also exhortations to both: whereof the nine first chapters, are as a preface full of grave sentences and deep mysteries, to allure the hearts of men to the diligent reading of the parables that follow; which are left as a most precious jewel to the church, of those three thousand parables mentioned, 1 King. 4. 32. and were gathered and committed to writing by Solomons servants, and indited by him.

CHAP. I.

1 *The use of the proverbs.* 7 *An exhortation to fear God, and believe his word.* 10 *To avoid the enticings of sinners.* 20 *Wisdom complaineth of her contempt.* 24 *She threatneth her contemners.*

THe proverbs of Solomon the son of David, king of Israel;

2 To know wisdom and [a] instruction, to perceive the [b] words of understanding;

a That is, what we ought to know and follow, and what we ought to refuse.

b *Meaning*, The word of God, wherein is the onely true knowledge,

3 To receive the [c] instruction of wisdom, [d] justice, and judgment, and † equity;

c To learn to submit our selves to the correction of those that are wise.

d By living justly and rendring to every man that which appertaineth unto him

† Heb. *equities.*

4 To give subtilty to the [e] simple, to the young man knowledge and ‡ discretion.

e To such as have no discretion to rule themselves. ‡ Or, *advisement.*

5 A wise *man* will hear, and will increase learning: and a man of [f] understanding shall attain unto wise counsels:

f As he heareth that these parables containing the effect of religion, as touching manners and doctrine, do appertain to the simple people: so doth he declare that the same is also necessary for them that are wise and learned.

6 To understand a proverb, and ‡ the interpretation; the words of the wise, and their dark sayings.

‡ Or, *an eloquent speech.*

7 ¶ * The fear of the LORD *is* ‡ the beginning of knowledge: *but* fools despise wisdom and instruction.

‡ Job 28. 28. Psal. 111. 10. Prov. 9. 10.

8 My son, hear the instruction of thy † father, and forsake not the law of thy [h] mother:

† Or, *the principal part.*

h Signifieth this in the name of God, which is the universal father of all creatures, even the same of the author of the church, who is as a mother.

9 For they *shall be* † an ornament of grace unto thy head, and chains about thy neck.

† That is, Of the church, wherein the faithful are begotten by the incorruptible seed of Gods word.

10 ¶ My son, if [i] sinners entice thee, consent thou not.

i To us. The wicked which have not the fear of God.

11 If they say, Come with us, let us lay wait for [k] bloud, let us lurk privily for the innocent without cause:

k He speaketh not only of the shedding of blood with hand, but of all crafty practises which tend to the detriment of our neighbour.

12 Let us swallow them up alive as the [l] grave, and whole, as those that go down into the pit:

l As the grave is never sriate, so the avarice of the wicked and their cruelty hath none end.

13 We shall find all precious substance, we shall fill our houses with spoil:

14 Cast

14 Cast in thy lot among us, let us all have one [m] purse:

m *He sheweth*, whereby the wicked are allured to joyn together, because they have every one part of the spoil of the innocent.

15 My son, walk not thou in the way with them; refrain thy foot from their [n] path.

n That is, Have nothing at all to do with them.

16 * For their feet run to evil, and make haste to shed bloud.

* *Isa.* 59. 7. *Rom.* 3. 15.

17 Surely in vain the net is spread † in the sight of any bird.

† Heb. *in the eyes of every thing that hath a wing.*

18 And they lay wait for their *own* bloud, they lurk privily for their *own* [o] lives.

o *He sheweth*, That there is no cause to move these wicked to spoil the innocent; but their avarice & cruelty whereby he concludeth that the covetous man is a murderer.

19 So *are* the ways of every one that is greedy of gain: *which* taketh away the [p] life of the owners thereof.

p Heb. *wayes*, that is, *excellent* wayes.

20 ¶ † * [q] Wisdom crieth without, she uttereth her voice in the [r] streets:

† Chap. 8. 1.

q This wisdom is the eternal word of God.

r So that none can pretend ignorance.

21 She crieth in the chief place of concourse, in the openings of the gates: in the city she uttereth her words, *saying*,

22 How long, ye [s] simple ones, will ye love simplicity? and the scorners delight in their scorning, and fools hate knowledge?

s Wisdom reproveth three kinds of men, The foolish or simple, which err of ignorance: And the mockers that cannot suffer to be taught; and the fools, which are damned in wordly lusts, and have the knowledge of godliness.

23 Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you.

* Isa. 65. 12. & 66. 4. Jer. 7. 13. Zech. 7. 12.

24 ¶ * Because I have called, and ye refused, I have stretched out my hand, and no man regarded;

t This is spoken aiming to our capacity, *signifying*, That the wicked which mock out Gods act as God wot, shall have the just reward of their mocking.

25 But ye have set at nought all my counsel, and would none of my reproof:

26 I also will [t] laugh at your calamity, I will mock when your fear cometh;

u That is, Your destruction, which bring you fear'd.

27 When your [u] fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you.

* Prov. 9. 8. & 13. 1. & 15. 12. Jer. 7. 13. & 32. 33. Hos. 5. 4.

28 * Then shall they call upon me, but I will not answer; they shall seek me early, but they shall [x] not find me:

x Because they fought not with affection to God, but for ease of their own grief.

29 For that they hated knowledge, and did not choose the fear of the LORD.

30 They would none of my counsel: they [y] despised all my reproof.

y *Abhorring*, That without faith and obedience we can not call upon God aright.

31 Therefore shall they eat of the [z] fruit of their own way, and be filled with their own devices.

z That is, The punishment.

32 For the ‡ turning away of the simple shall slay them, and the [a] prosperity of fools shall destroy them.

‡ Or, *rest of the simple.* a That is, The pleasure and sensuality, wherein they delight.

33 But whoso heareth unto me, shall dwell safely, and shall be quiet from fear of evil.

CHAP. II.

1 *Wisdom promiseth godliness to her children,* 10 *and safety from evil company,* 20 *and direction in good ways.*

MY son, if thou wilt receive my words, and [a] hide my commandments with thee;

a That is, Keep them as a treasure in thine heart.

2 So that thou incline thine ear unto wisdom, *and* apply thine [b] heart to understanding:

b If thou give thy self to the true knowledge of God without hypocrisy.

3 Yea, if thou crieft after knowledge, *and* † [c] lifteft up thy voice for understanding:

† Heb. *giveft thy voice.*

c *Meaning*, That we muft feek the knowledge of God with care and diligence.

4 * If thou feekeft her as filver, and [d] searcheft for her, as *for* hid treafures:

* *Mat.* 13. 44.

d A Metaphor from miners who with great diligence fting treafures out of the earth.

5 Then fhalt thou underftand the fear of the LORD; and find the [e] knowledge of God.

e This, faith he, is the true wifdom to know and fear God.

6 * For the LORD giveth wifdom: out of his mouth *cometh* knowledge and underftanding.

* *1 Kings.* 3. 9. *Jam.* 1. 5.

7 He layeth up found wifdom for the righteous: *he is* a buckler to them that walk uprightly.

8 He keepeth the paths of judgment, and preferveth the way of his faints.

9 Then fhalt thou underftand righteoufnefs, and judgment, and equity; *yea*, every good path.

10 ¶ When wifdom entreth into thine heart, and knowledge is pleafant unto thy foul;

11 [f] Difcretion fhall preferve thee, underftanding fhall keep thee:

f The word of God fhall teach thee and counfel thee how to govern thy felf.

12 To deliver thee from the way of the evil *man*, from the man that fpeaketh froward things.

13 Who leave the [g] paths of uprightnefs, to walk in the ways of darknefs:

g That is, The word of God, which is the onely light, to follow their own fantafies, which are darkneft.

14 Who rejoyce to do evil, *and* delight in the [h] frowardnefs of the wicked.

h when they fee any given to evil as they are.

15 Whofe ways *are* crooked, and *they* froward in their paths.

i *Meaning*, That wifdom which is the word of God, fhall preferve us from all vices: naming this vice of whordom, whereunto man is moft prone.

16 To deliver thee from the [i] ftrange woman, * *even* from the ftranger *which* flattereth with her words:

* *Chap.* 5 3. & 7. 5.

17 Which forfaketh the [k] guide of her youth, and forgetteth the [l] covenant of her God.

k That is, Her husband, which is her head & guide to govern her from whom fhe ought not to depart, but remain in his fubjection.

l which is the promife made in marriage.

18 For her [m] houfe inclineth unto death, and her paths unto the [n] dead.

m Her accumulance with her fymilitude, and them that haunt her.

19 None that go unto her, return again, neither take they hold of the paths of life.

n To them that are dead in body and foul.

20 That thou mayeft walk in the way of good *men*, and keep the paths of the righteous.

* *Pfal.* 37. 29.

21 * For the upright fhall dwell in the [o] land, and the perfect fhall remain in it.

o They fhall enjoy the temporal and fpiritual promifes of God, as the wicked fhall be void of them. * *Job.* 18. 17. *Pfal.* 104. 35. ‡ Or, *pluckt up.*

22 * But the wicked fhall be cut off from the earth, and the tranfgreffours fhall be ‡ rooted out of it.

CHAP. III.

1 *An exhortation to obedience,* 5 *to faith,* 7 *to mortification,* 9 *to devotion,* 11 *to patience.* 13 *The happy gain of wifdom.* 19 *The power,* 21 *and the benefits of wifdom.* 27 *An exhortation to charitableneſs,* 30 *peaceableneſs,* 31 *and contemnedneſs.* 33 *The curſed ſtate of the wicked.*

MY ſon, forget not my law; * but let thine heart keep my commandments:

* *Deut.* 8. 1. & 30. 16.

2 For † length of days, and † long life, and peace ſhall they add to thee.

† Long life is the bleſſing of God, which he giveth to his ſeed for ever forth as it is expreſſed in the text.

3 Let not [b] mercy and truth forſake thee: * bind them about thy [c] neck, write them upon the table of thine [d] heart.

Heb. *years of life.*

b By mercy and truth he meaneth, the commandments of the firſt and ſecond table: alſo the mercy and faithfulneſs that we ought to uſe toward our neighbours.

* *Exod.* 13. 9. *Deut.* 6. 8.

c Keep them as a moſt precious jewel.

d Have them ever in remembrance. * *Pſal.* 111. 10. ‡ Or, *good ſucceſs.* * *1 Chron.* 22. 9.

4 * So ſhalt thou find favour, and ‡ good underſtanding in the ſight of God and man.

5 ¶ Truſt in the LORD with all thine heart; and lean not unto thine own underſtanding.

6 * In all thy ways acknowledge him, and he ſhall direct thy paths.

7 ¶ * Be

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* *Rom. 12. 16.*

† Heb. *medicine.* c By this part he comprehendeth the whole body, as by health he meaneth all the benefits promised in the law, both corporal and spiritual.

† Heb. *watering.* Or, *moistning.*

* *Exod. 23. 19. & 34. 26. Deut. 26. 2. &c. Act. 2. 10. &c. Lev. 14. 13.* d As was commanded in the law; and by this they acknowledged, that God was the giver of all things; and that they were ready to bestow all at his commandment.

* *Deut. 28. 8.*

e For to the faithful distributer God giveth in greater aboundance.

* *Job 5. 17. Heb. 12. 5. Rev. 3. 19.*

† Heb. *the man that draweth out understanding.*

* *Job 28. 15. &c. Psal. 19. 10. Chap. 8. 11, 19. & 16. 16.*

h *Meaning,* That he that seeketh wisdom, *that is,* suffereth himself to be governed by the word of God, shall have all prosperity both spiritual, and temporal.

† which bringeth forth such fruit, that they that eat thereof, have life: and he alludeth to the tree of life in paradise.

k *Hereby is set forth,* That this wisdom whereof he speaketh, is everlasting, because it was before all creatures, and that all things, even the whole world were made by it.

† Or, *prepared.*

* *Psal. 37. 24. & 91. 11, 12.*

† For when God destroyeth the wicked, he will give his as he did Lot in Sodom.

† Heb, *the waters thereof.*

m Not only from them to whom the possession belongeth, but also thou shalt not keep it from them which have need of the increase.

† Or, *practise no evil.*

n *That is,* Putteth his trust in them.

o Desire not to be like unto him, as the Chaldee addeth, both here and on *Psal. 37. 1.*

† Heb. *a man of violence.*

* *Psal. 25. 14.*

p *That is,* His counsaile and father-like affection, which is hid and secret from the world.

* *Mal. 2. 1.*

7 ¶ * Be not wise in thine own eyes: fear the LORD, and depart from evil.

8 It shall be † health to thy c navel, and † marrow to thy bones.

9 *c* † Honour the LORD with thy substance, and with the first-fruits of all thine increase.

10 * So shall thy barns be filled with plenty, and thy presses shall *d* burst out with new wine.

11 ¶ * My son, despise not the chastning of the LORD: neither be weary of his correction.

12 For whom the LORD loveth, he correcteth, even as a father the son, *in whom* he delighteth.

13 ¶ Happy *is* the man *that* findeth wisdom, and † the man *that* getteth understanding.

14 * For the merchandise of it *is* better then the merchandise of silver, and the gain thereof then fine gold.

15 She *is* more precious then rubies: and all the things thou canst desire, are not to be compared unto her.

16 Length of days *is* in her right hand: and in her *h* left hand riches and honour.

17 Her ways *are* ways of pleasantnes, and all her paths *are* peace.

18 She *is* a tree of † life to them that lay hold upon her; and happy *is every one* that retaineth her.

19 The LORD by wisdom hath * founded the earth; by understanding hath he ‡ established the heavens.

20 By his knowledge the depths are broken up, and the clouds drop down the dew.

21 ¶ My son, let not them depart from thine eyes: keep found wisdom and discretion.

22 So shall they be life unto thy soul, and grace to thy neck.

23 * Then shalt thou walk in thy way safely, and thy foot shall not stumble.

24 When thou liest down, thou shalt not be afraid: yea, thou shalt lie down, and thy sleep shall be sweet.

25 Be not afraid of sudden fear, neither of the † desolation of the wicked, when it cometh.

26 For the LORD shall be thy confidence, and shall keep thy foot from being taken.

27 ¶ Withhold not good from † them to whom it is *m* due, when it is in the power of thine hand to do *it*.

28 Say not unto thy neighbour, Go, and come again, and to morrow I will give; when thou hast it by thee.

29 ‡ Devise not evil against thy neighbour, seeing he *n* dwelleth securely by thee.

30 ¶ Strive not with a man without cause, if he have done thee no harm.

31 ¶ ° Envy thou not † the oppressour, and choose none of his ways.

32 For the froward *is* abomination to the LORD: * but his *p* secret *is* with the righteous.

33 ¶ * The curse of the LORD *is* in the house of the wicked: but he blesseth the habitation of the just.

34 ¶ * Surely he scorneth the *q* scorners: but he giveth grace unto the lowly.

35 The wise shall inherit glory, but shame † shall be the promotion of fools.

CHAP. IV.

1 *Solomon, to persuade obedience, 3 sheweth what instruction he had of his parents. 5 To study wisdom, 14 and to shun the path of the wicked. 20 He exhorteth to faith, 23 and sanctification.*

HEar, ye children, the instruction of a *a* father, and attend to know understanding.

2 For I give you good doctrine, forsake you not my law.

3 For I was my fathers son, * tender and *b* only *beloved* in the sight of my mother.

4 *c* He taught me also, and said unto me, Let thine heart retain my words: keep my commandments and live.

5 Get wisdom, get understanding: forget *it* not, neither decline from the words of my mouth.

6 Forsake her not, and she shall preserve thee: love her, and she shall keep thee.

7 *d* Wisdom *is* the principal thing, *therefore* get wisdom: and with all thy getting get understanding.

8 Exalt her, and she shall promote thee: she shall bring thee to honour, when thou dost embrace her.

9 She shall give to thine head * an ornament of grace: ‡ a crown of glory shall she deliver to thee.

10 Hear, O my son, and receive my sayings: and the years of thy life shall be many.

11 I have *e* taught thee in the way of wisdom: I have led thee in right paths.

12 When thou goest, thy steps shall not be *f* straitned, * and when thou runnest, thou shalt not stumble.

13 Take fast hold of instruction, let *her* not go; keep her, for she *is* thy life.

14 ¶ * Enter not into the path of the wicked, and go not in the way of evil *men*.

15 Avoid it, pass not by it, turn from it, and pass away.

16 For they * sleep not except they have done mischief: and their sleep is taken away unless they cause *some* to fall.

17 For they eat the *h* bread of wickedness, and drink the wine of violence.

18 But the path of the just *is* as the *i* shining light, that shineth more and more unto the perfect day.

19 The way of the wicked *is* as darkness: they know not at what they stumble.

20 ¶ My son, attend to my words, incline thine ear unto my sayings.

21 Let them not depart from thine eyes: keep them in the midst of thine heart.

22 For they *are* life unto those that find them, and † health to all their *k* flesh.

23 ¶ Keep thy heart † with all diligence: for out of it *are* the issues of *l* life.

24 Put

a He speaketh this in the person of a preacher or minister, which is a father unto the people, *Read chap. 1. 8.*

b † *1 Chron. 29. 1.* For though the said three sons, as † *1 Chron. 3.* yet is certainly the Lord Solomon, that he was unto her, as his only son.

c *1 Chron. 28. 9. Meaning,* David his father.

d *He speaketh,* That wisdom shall begin at Gods word, which leave will that other things perfect with us, contrary to the judgment of the world, which make it their left study, or else not first of all.

* *Chap. 1. 9.* † *Or, he shall compass thee with a crown of glory.*

e Solomon declareth, what carefull father he had to bring him up in the true fear of God: for this no Davids posterity can † That walk at liberty, without offence. *1 Sa. 17. 13, 15.*

* *Psal. 1. 1. Chap. 1. 15, 16.*

f Although I was faithfully instructed in the truth, yet had I almost fain to utter shame and destruction, wretch, finding my good bringed up in the fellowship of the godly.

g He teacheth us sobriety, exhorting us to live of our own labours, and to be beneficial to the godly for ease.

h Comes by wickedness, oppression and cruel oppression.

i *Signifying,* That the godly joyne daily in knowledge and godlines, till they come to full perfection, which is when they shall be joyned to their head in the heavens.

† Heb. *medicine.*

k *That is,* They shall have health of body: under which all other blessings comprised in the law are contained.

† Heb. *above all keepings.* l For as the heart is either pure or corrupt, so is the whole course of mans life.

† Heb. *forwardness of mouth, and perverseness of lips.*

24 Put away from thee † a froward mouth, and perverse lips put far from thee.

25 Let thine eyes look right on, and let thine eye-lids look straight before thee.

26 *m* Ponder the path of thy feet, and ‡ let all thy ways be established.

27 * Turn not to the right hand nor to the left: remove thy foot from evil.

m Keep a measure in all thy doings.

‡ Or, *all thy ways shall be ordered aright.*

* *Deut. 5. 32.*

CHAP. V.

1 *Solomon exhorteth to the study of wisdom. 3 He sheweth the mischief of whoredom and riot. 15 He exhorteth to contentedness, liberality, and chastity. 22 The wicked are overtaken with their own sins.*

MY son, attend unto my wisdom, *and* bowe thine ear to my understanding.

2 That thou mayest regard discretion, and *that* thy lips may keep knowledge.

3 ¶ * For the lips of *a* a strange woman drop *as* an hony-comb, and her † mouth *is* smoother then *b* oyl.

4 But her end is bitter as worm-wood, sharp as a two-edged sword.

5 * Her *c* feet go down to death: her steps take hold on hell.

6 Lest thou shouldest ponder the path of life, her ways are *d* moveable, *that* thou canst not know *them*.

7 Hear me now therefore, O ye children, and depart not from the words of my mouth.

8 Remove thy way far from her, and come not nigh the door of her house:

9 Lest thou give thine *e* honour unto others, and thy years unto the cruel.

10 Lest strangers be filled with † thy wealth, and thy ‡ labours *be* in the house of a stranger;

11 And thou mourn at the last, when thy flesh and thy body are consumed,

12 And say, How have I hated instruction, and my heart despised reproof?

13 And have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me?

14 I was almost in all evil, in the midst of the congregation and *g* assembly.

15 ¶ Drink waters out of thine own *h* cistern; and running waters out of thine own well.

16 Let thy fountains be dispersed abroad, *and* rivers of waters in the streets.

17 Let them be *i* onely thine own, and not strangers with thee.

18 Let thy *k* fountain be blessed: and rejoyce with the wife of thy † youth.

19 *Let her be as* the loving hind, and pleasant roe, let her breasts † satisfie thee at all times, and † be thou ravisht always with her love.

20 And why wilt thou, my son, be ravisht with a strange woman, and embrace the bosom of a stranger?

21 * For the ways of man *are* before the eyes of the LORD, and he pondereth all his goings.

* *Chap. 2. 16. & 6. 24.*

a *That is,* An harlot which giveth her self to another, then to her husband.

† Heb. *palate.*

b By oil and honey, he meaneth flattering & crafty enticements.

* *Chap. 7. 27.*

c All her doings lead to destruction.

d She hath ever new means to allure to wickedness.

e *That is,* Thy strength & goods to let that will have no pity upon thee: so is mad of lasciviousness and the prodigall sin.

† Heb. *thy strength,* ‡ The goods gotten by thy travel.

22 ¶ His own iniquities shall take the wicked himself, and he shall be holden with the cords of his † sins.

23 He shall * die without instruction, and in the greatnes of his folly he shall go astray.

† Heb. *sin.*

* Because he will not give ear to Gods word and be admonished.

CHAP. VI.

1 *Against suretiship, 6 Idleness, 12 and mischievousness. 16 Seven things hateful to God. 20 The blessings of obedience. 25 The mischiefs of whoredom.*

MY son, if thou be surety for thy friend, if † thou hast stricken thy hand with a stranger,

2 Thou art * snared with the words of thy mouth, thou art taken with the words of thy mouth.

* He forbiddeth us not to become surety one for an other, according to the rule of charity, but that we consider for whom and after what sort, so that the creditour may not be defrauded.

† Or, *if shalt thou present with thy friend.*

3 Do this now, my son, and deliver thy self, when thou art come into the hand of thy friend: go, humble thy self, ‡ and make sure thy friend.

4 Give not sleep to thine eyes, nor slumber to thine eye-lids.

5 Deliver thy self as a roe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ Go to the *b* ant, thou sluggard, consider her ways, and be wise:

7 Which having no guide, overseer, or ruler,

8 Provideth her meat in the summer, *and* gathereth her food in the harvest.

9 * How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep?

* *Chap. 24. 33.*

10 *Yet* a little sleep, a little slumber, *c* a little folding of the hands to sleep.

11 * So shall thy poverty come as one that *d* travelleth, and thy want as an * armed man.

12 ¶ A naughty person, *f* a wicked man walketh with a froward mouth.

13 He winketh with his eyes, he speaketh with his feet, he teacheth with his *g* fingers.

14 Frowardnes *is* in his heart, he deviseth mischief continually, he † soweth discord.

15 Therefore shall his calamity come suddenly; suddenly shall he be broken without remedy.

16 ¶ These six *things* doth the LORD hate; yea, seven *are* an abomination † unto him:

17 † A proud look, a lying tongue, and hands that shed innocent bloud,

18 An heart that deviseth wicked imaginations, * † feet that be swift in running to mischief,

19 A false witnes *that* speaketh lies, and him that soweth discord among brethren.

20 ¶ * My son, keep thy fathers commandment, and forsake not the law of thy mother.

21 Bind them continually upon thine *i* heart, *and* tie them about thy neck,

22 When thou goest, it *shall* lead thee; when thou sleepest, it shall keep thee; and *when* thou awakest, it shall talk with thee.

23 * For the *k* commandment *is a* ‡ lamp; and the law *is* light; and *l* reproofs of instruction *are* the way of life:

b If the word of God cannot influence thee, yet learn of the little ant to labour for thy self, and not to burden others.

c He expresseth lively the nature of the sluggards, which though they sleep never so long, yet have never enough, but ever seek occasions thereunto.

* *Chap. 23. 4.* & *24. 34.*

d *That is,* Suddenly, and when thou lookest not for it.

e It shall come in such sort as not able to resist it.

f He sheweth to what inconvenience the ille persons and sluggards comelye calling them wicked or the men of Belial, and lasciviousness.

g Thus all his gesture tendeth to wickednes.

† Heb. *casteth forth.*

† Heb. *of his soul.*

† Heb. *haughty eyes.*

* *Prov. 3. 15.* Meaning, The raging affections; which are a man away in such sort, that he cannot tell what he doth.

i *Chap. 3. 3.*

* *Psal. 19. 8.* & *119. 105.*

k By the commandment, he meaneth the word of God, and by the instruction, the preaching and declaration of the

fame, which is committed to the church. † Or, *candle.* l And reprehensions when the word is preached bring us to life.

24 * To keep thee from the evil woman, from the flattery ‡ of the tongue of a ſtrange woman.

25 * Luſt not after her beauty in thine heart; neither let her take thee with her eye-lids.

26 For by means of a whoriſh woman *a man is brought* to a piece of bread: and † the adultereſs will hunt for the precious life.

27 [n] Can a man take fire in his boſom, and his clothes not be burnt?

28 Can one go upon hot coals, and his feet not be burnt?

29 So he that goeth in to his neighbours wife: whoſoever toucheth her, ſhall not be innocent.

30 *Men* do not [o] deſpiſe a thief, if he ſteal [p] to ſatisfy his ſoul when he is hungry:

31 But *if* he be found, he ſhall reſtore ſeven-fold, he ſhall give all the ſubſtance of his houſe.

32 *But* whoſo committeth adultery with a woman, lacketh † underſtanding: he *that* doth it, deſtroyeth his own ſoul.

33 A [q] wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away.

34 For jealouſy *is* the rage of a man: therefore he will [r] not ſpare in the day of vengeance.

35 † He will not regard any ranſom; neither will he reſt content, though thou giveſt many gifts.

† Heb. *he will not accept the face of any ranſom.*

* *Chap. 2. 16. & 5. 3.*

‡ Or, *of the ſtrange woman.*

* *Ideut. 5. 28.*

m with her wanton looks and geſture.

† Heb. *the woman of a man, or, a roaus wife.*

n *Meaning,* That the will never eſcape till ſhe have brought thee to beggery, and then ſeek thy deſtruction.

o He reproveth not their ſin as though it were not ſo abominable as whoredom; foraſmuch as their might be redeemed: but adultery was a perpetual infamy, and death by the law of God.

p *Meaning,* For a very neceſſity.

† Heb. *heart.*

q *That is,* Death appointed by the law.

r He ſheweth, that man by nature ſeeketh his death, that hath abuſed his wife, and ſo concludeth, that neither Gods law, nor the law of nature admiteth any ranſom for the adultery.

CHAP. VII.

1 *Solomon perſwadeth to a ſincere and kind familiarity with wiſdom.* 6 *In an example of his own experience, he ſheweth* 10 *the cunning of an whore,* 22 *and the deſperate ſimplicity of a young wanton.* 24 *He debarreth from ſuch wickedneſs.*

MY ſon, keep my words, and lay up my commandments with thee.

2 Keep my commandments, and live: and my law as the [a] apple of thine eye.

3 * Bind them upon thy fingers, write them upon the table of thine heart.

4 Say unto wiſdom, Thou *art* my ſiſter; and call underſtanding *thy* kinſwoman:

5 * That they may keep thee from the ſtrange woman, from the ſtranger *which* flattereth with her words.

6 ¶ For at the [b] window of my houſe I looked through my caſement,

7 And beheld among the ſimple ones, I diſcerned among the † youths, a young man void of underſtanding,

8 Paſſing through the ſtreet near her corner, and he went the way to her houſe,

9 In the twilight † in the evening, in the black and dark night:

10 And behold, there met him a woman *with* the attire of an harlot, and ſubtil of heart.

11 (* She *is* [d] loud and ſtubborn, her feet abide not in her houſe.

12 Now *is ſhe* without, now in the ſtreets, and lieth in wait at every corner)

a By this diverſity of words, he meaneth, That nothing ought to be ſo dear unto us, as the word of God, not that we look on any thing more, nor not ſo much.

* *Deut. 6. 8. & 11. 18.*

Chap. 3. 3.

* *Chap. 1. 3.*

b Solomon uſeth this parable, to declare their folly, that ſuffer themſelves to be enſnared by harlots.

† Heb. *the ſon.*

† Heb. *in the evening of the day.*

c He ſheweth, that there was almoſt none ſo impudent, but they were afraid to be ſeen, and alſo their own conſciences did accuſe them, which cauſed them to ſeek the night to cover their filthineſs.

* *Chap. 9. 13.*

d He deſcribeth certain conditions which are peculiar to harlots.

13 So ſhe caught him and kiſſed him, *and* † with an impudent face ſaid unto him.

14 † I *have* [e] peace-offerings with me; this day have I payed my vows.

15 Therefore came I forth to meet thee, diligently to ſeek thy face, and I have found thee.

16 I have deckt my bed with coverings of tapeſtry, with carved *works*, with fine linen of Egypt.

17 I have perfumed my bed with myrrh, aloes, and cinnamon.

18 Come, let us take our fill of love until the morning, let us ſolace our ſelves with loves.

19 For the good-man *is* not at home, he is gone a long journy;

20 He hath taken a bag of mony † with him, *and* will come home at ‡ the day appointed.

21 With her much fair ſpeech ſhe cauſed him to yeild, with the flattering of her lips ſhe forced him.

22 He goeth after her † ſtraightway, as an [f] ox goeth to the ſlaughter, or as a [g] fool to the correction of the ſtocks:

23 Till a dart ſtrike through his liver, as a bird haſteth to the ſnare, and knoweth not that it *is* for his life.

24 ¶ Hearken unto me now therefore, O ye children, and attend to the words of my mouth.

25 Let not thine heart decline to her ways, go not aſtray in her paths.

26 For ſhe hath caſt down many wounded: yea, many [i] ſtrong *men* have been ſlain by her.

27 * Her houſe *is* the way to hell, going down to the chambers of death.

† Heb. *ſtrength.*

† Heb. *her face, and ſaid.*

† Heb. *peace-offerings are upon me.*

e *Peace-offerings,* are ſuch things as were ſtrengthned by the ſalt of the covenant, and conſiſted of the fat and the inwards, which were burnt upon the altar, and the reſt eaten of the offerer, and his friends, in token of thankſgiving, and of the peace and reconciliation between God and him.

† Heb. *and his bag of mony is not with him.*

† Heb. *ſuddenly.*

f Which thinking he goeth to the paſture, is willingly to his own deſtruction.

g Which goeth carefully, not knowing that he ſhall be ſlaughted.

h Neither will ſtrength can deliver them that fall into the hands of the lord.

* *Chap. 2. 18. & 5. 5.*

CHAP. VIII.

1 *The fame, 6 and evidence of wiſdom.* 10 *The excellency,* 12 *the nature,* 15 *the power,* 18 *the riches,* 22 *and the eternity of wiſdom.* 32 *Wiſdom is to be deſired for the bleſſedneſs it bringeth.*

DOth not * [a] wiſdom cry? and underſtanding put forth her voice?

2 She ſtandeth in the top of high places, by the way in the places of the paths.

3 She crieth at the [b] gates, at the entry of the city, at the coming in at the doors.

4 Unto you, O men, I call, and my voice *is* to the ſons of man.

5 O ye ſimple, underſtand wiſdom; and ye fools, be ye of an underſtanding heart.

6 Hear, for I will ſpeak of excellent things; and the opening of my lips *ſhall be* right things.

7 For my mouth ſhall ſpeak truth, and wickedneſs *is* † an abomination to my lips.

8 All the words of my mouth *are* in righteouſneſs, *there is* nothing † froward or perverſe in them.

9 They *are* all [c] plain to him that underſtandeth, and right to them that find knowledge.

10 Receive my inſtruction, and not ſilver; and knowledge rather then choice gold.

11 * For wiſdom *is* better then rubies; and all

* *Chap. 1. 20.*

a Solomon declareth that nothing is more profitable, and that he can preſent no inſtrument, ſentinell as God calleth to men by his works, to follow virtue and to flee from vice better then he poſſeth did moſt wiſe, and which was the place of juſtice.

† Heb. *the things of my lips.*

† Heb. *wreathed.*

c Meaning, That the word of God is eaſy unto all that have a deſire unto it, and which are not blinded by the prince of this world.

* *Job 28. 15. Pſal. 19. 10. Chap. 3. 15. & 16. 16.*

all the things that may be deſired, are not to be compared to it.

12 I wiſdom dwell with ‡ [d] prudence, and find out knowledge of witty inventions.

13 The fear of the LORD *is* to hate [e] evil; pride and arrogancy, and the evil way, and the froward mouth do I hate.

14 Counſel *is* mine, and ſound wiſdom: I *am* underſtanding, I have ſtrength.

15 By me kings reign, and princes decree juſtice.

16 By [f] me princes rule, and nobles, *even* all the judges of the earth.

17 I love them that love me, and thoſe that ſeek me [g] early ſhall find me.

18 * Riches and honour *are* with me; *yea,* [h] durable riches and righteouſneſs.

19 * My fruit *is* better then gold, yea, then fine gold; and my revenue then choice ſilver.

20 I ‡ lead in the way of righteouſneſs, in the midſt of the paths of [i] judgment:

21 That I may cauſe thoſe that love me, to inherit ſubſtance; and I will fill their treaſures.

22 The LORD poſſeſſed me in the beginning of his way, [k] before his works of old.

23 I was ſet up from everlaſting, from the beginning, or ever the earth was.

24 When *there were* no depths, I was brought forth: when *there were* no fountains abounding with water.

25 Before the mountains were ſettled; before the hills was I brought forth:

26 While as yet he had not made the earth, nor the ‡ fields, nor † the higheſt part of the duſt of the world.

27 When he prepared the heavens, I *was* † there: when he ſet ‡ a compaſs upon the face of the depth:

28 When he eſtabliſhed the clouds above: when he ſtrengthned the fountains of the deep:

29 * When he gave to the ſea his decree, that the waters ſhould not paſs his commandment: when he appointed the foundations of the earth:

30 Then I was by him, *as* one [n] brought up *with him:* and I was daily *his* delight, rejoycing always before him:

31 [n] Rejoycing in the habitable part of his earth, and my delights *were* with the ſons of men.

32 Now therefore hearken unto me, O ye children: for * bleſſed *are they that* keep my ways.

33 Hear inſtruction, and be wiſe, and refuſe it not.

34 Bleſſed *is* the man that heareth me, watching daily at my gates, waiting at the poſts of my doors.

35 For whoſo findeth me, findeth life, and ſhall † obtain favour of the LORD.

36 But he that ſinneth againſt me, wrongeth his own ſoul; all they that hate me, love death.

‡ Or, *ſubtilty.*

d *That is,* Except a man have wiſdom, which is the true knowledge of God, he can neither be prudent, nor a good counſeller.

e So that he that doth not hate evil, feareth not God.

f whereby he declareth, that honours, dignity, or riches, come not of mans wiſdom, or induſtry, but of the providence of God.

g *That is,* Study the word of God diligently, and with a deſire to profit.

* *Chap. 3. 16.*

h *Signifying,* That he chiefly meaneth the ſpiritual riches and heavenly riches.

* *Chap. 3. 14.*

† Or, *walk.*

i For there can be no true juſtice or judgment, which is not directed by this wiſdom.

k He declareth hereby the dirinity and eternity of this wiſdom, which he magnifieth, and praiſeth through this whole book: meaning chiefly, The eternal Son of God, Jeſus Chriſt our Saviour, whom Iohn Baptiſt calleth, *The word that was in the beginning, Joh. 1. 1.*

‡ Or, *open places.*

† Or, *chief part.*

l He declareth the eternity of the Son of God, which is more by this wiſdom, who was before all time, and ever preſent with the Father.

† Or, *a circle.*

* *Gen. 1. 9, 10. Job 38. 10, 11. Pſal. 104. 9.*

m Some read, *A chief worker:* ſignifying, That this wiſdom, even Chriſt Jeſus, was equal with God his Father, and created, preſerveth, and fill worketh with him, as Iob. 5. 17. the divinity is declared, that the work of the creation was not to put a fellow unto the wiſdom of God.

n By earth, he meaneth Man which is the work of God, in whom wiſdom took pleaſure: in ſo much, as for mans ſake, the divine wiſdom took mans nature, and dwelt among us, and fulfilled us with unſpeakable treaſures, and this is the fellow and pollime whereof is here ſpoken.

* *Pſal. 139. 13, 14. & 128. 2. Luk. 11. 28.*

† Heb. *bring forth.*

CHAP. IX.

1 *The diſcipline,* 4 *and doctrine of wiſdom.* 13 *The cuſtome,* 16 *and errour of folly.*

WIſdom hath builded her [a] houſe, ſhe hath hewen out her [b] ſeven pillars.

2 She hath killed † her beaſts, ſhe hath mingled her wine; ſhe hath alſo [c] furniſhed her table.

3 She hath ſent forth her [d] maidens, [e] ſhe crieth upon the higheſt places of the city.

4 Whoſo *is* [c] ſimple, let him turn in hither: *as* for him that wanteth underſtanding, ſhe ſaith to him,

5 Come, eat of my [f] bread, and drink of the wine *which* I have mingled.

6 Forſake the fooliſh, and live; and go in the way of underſtanding.

7 He that reproveth a ſcorner, getteth to himſelf ſhame: and he that rebuketh a wicked *man, getteth* himſelf [g] a blot.

8 * Reprove not a [h] ſcorner, leſt he hate thee: rebuke a wiſe *man,* and he will love thee.

9 Give *inſtruction* to a wiſe *man,* and he will be yet wiſer: teach a juſt *man,* and he will increaſe in learning.

10 * The fear of the LORD *is* the beginning of wiſdom: and the knowledge of the holy *is* [i] underſtanding.

11 * For by me thy days ſhall be multiplied, and the years of thy life ſhall be increaſed.

12 If thou be wiſe, thou ſhalt be wiſe [k] for thy ſelf: but *if* thou ſcorneſt, thou alone ſhalt bear *it.*

13 ¶ * [l] A fooliſh woman *is* clamorous; *ſhe is* ſimple, and knoweth nothing.

14 For ſhe ſitteth at the door of her houſe, on a ſeat in the high places of the city,

15 To call paſſengers who go right on their ways.

16 Whoſo *is* ſimple, let him turn in hither: and as for him that wanteth underſtanding, ſhe ſaith to him,

17 Stolen waters are ſweet, and bread † *eaten* in ſecret is pleaſant.

18 But he knoweth not that the dead *are* there; *and that* her guests *are* in the depths of hell.

a Chriſt hath prepared him a church.

b *That is,* Many chief ſtores and principal parts of his church, as were the patriarchs, prophets, apoſtles, paſtours, and doctours.

† Heb. *hew killing.*

c He conjoyneth wiſdom with great princes, that they keep open houſe for all that come.

d *Meaning,* True preachers, which are not infected with mans wiſdom.

e He that knoweth his own ignorance, and is void of malice.

f By bread and drink is meant, the word of God, and the miniſtration of the ſacraments, whereby God nourisheth his ſervants in his houſe, which is the church.

g For the wicked will contemn him, and labour to defame him.

* *Mat. 7. 6.*

h *Meaning,* Them that are incorrigible, which Chriſt calleth dogs and ſwine: as he ſet-keth this in compariſon, not that the wicked ſhould not be reſoled, but he ſheweth their malice, and the ſmall hope of profit.

* *Iob 28. 28. Pſal. 111. 10. Chap. 1. 7.*

i He ſheweth that true underſtanding is to know the will of God in his word, which is meant by holy things.

* *Chap. 3. 2.*

k Thou ſhalt have the chief profit and commodity thereof.

* *Chap. 7. 11.*

l By the fooliſh woman, ſome underſtand the wicked preachers, who counterfeit the word of God, as appeareth, *ver. 16.* which were the words of the true preachers, *as verſe 4.* but their doctrin is but as ſtolen waters, *meaning,* That they are but mans traditions, which are more pleaſant to the fleſh then the word of God: and therefore they themſelves boaſt thereof. † Heb. *of ſecrecies.*

CHAP. X.

From this chapter to the five and twentieth, are ſundry obſervations of moral virtues, and their contrary vices.

THE proverbs of Solomon. * A wiſe ſon maketh a glad father; but a fooliſh ſon *is* the heavineſs of his mother.

2 * Treaſures of wickedneſs profit nothing: but righteouſneſs delivereth from death.

3 * The LORD will [c] not ſuffer the ſoul of the righteous to famiſh: but he caſteth away † the ſubſtance of the wicked.

4 * He becometh poor that dealeth *with* a ſlack hand: but the hand of the diligent [f] maketh rich.

5 He that gathereth in ſummer, *is* a wiſe ſon:

* *Chap. 15. 20.*

* *Chap. 11. 4.*

a That is, wickedly gotten.

* *Pſal. 37. 25.*

b Though he ſuffer the ſubſtance of the juſt to want for a time, yet he will ſend him comfort in due ſeaſon.

† Or, *the wicked ſor* their wicked-neſs.

* *Chap. 12. 24.*

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son: *but* he that sleepeth in harvest, *is* a son that causeth shame.

6 Blessings *are* upon the head of the just: but * violence covereth the mouth of the [c] wicked.

7 * The memory of the just *is* blessed: but the name of the wicked shall [d] rot.

8 The wise in heart will receive commandments: but † a prating fool ‡ shall fall.

9 * He that walketh uprightly, walketh surely: but he that perverteth his ways, shall be known.

10 * He that [e] winketh with the eye causeth sorrow: but a prating fool ‡ shall [f] fall.

11 * The mouth of a righteous *man is a* well of life: but violence covereth the mouth of the wicked.

12 Hatred stirreth up strifes: but * love covereth all sins.

13 In the lips of him that hath understanding, wisdom is found: but [g] a rod *is* for the back of him that is void of † understanding.

14 Wise *men* lay up knowledge: but the mouth of the foolish *is* near destruction.

15 * The rich mans wealth *is* his [h] strong city: the destruction of the poor *is* their poverty.

16 The labour of the righteous *tendeth* to life; the fruit of the wicked to sin.

17 He *is in* the way of life that keepeth instruction: but he that refuseth reproof, ‡ erreth.

18 He that hideth hatred *with* lying lips, and he that uttereth a slander, is a fool.

19 In the multitude of words there wanteth not sin: but he that refraineth his lips, *is* wise.

20 The tongue of the just *is as* choice silver: the heart of the wicked *is* little worth.

21 The lips of the righteous [i] feed many: but fools die for want † of wisdom.

22 The blessing of the LORD, it maketh rich, and he addeth no [k] sorrow with it.

23 * *It is* a sport to a fool to do mischief: but a man of understanding hath wisdom.

24 The fear of the wicked, it shall come upon him: but the desire of the righteous shall be granted.

25 As the whirlwind passeth, so *is* the wicked no *more*: but the righteous *is* an everlasting foundation.

26 As vineger to the teeth, and as smoke to the eyes, so *is* the sluggard to them that [l] send him.

27 * The fear of the LORD † prolongeth days: but the years of the wicked shall be [m] shortened.

28 The hope of the righteous *shall be* gladness: but the * expectation of the wicked shall perish.

29 The way of the LORD *is* strength to the upright: but destruction *shall be* to the workers of iniquity.

30 * The righteous shall [n] never be removed: but the wicked shall not inhabit the earth.

31 The mouth of the just bringeth forth wisdom: but the froward tongue shall be cut out.

32 The lips of the righteous know what is acceptable; but the mouth of the wicked *speaketh* † frowardness.

CHAP. XI.

A * † False [a] balance *is* abomination to the LORD: but † a just weight *is* his delight.

2 * *When* pride cometh, then cometh [b] shame: but with the lowly *is* wisdom.

3 * The integrity of the upright shall guide them: but the perverseness of transgressours shall destroy them.

4 * Riches profit not in the day of wrath: but righteousness delivereth from death.

5 The righteousness of the perfect shall † direct his way: but the wicked shall fall by his own wickedness.

6 The righteousness of the upright shall deliver them: but * transgressours shall be taken in *their own* naughtiness.

7 When a wicked man dieth, *his* expectation shall perish: and the hope of unjust *men* perisheth.

8 * The righteous is delivered out of trouble, and the wicked cometh in his [c] stead.

9 An * [d] hypocrite with *his* mouth destroyeth his neighbour: but through knowledge shall the just be delivered.

10 When it goeth well with the righteous, the city [e] rejoyceth: and when the wicked perish, *there is* shouting.

11 By the blessing of the upright the city is exalted: but it is overthrown by the mouth of the wicked.

12 He that is † void of wisdom, despiseth his neighbour: but a man of understanding [f] holdeth his peace.

13 † A tale-bearer reveileth secrets: but he that is of a faithful spirit conceileth the matter.

14 * Where no counsel *is*, the people fall: but [g] in the multitude of counsellers *there is* safety.

15 He that is surety for [h] a stranger, † shall smart *for it*: and he that [i] hateth † suretiship, is sure.

16 A gracious woman retaineth honour: and strong *men* retain riches.

17 The merciful man doth [k] good to his own soul: but *he that is* cruel, troubleth his own flesh.

18 The wicked worketh a deceitful work: but to him that soweth righteousness, *shall be* a sure reward.

19 As righteousness *tendeth* to life: so he that pursueth evil, *pursueth it* to his own death.

20 They that are of a froward heart *are* abomination to the LORD: but *such as are* upright in *their* way, *are* his delight.

21 [l] *Though* hand *joyn* in hand, the wicked shall not be unpunished: but the seed of the righteous shall be delivered.

22 *As* a jewel of gold in a swines snout, *so is* a fair woman which † is without discretion.

23 The desire of the righteous *is* onely good: *but* the expectation of the wicked *is* [m] wrath.

24 There

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* *Verse* 11.
c when their wickedness shall be discovered, they shall be as dumb, and not know what to say.
* *Psal.* 112. 6.
d Shall be vile and abhorred both of God and man, contrary to their own expectation, which think to make their name immortal.
† Heb. *a fool of lips.*
‡ Or, *shall be beaten.*
* *Psal.* 22. 4.
* *Chap.* 6. 13.
e He that beareth a fair countenance, and imagineth mischief in his heart, *as Chap.* 6. 13.
‡ Or, *shall be beaten.*
f His evil tongue shall cause his destruction.
* *Chap.* 13. 14.
* 1 *Cor.* 13. 4.
1 *Pet.* 4. 8.
* *That is*, God will find him out to punish him.
h And so maketh him bold to do evil, whereas poverty bridleth the poor from many evil things.
i Or, *causeth to err.*

f For they speak truth, and edify many by exhortations, admonitions, and counsel. Thus these is *tip-feeding* and *hand-feeding.*
† Heb. *of heart.*
g Meaning, That all worldly things bring care and sorrow, whereas they that feel the blessing of God, have none.
* *Chap.* 14. 9.

l He is but a trouble and grief to him that feeteth him about any business.
* *Chap.* 9. 11.
† Heb. *addeth.*
m The time of their prosperity shall be short because of their great fall, though they seem to live long.
* Job 8. 13.
& 15. 20
Psal. 112. 10.

* *Psal.* 37. 22.
& 125. 1.
n They enjoy in this life by faith, and hope their everlasting life.

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a Meaning, Them that give liberally, whom God blesseth.
o *That is*, The niggard.
2 *Cor.* 9. 8, 9, 10.
† Heb. *the soul of blessing.*

* *Lev.* 19. 36. *Deut.* 25. 15. *Chap.* 16. 11. & 20. 10, 23.
† Heb. *balances of deceit.*
b Under this word be condemneth all false weights, measures and deceit.
† Heb. *a perfect stone.*
* *Chap.* 15. 33. & 16. 18. & 18. 12.

p That provideth for the use of them that are in necessity.
* *Psal.* 7. 15, 16. & 9. 15, 16. & 10. 2. & 37. 6.

* *Psal.* 1. 3. & 92. 12, &c. *Jer.* 17. 8.
q The covetous men that spare their riches to the hindrance of their families shall be deprived thereof essentially.
† For though the wicked be rich yet on their part loses to the godly, which are the superfluous of the gifts of God.
‡ Heb. *taketh.*
‡ Shall be punished as he deserveth, 1 *Pet.* 4. 18.

c *That is*, Shall enter into trouble.
d A dissemble that pretendeth friendship, but is a privy enemy.

e The county is blessed, when there are godly men, and they ought to mourn when the wicked are taken away.

f Heb. *desires of heart.*

f will not make light report of others.
† Heb. *is that walketh, being a tale-bearer.*

a *Chap.* 10. 25. † They are so grounded in the love of God, that their root shall neither consume.
* *Cor.* 11. 7.

b As their confidence is upright, so shall they be able to speak for themselves against their accusers.
* *Psal.* 37. 37.
Cap. 11. 21.
† Heb. *perverseth of heart.*

c The poor man that is contemned, and yet liveth of his own travel.
d Is merciful, even to the very beast that doth him service.
† Or, *knoweth.*
See this in Pharaoh who caused Ghiil to be beaten as a work of his mercy towards him.
* *Chap.* 28. 19.
† Or, *the sor. ingful.*

e Continually imagineth means how to do harm to others.
f Meaning, Their fear within, which is upright and doth good to all.
† Heb. *the fruits of the wicked is in the transgressions of lips.*
* *Chap.* 18. 7.
* *Chap.* 12. 2.
* *Cap.* 3. 7.
g He findeth in his own conceit and condemneth all others in respect of himself.

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24 There is that scattereth, and yet [n] increaseth; & [o] *there is* that withholdeth more then is meet, but *it tendeth* to poverty.

25 * † The liberal soul shall be made fat: & he that watereth, shall be watered also himself.

26 He that withholdeth corn, the people shall curse him: but blessing *shall be* upon the head of him that [p] selleth *it*.

27 He that diligently seeketh good, procureth favour: * but he that seeketh mischief, it shall come unto him.

28 He that trusteth in his riches, shall fall: but * the righteous shall flourish as a branch.

29 He that troubleth his own [q] house, shall inherit the wind: and the fool *shall be* [r] servant to the wise of heart.

30 The fruit of the righteous *is* a tree of life; and he that † [s] winneth souls, *is* wise.

31 Behold, the righteous shall be [t] recompensed in the earth: much more the wicked and the sinner.

CHAP. XII.

WHoso loveth instruction, loveth knowledge: but he that hateth reproof, *is* brutish.

2 A good *man* obtaineth favour of the LORD: but a man of wicked devices will he condemn.

3 A man shall not be established by wickedness: but the [a] * root of the righteous shall not be moved.

4 * A virtuous woman *is* a crown to her husband: but she that maketh ashamed, *is* as rottenness in his bones.

5 The thoughts of the righteous *are* right: *but* the counsels of the wicked *are* deceit.

6 * The words of the wicked *are* to lie in wait for bloud: but the mouth of the upright shall [b] deliver them.

7 * The wicked are overthrown, and *are* not: but the house of the righteous shall stand.

8 A man shall be commended according to his wisdom: but he that is † of a perverse heart shall be despised.

9 *He that is* [c] despised and hath a servant, *is* better then he that honoureth himself, and lacketh bread.

10 A righteous *man* [d] regardeth the life of his beast: but the ‡ tender mercies of the wicked *are* cruel.

11 * He that tilleth his land, shall be satisfied with bread: but he that followeth vain *persons*, *is* void of understanding.

12 The wicked desireth ‡ the [e] net of evil *men*: but the [f] root of the righteous yeildeth *fruit*.

13 † * The wicked is snared by the transgression of *his* lips: but the just shall come out of trouble.

14 * A man shall be satisfied with good by the fruit of *his* mouth, and the recompense of a mans hands shall be rendred unto him.

15 * The way of a fool *is* [g] right in his own eyes: but he that hearkneth unto counsel *is* wise.

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n Meaning, Them that give liberally, whom God blesseth.
o *That is*, The niggard.
2 *Cor.* 9. 8, 9, 10.
† Heb. *the soul of blessing.*

p That provideth for the use of them that are in necessity.
* *Psal.* 7. 15, 16. & 9. 15, 16. & 10. 2. & 37. 6.

* *Psal.* 1. 3. & 92. 12, &c. *Jer.* 17. 8.
q The covetous men that spare their riches to the hindrance of their families shall be deprived thereof essentially.
† For though the wicked be rich yet on their part loses to the godly, which are the superfluous of the gifts of God.
‡ Heb. *taketh.*
‡ Shall be punished as he deserveth, 1 *Pet.* 4. 18.

c *That is*, Shall enter into trouble.
d A dissemble that pretendeth friendship, but is a privy enemy.

e The county is blessed, when there are godly men, and they ought to mourn when the wicked are taken away.

f Heb. *desires of heart.*

f will not make light report of others.
† Heb. *is that walketh, being a tale-bearer.*

a *Chap.* 10. 25. † They are so grounded in the love of God, that their root shall neither consume.
* *Cor.* 11. 7.

b As their confidence is upright, so shall they be able to speak for themselves against their accusers.
* *Psal.* 37. 37.
Cap. 11. 21.
† Heb. *perverse of heart.*

c The poor man that is contemned, and yet liveth of his own travel.
d Is merciful, even to the very beast that doth him service.
† Or, *knoweth.*
See this in Pharaoh who caused Ghiil to be beaten as a work of his mercy towards him.
* *Chap.* 28. 19.
† Or, *the sor. ingful.*

e Continually imagineth means how to do harm to others.
f Meaning, Their fear within, which is upright and doth good to all.
† Heb. *the fruits of the wicked is in the transgressions of lips.*
* *Chap.* 18. 7.
* *Chap.* 12. 2.
* *Cap.* 3. 7.
g He findeth in his own conceit and condemneth all others in respect of himself.

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16 A fools wrath is † presently known: but a prudent *man* [h] covereth shame.

17 * *He that* speaketh truth, sheweth forth righteousness; but a false witness, deceit.

18 * There is that speaketh like the pierc-ings of a [i] sword: but the tongue of the wise *is* health.

19 The lip of truth shall be established for ever: but a lying tongue *is* but for a moment.

20 Deceit *is* in the heart of them that imagine evil: but to the counsellers of peace, *is* joy.

21 There shall no evill happen to the just: but the wicked shall be filled with mischief.

22 Lying lips *are* abomination to the LORD: but they that deal truly *are* his delight.

23 * A prudent man conceileth knowledge: but the heart of fools proclaimeth foolishness.

24 * The hand of the diligent shall bear rule: but the ‡ [k] slothful shall be under tribute.

25 * Heaviness in the heart of man maketh it stoop: but [l] a good word maketh it glad.

26 The righteous *is* more ‡ [m] excellent then his neighbour: but the way of the wicked seduceth them.

27 The slothful *man* rosteth not that which he [n] took in hunting: but the substance of a diligent man *is* precious.

28 In the way of righteousness *is* life, and in the path-way *thereof there is* no death.

CHAP. XIII.

A Wise son *heareth* his fathers instruction: but a scorner heareth not rebuke.

2 * A man shall eat good by the [a] fruit of *his* mouth: but the soul of the transgressours *shall eat* violence.

3 He that keepeth his mouth, keepeth his life: *but* he that openeth wide his lips, shall have destruction.

4 The soul of the sluggard [b] desireth, and *hath* nothing: but the soul of the diligent shall be made fat.

5 A righteous *man* hateth lying: but a wicked *man* is lothsom, & cometh to shame.

6 * Righteousness keepeth *him that is* upright in the way: but wickednes overthroweth † the sinner.

7 There is that maketh himself rich, yet *hath* nothing: *there is* that maketh himself poor, yet *hath* great riches.

8 The ransom of a mans life *are* his riches: but the poor heareth not [c] rebuke.

9 The light of the righteous rejoyceth: * but the ‡ lamp of the wicked shall be put out.

10 Onely by [d] pride cometh contention: but with the well-advised *is* wisdom.

11 * Wealth *gotten* by [d] vanity, shall be diminished: but he that gathereth † [e] by labour, shall increase.

12 Hope deferred maketh the heart sick: but *when* the desire cometh, *it is* a tree of life.

evil gotten. † Heb, *with the hand.* ‡ *That is*, by lawful and just means.

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h He bridleth his affection and thereby avoideth shame.
* *Chap.* 14. 5.
* *Psal.* 57. 4.
i Or, which seek nothing more then to provoke others to anger.

* *Chap.* 10. 4.
‡ Or, *deceitful.*
* *Chap.* 13. 13.
k *That is*, words to comfort, or a cheerful mind which is declared by his words.
l rejoyceth a man, as a covetous mind killeth him.
‡ Or, *abundant.*
l *That is*, More liberal in giving.
m Although he get much by unlawful means, yet will he not spend it upon himself.

a *Chap.* 12. 14.
‡ If he use his tongue to Gods glory, & the profit of his neighbour, God shall bless him.

b He ever desireth, but taketh no pains to get any thing.

c For his poverty, he is not able to escape that threatnings, which the cruel oppressours use against him.
* Job 18. 6.
& 20. 11.
d Or, *vanitie.*
d when as every man contendeth to have the preheminence, and will not give place to another.
* *Chap.* 10. 2.
& 20. 21.
e *That is*, Goods

13 Whoso despiseth the [e] word, shall be destroyed: but he that feareth the commandment, ‡ shall be rewarded.

14 * The law of the wise *is* a fountain of life, to depart from the snares of death.

15 Good understanding giveth favour: but the way of transgressours *is* hard.

16 * Every prudent *man* dealeth with knowledge: but a fool † layeth open his folly.

17 A wicked messenger [h] falleth into mischief: but a faithful ambassadour *is* health.

18 Poverty and shame *shall be to* him that refuseth instruction: but he that regardeth reproof, shall be honoured.

19 The desire accomplished is sweet to the soul: but *it is* abomination to fools to depart from evil.

20 He that walketh with wise *men*, shall be wise: but a companion of fools † shall be [i] destroyed.

21 Evil pursueth sinners: but to the righteous, good shall be repayed.

22 A good *man* leaveth an inheritance to his childrens children: and the * wealth of the [k] sinner *is* laid up for the just.

23 * Much food *is in* the tillage of the [l] poor: but there is *that is* destroyed for want of judgment.

24 * He that spareth his rod, hateth his son: but he that loveth him chasteneth him betimes.

25 * The righteous eateth to the satisfying of his soul: but the belly of the wicked shall want.

CHAP. XIV.

EVery wise woman [a] buildeth her house: but the foolish plucketh it down with her hands.

2 He that walketh in his [b] uprightness, feareth the LORD: * but *he that is* perverse in his ways, despiseth him.

3 In the mouth of the foolish *is a* [c] rod of pride: but the lips of the wise shall preserve them.

4 Where no [d] oxen *are*, the crib *is* clean: but much increase *is* by the strength of the ox.

5 * A faithful witness will not lie: but a false witness will utter lies.

6 A scorner * seeketh wisdom, and *findeth it* not: but * knowledge *is* easy unto him that understandeth.

7 Go from the presence of a foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisdom of the prudent *is* to understand his way: but the folly of fools *is* deceit.

9 * Fools make a [f] mock at sin: but among the righteous *there is* favour.

10 The heart knoweth † his own [g] bitterness, and a stranger doth not intermedle with his joy.

11 The house of the wicked shall be overthrown: but the tabernacle of the upright shall flourish.

12 * There is a way which seemeth right unto a man; but the end thereof *are* the ways of death.

13 Even in laughter the heart is sorrowful; and the [h] end of that mirth *is* heaviness.

14 The [i] backslider in heart shall *be** filled with his own ways: and a good man *shall be satisfied* from himself.

15 The simple believeth every word: but the prudent *man* looketh well to his going.

16 A wise *man* feareth, and departeth from evil: but the fool rageth and is confident.

17 *He that is* soon angry dealeth foolishly: and a man of wicked devices is hated.

18 The simple inherit folly: but the prudent are crowned with knowledge.

19 The evil bowe before the good: and the wicked at the [k] gates of the righteous.

20 * The poor is hated even of his own neighbour: but † the rich *hath* many friends.

21 He that despiseth his neighbour, sinneth: * but he that hath mercy on the poor, happy *is* he.

22 Do they not err that devise evil? but mercy and truth *shall be* to them that devise good.

23 In all labour there is profit: but the talk of the lips *tendeth* onely to penury.

24 The crown of the wise *is* their riches: *but* the foolishness of fools *is* folly.

25 * A true witness delivereth souls, but a deceitful *witness* speaketh lies.

26 In the fear of the LORD *is* strong confidence: and his children shall have a place of refuge.

27 * The fear of the LORD *is a* fountain of life, to depart from the snares of death.

28 In the multitude of [l] people *is* the kings honour: but in the want of people *is* the destruction of the prince.

29 *He that is* slow to wrath *is* of great understanding: but *he that is* † hasty of spirit exalteth folly.

30 A sound heart *is* the life of the flesh: but envy the rottenness of the bones.

31 * He that oppresseth the poor, reproacheth his maker: but he that honoureth him, hath mercy on the poor.

32 The wicked is driven away in his wickedness: but the righteous hath hope in his death.

33 Wisdom resteth in the heart of him that hath understanding: but *that which is* in the [m] midst of fools is made known.

34 Righteousness exalteth a nation: but sin *is* a reproach † to any people.

35 The kings favour *is* toward a wise servant: but his wrath is *against* him that causeth shame.

CHAP. XV.

A * Soft answer turneth away wrath: but grievous words stir up anger.

2 The tongue of the wise useth knowledge aright: * but the mouth of fools † poureth out foolishness.

3 * The eyes of the LORD *are* in every place, beholding the evil and the good.

[e] *Meaning*, The word of God; whereby he is admonished of his duty.

‡ Or, *shall be in peace.*

* *Chap.* 14. 27.

* *Chap.* 12. 23. & 13. 5.

† Heb. *spreadeth.*

[h] Bringeth many inconveniences both to himself and to others.

† Heb. *shall be broken.*

[i] As he is partaker of their wickedneſs and beateth with their vices, ſo ſhall he be puniſhed like as they are.

* Job 27. 17.

[k] See this in Saul, Haman & others.

* *Chap.* 12. 11.

[l] God bleſſeth the labour of the poor, and conſumeth their goods, which are negligent becauſe they think they have enough.

* *Chap.* 23. 13.

* *Pſal.* 34. 10. & 37. 8.

[a] *That is*, Taketh pain to profit her family, and to do that which contenteth her duty in her houſe.

[b] *That is*, In uprightneſs of heart, and without hypocriſy.

* Job 12. 4.

[c] His proud tongue ſhall cauſe him to be puniſhed.

[d] By the ox is meant labour, and by the crib the barn: *meaning*, without labour there is no profit.

* *Exod.* 20. 16. & 23. 1.

Chap. 6. 19. & 12. 17.

[e] For the maintenance of his own ambition, and not for Gods glory; as Simon Magus.

* *Chap.* 8. 9.

* *Chap.* 10. 23.

[f] Doth not know the grieuouſneſs thereof, nor Gods judgments againſt the ſame.

† Heb. *the bitterneſs of his ſoul.*

[g] As a mans conſcience is witneſs of his own grief: ſo another cannot feel the joy and comfort, which a man feeleth in himſelf.

* *Chap.* 16. 25.

[h] He ſheweth, that the allurements unto ſin ſeemeth ſweet, but the end thereof is deſtruction.

‡ He that forſaketh God, ſhall be puniſhed, and was weary of his ſins wherein he delighteth.

* *Chap.* 1. 31.

[i] That ſuffereth himſelf to be admoniſhed by Gods word which bringeth life: and ſo amendeth.

[k] *Or*, *correction.*

† Or, *obeyeth.*

† Heb. *poſſeſſeth an heart.*

* *Chap.* 18. 12.

[l] *Meaning*, That God exalteth none but them that are truely humbled.

† Heb. *the healing of the tongue.*

* *Chap.* 10. 1.

[a] For though they have much, yet it is full of trouble and cost.

* *Chap.* 21. 27. *Iſa.* 1. 11. & 66. 3. *Jer.* 6. 20. *Ezek.* 7. 22. *Amos* 5. 22.

[b] That thing is abominable before God, which the wicked think to be moſt excellent, and whereby they think moſt to be accepted.

† Or, *inſtruction.*

[c] He that ſwarveth from the word of God, cannot abide to be admoniſhed.

* Job 36. 6.

[d] There is nothing (ſoberly, or ſeeret, that can be hid from the eyes of God, much leſs mens thoughts.

* *Chap.* 17. 22.

* Job 37. 16. *Chap.* 16. 2. 1 *Sam.* 6. 6.

* *Chap.* 17. 1.

* *Chap.* 16. 21. & 23. 12.

[e] *That is*, He ever finiſheth ſome leſſer ſin, and doth not go forward.

† Heb. *is raiſed up againſt.*

* *Chap.* 12. 1.

* *Chap.* 10. 23.

† Heb. *void of heart.*

* *Chap.* 17. 5. *Mat.* 25. 40, 45.

* *Chap.* 11. 14.

[f] Becauſe they are rightly taken in hand and carefully managed.

† Heb. *his ſtaffes.*

‡ If we will that one talk be comfortable, we muſt wait for time and ſeaſon.

* *Tit.* 2. 2. 20. *Col.* 3. 1, 2.

* *Chap.* 12. 7. & 14. 11.

* *Chap.* 6. 12.

† Heb. *words of plaiſantneſs.*

[g] *That is*, Wholeſom and pruſitable to the hearers.

* *Verſe* 28. *Chap.* 12. 25. & 13. 16.

† Heb. *holdeth*, or, *holdeth faſt.*

* Job 34. 21. *Chap.* 5. 21. *Jer.* 16. 17. & 32. 19. *Heb.* 4. 13.

4 † A wholeſome tongue *is a* tree of life: but perverſeneſs therein *is a* breach in the ſpirit.

5 * A fool deſpiſeth his fathers inſtruction: but he that regardeth reproof, is prudent.

6 In the houſe of the righteous *is* much treaſure: but in the revenues of the wicked is [a] trouble.

7 The lips of the wiſe diſperſe knowledge: but the heart of the fooliſh *doth* not ſo.

8 * The [b] ſacrifice of the wicked *is* an abomination to the LORD: but the prayer of the upright *is* his delight.

9 The way of the wicked *is* an abomination unto the LORD: but he loveth him that followeth after righteouſneſs.

10 ‡ Correction *is* grievous unto him that [c] forſaketh the way: *and* he that hateth reproof ſhall die.

11 * [d] Hell and deſtruction *are* before the LORD: how much more then the hearts of the children of men?

12 A ſcorner loveth not one that reproveth him: neither will he go unto the wiſe.

13 * A merry heart maketh a cheerful countenance: but by ſorrow of the heart, the ſpirit is broken.

14 The heart of him that hath underſtanding, ſeeketh knowledge: but the mouth of fools feedeth on fooliſhneſs.

15 All the days of the afflicted *are* evil: but he that is of a merry heart hath a continual feaſt.

16 * Better *is* little with the fear of the LORD, then great treaſure, and trouble therewith.

17 * Better *is a* dinner of herbs where love is, then a ſtalled ox, and hatred therewith.

18 * A wrathful man ſtirreth up ſtrife: but *he that is* ſlow to anger appeaſeth ſtrife.

19 The way of the ſlothful *man is* as an hedge of [e] thorns: but the way of the righteous † *is* made plain.

20 * A wiſe ſon maketh a glad father: but a fooliſh man deſpiſeth his mother.

21 * Folly *is* joy to *him that is* † deſtitute of wiſdom: but a man of underſtanding walketh uprightly.

22 * Without counſel, purpoſes are diſappointed: but in the multitude of counſellers they are [f] eſtabliſhed.

23 A man hath joy by the anſwer of his mouth: and a word *ſpoken* † in [g] due ſeaſon, how good *is it*?

24 * The way of life *is* above to the wiſe, that he may depart from hell beneath.

25 * The LORD will deſtroy the houſe of the proud: but he will eſtabliſh the border of the widow.

26 * The thoughts of the wicked *are* an abomination to the LORD: but *the words* of the pure, *are* † [h] pleaſant words.

27 He that is greedy of gain, troubleth his own houſe; but he that hateth gifts ſhall live.

28 The heart of the righteous ſtudieth to anſwer: but the mouth of the wicked poureth out evil things.

29 * The LORD *is* far from the wicked: but * he heareth the prayer of the righteous.

30 The light of the eyes rejoyceth the heart: *and* a good report maketh the bones fat.

31 The ear that heareth the [i] reproof of life, abideth among the wiſe.

32 He that refuſeth ‡ inſtruction, deſpiſeth his own ſoul: but he that † heareth reproof, † getteth underſtanding.

33 The fear of the LORD *is* the inſtruction of wiſdom; and * before honour *is** humility.

CHAP. XVI.

THe * ‡ [a] preparations of the heart in man, and the anſwer of the tongue *is* from the LORD.

2 * All the ways of a man *are* [b] clean in his own eyes: but the LORD weigheth the ſpirits.

3 * † Commit thy works unto the LORD, and thy thoughts ſhall be eſtabliſhed.

4 The LORD hath made all *things* for himſelf: * yea, even the wicked for the day of [c] evil.

5 * Every one *that is* proud in heart, *is an* abomination to the LORD: *though* hand *joyn* in hand, he ſhall not be † unpuniſhed.

6 By [d] mercy and truth iniquity is purged; and by the fear of the LORD, *men* depart from evil.

7 When a mans ways pleaſe the LORD, he maketh even his enemies to be at peace with him.

8 * Better *is a* little with righteouſneſs, then great revenues without right.

9 * A mans heart [e] deviſeth his way: but the LORD directeth his ſteps.

10 † A divine ſentence *is* in the lips of the king: his mouth tranſgreſſeth not in judgment.

11 * A juſt weight & balance *are* the LORD: † all the weights of the bag *are* his [f] work.

12 *It is* an abomination to kings to commit wickedneſs: for the throne is eſtabliſhed [g] by righteouſneſs.

13 Righteous lips *are* the delight of kings: and they love him that ſpeaketh right.

14 The wrath of a king *is as* [h] meſſengers of death, but a wiſe man will pacify it.

15 In the light of the kings countenance *is* life, & * his favour *is as* a cloud of the latter rain.

16 * How much better *is it* to get wiſdom then gold? and to get underſtanding, rather to be choſen then ſilver?

17 The high-way of the upright *is* to depart from evil: he that keepeth his way, preſerveth his ſoul.

18 * Pride *goeth* before deſtruction: and an haughty ſpirit before a fall.

19 Better *it is to be* of an humble ſpirit with the lowly, then to divide the ſpoil with the proud.

20 ‡ He that handleth a matter wiſely, ſhall find good: and whoſo * truſteth in the LORD, happy *is* he.

[i] That ſuffereth himſelf to be admoniſhed by Gods word which bringeth life: and ſo amendeth.

† Or, *correction.*

† Heb. *poſſeſſeth an heart.*

* *Chap.* 18. 12.

[k] *Meaning*, That God exalteth none but them that are truely humbled.

* *Verſe* 9.

* *Chap.* 20. 24.

[a] He declareth the preſumption of man who dare attribute to himſelf any thing, as to prepare his heart or ſuch like, ſeeing that he is not able to ſpeak a word, except God give it him.

* *Chap.* 21. 2.

[b] Hee ſheweth hereby, that man flattereth himſelf in his doings, calling that virtue, which God temmeth vice.

* *Pſal.* 37. 5. & 55. 22. *Mat.* 6. 25. *Luk.* 12. 22.

† Heb. *roll.*

* Job 27. 30.

[c] So that the juſtice of God ſhall appear to his glory, even in the deſtruction of the wicked.

* *Chap.* 6. 17. & 8. 13.

† Heb. *hold innocent.*

[d] Their upright and repenting life ſhall be a token that their ſins are forgotten.

* *Pſal.* 37. 16.

Chap. 15. 16.

* *Verſe* 1.

[e] He ſheweth the folly of men, which thinketh that his ways are in his own hand, and yet is not able to remove one foot, except God give force.

† Heb. *diſpoſition.*

Jer. 10. 23.

Chap. 19. 21.

† Heb. *all the ſtones.*

‡ If they be true and juſt, they are Gods work, and he delighteth therein: but otherwiſe, if they be falſe they are the work of the devil, and to their confuſion.

[f] They are appointed by God to rule according to equity and juſtice.

† *That is*, He findeth out many means to execute his wrath.

* *Chap.* 19. 12.

[g] Which is moſt comfortable to the dry ground.

* *Chap.* 8. 11.

* *Chap.* 11. 2. & 18. 12.

† Or, *he that underſtandeth a matter.* * *Pſal.* 2. 12. & 34. 8. & 125. 1. *Iſa.* 30. 18. *Jer.* 17. 7.

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k The sweet words of consolation, which come forth of a godly heart.

l Either that which the wicked teach others, or elſe it is ſolly to teach them that are malicious.

† Heb. *malyth vaſſe.*

* *Chap.* 14. 12.

21 The wiſe in heart ſhall be called prudent, and the k ſweetneſs of the lips increaſeth learning.

22 * Underſtanding *is* a well-ſpring of life unto him that hath it: but the l inſtruction of fools *is* folly.

23 The heart of the wiſe † teacheth his mouth, and addeth learning to his lips.

24 Pleaſant words *are as* an hony-comb, ſweet to the ſoul, and health to the bones.

25 * There is a way that ſeemeth right unto a man: but the end thereof *are* the ways of death.

† Heb. *the ſoul of him that laboureth.*

l Heb. *boweth unto him.*

† Heb. *a man of Belial.*

m For he conſumeth himſelf and others.

* *Chap.* 6. 14, 19. & 15. 18. & 16. 28. & 29. 22.

† Heb. *ſeadeth forth.*

26 † He that laboureth, laboureth for himſelf; for his mouth † craveth it of him.

27 † An ungodly man diggeth up evil: and in his lips *there is* as m a burning fire.

28 * A froward man † ſoweth ſtrife, and a whiſperer ſeparateth chief friends.

29 A violent man enticeth his neighbour, and leadeth him into the way *that is* not good.

n Heb. *the ſoul of his enemies.*

o *That is*, when it is joyned with virtue: or elſe the elder that the wicked are, the more they are to be abhoured.

p So that there is nothing that ought to be attributed to fortune: for all things are determined in the counſel of God, which ſhall come to paſſe.

* *Chap.* 15. 17.

‡ Or, *good cheer.*

a For where were many ſacrifices there were many portions given to the people wherewith they feaſted.

b *That is*, ſhall be made governour over the children.

* *Iſai.* 26. 2. *Chap.* 27. 22. *Jer.* 17. 10. *Mal.* 3. 3.

30 n He ſhutteth his eyes to deviſe froward things: moving his lips he bringeth evil to paſs.

31 The hoary head *is* a crown of glory, *if* it be found in the way of o righteouſneſs.

32 *He that is* ſlow to anger, *is* better then the mighty: and he that ruleth his ſpirit, then he that taketh a city.

33 The lot is caſt into the lap: but the whole diſpoſing thereof *is* p of the LORD.

CHAP. XVII.

BEtter *is* * a dry morſel, and quietneſs therewith, then a houſe full of ‡ a ſacrifices *with* ſtrife.

2 A wiſe ſervant ſhall have rule over a ſon that cauſeth ſhame: and ſhall have part of the b inheritance among the brethren.

3 * The fining-pot *is* for ſilver, and the furnace for gold: but the LORD trieth the hearts.

4 A wicked doer giveth heed to falſe lips: *and* a liar giveth ear to a naughty tongue.

5 * Whoſo mocketh the poor, reproacheth his maker: *and* he that is glad at calamities, ſhall not be † unpuniſhed.

6 * Childrens children *are* the crown of old men; and the glory of children *are* their fathers.

* *Chap.* 14. 31.

† Heb. *held innocent.*

* *Iſai.* 127. 3. & 128. 3.

7 † Excellent ſpeech becometh not a fool: much leſs do † lying lips a prince.

8 * A gift *is as* † a precious ſtone in the eyes of him that hath it: c whitherſoever it turneth, it proſpereth.

† Heb. *a lip of excellency.*

† Heb. *a lip of lying.*

* *Chap.* 18. 16.

† Heb. *a ſtone of grace.*

c Maketh himſelf to be hated of his friend for diſcovering of that which he ſhould have kept ſecret.

* *Chap.* 10. 12.

‡ Or, *procureth.*

d He that adminiſtreth the prince of his fault maketh him his enemy.

† Or, *a reproof ſaveth more a wiſe man, then a ſtroke a fool an hundred ſtripes.*

e By the meſſenger, is meant ſuch means, as God uſeth to punish the rebels.

f whereby he meaneth the wicked in his rage, who hath no fear of God.

9 * He that covereth a tranſgreſſion, ‡ ſeeketh love; but he that repeateth a matter, ſeparateth *very* d friends.

10 ‡ A reproof entreth more into a wiſe man, then an hundred ſtripes into a fool.

11 An evil *man* ſeeketh onely rebellion: therefore a e cruel meſſenger ſhall be ſent againſt him.

12 Let a bear robbed of her whelps meet a man, rather then f a fool in his folly.

13 Whoſo * rewardeth evil for good, evil ſhall not depart from his houſe.

14 The beginning of ſtrife *is as* when one letteth out water: therefore leave off contention, before it be medled with.

15 * He that juſtifieth the wicked, and he that condemneth the juſt, even they both *are* abomination to the LORD.

16 Wherefore *is there a* g price in the hand of a fool to get wiſdom, ſeeing *he hath* no heart *to it*?

17 * A friend loveth at all times, and h a brother is born for adverſity.

18 A man void of † underſtanding i ſtriketh hands, *and* becometh ſurety in the preſence of his friend.

19 He loveth tranſgreſſion, that loveth ſtrife: *and* he that * exalteth his gate, ſeeketh deſtruction.

20 † He that hath a froward heart, findeth no good: and he that hath a perverſe tongue, falleth into miſchief.

21 * He that begetteth a fool, *doth it* to his ſorrow: and the father of a fool hath no joy.

22 * A merry heart doth good ‡ *like* a medicine: but a broken ſpirit drieth the bones.

23 A wicked *man* taketh a gift out of the k boſom to pervert the ways of judgment.

24 * Wiſdom *is* before him that hath underſtanding; but the eyes of a fool *are* in the l ends of the earth.

25 * A fooliſh ſon *is* a grief to his father, and bitterneſs to her that bare him.

26 Alſo to puniſh the juſt *is* not good, *nor* to ſtrike princes m for equity.

27 * He that hath knowledge ſpareth his words: *and* a man of underſtanding is of ‡ an excellent ſpirit.

28 * Even a fool, when he holdeth his peace, is counted wiſe: *and* he that ſhutteth his lips, *is eſteemed* a man of underſtanding.

* *Rom.* 12. 17. 1 *Theſſ.* 5. 15. 1 *Pet.* 3. 9.

g what availeth it the wicked to be rich, ſeeing he ſeemeth not his mind to wiſedome?

* *Chap.* 18. 24. h So that he is more then a friend, even brothers, that helpeth in time of adverſity.

† Heb. *heart.*

i *Chap.* 6. 1. k Lifteth up him. ſelf above his degree.

† Heb. *the froward of heart.*

* *Chap.* 10. 1.

‡ Or, *to a merry cure.*

k *That is*, Secretly, and out of the boſom of them. l *Eccleſ.* 2. 14. & 8. 1. m *That is*, Tranſlate not the ſentence which for the ſtrength thereof, will not bowe nor yield.

* *Chap.* 12. 14. & 13. 2. & 18. 20.

n By the uſing of the tongue well or evil, commeth the fruit thereof either good or bad.

* *Chap.* 19. 14. ‡ He that is joyned with a virtuous woman in marriage is bleſſed of the Lord; *as Chap.* 19. 14. * *Iames* 2. 3. * *Chap.* 17. 17. ‡ *That is*, oftentimes ſuch are found, which are more ready to do pleaſure, then he that is tyed by duty.

† Or, *whiſperer.* ‡ Or, *like as when men are wounded.* † *chambers.*

is brother to him that is a great waſter.

10 * The name of the LORD *is* a ſtrong tow'r: the righteous runneth o into it, and † is ſafe.

o *He ſheweth*, what is the priviledge of the godly againſt all troubles.

† Heb. *is ſet aloft.*

11 * The rich mans wealth *is* his ſtrong city, and as an high wall in his own conceit.

* *Chap.* 10. 15. * *Chap.* 11. 2. & 15. 33. & 16. 18.

12 * Before deſtruction the heart of man is haughty, and before honour *is* humility.

† Heb. *returneth a word.*

13 He that † anſwereth a matter before he heareth *it*, it *is* folly and ſhame unto him.

14 The ſpirit of a man will ſuſtain his infirmity; but p a wounded ſpirit who can bear?

p So that he is well bear the infirmity of the body, but when the ſpirit is wounded, it is a thing moſt hard to ſuſtain.

15 The heart of the prudent getteth knowledge; and the ear of the wiſe ſeeketh knowledge.

* *Chap.* 17. 8. † Getteth him liberty to ſpeak; and ſpeaketh moſt in eſtimation.

16 * A mans gift † maketh room for him, and bringeth him before great men.

k He that ſpeaketh firſt, is beſt heard of the wiſe and ſlight, but when his adverſary enquireth out the matter, it turneth to his ſhame.

17 * *He that is* firſt in his own cauſe, *ſeemeth* juſt; but his neighbour cometh and ſearcheth him.

† Heb. *his forward of heart.*

18 The lot † cauſeth contentions to ceaſe, and q parteth between the mighty.

l If a controverſy ariſe, it cannot otherwiſe be decided, it is left to caſt lots, to know whoſe the thing ſhall be.

19 A brother offended *is harder to be won* then a ſtrong city: and *their* contentions *are* like the r bars of a caſtle.

m Appeaſeth their controverſy, which are ſo ſtout that cannot otherwiſe be pacified.

20 * A mans belly ſhall be ſatisfied with the fruit of his mouth; *and* with the increaſe of his lips ſhall he be filled.

* *Chap.* 12. 13. & 13. 2.

21 Death and life *are* in the power of the tongue; and they that * love it, ſhall eat the fruit thereof.

n Or their well doing.

* *Joh.* 12. 19.

22 * *Whoſo* findeth s a wife, findeth a good *thing*, and obtaineth favour of the LORD.

o *Or*, a good *ſhall.*

23 The poor uſeth intreaties, but the rich anſwereth * roughly.

24 A man *that hath* friends, muſt ſhew himſelf friendly: * and there is a friend *that* ſticketh cloſer t then a brother.

* *Prov.* 18. 23.

CHAP. XIX.

BEtter *is* the poor that walketh in his integrity, then *he that is* perverſe in his lips, and is a fool.

2 Alſo, *that* the ſoul *be* without knowledge, *it is* not good; and he that haſteth with *his* feet, ſinneth.

3 The fooliſhneſs of man perverteth his way: and his heart fretteth againſt the LORD.

4 * Wealth maketh many friends; but the poor is ſeparated from his neighbour.

* *Chap.* 14. 20.

5 * A falſe witneſs ſhall not be † unpuniſhed, and *he that* ſpeaketh lies ſhall not eſcape.

* *Exod.* 23. 1. *Deut.* 19. 16. *Chap.* 6. 19. & 21. 28.

† Heb. *held innocent.*

6 Many will intreat the favour of the prince; and every man *is* a friend to † him that giveth gifts.

† Heb. *a man of gifts.*

* *Chap.* 14. 20.

7 * All the brethren of the poor do hate him: how much more do his friends go far from him? he purſueth *them with* words, *yet* they are u wanting to him.

* *Exod.* 23. 1. *Deut.* 19. 15. *Chap.* 6. 12. & 12. 13. & 21. 28.

u To have comfort of them.

8 He that getteth † wiſdom, x loveth his own ſoul: he that keepeth underſtanding, ſhall find good.

† Heb. *an heart.* x He that is negligent in judgment, forſaketh favour of God.

9 * A falſe y witneſs ſhall not be unpuniſhed, and *he that* ſpeaketh lies, ſhall periſh.

* *Chap.* 6. 19. & 14. 5. & 19. 5, 9. & 20. 6. & 21. 28.

y He that is a falſe witneſs.

10 z Delight is not ſeemly for a fool: much leſs for a ſervant to have rule over princes.

z The true uſe of things are not to be permitted to him that cannot uſe them aright.

* *Chap.* 30. 22. *Eccleſ.* 10. 6, 7.

11 * The diſcretion of a man deferreth his anger, and *it is* his glory to a paſs over a tranſgreſſion.

* *Chap.* 14. 29.

a Or, *Prudence.*

d *That is*, To cover it, by charity, and to do therein as may moſt ſerve to Gods glory.

12 * The kings wrath *is* as the roaring of a lion; but his favour *is* as dew upon the graſs.

* *Chap.* 16. 14, 15. & 20. 2. & 28. 15.

13 * A fooliſh ſon *is* the calamity of his father; * and the contentions of a wife *are* a continual c dropping.

* *Chap.* 10. 1. & 15. 20. & 17. 21, 25. * *Chap.* 21. 9. & 27. 15.

c *Chap.* 8. 22. c As rain that droppeth and rotteth the houſe.

14 Houſe and riches *are* the inheritance of fathers; and * a prudent wife *is* from the LORD.

* *Chap.* 10. 7. & 20. 13. & 22. 4. * *Mat.* 10. 42. & 25. 40. 2 *Cor.* 8. 12.

15 Slothfulneſs caſteth into a deep ſleep; and an idle ſoul ſhall * ſuffer hunger.

* *Chap.* 6. 9, 10. & 24. 33.

16 * He that keepeth the commandment, keepeth his own ſoul; *but* he that deſpiſeth his ways, ſhall die.

* *Chap.* 13. 13. & 20. 20. * *Luk.* 16. 28. * *Mat.* 10. 42. & 25. 40. 2 *Cor.* 5. 9, 7.

17 * He that hath pity upon the poor, lendeth unto the LORD; and † that which he hath given, will he pay him again.

† Or, *his deed.*

18 * Chaſten thy ſon while there is hope, and let not thy ſoul ſpare † for his crying.

* *Chap.* 13. 24. & 23. 13. † Or, *to his deſtruction*, or, *to cauſe him to die.*

19 A man of great wrath ſhall ſuffer puniſhment: for if thou † deliver *him*, yet thou muſt † do it again.

f Thou ſhalt not give place to counſel: yet ſoon after will he give place to his raging affections.

† Heb. *add.*

20 Hear counſel, and receive inſtruction, that thou mayeſt be wiſe in thy latter end.

* *Joh.* 5. 13. *Pſal.* 32. 10. & 73. 22. *Iſai.* 46. 10. & 48. 3.

21 * *There are* many devices in a mans e heart; nevertheleſs the counſel of the LORD, that ſhall ſtand.

e Mans device will not have ſucceſs, except God govern it, whoſe purpoſe is unchangeable.

22 The deſire of a man *is* his † kindneſs: and a poor man *is* better then a liar.

† *That is*, That he be honeſt: for the poor man that is honeſt, is to be eſteemed above the rich, which is not virtuous.

23 The fear of the LORD *tendeth* to life, and *he that hath it* ſhall abide ſatisfied: he ſhall not be viſited with evil.

* *Chap.* 15. 19. & 26. 13, 15.

24 * A ſlothful *man* hideth his hand in *his* boſom, and will not ſo much as bring it to his mouth again.

* *Chap.* 21. 11.

25 * Smite a ſcorner, and the f ſimple † will beware; and reprove one that hath underſtanding, *and* he will underſtand knowledge.

f *That is*, The ſimple and ignorant men learn, when they ſee the wicked puniſhed.

† Heb. *will be cunning.*

26 He that waſteth *his* father, *and* chaſeth away *his* mother, *is* a ſon that cauſeth ſhame, and bringeth reproach.

27 Ceaſe, my ſon, to hear the inſtruction, *that cauſeth* to err from the words of knowledge.

28 † An ungodly witneſs ſcorneth judgment: and the mouth of the wicked g devoureth iniquity.

† Heb. *a witneſs of Belial.*

g Taketh a pleaſure and delight therein, as gluttons and drunkards in delicate meats and drinks.

29 Judgments are prepared for ſcorners, and ſtripes for the back of fools.

CHAP. XX.

WIne *is* * a mocker, ſtrong drink *is* raging: and whoſoever is deceived thereby is not wiſe.

a wine doth ſo mock the drunkards, as it cauſes them to be vain and idle, and ſo juſtly derided and mocked of others.

* *Chap.* 16. 14. & 19. 12.

2 * The fear of a king *is* as the roaring of a lion: *whoſo* provoketh him to anger, ſinneth *againſt* his h own ſoul.

* *Chap.* 19. 12.

h Purteth his life in danger.

3 *It is* an honour for a man to ceaſe from ſtrife: but every fool will be medling.

4 † The ſluggard will not plow by reaſon of the ‡ cold; *therefore* ſhall he beg in harveſt, i *and have* nothing.

* *Chap.* 10. 4.

† Or, *winter*, and *have*

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* *Chap.* 18. 4. c It is hard to find out: for it is as deep waters, whose bottom cannot be found: yet the wise man will know a man either by his words or manners. *Gen* 1. *Cor.* 2. 11.
‡ Or, *bounty.*
* *Psal.* 112. 2.

d where righteous judgment is executed, there sin ceaseth, and vice dare not appear.
* 1 *Kings.* 8. 46. 2 *Chron.* 6. 36. *Job* 14. 4. *Psal.* 51. 5. *Eccles.* 7. 20. 1 *John* 1. 8.
* *Deut.* 25. 13. &c. *Chap.* 11. 1. & 16. 11.
† Heb. *a stone and a stone.*
† Heb. *an ephah and an ephah.*
c *Chap.* 16. 11.
* *Exod.* 4. 11. *Psal.* 94. 9.
* *Chap.* 12. 22. & 19. 25.

5 * Counsel in the heart of man *is like* c deep water; but a man of understanding will draw it out.

6 Most men will proclaim every one his own ‡goodness: but a faithful man who can find?

7 The just *man* walketh in his integrity: *his children *are* blessed after him.

8 A king that sitteth in the throne of judgment, d scattereth away all evil with his eyes.

9 * Who can say, I have made my heart clean, I am pure from my sin?

10 * † Divers weights, *and* † divers measures, both of them *are* alike e abomination to the LORD.

11 Even a child is known by his doings, whether his work *be* pure, and whether *it be* right.

12 * The hearing ear, and the seeing eye, the LORD hath made even both of them.

13 * Love not sleep, lest thou come to poverty; open thine eyes, *and* thou shalt be satisfied with bread.

14 *It is* naught, *it is* naught, saith the buyer: but when he is gone his way, then he boasteth.

15 There is gold, and a multitude of rubies: but the lips of knowledge *are* a precious jewel.

16 * f Take his garment that is surety *for* a stranger: and take a pledge of him for a strange woman.

17 * † Bread of deceit *is* sweet to a man: but afterwards his mouth shall be filled with gravel.

18 * *Every* purpose is established by counsel: and with good advice make war.

19 * He that goeth about *as* a tale-bearer, revealeth secrets: therefore medle not with him that ‡ flattereth with his lips.

20 * Whoso curseth his father or his mother, his ‡ lamp shall be put out in obscure darkness.

21 An inheritance *may be* gotten hastily at the beginning: but the end thereof shall not be blessed.

22 * Say not thou, I will recompense evil: *but* wait on the LORD, and he shall save thee.

23 * Divers weights *are* an abomination unto the LORD: and † a false balance *is* not good.

24 * Mans goings *are* of the LORD, how can a man then understand his own way?

25 *It is* a snare to the man *who* g devoureth *that which is* holy: and after vows to make enquiry.

26 * A wise king scattereth the wicked, and bringeth the h wheel over them.

27 The spirit of man *is* the ‡ i candle of the LORD, searching all the inward parts of the belly.

28 * Mercy and truth preserve the king: and his throne is upholden by mercy.

* *Chap.* 27. 13. f Teach him wit, that he call not himself rashly into danger.
* *Chap.* 9. 17. † Heb. *bread of lying,* or, *falsehood.*

* *Chap.* 15. 22.

* *Chap.* 11. 13.

; Or, *enticeth.*

* *Exod.* 21. 17. *Levit.* 20. 9. *Matt.* 15. 4.
‡ Or, *candle.*

* *Deut.* 32. 35. *Chap.* 17. 13. & 24. 29. *Rom.* 12. 17. 1 *Thess.* 5. 15. 1 *Pet.* 3. 9. * *Verse* 10.
† Heb. *balances of deceit.*
* *Psal.* 37. 23. *Chap.* 16. 9. *Jer.* 10. 23.

g *That is,* To spoil it, or take it to his own use, which was appointed to God, and then enquire how they may be exempted from the fault.

Psal. 101. 5, &c.
* *Verse* 8.

h which was a kind of punishment then used.
† Or, *lamp.*
i The word of God giveth light unto man, and causeth us to see and try the secrets of our dark hearts. *Heb.* 4. 12. * *Psal.* 101. 1. *Chap.* 29. 14.

29 The glory of young men *is* their strength: and * the beauty of old men *is* the gray head.

30 The k blueness of a wound † cleanseth away evil: so *do* stripes the inward parts of the belly.

wicked to bring them to amendment. † Heb. *is a purging medicine against evil.*

CHAP. XXI.

THe * kings heart *is* in the hand of the LORD, *as* the rivers of water: he turneth it whithersoever he will.

2 * Every way of a man *is* right in his own eyes, but the LORD pondereth the heart.

3 * To do justice and judgment, *is* more acceptable to the LORD then sacrifice.

4 * † An high look, and a proud heart, *and* ‡ the [b] plowing of the wicked, *is* sin.

5 The thoughts of the diligent *tend* onely to plenteousness: but of every one *that is* † hasty, onely to want.

6 * The getting of treasures by a lying tongue, *is* a vanity tossed to and fro of them that seek death.

7 The [d] robbery of the wicked shall † destroy them; because they refuse to do judgment.

8 The way of man *is* froward and strange: but *as for* the pure, his work *is* right.

9 * *It is* better to dwell in a corner of the house-top, then with † a brawling woman in † a wide house.

10 * The soul of the wicked desireth evil: his neighbour † findeth no favour in his eyes.

11 * When the scorner is punished, the simple is made [e] wise: and when the wise is instructed, he receiveth knowledge.

12 The righteous *man* wisely considereth the house of the wicked: *but God* overthroweth the wicked for *their* wickedness.

13 * Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard.

14 * [g] A gift in secret pacifieth anger: and a reward in the bosom, strong wrath.

15 *It is* joy to the just to do judgment: but destruction *shall be* to the workers of iniquity.

16 The man that wandreth out of the way of understanding, shall remain in the congregation of the dead.

17 He that loveth ‡ pleasure *shall be* a poor man: he that loveth wine and oyl shall not be rich.

18 * [h] The wicked *shall be* a ransome for the righteous: and the transgressour for the upright.

19 * *It is* better to dwell † in the wilderness, then with a contentious and an angry woman.

20 *There is* a treasure to be desired, and [i] oyl in the dwelling of the wise: but a foolish man spendeth it up.

21 He that followeth after righteousness and mercy, findeth life, righteousness and honour.

22 * [k] A wise *man* scaleth the city of the mighty, and casteth down the strength of the confidence thereof.

k Sharp punishment that pierceth even the inward parts, profitable for the wicked to bring them to amendment.

* *Chap.* 16. 31.

a Though kings seem to have all things at command, yet are they not able to bring their own purposes to pass any otherwise then God hath appointed: much less are the injurious able.
* *Chap.* 16. 2.
† *Dan.* 5. 22. *Chap.* 15. 8. *Hos.* 5. 4. *Mich.* 6. 7, 8.
* *Chap.* 16. 17.
† Heb. *hanging out of eyes.*
‡ Or, *the light of the wicked.*
b *That is,* The thing wherein he is guided, or which he bringeth forth in the time of his work.

* *Chap.* 15. 8. & 28. 9. *Isa.* 1. 11. *Jer.* 6. 20. *Amos* 5. 22.
† Heb. *in wickedness.*
* *Chap.* 19. 5. 9.
† Heb. *a watering of lies.*
‡ He that boldly vilifies the truth that he hath heard.
† Or, *confidently.*
* *Isa.* 2. 21.
* *Psal.* 33. 17.
* *Psal.* 3. 8.
† Or, *robbery.*

* *Ezek.* 7. 1. † Or, *favour is heinous,* &c. a which cometh to evil doing.
* *Chap.* 29. 13. b Live together, and love and feed the one of the other.
* *Chap.* 27. 12. c *That is,* The punishment which is ordained for the wicked, and fleeth to God for succour.
* *Psal.* 112. 3. † Or, *thereunto a stumbling,* &c.

† Or, *careth.* d Bring him up carefully, and build his estate.
† Heb. *in his way.*

† Heb. *to blow not that heareth.* * *Isa.* 1. 15. *Mic.* 3. 4. 11. & 10. and hath the *rule of his anger to set in conformd.* e His authority whether he did right or unrighteousness in him.
† Or, *speaketh.*
† Heb. *good of eye.*
‡ He that is merciful and liberal.
* *Psal.* 101. 5.
† Or, *and hath powers his lips.*
‡ Abhorreth. That prince should use these familiarity, whose conditions is good, and their talk wife and godly.
f Favour them that love knowledge.
‡ Or, *the matters.*
* *Gen.* 26. 13. a He declareth them that invent vain excuses, because they would not do their duty.
* *Chap.* 2. 16. & 5. 3. & 7. 5. & 22. 27.
k So God punisheth one sin by another, when he suffereth the wicked to fall into the acquaintance of infidelity. l He is naturally given unto it. * *Chap.* 13. 24. & 19. 18. & 23. 13. & 29. 15, 17.

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17 Bowe down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge.

18 For *it is* a pleasant thing if thou keep them † within thee; they shall withal be fitted in thy lips.

19 That thy trust may be in the [m] LORD, I have made known to thee this day, ‡ even to thee.

20 Have not I written to thee excellent things in counsels and knowledge?

21 That I might make thee know the certainty of the words of truth; that thou mightest [n] answer the words of truth † to them that send unto thee?

22 Rob not the poor, because he *is* poor: * neither oppress the afflicted in the gate.

23 * For the LORD will plead their cause, and spoil the soul of those that spoiled them.

24 ° Make no friendship with an angry man: and with a furious man thou shalt not go:

25 Lest thou learn his ways, and get a snare to thy soul.

26 * Be not thou *one* of them that † strike hands, *or* of them that are sureties for debts.

27 If thou hast nothing to pay, why should he take away thy bed from under thee?

28 * Remove not the ancient ‡ land-mark, which thy fathers have set.

29 Seest thou a man diligent in his business? he shall stand before kings, he shall not stand before † mean *men.*

† Heb. *in thy belly.*

m He sheweth what the end of wisdom is; *To wit,* To direct us to the Lord.
† Or, *truth itself.*

n *That is,* Certain and true things.
† Or, *to those that send thee.*

* *Zech.* 7. 10.
* *Job* 31. 21. *Chap.* 22. 23.

o Have not to do with him; that is not able to rule his affections: for he would hurt thee by his evil conversation.
* *Chap.* 6. 1. & 11. 15.
p which rashly put themselves in danger for others, as *Chap.* 6. 2.

* *Deut.* 19. 14. & 27. 17. *Chap.* 23. 10.
† Or, *bound.*

† Heb. *abstruse men.*

CHAP. XXIII.

WHen thou sittest to eat with a ruler, [a] consider diligently what *is* before thee.

2 And put [b] a knife to thy throat, if thou *be* a man given to appetite.

3 Be not desirous of his [c] dainties: for they *are* deceitful meat.

4 * Labour not to be rich: cease from thine own [d] wisdom.

5 † Wilt thou set thine eyes upon that which is not? for *riches* certainly make themselves wings, they fly away as an eagle towards heaven.

6 Eat thou not the bread of *him that hath* an [e] evil eye, neither desire thou his dainty meats.

7 For as he thinketh in his heart, *so is* he: Eat and drink, saith he to thee, but his heart *is* not with thee.

8 The morsel *which* thou hast eaten, [f] shalt thou vomit up, and lose thy sweet words.

9 Speak not in the ears of a fool; for he will despise the wisdom of thy words.

10 * Remove not the old ‡ land-mark; and enter not into the fields of the fatherless.

11 * For their redeemer *is mighty*; he shall plead their cause with thee.

12 Apply thine heart unto instruction, and thine ears to the words of knowledge.

13 * Withhold not correction from the child: for *if* thou beatest him with the rod, he shall not die.

a Eat with sobriety.

b Bridle thine appetite, as it were by force and violence.

c For the times the rich, when they bid their inferiours to their table, it is not for the love they bear to them, but for their own secret purposes.
* 1 *Tim.* 6. 9, 10. d which is carnal, and so will lead thee to unjust courses.

e Heb. *with thou canst thine eyes to thy upon.*
That is, Covetous, as contrary to a good eye. Is taken for liberal; as *Chap.* 22. 9.

f He will not cease till he hath done the same harm, and his flattering words shall come to no use.
* *Deut.* 19. 14. & 27. 17. *Chap.* 22. 28. ‡ Or, *bound.*

* *Job* 31. 21. *Chap.* 22. 23.

14 Thou

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14 Thou shalt beat him with the rod, and shalt deliver his soul from [s] hell.

15 My son, if thine heart be wise, my heart shall rejoyce, ‡ even mine.

16 Yea, my reins shall rejoyce, when thy lips speak right things.

17 * Let not thine heart envy sinners: but *be thou* in the fear of the LORD all the day long.

18 * For surely there is an ‡ [n] end, and thine expectation shall not be cut off.

19 Hear thou, my son, and be wise, and guide thine heart in the [i] way.

20 * Be not amongst wine-bibbers; amongst riotous eaters [†] of flesh.

21 For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe *a man* with rags.

22 *Hearken unto thy father that begat thee, and despise not thy mother when she is old.

23 [k] Buy the truth, and sell *it* not; *also* wisdom, and instruction, and understanding.

24 *The father of the righteous shall greatly rejoyce: and he that begetteth a wise *child*, shall have joy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall rejoyce.

26 My son, give me [l] thine heart, and let thine eyes observe my ways.

27 * For an whore *is* a deep ditch; and a strange woman *is* a narrow pit.

28 She also lieth in wait ‡ as *for* a prey, and increaseth the [m] transgressours among men.

29 * Who hath wo? who hath sorrow? who hath contentions? who hath babling? who hath wounds without cause? who hath redness of eyes?

30 They that tarry long at the wine, they [n] which by art make wine stronger, and more pleasant. that go to seek [n] mixt wine.

31 Look not thou upon the wine when it is red, when it giveth his colour in the cup, *when* it moveth it self aright.

32 At the last it biteth like a serpent, and ‡ Or, a cockatrice. stingeth like ‡ an adder.

33 Thine [o] eyes shall behold strange women, and thine heart shall utter perverse things.

34 Yea, thou shalt be as he that lieth down † in the midst of the [p] sea, or as he that lieth upon the top of a mast.

35 They have stricken me, *shalt thou say*, *and* I was not sick; they have beaten me, *and* I † Heb. *it* not: when shall I awake? I will [q] seek it yet again.

CHAP. XXIV.

BE not thou * envious against evil men, neither desire to be with them.

2 * For their heart studieth destruction, and their lips talk of mischief.

3 Through wisdom is an house builded, and by understanding it is established:

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man † *is* strong, yea, a man of † Heb. *is in strength.* knowledge † increaseth strength.

6 * For by wise counsel thou shalt make thy war: and in multitude of counsellers *there is* safety.

7 Wisdom *is* too high for a fool: he openeth not his mouth in the [a] gate.

8 He that deviseth to do evil, shall be called a mischievous person.

9 The thought of foolishness *is* sin: and the scorner *is* an abomination to men.

10 *If* thou [b] faint in the day of adversity, thy strength *is* † small.

11 * If thou forbear to deliver *them that are* drawn [c] unto death, and *those that are* ready to be slain:

12 If thou sayest, Behold, we knew it not; doth not he that pondereth the heart consider *it*? and he that keepeth thy soul, doth *not* he know *it*? and shall *not* he render to *every* man * according to his works?

13 My son, eat thou [d] hony, because *it is* good; and the hony-comb, *which is* sweet † to thy taste:

14 * So *shall* the knowledge of wisdom *be* unto thy soul when thou hast found *it*, * then there shall be a reward, and thy expectation shall not be cut off.

15 Lay not wait, O wicked *man*, against the dwelling of the righteous: spoil not his resting-place.

16 * For a just *man* [e] falleth seven times, and riseth up *again*: but the wicked shall fall into mischief.

17 * Rejoyce not when thine enemy falleth, and let not thine heart be glad when he stumbleth:

18 Lest the LORD see *it*, and † it displease him, and he turn away his wrath † from him.

19 * ‡ Fret not thy self because of evil *men*, neither be thou envious at the wicked.

20 For there shall be no reward to the evil *man*, * ‡ the candle of the wicked shall be put out.

21 My son, fear thou the LORD, and the king: *and* meddle not with † them that are given to change.

22 For their calamity shall rise suddenly, and who knoweth the ruine of them [g] both?

23 These *things* also *belong* to the wise. * *It is* not good to have respect of persons in judgment.

24 * He that saith unto the wicked, Thou *art* righteous; him shall the people curse, nations shall abhor him.

25 But to them that rebuke *him* shall be delight, and † a good blessing shall come upon them.

26 *Every man* shall kiss *his* lips † that giveth a right answer.

27 Prepare thy work without, and make it fit for thy self in the field; and [h] afterwards build thine house.

28 Be not a witness against thy neighbour without cause: and deceive *not* with thy lips.

29 * Say not, I will do so to him as he hath done to me: [i] I will render to the man according to his work.

30 I went by the field of the slothful, and by the vineyard of the man void of understanding:

31 And lo, it was all grown over with thorns, *and* nettles had covered the face thereof, and the stone-wall thereof was broken down.

32 Then I saw, *and* † considered it well: I looked upon *it*, *and* [k] received instruction.

33 * *Yet* a little sleep, a little slumber, a little folding of the hands to sleep:

34 So shall thy poverty come, *as* one that † Heb. *a man of* travelleth; and thy want as † an armed man. *guard.*

CHAP. XXV.

1 Observations about kings, 8 and about avoiding causes of quarrels, and sundry causes thereof.

THese *are* also proverbs of Solomon, which the [a] men of Hezekiah king of Iudah [b] copied out.

2 *It is* the glory of God to [c] conceal a thing: but the [d] honour of kings *is* to search out a matter.

3 The heaven for height, and the earth for depth, and the [e] heart of kings † *is* unsearchable.

4 Take away the [f] dross from the silver, and there shall come forth a vessel for the finer.

5 * [g] Take away the wicked *from* before the king, and his throne shall be established in righteousness.

6 † Put not forth thy self in the presence of the king, and stand not in the place of great *men*.

7 * For better *it is* that it be said unto thee, Come up hither: then that thou shouldest be put lower in the presence of the prince whom thine eyes have seen.

8 Go not forth hastily to strive, lest *thou know not* what to do in the end thereof, when thy neighbour hath put thee to shame.

9 * Debate thy cause with thy neighbour *himself*; and ‡ discover not a secret to another:

10 Lest he that heareth *it*, put thee to shame, and thine infamy [h] turn not away.

11 A word † fitly spoken *is like* apples of gold in pictures of silver.

12 *As* an ear-ring of gold, and an ornament of fine gold, *so is* a wise reprover upon an obedient ear.

13 * As the [i] cold of snow in the time of harvest, *so is* a faithful messenger to them that send him: for he refresheth the soul of his masters.

14 Whoso boasteth himself † of a false gift, *is like* [k] clouds and wind without rain.

15 * By [l] long forbearing is a prince persuaded, and a soft tongue [m] breaketh the bone.

16 Hast thou found hony? eat so much as is [n] sufficient for thee, lest thou be filled therewith, and vomit it.

17 ‡ Withdraw thy foot from thy neighbours house: lest he be † weary of thee, and so hate thee.

18 * A man that beareth false witness against his neighbour, *is* a maul, and a sword, and a sharp arrow.

19 Confidence in an unfaithful man in time of trouble, *is like* a broken tooth and a foot out of joynt. 505

20 *As* he that taketh away a garment in cold weather, *and as* vinegar upon [o] nitre: so *is* he that singeth songs to an heavy heart.

21 * If thine enemy be hungry, give him bread to eat: and if he be thirsty, give him water to drink:

22 For thou shalt [p] heap coals of fire upon his head, and the LORD shall reward thee.

23 ‡ The north-wind driveth away rain: so *doth* an angry countenance a backbiting tongue.

24 * *It is* better to dwell in a corner of the house-top, then with a brawling woman and in a wide house.

25 *As* cold waters to a thirsty soul: so *is* good news from a far country.

26 A righteous man falling down before the wicked, *is as* a troubled fountain, and a corrupt spring.

27 *It is* not good to eat much hony: so *for men* to search their own glory, *is not* glory.

28 * He that *hath* no rule over his own spirit, *is like* a city *that is* broken down, *and* [q] without walls.

CHAP. XXVI.

1 Observations about fools, 13 about sluggards, 17 and about contentious busie-bodies.

AS snow in summer, and as rain in harvest: so honour is not seemly for a fool.

2 As the bird by wandring, as the swallow by flying: so the curse causeless shall not come.

3 * A whip for the horse, a bridle for the ass, and a rod for the fools back.

4 Answer [a] not a fool according to his folly, lest thou also be like unto him.

5 [b] Answer a fool according to his folly, † Heb. *his own eyes.* lest he be wise in † his own conceit.

6 He that sendeth a message by the hand of a fool, cutteth off the feet, *and* [d] drinketh ‡ damage. [c] Or, *wit*, Of the messenger whom he sendeth *is* [d] *That is*, Receiveth damage thereby.

7 The legs of the lame † are not equal: so *is* a parable in the mouth of fools.

8 ‡ As he that bindeth a stone in a sling: so *is* he that giveth honour to a fool.

9 *As* a thorn goeth up into the [e] hand of a drunkard: so *is* a parable in the mouth of fools.

10 ‡ The great *God* that formed all *things*, both [f] rewardeth the fool, and rewardeth transgressours.

11 * As a dog returneth to his vomit; *so* a fool † returneth to his folly.

12 Seest thou a man wise in his own conceit? *there is* [g] more hope of a fool then of him.

13 * The slothful *man* saith, *There is a* lion in the way, a lion *is* in the streets.

14 *As* the door turneth upon his hinges, so *doth* the slothful upon his bed.

15 * The slothful hideth his hand in *his* bosom, ‡ it grieveth him to bring it again to his mouth.

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16 The sluggard *is* wiser in his own conceit, then seven men that can render a reason.

17 He that passeth by, *and* ‡ medleth with strife *belonging* not to him, *is like* one that taketh a dog by the ears.

† Heb. *flames*, or, *sparks*.

18 As a mad *man* who casteth † firebrands, arrows, and death:

i which differ-bleth himself to be that he is not.

19 So *is* the man *that* i deceiveth his neighbour, and saith, Am not I in sport?

† Heb. *without wood.*

20 † Where no wood is, *there* the fire goeth out: so * where *there is* no ‡ tale-bearer, the strife † ceaseth.

* Chap. 22. 10.
‡ Or, *whisperer.*
† Heb. *is silent.*

21 * *As* coals *are* to burning coals, and wood to fire: so *is* a contentious man to kindle strife.

* Chap. 18. 8.

22 * The words of a tale-bearer *are* as wounds, and they go down into the † innermost parts of the belly.

† Heb. *chambers.*

k They will soon break out, and utter themselves.

23 Burning lips, and a wicked heart, k *are like* a potsheard covered with silver drosse.

‡ Or, *is hoarse.*

24 He that hateth, ‡ dissembleth with his lips, and layeth up deceit within him.

† Heb. *maketh his voice gracious.*

25 When he † speaketh fair, believe him not;

l Meaning, Many: he telleth the number certain for the uncertain.

for *there are* l seven abominations in his heart.

‡ Or, *Hatred is covered in secret.*

26 ‡ *Whose* hatred is covered by deceit, his wickedness shall be shewed before the

m In the assembly of the godly.

whole m congregation.

* *Psal.* 7. 15, 16. & 9. 15. *Eccles.* 10. 8.

27 * Whoso diggeth a pit, shall fall therein: and he that rolleth a stone, it will return upon him.

28 A lying tongue hateth *those that are* afflicted by it, and a flattering mouth worketh ruine.

CHAP. XXVII.

1 Observations of self-love, 5 of true love, 11 of care to avoid offences, 23 and of the houshold care.

* *Iam.* 4. 13, &c.
† Heb. *to morrow-day.*
a Delay not the time, but take occasion when it is offered.

BOast * not thy self of † to ᵃ morrow; for thou knowest not what a day may bring forth.

2 Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips.

† Heb. *heaviness.*

3 A stone *is* † heavy, and the sand weighty: but a fools wrath *is* heavier then them both.

† Heb. *wrath is cruelty, and anger overflowing.*
‡ Or, *jealousy.*
b For the envious are obstinate, and cannot be reconciled.

4 † Wrath *is* cruel, and anger *is* outragious: but who is able to stand before ‡ ᵇ envy?

5 Open rebuke *is* better then secret love.

6 * Faithful *are* the wounds of a friend: but the kisses of an enemy *are* ‡ ᶜ deceitful.

* *Psal.* 141. 5.
‡ Or, *earnest*, or, *frequent.*
c They are flattering, and seem friendly as in the example of Joab, 2 *Sam.* 3. 27. & 20. 9.

7 The full soul † loatheth an hony-comb; but * to the hungry soul every bitter thing is sweet.

† Heb. *treadeth under foot.*
* *Isa* 66. 7.

8 As a bird that wandreth from her nest: so *is* a man that wandreth from his place.

9 Ointment and perfume rejoyce the heart: so *doth* the sweetness of a mans friend † by hearty counsel.

† Heb. *from the counsel of the soul.*

10 Thine own friend and thy fathers friend forsake not; neither go into thy ᵈ brothers

d But rather into the house of thy friend who loveth at all times, as *chap.* 17. 17. & 18. 24.

house in the day of thy calamity: *for* better *is* a neighbour *that is* near, then a brother far off.

11 * My son, be wise, and make my heart ᵉ glad, that I may answer him that reproacheth me.

* *Chap.* 10. 1. & 23. 24.
e Order thy affairs with wisdom and so thou shalt cause thy father to rejoyce.

12 * A prudent *man* fore-seeth the evil, *and* hideth himself: *but* the simple pass on, *and* are punished.

* *Chap.* 22. 3.

13 * Take his garment that is surety for a stranger, and take a pledge of him for a strange woman.

* *Chap.* 20. 16.

14 He that blesseth his friend with a loud voice, ᶠ rising early in the morning, it shall be counted a curse to him.

f Hastily, and without cause.

15 * A continual dropping in a very rainy day, and a contentious woman are alike.

* *Chap.* 19. 13.

16 Whosoever hideth her, hideth the wind, and the ointment of his right hand *which* bewrayeth *it self*.

17 Iron sharpneth iron, ᵍ so a man sharpneth the countenance of his friend.

g One hasty man provoketh another to anger.

18 Whoso keepeth the fig-tree, shall eat the fruit thereof: so he that waiteth on his master shall be honoured.

19 As in water face *answereth* to face: ʰ so the heart of man to man. .

h There is no difference between man and man by nature, but only the grace of God maketh the difference.

20 Hell and destruction are † never full: so * the eyes of man are never satisfied.

† Heb. *not.*
* *Eccles.* 1. 8.

21 * *As* the fining-pot for silver, and the furnace for gold: so *is* a man to his ⁱ praise.

* *Chap.* 17. 3.
i That is, He is either known to be ambitious and glorious, or humble and modest.

22 Though thou shouldest bray a fool in a morter among wheat with a pestil, *yet* will not his foolishness depart from him.

23 Be thou diligent to know the state of thy flocks, *and* † look well to thy herds.

† Heb. *set thy heart.*

24 For † riches *are* not for ever: and doth the crown *endure* † to every generation?

† Heb. *strength.*
† Heb. *to generation and generation?*

25 The hay appeareth, and the tender grass sheweth it self, and herbs of the mountains are gathered.

26 The ᵏ lambs *are* for thy clothing, and the goats *are* the price of the field.

k This discloseth the great goodness of God towards man, and the diligence that he requireth of him for the observation of his gifts.

27 And *thou shalt have* goats milk enough for thy food, for the food of thy houlhold and *for* † maintenance for thy maidens.

† Heb. *life.*

CHAP. XXVIII.

General observations of impiety and religious integrity.

THe * wicked ᵃ flee when no man pursueth: but the righteous are bold as a lion.

* *Lev.* 26. 36.
a Because their own conscience accuseth them.

2 For the transgression of a land, ᵇ many *are* the princes thereof: but ‡ by a man of understanding *and* knowledge the state *thereof* shall be prolonged.

b The state of the commonwealth is oftentimes changed.
‡ Or, *by men of understanding and wisdom shall any thing be prolonged.*

3 A poor man that oppresseth the poor, *is like* a sweeping rain † which leaveth no food.

† Heb. *without food.*

4 They that forsake the law, praise the wicked: but such as keep the law, contend with them.

5 Evil men understand not judgment: but they that seek the LORD, understand all *things*.

6 * Better *is* the poor that walketh in his uprightness, then *he that is* perverse *in his* ways, though he *be* rich.

* *Chap.* 19. 1.

7 * Whoso keepeth the law, *is* a wise son: but

* *Chap.* 29. 3.

† Or, *feedeth glutton.*

he that ‡ is a companion of riotous *men*, shameth his father.

* *Chap.* 13. 22. *Eccles.* 2. 26.
† Heb. *by increase.*

8 * He that by usury and † unjust gain increaseth his substance, he shall gather it for c him that will pity the poor.

c Or God will take away the wicked usurer, and give his goods to him that shall bestow them well.

9 He that turneth away his ear from hearing the law, even his prayer *shall be* ᵈ abomination.

d because it is not of faith, which is grounded of Gods word, or law which the wicked contemn.

10 * Whoso causeth the righteous to go astray in an evil way, he shall fall himself into his own pit: but the upright shall have good *things* in possession.

* *Chap.* 26. 27.

11 The rich man *is* wise † in his own conceit: but the poor that hath understanding e And judge that he is not wise.

† Heb. *in his eyes.*

e searcheth him out.

12 * When righteous *men* do rejoyce, *there is* great glory: but when the wicked rise, a man is ‡ ᶠ hidden.

* *Prov.* 28. 12. *chap.* 11. 10. *Eccles.* 10. 6.
‡ Or, *sought for.*
f That is, The godly man is forced to hide himself and his state from the cruelty of tyrants.

13 He that covereth his sins, shall not prosper: but whoso confesseth and forsaketh *them* shall have mercy.

* *Psal.* 32. 5.
† *Iohn.* 1. 9, 10.

14 Happy *is* the man that ᵍ feareth alway: * but he that hardneth his heart shall fall into mischief.

g which standeth in awe of God, and is afraid to offend him.

* *Rom.* 11. 20.

15 *As* a roaring lion, and a ranging bear; *so is* a ʰ wicked ruler over the poor people.

h Perhaps never be satisfied, but ever oppresseth and spoileth.

16 The prince that wanteth understanding, *is* also a great oppressour: *but* he that hateth covetousnes, shall prolong *his* days.

17 * A man that doth violence to the bloud of *any* person, shall flee to the pit, let no man ⁱ stay him.

* *Gen.* 9. 6. *Levit.* 24. 17.
i Some shall be able to deliver him.

18 * Whoso walketh uprightly, shall be saved: but *he that is* perverse *in his* ways, shall fall at once.

* *Chap.* 10. 25.

19 * He that tilleth his land, shall have plenty of bread: but he that followeth after vain *persons*, shall have poverty enough.

* *Chap.* 12. 11.

20 A faithful man shall abound with blessings: * but he that maketh haste to be rich, shall not be ‡ innocent.

* *Chap.* 13. 11. & 21. 5. *Tim.* 6. 9, 10.
‡ Or, *unpunished.*
* *Chap.* 11. 5. & 21. 5.

21 * To have respect of persons, *is* not good: for, for ᵏ a piece of bread *that* man will transgresse.

* *Chap.* 24. 23.
k He will be shuffled out nothing.

22 ‡ He that hasteth to be rich, *hath* an evil eye, and considereth not that poverty shall come upon him.

‡ Or, *He that hasteth to be rich, envyeth, and he that knows not, considers not that poverty is coming upon him.*
* *Chap.* 27. 4.

23 * He that rebuketh a man, afterwards shall find more favour then he that flattereth with the tongue.

* *Chap.* 27. 5.

24 Whoso robbeth his father or his mother, and saith, *It is* no transgression; the same *is* the companion of † a destroyer.

† Heb. *a man destroying.*
* *Chap.* 13. 10.

25 * He that is of a proud heart, stirreth up strife: but he that putteth his trust in the LORD, shall be made ᵐ fat.

* *Psal.* 106. 32.
m Shall have all things in abundance.

26 He that trusteth in his own heart, is a fool: but whoso walketh wisely, he shall be delivered.

27 * He that giveth unto the poor, shall not lack: but he that hideth his eyes, shall have many a curse.

* *Deut.* 15. 8. *chap.* 22. 9.

28 * When the wicked rise, men hide themselves: but when they perish, the righteous increase.

* *Prov.* 12. *chap.* 29. 2.

CHAP. XXIX.

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1 Observations of publick government, 15 and of private. 22 Of anger, pride, theevery, cowardize, and corruption.

† He that being often reproved, hardeneth *his* neck, shall suddenly be destroyed, and that without remedy.

† Heb. *a man of reproofs.*

2 * When the righteous are ‡ in authority, the people rejoyce: but when the wicked beareth rule, the people mourn.

* *Chap.* 11. 10. & 28. 28. *Eccles.* 10. 5.
† Or, *increased.*

3 * Whoso loveth wisdom, rejoyceth his father: * but he that keepeth company with harlots, spendeth *his* substance.

* *Chap.* 10. 1. & 15. 20.
* *Chap.* 5. 9. & 28. 7. *Luk.* 15. 13.

4 The king by judgment ſtabliſheth the land: but † he that receiveth gifts, overthroweth it.

† Heb. *a man of oblations.*

5 A man that flattereth his neighbour, ᵃ spreadeth a net for his feet.

a He that giveth ear to the flatterer is in danger, as the bird is before the fowler.

6 In the transgression of an evil man *there is* ᵇ a snare: but the righteous doth ſing and rejoyce.

b He is ever ready to fall into the ſnare that he layeth for others.

7 * The righteous conſidereth the cauſe of the poor: *but* the wicked regardeth not to know *it*.

* *Iob* 29. 16.

8 Scornful men ‡ bring a city into a ſnare: but wiſe *men* turn away wrath.

‡ Or, *ſet a city on fire.*

9 *If* a wiſe man contendeth with a fooliſh man, ᶜ whether he rage or laugh, *there is* no reſt.

c He can beat no concluſion, in what ſort ſoever it is ſpoken.

10 † The bloud thirſty hate the upright: but the juſt ſeek his ſoul.

† Heb. *Men of bloud.*

11 A fool uttereth all his mind: but a wiſe *man* keepeth it in till afterwards.

12 If a ruler hearken to lies, all his ſervants *are* wicked.

13 * The poor and ‡ the deceitful man meet together: the LORD lightneth both their eyes.

* *Chap.* 22. 2.
‡ Or, *the uſurer.*

14 * The king that faithfully judgeth the poor, his throne ſhall be eſtabliſhed for ever.

* *Chap.* 20. 28.

15 * The rod and reproof give wiſdom: but * a child left *to himſelf*, bringeth his mother to ſhame.

* *Verſ.* 17.
* *Chap.* 10. 1. & 17. 21, 25.

16 When the wicked are multiplied, tranſgreſſion increaſeth: * but the righteous ſhall ſee their fall.

* *Pſal.* 37 36. & 58. 10. & 91. 8.

17 * Correct thy ſon, and he ſhall give thee reſt: yea, he ſhall give delight unto thy ſoul.

* *Chap.* 13. 24. & 22. 15. & 23. 13, 14.

18 ᵈ Where *there is* no viſion, the people † periſh: but he that keepeth the law, happy *is* he.

d where there are not faithful miniſters of the word of God.
† Or, *is made naked.*

19 ᵉ A ſervant will not be corrected by words: for though he underſtand he will not anſwer.

e He that is of a ſervile and rebellious nature.

20 Seeſt thou a man *that is* haſty † in his words? *there is* more hope of a fool, then of him.

† Or, *in his matters.*

21 He that delicately bringeth up his ſervant from a child, ſhall have him become *his* ſon at the length.

22 * An angry man ſtirreth up ſtrife, and a furious man aboundeth in tranſgreſſion.

* *Iob* 22. 29. *Chap.* 15. 18. & 26. 21.

23 * A mans pride ſhall bring him low: but honour ſhall uphold the humble in ſpirit.

* *Iob* 22. 29. *Mat.* 23. 12. *Luk.* 14. 11.

24 Whoſo is partner with a thief, hateth

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his own soul: he heareth cursing, and bewrayeth *it* not.

f He that feareth man more than God, falleth into a snare, and is defenced.

25 The fear of man bringeth † a snare: but whoso putteth his trust in the LORD, † shall be safe.

† Heb. *shall be set on high.*

* *Chap.* 18. 6.

† Heb. *the face of a ruler.*

26 * Many seek † the rulers favour, but every man's judgment *cometh* from the LORD.

g He needeth not to flatter the rulers for what God hath appointed, that shall come to him.

27 An unjust man *is* an abomination to the just: and *he that is* upright in the way, *is* abomination to the wicked.

CHAP. XXX.

1 *Agurs confession of his faith.* 7 *The two points of his prayer.* 10 *The meanest are not to be wronged.* 11 *Four wicked generations.* 15 *Four things insatiable.* 17 *Parents are not to be despised.* 18 *Four things hard to be known.* 21 *Four things unbearable.* 24 *Four things exceeding wise.* 29 *Four things stately.* 32 *Wrath is to be prevented.*

THE words of a Agur the son of Jakeh, even the prophecy: the man spake unto Ithiel, even unto b Ithiel and Ucal.

a who was an excellent man in virtue and knowledge in the time of Solomon: But no where mentioned living in this place.

b which were Agurs schollers, or friends: But some think by Ithiel and Ucal is meant God and Christ.

2 Surely I *am* more c brutish then *any* man, and have not the understanding of a man.

c Herein he declareth his great humility, who would not ambure any wisedom to himself, but all unto God.

3 I neither learned wisdom, nor † have the knowledge of the holy.

† Heb. *know.*

4 * Who hath ascended up into d heaven, or descended? * who hath gathered the wind in his fists? who hath bound the waters in a garment? who hath established all the ends of the earth? what *is* his name, and what *is* his sons name, if thou canst tell?

* *Job.* 3. 13.

d *Meaning*, To know the secrets of God, as though hee would say, *Neuer.*

* *Job* 38. 4. *&c.* *Psal.* 104. 3 *&c.* *Isa.* 40. 12. *&c.*

5 * Every word of God *is* † pure: he *is* a shield unto them that put their trust in him.

* *Psal.* 12. 6. & 18. 30. & 19. 8. & 119. 140.

† Heb *purified.*

6 * Add thou not unto his words, lest he reprove thee, and thou be found a liar.

* *Deut.* 4. 2. & 12. 32. *Rev.* 22. 18, 19.

7 e Two *things* have I required of thee, † deny me *them* not before I die.

e He maketh this request to God.

† Heb. *withhold not from me.*

8 Remove far from me vanity and lies; give me neither poverty, nor riches, * feed me with food † convenient for me:

* *Mat.* 6. 11.

† Heb. *of my allowance.*

9 * Left I be full, and † denie *thee*, and say, f Who *is* the LORD? or lest I be poor, and steal, and take the name of my God *in vain.*

* *Deut.* 32. 15.

† Heb. *lotte* thee.

f *Meaning*, That they that put their trust in their riches, forget God, and that by too much wealth, men have an occasion to the same.

10 † Accuse not a servant unto his master, lest he curse thee, and thou be found g guilty.

† Heb. *Hurt not with thy tongue.*

g In accusing him without cause.

11 *There is* a generation *that* curseth their father, and doth not bless their mother.

12 *There is* a generation *that are* pure in their own eyes, and *yet* is not washed from their filthiness.

13 *There is* a generation, O how * lofty are their eyes! and their eye-lids are lifted up.

* *Chap.* 6. 17.

14 * *There is* a generation, whose teeth *are as* swords, and their jaw-teeth *as* knives, to devour the poor from off the earth, and the needy from *among* men.

* *Isa.* 29. 13. & 58. 2.

15 The hors-leach hath h two daughters, crying, Give, give. There are three *things that* are never satisfied, *yea*, four *things* say not, † *It is* enough:

h The leach hath two sores in her tongue which here he calleth her two daughters, whereby she fleeteth the blood, and is never satiate: even so are the covetous extortioners infatiable.

† Heb. *wealth.*

16 The grave, and the barren womb, the earth *that* is not filled with water, and the fire *that* saith not, *It is* enough.

17 The eye *that* mocketh at *his* father, and despiseth to obey *his* mother, the ravens of ‡ the i valley shall pick it out, and the young eagles shall eat it.

‡ Or, *the brook.*

i which haunt in the valley for carrions.

18 There be three *things which* are too wonderful for me, yea, four which I know not:

19 The way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the † midst of the sea, and the way of a man with a maid.

† Heb. *heart.*

20 Such *is* the way of an adulterous woman; she eateth, and k wipeth her mouth, and saith, I have done no wickedness.

k She hath her desires, and after counterfeiteth as though she were an honest woman.

21 For three *things* the earth is disquieted, and for four *which* it cannot bear:

22 * For l a servant when he reigneth, and a fool when he is filled with meat,

* *Chap.* 19. 10.

l Their contempt above the state whereunto they are called.

23 For an odious *woman* when she is married, and an hand-maid that is m heir to her mistresse.

m which is married to her maister after the death of her mistresse.

24 There be four *things which are* little upon the earth, but they *are* † n exceeding wise:

† Heb. *wise, made wise.*

n They consist of prudence and wisdom.

25 * The ants *are* a people not strong, yet they prepare their meat in the summer;

* *Chap.* 6. 6, &c.

26 The conies *are but* a feeble folk, yet make they their houses in the rocks;

27 The locusts have no king, yet go they forth all of them † by bands;

† Heb. *gathered together.*

28 The spider taketh hold with her o hands, and is in kings palaces.

o If man be not able to compass these common things by his wisdom, we cannot attribute wisdom to man but folly.

29 There be three *things* which go well, yea, four are comely in going:

30 A lion *which is* strongest among beasts, and turneth not away for any,

31 A † † grey-hound, an he-goat also, and a king, against whom *there is* no rising up.

† Or, *lusk.* † Heb. *girt in his loyns.*

32 If thou hast done foolishly in lifting up thy self, or if thou hast thought evil, * † *lay* thine hand upon thy mouth.

* *Jud.* 18. 19. & 40. 4.

p Make: for, and continue not in doing evil.

33 Surely the churning of milk bringeth forth butter, and the wringing of the nose bringeth forth bloud: so the forcing of wrath bringeth forth strife.

CHAP. XXXI.

1 *Lemuels lesson of chastity and temperance.* 6 *The afflicted are to be comforted and defended.* 10 *The praise and properties of a good wife.*

THE words of king a Lemuel, the prophecy that his b mother taught him.

a That is, Solomon, who was called Lemuel, that is, Of God, because God had ordained him to be king over Israel.

b The doctrine which his mother Bath-sheba taught him.

2 What, my son? and what, the c son of my womb? and what, the son of my vows?

c By this often repetition of one thing he declareth her motherly affection.

3 Give not thy strength unto women, nor thy ways to that which d destroyeth kings.

d *Meaning*, That women are the destruction of kings, if they have them.

4 *It is* not for kings, O Lemuel, *it is* not for kings to drink wine, nor for princes, e strong drink:

e *That is*, The king must not give himself to wantonness, and neglect his office which is to execute judgment.

5 Lest they drink, and forget the law, and † pervert the judgment † of any of the afflicted.

† Heb. *alter.* † Heb. *of all the sons of affliction.*

6 * Give strong drink unto him that is ready to perish, and wine to those that be † of heavy hearts.

* *Psal.* 104. 15. † Defenders

7 Let him drink and forget his poverty, and remember his misery f no more.

8 Open thy mouth for the g dumb in the

† Heb. *bitter of soul.* f For wine doth comfort the heart, as *Psal.* 104. 15. g Defenders cause

† Heb. *the sons of destruction.*

cause of all † such as are appointed to destruction.

* *Lev.* 19. 15. *Deut.* 1. 16.

9 Open thy mouth, * judge righteously, and plead the cause of the poor and needy.

* *Chap.* 12. 4.

10 ¶ * Who can find a virtuous woman? for her price *is* far above rubies.

11 The heart of her husband doth safely trust in her, so that he shall have no need of h spoil.

h He shall not need to use any unlawful means to gain his living.

12 She will do him good and not evil all the days of her life.

13 She seeketh wool, and flax, and worketh willingly with her hands.

14 She is like the merchants ships, she bringeth her food from afar.

15 She riseth also while it is yet night, and giveth meat to her houshold, and a † portion to her maidens.

i Shee prepareth their meat before.

† Heb. *taketh.*

16 She considereth a field, and † k buyeth it: with the fruit of her hands she planteth a vineyard.

k She purchaseth it with the gains of her travel.

17 She girdeth her loyns with strength, and strengthneth her arms.

† Heb. *She lasteth.*

18 † She perceiveth that her merchandice *is* good: her candle goeth not out by night.

19 She layeth her hands to the spindle, and her hands hold the distaff.

† Heb. *She spreadeth.*

20 † She stretcheth out her hand to the poor; yea, she reacheth forth her hands to the needy. 509

21 She is not afraid of the snow for her houshold: for all her houshold *are* clothed with † scarlet.

† Or, *double garments.*

22 She maketh her self coverings of tapestry, her clothing *is* silk and purple.

23 Her husband is known in the l gates, when he sitteth among the elders of the land.

l In the assemblies and places of judgment.

24 She maketh fine linen, and selleth *it*, and delivereth girdles unto the merchant.

25 m Strength and honour *are* her clothing, and she shall rejoyce in time to come.

m After that he had spoken of the apparel of the body, he now declareth the apparel of the spirit.

26 She openeth her mouth with wisdom, and in her tongue *is* the n law of kindness.

n Her tongue is as a book wherein one might learn many good things: for shee delighteth to talk of the word of God.

27 She looketh well to the ways of her houshold, and eateth not the bread of idleness.

o *That is*, Do her reverence.

28 Her children arise up, and o call her blessed; her husband *also*, and he praiseth her:

† Or, *have gotten riches.*

29 Many daughters † have done virtuously, but thou excellest them all.

30 Favour *is* deceitful, and beauty *is* vain: *but* a woman *that* feareth the LORD, she shall be praised.

31 p Give her of the fruit of her hands, and let her own works praise her in the q gates.

p Confess her diligent labours, and commend her therefore.

q For as much as the most honourable are clad in the apparel that she made.

¶ ECCLESIASTES, OR THE PREACHER.

THE ARGUMENT.

Solomon, as a preacher, and one that desired to instruct all in the way of salvation, describeth the deceivable vanities of this world; that man should not be addicted to any thing under the sun, but rather inflamed with the desire of the heavenly life: therefore he confuteth their opinions, which set their felicity either in knowledge, or in pleasures, or in dignity and riches; shewing that mans true felicity consisteth in that, that he is united with God, and shall enjoy his presence: so that all other things must be rejected, saving as much as they further us to attain to this heavenly treasure, which is sure and permanent, and cannot be found in any other, save in God alone.

CHAP. I.

1 *The preacher sheweth that all humane courses are vain;* 4 *because the creatures are restless in their courses;* 9 *they bring forth nothing new, and all old things are forgotten:* 12 *and because he hath found it so in the studies of wisdom.*

THE words of the a preacher, the son of David, king of Jerusalem.

a Solomon is here called a preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world.

* *Job* 39. 5. & 52. 9. & 144. 4. *Chap.* 12. 8.

2 * b He condemneth the opinions of all men that be delicate in any thing but in God alone, seeing that in this world all things are as vanity and nothing. * *Chap.* 2. 22. & 3. 9.

b He condemneth not the true consolation in any thing under the heaven, nor in any creature, forasmuch as all things are manifest, even to the blind eye, which yet is subject to corruption.

c Solomon doth not condemne mans labour or diligence, but sheweth that there is no full contentment in any of these things. * *Psal.* 104. 5 & 119. 90. d One man dieth after another, and the earth remaineth

3 * What profit hath a man of all his c labour which he taketh under the sun?

c Heb. *alter.*

4 *One* generation passeth away, and *another* generation cometh: * but the earth abideth for ever.

* *Psal.* 39. 5, 6. & 102. 25, 26.

5 The sun also ariseth, and the sun goeth down, and † hasteth to his place where he arose.

† Heb. *panteth.*

6 The e wind goeth toward the south, and turneth about unto the north; it whirleth about continually, and the wind returneth again according to his circuits.

e By the sun, wind, and rivers, he sheweth, that the greatest labour and longest hath an end, and therefore there can be no felicity in this world.

7 * All the rivers run into the sea, yet the sea *is* not full: unto the place from whence the rivers come, f thither they † return again.

* *Isa* 33. 20. *Psal.* 104. 8, 9.

f The sea which compasseth all the earth, filleth the veins thereof, the which pour out springs and rivers into the sea again.

† Heb. *return to go.*

8 All things *are* full of labour, man cannot utter *it*: the eye is not satisfied with seeing, nor the ear filled with hearing.

* *Chap.* 3. 11.

9 * g The thing that hath been, it *is that* which shall be; and that which is done, *is* that which shall be done: and *there is* no new *thing* under the sun.

g Be speaketh of times and seasons, and things done in them, which as they have been in times past, so come they to passe again.

10 Is there *any* thing whereof it may be said,

510 said, See, this *is* new? it hath been already of old time, which was before us.

11 *There is* no remembrance of former *things*; neither shall there be *any* remembrance of *things* that are to come, with *those* that shall come after.

12 ¶ [h] I the preacher was king over Israel in Jerusalem.

13 And I gave my heart to seek and search out by wisdom, concerning all *things* that are done under heaven: this sore travel hath God given to the sons of man, ‡ to be [i] exercised therewith.

14 I have seen all the works that are done under the sun, and behold, all *is* vanity and vexation of spirit.

15 * *That which is* [k] crooked cannot be made straight: and † that which is wanting, cannot be numbered.

16 I communed with mine own heart, saying, Lo, I am come to great estate, and have gotten * more wisdom then all *they* that have been before me in Jerusalem: yea, my heart † had great experience of wisdom and knowledge.

17 * And I gave my heart to know wisdom, and to know [l] madness and folly: I perceived that this also is vexation of spirit.

18 For in much wisdom *is* much [m] grief: and he that increaseth knowledge, increaseth sorrow.

h Solomon maketh the discourse with himself; as though he would try whether there were contentation in eate and pleasures. * *Chap.* 1. 17.
† Heb. *to draw my flesh with wine.*
i Albeit I gave my self to pleasures, yet I thought to keep wisdom, and the rest of God in mine heart, and govern mine affairs by the same.
† Heb. *the number of the days of their life.*

h He proveth that if any could have attained to felicity in this world by labour and study, he chiefly should have obtained it, because he had gifts and aids of God thereunto above all other.
† Or, *to afflict them.*
i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sin, to humble man, and to teach him to depend onely upon God.
* *Chap.* 7 13.
k Man is not able by all his diligence to cause things to go otherwise then they do: neither can he number the faults that are committed, much less remedy them.
† Heb. *defect.*
* 1 *Kings.* 4. 30. & 10. 7. 23.
† Heb. *had seen much.*
* *Chap.* 2. 12.
& 7. 25.
l That *is*, vain things which served unto pleasure wherein was no commodity, but grief and trouble of conscience.
m wisdom and knowledge cannot be come by without great pain of body and mind: For when a man hath attained to the highest, yet is his mind never fully content: therefore in this world is no true felicity.

CHAP. II.

1 *The vanity of humane courses in the works of pleasure.* 12 *Though she wise be better then the fool, yet both have one event.* 18 *The vanity of humane labour in leaving it they know not to whom.* 24 *Nothing better then joy in our labour; but that is Gods gift.*

I Said in mine heart, Go to now, I will prove [a] thee with mirth, therefore enjoy pleasure: and behold, this also *is* vanity.

2 I said of laughter, *It is* mad: and of mirth, What doth it?

3 * I sought in mine heart † to give my self unto wine (yet acquainting mine heart with wisdom) and to lay hold on folly, till I might see what *was* that good for the sons of men, which they should do under the heaven, † all the days of their life.

4 I made me great works, I builded me houses, I planted me vineyards.

5 I made me gardens and orchards, and I planted trees in them of all *kind of* fruits.

6 I made me pools of water, to water therewith the wood that bringeth forth trees.

7 I got *me* servants and maidens, and had † servants born in my [c] house; also I had great possessions of great and small cattel, above all that were in Jerusalem before me.

8 * I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men-singers and women-singers, and the [d] delights of the sons of men, *as* † musical instruments, and that of [e] all sorts.

† Heb. *sons of my house.*
c Meaning, Of the servants or slaves, which hee had bought: for the children born in their servitude were the masters.
* 1 *King.* 9. 28. & 10. 10, 14, 21. *&c.*
d That *is*, whatsoever men take pleasure in
† Heb. *musical instruments and instrument.*
e To the end that he might the better know, what contentment there is to be found in such things, which were the most beautiful of them that were taken in war, as *Isaeg.* 5. 30. Some understand by these words not women, but instruments of musick.

9 So I was great, and increased more then all that were before me in Jerusalem; also my wisdom [f] remained with me.

10 And whatsoever mine eyes desired, I kept not from them, I withheld not my heart from any joy: for my heart rejoyced in all my labour, and this was my [g] portion of all my labour.

11 Then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do: and behold, all *was* * vanity and vexation of spirit, and *their was* no profit under the sun.

12 And I turned my self to behold [h] wisdom, * and madness and folly: for what *can* the man *do*, that cometh after the king? ‡ *even* that which hath been already done.

13 Then I saw † that wisdom excelleth folly, as far as light excelleth darkness.

14 * The wise mans [i] eyes *are* in his head, but the fool walketh in darkness: and I my self preceived also, that [k] one event hapneth to them all.

15 Then said I in my heart, As it hapneth to the fool, so it † hapneth even to me; and why was I then *more* wise? Then I said in my heart, that this also *is* vanity.

16 For *there is* no remembrance of the wise more then of the fool [l] for ever; seeing that which now *is*, in the days to come shall all be forgotten: and [m] how dieth the wise *man?* as the fool.

17 Therefore I hated life, because the work that is wrought under the sun, *is* grievous unto me: for all *is* vanity and vexation of spirit.

18 ¶ Yea, I hated all my labour which I had † taken under the sun: because * I should leave it unto the man that shall be after me.

19 And who knoweth whether he shall be a wise *man* or a fool? yet shall he have rule over all my labour wherein I have laboured, and wherein I have shewed my self wise under the sun. This *is* also vanity.

20 Therefore I went about to cause my heart to [n] despair of all the labour which I took under the sun.

21 For there is a man whose labour *is* in wisdom, and in knowledge, and in equity: yet to a man that hath not laboured therein, shall he † leave it *for* [o] his portion. This also *is* vanity, and a great evil.

22 * For what hath man of all his labour, and of the vexation of his heart wherein he hath laboured under the sun?

23 For all his days *are* * sorrows, and his travel grief; yea, his heart taketh not rest in the night. This is also vanity.

24 ¶ * *There is* nothing better for a man, *then* that he should eat and drink, and *that* he ‡ should make his soul [p] enjoy good in his labour. This also I saw, that it *was* from the hand of God.

25 For who can eat? or who else can [q] hasten *hereunto* more then I?

26 For *God* giveth to a man that *is* good † in

f For all this God did not take his gift of wisdom from me.
g This was the fruit of all my labour, a certain pleasure mixt with care, which he calleth vanity in the next verse.
* *Chap.* 1. 3.
h I betought with my self whether it were better to follow wisdom, or mine own affection and pleasures, which he calleth madness.
* *Chap.* 1. 17.
† Heb. *to be sent from.*
‡ Or, *in such things taken here from already done.*
i Heb. *that there is an excellency in wisdom more then in folly, &c.*
k Prov. 17. 24.
Chap. 8. 1.
l He foreseeth things, whether the fool cannot for lack of wisdom.
m For both die and are forgotten, as wise, 16. other both alike have prosperity or adversity.
† Heb. *equitable to me, even to me.*
I *Meaning*, In this world.
n He wondreth that men forget a wife man living dead, seeing they know the diversity, as verse 21.

Vanity in humane travel, *Chap. iij, iiij.* oppression, envy, idleness, &c.

† Heb. *before him.*
* *Job* 27. 17.

† in his sight, wisdom and knowlegde, and joy: but to the sinner he giveth travel, to gather and to heap up, that * he may give to *him that is* good before God. This also *is* vanity and vexation of spirit.

CHAP. III.

1 *By the necessary change of times, vanity is added to humane travel.* 11. *There is an excellency in Gods works:* 16 *But as for man, God shall judge his works there, and here he shall be like a beast.*

TO every *thing there is* [a] a season, and a time to every purpose under the heaven:

2 A time † to be born, and a time to die: a time to plant, and a time to pluck up *that which is* planted:

3 A time to kill, and a time to heal: a time to break down, and a time to build up:

4 A time to weep, and a time to laugh: a time to mourn, and a time to dance:

5 A time to cast away stones, and a time to gather stones together: a time to embrace, and a time † to refrain from embracing:

6 A time to ‡ get, and a time to lose: a time to keep, and a time to cast away:

7 A time to rent, and a time to sew: a time to keep silence, and a time to speak:

8 A time to love, and a time to hate: a time of war, and a time of peace.

9 * What profit hath he that worketh, in that wherein he laboureth?

10 I have seen the travel which God hath given to the sons of men, to be [b] exercised in it.

11 He hath made every *thing* beautiful in his time: also he hath set the world in [c] their heart, so that no man can find out the work that God maketh from the beginning to the end.

12 I know that *there is* no good in them, but for *a man* to rejoyce, and to do good in his life.

13 And also that every man should eat and and drink, and enjoy the good of all his labour, it *is* the [d] gift of God.

14 I know that whatsoever God doth, it shall be [e] for ever: nothing can be put to it, nor any thing taken from it: and God doth *it*, that *men* should fear before him.

15 * That which hath been, is now; and that which is to be, hath already been, and God requireth † that which is past.

16 ¶ And moreover, I saw under the sun the place of judgment, *that* wickednes *was* there; and the place of righteousnes, *that* iniquity *was* there.

17 I said in mine heart, God shall judge the righteous and the wicked: for *there is* * [f] a time there, for every purpose, and for every work.

18 I said in my heart concerning the estate of the sons of men, ‡ that God might manifest them, and that they might see that they themselves are [g] beasts.

19 * For that which befalleth the sons of men, befalleth beasts, even one thing befalleth them: as the one dieth, so dieth the other, yea, they have all [i] one breath, so that a man hath

a He speaketh of this diversity of time for two causes. *First*, To declare that there is nothing in this world perpetual. *Secondly*, To teach us not to be grieved if we have not all things at once, according to our desire, neither enjoy them so long as we would wish.
† Heb. *to tear.*
† Or, *seek.*
b Chap. 1. 13.
c God hath given man a desire and affection to seek out the things of the world, and to labour therein.
d Or, *As the chief glory and felicity of man consisteth in the fear of God, so the whole felicity of man consisteth in his gifts given to the intent that they should be used.*
e That is, Man shall never be able to find out the cause of Gods work, because hath determined, so that all come to pass.
* *Chap.* 1. 9.
† God only enableth that which is good to return.
† Heb. *that which is driven away.*
* *Prov.* 1.
f *Meaning* with God: him forever neglect his duty.
† Or, *that they might clear God, and see, &c.* Meaning in their lives the properties and gradices of beasts.
* *Job* 34. 20. *Chap.* 2. 16.
i Man is not able by his reason and judgment to put difference between man and beast, as touching their dying: for the eye cannot judge any otherwise of them, of a beast which is dead: yet by the word of God and faith, we easily know the diversity, as verse 21.

Vu 4 16 *There*

no preeminence above a beast: for all *is* vanity.

20 All go unto one place, all are of the dust, and all turn to dust again.

21 Who [k] knoweth the spirit † of man that † goeth upward, and the spirit of the beast that goeth downward to the earth?

22 * Wherefore I perceive that *there is* nothing better, then that a man should [l] rejoyce in his own works; for that *is* his portion: for who shall bring him to see what shall be after him?

27. & *Chap.* 8 15. he declareth, that man by reason can comprehend nothing better in this life, then to use the gifts of God soberly, and comfortably; for to know further is a special gift of God revealed by his spirit.

CHAP. IV.

1 *Vanity is increased unto men by oppression,* 4 *by envy,* 5 *by idleness,* 7 *by covetousnes,* 9 *by solitariness,* 13 *by wilfulness.*

SO I returned, and considered all the [a] oppressions that are done under the sun: and behold, the tears of *such as were* oppressed, and they had no comforter; and on the † side of their oppressours *there was* power, but they had no comforter.

2 * Wherefore I praised the [b] dead which are already dead, more then the living which are yet alive.

3 * Yea, [c] better is *he* then both they, which hath not yet been, who hath not seen the evil work that is done under the sun.

4 ¶ Again I considered all travel, and [d] every right work, that † for this a man is envied of his neighbour. This *is* also vanity, and vexation of spirit.

5 * The fool folideth his hands together, and [e] eateth his own flesh.

6 * Better *is an* handful *with* quietnes, then both the hands full, with travel and vexation of spirit.

7 ¶ Then I returned, and I saw vanity under the sun.

8 There is one *alone*, and *there is* not a second; yea, he hath neither child nor brother: yet *is there* no end of all his labour, neither is his eye satisfied with riches, neither *saith he*, For whom do I labour, and bereave my soul of good? This *is* also vanity, yea, it *is* a sore travel.

9 ¶ [f] Two *are* better then one; because they have a good reward for their labour.

10 For if they fall, the one will lift up his fellow: but wo to him *that is* alone when he falleth; for *he hath* not another to help him up.

11 Again, if two lie together, then they have heat: but how can one be warm *alone?*

12 And if one prevail against him, two shall withstand him; and a [g] threefold cord is not quickly broken.

13 ¶ Better *is* a poor and a wise child, then an old and foolish king, † who will no more be admonished.

14 For out of [h] prison he cometh to reign, whereas also *he that is* [i] born in his kingdom becometh poor.

15 I considered all the living which walk under the sun, with the [k] second child that shall stand up in his stead.

k *Meaning*, That reason cannot comprehend that which faith believeth therein.
l Heb. *of the sons of man.*
† Heb. *is ascending, &c.*
Chap. 2. 24. & 5. 18.
1 By the often repetition of this sentence, as *Chap.* 2. 24. & *Chap.* 3. 12, 22. *Chap.* 5. 18.

a He maketh here another discourse with himself, concerning the tyranny of them that oppressed the poor.
* *Chap.* 5. 8. *&c.*
† Heb. *hand.*
b *Jer.* 1. 17. *&c.* Because they are no more subject to their oppressours.
* *Jer.* 3. 11, 12. & 22. 10.
c He speaketh according to the judgment of the flesh, which cannot abide to feel, or see troubles.
† Heb. *all the right-ness of work.*
d The more perfect that the work is, the more is it envied of the wicked.
† Heb. *this is the envy of a man from his neighbour.*
* *Prov.* 6. 10. & 24. 33.
e For idleness he is compelled to destroy himself.
* *Prov.* 15, 16, 17. & 16. 8.

f Forsomuch as when man is alone he can neither help himself nor others, he doveth, that all men ought to live in mutual society, to the intent they may be profitable one to another, and that their things may increase.
g By this proverb he declareth how needfull it is, that men should live in society.
† Heb. *who knoweth not to be admonished.*
h That is, From a poor and base effate or out of trouble and prison, as Joseph did, *Gen.* 41. 14.
i *Meaning*, That is born a king.
k which follow and flatter the kings son, or him that shall succeed, to enter into credit with them in hope of gain.

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16 *There is no* [1] end of all the people, *even* of all that have been before them: they alſo that come after, ſhall not rejoyce in him. Surely, this alſo *is* vanity, and vexation of ſpirit.

[1] They never ceaſe by all means to creep into favour: but when they obtain not their greedy deſires, they think themſelves abuſed, as others have been in time paſt, and ſo care no more for him.

CHAP. V.

1 *Vanities in divine ſervice,* 8 *in murmuring againſt oppreſſion,* 9 *and in riches.* 18 *Joy in riches is the gift of God.*

[a] *That is,* with what affection thou comeſt to hear the word of God.

[*] 1. *Sam.* 15. 22. *Pſal.* 50. 8. *Prov.* 15. 8. & 21. 27.

[b] *Meaning* of the wicked, which thinketh to pleaſe God with ceremonies, and have neither faith nor repentance.

[c] Either in vowing or in paying: *meaning,* that we ſhould uſe all reverence God-ward.

[1] Or, *Word.*

[*] *Prov.* 20. 19. *Mat.* 6. 7.

[d] He heareth thee not for thy many words ſake, or often repetitions, but conſidereth thy faith and fervent mind.

[*] *Deut.* 23. 21.

[*] *Pſal.* 66. 13, 14.

[e] He ſpeaketh of vows which are approved by Gods word, and ſerve to his glory.

[f] Cauſe not thy ſelf to ſin by vowing raſhly as they do, which make a vow to live unmarried, and ſuch like.

[g] *That is,* Before Gods meſſenger, when he ſhall examine thy doing: as though thy ignorance ſhould be a juſt excuſe.

[1] Heb. *at the will, or, purpoſe.*

[h] *Meaning,* That God will redreſs theſe things, and therefore we muſt depend upon him.

[i] The revenues of the earth are to be preferred above all things which appertain to this life. k Kings and princes cannot maintain their eſtate without tillage which thing commendeth the excellency of tillage.

[k] *That is,* His great abundance of riches, or the ſurfeiting, which cometh by his great feeding.

[m] when covetous men heap up riches which turn to their deſtruction.

[n] He doth not enjoy his fathers riches.

[*] *Job* 1. 21. *Pſal.* 49. 17. 1 *Tim.* 6. 7.

KEep thy [a] foot when thou goeſt to the houſe of God, and be more ready to hear, *then to give the ſacrifice of [b] fools: for they conſider not that they do evil.

2 Be not [c] raſh with thy mouth, and let not thine heart be haſty to utter *any* † thing before God: for God *is* in heaven, and thou upon earth: therefore let thy words * be [d] few.

3 For a dream cometh through the multitude of buſineſs, and a fools voice *is known* by multitude of words.

4 * When thou voweſt a vow unto God, defer not to pay it: for *he hath* no pleaſure in fools; * pay that which thou haſt [e] vowed.

5 Better *is it* that thou ſhouldeſt not vow, then that thou ſhouldeſt vow and not pay.

6 Suffer not thy mouth to cauſe thy [f] fleſh to ſin, neither ſay thou before the [g] angel, that it *was* an errour: wherefore ſhould God be angry at thy voice, and deſtroy the work of thine hands?

7 For in the multitude of dreams and many words, *there are* alſo *divers* vanities: but fear thou God.

8 ¶ If thou ſeeſt the oppreſſion of the poor, and violent perverting of judgment and juſtice in a province, marvel not † at the matter: for *he that is* [h] higher then the higheſt, regardeth, and *there be* higher then they.

9 ¶ Moreover, the [i] profit of the earth is for all: the king *himſelf* is ſerved by the [k] field.

10 He that loveth ſilver, ſhall not be ſatisfied with ſilver; nor he that loveth abundance, with increaſe: this *is* alſo vanity.

11 When goods increaſe, they are increaſed that eat them: and what good *is there* to the owners thereof, ſaving the beholding *of them* with their eyes?

12 The ſleep of a labouring man *is* ſweet, whether he eat little or much: but the [l] abundance of the rich will not ſuffer him to ſleep.

13 There is a fore evil *which* I have ſeen under the ſun, *namely*, riches [m] kept for the owners thereof to their hurt.

14 But thoſe riches periſh by evil travel: and he begetteth a ſon, and *there is* [n] nothing in his hand.

15 * As he came forth of his mothers womb, naked ſhall he return to go as he came, and ſhall take nothing of his labour, which he may carry away in his hand.

16 And this alſo *is* a fore evil, *that* in all points as he came, ſo ſhall he go: and * what profit hath he that hath laboured for the * wind?

17 All his days alſo he eateth in [p] darkneſs, and *he hath* much ſorrow, and wrath with his ſickneſs.

18 ¶ Behold *that* which I have ſeen: * † *it is* good and comely *for one to* [q] eat and to drink, and to enjoy the good of all his labour that he taketh under the ſun, † all the days of his life, which God giveth him: for it *is* his portion.

19 Every man alſo to whom God hath given riches and wealth, and hath given him power to eat thereof, and to take his portion, and to rejoyce in his labour; this *is* the gift of God.

20 ‡ For he ſhall not much remember the days of his life: becauſe God anſwereth *him* in the joy of his heart.

CHAP. VI.

1 *The vanity of riches without uſe,* 3 *of children,* 6 *and old age without riches.* 9. *The vanity of ſight and wandring deſires.* 11 *The concluſion of vanities.*

THere is an evil which I have ſeen under the ſun, and *it is* common among men:

2 A man to whom God hath given riches, wealth, and honour, ſo that he wanteth nothing for his ſoul of all that he deſireth, yet God giveth him [a] not power to eat thereof, but a ſtranger eateth it: this *is* vanity, and it *is* an evil diſeaſe.

3 ¶ If a man beget an hundred *children*, and live many years, ſo that the days of his years be many, and his ſoul be not [b] filled with good, and alſo *that* he have no [c] burial, I ſay, *that* an untimely birth *is* better then he.

4 For he [d] cometh in with vanity, and departeth in darkneſs, and his name ſhall be covered with darkneſs.

5 Moreover, he hath not ſeen the ſun, nor known *any thing*: this hath more reſt then the other.

6 ¶ Yea, though he live a thouſand years twice *told*, yet hath he ſeen no good: do not all go to one place?

7 All the labour of man *is* for his mouth, and yet the † [e] appetite is not filled.

8 For what hath the wiſe more then the fool? what hath the poor, that [f] knoweth to walk before the living?

9 ¶ Better *is* the [g] ſight of the eyes, † then the wandring of the deſire: this *is* alſo vanity and vexation of ſpirit.

10 That which hath been, is named already, and it is known that *it is* man: neither may he contend with him that is [h] mightier then he.

11 ¶ Seeing there be many things that increaſe vanity, what *is* man the better?

12 For [i] who knoweth what *is* good for man in *this* life, † all the days of his vain life which he ſpendeth as * a ſhadow? for who can tell a man what ſhall be after him under the ſun?

CHAP. VII.

1 *Remedies againſt vanity, are a good name,* 2 *morti ſi cation,* 7 *patience,* 11 *wiſdom.* 23 *The difficulty of wiſdom.*

A * *Good* name *is* better then precious ointment; and the day of death; * then the day of ones birth.

2 ¶ *It is* better to go to the houſe of mourning, then to go to the houſe of feaſting: for that *is* the [k] end of all men, and the living will lay *it* to his heart.

3 ‡ Sorrow *is* better then laughter: for by the gladneſs of the countenance the heart is made better.

4 The heart of the wiſe *is* in the houſe of mourning; but the heart of fools *is* in the houſe of mirth.

5 * *It is* better to hear the rebuke of the wiſe, then for a man to hear the ſong of fools.

6 For as the [e] crackling of thorns under a pot, ſo *is* the laughter of the fool: this alſo *is* vanity.

7 ¶ Surely oppreſſion maketh a wiſe man [d] mad, * and a gift deſtroyeth the heart.

8 Better *is* the [e] end of a thing, then the beginning thereof: *and* the patient in ſpirit *is* better then the proud in ſpirit.

9 * Be not haſty in thy ſpirit to be angry: for anger reſteth in the boſom of fools.

10 Say not thou, What is *the cauſe* that the former days were better then theſe? for thou doſt not enquire † [f] wiſely concerning this.

11 ¶ Wiſdom ‡ *is* good with an [g] inheritance: and *by it there is* profit to them that ſee the ſun.

12 For wiſdom *is* a † defence, *and* mony *is* a defence: but the excellency of knowledge *is*, *that* wiſdom giveth life to them that have it.

13 Conſider the work of God: for * who can make *that* ſtraight which he hath made crooked?

14 In the day of proſperity be joyful, but in the day of adverſity [h] conſider: God alſo hath † ſet the one over againſt the other, to the end that man ſhould find [i] nothing after him.

15 All *things* have I ſeen in the days of my vanity: there is a juſt *man* that periſheth in his [k] righteouſneſs, and there is a wicked *man* that prolongeth *his life* in his wickedneſs.

16 Be not righteous [l] overmuch, neither make thy ſelf over-wiſe: why ſhouldeſt thou † deſtroy thy ſelf?

17 Be not [m] overmuch wicked, neither be thou fooliſh: why ſhouldeſt thou die † before thy time?

18 *It is* good that thou ſhouldeſt take hold of this, yea alſo from [o] this withdraw not thine hand: for he that feareth God, ſhall come forth of them all.

19 * Wiſdom ſtrengtheneth the wiſe, more then ten mighty *men* which are in the city.

20 * For *there is* not a juſt man upon earth that doth good, and ſinneth not.

21 Alſo † [p] take no heed unto all words that are ſpoken; leſt thou hear thy ſervant curſe thee.

22 For oftentimes alſo thine own heart knoweth, that thou thy ſelf likewiſe haſt curſed others.

23 ¶ All this have I proved by wiſdom: I ſaid, I will be wiſe, but it *was* far from me.

24 That which is far off and exceeding deep, who can find [q] it out?

25 † I applied mine heart to know, and to ſearch, and to ſeek out wiſdom, and the reaſon *of things*, and to know the wickedneſs of folly, even of fooliſhneſs *and* madneſs:

26 * And I find more bitter then death, the woman whoſe heart *is* ſnares and nets, *and* her hands *as* bands: † whoſo pleaſeth God ſhall eſcape from her, but the ſinner ſhall be taken by her.

27 Behold, this have I found (ſaith the preacher) ‡ *counting* one by one, to find out the [r] account:

28 Which yet my ſoul ſeeketh, but I find not: one man among a thouſand have I found, but a woman among all thoſe have I not found.

29 Lo, this only have I found, * that God hath made man upright; but they have fought out many [s] inventions.

CHAP. VIII.

1 *Kings are greatly to be reſpected.* 6 *The divine providence is to be obſerved.* 12 *It is better with the godly in adverſity then with the wicked in proſperity.* 16 *The work of God is unſearchable.*

WHo *is* as the wiſe *man?* and who knoweth the interpretation of a thing? * a mans wiſdom maketh his face to [a] ſhine, and † the boldneſs of his face ſhall be [b] changed.

2 *I counſel thee* to keep the [c] kings commandment, and *that* in regard of the oath of God.

3 [d] Be not haſty to go out of his ſight: ſtand not in an evil thing, for he doth whatſoever pleaſeth him.

4 Where the word of a king *is*, *there is* power: and who may ſay unto him, What doeſt thou?

5 Whoſo keepeth the commandment † ſhall feel no evil thing: and a wiſe mans heart diſcerneth both time and judgment.

6 ¶ Becauſe to every purpoſe there is time, and judgment; therefore the [e] miſery of man *is* great upon him.

7 For he knoweth not that which ſhall be: for who can tell him ‡ when it ſhall be?

8 *There is* no man that hath [f] power * over the ſpirit to retain the ſpirit; neither *hath he* power in the day of death: and *there is* no ‡ diſcharge in *that* war, neither ſhall wickedneſs deliver thoſe that are given to it.

9 All this have I ſeen, and applied my heart unto every work that is done under the ſun: * *there is a* time wherein one man ruleth over another to his own [h] hurt.

10 And ſo I ſaw the wicked buried, who had [i] come and gone from the place of the [k] holy, and they were forgotten in the city where they had ſo done: this *is* alſo vanity.

11 Becauſe ſentence *againſt* an evil work is not [l] executed ſpeedily; therefore the heart of the ſons of men is fully ſet in them to do evil.

12 ¶ Though a ſinner do evil an hundred times, and his *days* be prolonged, yet ſurely I know that * it ſhall be well with them that fear God, which fear before him:

13 But it ſhall not be well with the wicked, neither ſhall he prolong *his* days *which are* as a ſhadow; becauſe he feareth not before God.

14 There is [a] vanity which is done upon the earth, that there be juſt *men* unto whom it * happeth according to [m] the work of the wicked:

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[b] where we may ſee the hand of God, and learn to examin our lives.

[1] Or, *anger.*

[*] *Prov.* 13. 16. & 15. 21, 22.

[†] Heb. *ſtound.*

[c] which crackle for a while, and preſe nothing.

[d] A man that is eſteemed wiſe: when he falleth to oppreſſion, becometh like a fool.

[*] *Deut.* 16. 19.

[e] Beareth their ſlightneſs, which extremities think, & falſely leave it off again.

[*] *Prov.* 14. 17. & 16. 32.

[f] Heb. *no ſuch ſon.*

[f] Murmut not againſt God when he ſuffereth adverſities for mans ſins.

[1] Or, *as good as a inheritance, yea better.*

[g] He anſwereth to them that eſteem not wiſedom, accepr riches be ſpread thereabout, having, that both are the gifts of God, but that wiſdom is far more excellent, and may be without riches.

[1] Heb. *Budeus.*

[*] Ecc. 1. 15.

[h] Conſider whereby God doth find it, and what may comfort thee.

[1] Heb. *made.* (That man ſhould be able to controul nothing in his works.

[k] *Meaning*, that ſometimes the ſelf ſame tyrants put the guilty to death, and let the wicked goe free.

[l] Built not too much of thine own juſtice and wiſdom.

[1] Heb. *be deſolate.*

[m] Turn not long when thou art admoniſhed to come out of the way of wickedneſs.

[1] Heb. *eat in thy days.*

[n] To ſuit, or ſhape himſelf to the fantaſtickneſſes that go before.

[o] Conſider what deſolation and deſtruction ſhall come, if thou do not obey them.

[*] *Prov.* 21. 22. & 24. 5. *Eccl.* 9. 16.

[*] 1 *King.* 8. 46. 1 *John* 1. 8.

[1] Heb. *give not thine heart.*

[p] Credit them not, neither care for them.

[q] *Meaning*, wiſdom.

[1] Heb. *I and my heart compaſſed.*

[*] *Prov.* 15. 10.

[r] 22. 3.

[s] Be ſpeaketh this after the judgment of the fleſh, which thinketh death to be the end of all evils: but after death is the entring into life everlaſting.

[1] Or, *though he* give not much, yet *he remembreth* &c.

[†] He will take no great thought for the ſins that he hath endured in time paſt.

[q] *Eccl.* 2. 24. & 3. 12, 13.

[†] Heb. *there is a good while,* &c.

[q] *Eccl.* 3. 22.

[†] Heb. *the number of the days.*

[a] *That is,* Doth get him favour and proſperity.

[†] Heb. *the ſtrength,* b whereas before he was proud and arrogant, he ſhall become humble and meek.

[c] *That is,* That thou obey the king, and keep the oath he hath made for the ſame cauſe.

[d] withdraw not thy ſelf lightly from the obedience of thy prince.

[1] Heb. *ſhall know,* e *That is,* when time is to obey, and how far he ſhould obey.

[f] Man of himſelf is inſufficient, and therefore ought to do nothing to increaſe the ſame, but to work all things by wiſdom and counſel.

[1] Or, *how it ſhall be.*

[g] Man hath no power to live his own life: and therefore muſt not uſe himſelf into danger.

[*] *Job* 14. 5.

[†] Or, *caſting off* weapons.

[h] As oftentimes oft times to tyrants, and wicked rulers.

[i] *That is,* Others as wicked as they.

[k] They that feared God: and worthily ſpeak according as he had injoined.

[l] where juſtice is delayed, there ſin augmenth.

[*] *Pſal.* 37. 14.

[m] The work of the wicked is puniſhed, as though they were wicked, as *Chap.* 7. 17.

514 wicked: again, there be wicked *men* to whom it hapneth according to the work of the righteous: I said, that this also *is* vanity.

15 * Then I commended mirth, because a man hath no better thing under the sun, then to [n] eat, and to drink, and to be merry: for that shall abide with him of his labour, the days of his life, which God giveth him under the sun.

16 ¶ When I applied mine heart to know wisdom, and to see the business that is done upon the earth: (for also *there is that* neither day nor night seeth sleep with his eyes)

17 Then I beheld all the work of God, that a man cannot find out the work that is done under the sun: because though a man labour to seek *it* out, yet he shall not find *it*; yea further, though a wise *man* think to know *it*, yet shall he not be able to find *it*.

* *Chap.* 3. 22.
n *Chap.* 3. 22.

CHAP. IX.

1 *Like things happen to good and bad.* 4 *There is a necessity of death unto men.* 7 *Comfort is all their portion in this life.* 11 *Gods providence ruleth over all.* 13 *Wisdom is better then strength.*

† Heb. *I gave, or, set to my heart.*

FOr all this † I considred in my heart even to declare all this, that the righteous, and the wise, and their works *are* in the hand of God: no man knoweth either love, or [a] hatred, *by* all *that is* before them.

2 * All *things come* alike to all, *there is* one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as *is* the good, *so is* the sinner; *and* he that sweareth, as *he* that feareth an oath.

3 This *is* an evil among all *things* that are done under the sun, that *there is* [b] one event unto all: yea, also the heart of the sons of men is full of evil, and madness *is* in their heart while they live, and after that *they go* to the dead.

4 ¶ For to him that is joyned to all the living, there is hope: for [c] a living dog is better then a dead lion.

5 For the living know that they shall die: but the dead know not any thing, neither have they any more a reward; for the memory of them is forgotten.

6 Also their love, and their hatred, and their envy is now perished; neither have they any more a portion for ever in any *thing* that is done under the sun.

7 ¶ Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now [d] accepteth thy works.

8 Let thy garments be alwayes [e] white; and let thy head lack no ointment.

9 † Live joyfully with the wife whom thou loveſt, all the days of the life of thy vanity, which he hath given thee under the sun, all the days of thy vanity: * for that *is* thy portion in *this* life, and in thy labour which thou takeſt under the sun.

10 Whatsoever thy hand findeth to do, do *it* with thy might; for *there is* no work, nor device, nor knowledge, nor wisdom in the grave whither thou goeſt.

a *Meaning*, what things he ought to chuse or refuse: or man knoweth not by theſe outward things, that is, by proſperity or adverſity, whom God doth favour or hate: for he ſendeth them as well to the wicked as to the godly.
* *P.* 73. 3, 12, 13. *Mal.* 3. 15.
b In outward things, as riches and proverty, ſickneſs and health, there is no difference between the godly and the wicked: but the difference is, that the godly ſtraitly ſerved by faith, of Gods favour and aſſiſtance.
c He meeteth the Epicures and carnal men, which made their belly their god, and had no pleaſure but in this life, wiſhing rather to be an abject and vile perſon in this life, then a man of authority, and ſo to die, which is meant by the dog and lion.

d They flatter themſelves to be in Gods favour, becauſe they have all things in abundance.
e Rejoyce, bee merry, and ſpare for no coſt, thus ſpeak the wicked belly gods.
† Heb. *See*, or, *enjoy life.*
* *Chap.* 2. 24. & 3. 13. & 5. 18.

11 ¶ I returned, and ſaw under the ſun that the race *is* not to the ſwift, nor the battel to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of ſkill, but time and [f] chance happeneth to them all.

12 For man alſo knoweth not [g] his time, as the fiſhes that are taken in an evil net, and as the birds *that are* caught in the ſnare: ſo *are* the ſons of men * ſnared in an evil time, when it falleth ſuddenly upon them.

13 ¶ This wiſdom have I ſeen alſo under the ſun, and it *ſeemed* great unto me:

14 *There was* a little city, and few men within it; and there came a great king againſt it, and beſieged it, and built great bulwarks againſt it:

15 Now there was found in it a poor wiſe man, and he by his wiſdom delivered the city; yet no man remembred that ſame poor man.

16 * Then ſaid I, Wiſdom *is* better then ſtrength: nevertheleſs, the poor mans wiſdom *is* deſpiſed, and his words are not heard.

17 The words of wiſe *men are* heard in quiet, more then the cry of him that ruleth among fools.

18 Wiſdom *is* better then weapons of war: but one ſinner deſtroyeth much good.

f Thus the world. ſings ſay, to prove that all things are lawful for them, and attribute that to chance and fortune, which is done by the prouidence of God.
g *That is*, He doth not foreſee for what ſhall come.
* *Prov.* 29. 6.

CHAP. X.

1 *Obſervations of wiſdom and folly.* 16 *Of riot,* 18 *ſlothfulneſs,* 19 *and money.* 20 *Mens thoughts of kings ought to be reverent.*

† Heb. *Flies of death.*

† DEad flies cauſe the ointment of the apothecary to ſend forth a ſtinking ſavour: *ſo doth* a little folly him that is in reputation for wiſdom *and* honour.

2 A wiſe mans heart *is* at his [a] right hand; but a fools heart *is* at his left.

3 Yea alſo when he that is a fool walketh by the way, † his wiſdom faileth *him*, and he [b] ſaith to every one *that he is* a fool.

4 If the [c] ſpirit of the ruler riſe up againſt thee, leave not thy place; for yielding pacifieth great offences.

5 There is an evil *which* I have ſeen under the ſun, as an [d] errour *which* proceedeth † from the ruler.

6 Folly is ſet † in great dignity, and the [e] rich ſit in low place.

7 I have ſeen ſervants * upon horſes, and princes walking as ſervants upon the earth.

8 * He that diggeth a pit, ſhall fall into it; and whoſo breaketh an hedge, a ſerpent ſhall bite him.

9 Whoſo removeth ſtones, ſhall be hurt therewith: *and* he that cleaveth wood, ſhall be endangered thereby.

10 If the iron be blunt, and he do not whet the edge, then muſt he put to † more ſtrength: but wiſdom *is* profitable do direct.

11 Surely, the ſerpent will bite without enchantment, and † a babler is no better.

12 * The words of a wiſe mans mouth *are* † gracious: but the lips of a fool will ſwallow up himſelf.

a So the he doth all things well and juſtly, whereas the fool doth the contrary.
† Heb. *his heart.*
b By his doings he betrayeth himſelf.
c If thy ſuperior be angry with thee, ſhew diligence, and not moved.
d *Meaning*, that it is an erring when they that are in authority will not do as their duty.
† Heb. *from before.*
e Heb. *in great height.*
f They that are rich in wiſdom and virtue.
* *Prov.* 30. 22.
* *Pſal.* 7. 15. *Prov.* 26. 27.

13 The

† Heb. *his mouth.*

13 The beginning of the words of his mouth *is* fooliſhneſs: and the end of † his talk *is* miſchievous madneſs.

14 * A fool alſo † is full of words: a man cannot tell what ſhall be; and * what ſhall be after him, who can tell him?

15 The labour of the fooliſh wearieth every one of them, becauſe he knoweth not how to go to the [g] city.

16 ¶ * Wo to thee, O land, when thy king *is* [h] a child, and thy princes † eat in the morning.

17 Bleſſed *art* thou, O land, when thy king *is* the ſon of [k] nobles, and thy princes eat in due ſeaſon, for ſtrength and not for drunkenneſs.

18 ¶ By much ſlothfulneſs the building [l] decayeth, and through idleneſs of the hands the houſe droppeth through.

19 ¶ A feaſt is made for laughter, and * wine † maketh merry: but mony anſwereth all *things*.

20 ¶ * Curſe not the king, no not in thy † thought, and curſe not the rich in thy bedchamber: for † a bird of the air ſhall carry the voice, and that which hath wings ſhall tell the matter.

* *Prov.* 27. 1.
† Heb. *multiplieth words.*
* *Chap.* 3. 22. & 6. 12.

g The ignorance and beſtialneſs of the wicked, is ſuch, that they know not common things, and yet will they diſcuſs high matters.
h *Iſa.* 3. 4. & 5.
i *That is*, without wiſdom and counſel.
k Are given to their luſt and pleaſures.
l *Meaning*, when he is idle from virtue and wiſdom, and with the ſlothfull of God.
* *Pſal.* 104. 15. † Heb. *maketh glad the life.*
* *Eccl.* 22. 23.
† Or, *craftineſs.*
† Thou muſt not work evil ſo ſecretly, but it ſhall be known.

CHAP. XI.

1 *Directions for charity.* 7 *Death in life,* 9 *and the day of judgment in the days of youth are to be thought on.*

† Heb. *upon the face of the waters.*
a That is, Be liberal to the poor, and though it ſeem to be as a thing ſcattered on the ſea, yet it ſhall bring thee profit.
* *Deut.* 15. 10. *Prov.* 19. 17. *Mat.* 10. 42.
b As the clouds that are full, pour out rain, ſo the rich that have abundance, muſt diſtribute it liberally.
c He ſheweth to be liberal while we live: for after them is no power.
d He that feareth inconveniences when neceſſity requireth, ſhall never do his duty.

CAſt thy bread † upon the [a] waters: for thou ſhalt find it after * many days.

2 Give a portion to ſeven, and alſo to eight; for thou knoweſt not what evil ſhall be upon the earth.

3 If the [b] clouds be full of rain, they empty *themſelves* upon the earth: and if the [c] tree fall toward the ſouth, or toward the north; in the place where the tree falleth, there it ſhall be.

4 He that obſerveth the [d] wind, ſhall not ſow; and he that regardeth the clouds, ſhall not reap.

5 As thou knoweſt not what *is* the way of the ſpirit, *nor* how the bones *do grow* in the womb of her that is with child: even ſo thou knoweſt not the works of God who maketh all.

6 In the morning ſow thy ſeed, and in the evening [e] withhold not thine hand: for thou knoweſt not whether † ſhall proſper, either this or † that, or whether they both *ſhall be* alike good.

e Be not weary of well doing.
† Heb. *ſhall be right.*
† *That is*, which of thy works are moſt agreable to God.

7 ¶ Truly the light *is* ſweet, and a pleaſant *thing it is* for the eyes to behold the ſun.

8 But if a man live many years, *and* rejoyce in them all; yet let him remember the days of [g] darkneſs, for they ſhall be many. All that cometh *is* vanity.

9 ¶ [h] Rejoyce, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes: but know thou, that for all theſe *things* God will bring thee into judgment.

f *That is*, of affliction and trouble.
g He deſireth them that ſee their delight in world. ly pleaſures, as though God would not call them to an account.
h Without wiſdom whoſoever a man taketh in hand, cometh to his own hurt.

10 Therefore remove † [i] ſorrow from thy heart, and put [k] away evil from thy fleſh; for childhood and youth *are* vanity.

† Or, *anger.*
i To wit, Anger, & envy, or it may be meant of ſin whereby Gods anger is moved againſt thee.
k *Meaning*, Carnal luſt, where unto youth is given.

CHAP. XII.

1 *The Creatour is to be remembred in due time.* 8 *The preachers care to edify.* 13 *The fear of God is the chief antidote of vanity.*

* *Prov.* 22. 6.

*REmember now thy Creatour in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou ſhalt ſay, I have no pleaſure in them;

2 While the ſun, or the light, or the moon, or the ſtars be not darkned, nor the [a] clouds return after the rain:

3 In the day when the [b] keepers of the houſe ſhall tremble, and the [c] ſtrong men ſhall bowe themſelves, and † the [d] grinders ceaſe, becauſe they are few, and thoſe that [e] look out of the windows be darkned,

4 And the [f] doors ſhall be ſhut in the ſtreets, when the ſound of the [g] grinding is low, and he ſhall riſe up at the voice of the [h] bird, and all the [i] daughters of muſick ſhall be brought low;

5 Alſo *when* they ſhall be afraid of *that which is* [k] high, and fears *ſhall be* in the [l] way, and the almond-tree ſhall [m] flouriſh, and the [n] graſhopper ſhall be a burden, and deſire ſhall fail: becauſe man goeth to his long home, and the mourners go about the ſtreets:

6 Or ever the [o] ſilver cord be looſed, or the golden [p] bowl be broken, or the [q] pitcher be broken at the [r] fountain, or the [s] wheel broken at the [t] ciſtern.

7 * Then ſhall the duſt return to the earth as it was: and the [u] ſpirit ſhall return unto God who gave it.

8 ¶ * Vanity of vanities, ſaith the preacher; all *is* vanity.

9 And † moreover becauſe the preacher was wiſe, he ſtill taught the people knowledge; yea, he gave good heed, and fought out, *and* * ſet in order many proverbs.

10 The preacher ſought to find out † acceptable words, and *that which was* written *was* upright, *even* words of truth.

11 The words of the wiſe *are* as goads, and as nails [x] faſtned *by* the maſters of aſſemblies, *which* are given from [y] one ſhepherd.

12 And further, by theſe, my ſon, be admoniſhed: of making many [z] books *there is* no end, and much † ſtudy *is* a wearineſs of the fleſh.

13 ¶ † Let us hear the concluſion of the whole matter, Fear God, and keep his commandments: for this *is* the whole *duty* of man.

14 For,* God ſhall bring every work into judgment, with every ſecret thing, whether *it be* good, or whether *it be* evil.

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† Or, *anger.*
i To wit, Anger, & envy, or it may be meant of ſin whereby Gods anger is moved againſt thee. k *Meaning*, Carnal luſt, where unto youth is given.

a Before thou come to a continual miſery: for when the clouds remain after the rain, manz griefe is increaſed.
b The hands, which keep the body.
c The legs.
† Or, *the grinders fail, becauſe they grind little.*
d The teeth.
e The eyes.
f The lips, or mouth.
g when the jaws ſhall ſeaſce open and not be able to chew any more.
h He ſhall not be able to ſleep.
i *That is*, The wind-pipes, or the ears ſhall be deaf, and not able to hear ſinging.
k To climb high becauſe of their weakneſs, or they ſtoop down, as though they were afraid. leſt any thing ſhould hit them.
l They ſhall tremble as they go, as though they were afraid.
m Their heads ſhall be as white as the bloſſoms of an almond tree.
n they ſhall be able to bear nothing.
o *Meaning*, The marrow of the back-bone and the ſinews.
p The little ſkin that covereth the brain, which is in colour like gold.
q *That is*, The veins
r *Meaning*, The liver.
ſ which is the head
t *That is*, The heart, out of the which the head draweth the powers of life.
* *Eccl.* 1. 2. & 12. 8.
u The ſoul incontinently either goeth to joy or torment, and ſhall not be as the wicked imagine.
* *Chap.* 1. 2.
† Or, *the more wiſe the preacher was, &c.*
x *Iſa.* 41. 7.
† Heb. *words of delight.*
x which are well applied by the miniſters, whom he called maſters.
y *That is*, by Chriſt, *John* 10. 2. Theſe things cannot be comprehended in books, or learned by ſtudy, but God muſt inſtruct thine heart that thou mayeſt only know that wiſdom is the true felicity, and the way thereunto is to fear God. † Or, *reading.* † Or, *the end of the matter,* even *all that hath been heard is.* * *Rom.* 2. 16. & 14. 10. 2 *Cor.* 5. 10.

¶ † THE

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1 Heb. A song of songs: *so called*, because it is the chiefest of those 1005, which Solomon made, as is mentioned, 1 King. 4. 32.

¶ † THE SONG OF SOLOMON.

THE ARGUMENT.

IN this Song Solomon by most sweet and comfortable allegories and parables describeth the perfect love of Jesus Christ, the true Solomon and king of peace; and the faithful soul, or his church, which he hath sanctified and appointed to be his spouse, holy, chaste, and without reprehension. So that here is declared the singular love of the bridegroom toward the bride, and his great and excellent benefits, wherewith he doth enrich her of his pure bounty and grace without any of her deservings. Also the earnest affection of the church, which is inflamed with the love of Christ, desiring to be more and more joyned to him in love, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 *The churches love unto Christ.* 5 *She confesseth her deformity,* 7 *and prayeth to be directed to his flock.* 8 *Christ directeth her to the shepherds tents:* 9 *and shewing his love to her,* 11 *giveth her gracious promises.* 12 *The church and Christ congratulate one another.*

THE song of songs which *is* Solomons.

a This is spoken in the person of the church, or of the faithful soul inflamed with the desire of Christ whom she loveth.

2 Let him [a] kiss me with the kisses of his mouth: * for † thy love *is* better then wine.

* *Chap.* 4. 10

b The feeling of thy great benefits.

3 Because of the [b] savour of thy good ointments, thy name *is as* ointment poured forth, therefore do the [c] virgins love thee.

c They that are pure in heart and conversation.

4 * [d] Draw me, we will run after thee: the king hath brought me into his [e] chambers: we will be glad and rejoyce in thee, we will remember thy love more then wine: ‡ the upright love thee.

* *Jsai.* 6. 44.

d The faithful confesse that they cannot come to Christ except they be drawn.

e *Meaning*, The secret joy that is not known to the world.

‡ Or, *they love thee uprightly.*

5 ¶ I *am* [f] black, but comely, O ye daughters of Jerusalem, as the tents of [g] Kedar, as the curtains of Solomon.

f The church confesseth her spots and sin, but hath confidence in the favour of Christ.

g Kedar was Ishmaels son, of whom came the Arabians that dwele in tents.

6 Look not upon me, because I *am* [i] black, because the [k] sun hath looked upon me: my mothers [l] children were angry with me, they made me the keeper of the vineyards, *but* mine own vineyard have I [m] not kept.

h which within were all fee with precious stones and jewels.

i Consider not the church by the outward appearance.

k The corruption of nature through sin and afflictions.

l Mine own brethren, which should have most favoured me.

m She confesseth her own negligence.

7 ¶ [n] Tell me, O thou whom my soul loveth, where thou feedest, where thou makest *thy flock* to rest at noon: for why should I be ‡ as one that turneth aside by the flocks of thy companions?

n The spouse of Christ feeleth her fault, fleeth to her husband only for succour.

‡ Or, *as one that is troubled.*

o companions.

8 ¶ [p] If thou know not, O thou faireſt among women, go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds tents.

p Christ speaketh to his church, bidding them that are ignorant to go to the pastours to learn

9 ¶ I have compared thee, O my love, to a company of horses in Pharaohs [q] chariots.

q For thy spiritual beauty, and excellency there was no wordly treasure to be compared unto thee.

10 Thy cheeks are comely with rows *of jewels*, thy neck with chains *of gold*.

11 ¶ We will make thee borders of gold with studs of silver.

12 ¶ [r] While the king *sitteth* at his table, my spikenard sendeth forth the smell thereof.

r The church rejoyceth that the is admitted to the company of Christ.

13 A bundle of myrrh *is* my welbeloved unto me; he shall lie all night betwixt my [s] breasts.

s He shall be mof dear unto me.

14 My beloved *is* unto me, *as* a cluster of ‡ camphire in the vineyards of En-gedi.

‡ Or, *cypres.*

15 * Behold, thou *art* [t] fair, ‡ my love; behold, thou *art* fair, thou *hast* doves eyes.

* *Chap.* 4. 1. & 7. 11.

t Christ accepteth his church, and commendeth her beauty.

16 Behold, thou *art* fair, my beloved, yea pleasant: also our [u] bed *is* green.

‡ Or, *my companion.*

17 The beams of our house *are* cedar, *and* our ‡ rafters of fir.

u *That is*, The heart of the faithful wherein Christ dwelleth by his spirit.

CHAP. II.

1 *The mutual love of Christ and his church.* 8 *The hope,* 10 *and calling of the church,* 14 *Christs care of the church.* 16 *The profession of the church, her faith and hope.*

I *Am* the rose of Sharon, *and* the lily of the valleys.

‡ Or, *of sitharon, &c.*

2 As the lily among thorns, so *is* my [a] love among the daughters.

a Heb. *Lahelaj my love.*

3 As the [b] apple-tree among the trees of the wood, so *is* my beloved among the sons. † I sat down under his shadow with great delight, and his fruit *was* sweet to my † taste.

b Heb. *palute.*

† Heb. *I delighted my self, &c.*

4 He brought me to the † banqueting-house, and his banner over me *was* love.

† Heb. *house of wine.*

5 Stay me with flagons, † comfort me with apples; for I *am* sick of love.

† Heb. *straw me with apples.*

6 * His left hand *is* under my head, and his right hand doth embrace me.

* *Chap.* 8. 3.

7 † * [c] I charge you, O ye daughters of Jerusalem, by the roes, and by the hindes of the field, that ye stir not up, nor awake *my* love, till he please.

† Heb. *I adjure you.*

* *Chap.* 3. 5. & 8. 4.

c This is referred to the church of Sion, which was led by the willingness young men.

8 ¶ [d] The voice of my beloved! behold, he cometh leaping upon the mountains, skipping upon the hills.

d This is spoken of Christ, who of his own nature, is come to help his church.

9 * My beloved *is* like a roe, or a young hart: behold, he [e] standeth behind our wall, he looketh forth at the windows, † shewing himself through the [f] latteſs.

* *Verſ.* 17.

e Foreſheweth as his divinity was hid under the cloak of our flesh.

† Heb. *flourishing.*

f So that we cannot have full knowledge of him in this life.

10 ¶ My beloved spake, and said unto me, Rise up my love, my fair one, and come away.

g *That is*, Sin and errour is driven back by the coming of Christ, which is honored and forthed by the spring time when all things flourish.

11 For lo, the [g] winter is past, the rain is over, *and* gone.

12 The flowers appear on the earth, the time of the singing *of birds* is come, and the voyce of the turtle is heard in our land.

13 The fig-tree putteth forth her green figs, and the vines *with* the tender grape give a *good* smell. Arise, my love, my fair one, and come away.

14 ¶ O my dove *that art* in the [h] clefts of the rock, in the secret *places* of the stairs, let me see thy countenance, let me hear thy voice; for sweet *is* thy voice, and thy countenance *is* comely.

h Thou that are ashamed of thy sins, come and show thy self unto me.

15 Take us the foxes, the [i] little foxes, that spoil the vines: for our vines *have* tender grapes.

i Suppress the heresies whiles they are young, that is, when they begin to shew their malice, and destroy the vine of the Lord.

* *Chap.* 6. 3. & 7. 10.

* *Chap.* 4. 6.

* *Chap.* 1. 14.

k The church desireth Christ to be still ready to help her in all dangers.

‡ *Or, of division.*

16 ¶ * My beloved *is* mine, and I *am* his: he feedeth among the lilies.

17 * Until the day break, and the shadows flee away: turn my beloved, and be thou * like [k] a roe, or a young hart upon the mountains ‡ of Bether.

CHAP. III.

1 *The church her fight and victory in tentation.* 6 *The church glorieth in Christ.*

BY [a] night on my bed I fought him whom my soul loveth: I fought him, but I found him not.

a The church by night, *that is*, in troubles seeketh to Christ, but is not inconstantly loved.

2 I will rise now, and go about the city in the streets, and in the broad ways I will [b] seek him whom my soul loveth: I fought him, but I found him not.

b *Seeking*, That although we be not lifted at the first, yet we must fill continue in it more till we feel comfort.

3 The [c] watchmen that go about the city, found me: *to whom I said*, Saw ye him whom my soul loveth?

c Which declareth that we must seek us all, of whom we hope to have any succour.

4 *It was* but a little that I passed from them, but I found him whom my soul loveth: I held him, and would not let him go, until I had brought him into my mothers house, and into the chamber of her that conceived me.

5 [d] I charge you, O ye daughters of Jerusalem, by the roes, and by the hindes of the field, that ye stir not up, nor awake *my* love, till he please.

d Chap. 2. 7. & 1. 4.

6 ¶ * Who *is* this that cometh out of the [e] wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant?

* *Chap.* 8. 5.

e This is spoken of the church of Christ, which was led by the willingness young men.

7 Behold, his [f] bed which *is* Solomons, threescore valiant men *are* about it, of the valiant of Israel.

f By the bed is meant the temple, which Solomon made.

8 They all hold swords, *being* expert in war: every man *hath* his sword upon his thigh, because of fear in the [g] night.

g He alludeth to the watch which kept the temple.

9 King Solomon made himself ‡ a chariot of the wood of Lebanon.

‡ Or, *a bed.*

10 He made the pillars thereof *of* silver, the bottom thereof *of* gold, the covering of it *of* purple; the midst thereof being paved *with* love, for the daughters of Jerusalem.

11 Go forth, O ye [h] daughters of Zion, and behold king Solomon with the [i] crown wherewith his mother crowned him in the day of his espousals, and in the day of the gladness of his heart.

h All ye that are of the number of the faithfull, i Christ becoming man was crowned by the love of God with the glorious crown of his divinity.

CHAP. IV.

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1 *Christ setteth forth the graces of the church.* 8 *He sheweth his love to her.* 16 *The church prayeth to be made fit for his presence.*

* BEhold, thou *art* [a] fair, my love, behold, thou *art* fair, thou *hast* doves eyes within thy locks: thy hair *is* as * [b] flock of goars, ‡ that appear from mount Gilead.

* *Chap.* 1. 15. & 5. 12.

a Because Christ delighteth in his church, he commendeth all that is in her.

2 Thy teeth *are* like a flock *of sheep that are even* shorn, which came up from the washing: whereof every one bear twins, and none *is* barren among them.

* *Chap.* 6. 5, 6.

b He hath respect to the multitude of the faithful which are many.

‡ Or, *that eas of, &c.*

3 Thy lips *are* like a threed of scarlet, and thy speech *is* comely: thy temples *are* like a piece of a pomegranate within thy locks.

4 Thy neck *is* like the towr of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men.

5 * Thy two [c] breasts *are* like two young roes that are twins, which feed among the lilies.

* *Chap.* 7. 3.

c wherein are knowledge and zeal thou precious jewels.

6 * Until the day † break, and the shadows flee away, I will get me to the mountain of myrrh, and to the hill of frankincense.

* *Chap.* 3. 17.

† Heb. *breathe.*

7 * Thou *art* all fair, my love, *there is* no spot in thee.

* *Ephes.* 5. 27.

8 ¶ [d] Come with me from Lebanon, *my* spouse, with me from Lebanon: look from the top of Amana, from the top of Shenir * and Hermon, from the lions dens, from the mountains of the leopards.

d Christ promiseth his church to call his faithful from all the corners of the world.

* *Deut.* 3. 9.

9 Thou hast ‡ ravished my heart, my [e] sister, *my* spouse; thou hast ravished my heart with one of thine [f] eyes, with one chain of thy neck.

‡ Or, *taken away my heart.*

e Christ calleth his church sister, because that he had taken the flesh of man.

10 How fair is thy love, my sister, *my* spouse! * how much better is thy love then wine! and the smell of thine ointments then all spices!

f In that he made his church beautiful and rich, he loved his gifts in her.

* *Chap.* 1. 2.

11 Thy [g] lips, O *my* spouse, drop *as* the hony-comb: hony and milk *are* under thy tongue, and the smell of thy garments *is* like the smell of Lebanon.

g Because of thy confession and thankfulgiving.

12 A garden † incloſed *is* my sister, *my* spouse: a spring shut up, a fountain sealed.

† Heb. *barred.*

13 Thy plants *are* an orchard of pomegranates, with pleasant fruits, ‡ camphire, with spikenard,

‡ Or, *cypres.*

14 Spikenard and saffron, calamus and cinnamon, with all trees of frankincense, myrrh and aloes, with all the chief spices.

15 [h] A fountain of gardens, a well of living waters, and streams from Lebanon.

h The church confeſseth that all her holy and beauty cometh of Christ who is the true fountain of all grace.

16 ¶ Awake, O [i] north-wind, and come thou south, blow upon my garden, *that* the spices thereof may flow out: let my beloved come into his garden, and eat his pleasant fruits.

i Also deſireth Christ to comfort her, and to pour the graces of the spirit upon her, which Spirit is meant by the north and south winds.

CHAP. V.

1 *Christ awaketh the church with his calling.* 2 *The church having a taste of Christs love, is sick of love.* 9 *A description of Christ by his graces.*

I Am come into my [a] garden, my sister, *my* spouse; I have gathered my myrrh with my spice, I have eaten my hony-comb with my hony, I have drunk my wine with my milk: eat, O friends, drink, ‡ yea, drink abundantly, O beloved.

a The garden ſignifieth the kingdom of Christ, where he prepareth the banquet for his elect.

‡ Or, *and be drunken with loves.*

b The spouse ſaith, that she is troubled with the cares of worldly things, which is meant by sleeping.

2 ¶ [b] I sleep, but my heart waketh: *it is* the

voice of my beloved that knocketh, *saying*, Open to me, my sister, my love, my dove, my undefiled: for my head is filled with dew, *and* my locks with the drops of the [c] night.

3 I have put off my [d] coat, how shall I put it on? I have washed my feet, how shall I defile them?

4 My beloved put in his hand by the hole *of the door*, and my bowels were moved ‡ for him.

5 I rose up to open to my beloved, and my hands dropped *with* myrrh, and my [e] fingers *with* † sweet smelling myrrh, upon the handles of the lock.

6 I opened to my beloved, but my beloved had withdrawn himself, *and* was gone: my soul failed when he spake: I sought him, but I could not find him; I called him, but he gave me no answer.

7 The [f] watchmen that went about the city found me, they smote me, they wounded me, the keepers of the walls took away my vail from me.

8 I charge you, O [g] daughters of Jerusalem, if ye find my beloved, † that ye tell him, that I *am* sick of love.

9 ¶ [h] What *is* thy beloved more then *another* beloved, O thou fairest among women? what *is* thy beloved more then *another* beloved, that thou doſt ſo charge us?

10 My beloved *is* white and ruddy, † the chiefeſt among ten thouſand.

11 His [i] head *is as* the moſt fine gold, his locks *are* ‡ buſhy, *and* black as a raven.

12 * His eyes *are as the eyes* of doves by the rivers of waters, waſhed with milk, *and* † fitly ſet.

13 His cheeks *are* as a bed of ſpices, *as* ‡ ſweet flowers: his lips *like* lilies, dropping ſweet-ſmelling myrrh.

14 His hands *are as* gold-rings ſet with the beryl: his belly *is as* bright ivory overlaid *with* ſapphires.

15 * His legs *are as* pillars of marble, ſet upon ſockets of fine gold: his countenance *is* as Lebanon, excellent as the cedars.

16 † His mouth *is* moſt ſweet: yea, he *is* altogether lovely. This *is* my beloved, and this *is* my friend, O daughters of Jeruſalem.

CHAP. VI.

1 The church profeſſeth her faith in Chriſt. 4 Chriſt ſheweth the graces of the church, 10 and his love towards her.

[a] WHither is thy beloved gone, O thou faireſt among women? whither is thy beloved turned aſide? that we may ſeek him with thee.

2 My beloved is gone down into his [b] garden, to the beds of ſpices, to feed in the gardens, and to gather lilies.

3 * *I am* my beloveds, and my beloved *is* mine: he feedeth among the lilies.

4 ¶ Thou *art* beautiful, O my love, as [c] Tirzah, comely as Jeruſalem, terrible as *an army* with banners.

5 [d] Turn away thine eyes from me, for ‡ they have overcome me: thy hair *is* * as a flock of goats that appear from Gilead.

6 Thy teeth *are* as a flock of ſheep which go up from the waſhing, whereof every one beareth twins, and *there is* not one barren among them.

7 As a piece of a pomegranate *are* thy temples within thy locks.

8 There are [e] threeſcore queens, and fourſcore concubines, & virgins without number.

9 My dove, my undefiled is *but* one; ſhe *is* the *onely* one of her mother, ſhe *is* the choice one of her that bare her: the daughters ſaw her, and bleſſed her; *yea*, the queens and the concubines, and they praiſed her.

10 ¶ [f] Who *is* the *that* looketh forth as the morning, fair as the moon, clear as the ſun, *and* terrible as *an army* with banners?

11 I went down into the [g] garden of nuts to ſee the fruits of the valley, *and* to ſee whether the vine flouriſhed, *and* the pomegranates budded.

12 † Or ever I was [h] aware, my ſoul ‡ made me *like the* [i] chariots of Ammi-nadib.

13 Return, return, O [k] Shulamite, return, return, that we may look upon thee: what will ye ſee in the Shulamite? as it were the company ‡ of two armies.

CHAP. VII.

1 A further deſcription of the church her graces. 10 The church profeſſeth her faith and deſire.

HOw beautiful are thy [a] feet with ſhoes, O princes daughter! the joynts of thy thighs *are* like jewels, the work of the hands of a cunning workman.

2 Thy navel *is like* a round goblet, *which* wanteth not † liquour: thy belly *is like* an heap of wheat, ſet about with lilies.

3 [b] Thy two breaſts *are* like two young roes *that are* twins.

4 Thy neck *is* as a towr of ivory, thine eyes *like* the fiſh-pools in Heſhbon, by the gate of Bath-rabbim: thy noſe *is* as the towr of Lebanon, which looketh toward Damaſcus.

5 Thine head upon thee *is* like ‡ Carmel, and the hair of thine head like purple; the king *is* † [c] held in the galleries.

6 How fair and how pleaſant art thou, O love, for delights!

7 This thy ſtature is like to a palm-tree, and thy breaſts to cluſters *of grapes*.

8 I ſaid, I will go up to the palm-tree, I will take hold of the boughs thereof: now alſo thy breaſts ſhall be as cluſters of the vine, and the ſmell of thy noſe like apples;

9 And the roof of thy mouth like the beſt wine, for my beloved, that goeth *down* † ſweetly, cauſing the lips ‡ of thoſe that are aſleep, to ſpeak.

10 ¶ * [d] *I am* my beloveds, and his deſire *is* towards me.

11 Come, my beloved, let us go forth into the field: let us lodge in the villages.

12 Let us get up early to the vineyards, let us ſee if the [e] vine flouriſh, *whether* the tender grape

grape † appear, *and* the pomgranates bud forth: there will I give thee my loves.

13 The * mandrakes give a ſmell, and at our gates *are* all manner of pleaſant *fruits*, new and old, *which* I have laid up for thee, O my beloved.

CHAP. VIII.

1 The love of the church to Chriſt. 6 The vehemency of love. 8 The calling of the Geniles. 14 The church prayeth for Chriſts coming.

O That thou *wert* [a] as my brother that ſucked the breaſts of my mother; *when* I ſhould find thee without, I would kiſs thee, yea † I ſhould not be deſpiſed.

2 I would lead thee, *and* bring thee into my mothers houſe, *who* would inſtruct me: I would cauſe thee to drink of * ſpiced wine of the juice of my pomgranate.

3 [b] His left hand *ſhould be* under my head, and his right hand ſhould embrace me.

4 * [c] I charge you, O daughters of Jeruſalem, † that ye ſtir not up, nor awake *my* love until he pleaſe.

5 (* Who *is* this that cometh up from the wilderneſs, leaning upon her beloved?) I raiſed thee up under the apple-tree: there thy mother brought thee forth, there ſhe brought thee forth *that* bare thee.

6 ¶ [d] Set me as a ſeal upon thine heart, as a ſeal upon thine arm: for love *is* ſtrong as death, jealouſy *is* † cruel as the grave: the coals thereof *are* coals of fire, *which hath* a moſt vehement flame.

7 Many waters cannot quench love, neither can the floods drown it: if a man would give all the ſubſtance of his houſe for love, it would utterly be contemned.

8 ¶ [e] We have a little ſiſter, and ſhe hath no breaſts: what ſhall we do for our ſiſter, in the day when ſhe ſhall be ſpoken for?

9 † If ſhe *be* a wall, we will build upon her a palace of ſilver: and if ſhe *be* a door, we will encloſe her with boards of cedar.

10 ‡ [f] *I am* a wall, and my breaſts like towrs, then was I in his eyes, as one that found † favour.

11 [h] Solomon had a vineyard at Baal-hamon, he let out the vineyard unto keepers: every one for the fruit thereof was to bring a thouſand *pieces* of ſilver.

12 My vineyard which *is* mine, *is* before me: thou, O Solomon, *muſt have* a thouſand, and thoſe that keep the fruit thereof, two hundred.

13 Thou that dwelleſt in the [i] gardens, the companions hearken to thy voice: cauſe me to hear *it*.

14 ¶ † [k] Make haſte, my beloved, and be thou like to a roe, or to a young hart upon the mountains of ſpices.

THE BOOK OF THE PROPHET ISAIAH.

THE ARGUMENT.

GOD *according to his promiſe*, Deut. 18. 15. *that he would never leave his church deſtitute of a prophet, hath from time to time accompliſhed the ſame: whoſe office was not onely to declare to the people the things to come, whereof they had a ſpecial revelation; but alſo to interpret & declare the law, & to apply particularly the doctrine contained briefly therein, to the utility and profit of thoſe to whom they thought it chiefly to appertain, and as the time and ſtate of things required. And principally in the declaration of the law, they had reſpect to three things, which were the ground of their doctrine: Firſt, to the doctrine contained briefly in the two tables: Secondly, to the promiſes and threatnings of the law: and Thirdly, to the covenant of grace and reconciliation, grounded upon our Saviour Jeſus Chriſt, who is the end of the law: Whereunto they neither added nor diminiſhed, but faithfully expounded the ſenſe and meaning thereof; and according as God gave them underſtanding of things, they applied the promiſes particularly for the comfort of the church and the members thereof; and alſo denounced the menaces againſt the enemies of the ſame: not for any care of, or regard to the enemies; but to aſſure the church of their ſafeguard by the deſtruction of their enemies. And as touching the doctrine of reconciliation, they have more clearely treated of it then Moſes, and ſet forth more lively Jeſus Chriſt, in whom the covenant of reconciliation was made: In all theſe things, Iſaiah did excell all the prophets, and was moſt diligent to ſet out the ſame, with moſt vehement admonitions, reprehenſions, and conſolations: ever applying the doctrine, as he ſaw that the diſeaſe of the people required. He declareth alſo many notable prophecies which he had received of God, as touching the promiſe of the Meſſiah, his office, and his kingdom. Alſo of the favour of God toward his church, the vocation of the Gentiles, and their union with the Jews, which are as moſt principal points contained in this book, and a gathering of his ſermons that he preached: Which after certain days that they had ſtood upon the temple door (for the*

520 *manner of the prophets was to set up the sum of their doctrine for certain days, that the people might the better mark it, as* Ha. 8. 1, *and* Hab. 2. 2.) *the Priests took it down, and reserved it among their registers: and so by Gods providence these books were preserved as a monument to the church for ever. As touching his person & time, he was of the kings stock (for Amoz his father was brother to Azariah king of Judah, as the best writers agree) and prophesied more then 64 years, from the time of Uzziah into the reign of Manasseh, whose father in law he was (as the Hebrews write) and of whom he was put to death. And in reading of the prophets, this one thing among others is to be observed, that they speak of things to come, as though they were now past, because of the certainty thereof, and that they could not but come to pass, because God had ordained them in his secret counsel, and so reveiled them to his prophets.*

CHAP. I.

2 *Isaiah complaineth of Judah for her rebellion.* 5 *He lamenteth her judgments.* 10 *He upbraideth their whole service.* 16 *He exhorteth to repentance, with promises & threatnings.* 21 *Bewailing their wicked-nesse, he denounceth Gods judgments.* 25 *He promiseth grace,* 28 *and threateneth destruction to the wicked.*

a *That is,* A revelation or prophecy, which was one of the two meanes whereby God declared himself to his servants in old time, as *Numb.* 12. 6. and therefore the prophets were called *Seers.* 1 *Sam.* 9. 9.

THe vision of a Iſaiah the ſon of Amoz, which he ſaw b concerning Judah and Jeruſalem, in the days of c Uzziah, Jotham, Ahaz, *and* Hezekiah, kings of Judah.

b Iſaiah was chiefly ſent to Iudah and Jeruſalem, but in the book are propheſies concerning other nations alſo.

c Called alſo Azariah, 2 *King.* 15. 1. Of theſe kings, read 2 *King. from Chap.* 14. *unto Chap.* 21. *and* 2 *Chron. from Chap.* 25. *unto Chap.* 33.

2 ¶ * Hear, O d heavens, and give ear, O earth: for the LORD hath ſpoken, I have nouriſhed and brought up e children, and they have rebelled againſt me.

d Because men were obſtinate and inſenſible, he calleth to the dumb creatures, which were more ready to obey *Gods* word.

e He declareth his great mercy toward the Jews, notwithſtanding as he ſhoſe them above all other nations to be his people and children, as *Deut.* 10. 15. * *Jer.* 8. 7.

3 * The * ox knoweth his owner, and the aſs his maſters crib: *but* Iſrael doth not know, my people doth not conſider.

4 Ah ſinful nation, a people f laden with iniquity, g a ſeed of evil doers, children that are corrupters, they have forſaken the LORD, they have provoked the h holy One of Iſrael unto anger, they are † gone away backward.

f The moſt ſtrait and dull beaſts do more acknowledge their duty toward their maſters, then my people do toward me, of whom they have received benefits without compariſon.

5 ¶ Why ſhould ye be i ſtricken any more? ye will † revolt more and more: the whole head is ſick, and the whole heart faint.

6 From the k ſole of the foot even unto the head, *there is* no ſoundneſs in it; *but* wounds, and bruiſes, and putrifying ſores: they have not been cloſed, neither m bound up, neither mollified with ‡ ointment.

7 * Your country *is* deſolate, your cities *are* burnt with fire: your land, ſtrangers devour it in your preſence, and *it is* deſolate † as overthrown by n ſtangers.

8 And the daughter of o Zion is left as a cottage in a vineyard, as a lodge in a garden of cucumbers, as a beſieged city.

9 * Except the LORD of hoſts p had left unto us a very ſmall remnant, we ſhould have been as * q Sodom, *and* we ſhould have been like unto Gomorrah.

10 ¶ Hear the word of the LORD, ye r rulers of Sodom; give ear unto the law of our God, ye people of Gomorrah.

11 To what purpoſe *is* the multitude of your * ſacrifices unto me? ſaith the LORD: I am full of the burnt-offerings of rams, and the fat of fed beaſts, and I s delight not in the bloud of bullocks, or of lambs, or of † he-goats.

12 When ye come † to appear before me, who hath required this at your hand to tread my courts?

13 Bring no more t vain oblations, incenſe is an abomination unto me, the new-moons and ſabbaths, the calling of aſſemblies I cannot away with, *it is* ‡iniquity, even the ſolemn meeting.

14 Your u new-moons, and your appointed feaſts my ſoul hateth: they are a trouble unto me, I am weary to bear *them.*

15 And * when ye ſpread forth your hands, I will hide mine eyes from you: yea, when ye † make many prayers, I will not hear: your hands are full of * † x bloud.

16 ¶ † Waſh ye, make you clean, put away the evil of your doings from before mine eyes, * ceaſe to do evil,

17 Learn to do † well, ſeek judgment, † relieve the oppreſſed, judge the fatherleſs, plead for the widow.

18 Come now a and let us reaſon together, ſaith the LORD: though your ſins be as ſcarlet, they ſhall be as b white as ſnow; though they be red like crimſon, they ſhall be as wooll.

19 If ye be c willing and obedient, ye ſhall eat the good of the land.

20 But if ye refuſe and rebel, ye ſhall be devoured with the ſword: for the mouth of the LORD hath ſpoken *it.*

21 ¶ How is the d faithful city become an harlot? it was full of judgment, righteouſneſs lodged in it; but now e murderers.

22 f Thy ſilver is become droſs, thy wine mixt with water.

23 Thy princes *are* rebellious, and companions of g theeves: every one loveth gifts, and followeth after rewards: they * judge not the fatherleſs, neither doth the cauſe of the widow come unto them.

24 Therefore ſaith the Lord, the LORD of hoſts, the h mighty One of Iſrael, Ah, I will i eaſe me of mine adverſaries, and avenge me of mine enemies.

25 ¶ And I will turn my hand upon thee, and † k purely purge away thy droſs, and take away all thy tin.

f Though God commanded ſacrifices for a time, as ſides and exerciſes of their faith; yet becauſe the people had not faith nor repentance, God deteſteth them, as *Pſal.* 50. 13. *Jer.* 6. 20. *Amos* 5. 22. *Micah* 6. 7. 1 *Sam.* 15. 22. *Heb.* 10. 5. *Prov.* 15. 8. *& 21.* 27.

t Heb. *to appear before me,* without faith and repentance.

u Your feaſtes offered in the new-moones and feaſts: he condemneth holy hypocrites, which think that God with ceremonies, and they themſelves are void of faith and mercy.

* *Jer.* 7. 21. 22. *Micah* 6. 6. † Heb. *multiply prayer.*

x Heb. *bloods.*

† Heb. *waſh, make you clean,* &c. Here he giveth to wit, that he enlarged his graces to the preaching of the goſpell, that all ſhould be ſaved. Here alſo is declared the end of the children of God, when they are called.

y By this outward waſhing, he meaneth the ſpirituall cleanſing of the Jews temporall and eternall their lives.

* *Jer.* 1. 11. z This kind of reaſoning by the ſecond title, the ſcripture often in many places againſt the hypocrites, who pretend moſt holineſſe and religion in word, but when their charity and life is tried, they have neither faith nor religion.

a Or, *reaſon.* To know if I do worſe you without a cauſe.

b Left ſinners ſhould continue in any rigour or Gods part he will ſpeak with them to be put in mind, and of his mercy will forgive all their ſins, and reconcile them, if they repent.

c Heſh. *willing and obedient,* a ſingle heart, as they were enemies before.

d *That is,* Jeruſalem, which had gotten the name of an holy city, becauſe of the Temple and the ſervice of God.

e Given to covetouſneſs and extortion.

f Heb. *ſilver.* g Heb. *princes of theeves.*

h Heb. *the mighty.*

i Heb. *I will eaſe me of mine adverſaries.*

k Heb. *I will purely purge away thy droſs.*

26 ¹ And I will reſtore thy judges as at the firſt, and thy counſellers as at the beginning: afterward thou ſhalt be called, The city of righteouſneſs, the faithful city.

27 Zion ſhall be redeemed with judgment, and † her converts with m righteouſneſs.

28 ¶ And the * † n deſtruction of the tranſgreſſours and of the ſinners *ſhall be* together, and they that forſake the LORD ſhall be conſumed.

29 For they ſhall be aſhamed of the * oaks which ye have deſired, and ye ſhall be confounded for the gardens that ye have choſen.

30 For ye ſhall be as an oak, whoſe leaf fadeth, and as a garden that hath no water.

31 And the ſtrong ſhall be as p tow, † and the maker of it as a ſpark, and they ſhall both burn together, and none ſhall quench *them.*

l It is onely the work of God to purify the heart of man, which thing he doth becauſe of his promiſe made concerning the ſalvation of his church

m *That is,* they that return of *ver.* 26.

m By juſtice is ment, Gods faithful promiſe, which is the cauſe of the deliverance of his church.

n *Iob* 31. 3. *Pſal.* 1. 6. *& 5.* 6. *& 73.* 27. *& 92.* 9. *& 104.* 35.

† Heb. *breaking.*

n The wicked ſhall not be partakers of Gods promiſe, *Iſai.* 55. 9.

o *That is,* The trees and pleaſant places, where ye commit idolatry: which was forbidden, *Deut.* 16. 21.

p The leaſt ſpot, wherein ye put your confidence, ſhall be conſumed as eaſily as a piece of tow.

¹ Or, *and his work.*

CHAP. II.

1 *Iſaiah propheſieth the coming of Chriſts kingdom.* 6 *Wickedneſs is the cauſe of Gods forſaking.* 10 *He exhorteth to fear, becauſe of the powerfull effects of Gods majeſty.*

THe word that Iſaiah the ſon of Amoz ſaw, concerning Judah and Jeruſalem.

2 And * † it ſhal come to paſs in the laſt days, *that* the mountain of the LORDS houſe ſhall be † eſtabliſhed in the top of the mountains, and ſhall b be exalted above the hills; and all nations ſhall c flow unto it.

3 And many people ſhall go and ſay, Come ye, and let us go up to the d mountain of the LORD, to the houſe of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion ſhall go forth the e law, and the word of the LORD from f Jeruſalem.

4 And g he ſhall judge among the nations, and ſhall h rebuke many people: and they ſhall i beat their ſwords into plow-ſhares, and their ſpears into ‡ pruning-hooks: nation ſhall not lift up ſword againſt nation, k neither ſhall they learn war any more.

5 O houſe of Jacob, come ye, and let us walk in the light of the LORD.

6 ¶ Therefore thou haſt l forſaken thy people the houſe of Jacob, becauſe they be m replenished ‡ from the eaſt, and *are* ſoothſayers like the Philiſtines, and they ‡ ° pleaſe themſelves in the children of ſtrangers.

7 Their land alſo is full of p ſilver and gold, neither *is there any* end of their treaſures: their land is alſo full of horſes, neither *is there any* end of their chariots.

8 Their land alſo is full of idols: they worſhip the work of their own hands, that which their own fingers have made.

9 And the mean man q boweth down, and the great man humbleth himſelf: therefore † forgive them not.

10 ¶ Enter into the rock, and hide thee in the duſt, for fear of the LORD, and for the glory of his majeſty.

11 The * lofty looks of man ſhall be humbled, and the haughtineſs of men ſhall be bowed down, and the LORD alone ſhall be exalted in r that day.

12 For the day of the LORD of hoſts *ſhall be* upon every *one that is* proud and lofty, and upon every *one that is* lifted up, and he ſhall be brought low;

13 And upon all the cedars of Lebanon, *that are* high and lifted up, and upon all the oaks of Baſhan,

14 And upon all the high s mountains, and upon all the hills *that are* lifted up,

15 And upon every high towr, and upon every fenced wall,

16 And upon all the t ſhips of Tarſhiſh, and upon all † pleaſant pictures.

17 And the loftineſs of man ſhall be bowed down, and the haughtineſs of men ſhall be made low: and the LORD alone ſhall be exalted in that day.

18 And ‡ the idols he ſhall utterly aboliſh.

19 And they ſhall go into the * holes of the rocks, and into the caves of † the earth, for fear of the LORD, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth.

20 In that day a man ſhall caſt † his idols of ſilver, and his idols of gold, ‡ which they made *each one* for himſelf to worſhip, to the u moles, and to the bats:

21 To go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the LORD, and for the glory of his majeſty, when he ariſeth to ſhake terribly the earth.

22 Ceaſe ye from man whoſe v breath *is* in his noſtrils: for wherein is he to be accounted of?

* *Mic.* 4. 1. *&c.* † The decree and eſtabliſhment of God, touching the reſtauration of the church, which is chiefly meant of the time of Chriſt.

a Or, *prepared.*

b In an evident place to ſtem and differences, what is meant the kingdom of Chriſt by the preaching of the goſpell, that all ſhould be ſaved.

c Heb. *ſhall flow.*

d Alluding to mount Zion, where the viſible church then was.

e Meaning, The viſible doctrine of ſalvation.

f This was accomplished when the goſpel was firſt preached in Jeruſalem, and from thence went through all the world.

g The Lord, which is Chriſt, ſhall have all power given him.

h That they may acknowledge their ſins and turn to him.

i He ſheweth the fruit of the peace, which the goſpel ſhould bring: to wit, That men ſhould do good one to another, whereas before they were enemies.

k Or, *ſhall learn.*

l Becauſe not withſtanding the ufe of ſcripture and law, ſull was but few, that obſerved how the beams of the godly ſhall be affected one toward another: which peace and love doth begin and grow in this life, but ſhall be perfected when we are joyned with our head Chriſt Jeſus. Seeing the Gentiles will be ſo ready, make you haſte, and ſhew them the way to come to God, ſeeing you your ſelves are ſo backward.

m The prophet ſeeing the ſmall hope that the Jews would convert, complaineth that he ſtriued chiefly in the caſt parts.

† Or, *more then the eaſt.* ‡ Or, *abound with* ſignifieth that they ſhould take away their ſtrength, that was in any eſtimation, and wherein they had any occaſion to vaunt themſelves.

n Or, *ſtriketh.* o They uſe to worſhip ſuch things as they delight in, and ſo they do that are given to their bellies, *Phil.* 3. 19.

p The treaſures of the idolaters, which they uſed to offer to their idols, as *Iſai.* 60. 9. *Dan.* 11. 38.

q He notes the nature of the idolaters, which are never ſatisfied in their ſuperſtitions.

r Meaning, As ſoon as God ſhall begin to execute his judgments.

* *Iſai.* 5. 15.

s By high trees and mountains are meant them that are proud and lofty, and think themſelves moſt ſtrong in this world.

t He condemneth their vain confidence, which they had in ſtrong holds and in their rich merchandize, which brought in vain pleaſures, wherewith mens minds became effeminate.

† Heb. *pictures of deſire.*

‡ Or, *the idols ſhall utterly paſſe away.*

* *Heſ.* 10. 8. *Rev.* 6. 16.

u Heb. *the dark.*

† Heb. *the idols of his ſilver,* &c.

‡ Heb. *which they made for him.*

v They ſhall caſt them into moſt vile and filthy places, when they perceive that they are not able to help them.

w Caſt off your vain confidence of man, whoſe life is ſo frail, that if his noſe be ſtopped, he is dead, and conſider that you have to do with God.

CHAP. III.

1 *The great confuſion which cometh by ſin.* 9 *The impudency of the people.* 12 *The oppreſſion and covetouſneſs of the rulers.* 16 *The judgments which ſhall befor the pride of the women.*

FOr behold, the Lord, the LORD of hoſts, doth take away from Jeruſalem, and from Judah, the ſtay and the a ſtaff, the whole ſtay of bread, and the whole ſtay of water,

2 The mighty man, and the man of war, the b judge, and the prophet, and the prudent, and the ancient,

3 The captain of fifty, and † the honourable man, and the counſeller, and the cunning artificer, and the ‡ ° eloquent oratour.

4 And I will give * d children *to be* their princes, and babes ſhall rule over them.

5 And the people ſhall be e oppreſſed, every one by another, and every one by his neighbour: the child ſhall behave himſelf proudly againſt the ancient, and the baſe againſt the honourable.

a Becauſe they truſted in their ſtrength and proſperity he ſheweth that they ſhould take from them.

b The temporal governour, and the miniſter.

† Heb. *a man eminent in countenance.*

‡ Or, *ſkilfull of ſpeech.*

* *Eccleſ.* 10. 16.

c By theſe he meaneth, that God would take away every thing, that was in any eſtimation, and wherein they had any occaſion to vaunt themſelves.

d Not onely in age, but in wit, manners, knowledge & ſtrength.

e For lack of good regiment & order

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f He heweth that this plague shall be so horrible, that contrary to the common nature of men, which by nature are ambitious, none shall be found able or willing to be their governour.
† Heb. *lift up the head.*

g Fear shall rather cause him to forbear himself, then to take such a dangerous charge upon him.
† Heb. *tender up.*

h when God shall examine their deeds whereupon they now set an impudent face, he shall find the mark of their impiety in their forehead.
c Gen. 12. 12. & 18. 21. & 19. 5.

i Ye ye that are godly, assured that God will defend you in the midst of these troubles.

† Heb. *dress to him.*

k Because the wicked people were more addicted to their princes, then to the commandments of God, he sheweth that he would give them such princes, by whom they should have no help, but that they should be manifest tokens of his wrath, because they should be fools and effeminate.
† Or, *they watch shall close blessed.*
† Heb. *swallow up.*
† Meaning, That the rulers and governours had devoured his church, and not preserved it according to their duty.
‡ Or, *burnt.*
m *That is*, Ye shew all cruelty against them.
n He meaneth the people, because of the arrogancy and pride of their women, which gave themselves to all wantonness and dissolutenesse.
o which declareth their pride.
† Heb. *declareth with their eyes.*
p As a sign that they were not chaste.
† Or, *tripping nicely.*
q which sheweth their wantonnesse.
r They delighted then in flippers that did creak, or had little plates sewed upon them, which tinkled as they went.
‡ Heb. *as she naked.*
† Or, *net-worke.*
‡ Or, *sparet balls.*
† Or, *ornaments.*
† Heb. *bonnets of the soul.*

s In rehearsing all these things particularly he sheweth the lightnesse and vanity of such as cannot be content with comely support according to their degrees.

6 When a man shall † take hold of his brother of the house of his father, *saying*, Thou hast clothing, be thou our ruler, and *let* this ruine *be* under thy hand:

7 In that day shall he † ‡ swear, saying, I will not be an † healer; for in my house *is* neither bread nor clothing: make me not a ruler of the people.

8 For Jerusalem is ruined, and Judah is fallen: because their tongue and their doings *are* against the LORD, to provoke the eyes of his glory.

9 ¶ [h] The shew of their countenance doth witnes against them, and they declare their sin as * Sodom, they hide *it* not: wo unto their soul, for they have rewarded evil unto themselves.

10 [i] Say ye to the righteous, that *it shall be* well *with him*: for they shall eat the fruit of their doings.

11 Wo unto the wicked, *it shall be* ill *with him*: for the reward of his hands shall be given him.

12 ¶ *As for* my people, [k] children *are* their oppressours, and women rule over them: O my people, ‡ they which lead thee cause *thee* to err, and † destroy the way of thy paths.

13 The LORD ‡standeth up to plead, and ‡standeth to judge the people.

14 The LORD will enter into judgment with the [l] ancients of his people, and the princes thereof: for ye have ‡ eaten up the vineyard; the spoil of the poor *is* in your houses.

15 What mean ye *that* ye beat my people to pieces, and [m] grind the faces of the poor? saith the Lord GOD of hosts.

16 ¶ Moreover, the LORD saith, [n] Because the daughters of Zion are haughty, and walk with [o] stretched forth necks, and † [p] wanton eyes, walking, and ‡ [q] mincing *as* they go, and making a [r] tinkling with their feet:

17 Therefore the Lord will smite with a scab the crown of the head of the daughters of Zion, and the LORD will † discover their secret parts.

18 In that day the Lord will take away the bravery of *their* tinkling ornaments *about their feet*, and *their* ‡ cauls, and *their* round tires like the moon,

19 The † chains, and the bracelets, and the ‡ mufflers,

20 The bonnets, and the ornaments of the legs, and the head-bands, and the † tablets, and the ear-rings,

21 The rings, and nose-jewels,

22 The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins,

23 The glasses, and the fine linen, and the hoods, and the [t] vails.

24 And it shall come to pass, *that* in stead of sweet smell, there shall be stink; and in stead of a girdle, a rent; and in stead of well-set hair, baldnes; and in stead of a stomacher, a girding of sackcloth; *and* burning in stead of beauty.

25 Thy men [u] shall fall by the sword, and thy † mighty in the war.

26 And her gates shall lament and mourn, and she *being* † desolate, shall sit upon the ground.

[u] *Meaning*, That God will not only punish the women, but their husbands, which have suffered this diffolutenesse, and also the common-weal, which hath

no: remedied it. † Heb. *might.* ‡ Or, *emptied.* † Heb. *cleansed.*

CHAP. IV.

In the extremity of evils, Christs kingdom shall be a sanctuary.

AND in that day [a] seven women shall take hold of one man, saying, We will eat our own bread, and wear our own apparel: onely [b] let us be called by thy name, ‡ to take away our † reproach.

2 In that day shall the [c] branch of the LORD, be † beautiful and glorious, and the fruit of the earth *shall be* excellent and comely † for them that are escaped of Israel.

3 And it shall come to pass, *that he that is* left in Zion, and *he that* remaineth in Jerusalem, shall be called holy, *even* every one *that is* [e] written ‡ among the living in Jerusalem:

4 When the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the [f] bloud of Jerusalem from the midst thereof, by the spirit of [g] judgment, and by the spirit of burning.

5 And the LORD will create upon every dwelling-place of mount Zion, and upon her assemblies a [h] cloud, and smoke by day, and the shining of a flaming fire by night: for ‡ upon all the [i] glory *shall be* † a defence.

6 And there shall be a tabernacle for a shadow in the day-time from the heat, and for a place of refuge, and for a covert from [k] storm and from rain.

a when God shall execute this vengeance, there shall not be one man found to be the head to many women, and that contrary to ordinary shamefulnes: Isai. 3. 25. Jer. 44. 19. Ezek. 16. 45. Hos. 2. 2. Mic. 7. 8. Rev. 17. 3. Rev. 18. 7. Rev. 19. 2. Rev. 21. 9. Rev. 22. 17.

b Be thou our husband, and let us be called thy wives.

c Or, *twig* Heb. *Jsai. 60. 21.* Ezek. 17. 22. Jer. 23. 5. & 33. 15. Zech. 3. 8. & 6. 12. Luke 1. 78.

† For fo they thought it to be without law and husband.

d He continueth the church in this desolation, which shall spring up like a branch *degenering*, that Gods grace should be so plentifull toward the faithfull as amongst them they spring out of the earth, as *Chap. 45. 8.* Sem by the bud of the Lord, mean Christ.

[e] Heb. *written and living.*

† Heb. *for the glorying of God.*

[f] He alludeth to the book of the living: Exod. 32. 32. Psal. 69. 29. Dan. 12. 1. Luke 10. 20. Phil. 4. 3. Rev. 3. 5. & 13. 8. & 17. 8. & 20. 12. & 21. 27.

Meaning, Gods secret counsel, wherein his elect are predestinate to life everlasting. † Or, *to life.* † *That is*, The cruelty, extortion, avarice, and all wickednesse shall be rooted out of Jerusalem. ‡ He alludeth to the pillar of the cloud, Exod. 13. 21. *Meaning*, That Gods favour and protection should appear in every place. † Or, *above.* ‡ The faithful are called the glory of God, because his image, and tokens of his great glory in them. [h] He alludeth to the cloud, Exod. 13. 21. *Meaning*, That Gods favour and protection should appear in every place. † Or, *above.* ‡ The faithful are called the glory of God, because his image, and tokens of his great glory in them. [i] He alludeth to the pillar of the cloud, Exod. 13. 21. *Meaning*, That Gods favour and protection should appear in every place. † Or, *above.* ‡ The faithful are called the glory of God, because his image, and tokens of his great glory in them. [k] He alludeth to the book of the living: Exod. 32. 32. Psal. 69. 29. Dan. 12. 1. Luke 10. 20. Phil. 4. 3. Rev. 3. 5. & 13. 8. & 17. 8. & 20. 12. & 21. 27.

CHAP. V.

1 *Under the parable of a vineyard, God excuseth his severe judgment.* 8 *His judgments upon covetousnesse,* 11 *upon lasciviousnesse,* 13 *upon impiety,* 20 *and upon injustice.* 26 *The executioners of Gods judgments.*

NOw will [a] I sing to my [b] welbeloved, a song of my beloved touching his [c] vineyard: My welbeloved hath * a vineyard in † a very fruitful hill.

2 And he ‡ fenced it, and gathered out the stones thereof, and planted it with the choiceft vine, and [d] built a towr in the midst of it, and also † made a wine-press therein: and he looked that it should bring forth grapes, and it brought forth [e] wild grapes.

3 And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard.

4 What could have been done more to my vineyard, that I have not done in it? wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?

5 And now go to; I will tell you what I will do to my vineyard; [g] I will take away the more care for it: *Meaning*, That he would take from them his word, and other comfort, and send them coarsery plagues,

a The prophet by this fong doth for better the people of ancient inquisitive, and Gods mercy: 2 Thef. 1. 10. 2 Tim. 1. 18. [b] *Meaning*, That he had planted the church in a place most pleasant, full of all abundance. Deut. 32. 10. Psal. 32. 21. Mat. 21. 33. Mark. 12. 1. Luke 20. 9. Zech. 10. 8. † Heb. *an horne of the fon of oyl.* † Or, *made a wall about it.* ‡ Heb. *hewed.* ‡ He gathered no diligence was cost. † Heb. *hewed.* ‡ He made them judges in their own cause, for so much as it was evident that they were the cause of their own ruine. [g] I will take no more away, &c. a

hedge thereof, and it shall be eaten up: *and* break down the wall thereof, and it shall be † troden down.

6 And I will lay it waste: it shall not be pruned, nor digged, but there shall come up briers and thorns: I will also command the clouds that they rain no rain upon it.

7 For the vineyard of the LORD of hosts *is* the house of Israel, and the men of Judah *his* pleasant plant: and he looked for [h] judgment, but behold † oppression; for righteousnes, but behold [i] a cry.

8 ¶ Wo unto them that joyn * house to house, *that* lay field to field, till *there be* no [k] place, that they may be placed alone in the midst of the earth.

9 ‡ In mine [l] ears *said* the LORD of hosts, Of a truth many houses shall be desolate *even* great and fair without inhabitant.

10 Yea, ten acres of vineyard shall yeild one [m] bath, and the feed of an [n] homer shall yeild an [o] ephah.

11 ¶ * Wo unto them that [p] rise up early in the morning, *that* they may follow strong drink, that continue until [q] night, *till* wine ‡ enflame them.

12 And the harp and the viol, the tabret and pipe, and wine are in their feasts: but they regard not the [r] work of the LORD, neither consider the operation of his hands.

13 ¶ Therefore my people [s] are gone into captivity, because *they have* [t] no knowledge: and *their* honourable men *are* famished, and their multitude dried up with thirst.

14 Therefore [u] hell hath enlarged her self, and opened her mouth without measure: and their glory, and their multitude, and their pomp, and he that rejoyceth shall descend into it.

15 And * the mean man shall be brought down, and the mighty man shall be humbled, and the eyes of the lofty shall be humbled.

16 But the LORD of hosts shall be exalted in judgment, and † [x] God *that is* holy, shall be ſanctified in righteousnes.

17 Then shall the lambs feed after their manner, and the waste places of the fat ones shall strangers eat.

18 Wo unto them that draw iniquity with † cords of vanity, and ſin as it were with a cart-rope:

19 That say, [y] Let him make speed, *and* haſten his work, that we may see *it*: and let the counſel of the holy One of Israel draw nigh and come, that we may know *it*.

20 ¶ Wo unto them † that call * evil good, and good evil; that put darkneſs for light, and light for darkneſs; that put bitter for ſweet, and ſweet for bitter.

21 Wo unto *them that are* * [z] wiſe in their own eyes, and prudent † in their own ſight.

22 Wo unto *them that are* [a] mighty to drink wine, & men of ſtrength to mingle ſtrong drink:

† Heb. *plant of his pleaſures.*

[h] Judgment and righteouſneſs are true fruits of the fear of God, and therefore in the cruel oppreſſions there is no reſtigation.
† Heb. *a ſcab.*
‡ Of them, that are oppreſſed.
* *Mic. 2. 2.*
[k] *To wit*, For the poor to dwell in. Iſa. 10. 1. *Woe to them that join houſe to houſe, and lay field to field, that they may be placed alone in the midſt of the earth.*
[l] Heb. *in my ears, ſaith the LORD, &c.*
† I have heard the complaint and cry of the poor.
[m] Heb. *Iſaah, &c.* in which conſtruction about ten gomors: ſo that every ſore ſhould ſo yield one bottle.
[n] which conſtruction an hundred puncles.
[o] An ephah conſiſteth ten pottles, and is in dry things as much as a bath is in liquors. *Prov. 11. 1. & 20. 10.*
† The ſame no diligence to follow their luſts.
[p] which are never weary of their rioting and exceſſe: deſiring not to be all means to provoke to the ſame.
† Or, *purſue them.*
† They regard not the providence of God over them, nor his other mercies.
[r] He hath created them
† *That is*, ſhall certainly go: for ſo the prophets uſe to ſpeak, as though the thing which ſhall come to paſs, were done already.
† Becauſe they would not obey the word of God.
† He, *their glory* as men of famine.
[s] Meaning, That the grave ſhall ſwallow up them that ſhall die for hunger and thirſt, and yet for all this great deſtruction it ſhall never be ſatiate.
* *Chap. 2. 9, 11, 17.*
[x] Or, *the holy God.*
† Heb. *the God the holy.*
† God comforteth the poor limbs of his church, which had been ſtrangers in other countries, promiſing, that they ſhould dwell in thoſe places again wherein they had been deprived by the fierce and cruel tyrants.
[y] which uſe all ſlightneſſes, occaſions, and excuſes to harden their conſcience in ſin.
† He ſheweth what they ſay concerning evil: It is good, &c.
[z] which are not aſhamed of ſin, nor care for honeſty: of all doctrine and admonition.
† Heb. *before their face.*
[a] which are ſtrong drinkers, and ſtrong

23 Which * juſtify the wicked for reward, and take away the righteouſneſs of the righte- * *Prov. 17. 15.* ous from him.

24 Therefore as † the fire devoureth the ſtubble, and the flame conſumeth the chaff, ſo their [d] root ſhall be as rottenneſs, and their bloſſom ſhall go up as duſt: becauſe they have caſt away the law of the LORD of hoſts, and deſpiſed the word of the holy One of Israel.

25 Therefore is the anger of the LORD kindled againſt his people, and he hath ſtretched forth his [e] hand againſt them, and hath ſmitten them: and the hills did tremble, and their carcaſes *were* ‡ torn in the midſt of the ſtreets: * For all this his anger is not turned away, but his hand *is* ſtretched out ſtill.

26 ¶ And he will lift up an [f] enſign to the nations from far, and will hiſs unto them from the end of the earth: and behold, they ſhall come with ſpeed ſwiftly.

27 None ſhall be [g] weary nor ſtumble amongſt them: none ſhall ſlumber nor ſleep; neither ſhall the girdle of their loyns be looſed, nor the [h] latchet of their ſhoes be broken.

28 Whoſe arrows *are* ſharp, and all their bows bent, their horſes hoofs ſhall be counted like flint, and their wheels like a whirlwind.

29 Their roaring *ſhall be* like a lion, they ſhall roar like young lions: yea, they ſhall † roar and lay hold of the prey, and ſhall carry *it* away ſafe, and none ſhall deliver *it*.

30 And in that day they ſhall roar againſt them, like the roaring of the ſea: and if *one* look unto the land, behold darkneſs *and* ‡ ſorrow, ‡ and the light is darkned in the heavens † thereof.

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* *Prov. 17. 15.*

† Heb. *the tongue of fire.*

[d] Both they and their poſterity, ſo that nothing ſhall be left.

[e] He ſheweth, that God had ſo ſore puniſhed this people, that the dumb creatures, if they had been ſo plagued, would have been more ſenſible and tender. For his plagues muſt continue, till they begin to feel them.
† Or, *as dung.*
* *Chap. 9. 12, 17, 21. & 10. 4.*

[f] He will make the baſy lonians to come againſt them at his beck, and to fight under his ſtandard.

[g] They ſhall be prompt and luſty to execute Gods vengeance.
† The enemy ſhall have none impediment.

[h] whereby is declared the cruelty of the enemy.
† The Jews ſhall find no ſuccour.
† Or, *aſſiſted.*
‡ Or, *when it is light, it ſhall be dark to the deſtitutions thereof.*
† In the land of Judah.

CHAP. VI.

1 *Iſaiah in a viſion of the Lord in his glory,* 5 *being terrified, is confirmed for his meſſage.* 9 *He ſheweth the obſtinacy of the people, unto their deſolation.*
13 *A remnant ſhall be ſaved.*

IN the yeat that king Uzziah died, I * [a] ſaw alſo the Lord ſitting upon a † throne, high and lifted up, and ‡ [c] his train filled the temple.

2 Above it ſtood the [d] ſeraphims: each one had ſix wings; with twain he covered his [e] face, and with twain he covered his [f] feet, and with twain he did [g] fly.

3 And † one cried unto another, and ſaid, * [h] Holy, holy, holy *is* the LORD of hoſts, † the whole † earth *is* full of his glory.

4 And the poſts of the † door * moved at the voice of him that cried, and the houſe was filled with ſmoke.

5 ¶ Then ſaid I, † Wo *is* me, for I am † undone, becauſe I *am* a man of unclean lips, and I dwel in the midſt of a people of unclean lips: [i] for mine eyes have ſeen the King, the LORD of hoſts.

* *Joh. 12. 41.*

[a] God himſelf is man in his majeſty, but according to mans capacity inviſible to conjecture.

[c] Or, *the skirts thereof.*

[d] Of his garment, or of his throne.

[e] they were angels, *Excellent*, becauſe they were of a fiery colour, to ſignify ſtur they burnt in the love of God, or were ſwifter to execute his will.

[f] Signifying, That they were not able to endure the brightneſs of Gods glory. † Another way was declared, that man was not able to ſee the brightneſs of God in them. [g] which thing declared, the prompt obedience of the angels to execute Gods commandment. † Heb. *they cried to this.* * *Rev. 4. 8.* h This oft repetition ſignifieth, That the holy angels cannot ſatisfy themſelves in praiſing God: to teach us, that in all our lives we ſhould give our ſelves to the continual praiſe of God. † Heb. *his glory is the fulneſs of the whole earth.* † His glory doth not onely appear in the heavens, but through all the world, and therefore all creatures are bound to praiſe him. † Heb. *therefore.* k which things were to confirm the prophet, that it was not the voice of man: and by the ſmoke was ſignified the blindneſs that ſhould come upon the Jews. † He ſpeaketh this for two cauſes: The one, becauſe he that was a mortal creature, and therefore had more need to glorify God then the angels, did it not: And the other, becauſe the more nearer man approacheth to God, the more doth he know his own ſin and corruption. † Heb. *cut off.*

524 for mine eyes have seen the King, the LORD of hosts.

6 Then flew one of the ſeraphims unto me, † Heb. *and in his hand a live coal.* having a live coal in his hand, *which* he had taken with the tongs from off the [m] altar. Of the burnt-offerings, where the fire never went out.

7 And he † laid *it* upon my mouth, and ſaid, Lo, this hath touched thy lips, & thine iniquity is taken away, and thy [n] ſin purged.

† Heb. *caused it to touch.*

n This declareth that man cannot render true obedience to God, till he have purged him.

8 Alſo I heard the voice of the Lord, ſaying, Whom ſhall I ſend, and who will go for * us? Then ſaid I, † Here *am* I, ſend me.

* *Gen.* 1. 26.

† Heb. *Behold me.*

* *Mat.* 13. 14. *Mark.* 4. 12. *Luk.* 8. 10. *Joh.* 12. 40. *Act.* 28. 26. *Rom.* 11. 8.

9 ¶ And he ſaid, Go and tell this people, Hear ye † indeed, but underſtand not; and ſee ye indeed, but perceive not.

o whereby it is declared, that for the malice of man, God will not immediately take away his word, but he will enſue it to be preached to their condemnation, when as they will not learn thereby to obey his will: and be ſaved: hereby he exhorteth the miniſters to do their duty, and anſwereth to the wicked murmurers, that through their own malice their heart is hardened.

* Hear ye † indeed, but underſtand not; and ſee ye indeed, but perceive not.

10 Make the heart of this people fat, and make their ears heavy, and ſhut their eyes: leſt they ſee with their eyes, and hear with their ears, and underſtand with their heart, and convert and be healed.

11 Then ſaid I, Lord, [p] how long? And he anſwered, Until the cities be waſted without inhabitant, and the houſes without man, and the land be † utterly deſolate.

12 And the LORD have removed men far away, and *there be* a great forſaking in the midſt of the land.

13 ¶ But yet in it *ſhall be* [q] a tenth, † and *it* ſhall return, and ſhall be eaten: as a teil-tree, and as an [r] oak whoſe † ſubſtance *is* in them, when they caſt *their leaves: ſo* the holy ſeed *ſhall be* the ſubſtance thereof.

p as he was moved with the zeal of Gods glory, ſo was he touched with a charitable affection toward the people.

† Heb. *deſolate with deſolation.*

q *Meaning*, The tenth part, or as ſome write, it was revealed to Iſaiah for the confirmation of his prophecy. That ſix kings ſhould come: I ſee not their captivity, as were from Uzziah to Zedekiah.

† Or, *when it is returned and hath been broyſed.*

r For the tenneſs they ſhall ſeem to be eaten up: yet they ſhall after flouriſh as a tree, which in winter loſeth his leaves, and ſeemeth to be dead; yet in ſummer is freſh and green.

† Or, *ſtocks, or ſtem.*

CHAP. VII.

1 *Ahaz being troubled with fear of Rezin and Pekah, is comforted by Iſaiah.* 10. *Ahaz, having liberty to chooſe a ſign, and refuſing it, hath for a ſign, Chriſt promiſed.* 17 *His judgment is prophecied to come by Aſſyria.*

* 2 *King.* 16. 5.

AND it came to paſs in the days of * Ahaz the ſon of Jotham, the ſon of Uzziah king of Judah, *that* Rezin the king of Syria, and Pekah the ſon of Remaliah, king of Iſrael, went up towards Jeruſalem to war againſt it: but could not prevail againſt it.

a To wit, The ſecond time: for in the firſt baſed Ahaz was overcome.

2 And it was told the houſe of [b] David, ſaying, Syria † is confederate with [c] Ephraim: And his heart was [d] moved, and the heart of his people, as the trees of the wood are moved with the wind.

b *Meaning*, The kings houſe.

† Heb. *reſteth on Ephraim.*

c *That is*, Iſrael: becauſe that tribe was the greateſt. *Gen.* 49. 19.

d For fear.

3 Then ſaid the LORD unto Iſaiah, Go forth now to meet Ahaz, thou, and [e] Shear-jaſhub thy ſon, at the end of the * conduit of the upper pool in the † high-way of the fullers field:

e *That is*, Thy remnant ſhall return: which name Iſaiah gave his ſon, To ſignify, That the reſt of the people ſhould return out of their captivity

* 2 *King.* 18. 17.

† Or, *cauſey-way.*

4 And ſay unto him, Take heed, and be quiet; fear not, † neither be faint-hearted for the two tails of theſe ſmoking [f] fire-brands, for the fierce anger of Rezin with Syria, and of the ſon of Remaliah:

† Heb. *let not thy heart be tender.*

f which have but a little fmoke and ſhall quickly be quenched.

5 Becauſe Syria, Ephraim, and the ſon of Remaliah have taken evil counſel againſt thee, ſaying,

6 Let us go up againſt Judah, and † vex it, and let us make a breach therein for us, and ſet a king in the midſt of it, *even* the ſon of [g] Tabeal.

† Or, *waſte.*

7 Thus ſaith the Lord GOD, It ſhall not ſtand, neither ſhall it come to paſs.

8 For the head of Syria *is* Damaſcus, and the head of Damaſcus *is* Rezin; and within [h] threeſcore and five years ſhall Ephraim be broken, † that it be not a people.

g, which was an Iſraelite, and as ſeemeth enemy to the houſe of David.

h Counting from the five and twentieth year of the reign of Uzziah, at what time A. Amos prophecied this thing, and now finiſh conſirmeth, that the Iſraelites ſhould be led into perpetual captivity, which thing came to paſs within 20 years after the meſſage.

† Heb. *from a people.*

9 And the head of Ephraim *is* Samaria and the head of Samaria *is* Remaliahs ſon: † if ye will not believe, ſurely ye ſhall not be eſtabliſhed.

† Or, *ſay ye unto Ezekiah, Behold the people are vex'd, &c.*

10 ¶ † Moreover, the LORD ſpake again unto Ahaz, ſaying,

† Heb. *And the LORD added to ſpeak.*

11 Aſk thee [i] a ſign of the LORD thy God, † aſk it either in the depth, or in the height above.

i For the confirmation of this thing, that thoſe enemies ſhall be deſtroyed and thou preſerved.

12 But Ahaz ſaid, I will not aſk, neither will I [k] tempt the LORD.

k Not to believe God's word without ſeeing a ſign, in a ſtanting hypocriſie. 2 *Chron.* 26. 11.

13 And he ſaid, Hear ye now, O houſe of David, *Is it* a ſmall thing for you to weary [l] men, but will ye weary my God alſo?

l Heb. *from a people.*

14 Therefore the Lord [m] himſelf ſhall give you a ſign, * Behold, a virgin ſhall conceive, and bear a ſon, and † ſhall call his name Immanuel.

m Not to refuſe God's word without a ſign, in a ſtanting hypocriſie. 2 *Chron.* 26. 11.

† Heb. *approached unto.*

15 [n] Butter and honey ſhall he eat, that he may know to refuſe the evil, and chooſe the good.

n Thus ſhall he have to do with men when young, even as with God: for ſigns, but it is a ſign when God offereth it for the aid and help of our infirmity, is to be diſcuſſed him.

16 For before the [o] child ſhall know to refuſe the evil, and chooſe the good, the land that thou abhorreſt ſhall be forſaken of both her kings.

o The Lord his meaning is, that before the child can know to refuſe the evil, and chooſe the good, he ſhall bring upon thee, and upon thy people, and upon thy fathers houſe, days that have not come, from the day that [p] Ephraim departed from Judah; *even* the king of [q] Aſſyria.

17 ¶ The LORD ſhall bring upon thee

p Iſrael, *Meaning*, The ten tribes, which fell from the houſe of Judah, *Meaning*, The Aſſyrians, which ſhall take away the poſſeſſions of Ahaz, 2 *King.* 16. 9.

q which was a ſcourge to the foot of mount Zion, out of the which ran a ſmall river through the city, *Meaning*, That the deſolation of Judah ſhall be greater than the deſolation of Iſrael, which was firſt delivered ſuch power and riches, neither ſaw any ſuch as Iſrael.

18 And it ſhall come to paſs in that day, *that* the LORD ſhall hiſs for the [r] fly, that *is* in the uttermoſt part of the rivers of Egypt, and for the bee *that is* in the land of Aſſyria.

r *That is*, The Aſſyrians, which diſcilleny and Exhortate.

19 And they ſhall come, and ſhall reſt all of them in the deſolate valleys, and in the holes of the rocks, and upon all thorns, and upon all † buſhes.

† Heb. *the ſubſiſt of the breadth of thy land ſhall be at the ſtrikings out of the wings, &c.* It ſeeketh this to Meſſiah, or Chriſt, in whom the faithful were comforted, and who would not ſuffer his church to be deſtroyed finally.

20 In the ſame day ſhall the Lord ſhave with a * raſour *that is* hired, *namely* by them beyond the river, by the king of Aſſyria, the head, and the hair of the [s] feet: and it ſhall alſo conſume the beard.

s To wit, ye that are of the nations to the church, as the Aſſyrians, Egyptians, Syrians, &c.

21 And it ſhall come to paſs in that day, *that* a man ſhall [t] nouriſh a young cow, and two ſheep:

t Heb. *in ſtrength* to encourage me, that I ſhould not ſhrink for the infidelity of this people, and ſo neglect him effectually, patiently looking for his help, and fearing to do any thing contrary to his will.

22 And it ſhall come to paſs for the [u] abundance of milk *that* they ſhall give, he ſhall eat butter: for butter and hony ſhall every one eat *that is* left † in the land.

u Or, *commendable root.*

† Or, *ſtanding.* The no place ſhall be free from them.

23 And it ſhall come to paſs in that day, *that* every place ſhall be, where there were a thouſand vines, at a thouſand ſilverlings, it ſhall *even* be for briers and thorns.

† *That is*, That which is from the belly downward: & ſmall. u He that before had a great number of cattel ſhall be content with one cow, and two ſheep. x The number of men ſhall be ſo ſmall, that a few beaſts ſhall be able to nourish abundantly. † Heb. *in the midſt of the land.*

y As they that go to ſeek wild beaſts among the buſhes.

23 With arrows and with [y] bows ſhall *men* come thither; becauſe all the land ſhall become briers and thorns.

z The hills conuert to their want, ſhall be filled by ſuch as ſhall flee to them for ſuccour.

25 And *on* all † hills that ſhall be digged with the mattock, there ſhall not come thither the fear of briers and thorns: but it ſhall be for the ſending forth of oxen, and for the treading of leſſer cattel.

CHAP. VIII.

1 *In Maher-ſhalal-haſh-baz, he proſpereth that Syria and Iſrael ſhall be ſubdued by Aſſyria;* 5 *Judah likewiſe for their infidelity.* 9 *Gods judgments ſhall be unreſiſtable.* 11 *Comfort ſhall be to them that fear God;* 19 *Great afflictions to idolaters.*

MOreover, the LORD ſaid unto me, Take thee a [a] great roll, and write in it with a [b] mans pen, concerning † Maher-ſhalal-haſh-baz.

a *Meaning*, After the common faſhion: becauſe all men might read it.

b Heb. *In making plaiſt in the ſtone, as haſteth the prey.*

† Heb. *Haſt the ſpoil, haſte the prey.*

2 And I took unto me [c] faithful witneſſes to record, Uriah the prieſt, and Zechariah the ſon of Jeberechiah.

c Or, *My ſure witneſſes.*

3 And I † went unto the [d] propheteſs, and ſhe conceived and bare a ſon; then ſaid the LORD to me, Call his name Maher-ſhalal-haſh-baz.

† Heb. *approached unto.*

d Becauſe the thing was of great importance, he took thele two witneſſes: which were of credit with the people, when he ſit this up upon the door of the temple, ſhe Uriah was a Prieſt, and Zechariah the Prophet.

4 For before the [e] child ſhall have knowledge to cry, My father and my mother, † the riches of Damaſcus, and the ſpoil of Samaria [f] ſhall be taken away before the king of Aſſyria.

e Before the child ſhall be able to diſcern between good and evil, that is, in a few days.

† Heb. *the ſtrength of Damaſcus, and the ſpoil of Samaria.*

f Foreſignifieth that Aſſyria ſhall take away the poſſeſſions of Ahaz, 2 *King.* 16. 9.

5 ¶ The LORD ſpake alſo unto me again, ſaying,

6 Forſomuch as this people refuſeth the waters of [g] Shiloah that go ſoftly, and rejoyce in Rezin, and Remaliahs ſon:

g which was a figure of Chriſt, for their ſins, and the Saviour of his church, and the effect of all ſigns and miracles ſhall be revealed.

7 Now therefore, behold, the Lord bringeth up upon them the waters of the [h] river, ſtrong and many, *even* the king of Aſſyria, and all his glory: and he ſhall come up over all his chanels, and go over all his banks.

h Aſſyria ſhall take away the poſſeſſions of Ahaz, 2 *King.* 16. 9.

8 And he ſhall paſs through Judah, he ſhall overflow and go over, he ſhall reach *even* to the † neck, and † the ſtretching out of his wings ſhall fill the breadth of thy land, O [i] Immanuel.

† Or, *the height.*

† Or, *the ſtretchings out of his wings.*

i Foreſeeth this to Meſſiah, or Chriſt, in whom the faithful were comforted, and who would not ſuffer his church to be deſtroyed finally.

9 ¶ Aſſociate your ſelves, O ye [k] people, † and ye ſhall be broken in pieces; and give ear all ye of far countrys: gird your ſelves, and ye ſhall be broken in pieces; gird your ſelves, and ye ſhall be broken in pieces.

† Or, *Aſſyrians, which diſcilleny and Exhortate.*

k Ye ſhall be ready to divert them.

† Heb. *the ſubſiſt of the breadth of thy land ſhall be at the ſtrikings out of thy wings.*

10 Take counſel together, and it ſhall come to nought; ſpeak the word, and it ſhall not ſtand: for God *is* with us.

11 ¶ For the LORD ſpake thus to me † [m] with a ſtrong hand, and inſtructed me that I ſhould not walk in the way of this people, ſaying,

† Heb. *according to the ſtrength of his hand.*

m Becauſe the reaſon the corruption of the world, it is full of fliers, as Aſſyria is full of Beaſts.

12 Say ye not, A [n] confederacy, to all *them* to whom this people ſhall ſay, A confederacy; neither fear ye [o] their fear, nor be afraid.

n Of the Egyptians: for by reaſon the corruption of the world, it is full of fliers, as Aſſyria is full of Beaſts.

o Or, *yet.*

† Heb. *in ſtrength of hand.*

13 [p] Sanctify the LORD of hoſts himſelf, and *let him be* your fear, and *let him be* your dread.

p Or, *commendable root.*

14 And he ſhall be for a [q] ſanctuary; but for a † ſtone of ſtumbling, and for a rock of offence to both the houſes of Iſrael, for a gin, and for a ſnare to the inhabitants of Jeruſalem.

q Expecting. The no place ſhall be free from them.

† Or, *a ſtone, &c.* 1 *Pet.* 2. 8.

15 And many among them ſhall * ſtumble, and fall, and be broken, and be ſnared, and be taken.

* *Mat.* 21. 44. *Luk.* 20. 18.

16 [r] Bind up the teſtimony, ſeal the law among my diſciples.

r Though all forſake me, yet ye that are mine, keep my words ſtrict ſealed in your hearts.

17 And I will wait upon the LORD that hideth his face from the houſe of Jacob, and I will look for him.

* *Heb.* 2. 13.

18 * Behold, I and the [s] children whom the LORD hath given me, *are* for ſigns, and for wonders in Iſrael; [t] from the LORD of hoſts, which dwelleth in mount Zion.

s *Meaning*, Them that were willing to hear and obey the word of God whom the world hated, as though they were monſters, and not worthy to live.

t This was a confolation in their troubles, knowing that nothing could come unto them, but by the will of the Lord. Unleſſe the wicked thus, ſhould not Gods people ſeek ſuccour only at him?

19 ¶ And when they ſhall ſay unto you, Seek unto them that have familiar ſpirits, and unto wizards that peep, and that mutter: [u] ſhould not a people ſeek unto their God? * for the living, to the dead?

u Unleſſe the wicked thus, ſhould not Gods people ſeek ſuccour only at him?

* *That is*, will they refuſe to be taught of the prophet, who is the mouth of God, and ſeek help at the dead, which is the illuſion of ſatan? † *Luk.* 16. 29.

20 * To the [y] law and to the teſtimony: if they ſpeak not according to this word, *it is* becauſe *there is* † no light in them.

* *That is*, will they refuſe to be taught of the prophet, who is the mouth of God, and ſeek help at the dead, which is the illuſion of ſatan? † *Luk.* 16. 29.

† Seek remedy in the word of God, where his will is declared

† Heb. *no morning.*

y There have no knowledge of anguiſh; and *they ſhall be* driven to darkneſs.

† Heb. *approached unto.*

21 And they ſhall paſs through [z] it, hardly beſtead and hungry: and it ſhall come to paſs, that when they ſhall be hungry, they ſhall fret themſelves, and [a] curſe their king, and their God, and look upward.

z Iſrael, *Meaning*, The Aſſyrians, which ſhall be in their greateſt ſtrength.

a Curſe, *Meaning*, Blaſpheme.

22 And they ſhall look unto the earth: and behold, trouble and [b] darkneſs, dimneſs of anguiſh; and *they ſhall be* driven to darkneſs.

b Thus, ſhall they ſhould have had reſt, if they had not thus grieveuſly offended God. In whom afore they put their truſt. c They ſhall think that heaven and all creatures are bent againſt them to trouble them.

CHAP. IX.

1 *What joy ſhall be in the midſt of afflictions, by the kingdom and birth of Chriſt.* 8 *The judgments upon Iſrael for their pride,* 13 *for their hypocricy,* 18 *and for their impenitency.*

NEvertheleſs, the [a] dimneſs *ſhall not be* ſuch as *was* in her vexation, when [b] at the firſt he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievouſly afflict *her* by the way of the ſea, beyond Jordan in Galilee † of the nations.

a The confonein is the church again after theſe great threatnings, promiſing to reſtore them to great glory in Meſſiah, b wherewith Iſrael was puniſhed, firſt by Tiglath-pileſer, which was a light chaſtiſement to reſpect of that which they ſuffered after by Shalma-neſer, who carried the Iſraelites away captives.

† Or, *populous.*

2 * The people that [d] walked in darkneſs, have ſeen a great [e] light: they that dwell in the land of the ſhadow of death, upon them hath the [f] light ſhined.

* *Mat.* 4. 16.

d which were captive in Babylon: and the people that ſitting which ſhould come to paſs ſtory yeas after, enjoyed it were now done.

e *Meaning*, The comfort of their deliverance.

f This captivity and deliverance were figures of our captivity by ſin, and our deliverance by Chriſt through the preaching of the goſpel. *Mat.* 4. 15, 16.

3 Thou haſt [g] multiplied the nation, *and* not increaſed the joy: they joy before thee according to the joy in harveſt, *and as men* rejoyce when they divide the ſpoil.

g His number was greater when they went into captivity, then when they returned: but their joy was greater at their return, *Hoſ.* 2. 10. † Or, *to him.* ‡ Or, *when thou brakeſt.* h Thou giveſt them perfect joy, by delivering them, and by deſtroying the tyrant that kept them in cruel bondage, as thou didſt deliver them by Gideon from the Midianites. * *Judg.* 7. 22. *Chap.* 10. 26. i Or, *when the whole battel of the warriour was,* &c. k Or, *and* 4 Thou haſt † broken the yoke of his burden, and the ſtaff of his ſhoulder, the rod of his oppreſſour, as in the day of * Midian.

† Heb. *to him.*

‡ Or, *when thou brakeſt.*

5 ‡ For every battel of the warriour *is* with confuſed noiſe, and garments rolled in bloud, † but *this* ſhall be with [i] burning *and* [k] fewel of fire.

† Heb. *for there is not.*

i Or, *commendable root.*

k Or, *and* 4

6 For unto us a child is born, unto us a * ſon is given, and the government ſhall be upon his ſhoulder: and his name ſhall be called

* *Luk.* 2. 11.

526 k The authour of eternity, and by whom the church and every member thereof shall be preserved for ever, and have immortal life.

l *Luk.* 1. 32, 33. * 2. *Kings.* 19. 31. *Chap.* 37. 32.

l His singular love and care for his elect.

m This is another prophecy against them of Samaria, which were mockers, and contemners of Gods promises and menaces.

n we were but weak; when the enemy oppresse us, but we will make our foes to confesse that we will neither care for our enemies, nor for Gods threatnings.

o Rezin king of Syria, who was in league with Israel, was slain by the Assyrians, after whose death, Aram, That is, The Syrians, were against Israel, which on the other side were assaulted by the Phillistines.

† Heb. *mingle together.*

† Heb. *with whole mouth.*

e *Chap.* 5. 25. & 10. 4.

‡ Or, *they that call them blessed.*

§ Or, *they that are called blessed of them.*

† Heb *swallowed up.*

‡ Or, *villany.*

p wickednesse, as a fellows kindleth the fire of Gods wrath, which consumeth all his obstinate enemies.

† Heb. *meat.*

q Though there were no forreign enemy, yet they shall destroy one another.

† Heb. *eat.*

r They greedinesse shall be insatiable, so that one brother shall eat up another, as though he should eat his own flesh.

? Or, *to the writers: that write grievousnesse.*

a which write and pronounce a wicked sentence to oppresse the poor: *Meaning*, That the wicked magistrates, which were the chief cause of mischief, should be first punished.

led, Wonderful, Counseller, The mighty God, The everlasting [k] Father, The prince of peace.

7 Of the increase of *his* government and peace * *there shall be* no end, upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever: the [x] zeal of the LORD of hosts will perform this.

8 ¶ The Lord sent a word into Jacob, and it hath lighted upon [m] Israel.

9 And all the people shall know, *even* Ephraim and the inhabitant of Samaria, that say in the pride and stoutnesse of heart,

10 The [n] bricks are fallen down, but we will build with hewen stones: the sycomores are cut down, but we will change *them into* cedars.

11 Therefore the LORD shall set up the adversaries of [o] Rezin against him, and †joyn his enemies together.

12 The Syrians before, and the Philistines behind, and they shall devour Israel † with open mouth: * For all this his anger is not turned away, but his hand *is* stretched out still.

13 ¶ For the people turneth not unto him that smiteth them, neither do they seek the LORD of hosts.

14 Therefore the LORD will cut off from Israel head and tail, branch and rush in one day.

15 The ancient & honourable, he *is* the head: and the prophet that teacheth lies, he *is* the tail.

16 For ‡ the leaders of this people cause *them* to err, and ‡ *they that are* led of them, *are* † destroyed.

17 Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one *is* an hypocrite, and an evil doer, and every mouth speaketh † folly: For all this his anger is not turned away, but his hand *is* stretched out still.

18 ¶ For wickednesse [p] burneth as the fire: it shall devour the briers and thorns, and shall kindle in the thickets of the forest, and they shall mount up *like* the lifting up of smoke.

19 Through the wrath of the LORD of hosts is the land darkned, and the people shall be as the † fewel of the fire: no man shall [q] spare his brother.

20 And he shall † snatch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the [r] flesh of his own arm.

21. Manasseh, Ephraim; and Ephraim, Manasseh: *and* they together *shall be* against Judah: For all this his anger is not turned away, but his hand *is* stretched out still.

CHAP. X.

1 *The woe of tyrants.* 5 *Assyria, the rod of hypocrites, for his pride shall be broken.* 20 *A remnant of Israel shall be saved.* 24 *Israel is comforted with promise of deliverance from Assyria.*

WO unto them that decree unrighteous decrees, and † that [a] write grievousnesse *which* they have prescribed:

2 To turn aside the needy from judgment, and to take away the right from the poor of my people, that widows may be their prey, and *that* they may rob the fatherless.

3 And what will ye do in the day of visitation, and in the desolation *which* shall come from [b] far? to whom will ye flee for help? and where will ye leave your [c] glory?

4 [d] Without me they shall bowe down under the prisoners, and they shall fall under the slain: * For all this his anger is not turned away, but his hand *is* stretched out still.

5 ¶ ‡ O [e] Assyrian, the rod of mine anger, ‡ and the staff in their hand is mine indignation.

6 I will send [f] him against an hypocritical nation; and against † the people of my wrath will I give him a charge to take the spoil, and to take the prey, and † to tread them down like the mire of the streets.

7 Howbeit, he meaneth not so, neither doth his heart think so, but *it is* in his heart to destroy, and cut off nations not a few.

8 * For he saith, *Are* not my princes altogether kings?

9 *Is* not Calno, as [g] Carchemish? *is* not Hamath, as Arpad? *is* not Samaria, as Damascus?

10 As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem, and of Samaria:

11 Shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her idols?

12 Wherefore it shall come to pas, *that* when the Lord hath performed his [h] whole work * upon mount Zion, and on Jerusalem, I will † punish the fruit † of the stout heart of the [i] king of Assyria, and the glory of his high looks.

13 For he saith, By the strength of my hand I have done *it*, and by my wisdom; for I am prudent: and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants ‡ like a valiant *man*.

14 And my hand hath found as a nest the riches of the people: and as one gathereth eggs *that are* left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped.

15 Shall the [k] ax boast it self against him that heweth therewith? *or* shall the saw magnify it self against him that shaketh it? ‡ as if the rod should shake *it self* against them that lift it up, *or* as if the staff should lift up † *it self*, *as if it were* no wood.

16 Therefore shall the Lord, the Lord of hosts, send among his fat ones leanness, and under his glory he shall kindle a burning like the burning of a fire.

17 And the light of Israel shall be for a [l] fire, and his holy One for a flame: and it shall burn and devour [m] his thorns and his briers in one day;

18 And shall consume the glory of his forest, and of his fruitful field, † [n] both soul and body:

b *To visit*, From Assyria.

c Your riches and authority, that they may be safe, & that ye may receive them again.

d Because, they have forsaken me, some shall go into captivity, and the rest shall be slain.

e *Chap.* 5. 25.

† Or, *With his indignation.*

f Heb. *Assyrian.*

g God calleth the Assyrian to be the executioners of his vengeance.

† Or, *though.*

† That is, The Assyrians against the Jews, which are but hypocrites and in their hearts full of deceit: the Lord therefore sendeth the Assyrians to punish them to ende themselves: thus in respect of Gods justice, his deede work, but in respect of their own malice, it is the work of the devil.

† Heb. *to fulfill a reading.*

* 2 *Kings* 18. 34. *Chap.* 19. 13. *Jer.* 49. 23.

g Seeing that I have overcome as well our city, as another, so that none could stand, shall Jerusalem be able to escape their hands?

h when he hath sufficiently chastised his people, for he despiseth not his own lawful them will he turn the rods.

i 2 *King.* 19. 27. Heb. *to fulfill things.* † Heb. *to punish the fruit of the heart.*

k *Meaning*, That God appointeth him, and that they are all but his instruments to do his work, though the intentions be divers, as seen. ‡ Or, *as if a rod should shake him that lifteth it.*

l Or, *that which is our staff.*

† Or, *that which is our staff.*

Meaning, The God is a light to comfort his people, and a fire to burn his enemies.

m That is, The Assyrians, from the † foot, and even to the *flesh.*

n To wit, All his strength and power.

o when the tottrel is left, and the standard taken.

† Heb. *number.*

p This is the end of Gods plagues towards his, to bring them to him, and to forsake all truft in others.

* *Rom.* 9. 27.

† Heb. *in*, Or, *amongst.*

* *Chap.* 28. 22.

q This small number, which seemed to be consumed, and yet according to Gods decree is saved, shall be sufficient to all the world with righteousnesse.

† Or, *in.*

r God will destroy his sinne as he hath determined, and after give a small portion.

‡ Or, *but he shall stay his staff for small time.*

s *Exod.* 14. † As the Egyptians did punish them.

t *Judg.* 7. 25. *Chap.* 9. 4.

† That is, In a moment, he will destroy them in one night, as he did the Philistins and Egyptians of old. unless the Israelites stedfastly trusted through by the lifting up of his rod, and the enmies overthrowed, *Exod.* 14. 18.

† Heb. *shall remove.* x Beside of the temple made to this kingdom, whereby Christs kingdom was prefigured.

† He describeth by what way the Assyrians should come against Jerusalem, to confirm the faithful, when it should come to pass, that as their plagues come, so should they be delivered.

† Heb. *Cry aloud with thy voice.*

† Heb. *meat.*

y Here we see that no creature is able to do any thing, but as God appointeth him, and that they are all but his instruments to do his work, though the intentions be divers.

z Or, *will send strong men.*

† Or, *mighty.*

a Because the captivity of Babylon was a figure of the spiritual captivity under sin, betweene that our true deliverance must come by Christ: for as David came out of Bethlehem a man without dignity: so Christ should come of a poor carpenters house, as out of a dead stocke, *Chap.* 53. 2.

* *Act.* 13. 22.

body: and they shall be as when a standard-bearer [o] fainteth.

19 And the rest of the trees of his foreft shall be † few, that a child may write them.

20 ¶ And it shall come to pas in that day, *that* the remnant of Israel, and such as are escaped of the house of Jacob, shall no more again stay upon him that smote them: but shall [p] stay upon the LORD, the holy One of Israel, in truth.

21 The remant shall return, *even* the remnant of Jacob, unto the mighty God.

22 * For though thy people Israel be as the [q] sand of the sea, *yet* a remnant † of them shall return: * the consumption [r] decreed shall overflow ‡ with righteousnesse.

23 For the Lord GOD of hosts shall make a consumption, even [s] determined in the midst of all the land.

24 ¶ Therefore thus saith the Lord GOD of hosts, O my people that dwellest in Zion, be not afraid of the Assyrian: he shall smite thee with a rod, ‡ and shall lift up his staff against thee, after the manner of * [t] Egypt.

25 For yet a very little while, and the indignation shall cease, and mine anger in their destruction.

26 And the LORD of hosts shall stir up a scourge for him, according to the slaughter of * [t] Midian at the rock of Oreb: and *as his rod was* upon the [u] sea, so shall he lift it up after the manner of Egypt.

27 And it shall come to pas in that day, *that* his burden † shall be taken away from off thy shoulder, and his yoke from off thy neck, and the yoke shall be destroyed because of the † anointing.

28 He is come to [y] Aiath, he is passed to Migron: at Michmash he hath laid up his carriages.

29 They are gone over the passage: they have taken up their lodging at Geba, Ramah is afraid, Gibeah of Saul is fled.

30 † Lift up thy voice, O daughter of Gallim: cause it to be heard unto Laish, O poor Anathoth.

31 Madmenah is removed, the inhabitants of Gebim gather themselves to flee.

32 As yet shall he remain at Nob that day: he shall shake his hand *against* the mount of the daughter of Zion, the hill of Jerusalem.

33 Behold, the Lord, the LORD of hosts shall lop the [z] bough with terrour: and the high ones of stature *shall be* hewn down, and the haughty shall be humbled.

34 And he shall cut down the thickets of the foreests with iron, and Lebanon shall fall † by a mighty one.

CHAP. XI.

1 *The peaceable kingdom of the branch out of the root of Jesse.* 10 *The victorious restauration of Israel, and vocation of the Gentiles.*

AND there shall come forth a rod out of the [a] stem of * Jesse, and a branch shall grow out of his roots.

2 And the spirit of the LORD shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge, and of the fear of the LORD:

3 And shall make him of † quick understanding in the fear of the LORD, and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears.

4 But with righteousnesse shall he judge the poor, and ‡ reprove with equity, for the meek of the earth: and he shall * [b] smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And righteousnesse shall be the girdle of his loyns, and faithfulnesse the girdle of his reins.

6 * [c] The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid: and the calf, and the young lion, and the fatling together, and a little child shall lead them.

7 And the cow and the bear shall feed, their young ones shall lie down together: and the lion shall eat straw like the ox.

8 And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the ‡ cockatrice-den.

9 They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the LORD, as the [d] waters cover the sea.

10 ¶ And in that day there shall be a root of Jesse, which shall stand for an ensign of the [e] people; to it shall the * Gentiles seek, and his [f] rest shall be † glorious.

11 And it shall come to pas in that day, *that* the Lord shall set his hand [g] again the second time, to recover the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar, and from Hamath, and from the islands of the sea.

12 And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four † corners of the earth.

13 The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy [h] Judah, and Judah shall not vex Ephraim.

14 But they shall fly upon the shoulders of the Philistines toward the west, they shall spoil † them of the east together: † they shall lay their hand upon Edom and Moab, † and the children of Ammon shall obey them.

15 And the LORD shall utterly destroy the [i] tongue of the Egyptian sea, and with his mighty wind shall he shake his hand [k] over the river, and shall smite it in the seven streames, and make *men* go over † dry-shod.

16 And there shall be an high-way for the remnant of his people, which shall be left from Assyria, * like as it was to Israel in the day that he came up out of the land of Egypt.

b *Tit.* 2. 8. *Rev.* 19. 15.

c Meaning, That the wicked shall be destroyed, and the godly shall live in peace and quietnesse.

d Heb. *waters.*

e Here he declareth the consent that shall be in his church, and their victory against their enemies.

† Heb. *the children of the east.*

f Heb. *Edom and Moab* shall be *the lying of their hand.*

† Heb. *the children of Ammon their obedience.*

g *Meaning*, a corner of the sea, that entreth into the land, and hath the form of a tongue.

h To wit, Ailing, the great river of Egypt, which entreth into the sea with seven streams.

† Heb. *in seven* * *Exod.* 14. 29.

† Heb. *feet*, Or, *stuck.*

† Or, *strict.*

* *Isa.* 9. 4 *Zeph.* 3. 8.

b All these promises can agree to none but onely unto Christ: for it is he that conceiveth the hearts of the faithful, and nourisheth their concupiscences: and to the wicked he is the favour of death, unto them that shall perish: for to that all the world shall be smitten with this rod, which is his word.

* *Chap.* 65. 25. c Men, because of their wicked affections, are named by the names of beasts, wherein the like affections reigne: but Christ by his Spirit shall reform them, and work in them such mutual charity, that they shall be like lambes, favouring and loving one another, and cast off all their cruel affections.

† Or, *adders.*

d It shall be in as great abundance as the waters in the sea.

e He prophesieth of the calling of the Gentiles.

* *Rom* 15. 10. † *That is*, his church, which he also calleth his people. *Deut.* 32. 14.

† Heb. *glory.*

f For God shall deliver all his people out of Egypt, and now promiseth to deliver them out of their enemies hands, as from the Parthians, Psalmes Chaldeans, and them of Antiochia, among whom they were dispersed: and this is chiefly ment of Christ, who calleth his people being dispersed through all the world.

g Heb. *winges.*

h Here he declareth both the consent that shall be in his church, and their victory against their enemies.

† Heb. *the children of the east.*

i Heb. *Edom and Moab* shall be *the lying of their hand.*

† Heb. *the children of Ammon their obedience.*

k *Meaning*, a corner of the sea, that entreth into the land, and hath the form of a tongue.

l To wit, Ailing, the great river of Egypt, which entreth into the sea with seven streams.

† Heb. *in seven*

CHAP. XII.

A joyful thankſgiving of the faithful for the mercies of God.

AND in that day thou [a] ſhalt ſay, O LORD, I will praiſe thee: though thou waſt angry, with me, thine anger is turned away, and thou comfortedſt me.

2 Behold, God *is* my [b] ſalvation: I will truſt, and not be afraid; for the LORD JEHOVAH *is* my * ſtrength and *my* ſong, he alſo is become my ſalvation.

3 Therefore with joy ſhall ye [c] draw water out of the wells of ſalvation.

4 And in that day ſhall ye ſay, * Praiſe the LORD, ‡ call upon his name, declare his doings among the people, make mention that his name is exalted.

5 Sing unto the LORD; for he hath done excellent things: this *is* known in all the earth.

6 Cry out and ſhout, thou † [d] inhabitant of Zion: for great *is* the holy One of Iſrael in the midſt of thee.

CHAP. XIII.

1 *God muſtereth the armies of his wrath.* 6 *He threatneth to deſtroy Babylon by the Medes.* 19 *The deſolation of Babylon.*

THE [a] burden of Babylon, which Iſaiah the ſon of Amoz did ſee.

2 Lift ye up a banner upon the high mountain, exalt the voice unto them, [b] ſhake the hand, that they may go into the gates of the nobles.

3 I have commanded my ſanctified ones, I have alſo [c] called my mighty ones for mine anger, *even* them that rejoyce in my [d] highneſs.

4 The noiſe of a multitude in the mountains, † like as of a great people: a tumultuous noiſe of the kingdoms of nations gathered together: the LORD of hoſts muſtereth the hoſt of the battel.

5 They come from a far country, from the end of heaven, *even* the LORD and the [e] weapons of his indignation, to deſtroy the whole land.

6 ¶ Howl [f] ye, for the day of the LORD *is* at hand; it ſhall come as a deſtruction from the Almighty.

7 Therefore ſhall all hands ‡ be faint, and every mans heart ſhall melt.

8 And they ſhall be afraid: pangs and ſorrows ſhall take hold of them, they ſhall be in pain as a woman that travaileth: they ſhall † be amazed † one at another, their faces *ſhall be as* * flames.

9 Behold, the day of the LORD cometh, cruel both with wrath and fierce anger, to lay the land deſolate; and he ſhall deſtroy the ſinners thereof out of it.

10 For the [h] ſtars of heaven, and the conſtellations thereof ſhall not give their light: the ſun ſhall be * darkned in his going forth, and the moon ſhall not cauſe her light to ſhine.

11 And I will puniſh the world for *their* evil, and the wicked for *their* iniquity; and I will cauſe the arrogancy of the [k] proud to ceaſe, and will lay low the haughtineſs of the terrible.

12 I will make [l] a man more precious than fine gold; even a man then the golden wedge of Ophir.

13 Therefore I will ſhake the heavens, and the earth ſhall remove out of her place in the wrath of the LORD of hoſts, and in the day of his fierce anger.

14 And [m] it ſhall be as the chaſed roe, and as a ſheep that no man taketh up: they ſhall every man turn to his own people, and flee every one into his own land.

15 Every one *that is* found ſhall be thruſt through: and every one *that is* joyned *unto them*, ſhall fall by the ſword.

16 [n] Their children alſo ſhall be * daſhed to pieces before their eyes, their houſes ſhall be ſpoiled, and their wives raviſhed.

17 Behold, I will ſtir up the Medes againſt them, which ſhall not regard ſilver, and *as for* gold, they ſhall not delight in it.

18 *Their* bows alſo ſhall daſh the young men to pieces, and they ſhall have no pity on the fruit of the womb; their eye ſhall not ſpare children.

19 ¶ And Babylon the glory of kingdoms, the beauty of the Chaldees excellency, ſhall be † as when God overthrew * Sodom and Gomorrah.

20 It ſhall never be inhabited, neither ſhall it be dwelt in from generation to generation: neither ſhall the [o] Arabian pitch tent there, neither ſhall the ſhepherds make their fold there.

21 But [p] wild beaſts of the deſert ſhall lie there, and their houſes ſhall be full of [q] doleful creatures, and †† owls ſhall dwell there, and ſatyres ſhall dance there.

22 And † the wild beaſts of the iſlands ſhall cry in their ‡ deſolate houſes, and dragons in *their* pleaſant palaces: and her time *is* near to come, and her days ſhall not be prolonged.

‡ Or, *c. riches.* † Heb. *daughters of the owl.*

CHAP. XIV.

1 *Gods merciful reſtauration of Iſrael.* 4. *Their triumphant inſultation over Babel.* 24 *Gods purpoſe againſt Aſſyria.* 29. *Paleſtina is threatned.*

FOR [a] the LORD will have mercy on Jacob, and will yet chooſe Iſrael, and ſet them in their own land: and the ſtrangers [b] ſhall be joyned with them, and they ſhall cleave to the houſe of Jacob.

2 And the people ſhall take them, and bring them to their place: and the houſe of Iſrael ſhall poſſeſs them in the land of the LORD, for [c] ſervants and handmaids: and they ſhall take them captives, † whoſe captives they were, and they ſhall rule over their oppreſſours.

3 And it ſhall come to paſs in the day that the LORD ſhall give thee reſt from thy ſorrow, and from thy fear, and from the hard bondage wherein thou waſt made to ſerve,

4 ¶ That thou ſhalt take up this ‡ proverb againſt the king of Babylon, and ſay, How hath the oppreſſour ceaſed? the ‡ golden city ceaſed?

5 The

[a] He ſheweth, how the church ſhall praiſe God, when they are delivered from their captivity.

[b] Our ſalvation ſtandeth onely in God, who giveth us our aſſured confidence, confeſſion, and occaſion to praiſe him for the ſame.
* *Exod. 15. 2. Pſal. 118. 14.*

[c] The graces of God ſhall be ſo abundant, that ye may receive them in ſo great meaſure as waters out of a fountain that is full.
* *1 Chron. 16. 8. Pſal. 105. 1.*
‡ Or, *proclaim his name.*
† Heb. *inhabiteſt.*

[d] Ye that are of the church.

[a] *That is*, The great calamity, which was prophecied to come on Babel, as a moſt grievous burden, which they were not able to bear. In theſe twelve chapters following, he ſpeaketh of the plagues wherewith God chaſtiſed the Iſraelites as his children, and theſe other as his enemies: and alſo, that if God ſpare not theſe that are ignorant, that they muſt not think ſtrange, if he puniſhed them, which have knowledge of his law and keep it not.

[b] *To wit*, To the Medes, and Perſians.

[c] *That is*, Prepared & appointed to execute my judgments.

[d] which willingly go about the work whereunto I appoint them, but how the wicked do this, *Chap.* 10. 6.

[e] Heb. *the inſtruments.*

[f] The army of the Medes and the Perſians againſt Babylon.

[g] The Babylonians.

[h] They that are overcome, ſhall think that all the powers of heaven and earth are againſt them, *Ezek.* 32. 7. *Joel* 2. 31. *Mat.* 24. 29.
* *Ezek.* 32. 7. *Joel* 2. 31. & 3. 15. *Mat.* 24. 29. *Mark.* 13. 24. *Luke* 21. 25.

‡ He compareth Babylon to the whole world, becauſe they ſo eſteemed themſelves by reaſon of their great empire.

[k] He noteth the principal vice, whereunto they were moſt given, to wit all that abound in wealth.

[l] He noteth the great ſlaughter that ſhall be, ſeeing the enemy ſhall neither for gold, or ſilver, ſpare a mans life, *Ier.* 50. 27. 51.

[m] *Meaning*, The power of Babylon with their hired ſouldiers.

[n] This was not accomplished when Cyrus took Babylon; but after the death of Alexander the great.
* *Pſal.* 137. 9.

[o] As I have begun to deſtroy the Aſſyrians in Sennacherib, ſo will I continue and deſtroy them wholly, when I ſhall deliver you from Babylon.
‡ From the Jews.

[p] He willeth the Philiſthines not to rejoyce, becauſe the Jews are diminiſhed in their power, for their ſtrength ſhall be greater then ever.
† Or, *adders.*

[q] *Chap.* 13. 1.

[r] The Iſraelites which were troughs to extream miſery
‡ *To wit*, My people.

[s] *That is*, From the Jews, or Aſſyrians: for they were both north from Paleſtina.
† Or, *he ſhall not be alone.*

[t] But they ſhall be all ready, and joyn together.
‡ Or, *aſſemblies.*

[u] which ſhall come to enquire of the ſtate of the church. * *Pſal.* 87. 1, 5. & 102. 16. ‡ They ſhall anſwer, the LORD doth defend his church, and them that joyn themſelves thereunto. ‡ Or, *betake themſelves unto it.*

CHAP. XV.

The lamentable ſtate of Moab.

THE [a] burden of Moab. Becauſe in the night [b] Ar of Moab is laid waſte, *and* ‡ brought to ſilence; becauſe in the night Kir of Moab is laid waſte, *and* brought to ſilence:

2 [c] He is gone up to Bajith, and to Dibon, the high places, to weep: Moab ſhall howl over [d] Nebo, and over Medeba, * on [e] all their heads *ſhall be* baldneſs, *and* every beard cut off.

3 In their ſtreets they ſhall gird themſelves with ſackcloth: on the tops of their houſes, and in their ſtreets every one ſhall howl, † weeping abundantly.

4 And Heſhbon ſhall cry, and Elealeh: their voice ſhall be heard *even* unto Jahaz: therefore the armed ſouldiers of Moab ſhall cry out, his life ſhall be grievous unto him.

5 My [f] heart ſhall cry out for Moab, ‡ his fugitives *ſhall flee* unto Zoar, an * 5 heifer of three years old: for by the mounting up of Luhith with weeping ſhall they go it up: for in the way of Horonaim, [g] they ſhall raiſe up a cry of † deſtruction.

6 For the waters of Nimrim ſhall be † deſolate: for the hay is withered away, the graſs faileth, there is no green thing.

7 Therefore the abundance they have gotten, and that which they have laid up, ſhall they carry away to the ‡ [i] brook of the willows.

[a] *Chap.* 13. 1.

[b] The chief city, whereby the whole country was meant.
† Or, *cut off.*

[c] The Moabites ſhall flee to their idols for ſuccour but it ſhall be too late.

[d] which were cities of Moab.
* *Ier.* 48. 37, 38. *Ezek.* 7. 18.

[e] For as in the weal-parts the people uſed to let their hair grow long, ſo then they mourned: ſo in the caſt parts they cut it off.

[f] Heb. *deſcending, into weeping*: or, *coming down into weeping.*

[g] The prophet ſpeaketh this in the perſon of the Moabites, or as one that felt the great judgment of God that ſhould come upon them.
* *Ier.* 48. 5, 34.

[h] *Meaning*, That it was a city that ever lived in pleaſure, and never felt ſorrow.

[i] He deſcribeth the miſerable diſſipation and flight of the Moabites.
† Heb. *breaking.*
‡ Heb. *aſſemblance.*
‡ Or, *valley of the Arabians.*

5 The LORD hath broken the ſtaff of the wicked, *and* the ſceptre of the rulers.

6 He who ſmote the people in wrath with † a continual ſtroke; he that ruled the nations in anger, is perſecuted, *and* none [d] hindreth.

7 The whole earth is at [e] reſt *and* is quiet: they break forth into ſinging.

8 Yea, the fir-trees rejoyce at thee, *and* the cedars of Lebanon, *ſaying*, Since thou art laid down, no feller is come up againſt us.

9 ‡ Hell from beneath is moved for thee to [f] meet *thee* at thy coming: it ſtirreth up the dead for thee, *even* all the †‡ chief ones of the earth; it hath raiſed up from their thrones all the kings of the nations.

10 All they ſhall ſpeak and ſay unto thee, Art thou alſo become weak as we? art thou become like unto us?

11 Thy pomp is brought down to the grave, *and* the noiſe of thy viols: the worm [g] is ſpread under thee, and the worms cover thee.

12 How art thou fallen from heaven, ‡ [h] lucifer, ſon of the morning? *how* art thou cut down to the ground, which didſt weaken the nations?

13 For thou haſt ſaid in thine heart, I will aſcend into heaven, I will exalt my throne above the ſtars of God: I will ſit alſo upon the mount of the congregation, in the ſides of the [i] north.

14 I will aſcend above the heights of the clouds, I will be like the moſt High.

15 Yet thou ſhalt be brought down to hell, to the ſides of the pit.

16 They that ſee thee, ſhall [k] narrowly look upon thee, *and* conſider thee, *ſaying*, Is this the man that made the earth to tremble, that did ſhake kingdoms?

17 *That* made the world as a wilderneſs, and deſtroyed the cities thereof, *that* ‡ opened not the houſe of his priſoners?

18 All the kings of the nations, *even* all of them lie in glory, every one in his own houſe.

19 But thou art [m] caſt out of thy grave, like an abominable branch: *and as* the raiment of *thoſe that are* ſlain, thruſt through with a ſword, that go down to the ſtones of the pit, as a carcaſe troden under feet.

20 Thou ſhalt not be joyned with them in burial, becauſe thou haſt deſtroyed thy land, *and* ſlain thy people: * the ſeed of evil doers ſhall never be renowned.

21 [n] Prepare ſlaughter for his children * for the iniquity of their fathers; that they do not riſe nor poſſeſs the land, nor fill the face of the world with cities.

22 For I will riſe up againſt them, ſaith the LORD of hoſts, and cut off from Babylon the name, and remnant, and ſon and nephew, ſaith the LORD.

23 I will alſo make it a poſſeſſion for the bittern, and pools of water: and I will ſweep it with the beſome of deſtruction, ſaith the LORD of hoſts.

24 ¶ The LORD of hoſts hath ſworn, ſaying, Surely as I have thought, ſo ſhall it come to paſs; and as I have purpoſed, *ſo* ſhall it ſtand:

25 [o] That I will break the Aſſyrian in my land, and upon my mountains tread him under foot: then ſhall his yoke depart from off [p] them, and his burden depart from off their ſhoulders.

26 This *is* the purpoſe *that is* purpoſed upon the whole earth: and this *is* the hand that *is* ſtretched out upon all the nations.

27 For the LORD of hoſts hath * purpoſed, and who ſhall diſanul *it*? and his hand *is* ſtretched out, and who ſhall turn it back?

28 In the year that king Ahaz died, was this [q] burden.

29 ¶ Rejoyce not thou whole [r] Paleſtina, becauſe the rod of him that ſmote thee is broken: for out of the ſerpents root ſhall come forth a ‡ cockatrice, and his fruit *ſhall be* a fiery flying ſerpent.

30 And the [s] firſt-born of the poor ſhall feed, and the needy ſhall lie down in ſafety: and I will kill thy root with famine, and [t] he ſhall ſlay thy remnant.

31 Howl, O gate; cry, O city, thou whole Paleſtina *art* diſſolved: for there ſhall come from the [u] north a ſmoke, and ‡ none *ſhall be* [x] alone in his ‡ appointed times.

32 What ſhall *one* then anſwer the [y] meſſengers of the nation? That * the LORD hath founded [z] Zion, and the poor of his people ſhall ‡ truſt in it.

[d] Heb. *a ſtroke without removing.*

[e] *Meaning*, That when tyrants reign, there can be no reſt nor quietneſs, and alſo how deteſtable a thing tyranny is, ſeeing the ſenſible creatures have occaſion to rejoyce at their deſtruction.

‡ Or, *The grave.*

[f] As though they feared leſt thou ſhouldeſt trouble the dead, as thou didſt the living: and there he deſcribeth the proud tyranny of the wicked, which none yet that all centures with their deſtruction: that they may repent.

[g] Heb. *maders.*

‡ Or, *great goats*, a kind of fly eaſily creepes and covetings.

‡ Or, *O day ſtar.*

[h] Thou that thinkeſt thy ſelf moſt glorious, and as it were placed in the heaven: for the morning ſtar, the ſonn before it, is called Lucifer, to whom Nebuchadnezzar is compared.

[i] *Meaning*, Jeruſalem, wherof the temple was the chief mannis-ſides.

[k] *Pſal.* 48. 2. wherby he meaneth, that tyranny ſhould not long reigne, when they perſecute his church, and would fet themſelves in his place.

[l] Or, *did not let his priſoners looſe home.*

[m] Thou ſhalt not buried in the ſepulchre of thy fathers, thy tyranny was ſo abhorred.

[n] He ſheweth by God will haſte to puniſh his enemies, *to wit*, he cuſe he will deſtroy his church.

[o] *Meaning*, That the Gentiles ſhall the church, and worſhip God.

[p] *Signifying*, That the Jews ſhould be tributaries to the Gentiles, and the Gentiles ſhould be brought under the ſervice of Chriſt, by preaching of the goſpell, whereby all ſhould be brought to the obedience of Chriſt, *Gen.* 10. 5.

† Heb. *that had taken them captives.*

‡ Or, *taunting ſpeech.*

‡ Or, *exactreſs of gold.*

[a] *Chap.* 13. 1.

[b] The chief city, whereby the whole country was meant.
† Or, *cut off.*

[c] The Moabites ſhall flee to their idols for ſuccour but it ſhall be too late.

[d] which were cities of Moab.
* *Ier.* 48. 37, 38. *Ezek.* 7. 18.

[e] For as in the weal-parts the people uſed to let their hair grow long, ſo then they mourned: ſo in the caſt parts they cut it off.

[f] Heb. *deſcending, into weeping*: or, *coming down into weeping.*

[g] The prophet ſpeaketh this in the perſon of the Moabites, or as one that felt the great judgment of God that ſhould come upon them.
* *Ier.* 48. 5, 34.

[h] *Meaning*, That it was a city that ever lived in pleaſure, and never felt ſorrow.

[i] He deſcribeth the miſerable diſſipation and flight of the Moabites.
† Heb. *breaking.*
‡ Heb. *aſſemblance.*
‡ Or, *valley of the Arabians.*

[i] To hide themſelves and their goods there.

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8 For the cry is gone round about the borders of Moab: the howling thereof unto Eglaim, and the howling thereof unto Beer-elim.

9 For the waters of Dimon shall be [k] full of blood: for I will bring † more upon Dimon, lions [l] upon him that escapeth of Moab, and upon the remnant of the land.

k Of them that are slain.
† Heb. *additions.*
l So that by no means they should escape the hand of God: thus will God punish the enemies of his church.

Cahp. XVI.

1 *Moab is exhorted to yeild obedience to Christs kingdom.* 6 *Moab is threatned for her pride.* 9 *The prophet bewaileth her.* 12 *The judgment of Moab.*

a *Text is*, Offer a sacrifice; whereby he denideth their long delay, which would not repent when the Lord called them thereto, thing them that it is now to late, seeing the vengeance of God is upon them.
† Or, *Petra.*
† Heb. *a rock.*
b There is no remedy, but you must flie.
‡ Or, *a neft for-faken.*
† Heb. *bring.*
c He bewaileth what Moab should have done, when tired their neighbour was in affliction, to whom becaufe they would give no shadow nor comfort, they are now left comfortleſs.
† Heb. *wringer.*
d The Assyrians shall oppreſs the Moabites but for a while.
† Heb. *the treaders that waste.*
* *Dan.* 7. 14, 27. *Micah.* 4. 7.
Luk. 1. 33.
† Or, *prepared.*
e Meaning, Chriſt.
* *Jer.* 48. 27.
† Their vain confidence, and proud brags shall deceive them; as § *Jer.* 48. 2.
* *Jer.* 48. 20.
‡ Or, *matter.*
g For all your mourning, yet the city shall be deſtroyed even unto the foundations.
h That is, The Assyrians & other enemies.
i *Meaning*, That the country of the Moab was now deſtroyed, and all the precious things thereof were carried into the borders, yea, into other countrys, and over the ſea.
† Or, *plucked up.*
k He hewth that their plague was ſo great, that it would have moved any man to lament with them, § *Jer.* 48. 34, 36.
† Or, *the alarm is ſallen upon,* &c.
l The enemies are come upon thee, and shout on joy, when they carry thy commodities from thee, § *Jer.* 48. 33.
* *Jer.* 48. 33.
m For very ſorrow and compaſſion.

Send † ye the lamb to the ruler of the land from ‡ † Sela to the wilderneſs, unto the mount of the daughter of Zion.

2 For it ſhall be *that* as a [b] wandring bird ‡ caſt out of the neſt: *ſo* the daughters of Moab ſhall be at the fords of Arnon.

3 † Take counſel, execute judgment, [c] make thy ſhadow as the night in the midſt of the noon-day, hide the out-caſts, bewray not him that wandreth.

4 Let mine out-caſts dwell with thee, Moab, be thou a covert to them from the face of the ſpoiler: for the † extortioner is [d] at an end, the ſpoiler ceaſeth, † the oppreſſours are conſumed out of the land.

5 And in mercy * ſhall the throne be ‡ eſtabliſhed, and [e] he ſhall ſit upon it in truth, in the tabernacle of David, judging and ſeeking judgment, and haſting right ouſneſs.

6 ¶ We have heard of the * pride of Moab, (he *is* very proud) *even* of his haughtineſs, and his pride, and his wrath: *but* † his lies *ſhall* not *be* ſo.

7 Therefore ſhall Moab * howl for Moab, every one ſhall howl: for the foundations of Kir-hareſeth ſhall ye ‡ mourn, ſurely *they are* ſtricken.

8 For the fields of Heſhbon languiſh, *and* the vine of Sibmah, [h] the lords of the heathen have broken down the principal plants thereof, they are come *even* unto † Jazer, they wandred *through* the wilderneſs, her branches are ‡ ſtretched out, they are gone over the ſea.

9 ¶ Therefore I will † bewail with the weeping of Jazer, the vine of Sibmah: I will water thee with my tears, O Heſhbon, and Elealeh: for ‡ the † ſhouting for thy ſummer-fruits, and for thy harveſt, is fallen.

10 And * gladneſs is taken away, and joy out of the plentiful field, and in the vineyards there ſhall be no ſinging, neither ſhall there be ſhouting: the treaders ſhall tread out no wine in *their* preſſes; I have made *their vintage-ſhouting* to ceaſe.

11 Wherefore my [m] bowels ſhall ſound like an harp for Moab, and mine inward parts for Kir-hareſh.

12 ¶ And it ſhall come to paſs, when it is ſeen that Moab is weary on the high place, that he ſhall come to his [n] ſanctuary to pray, but he ſhall not prevail.

13 This *is* the word that the LORD hath ſpoken concerning Moab ſince that time.

14 But now the LORD hath ſpoken, ſaying, Within [o] three years, as the years of an [p] hireling, and the glory of Moab ſhall be contemned, with all that great multitude; and the remnant *ſhall be* very ſmall *and* ‡ feeble.

n They ſhall uſe all means to ſeek help of their idols, and all in vain: for Chemos their great god, ſhall not be able to help them.
o He appointed a certain time to puniſh the enemies in.
p Who will obſerve juſtly the time for which he is hired, and ſerve no longer, but will ever long for it.
‡ Or, *not many.*

Chap. XVII.

1 *Syria and Iſrael are threatned.* 6 *A remnant ſhall* † *forſake idolatry.* 9 *The reſt ſhall be plagued for their impiety.* 12 *The wo of Iſraels enemies.*

THE [a] burden of [b] Damaſcus. Behold, Damaſcus is taken away from *being a* city, and it ſhall be a ruinous heap.

2 The cities of [c] Aroer *are* forſaken; they ſhall be for flocks which ſhall lie down, and none ſhall make *them* afraid.

3 The fortreſs alſo ſhall ceaſe from [d] Ephraim, and the kingdom from Damaſcus, and the remnant of Syria: they ſhall be as the [e] glory of the children of Iſrael, ſaith the LORD of hoſts.

4 And in that day it ſhall come to paſs, *that* the glory of [f] Jacob ſhall be made thin, and the fatneſs of his fleſh ſhall wax lean.

5 And it ſhall be as when the harveſt-man [g] gathereth the corn, and reapeth the ears with his arm; and it ſhall be as he that gathereth ears in the valley of [h] Rephaim.

6 (¶ Yet gleaning-grapes [i] ſhall be left in it, as the ſhaking of an olive-tree, two *or* three berries in the top of the uppermoſt bough, four *or* five in the outmoſt fruitful branches thereof, ſaith the LORD God of Iſrael.

7 At that day ſhall a man look to his [k] maker, and his eyes ſhall have reſpect to the holy One of Iſrael.

8 And he ſhall not look to the altars, the work of his hands, neither ſhall reſpect *that* which his fingers have made, either the groves, or the ‡ images)

9 ¶ In that day ſhall his ſtrong cities be as a forſaken bough, and an uppermoſt branch, which [l] they left, becauſe of the children of Iſrael: and there ſhall be deſolation.

10 Becauſe thou haſt forgotten the God of thy ſalvation, and haſt not been mindful of the rock of thy ſtrength: therefore ſhalt thou plant pleaſant plants, and ſhalt ſet it with [m] ſtrange ſlips:

11 In the day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeed to flouriſh: *but* the harveſt *ſhall be* a ‡ heap in the day of grief, and of [n] deſperate ſorrow.

12 ¶ [o] Wo to the ‡ multitude of many people, *which* make a noiſe like the noiſe of the ſeas; and to the ruſhing of nations, *that* make a ruſhing like the ruſhing of ‡ mighty waters.

13 The nations ſhall ruſh like the ruſhing of many waters: but *God* ſhall [p] rebuke them, and

a Chap. 13. 1.
b The chief city of Syria.
c It was a country of Syria by the river Arnon.
d Jr. ſeemeth, that the prophet would comfort the church in deſcribing the deſtruction of the two kings, of Syria and Iſrael, when as they ſhould conſpired the overthrow of Judah.
e The ten tribes glorious in their multitude, and abundance with other nations therefore he ſaith, that they ſhall be brought down, and the Syrians alſo.
f *Meaning*, of the ten tribes, which boaſted themſelves of their multitude and plenty, ſtrength and multitude.
g As the abundance of corn decks not the field barneſh-man that ſhould eat it: ſo no more ſhall the multitude of the people make the enemy to think whom God ſhall ſpeed to deſtroy them.
h which valley is plentiful and fertile.
i Becauſe God would have his covenant ſtaſe, he promiſeth to reſerve ſome of this people, and to bring them to repentance.
k He deſcribeth the Gods counſellors ſet in the room of God himſelf, to whom he ſets his eyes when God did place the Iſraelites in the land of Canaan.
l Or, *left.*
m which are ſtrangers, and not of the Church.
n As the Canaanites left their cities when God did place the Iſraelites in the land of Canaan: ſo ſhall the Gods of this world ſo more be left by them to defend their inhabitants, then builders, who have built them.
o In which are repreſented all the enemies of the Church.
† Or, *remained in the end of Iſrael.*
‡ Or, *nations.*
p Headdeth this for the conſolation of the faithful, which ever

and

and they ſhall flee far of, and ſhall be chaſed as the chaff of the mountains before the wind, and like ‡ a rolling thing before the whirlwind.

14 And behold, [q] at even-tide trouble; *and* before the morning he *is* not: this *is* the portion of them that ſpoil us, and the lot of them that rob us.

‡ *Or, thiſtle-down.*

q He compareth the enemies, the Aſſyrians, to a tempeſt, which riſeth over night, and in the morning is gone.

Chap. XVIII.

1 *God in care of his people will deſtroy the Ethiopians.* 7 *An acceſs thereby ſhall grow unto the church.*

WO to the † land ſhadowing with wings, which *is* beyond the rivers of Ethiopia:

2 That ſendeth ambaſſadours by the ſea, even in veſſels of [b] bulruſhes upon the waters, *ſaying*, [c] Go ye ſwift meſſengers to a nation ‡ ſcattered and peeled, to [d] a people terrible from their beginning hitherto; ‡ † a nation meted out and troden down, ‡ whoſe land the rivers have ſpoiled.

3 All ye inhabitants of the world, and dwellers on the earth, ſee ye, when [e] he lifteth up an enſign on the mountains; and when he bloweth a trumpet, hear ye.

4 For ſo the LORD ſaid unto me, I will take my [f] reſt, and I will ‡ conſider in my dwelling-place like a [g] clear heat ‡ upon herbs, *and* like a cloud of dew in the heat of harveſt.

5 For afore the harveſt when the bud is perfect, and the ſowr grape is ripening in the flower; he ſhall both cut off the ſprings with the pruning-hooks, and take away *and* cut down the branches.

6 They ſhall be left together unto the fowls of the mountains, and to the [i] beaſts of the earth: and the fowls ſhall ſummer upon them, and all the beaſts of the earth ſhall winter upon them.

7 ¶ In that time ſhall the † preſent be brought unto the LORD of hoſts, of a people ‡ ſcattered and peeled, and from a people terrible from their beginning hitherto; a nation meted out and troden under foot, whoſe land the rivers have ſpoiled, to the place of the name of the LORD of hoſts, the mount Zion.

a He meaneth that part of Ethiopia, which lieth toward the ſea, which was ſo full of ſhips, that the ſails, which he compareth to wings, ſeemed to ſhadow the ſea.
b which in thoſe country were ſtrong as they made ſhips of them for ſwiftneſs.
c This may be eaſily, that they ſhut others to comfort the Jews, and to promiſe them help againſt their enemies and ſo the Lord did threaten to take away their ſtrength, that the Jews ſhould not put confidence in their ſtrength.
d Who was then of great eſtimation, becauſe they did conſtantly reſiſt tyrannes, & prevailed them.
e He willeth the whole world to be attentive to his judgments.
f Or, *not ſtirred and puniſhed.*
g As the ſtrong heat of the Sun doth not ſee for the harveſt-man that ſhould eat it: ſo no more ſhall the multitude of the people make the enemy to think whom God ſhall ſpeed to deſtroy them.
h which valley is plentiful and fertile.
i Becauſe God would have his covenant ſtaſe, he promiſeth to reſerve ſome of this people, and to bring them to repentance.
k He deſcribeth the Gods counſellors ſet in the room of God himſelf, to whom he ſets his eyes when God did place the Iſraelites in the land of Canaan: ſo ſhall the Gods of this world ſo more be left by them to defend their inhabitants, then builders, who have built them.
l Or, *left.*
m which are repreſented all the enemies of the Church.
† Or, *remained in the end of Iſrael.*
‡ Or, *nations.*
p Headdeth this for the conſolation of the faithful, which ever

Chap. XIX.

1 *The confuſion of Egypt.* 11 *The fooliſhneſs of their princes.* 18 *The calling of Egypt to the church.* 23 *The covenant of Egypt, Aſſyria and Iſrael.*

THE [a] burden of Egypt. Behold, the LORD [b] rideth upon a ſwift cloud, and ſhall come into Egypt, and the idols of Egypt ſhall be moved at his preſence, and the heart of Egypt ſhall melt in the midſt of it.

2 And I will † ſet the Egyptians againſt the Egyptians: and they ſhall [c] fight every one againſt his brother, and every one againſt his neighbour; city againſt city, *and* kingdom againſt kingdom.

a Chap. 13. 1.
b Becauſe the Egyptians truſted in the defence of their country, in the multitude of their idols, and in the ſubtilneſs of their arts, the Lord ſheweth that he will come over all their munitions in a ſwift cloud, and that their idols ſhall tremble at his coming, and that mens hearts ſhall faint.
† Heb. *mingle.*
c As he cauſed the Ammonites, Moabites, and Idumeans, to kill one another, when they came to deſtroy the church of God, 2 *Chron.* 20. 22. *Chap.* 49. 26.

3 And the [d] ſpirit of Egypt † ſhall fail in the midſt thereof, and I will † deſtroy the counſel thereof: and they ſhall ſeek to the idols, and to the charmers, and to them that have familiar ſpirits, and to the wizards.

4 And the Egyptians will I ‡ give over into the hand of a cruel lord; and a fierce king ſhall rule over them, ſaith the Lord, the LORD of hoſts.

5 And the [e] waters ſhall fail from the ſea, and the river ſhall be waſted and dried up.

6 And they ſhall turn the [f] rivers far away, *and* the brooks of defence ſhall be emptied and dried up: the reeds and flags ſhall wither.

7 The paper-reeds by the brooks, by the [g] mouth of the brooks, and every thing ſown by the brooks ſhall wither, be driven away, † and be no *more*.

8 The fiſhers alſo ſhall [h] mourn, and all they that caſt angle into the brooks ſhall lament, and they that ſpread nets upon the waters ſhall languiſh.

9 Moreover, they that work in fine flax, and they that weave ‡ net-works ſhall be confounded.

10 And they ſhall be broken in the † purpoſes thereof, all that make ſluces *and* ponds † for fiſh.

11 ¶ Surely the princes of [i] Zoan *are* fools, the counſel of the wiſe counſellers of Pharaoh is become brutiſh: how [k] ſay ye unto Pharaoh, I *am* the ſon of the wiſe, the ſon of ancient kings?

12 Where *are* they? where *are* they wiſe *men?* and let them tell thee now, and let them know what the LORD of hoſts hath purpoſed upon Egypt.

13 The princes of Zoan are become fools, the princes of [l] Noph are deceived, they have alſo ſeduced Egypt, *even* ‡ † they that are the [m] ſtay of the tribes thereof.

14 The LORD hath mingled † [n] a perverſe ſpirit in the midſt thereof: and they have cauſed Egypt to err in every work thereof, as a drunken *man* ſtaggereth in his vomit.

15 Neither ſhall there be *any* work for Egypt, which the head [o] or tail, branch or ruſh may do.

16 In that day ſhall Egypt be like unto women: and it ſhall be afraid and fear becauſe of the ſhaking of the hand of the LORD of hoſts, which he ſhaketh over it.

17 And the land of Judah ſhall be [p] a terrour unto Egypt, every one that maketh mention thereof, ſhall be afraid in himſelf; becauſe of the counſel of the LORD of hoſts, which he hath determined againſt it.

18 ¶ In that day ſhall five cities in the land of Egypt † ſpeak † the language of Canaan, and [r] ſwear to the LORD of hoſts: one ſhall be called the city ‡ of † deſtruction.

19 In that day ſhall there be an altar to the LORD in the midſt of the land of Egypt,

d *Meaning*, Their policy, and wiſedom.
† Heb. *ſhall be emptied.*
† Heb. *ſwallow up.*
‡ Or, *ſhut up.*

e He ſheweth, that the ſea and *Nilus* their great river, whereby they thought themſelves moſt ſure, ſhould not be able to defend them from his anger, that he would ſend the Aſſyrians among them that ſhould keep them under as ſlaves.
f *Text is Nilus* ran into the ſea by ſeven ſtreams, as though they were ſo many rivers.
g He meaneth the ſpring, out of the which the water ſodaineth at one of a month.
† Heb. *and ſhall wax no more.*
h The ſcriptures uſe to deſcribe the deſtruction of a country by taking away all of the commodities thereof, as by rivers, fiſh, fiſh, and ſuch other things, whereby commons are cuſtomed to live.
i Or, *noble warriours.*
† Heb. *ſounding rivers.*
k Heb. *of living rivers.*
i Called alſo Tanis, a famous city upon *Nilus*.
k He noteth the ſtateſmen of Pharaoh, who perſwaded the king, that he was wiſe, and noble, and that his counſel was moſt ancient, and ſo he flattered himſelf, ſaying, I am wiſe.
l Or, *Memphis*, others *Moſon*, and now called, *the great Cairo.*
m Or, *governours.*
† Heb. *cornerſtones.*
n The principal upholders thereof are the chiefeſt cauſe of their deſtruction.
† Heb. *a ſpirit of perverſity.*
o For the ſpirit of wiſdom, he hath made them a ſpirit of giddineſs with the ſpirit of error.
o Neither the great nor the ſmall, the ſtrong nor the weak.
p Conſidering what deſtruction the Jews made not God their deliverer, but put their truſt in them, and were therefore now puniſhed, they ſhall fear leſt the like light upon them.
q Shall make one confeſſion of faith with the people of God, by the ſpeech of Canaan, *Meaning*, The language wherein

God was then ſerved. † Heb. *the lip.* ‡ Shall renounce their ſuperſtitions and ſweareth to ſerve God aright. ‡ Or, *of Heres, or, of the ſun.* † *Meaning*, Of ſix cities five ſhould ſerve God and the fear remain in their wickedneſs; and ſo of the ſix parts there ſhould be but one left.

Y y 2 and

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and a [t] pillar at the border thereof to the LORD.

20 And it shall be for a ſign, and for a witneſs unto the LORD of hoſts in the land of Egypt: for they ſhall cry unto the LORD becauſe of the oppreſſours, and he ſhall ſend them [u] a ſaviour and a great one, and he ſhall deliver them.

21 And the LORD ſhall be known to Egypt, and the Egyptians ſhall know the LORD in that day, and ſhall do [x] ſacrifice and oblation, yea, they ſhall vow a vow unto the LORD, and perform *it*.

22 And the LORD ſhall ſmite Egypt, he ſhall ſmite and heal *it*, and they ſhall return *even* to the LORD, and he ſhall be intreated of them, and ſhall heal them.

23 ¶ In that day ſhall there be a high-way out of Egypt to Aſſyria, and the Aſſyrian ſhall come into [y] Egypt, and the Egyptian into Aſſyria, and the Egyptians ſhall ſerve with the Aſſyrians.

24 In that day ſhall Iſrael be the third with Egypt, and with Aſſyria, *even* a bleſſing in the midſt of the land:

25 Whom the LORD of hoſts ſhall bleſs, ſaying, Bleſſed *be* Egypt my people, and Aſſyria the work of my hands, and Iſrael mine inheritance.

t There ſhall be evident ſigns and tokens, that Gods religion is there: which manner of ſpeech is taken of the patriarchs, and ancient times, whenGod had not as yet appointed the place and full manner how he would be worſhipped.

u This declareth that this prophecy ſhould be accompliſhed in the time of Chriſt.

x By theſe ceremonies, he comprehendeth the ſpiritual ſervice under Chriſt.

y By theſe two nations, which were then chief enemies of the church, he ſheweth, that the Gentiles and the Jews ſhould be joyned together in one faith and religion, and ſhould be all one fold under Chriſt their Shepherd.

CHAP. XX.

A type prefiguring the ſhameful captivity of Egypt and Ethiopia.

IN the yeat that [a] Tartan came unto [b] Aſhdod (when [c] Sargon the king of Aſſyria ſent him) and fought againſt Aſhdod, and took it:

2 At the ſame time ſpake the LORD † by Iſaiah the ſon of Amoz, ſaying, Go, and looſe the ſackcloth from off thy loyns, and put off thy ſhoe from thy foot: And he did ſo, walking naked and bare-foot.

3 And the LORD ſaid, Like as my ſervant Iſaiah hath [d] walked naked and bare-foot three years *for* a ſign and wonder upon Egypt, and upon Ethiopia:

4 So ſhall the king of Aſſyria lead away † the Egyptians priſoners, and the Ethiopians captives, young and old, naked and bare-foot, even with *their* buttocks uncovered, to the † ſhame of Egypt.

5 And they ſhall be afraid and aſhamed of [e] Ethiopia their expectation, and of Egypt [f] their glory.

6 And the inhabitant of this ‡ [g] iſle ſhall ſay in that day, Behold, ſuch *is* our expectation whither we flee for help to be delivered from the king of Aſſyria: and how ſhall we eſcape?

a who was a captain of Sennacherib; 2. King. 18. 17.
b A city of the Philiſtines.
c The Hebrews write that Sennacherib was ſo called.
† Heb. *by the hand of Iſaiah.*

d which ſignifieth the propher did lament the miſery that he ſaw perpetrated before the three years, that he went naked and bare-footed.
† Heb. *the captivity of Egypt.*

e In whoſe aid they truſted.
† Of whom they boaſted and gloried.

f Or, *country.*
g *Meaning*, Judea, which was compaſſed about with their enemies, as an iſle with waters.

CHAP. XXI.

1 The prophet bewailing the captivity of his people, ſeeth in a viſion, the fall of Babylon by the Medes and Perſians. 11 Edom ſcorning the prophet, is moved to repentance. 13 The ſet time of Arabia's calamity.

THE burden of the [a] deſert of the ſea. As whirlwinds in the ſouth paſs through; *ſo* it [b] cometh from the deſert, from a terrible land.

2 A † grievous viſion is declared unto me, the [c] treacherous dealer dealeth treacherouſly, and the ſpoiler ſpoileth: go up, O [d] Elam: beſiege, O Media: all the ſighing [e] thereof have I made to ceaſe.

3 Therefore are my [f] loyns filled with pain; pangs have taken hold upon me, as the pangs of a woman that travaileth: I was bowed down at the hearing *of it*, I was diſmayed at the ſeeing *of it*.

4 ‡ My heart panted, fearfulneſs affrighted me: the night of [g] my pleaſure hath he† turned into fear unto me.

5 Prepare the table, watch in the watch-tower, eat, drink: [h] ariſe ye princes, *and* anoint the ſhield.

6 For thus hath the [i] Lord ſaid unto me, Go, ſet a watchman, let him declare what he ſeeth.

7 And he ſaw a chariot *with* a couple of hors-men, [k] a chariot of aſſes, *and* a chariot of camels; and he hearkned diligently with much heed.

8 And ‡ he cried, [l] A lion: my lord, I ſtand continually upon the * watch-towr in the day-time, and I am ſet in my ward ‡ whole nights.

9 And behold, here cometh a chariot of men, *with* a couple of hors-men: and [m] he anſwered and ſaid, * Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.

10 O [n] my threſhing, and the † corn of my floor: that which I have heard of the LORD of hoſts the God of Iſrael, have I declared unto you.

11 ¶ The burden of [o] Dumah. He calleth to me out of [p] Seir, Watchman, what of the night? watchman, what of the night?

12 The watchman ſaid, The [q] morning cometh, and alſo the night: if ye will enquire, enquire ye: return, come.

13 ¶ The burden upon Arabia. In the [r] foreſt in Arabia ſhall ye lodge, O ye travelling companies of Dedanim.

14 The inhabitants of the land of Tema ‡ brought [s] water to him that was thirſty, they prevented with their bread him that fled.

15 For they fled ‡ † from the ſwords, from the drawn ſword, and from the bent bow, and from the grievouſneſs of war.

16 For thus hath the Lord ſaid unto me, Within a year, [t] according to the years of an [u] hireling, and all the glory of Kedar ſhall fail.

17 And the reſidue of the number of [x] archers, the mighty men of the children of Kedar ſhall be diminiſhed: for the LORD God of Iſrael hath ſpoken *it*.

a *Tiras* is, The ruine of Babylon by the Medes and Perſians.
b Heb. *horrid.*
c The Aſſyrians and Chaldeans, which had ſtroyed other nations, ſhall be overcome of the Medes and Perſians, and this he proſphecied an hundred years before it came to paſs.
d By Elam, is meaneth the Perſians.
e Becauſe they ſhall find no reſiſtance, they ſhall mourn no more, or, I have caſted them to ceaſe mourning, when Babylon had ſtroyed.
f This the prophet ſpeaketh in the perſon of the Babylonians.
g Or, *my mind wandred.*
h He prophecieth the death of Belſhazzar, 2 *Dan.* 5.
i Or, who in the midſt of his perſons was deſtroyed.
† Heb. *put in ſtore.*
k *Meaning*, Cheriots of men of war, and others that carried the baggage.
l Or, *cried as a lion.*
† Heb. *upon.*
m Heb. *ſaid.*
n *Meaning*, Babylon, which overcame the world.
o Heb. *Idumea.*
p Which was a mountainous place, and was ſo named afterwards, *Gen.* 25. 25.
q A ſentence of the Idumeans.
r He declareth the conſternation of the people of Dumah, who were in great fear of their enemies, and even in the night could not reſt for their manifold cares.
s For fear the Arabians fled for ſuccour into the woods, and he reproveth them for what they ſhall take.
† Or, *bring ye.*
‡ Or, *bring.* That is, Forſaking. That for fear they fell not into the hands of their enemies, they fled not far off.
† Or, *for fear, or, from the fear.*
t He appointeth a certain time. † Heb. *leaſt.*

them reſpite for one year onely, and then they ſhould be deſtroyed.
u Chap. 16. 14. † Heb. *leaſt.*
x Which was the name of a people of Arabia, and by the horrible deſtruction of all theſe nations, he teacheth the Jews that there is no place for refuge, nor to eſcape Gods wrath, but only to remain in his church, and to live in his feat.

CHAP. XXII.

1 The prophet lamenteth the invaſion of Jewry by the Perſians. 8 He reproveth their immane wiſdom, and wordly joy. 15 He propheſieth Shebna's deprivation, 20 and Eliakim, preſiguring the kingdom of Chriſt, his ſubſtitution.

THE burden of the [a] valley of viſion. What [b] aileth thee now, that thou art wholly gone up to the houſe-tops?

2 Thou that art full of [c] ſtirs, a tumultuous city, a joyous city: thy ſlain *men are* not ſlain with the [d] ſword, nor dead in battel.

3 All thy rulers are fled together, they are † bound † by the archers: all *that are* found in thee are bound together, *which* have fled from [e] far.

4 Therefore ſaid I, * Look away from me, † I will [f] weep bitterly, labour not to comfort me; becauſe of the ſpoiling of the daughter of my people.

5 For *it is* a day of trouble, and of treading down, and of perplexity by the Lord GOD of hoſts in the valley of viſion, breaking down the walls, and of [h] crying to the mountains.

6 And Elam [i] bare the quiver with chariots of men *and* hors-men, and Kir † uncovered the ſhield.

7 And it ſhall come to paſs *that* † thy choiceſt valleys ſhall be full of chariots, and the hors-men ſhall ſet themſelves in aray ‡ at the gate.

8 ¶ And he diſcovered the [k] covering of Judah, and thou diddſt look in that day to the armour of the houſe of the foreſt.

9 Ye have ſeen alſo the [l] breaches of the city of David, that they are many: and ye gathered together the waters of the lower pool.

10 And ye have [m] numbred the houſes of Jeruſalem, and the houſes have ye broken down to fortify the wall.

11 Ye [n] made alſo a ditch between the two walls, for the water of the old pool: but ye have not looked unto the maker [o] thereof, neither had reſpect unto him that faſhioned it long ago.

12 And in that day did the Lord GOD of hoſts call to weeping and to mourning, and to baldneſs, and to girding with ſackcloth:

13 And behold, joy and gladneſs, ſlaying oxen, and killing ſheep, [p] eating fleſh, and drinking wine; let us eat and drink, for to morrow we ſhall die.

14 And it was reveiled in mine ears by the LORD of hoſts, Surely this iniquity ſhall not be purged from you, till ye die, ſaith the Lord GOD of hoſts.

15 ¶ Thus ſaith the Lord GOD of hoſts, Go, get thee unto this [q] treaſurer, *even* unto Shebna, which *is* over the houſe, *and ſay*,

16 What haſt thou here? and whom haſt thou [r] here, that thou haſt hewed thee out a ſepulchre here ‡ *as* he that heweth him out a ſepulchre on high, *and* that graveth an habitation [s] for himſelf in a rock?

a *Meaning*, Judea, which was compaſſed about with mountains, and was called the valley of viſions, becauſe of the propheets, which were always there when they uttered ſeers.
b He ſpeaketh to Jeruſalem, whoſe inhabitants were fled up to the houſe-tops, for fear of their enemies.
c which waſt wont to be full of people and joy.
d But for hunger.
e And leſt into captivity.
† Heb. *of the loins.*
f which have fled from other places to Jeruſalem for fauour.
* *Jer.* 4. 19. *& 9. 1.*
† Heb. *I will let loose in weeping.*
g He ſheweth what is the duty of the godly, when Gods plagues hang over the church, and ſpecially of the miniſters, *Jer.* 9. 1.
h *That is*, The noiſe of the enemies, whom God had appointed to deſtroy the city.
† He putteth them in mind how God delivered them once from Sennacherib, who brought the Perſians, and Cyreans with him, tho they might by winning to God, avoid that great plague which God after by Nebuchadnezzar.
† Heb. *took away.*
† Heb. *the choice of thy valleys.*
‡ Or, *towards.*
k The ſecret place where the armour was, as ſaid, in the houſe of the foreſt, 1 *King.* 7. 2.
l Ye fortified the ruinous places, which were neglected in time of Peace: *Meaning*, The whole city of David, which was within the compaſs of the other.
m Either to paſt down ſuch as might hurt, or elſe to know what ſtrength they were able to make.
n To provide, if need ſhould be, of water.
o To God, that made Jeruſalem: or, they unthankfully neglected him in their worldly buſineſs.
p In ſtead of repentance ye were jolyſid, and made great cheer, conſuming the ſalutations of the prophets, ſaying, Let us eat and drink, for one prophecies ſay, That we ſhall die to morrow. *Chap.* 56. 12. † *Cor.* 15. 32.
q Becauſe the Hebrew word doth alſo ſignify one that ſerveth friendſhip with the Aſſyrians and Egyptians, to betray the church, and to provide for himſelf againſt all dangers: in the mean ſeaſon, he paſſe carelily, and get of the beſt offices into his hand under Hezekiah, ever aſpiring to the higheſt. † *Meaning*, That he was a ſtranger and famous ſepulcher, he died moſt miſerably among the Aſſyrians.

17 Behold, ‡ the LORD will carry thee away with † a mighty captivity, and will ſurely cover thee.

18 He will ſurely violently turn and toſs thee, *like* a ball into a † large country: there ſhalt thou die, and there the chariots of thy glory *ſhall be* the [c] ſhame of thy lords houſe.

19 And I will drive thee from thy ſtation, and from thy ſtate ſhall he pull thee down.

20 ¶ And it ſhall come to paſs in that day, that I will [u] call my ſervant Eliakim the ſon of Hilkiah:

21 And I will clothe him with thy robe, and ſtrengthen him with thy girdle, and I will commit thy government into his hand, and he ſhall be a father to the inhabitants of Jeruſalem, and to the houſe of Judah.

22 And the [x] key of the houſe of David will I lay upon his ſhoulder: ſo he ſhall * open and none ſhall ſhut, and he ſhall ſhut and none ſhall open.

23 And he will faſten him *as* a [y] nail in a ſure place; and he ſhall be for a glorious throne to his fathers houſe.

24 And they ſhall hang upon him all the glory of his fathers houſe, the off-ſpring and the iſſue, all veſſels [z] of ſmall quantity: from the veſſels of cups, even to all the ‡ veſſels of flagons.

25 In that day, ſaith the LORD of hoſts, ſhall the [a] nail *that is* faſtned in the ſure place, be removed, and be cut down and fall; and the burden that *was* upon it ſhall be cut off: for the LORD hath ſpoken *it*.

c Heb. *the ſhame of thy lords houſe.*

CHAP. XXIII.

1 The miſerable overthrow of Tyre. 17 Their unhappy return.

THE burden of Tyre. Howl, ye ſhips of [b] Tarſhiſh; for [c] it is laid waſte, ſo that there is no houſe, no entring in: from the land of [d] Chittim it is [e] reveiled to them.

2 Be † ſtill, ye inhabitants of the iſle, thou whom the merchants of Zidon, that paſs over the ſea, have [f] repleniſhed.

3 And by great waters the [g] ſeed of Sihor, the harveſt of the river *is* her revenue, and ſhe is a mart of nations.

4 Be thou aſhamed, O Zidon; for the [h] ſea hath ſpoken, *even* the ſtrength of the ſea, ſaying, I [i] travail not, nor bring forth children, neither do I nouriſh up young men, *nor* bring up virgins.

5 As at the report concerning Egypt, *ſo* ſhall they be [k] ſorely pained at the report of Tyre.

6 Paſs ye over to [l] Tarſhiſh, howl ye inhabitants of the iſle.

7 *Is* this your joyous *city*, whoſe antiquity *is* of ancient days? her own feet ſhall carry her † afar off to ſojourn.

8 Who hath taken this counſel againſt Tyre, [m] the crowning *city*, whoſe merchants *are* princes, whoſe traffickers *are* the honourable of the earth?

9 The LORD of hoſts hath purpoſed it, † to ſtain the pride of all glory, *and* to bring into contempt all the honourable of the earth.

10 Or, the LORD *who covered thee with an excellent covering, and cheriſhed them gorrouſly, ſhall ſurely, &c. verſ.* 18.
† Heb. *the captivity of a man.*
‡ Heb. *large of ſtature.*
* *Signifying*, That whatſoever dignity the wicked attain unto at length it will turn to the ſhame of thoſe princes, by whom they are preferred.
† To be ſtored again, out of the which office he had been put † by the craft of Shebna.

x I will commit unto him the full charge and government of the kings houſe.
* *Iob* 12. 14. *Rev.* 3. 7.
y I will eſtabliſh him and confirm him in his office; of this phraſe, read *Ezra* 9. 9.
z *Meaning*, That both ſmall and great, that ſhall come of Eliakim, ſhall have praiſe and glory by this faithful officer
‡ Or, *inſtruments of muſick.*

a He meaneth, Shebna, who in mans judgment ſhould never have fain.

b Yea of Cilicia, their come thither for merchandice.
c Tyrus is deſtroyed by Nebuchadnezzar.
d By Chittim, they mean all the iſles and countrys weſt-ward from Paleſtina.
e All men know of this deſtruction.
† Heb. *ſilent.*
f Have haunted thee, and enriched thee.
g *Meaning*, The corn of Egypt, which was led by the overflowing of Nilus.
h *That is*, Tyrus, which was the chief port of the ſea.
i I have no people left in me, and am as a barren land that never had child.
k Becauſe thefe news or rumors were joyned in league together.
l Tyrus willeth other merchants to go to Cilicia, and to come no more there.
† Heb. *from afar off.*
m who maketh her merchants like princes
† Heb. *to pollute.*

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n Thy strength will no more serve thee, therefore flee to other countries for succour
† Heb. *girdle.*
‡ Or, *concerning.*
a merchant man.
‡ Heb. *Canaan.*
‡ Or, *strengths.*

o For Tyrus was never couched nor assisted before.
p Because Tyrus was built by them of Zidon.
q The Chaldeans which dwelt in the wilderneſs, were ſcattered by the Aſſyrians into cities.
r The people of the Chaldeans deſtroyed the Aſſyrians: whereby the peoples manners, that ſeeing the Chaldeans were able to overcome the Aſſyrians, which were ſo great a nation, much more ſhall theſe two nations of Chaldea and Aſſyria be able to overthrow Tyrus.
s *That is*, Tyrus, by whom we are enriched.
t Tyrus ſhall be deſtroyed ſeventy years, which be the eſteem the reign of one king, or a mans age.
† Heb. *it ſhall be unto Tyre as the ſong of an harlot.*
u Shall life all eaſt and ſtability to inuice men again to her.
x She ſhall labour by all means to recover her firſt credit, as an harlot when ſhee is long forgotten, ſeeketh by all means to entertain her lovers.

10 ¶ Paſs through thy land as a river, O daughter of Tarſhiſh: *there is* no more † ſtrength.

11 He ſtretched out his hand over the ſea, he ſhook the kingdoms: the LORD hath given a commandment ‡ againſt † the merchant-*city*, to deſtroy the ‡ ſtrong holds thereof.

12 And he ſaid, Thou ſhalt no more rejoyce, O thou oppreſſed ° virgin, ᵖ daughter of Zidon: ariſe, paſs over to Chittim, there alſo ſhalt thou have no reſt.

13 Behold, the land of the Chaldeans; this people was not *till* the ᵍ Aſſyrian founded it for them that dwell in the wilderneſs: they ſet up the towrs thereof, they raiſed up the palaces thereof, *and* he ʳ brought it to ruine.

14 Howl, ye ſhips of Tarſhiſh: for your ſtrength is laid waſte.

15 And it ſhall come to paſs in that day, that Tyre ſhall be forgotten ſeventy years, according to the days of one king: after the end of ˢ ſeventy years † ſhall Tyre ˢ ſing as an harlot.

16 Take an harp, go about the city, thou harlot that haſt been forgotten, ˣ make ſweet melody, ſing many ſongs, that thou mayeſt be remembred.

17 ¶ And it ſhall come to paſs after the end of ſeventy years that the LORD will viſit Tyre, and ſhe ſhall turn to her ʸ hire, and ſhall commit fornication with all the kingdoms of the world upon the face of the earth.

18 And her merchandice, and her hire ſhall be ᶻ holineſs to the LORD: it ſhall not be treaſured nor laid up: for her merchandice ſhall be for them that dwell before the LORD, to eat ſufficiently, and for † durable clothing.

y Though ſhe have been chaſtiſed of the Lord, yet ſhe ſhall return to her old wicked practiſers, and for gain ſhall give her ſelf to all manner luſts like an harlot. z He ſheweth, that God, yet by the preaching of the goſpel, will call Tyrus to repentance, and turn her heart from avarice and filthy gain unto the true worſhipping of God, and liberality toward his ſaints. † Heb. *old.*

CHAP. XXIV.

1 *The doleful judgments of God upon the land.* 13 *A remnant ſhall joyfully praiſe him.* 16 *God in his judgments ſhall advance his kingdom.*

a This prophecy is as a concluſion of that which hath been threatned to the Jews, and other nations, *from the 13 chap.* and therefore by the earth he meaneth thoſe lands, which were before named.
† Heb. *perverteth the face thereof.*
‡ Or, *prince.*
b Becauſe this was a name of dignity, it was alſo applied to them which were not of Aarons family, and ſo ſignifieth alſo a man of dignity, as *2 Sam. 8. 18. & 20. 25. 2 Chron. 18. 17.* and by thoſewords the prophet ſignifieth an horrible confuſion, where there ſhall be neither religion, order, nor policy, *Hoſea 4. 9.*
† Heb. *the height of the people.*
c By the ſins of men procuring Gods judgments on the ſame.
d written in the law, *as Lev. 26. 14. Deut. 28. 16.* thus the prophets uſed to apply particularly the menaces and promiſes, which are general in the law.

BEhold, the LORD maketh the ᵃ earth empty, and maketh it waſte, and † turneth it upſide down, and ſcattereth abroad the inhabitants thereof.

2 And it ſhall be, as with the people, ſo with the ‡ ᵇ prieſt; as with the ſervant, ſo with his maſter; as with the maid, ſo with her miſtreſs; as with the buyer, ſo with the ſeller; as with the lender, ſo with the borrower; as with the taker of uſury, ſo with the giver of uſury to him.

3 The land ſhall be utterly emptied, and utterly ſpoiled: for the LORD hath ſpoken this word.

4 The earth mourneth *and* fadeth away, the world languiſheth *and* fadeth away, † the haughty people of the earth do languiſh.

5 The earth alſo is ᶜ defiled under the inhabitants thereof: becauſe they have tranſgreſſed the laws, changed the ordinance, broken the everlaſting covenant.

6 Therefore hath the ᵈ curſe devoured the earth, and they that dwell therein are deſolate: therefore the inhabitants of the earth are ᵉ burned, and few men left.

7 The new wine mourneth, the vine languiſheth, all the merry-hearted do ſigh.

8 The mirth * of tabrets ceaſeth, the noiſe of them that rejoyce endeth, the joy of the harp ceaſeth.

9 They ſhall not drink wine with a ſong, ſtrong drink ſhall be bitter to them that drink it.

10 The city of ᶠ confuſion is broken down: every houſe is ſhut up, that no man may come in.

11 *There is* a crying for wine in the ſtreets, all joy is darkned, the ᵍ mirth of the land is gone.

12 In the city is left deſolation, and the gate is ſmitten with deſtruction.

13 ¶ When thus it ſhall be in the midſt of the land among the people, *there ſhall be* ʰ as the ſhaking of an olive-tree, *and* as the gleaning-grapes when the vintage is done.

14 They ſhall lift up their voice, they ſhall ſing for the majeſty of the LORD, they ſhall cry aloud from the ⁱ ſea.

15 Wherefore glorify ye the LORD in the ‡ fires, *even* the name of the LORD God of Iſrael in the iſles of the ſea.

16 ¶ From the † uttermoſt part of the earth have we heard ſongs, *even* glory to the ᵏ righteous: but I ſaid, † My ˡ leanneſs, my leanneſs, wo unto me: the treacherous dealers have dealt treacherouſly, yea, the treacherous dealers have dealt very treacherouſly.

17 * Fear, and the pit, and the ſnare *are* upon thee, O inhabitant of the earth.

18 And it ſhall come to paſs, *that* he who fleeth from the noiſe of the fear, ſhall fall into the pit; and he that cometh up out of the midſt of the pit, ſhall be taken in the ſnare: for the ᵐ windows from on high are open, and the foundations of the earth do ſhake.

19 The earth is utterly broken down, the earth is clean diſſolved, the earth is moved exceedingly.

20 The earth ſhall reel to and fro like a drunkard, and ſhall be removed like a cottage, and the tranſgreſſion thereof ſhall be heavy upon it, and it ſhall fall, and not riſe again.

21 And it ſhall come to paſs in that day, *that* the LORD ſhall † puniſh the ⁿ hoſt of the high ones *that are* on high, and the kings of the earth upon the earth.

22 And they ſhall be gathered together † as priſoners are gathered in the ‡ pit, and ſhall be ſhut up in the priſon, and after many days ſhall they be ‡ ° viſited.

23 ᵖ Then the * moon ſhall be confounded, and the ſun aſhamed, when the LORD of hoſts ſhall reign in mount Zion and in Jeruſalem, and ‡ before his ancients gloriouſly.

e with heat and drought, *or elſe*, that they were conſumed with the fire of Gods wrath.
* *Iſa. 7. 24. & 16. 9. & 23. 10. Ezek. 26. 13. Hoſ. 2. 11.*

f which, as it was without order, ſo now ſhould it be brought to deſolation and confuſion: and this not onely meant of Jeruſalem, but of all the other wicked cities.
g Becauſe they did not ſee Gods judgments againſt their pleaſures ſhould fall, and ſo they fell to mourning.
h He comforteth the faithful, declaring that in this great deſolation the Lord will ſomewhat ſtir up his church, which ſhall yeeld him fruit, as *10. 22.*
i From the uttermoſt corners of the world when the goſpel ſhall be preached, *as Matt. 4.*
† Or, *ſeaſide.*
k Heb. *wing.*
l *Meaning*, To God, who will puniſh his goſpel through all the world.
† Heb. *Leanneſs to me, or, My ſtate is no more.*
m I am confirmed with care, conſidering the affliction of the church, both by forein enemies, and deceitfull. *Come reſt, My ſecret, my ſecret:* it was revealed to the prophet that the good ſhould be preſerved, and the wicked deſtroyed, * *Jer. 48. 43, 44.* in *Meaning*, That Gods wrath and vengeance ſhould be over all under them: for then they ſhould not eſcape no more then they did at Noah flood.

n Thus the prophet gliveth thanks to God becauſe he will bring under rebellion of theſe nations by his corrections, & make them of his church, which before were his enemies.
o Not onely of Jeruſalem, but alſo of their other cities which have been, thine enemies.
† *That is*, A place wherein all vagabonds may live without danger, and as it were an eaſie a place.
q The Aſſeagans and proud which before would not know thee, ſhall by thy corrections learn and glorify thee.
r The rage of the wicked is furious, till God break the ſtaue thereof.
† *Meaning*, That as the heat is abated by the rain: ſo ſhall God bring down the rage of the wicked.
s As a cloud that ſweeth from the heat of the ſun: ſo ſhall God aſſuage the rejoycing of the wicked againſt the godly.
† Heb. *in Zion*, which ſhould underſtande Chriſt he aſſembled of the Jewes and the Gentiles, and is here deſcribed under the figure of a ſtately banquet, *22. Mat. 22. 1.*
† Heb. *swallow up.*
† *Meaning*, That ignorance and blindneſs, wherebly we are kept bodi from Chriſt.
† Heb. *reserved.*
v *1 Cor. 15. 54.*
x He will take away all occaſions of ſorrow, and fill his with perfect joy, *Rev. 7. 17. & 21. 4.*
y By Moab is meant all the enemies of his church.
† Or, *threshed.*
† Or, *threshed.*
Heb. *Madmenah*, as they were two cities of this name, one in Judah, *1 Chron 2. 49.* and another in the land of Moab, *Jer. 48. 2.* which ſignifieth to have been a plentiful place of corn, *Chap. 10. 31.*
z *The meaning is*, Of the vileſt chaff which is fit for no other uſe but as dung to be caſt to the field.

CHAP. XXV.

1 *The prophet praiſeth God for his judgments, 6 for his ſaving benefits, 9 and for his victorious ſalvation.*

O LORD, thou ᵃ *art* my God, I will exalt thee, I will praiſe thy name; for thou haſt done wonderful things; *thy* counſels of old *are* faithfulneſs *and* truth.

2 For thou haſt made ᵇ of a city, an heap; *of* a defenced city, a ruine: a palace of ᶜ ſtrangers, to be no city, it ſhall never be built.

3 Therefore ſhall the ᵈ ſtrong people glorify thee, the city of the terrible nations ſhall fear thee.

4 For thou haſt been a ſtrength to the poor, a ſtrength to the needy in his diſtreſs, a refuge from the ſtorm, a ſhadow from the heat, when the ᵉ blaſt of the terrible ones *is* as a ſtorm *againſt* the wall.

5 Thou ſhalt bring down the noiſe of ſtrangers, ᶠ as the heat in a dry place; *even* the ᵍ heat with the ſhadow of a cloud: the branch of the terrible ones ſhall be brought low.

6 ¶ And in this ʰ mountain ſhall the LORD of hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined.

7 And he will † deſtroy in this mountain the face of the ⁱ covering † caſt over all people, and the vail *that is* ſpread over all nations.

8 He will * ſwallow up death in victory, and the Lord God will ᵏ wipe away tears from off all faces, and the rebuke of his people ſhall he take away from off all the earth: for the LORD hath ſpoken *it*.

9 ¶ And it ſhall be ſaid in that day, Lo, this *is* our God, we have waited for him, and he will ſave us: this *is* the LORD, we have waited for him, we will be glad, and rejoyce in his ſalvation.

10 For in this mountain ſhall the hand of the LORD reſt, and ˡ Moab ſhall be † troden down under him, even as ſtraw is ‡ troden down for the ᵐ dunghil.

11 And he ſhall ſpread forth his hands in the midſt of them, as he that ſwimmeth ſpreadeth forth *his hands* to ſwim: and he ſhall bring down their pride together with the ſpoils of their hands.

12 And the fortreſs of the high fort of thy walls ſhall he bring down, lay low, *and* bring to the ground, *even* to the duſt.

CHAP. XXVI.

1 *A ſong inciting to confidence in God, 5 for his judgments, 12 and for his favour to his people.* 20 *An exhortation to wait on God.*

IN that day ſhall † this ſong be ſung in the land of Judah, We have a ſtrong city, ᵇ ſalvation will *God* appoint *for* walls and bulwarks.

2 ᶜ Open ye the gates, that the righteous nation keepeth the † truth may enter in.

3 Thou wilt keep *him* in † perfect peace, *whoſe* ‡ ᵈ mind *is* ſtayed *on thee*: becauſe he truſteth in thee.

4 Truſt ye in the LORD for ever: for in the LORD JEHOVAH *is* † everlaſting ſtrength.

4 ¶ For he bringeth down them that dwell on high, the ᵉ lofty city he layeth it low, he layeth it low, *even* to the ground, he bringeth it *even* to the duſt.

6 The foot ſhall tread it down, *even* the feet of the ᶠ poor, *and* the ſteps of the needy.

7 The way of the juſt *is* uprightneſs: thou moſt upright, doſt weigh the path of the juſt.

8 Yea, in the way of thy ᵍ judgments, O LORD, have we waited for thee; the deſire of *our* ſoul *is* to thy name, and to the remembrance of thee.

9 With my ſoul have I deſired thee in the night, yea with my ſpirit within me will I ſeek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn ʰ righteouſneſs.

10 Let ⁱ favour be ſhewed to the wicked, *yet* will he not learn righteouſneſs: in the land of uprightneſs will he deal unjuſtly, and will not behold the majeſty of the LORD.

11 LORD, *when* thy hand is lifted up, they will not ſee: *but* they ſhall ſee, and be aſhamed for *their* ᵏ envy ‡ at the people, yea the fire of thine ˡ enemies ſhall devour them.

12 ¶ LORD, thou wilt ordain peace for us: for thou alſo haſt wrought all our works † in us.

13 O LORD our God, *other* ᵐ lords beſides thee have had dominion over us: *but* by thee onely will we make mention of thy name.

14 *They are* ⁿ dead, they ſhall not live; *they are* deceaſed, they ſhall not riſe: therefore haſt thou viſited and deſtroyed them, and made all their memory to periſh.

15 Thou haſt ° increaſed the nation, O LORD, thou haſt increaſed the nation, thou art glorified; thou hadſt removed *it far unto* all the ends of the earth.

16 LORD, in trouble have they ᵖ viſited thee, they poured out a † prayer *when* thy chaſtning *was* upon them.

17 Like as a woman with child *that* draweth near the time of her delivery, is in pain, *and* cryeth out in her pangs; ſo have we been in thy ᵠ ſight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought ʳ forth wind, we have not wrought any deliverance in the earth, neither have the inhabitants of the world ˢ fallen.

19 ˙Thy dead *men* ſhall live, *together with* my dead body ſhall they ariſe: awake and ſing ye that dwell in duſt: for thy ᵘ dew *is as* the dew of herbs, and the earth ſhall caſt out the dead.

20 ¶ Come, my people ˣ enter thou into thy chambers, and ſhut thy doors about thee: hide

a Thus the prophet gliveth thanks to God becauſe he will bring under rebellion of theſe nations by his corrections, & make them of his church, which before were his enemies.
b Not onely of Jeruſalem, but alſo of their other cities which have been, thine enemies.
c *That is*, A place wherein all vagabonds may live without danger, and as it were an eaſie a place.
d The Aſſeagans and proud which before would not know thee, ſhall by thy corrections learn and glorify thee.
e The rage of the wicked is furious, till God break the ſtaue thereof.
f *Meaning*, That as the heat is abated by the rain: ſo ſhall God bring down the rage of the wicked.
g As a cloud that ſweeth from the heat of the ſun: ſo ſhall God aſſuage the rejoycing of the wicked againſt the godly.
h Heb. *in Zion*, which ſhould underſtande Chriſt he aſſembled of the Jewes and the Gentiles, and is here deſcribed under the figure of a ſtately banquet, *22. Mat. 22. 1.*
i Heb. *swallow up.*
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z *The meaning is*, Of the vileſt chaff which is fit for no other uſe but as dung to be caſt to the field.

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† Heb. *trusts.*
† Heb. *peace, peace.*
† Or, *strength, Or, imagination.*
d when by faith repoſeth his whole truſt in thee.
† Heb. *the rock, of ages.*
e There is no power ſo high that can let God, when he will deliver his.
f God will ſet the poor afflicted over the power of the wicked
g we have continually abided in the adverſities wherewith thou haſt afflicted us.
h *Meaning*, That by afflictions men ſhall learn to fear God.
i The wicked, though God ſhew his evident ſigns of his grace, ſhall be never the better.
k Through envy and indignation againſt thy people.
‡ Or, *toward*, thy people.
l The fire and vengeance wherewith thou doſt deſtroy thine enemies.
† Or, *for us.*
m The Babylonians, which have not governed according to thy
n *Meaning*, That the reproſate even in this life ſhall have the beginning of everlaſting death.
o *To wit*, The company of the faithfull ſhall by the calling of the Gentiles.
p *That is*, The faithfull by thy rods were moved to pray unto thee for deliverance.
† Heb. *secret speech.*
q *To wit*, In extremum furoris.
r Our ſorrows had none end, neither did we enjoy the comfort that we looked for.
ſ The wicked, and men without repentance were not deſtroyed.
t The comforteth the faithful in their afflictions, ſhewing them, that even in death they ſhall have life: and that they ſhould moſt certainly ariſe to glory: the contrary ſhould come to the wicked, as ver. 14.
u As herbs dead in winter, flouriſh again by the rain in the ſpring time, ſo they that lie in the duſt, ſhall

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tion which keepeth the † truth may enter in.

3 Thou wilt keep *him* in † perfect peace, *whoſe* ‡ ᵈ mind *is* ſtayed *on thee*: becauſe he truſteth in thee.

4 Truſt ye in the LORD for ever: for in the LORD JEHOVAH *is* † everlaſting ſtrength.

4 ¶ For he bringeth down them that dwell on high, the ᵉ lofty city he layeth it low, he layeth it low, *even* to the ground, he bringeth it *even* to the duſt.

6 The foot ſhall tread it down, *even* the feet of the ᶠ poor, *and* the ſteps of the needy.

7 The way of the juſt *is* uprightneſs: thou moſt upright, doſt weigh the path of the juſt.

8 Yea, in the way of thy ᵍ judgments, O LORD, have we waited for thee; the deſire of *our* ſoul *is* to thy name, and to the remembrance of thee.

9 With my ſoul have I deſired thee in the night, yea with my ſpirit within me will I ſeek thee early: for when thy judgments *are* in the earth, the inhabitants of the world will learn ʰ righteouſneſs.

10 Let ⁱ favour be ſhewed to the wicked, *yet* will he not learn righteouſneſs: in the land of uprightneſs will he deal unjuſtly, and will not behold the majeſty of the LORD.

11 LORD, *when* thy hand is lifted up, they will not ſee: *but* they ſhall ſee, and be aſhamed for *their* ᵏ envy ‡ at the people, yea the fire of thine ˡ enemies ſhall devour them.

12 ¶ LORD, thou wilt ordain peace for us: for thou alſo haſt wrought all our works † in us.

13 O LORD our God, *other* ᵐ lords beſides thee have had dominion over us: *but* by thee onely will we make mention of thy name.

14 *They are* ⁿ dead, they ſhall not live; *they are* deceaſed, they ſhall not riſe: therefore haſt thou viſited and deſtroyed them, and made all their memory to periſh.

15 Thou haſt ° increaſed the nation, O LORD, thou haſt increaſed the nation, thou art glorified; thou hadſt removed *it far unto* all the ends of the earth.

16 LORD, in trouble have they ᵖ viſited thee, they poured out a † prayer *when* thy chaſtning *was* upon them.

17 Like as a woman with child *that* draweth near the time of her delivery, is in pain, *and* cryeth out in her pangs; ſo have we been in thy ᵠ ſight, O LORD.

18 We have been with child, we have been in pain, we have as it were brought ʳ forth wind, we have not wrought any deliverance in the earth, neither have the inhabitants of the world ˢ fallen.

19 ˙Thy dead *men* ſhall live, *together with* my dead body ſhall they ariſe: awake and ſing ye that dwell in duſt: for thy ᵘ dew *is as* the dew of herbs, and the earth ſhall caſt out the dead.

20 ¶ Come, my people ˣ enter thou into thy chambers, and ſhut thy doors about thee: hide

a This ſong was made to comfort the faithful when their captivity ſhould come, aſſuring them alſo of their deliverance for the time which they ſhould ſing this ſong. b Gods protection and defence ſhall be ſufficient for us. c He exhorteth the faithful to be patient in their afflictions, and to wait upon Gods work.

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thy self as it were for a little moment, until the indignation be overpast.

* *Mic.* 1. 3.

21 For behold, the LORD * cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her † bloud, and shall no more cover her slain.

† Heb. *bloods.*

CHAP. XXVII.

1 *The care of God over his vineyard.* 7 *His chastisements differ from judgments.* 12. *The church of Jews and Gentiles.*

IN that a day the LORD with his fore and great and strong b sword shall punish leviathan the ‡ piercing serpent, even leviathan that crooked serpent, and he shall slay the dragon that *is* in the sea.

2 In that day sing ye unto her, A vineyard of c red wine.

3 I the LORD do keep it, I will water it every moment; lest *any* hurt it, I will keep it night and day.

4 d Fury *is* not in me: who would set the briers *and* thorns against me in battel? I would go through them, I would burn them together.

5 Or let him e take hold of my strength, *that he* may make peace with me, *and* he shall make peace with me.

6 f He shall cause them that come of Jacob to take root: Israel shall blossom and bud, and fill the face of the world with fruit.

7 ¶ Hath he g smitten him, † as he smote those that smote him? *or* is he slain according to the slaughter of *them that are* slain by him?

8 In h measure † when it shooteth forth, thou wilt debate with it; ‡ he stayeth his rough wind in the day of the east-wind.

9 By this therefore shall the iniquity of Jacob be purged, and this *is* all the i fruit to take away his sin; when he maketh all the stones of the altar as chalk-stones *that are* beaten in sunder, the groves and ‡ images shall not stand up.

10 Yet the k defenced city *shall be* desolate, and the habitation forsaken, and left like a wilderness: there shall the calf feed, and there shall he lie down, and consume the branches thereof.

11 When the boughs thereof are withered, they shall be broken off: the l women come *and* set them on fire: for it *is* a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.

12 ¶ And it shall come to pass in that day, *that* the LORD shall beat off from the chanel of the m river unto the stream of Egypt, and ye shall be gathered one by one, O ye children of Israel.

13 And it shall come to pass in that day, *that* the great trumpet shall be n blown, & they shall come which were ready to perish in the land of Assyria, and the out-casts in the land of

a At the time appointed.
b That *is*, By his mighty power, and by his word. He prophesieth here of the destruction of Satan and his kingdom, under the name of Leviathan, Ashur, and Egypt.
c Or, *creaking like a bar.*
d *Meaning*, Of the best wine, which this vineyard, *that is*, the church, should bring forth, as most agreeable to the Lord.
e Therefore he will destroy the kingdom of Satan, because he loveth his church for his own mercies sake, and cannot be angry with it, but wisheth that he may pour his anger upon the wicked intedels, whom he meaneth by briers and thorns.
f Or, *marsh against.*
g Apostrofe towards the faithful, taking hold on the Lord by faith: and trusting on his power.
h Though I afflict and diminish my people for a time, yet shall the root spring again and bring forth in great abundance.
i He sheweth that God punisheth his enemies in justice
k Heb. *according to the stroke of those.*
l *That is*, Thou wilt not destroy the root of thy church, though the branches thereof seem to perish by the sharp wind of affliction.
m Or, *when thou sendest it forth.*
n Or, *when he removeth it.*
o He sheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the monuments thereof destroyed.
p Or, *sun-images.*
q Notwithstanding his favour that he will shew them after, yet Jerusalem shall be destroyed, and grass for cattel shall grow in it.
r God shall not mighty enemies.
s For the women shall do it to their great shame.
t Or, *as Jesus*: for some fled toward Egypt, thinking to have escaped.
u In the time of Cyrus, by whom they should be delivered: but this was chiefly accomplished under Christ.

Egypt, and shall worship the LORD in the holy mount at Jerusalem.

CHAP. XXVIII.

1 *The prophet threatneth Ephraim for their pride and drunkennes.* 5 *The residue shall be advanced in the kingdom of Christ.* 7 *He rebuketh their errour.* 9 *their untowardnes to learn,* 14 *and their security.* 16 *Christ the sure foundation is promised.* 18 *Their security shall be tried.* 23 *They are incited to the consideration of Gods discreet providence.*

WO to the a crown of pride, to the drunkards of Ephraim, whose glorious beauty *is* a fading flower, which *are* on the head of the fat b valleys of *them that are* † overcome with wine.

2 Behold, the Lord hath a mighty and strong one, *which* as a tempest of hail *and a* c destroying storm, as a sloud of mighty waters overflowing, shall cast down to the earth with the hand.

3 The crown of pride, the drunkards of Ephraim shall be troden † under feet.

4 And the glorious beauty which *is* on the head of the fat valley, shall be a fading flower, *and* as the d hasty fruit before the summer: which *when* he that looketh upon it, seeth *it*, while it is yet in his hand he † eateth it up.

5 ¶ In that day shall the LORD of hosts be for a crown of glory, and for a diadem of beauty unto the e residue of his people:

6 And for a spirit of judgment to him that sitteth in judgment, and for f strength to them that turn the battel to the gate.

7 ¶ But they also have erred through g wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink, they are swallowed up of wine, they are out of the way through strong drink, they err in vision, they stumble *in* judgment.

8 For all tables are full of vomit *and* filthiness, *so that there is* no place *clean*.

9 ¶ h Whom shall he teach knowledge? and whom shall he make to understand † doctrine? *them that are* weaned from the milk, *and* drawn from the breasts.

10 i For precept ‡ *must be* upon precept, precept upon precept, line upon line, line upon line, here a little *and* there a little.

11 For with † * * stammering lips and another tongue ‡ will he speak to this people.

12 To whom he said, This *is* the k rest *wherewith* ye may cause the weary to rest, and this *is* the l refreshing: yet they would not hear.

13 But the word of the m LORD was unto them, precept upon precept, precept upon precept, line upon line, line upon line, here a little *and* there a little; that they might go and fall backward, and be broken, and snared, and taken.

14 ¶ Wherefore hear the word of the LORD, ye scornful men that rule this people which *is* in Jerusalem.

15 Because ye have said, We have made n a covenant with death, and with hell are we at

a *Meaning*, The proud kingdom of the Ifraelites: which were drunken with worldly prosperity.
b Because the Ifraelites for the moft part dwelt in moft pleafant valleys, *Ita vers.* *verb lavoly*, The valley of them, that had wine, drunke of vanity prosperity, and were, as it were, crowned therewith as with garlands.
† Heb. *broken.*
c The feventh to mean the Affyrians, by whom the ten tribes were led away.
† Heb. *with fat.*
d Which is out of long continuance, but a fig ripe and firft eaten.
† Heb. *fwallowet.*

e *Surviving.* That the faithful, which yet remain in any worldly vocation, but make God their glory, fhall be preferved.
f He will give counfel to the captain, to drive the enemies in at their own gate.
g Meaning, the hypocrites, which were among them, which were further corrupt in life and doctrine, which is here meant by drunkennes and vomiting.
h For there was no preacher that durft fo much as teach any good doctrine: but were fooles, and a torment to young men.
† Or, *the learning.*
i They muft here do one thing effectually.
† Or, hath ben. ‡ Heb. *fauxmerings.*
k *Of the wearied.*
l *Ier.* 6. 16.
m Let our teach what he can, yet they fhall not once underftand him, then if he fpeak in a ftraunge language.
† Or, *he hath fpoken.*

n Though the prophets condemned their idols, and vain truft of falhood and vanity, yet the wicked thought in themfelves that they would truft in their things.
o *Ifai.* 11. 1. 22. *Mat.* 21. 42. *Acts* 4. 11. *Rom.* 9. 33. *& 10.* 11. *1 Pet.* 2. 6, 7, 8.
† *That is*, Chrift by whom all the building muft be tried, and upholden.
‡ He fhall be quiet and feek none other remedies, but be content with Chrift.
† In the reftitution of his church, judgment and juftice fhall reign.
‡ Gods correction and affliction.
† Affliction fhall difcover their vain confidence, which they kept fecret to themfelves.
† Heb. *a treading down to it.*
† Terrour and deftruction fhall make you to learn that, which exhortations, and admonifhments could not bring you unto.
† Or, *when he fhall make you to underftand doctrine.*
† Your affliction fhall be fo fore, that you cannot endure it.
† 1 *Sam.* 5. 20. 2 *Sam.* 14. 11. 2 when David affembled the Philiftines.
† Heb. *on the.* 2 *Sam.* 5. 25. 1 *Chron.* 14. 16.
† When Joshua difcomfited five kings of the Amorites.
† As the plowman hath his appointed time, and diuers inftruments for his labour, fo he inftructhe Lord for his vengeance, and he punifheth fome at one time, and fome at another, fome after one fort, and fome after another, &c.
† That his chofen feed is beaten, and not to ftrong, but tender as it were, as are the wicked.
† Or, *the wheat in the principal place, and barley in the appointed place.*
† Or, *fpelt.*
† Heb. *border.* † Or, *And he bind.* ‡ *As he fpeak fair at his firft coming, that he may deceive them.*

o Or to Ariel, to Ariel ‡ the city *where* David dwelt: add ye year to year; † let them † kill sacrifices.

p Because they will not receive the word of God when it is offered them, that they cannot fee it, † *a* ftrange language.
q Because they will not learn with fimplicity, and fubmit themfelves to Chrift for inftruction.
Mat. 11. 25.
r If ye be weary and laden with finnes, feek to Chrift for refreshment.
Mat. 11. 28.
s Because they will not receive the word of God when it is offered them, that they cannot fee it, † *a* ftrange language; and that they

agree-

2 Yet I will diftrefs Ariel, and there fhall be heavineſs and forrow: and it fhall be unto me as o Ariel.

3 And I will camp againſt thee round about, and will lay fiege againſt thee with a mount, and I will raiſe forts againſt thee.

4 And thou fhalt be brought down, *and* fhalt ſpeak out of the p ground, and thy ſpeech fhall be low out of the duft, and thy voice fhall be as of one that hath a familiar ſpirit, out of the ground, and thy ſpeech fhall † whiſper out of the duft.

5 Moreover, the multitude of thy ſtrangers fhall be like ſmall duſt, and the multitude of the terrible ones *fhall be* as chaff that paſſeth away: yea, it fhall be at an inſtant ſuddenly.

6 Thou ſhalt be viſited of the LORD of hoſts with thunder, and with earthquake, and great noiſe, with ſtorm and tempeſt, and the flame of devouring fire.

7 ¶ And the † multitude of all the nations that fight againſt Ariel, even all that fight againſt her and her munition, and that diſtreſs her, ſhall be as a dream of a night-viſion.

8 It ſhall even be as when a hungry *man* dreameth, and behold he q eateth; but he awaketh, and his ſoul is empty: or as when a thirſty *man* dreameth, and behold he drinketh; but he awaketh, and behold *he is* faint, and his ſoul hath appetite: ſo ſhall the multitude of all the nations be, that fight againſt mount Zion.

9 ¶ r Stay your ſelves and wonder, † cry ye out, and cry: they are drunken, but not with wine; they ſtagger, but not with ſtrong drink.

10 For the LORD hath poured out upon you the ſpirit of deep ſleep, and hath cloſed your eyes: the prophets and your † rulers, the ſeers hath he covered.

11 And the viſion of all is become unto you as the words of a ‡ book *that is* ſealed, which *men* deliver to one that is learned, ſaying, Read this, I pray thee; and he ſaith, † I cannot, for it *is* ſealed:

12 And the book is delivered to him that is not learning, ſaying, Read this, I pray thee; and he ſaith, I am not learned.

13 ¶ Wherefore the Lord ſaid, Foraſmuch as this people t draw near *me* with their mouth, and with their lips do honour me, but have removed their heart far from me, and their † fear towards me is taught by the precept of men:

14 Therefore behold, † I will proceed to do a marvellous work amongſt this people, *even a* marvellous work and a wonder: * for the wiſdom of their wiſe *men* ſhall u periſh, and the underſtanding of their prudent *men* ſhall be hid.

15 Wo unto them that v ſeek deep to hide their counſel from the LORD, and their works are in the dark, and they ſay, Who ſeeth us? and who knoweth us?

16 Surely your turning of things upſide down ſhall be eſteemed as the w potters clay: for

t Though the prophets condemned their idols, and vain truft of falhood and vanity, yet the wicked thought in themfelves that they would truft in their things.
u *Ifai.* 11. 1. 22. *Mat.* 21. 42. *Acts* 4. 11. *Rom.* 9. 33. *& 10.* 11. *1 Pet.* 2. 6, 7, 8.
† *That is*, Chrift by whom all the building muft be tried, and upholden.
‡ He fhall be quiet and feek none other remedies, but be content with Chrift.
† In the reftitution of his church, judgment and juftice fhall reign.
‡ Gods correction and affliction.
† Affliction fhall difcover their vain confidence, which they kept fecret to themfelves.
† Heb. *a treading down to it.*
† Terrour and deftruction fhall make you to learn that, which exhortations, and admonifhments could not bring you unto.
† Or, when *he fhall make you to underftand doctrine.*
† Your affliction fhall be fo fore, that you cannot endure it.
† 1 *Sam.* 5. 20. 2 *Sam.* 14. 11. 2 when David affembled the Philiftines.
† Heb. *on the.* 2 *Sam.* 5. 25. 1 *Chron.* 14. 16.
† When Joshua difcomfited five kings of the Amorites.
† As the plowman hath his appointed time, and diuers inftruments for his labour, fo he inftructhe Lord for his vengeance, and he punifheth fome at one time, and fome at another, fome after one fort, and fome after another, &c.
† That his chofen feed is beaten, and not to ftrong, but tender as it were, as are the wicked.
† Or, *the wheat in the principal place, and barley in the appointed place.*
† Or, *fpelt.*
† Heb. *border.* † Or, *And he bind.* ‡ *As he fpeak fair at his firft coming, that he may deceive them.*

u Meaning, That the wiſdom of God is not underſtanded according to his word, both miniſters and people are in the dark, and without underſtanding.
v This is ſpoken of them, which in heart deſpiſed Gods word, and mocked at the admonitions, but outwardly bare a good face.
w For all your craft, ſaith the Lord, you cannot be able to eſcape mine hands, no more then the clay, that is in the potters hands, hath power to deliver it ſelf.

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† Or, *alas, alas!* Your city ſhall be full of bloud; as an altar where on they ſacrifice.

a The ſpeech ſhall be no more to lofty, but abaſed and low; as the very charmers which are in low places and whiſper, ſo that their voice can ſcarce be heard.
† Heb. *peep*, or, *chirp.*
b Thine hired ſoldiers in whom thou truſteſt, ſhall be deſtroyed as duſt or chaff in a whirlwind.

c The enemy that I will bring to deſtroy thee, and that which thou makeſt thy vain truſt, ſhall come as unawares even as a dream in the night. *Some read*, as if this were a comfort to the church for the deſtruction of their enemies.
† *That is*, He thinketh that he eateth.

d Muſt hereon as long as ye liſt, yet ſhall ye find nothing but exceſſion to be aſtonied for your prophets are blind, and therefore cannot direct you.
† Or, *take your plea here and rest.*
† Heb. *heads.*

† Or, *Letter.*

i *Meaning*, That it is all alike, either to read, or not to read, except God open the heart to underſtand.

k Becauſe they are hypocrites and not ſincere in heart, as *Mat.* 15. 8.
Marc. 7. 6.
† *That is*, Their religion was learned not by mans doctrine, and not by the word.
l *Ier.* 49. 7. *Obad. verſ.* 8.

m *Meaning*, That wiſdom of God is not worſhipped

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shall the *work say of him that made it, He made me not? or shall the thing framed, say of him that framed it, He had no understanding?

17 *Is it* not yet a very little while, and [P] Lebanon shall be turned into a fruitful field, and the fruitful field shall be esteemed as a forest?

18 ¶ And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness.

19 The meek also [q] shall increase *their* joy in the LORD, and the poor among men shall rejoyce in the holy One of Israel.

20 For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off:

21 That make a man an offender for [r] a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought.

22 Therefore thus saith the LORD who redeemed Abraham, concerning the house of Jacob, Jacob shall not now be ashamed, neither shall his face now wax pale.

23 But when he seeth his children, the work of mine hands in the midst of him, they shall sanctify my name, and sanctify the holy One of Jacob, and shall fear the God of Israel.

24 They also that erred in spirit † [s] shall come to understanding, and they that murmured, shall learn doctrine.

P Shall there not be a change of all things? and Carmel, that is a plentiful, place of refresh of their cattle? shall be then, may be taken as a forest. Cant. 2.2. 3.5. and thus he specifieth to comfort the faithful.
* Heb. *shall add.*

q *That is*, They would take offence for the smallest matter, and when no cause at all was given.

r *That is*, a word of no value.

† Heb, *shall know understanding.*
s *Signifying*, That except God give understanding and knowledge, man cannot but still err, and murmur against him.

CHAP. XXX.

1 *The prophet threatneth the people for their confidence in Egypt,* 8 *and contempt of Gods word.* 18 *Gods mercies towards his church.* 27 *Gods wrath, and the peoples joy in the destruction of Assyria.*

a who contrary to their promise made to their protector, and contrary to my commandment, seek help at strangers.
b They seek shifts to cloke their doings, and not godly means.

WO to the [a] rebellious children, saith the LORD, that take counsel, but not of me; and that [b] cover with a covering, but not of my spirit, that they may add sin to sin:

2 That walk to go down into Egypt, (and have not asked at my mouth) to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt.

3 Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt *your* confusion.

c The chief of Iisel went into Egypt in ambassy to seek help, and abode at these cities.

4 For his [c] princes were at Zoan, and his ambassadours came to Hanes.

5 They were all ashamed of a people *that* could not profit them, nor be an help nor profit, but a shame and also a reproach.

d *That is*, A heavy sentence, or prophecy against the beasts that carried their treasures into Egypt, by the wildernesse, which was fouth from Judea: *oracle of the beasts.* The beasts should not be spared, the men should be punished much more grievously.
† Or, *to-ver.*
e By the appointment and advice of the Jews to send messengs. *Gen Ser.* 31. 7.

6 The [d] burden of the beasts of the south: into the land of trouble and anguish, from whence *come* the young and old lion, the viper and fiery flying serpent, they will carry their riches upon the shoulders of young asses, and their treasures upon the bunches of camels, to a people *that* shall not profit *them.*

7 For the Egyptians shall help in vain, and to no purpose: therefore have I cried ‡ concerning [e] this, Their strength *is to* [f] sit still.

8 ¶ Now go, [g] write it before them in a table, and note it in a book, that it may be for † the time to come [h] for ever and ever:

9 That this *is* a rebellious people, lying children, children *that* will [i] not hear the law of the LORD:

10 Which say to the seers, See not; and to the prophets, Prophesy not unto us right things, speak unto us smooth things, prophesy [k] deceits:

11 Get you out of the way, turn aside out of the path, cause the holy One of Israel to cease from before us.

12 Wherefore thus saith the holy One of Israel, Because ye despise this word, and trust in ‡ oppression and perverseness, and [l] stay thereon:

13 Therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant.

14 And he shall break it as the breaking of † the potters vessel, that is broken in pieces, he shall not spare; so that there shall not be found in the bursting of it, [m] a sherd to take fire from the hearth, or to take water *withal* out of the pit.

15 For thus saith the [n] Lord GOD, the holy One of Israel, In returning and rest shall ye be saved, in quietness and in confidence shall be your strength; and ye would not.

16 But ye said, No, for we will flee upon [o] horses; therefore shall ye flee: and we will ride upon the swift; therefore shall they that pursue you, be swift.

17 One thousand *shall flee* at the rebuke of one: at the rebuke of five shall ye flee, till ye be left as ‡ a beacon upon the [p] top of a mountain, and as an ensign on an hill.

18 ¶ And therefore will the LORD wait that he may be gracious unto you, and therefore will he be exalted, that he may have [q] mercy upon you: for the LORD *is* a God of [r] judgment; * blessed *are* all they that wait for him.

19 For the people shall dwell in Zion at Jerusalem: thou shalt weep no more: he will be very gracious unto thee, at the voice of thy cry; when he shall hear it, he will answer thee.

20 And *though* the Lord give you the bread of adversity, and the water of ‡ affliction, yet shall not thy teachers be removed into a corner any more, but thine eyes shall see thy teachers:

21 And thine ears shall hear a word behind thee, saying, This *is* the way, † walk ye in it, when ye turn to the right hand, and when ye turn to the left.

22 Ye shall [s] defile also the covering of † thy graven images of silver, and the ornament of thy molten images of gold: thou shalt cast them away as a menstruous cloth; thou shalt say unto it, [u] Get thee hence.

23 Then shall he give the rain of thy seed

g *That is*, This prophecy.
† Heb. *the latter day.*
h That it may be a witness against them for all posterity.
i *He seemeth* who was the cause of their destruction, and bringeth also all misery to me.
k *It was*, Because they would not hear the word of God, but delighted to be flattered and led in errour.
l Threatneth us not by the word of God, neither is so rigorous, nor talk unto us in the name of the Lord. *Amos* 7.12.13.
‡ Or, *fraud.*
l *Meaning*, In their their flattery against God, and the admonitions of his prophets.

† Heb. *the lath of potters.*

m Signifying, That the destruction of the wicked shall be without mercy.

n Of circumcision he speaketh not yet to you in remembrance of that, that you should onely depend on him.

o we will trust to escape by our horses.

p Or, *ensigne*, or *beacon*, whereas all the trees are cut down save one or three to make staffs.
q He commendeth the mercies of God, who with patience and all meanes to repentance.
r Not onely in punishing, but in saving mercifully in the same, *as Jer.* 30. 24. *Ezek.* 39. 21. ‡ *Ezek.* 1. 22. *Jer.* 33. 8.
‡ Or, *oppression.*

† Heb. *from yesterday.* h So that their estate or degree cannot excuse the wicked. i By these figurative speeches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 *The prophet sheweth the cursed folly in trusting to Egypt, and forsaking of God.* 6 *He exhorteth to conversion.* 8 *He sheweth the fall of Assyria.*

WO to them that go [a] down to Egypt for help, and stay on horses, and trust in chariots, because *they are* many; and in horsemen, because they are very strong: but they look not unto the holy One of Israel, neither [b] seek the LORD.

a This prophecy is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.
b By judgment and justice is meant an evangelic government both in policy and religion.
† Heb. *hearer.*
c where men are weary with travelling, for lack of water.
d He promiseth to give them true light, which is the pure doctrine of Gods word, and understanding, and zeal of the same, contrary to the threatnings against the wicked, *Chap.* 6. 9. *Ezek.* 20. 1.0.
† Heb. *hasty.*
‡ Or, *elegantly.*
e They shall call evil, evil: and good, good.

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that thou shalt sow the ground withal, and bread of the increase of the earth, and it shall be fat and plenteous: in that day shall thy cattel feed in large pastures.

24 The oxen likewise and the young asses that eat the ground, shall eat ‡ † clean provender which hath been winnowed with the shovel and with the fan.

25 And there shall be upon every [x] high mountain, and upon every † high hill, *rivers and* streams of waters, in the day of the great slaughter, when the towrs fall.

26 Moreover, the light of the moon shall be as the light of the [y] sun, and the light of the sun shall be seven-fold, as the light of seven days, in the day that the LORD bindeth up the breach of his people, and healeth the stroke of their wound.

27 ¶ Behold, the [z] name of the LORD cometh from far, burning with his anger, ‡ and the burden *thereof is* † heavy: his lips are full of indignation, and his tongue as a devouring fire.

28 And his breath as an overflowing stream, shall reach to the midst of the neck, to sift the nations with the sive of [a] vanity: and *there shall be* a bridle in the jaws of the people, causing *them* to err.

29 Ye shall have a song as in the [b] night, *when* a holy solemnity is kept, and gladness of heart, as when one goeth with a pipe to come into the mountain of the LORD, to the ‡ mighty One of Israel.

30 And the LORD shall cause † his glorious voice to be heard, and shall shew the lighting down of his arm, with the indignation of *his* anger, and with the flame of a devouring fire, *with* scattering, and tempest, and hailstones.

31 For through the voice of the LORD shall the Assyrian be beaten down *which* smote with [c] a rod.

32 And † in every place where the grounded staff shall pass, which the LORD shall † lay upon him, it shall be with ‡ tabrets and harps: and in battels of shaking will he [c] fight ‡ with [d] it.

33 For [e] Tophet *is* ordained † of old: yea, for the [f] king it is prepared, he hath made *it* [g] deep *and* large: the pile thereof *is* fire and much wood, the breath of the LORD, like a stream of brimstone, doth kindle it.

x By these divers manner of speech, he foreseeth, that the felicity of the church shall be so great, that none is able sufficiently to expresse it.
† Heb. *lifted up.* y When the church shall be reformed, the glory thereof shall rise from thence the brightness of the Sun: for by the Sun and moon, which are two excellent creatures, he foreshewes shall be the glory of the children of God in the kingdom of Christ.
z This threatning is against the Assyrian the chief enemie of the people of God.
‡ *Or, and the grievousnesse of flame.*
† Heb. *heavinesse.*
a To drive them to nothing: and this God confoundeth the wicked by the meanes whereby he cleanseth his.
b To shall reioyce at the destruction of your enemies, as they that sing for joy of the deliverance, which began in the evening.

† Heb. *rock.*
‡ Heb. *the glory of his voice.*

c God's plague.

† Heb. *every passing of the rod founded.*
‡ Heb. *conflicts of wave upon wave.*
d with joy and affluence of the victory.
e *That is*, He will put the enemies to flight.
† Or, *against them.* f Against Babel: meaning, The Assyrians and Babylonians.
g How it is taken for hell, where the wicked are tormented, 2 *Kings* 23. 10. *Jer.* 7. 31. 19. 6. 32. 35.

† Heb. *from the ashes.*
h God shall defend all thy ways: and oppose thee not in either hot or thither, but carry your idols, which you have made of gold and silver, with all that you have stolen from them, as *Exod.* 17. 16. & 22. 22. 68. left they should hinder the benefit of their redemption: 8c Secondly, Left they should be corrupted with the superstition and idolatry of the Egyptians, and so forsake God, *Jer.* 2. 18. & *Hosea* 5. That they forsake the Lord, that put their trust in worldly things: for they cannot rest in both.

2 Yet he also *is* [c] wise, and will bring evil, and will not † call back his words: but will arise against the house of the evil doers, and against the help of them that work iniquity.

3 Now the Egyptians *are* men and not God, and their horses flesh and not spirit; when the LORD shall stretch out his hand, both [d] he that helpeth shall fall, and he that is holpen shall fall down, and they all shall fail together.

4 For thus hath the LORD spoken unto me, Like as the lion and the young lion roaring on his prey, when a multitude of shepherds is called forth against him, he will not be afraid of their voice, nor abase himself for the ‡ noise of them: so shall the LORD of hosts [e] come down to fight for mount Zion, and for the hill thereof.

5 As birds flying, so will the LORD of hosts defend Jerusalem, defending also he will deliver *it, and* passing over he will preserve *it.*

6 ¶ Turn ye unto *him from* whom the children of Israel have [f] deeply revolted.

7 For in that day every man shall [*] cast away his idols of silver, and † his idols of gold, which your own hands have made unto you *for a* sin.

8 ¶ [h] Then shall the Assyrian fall with the sword, not of a mighty man; and the sword not of a mean man shall devour him: but he shall flee ‡ from the sword, and his young men shall be ‡ † discomfited.

9 And † he shall pass over to ‡ his [i] strong hold for fear, and his princes shall be afraid of the ensign, saith the LORD, whose [k] fire *is* in Zion, and his furnace in Jerusalem.

c And knoweth their crafty enterprises, and will bring all to nought
† Heb. *removeth.*

d *Meaning*, Both the Egyptians and the Israelites.

† Or, *multitude.*
e He showeth the Jews, that if they would put their trust in him, he is so able, that none can resist his power, and to succour all over them, as a bird even her dear young, which ever flieth about them for their defence: which similitude the scripture useth in divers places, as *Deut.* 32. 11. *Mat.* 23. 37.
f He toucheth their conscience, that they might more earnestly feel their grievous sins, and so truly repent, for as much as now they are almost drowned and past recovery.
g *Gen.* 2. 7.0.
g By these fruits your repentance shall be known, as *Chap.* 22. 18.
† Heb *the idols of his gold.*
h when your repentance appeareth.
‡ Or, *for fear of the sword.*

† Or, *tributary.* † Heb. *for melting, or tribute.* ‡ Heb. *his rock shall pass away for fear* † Or, *his strength.* i This was accomplished soon after, when Sennacherib's army was discomfited, and he fled to his cittie in Nineveh for succour. k To destroy his enemies.

CHAP. XXXII.

1 *The blessings of Christs kingdom.* 9 *Desolation is fore-shown.* 15 *Restauration is promised to succeed.*

BEhold, a [a] king shall reign in righteousnes, and princes shall rule in [b] judgment.

2 And a man shall be as an hiding-place from the wind, and a covert from the tempest: as rivers of water in a dry place, as the shadow of a † great rock in a [c] weary land.

3 And the eyes of them that [d] see, shall not be dim; and the ears of them that hear, shall hearken.

4 The heart also of the † rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak ‡ plainly.

5 [e] The vile person shall be no more called liberal, nor the churl said *to be* bountiful.

6 For the vile person will speak villany, and his heart will work iniquity, to practise hypocricy, and to utter errour against the LORD, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail.

7 The instruments also of the churl *are* evil: he deviseth wicked devices to destroy the poor with lying words, even † when the needy speaketh right.

† Or, *when he speaketh* against *the poor in judgment.*

8 But

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8 But the liberal deviseth liberal things, and
† Or, *is established.* by liberal things shall he † stand.

9 Rise up ye women that are at ease, hear
f He propheseith of such calamity to come, that they will not feare the women and children, and therefore willeth them to take heed and provide.
† Heb. *days above a year.*
g *Meaning,* That the affliction should continue long, and when one yeer was past, yea they should look for new plagues.
h God will take from you the meanes and occasions, which made you to contemn him: *to wit,* Abundance of worldly goods.
i By the teate he meaneth, the plentiful fields, whereby men are nourished, as children with the teate: *or,* the mothers for sorrow and leanesse shall lack milke.
† Heb, *the fields of desire.*
† Or, *burning upon,* &c.
† Or, *clifts and vaults to inhabite.*
k *That is,* when the church shall be reduced: thus the prophets after they have denounced Gods judgments against the wicked, use to comfort the godly, lest they should faint.
* *Chap.* 30. 17.
l The field which is now fruitful, shall be but as a barren forest in comparison of that it shall be then: *as Chap.* 29.17. which shall be fulfilled in Christs time, for then they that were before, as the barren wilderneſs, being regenerate, shall be as fruitful, and they that had ſome beginning of godlineſs, ſhall being fourth fruits in ſuch abundance, that their former life ſhall ſeeme but as a wilderneſs; where no fruits are. † Or, *and the earth ſhall be utterly aloofed.* m They ſhall not need to build it in high places for fear of the enemy: for God will defend it, and turn away the ſtorms from hurting of their commodities. n *That is,* upon fat ground and well watered, which bringeth forth in abundance: or in places which before were covered with waters, and now made dry for your uſes. o The fields ſhall be ſo rank, that they ſhall ſend out their cattel to eat up the firſt crop, which abundance ſhall be ſigns of Gods favour and love towards them.

and fro of [h] locuſts ſhall [i] he run upon them.

5 The LORD is exalted: for he dwelleth on high, he hath filled Zion with judgment and righteouſneſs.

6 And wiſdom and knowledge ſhall be the ſtability of thy [k] times, *and* ſtrength of ſalvation: the fear of the LORD is his treaſure.

7 Behold, [l] their † valiant ones ſhall cry without: the [m] ambaſſadours of peace ſhall weep bitterly.

8 The [n] high-ways lie waſte, the way-faring man ceaſeth, he hath broken the covenant, he hath deſpiſed the cities, he regardeth no man.

9 The earth mourneth *and* languiſheth: Lebanon is aſhamed *and* † hewn down: [o] Sharon is like a wilderneſs, and Baſhan and Carmel ſhake off *their fruits.*

10 Now will I [p] riſe, ſaith the LORD: now will I be exalted, now will I lift up my ſelf.

11 [q] Ye ſhall conceive chaff, ye ſhall bring forth ſtubble: your breath *as* fire ſhall devour you.

12 And the people ſhall be *as* the burnings of lime: *as* thorns cut up ſhall they be burnt in the fire.

13 ¶ Hear ye *that are* [r] far off, what I have done; and ye *that are* near, acknowledge my might.

14 [s] The ſinners in Zion are afraid, fearfulneſs hath ſurprized the hypocrites: who among us ſhall dwell with the devouring fire? who among us ſhall dwell with everlaſting burnings?

15 He that * walketh † righteouſly, and ſpeaketh † uprightly, he that deſpiſeth the gain of † oppreſſions, that ſhaketh his hands from holding of bribes, that ſtoppeth his ears from hearing of † bloud, and ſhutteth his eyes from ſeeing evil:

16 He ſhall dwell [t] on † high: his place of defence *ſhall be* the munitions of rocks, bread ſhall be given him, his waters *ſhall be* ſure.

17 Thine eyes ſhall [u] ſee the king in his beauty: they ſhall behold † the land that is very far off.

18 Thine heart [y] ſhall meditate terrour: * Where *is* the ſcribe? where *is* the † receiver? where *is* he that counted the towrs?

19 Thou ſhalt not ſee a fierce people, a people of a deeper ſpeech then thou canſt perceive; of a † ſtammering tongue, *that thou canſt* not underſtand.

20 Look upon Zion the city of our ſolemnities: thine eyes ſhall ſee Jeruſalem a quiet habitation, a tabernacle *that* ſhall not be taken down, not one of the ſtakes thereof ſhall ever be removed, neither ſhall any of the cords thereof be broken.

21 But there the glorious LORD *will be* unto us a place † of broad [z] rivers *and* ſtreams;

† Heb. *ſtatute-maker.*
† Or, *they have forſaken thy taske-maſters.*
† He deſcribeth the Aſſyrians and enemies of the Church, declaring their deſtruction as they that periſh by hipocrites.
† He comforteth the Church, and ſheweth that they ſhall be enriched with all benefits both of body and ſoul.

a He propheſieth of the deſtruction of the Edomites, and other nations which were enemies to the Church.
b God hath decreed in his counſel, and hath given ſentence for their deſtruction.

c He ſpeaketh this, in reſpect of mans judgment, who in great fear and horrible trouble thinketh that the heavns and earth periſheth.
* *Rev.* 6 14.
* *Rev.* 6. 13.
d Here determined in my ſecret counſel, and in the heavns; to ſhew deſtroy them till an end of ſinning and holding of bloud.
e They had an opinion of holineſs, becauſe they came of the patriarchs; but in effect were accurſed of God and enemies unto the Church, as the prophets are.
† *That is,* Both of young and old, poor and rich of his enemies.
† The famous city of Jeruſalem.
† Heb. *ſtaled of fat eſtimate.*
† Or, *ſtammering.*
† Or, *ſtrange.*
* *Chap.* 63. 4.
† He alludeth to the deſtruction of Sodom and Gomorrah.
Gen. 19. 24.
* *Rev.* 18. 18.
e 20. 1.
† Or, *billows.*
k Chap. 13. 21.
l Zeph. 2. 14.
Rev. 18. 2.

† Heb. *weigher.* † Or, *ridiculous.* † Heb. *bread of ſtreams,* or, *bands.* z Let us be content with this ſmall river of Shiloah, and not deſire the great ſtreams and rivers whereby the enemies may bring in ſhips and deſtroy us.

wherein ſhall go no galley with oars, neither ſhall gallant ſhip paſs thereby.

22 For the LORD *is* our judge, the LORD *is* our † lawgiver, the LORD *is* our king, he will ſave us.

23 † Thy * tacklings are looſed, they could not well ſtrengthen their maſt, they could not ſpread the ſail: then is the [b] prey of a great ſpoil divided, the lame take the prey.

24 And the inhabitant ſhall not ſay, I am ſick: the people that dwell therein *ſhall be* forgiven *their* iniquity.

Chap. XXXIV.

1 The judgments wherewith God revengeth his church.
11 The deſolation of her enemies. 16 The certainty of the prophecy.

COme near ye [a] nations to hear, and hearken ye people: let the earth hear, and † all that is therein; the world, and all things that come forth of it.

2 For the indignation of the LORD *is* upon all nations, and *his* fury upon all their armies: he hath utterly [b] deſtroyed them, he hath delivered them to the ſlaughter.

3 Their ſlain alſo ſhall be caſt out, and their ſtink ſhall come up out of their carcaſes, and the mountains ſhall be melted with their bloud.

4 And all the hoſt of heaven ſhall be [c] diſſolved, and the heavens ſhall be * rolled together as a ſcrole: and all their hoſt ſhall fall down as the leaf falleth off from the vine, and as a * falling *fig* from the fig-tree.

5 For my ſword ſhall be [d] bathed in heaven: behold it ſhall come down upon Idumea, and upon the people of [e] my curſe to judgment.

6 The ſword of the LORD is filled with bloud, it is made fat with fatneſs, *and* with the bloud of † lambs and goats, with the fat of the kidneys of rams: for the LORD hath a ſacrifice in [g] Bozrah, and a great ſlaughter in the land of Idumea.

7 And the † [h] unicorns ſhall come down with them, and the bullocks with the bulls, and their land ſhall be † ſoaked with bloud, and their duſt made fat with fatneſs.

8 For *it is* the day of the LORDS * vengeance, *and* the year of recompenſes for the controverſy of Zion.

9 And the ſtreams thereof ſhall be turned into pitch, and the duſt thereof into [i] brimſtome, and the land thereof ſhall become burning pitch.

10 It ſhall not be quenched night nor day, * the ſmoke thereof ſhall go up for ever: from generation to generation it ſhall lie waſte, none ſhall paſs through it for ever and ever.

11 ¶ But the † [k] cormorant and the bittern ſhall poſſeſs it, the owl alſo and the raven ſhall dwell in it, and he ſhall ſtretch out upon it the line of [l] confuſion, and the ſtones of emptineſs.

12 They ſhall call the nobles thereof to the kingdom, but [m] none *ſhall be* there, and all her princes ſhall be nothing.

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13 And thorns ſhall come up in her palaces, nettles and brambles in the fortreſſes thereof, and it ſhall be an habitation of dragons, *and* a court for † † owls.

14 [n] † The wild beaſts of the deſert ſhall alſo meet with † the wild beaſts of the iſland, and the ſatyre ſhall cry to his fellow, the ‡ ſchrich-owl alſo ſhall reſt there, and find for her ſelf a place of reſt.

15 [o] There ſhall the great owl make her neſt, and lay and hatch, and gather under her ſhadow: there ſhall the vultures alſo be gathered, every one with her mate.

16 ¶ Seek ye out of the [p] book of the LORD, and read: [q] no one of theſe ſhall fail, none ſhall want her mate: for [r] my mouth it hath commanded, and his ſpirit it hath gathered them.

17 And he hath caſt the [s] lot for them, and his hand hath divided it unto them by line: they ſhall poſſeſs it for ever, from generation to generation ſhall they dwell therein.

Chap. XXXV.

1 The joyful flouriſhing of Chriſts kingdom. 3 The weak are encouraged by the virtues and priviledges of the goſpel.

THE [a] wilderneſs and the ſolitary place ſhall be glad for them: and the deſert ſhall rejoyce, and bloſſom as the roſe.

2 It ſhall bloſſom abundantly, and rejoyce even with joy and ſinging: the glory of Lebanon ſhall be given unto it, the excellency of [b] Carmel and Sharon: they ſhall [c] ſee the glory of the LORD, *and* the excellency of our God.

3 ¶ * [d] Strengthen ye the weak hands, and confirm the feeble knees.

4 Say to them *that are of a* † fearful heart, Be ſtrong, fear not, behold, your God will come *with* [e] vengeance, *even* God *with a* recompenſe, he will come and ſave you.

5 Then the* [f]eyes of the[f] blind ſhall be opened, and * the ears of the deaf ſhall be unſtopped.

6 Then ſhall the * lame *man* leap as an hart, and the * tongue of the dumb ſing: for in the [g] wilderneſs ſhall * waters break out, and ſtreams in the deſert.

7 And the parched ground ſhall become a pool, and the thirſty land ſprings of water: in the habitation of dragons, where each lay, *ſhall be* † graſs with reeds and ruſhes.

8 And an high-way ſhall be there, and a way, and it ſhall be called the way of † holineſs, the unclean ſhall not paſs over it, ‡ but it *ſhall be* [i] for thoſe: the way-faring men, though fools, ſhall not err *therein.*

9 [k] No lion ſhall be there, nor *any* ravenous beaſt ſhall go up thereon, it ſhall not be found there: but the redeemed ſhall walk *there.*

10 And the *[l] ranſomed of the LORD ſhall return and come to Zion with ſongs, and everlaſting joy upon their heads: they ſhall obtain joy and gladneſs, and ſorrow and ſighing ſhall flee away.

a He propheſieth of the full reſtauration of the Church, both of the Jewes and Gentiles under Chriſt, which ſhall be fully accompliſhed in the laſt day: albeit, as yet it is compared to a defert and wildemeſs
b The Church which was before compared to a barren wilderneſs ſhall by Chriſt be made moſt plenteous and beautifull.
c He ſheweth, that the preſence of God is the cauſe that the Church doth bring forth fruit and flourith.
* *Heb.* 12. 12.
d He willeth all to encourage one another, and ſpecially the miniſters to exhort and ſtrengthen the weak, that they may patiently abide the coming of God, which is at hand.
† Heb. *haſty.*
e To deſtroy your enemies.
* *Mat.* 9. 27. *&c.*
&c 11. 5.
& 12. 22.
& 20. 30. *&c.*
& 21. 14.
Joh. 9. 6, 7.
f When the timeof Chriſt is reviſited.
* *Mat.* 11. 5.
Marke 7. 32. *&c.*
* *Mat.* 11. 5.
Act. 3. 10.
& 21. 14.
Joh. 5. 8, 9.
Act. 8. 26. *&c.*
& 8. 7.
& 14. 9. *&c.*
& 28. 8. *Jam.* 5. 15.
& 12. 21.
& 10. 20.
g They that were barren and deſtitute of the graces of God, ſhall have them given by the Saints of God,
h It ſhall be for the ſame cauſe, and not for the wicked.
† Or, *for he* ſhall be *with them.*
i whoſe eyes, and eares, the Lord hath opened to receive the promiſes of the goſpel.
k As he thereated to the wicked to be deſtroyed hereby, *Chap.* 30. 6. *&* *Chap.* 31. 12.
l whom the Lord ſhall deliver from the captivity of Babylon.

CHAP. XXXIII.

1 Gods judgments againſt the enemies of the church. 13 priviledges of the godly.

WO to thee that * ſpoileſt, and thou, *waſt* not ſpoiled; and dealeſt threacherouſly, and they dealt not treacherouſly with thee: when thou ſhalt [b] ceaſe to ſpoil, thou ſhalt be ſpoiled; *and* when thou ſhalt make an end to deal treacherouſly, they ſhall deal [c] treacherouſly with thee.

2 [d] O LORD, be gracious unto us, we have waited for thee: be thou their [e] arm every morning, our ſalvation alſo in the time of trouble.

3 At the noiſe of the tumult the [f] people fled: at the lifting up of [g] thy ſelf the nations were ſcattered.

4 And your ſpoil ſhall be gathered *like* the gathering of the caterpillar: as the running to

a *Meaning,* The enemies of the church, as were the Chaldeans, and Aſſyrians: but chiefly of Sennacherib.
b when thine appointed time ſhall come, that God ſhall take away thy power: and that which thou haſt wrongfully gotten, ſhall be given to others, as *Amos* 5. 13.
c The Chaldeans ſhall do like to the Aſſyrians as the Aſſyrians did to Iſrael: and the Medes and Perſians ſhall do the ſame to the Chaldeans.
d He declareth hereby what is the chief refuge of the faithful when troubles come, to pray and ſeek help of God. e which helpeth our fathers ſo ſoon as they called upon them. f *That is,* The Aſſyrians fled before the army of the Chaldeans, or the Chaldeans for fear of the Medes and Perſians. g when thou, O Lord, didſt lift up thine arm to punish thine enemies.

CHAP. XXXVI.

1 *Sennacherib invadeth Judah.* 4 *Rabſhaketh ſent by Sennacherib, by blaſphemous perſwaſions ſolliciteth the people to revolt.* 22 *His words are told to Hezekiah.*

NOw * [a] it came to paſs in the [b] fourteenth year of king Hezekiah, *that* Sennacherib king of Aſſyria came up againſt all the defenced cities of Judah, and took them.

2 And the king of Aſſyria ſent Rabſhakeh, from Lachiſh to Jeruſalem, unto king Hezekiah, with a great army: and he ſtood by the conduit of the upper pool in the high-way of the fullers field.

3 Then came forth unto him Eliakim Hilkiahs ſon, which *was* [c] over the houſe, and Shebna the ‡ ſcribe, and Joah Aſaphs ſon the recorder.

4 ¶ And [e] Rabſhakeh ſaid unto them, Say ye now to Hezekiah, Thus ſaith the great king, the king of Aſſyria, What confidence *is* this wherein thou truſteſt?

5 I ſay, *ſayeſt [f] thou*, (but *they are but* † vain words) ‡ *I have* counſel and ſtrength for war: now on whom doſt thou truſt, that thou rebelleſt againſt me?

6 Lo, thou truſteſt in the * ſtaff of this broken reed, on Egypt; whereon if a man lean, it will go into his hand and pierce it: ſo *is* [g] Pharaoh king of Egypt to all that truſt in him.

7 But if thou ſay to me, We truſt in the LORD our God: *is it* not he, whoſe high places and whoſe altars Hezekiah hath taken away, and ſaid to Judah and to Jeruſalem, Ye ſhall worſhip before this altar?

8 Now therefore give ‡ pledges, I pray thee, to my maſter the king of Aſſyria, and I will give thee two thouſand horſes, if thou be able on thy part to ſet riders upon them.

9 How then wilt thou turn away the face of one captain of the [h] leaſt of my maſters ſervants, and put thy truſt on Egypt for chariots and for hors-men?

10 And am I now come up without the LORD againſt this land to deſtroy it? the LORD ſaid unto me, [i] Go up againſt this land, and deſtroy it.

11 Then ſaid Eliakim and Shebna and Joah unto Rabſhakeh, [k] Speak, I pray thee, unto thy ſervants in the Syrian language; for we underſtand *it:* and ſpeak not to us in the Jews language, in the ears of the people that *are* on the wall.

12 But Rabſhakeh ſaid, Hath my maſter ſent me to thy maſter and to thee, to ſpeak theſe words? *hath he* not *ſent me* to the men that ſit upon the wall, that they may eat their own dung, and drink their own piſs with you?

13 Then Rabſhakeh ſtood, and cried with a loud voice in the Jews language, and ſaid, Hear ye the words of the great king, the king of Aſſyria.

14 Thus ſaith the king, let not Hezekiah deceive you, for he ſhall not be able to deliver you.

15 Neither let Hezekiah make you truſt in the LORD, ſaying, The LORD will ſurely deliver us, this city ſhall not be delivered into the hand of the king of Aſſyria.

16 Hearken not to Hezekiah: for thus ſaith the king of Aſſyria, ‡ † [l] Make an agreement with me by a preſent, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own ciſtern:

17 Untill I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards.

18 *Beware* leſt Hezekiah perſwade you, ſaying, The LORD will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Aſſyria?

19 Where *are* the gods of [m] Hamath and Arphad? where *are* the gods of Sepharvaim? and have they delivered Samaria out of my hand?

20 Who *are they* amongſt all the gods of theſe lands, that have delivered their land out of my hand, that the LORD ſhould deliver Jeruſalem out of my hand?

21 But they [n] held their peace, and anſwered him not a word: for the kings commandment was, ſaying, Anſwer him not.

22 ¶ Then came Eliakim the ſon of Hilkiah, that *was* over the houſhold, and Shebna the ſcribe, and Joah the ſon of Aſaph the recorder, to Hezekiah with *their* clothes rent, and told him the words of Rabſhakeh.

CHAP. XXXVII.

1 *Hezekiah mourning, ſendeth to Iſaiah to pray for them.* 6 *Iſaiah comforteth them.* 8 *Sennacherib going to encounter Tirhakah, ſendeth a blaſphemous letter to Hezekiah.* 14 *Hezekiahs prayer.* 21 *Iſaiah his prophecy of the pride and deſtruction of Sennacherib, and the good of Zion.* 36 *An angel ſlayeth the Aſſyrians.* 37 *Sennacherib is ſlain at Nineveh by his own ſons.*

ANd * it came to paſs when king Hezekiah heard *it*, that he [a] rent his clothes, and covered himſelf with ſackcloth, and went into the houſe of the LORD.

2 And he ſent Eliakim, who *was* over the houſhold, and Shebna the ſcribe, and the elders of the prieſts covered with ſackcloth, unto [b] Iſaiah the prophet the ſon of Amoz.

3 And they ſaid unto him, Thus ſaith Hezekiah, This day *is* a day of trouble, and of rebuke, and of † blaſphemy: for the children are come to the [c] birth, and *there is* not ſtrength to bring forth.

4 It may be the LORD thy God will [d] hear the words of Rabſhakeh, whom the king of Aſſyria his maſter hath ſent to reproach the living God, and will reprove the words which the LORD thy God hath heard: wherefore [e] lift up *thy* prayer for the remnant *that is* † left.

5 So the ſervants of king Hezekiah came to Iſaiah.

6 ¶ And Iſaiah ſaid unto them, Thus ſhall ye ſay unto your maſter, Thus ſaith the LORD, Be not afraid of the words that thou haſt heard, wherewith the ſervants of the king of Aſſyria have blaſphemed me.

7 Behold, I will ‡ ſend a blaſt upon him, and he ſhall hear [f] a rumour, and return to his own land, and I will cauſe him to fall by the ſword in his own land.

8 ¶ So Rabſhakeh returned, and found the king of Aſſyria warring againſt [g] Libnah: for he had heard that he was departed from Lachiſh.

9 And he heard ſay concerning Tirhakah king of Ethiopia, He is come forth to make war with thee: and when he heard *it*, he ſent meſſengers to Hezekiah, ſaying,

10 Thus ſhall ye ſpeak to Hezekiah king of Judah, ſaying, Let not thy God in whom thou truſteſt [h] deceive thee, ſaying, Jeruſalem ſhall not be given into the hand of the king of Aſſyria.

11 Behold, thou haſt heard what the kings of Aſſyria have done to all lands by deſtroying them utterly, and ſhalt thou be delivered?

12 Have the gods of the nations delivered them which my fathers have deſtroyed, *as* [i] Gozan, and [k] Haran, and Rezeph, and the children of Eden which *were* in Telaſſar?

13 Where *is* the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Hena and Ivah?

14 ¶ And Hezekiah received the letter from the hand of the meſſengers, and read it: and Hezekiah went up unto the houſe of the LORD, and ſpread it before the LORD.

15 And Hezekiah prayed unto the LORD, ſaying,

16 O LORD of hoſts, God of Iſrael, that dwelleſt *between* the cherubims, thou art the God, *even* thou alone, of all the kingdoms of the earth, thou haſt made heaven and earth.

17 Incline thine ear, O LORD, and hear; open thine eyes, O LORD, and ſee; and hear all the words of Sennacherib, which hath ſent to reproach the living God.

18 Of a truth, LORD, the kings of Aſſyria have laid waſte all the † nations and [m] their countrys,

19 And have † caſt their gods into the fire: for they *were* no gods, but the work of mens hands, wood and ſtone: therefore they have deſtroyed them.

20 Now therefore, O LORD our God, ſave us from his hand, that all the [n] kingdoms of the earth may know, that thou *art* the LORD, *even* thou onely.

21 ¶ Then Iſaiah the ſon of Amoz ſent unto Hezekiah, ſaying, Thus ſaith the LORD God of Iſrael, Whereas thou haſt prayed to me againſt Sennacherib king of Aſſyria:

22 This *is* the word which the LORD hath ſpoken concerning him, The [o] virgin the daughter of Zion hath deſpiſed thee, *and* laughed thee to ſcorn, the daughter of Jeruſalem hath ſhaken her head at thee.

23 Whom haſt thou reproached and blaſphemed? and againſt whom haſt thou exalted *thy* voice, and lifted up thine eyes on high? *even* againſt the [p] holy One of Iſrael.

24 † By thy ſervants haſt thou reproached the Lord, and haſt ſaid, By the multitude of my chariots am I come up to the height of the mountains to the ſides of Lebanon, and I will cut down † the tall cedars thereof, *and* the choice fir-trees thereof: and I will enter into the height of his border, *and* ‡ the foreſt of his Carmel.

25 I have [q] digged and drunk water, and with the ſole of my feet have I dried up all the rivers of the ‡ beſieged places.

26 ‡ Haſt thou not heard long ago, *how* I have done it, *and* of ancient times that I have [r] formed it? now have I brought it to paſs, that thou ſhouldeſt be to lay waſte defenced cities *into* ruinous heaps.

27 Therefore their inhabitants *were* † of ſmall power, they were diſmayed and confounded: they were *as* the graſs of the field, and *as* the green herb, *as* the graſs on the houſe-tops, and *as corn* [s] blaſted before it be grown up.

28 But I know thy ‡ abode, and thy going [t] out, and thy coming in, and thy rage againſt me.

29 Becauſe thy rage againſt me, and thy tumult is come up into mine ears: therefore will I put my [u] hook in thy noſe, and my bridle in thy lips, and I will turn thee back by the way by which thou [x] cameſt.

30 And this *ſhall be* a [y] ſign unto thee, Ye ſhall eat *this* year ſuch as groweth of itſelf: and the [z] ſecond year that which ſpringeth of the ſame: and in the third year ſow ye and reap, and plant vineyards, and eat the fruit thereof.

31 And † the [a] remnant that is eſcaped of the houſe of Judah, ſhall again take root downward, and bear fruit upward.

32 For out of Jeruſalem ſhall go forth a remnant, and † they that eſcape out of mount Zion: the * zeal of the LORD of hoſts ſhall do this.

33 Therefore thus ſaith the LORD concerning the king of Aſſyria: He ſhall not come into this city, nor ſhoot an arrow there, nor come before it with ſhields, nor caſt a bank againſt it.

34 By the way that he came, by the ſame ſhall he return, and ſhall not come into this city ſaith the LORD.

35 For I will * defend this city to ſave it, for mine own ſake, and for my ſervant [b] Davids ſake.

36 ¶ Then the * angel of the LORD went forth, and ſmote in the camp of the Aſſyrians a hundred and fourſcore and five thouſand: and when they aroſe early in the morning, behold, they *were* all dead corpſes.

37 ¶ So Sennacherib king of Aſſyria departed, and went and returned, and dwelt at [c] Nineveh.

38 And it came to paſs as he was worſhipping his god [d] Niſroch, that [e] Adrammelech and Sharezer his ſons ſmote him with the ſword: and they eſcaped into the land of Armenia. And Eſarhaddon his ſon reigned in his ſtead.

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* 2 *King.* 18. 13. a *Chron.* 32. 1. b This hiſtory is rehearſed, becauſe it is a ſeal and confirmation of the doctrine before, both for the threatnings and promiſes: *to wit*, That God would not ſuffer his Church to be afflicted, but for a time, and for length would ſend deliverance. c when he had aboliſhed ſuperſtition, and idolatry, and reſtored religion, yet God would exerciſe his Church, to try their faith and patience. d For he was now reſtored to his office, as Iſaiah had prophecied, *Chap.* 22. 20. e This declareth that there were few godly to be found in the kings houſe, when he was driven to ſend this wicked man in ſuch a weighty matter. f Or, *ſecretary.* g Sennacheribs chief captain. h He ſpeaketh this in the perſon of Hezekiah, chiefly to diſcharge him that he put his truſt in wit and eloquence, where-as his only confidence was in the Lord. i Heb, *a word of lips.* k Or, *but counſel and ſtrength are for the war.* * *Ezek.* 29. 6, 7. l Satan labboured to pull the godly king from one vain confidence to another: *to wit*, From truſt in the Egyptians, whoſe power was weak and would deceive them, to yeild himſelf to the Aſſyrians, and ſo not to hope for any help of God. † Or, *baſtoges.* h He reproacheth to Hezekiah his ſmall power which is not able to reſiſt one of Sennacheribs leaſt captains. i Thus the wicked to deceive us, will pretend the name of the Lord: but we muſt try the ſpirits, whether they be of God or no. k They were aſhamed, leſt by his words he ſhould have ſtirred the people againſt the king, and alſo prevended to grow to ſome appointment with him.

1 Or, *a ſpirit entu harm.* m Of the Egyptians and Ethiopians, that ſhall come and fight againſt him.

‡ Or, *ſeek my favour by a preſent.* † Heb. *Make with me a bleſſing.* l The Hebrew word *ſignifieth* a Bleſſing: whereby this wicked captain would have perſwaded the people that their condition ſhould be better under Sennacherib then under Hezekiah.

m That is, of Antiochia in Syria, of the which their two other cities alſo were wiues, by wee ſe how every town had his peculiar idol, and how like-wiſe had make God an idol, becauſe they do not underſtand that God maketh them his ſeruants, and puniſheth as they ſee fit.

n Not that they did not ſhew by evident ſigns, that they did loath the blaſphemy, for they had now yet their clothes, by they knew it was in vain to vſe long perſwading with this infidel, whoſe ears they ſhould love to much mate provoked.

g which was a city toward Egypt: thinking thereby to have ſtayed the force of his enemies.

h Thus God would have him to utter a moſt horrible blaſphemy before his deſtruction: as to tell the authour of all truth, A deceiver: ſome gaine hereby, that Sabba had diſcloſed unto Sennacherib the anſwer that Iſaiah ſent to the King, which was a city of the Medes. i Called alſo Chara, a city in Mesopotamia, where Abraham came after his fathers death.

o whom God hee choſen to himſelf as a chaſte virgin, and ever whom he had care to preſerve her from the luſts of the tyrant, as a father would have over his daughter. p *Declaring here*, ſaith he, that they that are enemies to Gods church, fight againſt him, which is cauſe why they ſhall periſh.

q Or, *dryed up.* r Heb. *I have faſhioned it.* s Or, *ſcorched.* t Heb. *thy ſitting.* u Becauſe Sennacherib ſhewed himſelf as a devouring fiſh and furious beaſt, he vſeth theſe ſimilitudes to teach how he will take him and guid him. x Thou haſt loſe thy labour.

y God giveth ſigns after two ſorts: ſome go before the thing, as the ſigne that Moſes wrought in Egypt, which were for the confirmation of their faith: and ſome go after the thing, as the ſacrifice which they were commanded to make three dayes after the departure: and theſe latter are to keep the memorial of God in our remembrance of the which for the time here is. z He promiſeth, that for two years the ground of it ſelf ſhould feed behold.

a They, whom God hath delivered out of the hands of the Aſſyrians, ſhall proſper: and this properly belongeth to the church. † Heb. *the eſcaped.* * 2 *King.* 19. 31. *Chap.* 9. 7. * 2 *King.* 20. 6. b For my promiſe ſake made to David. * 2 *King* 19. 35. c which was the chiefeſt city of the Aſſyrians.

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ping in the house of Nisroch his god, that
† Heb. *Adrammelech.* d who was also called Sardanapalus, in whose days, ten years after Senacherib, death the Chaldeans overcame the Assyrians by Merodach their king.
Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of † Armenia: and d Esar-haddon his son reigned in his stead.

CHAP. XXXVIII.

1 *Hezekiah having received a message of death, by prayer hath his life lengthned.* 8 *The sun goeth ten degrees backward for a sign of that promise.* 9 *His song of thanksgiving.*

* 2 *King.* 20. 1. a *Circa.* 13. 14. a Soon after that the Assyrians were slain: for that God will have the exercise of his children continual; that they may learn only to depend upon God, and aspire to the heavens.
† Heb. *Give charge concerning thy house.*
b For his heart was touched with fear of Gods judgment, seeing he had appointed him to die; for quickly after his deliverance from so great calamity, as one unworthy to remain in that estate; and also foreseeing the great change, that should come in the church, foreseeing much as he left no son to reign after him: for as yet Manasseh was not born: and when he reigned, we see what † tyrant he was.
† Heb. *with great weeping.*
c He doth not only promise to prolong his life, but to give him rest and quietness from the Assyrians, who might have ressted their army to revenge their former discomfiture.
d For Hezekiah had asked for the confirmation of his faith, a sign, as *vers.* 22. &c. 2 *King.* 20. 8. whereunto he was moved by the singular motion of Gods spirit.
† Heb. *degrees by,* (or, *unto*) *the sun.*
e 2 *Esdr.* 20. 10.
f He left this song of his lamentation and thanksgiving to all posterity, as a monument of his own infirmity and thankful heart for Gods benefits, as David did, *Psal.* 51.
g As what time he was told me, that I should die.
h I shall no more praise the Lord here in this temple among the faithfulness of God sufferth his elect children to want his consolation for a time, that his grace afterward may the more appear when they feel their own weakness.
† Or, *undertake for me.*

IN * those days was Hezekiah sick unto death: and Isaiah the prophet the son of Amoz came unto him, and said unto him, Thus saith the LORD, † Set thine house in order: for thou shalt die, and not live.

2 Then Hezekiah b turned his face toward the wall, and prayed unto the LORD,

3 And said, Remember now, O LORD, I beseech thee, how I have walked before thee in truth, and with a perfect heart, and have done *that which is* good in thy sight: and Hezekiah wept † fore.

4 ¶ Then came the word of the LORD to Isaiah, saying,

5 Go and say to Hezekiah, Thus saith the LORD, the God of David thy father, I have heard thy prayer, I have seen thy tears: behold, I will adde unto thy days fifteen years.

6 And I will deliver thee, and this city, c out of the hand of the king of Assyria: and I will defend this city.

7 And this *shall be* a d sign unto thee from the LORD, that the LORD will do this thing that he hath spoken:

8 ¶ Behold, I will bring again the shadow of the degrees which is gone down in the † e dail of Ahaz ten degrees backward. So the sun returned ten degrees, by which degrees it was gone down.

9 ¶ f The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness:

10 I said in the g cutting off of my days, I shall go to the gates of the grave: I am deprived of the residue of my years.

11 I said, I h shall not see the LORD, *even* the LORD in the land of the living: I shall behold man no more with the inhabitants of the world.

12 Mine age is departed, and is removed from me as a shepherds tent: i I have cut off like a weaver my life: he will cut me off ‡ with pining sickness: from day *even* to k night wilt thou make an end of me.

13 I reckoned till l morning, *that* as a lion so will he break all my bones: from day *even* to night wilt thou make an end of me.

14 Like a crane *or* a swallow, so did I m chatter: I did mourn as a dove: mine eyes fail *with looking* upward: O LORD, I am ‡ oppressed, undertake for me.

15 What shall I say? n he hath both spoken
i By my sin I have provoked God to take my life from me. ‡ Or, *from the* thrum. k *That is,* In one day, or shortly. l Over night I thought that I should live till morning, but my pangs in the night perswaded me the contrary: he sheweth the horrour that the faithful have, when they apprehend Gods judgments against their sin. m I was so oppreſt with sorrow, that I was not able to utter my words, but onely to groane and sigh. n *To wit,* with sorrow and grief both of body and mind. ‡ Or, *ease me.* o God hath declared by his prophet that I shall die, and therefore I will yeild unto him.

unto me, and himself hath done *it:* I shall go p softly all my years in the bitterness of my soul.

16 O Lord, by q these *things men* live, and in all these *things* is the life of my spirit: so wilt thou recover me, and make me to r live.

17 Behold, ‡ s for peace I had great bitterness: but † thou hast in love to my soul *delivered it* from the pit of corruption: for thou hast cast all my sins t behind thy back.

18 For the u grave cannot praise thee, death cannot celebrate thee: they that go down into the pit cannot hope for thy truth.

19 The living, the living, he shall praise thee, as I *do* this day: the father to the x children shall make known thy truth.

20 The LORD *was ready* to save me: therefore we will sing my songs to the ſtringed inſtruments, all the days of our y life, in the house of the LORD.

21 For Isaiah had said, Let them take a lump of figs, and z lay *it* for a plaiſter upon the boyl, and he shall recover.

22 Hezekiah also a had said, What *is* the sign that I shall go up to the house of the LORD?

p I shall have no release, but continual sorrows while I live.
q which thou promiſeſt and performeſt to thy servants.
r I no otherwiſe live, then by the word proceeding out of thy mouth, *Deut.* 8.
s Or, *as my years came great bitter.*
t *Heb.* whereas I thought to have lived in rest and ease, being delivered from mine enemy, I had grief upon grief.
† Heb. *How hast loved my ſoul from the pit.*
u He ſheweth more the reaſon, ſon of his ſin, and Gods ſorrow, then a threefold lives.
x Foraſmuch as God hath given man in this world to glorify him, the godly take it as a ſign of his wrath, when their days were ſhortened, either by ſickneſs or death: for ſeemed unworthy for their ſin to live longer in the world.

y *That is,* In Babylon, and other places, where they were kept in captivity and miſery.
z Although Cyrus and Darius, which ſhould deliver Gods people out of captivity, and make them a nation of holy way to Jeruſalem: and this was fully accompliſhed, when Joſhua with his brethren brought tidings of Jeſus Chriſts coming, who was the true deliverer of his church from ſin and Satan, *Mat.* 3 11.
a Whereſoever my life or kindes this deliverance, ſhall be removed.
† Or, *a plaiſter.*

SERVICE: or for their zeal to Gods glory, ſeeing that there are ſo few in earth that do ſpeak *Pſal.* 6. 5. & 115. 17. x All poſterity ſhall acknowledge, and the fathers according to their duty toward the children ſhall inſtruct them in thy grace and mercies toward me, by ſheweth what is the uſe of the congregation and church, *to wit,* To give the Lord thanks for his benefits. 2 2 *King.* 20. 7. a *As verſe* 9.

CHAP. XXXIX.

1 *Merodach-baladan ſending to viſit Hezekiah becauſe of the wonder, hath notice of his treaſures.* 3 *Iſaiah underſtanding thereof, foretelleth the Babylonian captivity.*

AT * that time * Merodach-baladan the ſon of Baladan king of Babylon, ſent b letters and a preſent to Hezekiah: for he had heard that he had been ſick, and was recovered.

2 And Hezekiah was c glad of them, and ſhewed them the houſe of his ‡ precious things, the ſilver, and the gold, and the ſpices, and the precious ointment, and all the houſe of his ‡ † armour, and all that was found in his treaſures: there was nothing in his houſe, nor in all his dominion, that Hezekiah ſhewed them not.

3 ¶ Then came Iſaiah the prophet unto king Hezekiah, and ſaid unto him, What ſaid theſe men? and from whence came they unto thee? And Hezekiah ſaid, They are come from a far country unto me, *even* from Babylon.

4 Then ſaid he, What have d they ſeen in thine houſe? And Hezekiah anſwered, All *that is* in mine houſe have they ſeen: there is nothing among my treaſures that I have not ſhewed them.

5 Then ſaid Iſaiah to Hezekiah, Hear the word of the LORD of hoſts.

6 Behold, the days come, that all that *is* in thine houſe, and *that* which thy fathers have laid up in ſtore until this day, ſhall be e carried to Babylon: nothing ſhall be left, ſaith the LORD.

7 And of thy ſons that ſhall iſſue from thee, which thou ſhalt beget, ſhall they take away; and they ſhall be f eunuchs in the palace of the king of Babylon.

* 2 *King.* 20. 12, 13.
b This was the firſt king of Babylon, that ſhook off the Aſſyrians in the ninth generation after Nimrod.
c Partly moved with the greatneſs of the miracle, partly tranſt ſe with hereof hateful enemy to his enemies, for chriſtly, becauſe he would join with them whom God favoured, and have their help if occaſion ſerved.
2 *Chron.* 32. 13, &c. 2 *Chron.* 32. 31.
‡ Or, *jewels.*
† Or, *ſhields.*
† Heb. *veſſels, or inſtruments.*

d He aſketh him of the particulars to make him underſtand the craft of the adverſary, which before being overcome with their liberality, and blinded with ambition, could not ſee.
e By the grievouſneſs of the ſentence is declared how great by God deſpiſed ambition and vain glory.
f *That is,* Officers and ſervants.

8 ¶ Then ſaid Hezekiah to Iſaiah, Good *is* the word of the LORD which thou haſt ſpoken: he ſaid moreover, For there ſhall be peace and truth in my days.

CHAP. XL.

1 *The promulgation of the goſpel.* 3 *The preaching of John Baptiſt.* 9 *The preaching of the apoſtles.* 12 *The prophet by the omnipotency of God,* 18 *and his incomparableneſs,* 26 *comforteth the people.*

COMfort a ye, comfort ye my people, ſaith your God.

2 Speak ye † comfortably to Jeruſalem, and cry unto her, that her ‡ b warfare is accompliſhed, that her iniquity is pardoned: for ſhe hath received of the LORDS hand c double for all her ſins.

3 ¶ * d The voice of him that crieth in the e wilderneſs, f Prepare ye the way of the LORD, make ſtraight in the deſert a high-way for our God.

4 Every valley ſhall be exalted, and every g mountain and hill ſhall be made low: and the crooked ſhall be made ‡ ſtraight, and the rough places ‡ plain.

5 And the glory of the LORD ſhall be reveiled, and all h fleſh ſhall ſee *it* together: for the mouth of the LORD hath ſpoken *it*.

6 The i voice ſaid, Cry. And he ſaid, What ſhall I cry? * All fleſh *is* graſs, & all the k goodlineſs thereof *is* as the flower of the field.

7 The graſs withereth, the flower fadeth; becauſe the l ſpirit of the LORD bloweth upon it: ſurely the people *is* graſs.

8 The graſs withereth, the flower fadeth: but the * m word of our God ſhall ſtand for ever.

9 ¶ ‡ O Zion, that bringeſt good tidings, get thee up into the high n mountain: ‡ O Jeruſalem, that bringeſt good tidings, lift up thy voice with ſtrength: lift *it* up, be not afraid: ſay unto the cities of Judah, Behold o your God.

10 Behold, the Lord GOD will come ‡ with ſtrong *hand*, and his p arm ſhall rule for him: behold, * his reward *is* with him, and ‡ his work before him.

11 He ſhall * feed his flock like a ſhepherd: he ſhall gather the lambs with his arm, and carry *them* in his boſome: *and* ſhall gently lead thoſe ‡ that are with q young.

12 ¶ Who hath meaſured the waters in the r hollow of his hand? and meted out heaven with the ſpan, and comprehended the duſt of the earth in ‡ a meaſure, and weighed the mountains in ſcales, and the hills in a balance?

13 * Who hath directed the ſpirit of the LORD, or *being* his ſ counſeller hath taught him?

14 With whom took he counſel, and *who*

† That is, Conſolation for the Church, aſſuring them that they ſhall be never deſtitute of prophets, whereby he exhorteth the true miniſters of God to their charge, and thoſe alſo that ſhould come after him to comfort the poor afflicted, and to aſſure them of their deliverance both of body and ſoul.
† Heb. *to the heart.*
‡ Or, *appointed time.*
b The time of the affliction.
c *Meaning,* Sufficient, as *Ungod.* 61. 7. and full correction, or double grief, whereas ſhe deſerved double puniſhment.
d *Mat.* 3. 3. *Mark* 1. 2. *Luke* 3. 4. *John* 1. 23.
e In Wil, Of the prophets.
† *That is,* In Babylon, and other places, where they were kept in captivity and miſery.
f Meaning, Cyrus and Darius, which ſhould deliver Gods people out of captivity, and make them a nation of holy way to Jeruſalem: and this was fully accompliſhed, when Joſhua with his brethren brought tidings of Jeſus Chriſts coming, who was the true deliverer of his church from ſin and Satan, *Mat.* 3 11.
g Whatſoever may let or hinder this deliverance, ſhall be removed.
‡ Or, *a ſtraight plain.*
† Or, *a plain place.*
h This miracle ſhall be ſo great, that it ſhall be known through all the world.
i The voice of God, which ſpoke to the prophet Iſaiah.
* *Iſai.* 51. 2. & 65. 12. & 102. 15. *Jer.* 45. 5.
k *Meaning,* All mans wiſdom and worldly powers, *Jam.* 1. 10. 1 *Pet.* 1. 24.
l The ſpirit of God ſhall diſcover the vanity of all fleſh to have no excellency in themſelves.
* *John* 12. 24. 1 *Pet.* 1. 25.
m Though conſidering the frailty of mans nature, many of the Jews ſhould perish, and ſo not be partakers of this deliverance of God: yet the promiſe ſhould be fulfilled, and they that remained, ſhould feel the fruit thereof.
n Or, *O thou that tellеſt good tidings to Jeruſalem.*
o He ſheweth upon what the perfection of all mans felicity, which is to have Gods preſence.
‡ Or, *againſt the ſtrong.*
p His power ſhall be ſufficient without help of any other, and ſhall have all means in himſelf to bring it to paſs.
* *Chap.* 62. 11.
† Or, *recompenſe for his work.*
* *Ezek.* 34. 23. *John* 10. 11.
q *Delivering.* That as God onely hath all power, ſo doth he uſe the ſame for the defence and maintenance of his church.
† Heb. *a tierce.* * *Rom* 11. 34. 1 *Cor.* 2. 16.
† Heb. *man of his counſel.*

† inſtructed him, and taught him in the path of judgment, and taught him knowledge, and ſhewed to him the way of † underſtanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the ſmall duſt of the balance: behold, he taketh up the iſles as a very little thing.

16 And Lebanon *is* not ſufficient to burn, nor the beaſts thereof ſufficient for a burnt-offering.

17 All nations before him *are* as * t nothing, and they are counted to him leſs then nothing, and vanity.

18 ¶ To whom then u will ye * liken God? or what likeneſs will ye compare unto him?

19 The workman melteth a graven image, and the goldſmith ſpreadeth it over with gold, and caſteth ſilver chains.

20 He that † x *is* ſo impoveriſhed that he hath no oblation, chooſeth a tree *that* will not rot; he ſeeketh unto him a cunning workman to prepare a graven image *that* ſhall not be moved.

21 Have ye not known? have ye not y heard? hath it not been told you from the beginning? have ye not underſtood from the z foundations of the earth?

22 ‡ *It is* he that ſitteth upon the circle of the earth, and the inhabitants thereof *are* as graſhoppers; that * a ſtretcheth out the heavens as a curtain, and ſpreadeth them out as a tent to dwell in:

23 That bringeth the * b princes to nothing; he maketh the judges of the earth vanity.

24 Yea they ſhall not be planted, yea they ſhall not be ſown, yea their ſtock ſhall not take root in the earth: and he ſhall alſo c blow upon them, and they ſhall wither, and the whirlwind ſhall take them away as ſtubble.

25 To whom then will ye liken me, or ſhall I be equal? ſaith the holy One.

26 Lift up your eyes on high, and behold who hath created theſe *things*, that bringeth out d their hoſt by number: he calleth them all by names, by the greatneſs of his might, for that *he is* ſtrong in power, not one faileth.

27 Why ſayeſt thou, O Jacob, and ſpeakeſt, O Iſrael, e My way is hid from the LORD, and my judgment is paſſed over from my God?

28 ¶ Haſt thou not known? haſt thou not heard, *that* the everlaſting God, the LORD, the creatour of the f ends of the earth fainteth not, neither is weary? * *there is* no ſearching of his g underſtanding.

29 He giveth power to the faint; and to *them that have* no might, he increaſeth ſtrength.

30 h Even the youths ſhall faint and be weary, and the young men ſhall utterly fall.

31 But they that wait upon the LORD ſhall † renew *their* ſtrength: they ſhall mount up with wings as eagles, they ſhall run and not be weary, *and* they ſhall walk and not faint.

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1 Heb. *made him understand.*
† Heb. *understandings.*

* *Dan.* 4. 35.
t He ſeeketh all this to the intent that they ſhould neither fear man, nor put their truſt in any, ſave onely in God.
u Hereby he arraigneth them of groſſe idolatry, wherewith they ſhould be tempted in Babylon.
* *Acts* 17. 29.
† Heb. *He is poor of oblation*
x He ſheweth the rage of the idolaters, ſeeing that the poor that have not to ſuffice for their neceſſities, will deviſe themſelves to ſerve their idols.
y Have ye not the word of God, which plainly condemneth idolatry?
z Can you not learn by the viſible creatures whom God hath made to ſerve your uſe, that you ſhould not ſerve them, not worſhip them?
‡ Or, *him that ſitteth*, &c.
* *Pſal.* 104. 2. * *Jer* 10. 12. 51. *Pſal.* 107. 40.
a So that his power appeareth in every place wherefoever we turn our eyes.

b who hath ſet in order the infinite number of the ſtars.

c He rebuketh the Jews, becauſe they did not reſt on the providence of God, but thought that he had forſaken them in their troubles
d And therefore no power is in his hand, to deliver when his time ſhall cometh.
* *Pſal.* 147. 5.
e *Meaning* That mens minds impatiently abide, and not curiouſly ſeek out the cauſe of Gods delay in our afflictions.
f They that truſt in their own virtue, and do not acknowledge that all cometh of God.
† Heb. *change.*

CHAP. XLI.

1 *God expostulateth with his people, about his mercies to the church,* 10 *about his promises,* 21 *and about the vanity of idols.*

KEep [a] silence before me, O islands, and
let the people [b] renew *their* strength: let
them come near, then let them speak: let us
come near together to judgment.
2 Who raised up † the [c] righteous man from
the east, called him to his foot, gave the nations
before him, and made *him* rule over kings? he
gave *them* as the dust to his sword, *and* as dri-
ven stubble to his bow.
3 He pursued them *and* passed † safely; *even*
by the way *that* he had not gone with his feet.
4 Who hath wrought and done *it*, calling
the [d] generations from the beginning? I the
LORD the * [e] first, and with the last, I *am* he.
5 The isles saw *it*, and [f] feared, the ends of
the earth were afraid, drew near, and [g] came.
6 They helped every one his neighbour,
and *every one* said to his brother, † [h] Be of
good courage.
7 So the carpenter encouraged the [k] ‡ gold-
smith, *and* he that smootheth *with* the ham-
mer, ‡ him that smote the anvil, ‡ saying, It *is*
ready for the sodering: and he fastned it with
nails *that* it should not be moved.
8 But thou Israel *art* my [i] servant, Jacob
whom I have * chosen, the seed of Abraham
my * friend.
9 *Thou* whom I have taken from the ends
of the earth, & called thee from the chief men
thereof, and said unto thee, Thou *art* my ser-
vant, I have chosen thee, & not cast thee away.
10 ¶ Fear thou not, for I *am* with thee:
be not dismayed, for I *am* thy God: I will
strengthen thee, yea I will help thee, yea I
will uphold thee with the [k] right hand of my
righteousness.
11 Behold, all *they that were* incensed
against thee, shall be * ashamed and confoun-
ded: they shall be as nothing, and † they that
strive with thee, shall perish.
12 Thou shalt seek them, and shalt not find
[l] them, *even* † them that contended with thee:
† they that war against thee shall be as nothing,
and as a thing of nought.
13 For I the LORD thy God will hold thy
right hand, saying unto thee, Fear not, I will
help thee.
14 Fear not, thou [m] worm Jacob, *and* ye
‡ men of Israel: I will help thee, saith the LORD,
and thy redeemer, the holy One of Israel.
15 Behold, I will make thee a new sharp
threshing-instrument having † teeth: thou
shalt thresh the [n] mountains, and beat *them*
small, and shalt make the hills as chaff.
16 Thou shalt fan them, and the wind
shall carry them away, and the whirlwind shall
scatter them: and thou shalt rejoyce in the
LORD, *and* shalt glory in the holy One of
Israel.
17 *When* the [o] poor and needy seek water

a God, as though he pleaded his cause with all nations, requireth silence that hee may be heard in his right. b *That is*, Gather all their power and supports. † Heb. *righteousness.* c who called Abraham (who was the patern of Gods justice in delivering his church) from the idolatry of the Chaldeans, to go to and fro at his commandment, and placed him in the land of Canaan. † Heb. *in peace.* d who hath created man and maintained his succession. * Chap. 43. 10. & 44. 6. & 48. 12. Rev. 1. 17. & 22. 13. e Though the world set up never so many gods, yet they diminish nothing of my glory: for I am all one, unchangeable, which have ever been, and shall be for ever. f Considering mine excellent works among my people. g They assembled themselves, and conspired against me to maintain their idolatry. † Heb. *be strong.* h He noteth the obstinacy of the idolaters to maintain their superstition. ‡ Or, *founder.* ‡ Or, *the smiting.* ‡ Or, *saying of the soder, It is good.* i And therefore oughtest not to pollute thy self with the superstition of the Gentiles. * Deut. 7. 6. & 10. 15. & 14. 2. Psal. 135. 4. Chap 43. 1. & 44. 1. * 2 Chron. 20. 7. Jam. 2. 23. k *That is*, By the force of my promise, in the performance whereof I will shew my self faithful and just. * Exod. 23. 22. Chap. 60. 12. Zech. 12. 3. † Heb. *the men of thy strife.* † Heb. *the men of thy contention.* l Because they shall be destroyed. † Heb. *the men of thy war.* m Thus he calleth them, because they were contemned of all the world, and that they considering their owne poor estate, should seek unto him for help. ‡ Or, *few men.* † Heb. *mouths.*

n I will make thee able to destroy all thine enemies, be they never so mighty: and this chiefly is referred to the kingdom of Christ. o *That is*, They that shall be afflicted in the captivity of Babylon.

and *there is* none, *and* their tongue faileth for
thirst, I the LORD will hear them, I the God
of Israel will not forsake them.
18 I will open * rivers in high places, and
fountains in the midst of the valleys: I will
make the * wilderness a pool of water, and the
[p] dry land springs of water.
19 I will plant in the wilderness the cedar,
the shittah-tree, and the myrtle, and the oyl-
tree: I will set in the desert the fir-tree, *and*
the pine, and the box-tree together:
20 That they may see, and know, and con-
sider, and understand together, that the hand
of the LORD hath done this, and the holy One
of Israel [q] hath created it.
21 † [r] Produce your cause, saith the LORD;
bring forth your strong *reasons*, saith the king
of Jacob.
22 Let them bring *them* forth, and shew us
what shall happen: let them shew the former
things what they *be*, that we may † consider
them, and know the latter end of them; or de-
clare us things for to come.
23 [s] Shew the things that are to come here-
after, that we may know that ye *are* gods: yea,
do good or do evil, that we may be dismayed,
and behold *it* together.
24 Behold, ye *are* ‡ of nothing, and your
work ‡ of nought; an abomination *is he that*
chooseth you.
25 [t] I have raised up *one* from the north, and
he shall come: from the rising of the sun shall
[u] he call upon my name, and he shall come
upon [x] princes as *upon* morter, and as the pot-
ter treadeth clay.
26 Who hath declared from the beginning,
that we may know? and beforetime, that we
may say, *He is* righteous? yea, *there is* none
that sheweth, yea, *there is* none that declareth,
yea, *there is* none that heareth [y] your words.
27 The first *shall say* to Zion, Behold, be-
hold [z] them, and I will give to Jerusalem [a] one
that bringeth good tidings.
28 For I [b] beheld, and *there was* no man, even
amongst them, and *there was* no counseller,
that when I asked of them, could † answer a
word.
29 Behold, they *are* all vanity, their works
are nothing: their molten images *are* wind
and confusion.

* Chap. 35. 7. & 44. 3. * Psal 107. 35. p God will rather change the order of nature, then they should want any thing that cry to him by true faith in their miseries: declaring to them hereby, that they shall lack nothing by the way, when they return from Babylon. q *That is*, Hath appointed, and determined, that it shall so come to pass. † Heb. *cause to come near.* r He biddeth the idolaters to prove their religion, and to bring forth their idols, that they may be tried whether they know all things, and can do all things, which if they cannot do, he concludeth, that they are no gods, but vile idols. † Heb. *set our heart upon them.* s He sheweth that idols are vanity: for they cannot foretel things to come. ‡ Or, worse *then nothing* ‡ Or, worse *then of a viper.* t *Meaning*, By the power of God, the kingdom of darkness should be overthrown. u *That is*, Cyrus who shall do all things in my name, and by my direction: whereby he meaneth, that both their captivity, and deliverance shall be ordered by Gods providence and appointment. x Both of the Chaldeans and others. y *Meaning*, That none of the Gentiles gods can work any of these things. z *That is*, The Israelites: which return from the captivity. a *To wit*, A continual succession of prophets and ministers.

b when I looked whether the idols could do these things, I found that they had neither wisdom nor power to do any thing: therefore he concludeth, that all are wicked that trust in such vanities. † Heb. *return.*

CHAP. XLII.

1 *The office of Christ, graced with meekness and constancy.* 5 *Gods promise unto him.* 10 *An exhortation to praise God for his gospel.* 17 *He reproveth the people of incredulity.*

BEhold * [a] my servant whom I [b] uphold,
mine elect *in whom* my soul * [c] delighteth:
I have put my spirit upon him, he shall bring
forth [d] judgment to the Gentiles.
2 He shall [e] not cry, nor lift up, not cause
his voice to be heard in the street.

* Mat. 12 18. a *That is*, Christ, who in respect of his manhood is called here, Servant. The prophets use to make mention of Christ after they have declared any great promise, because he is the foundation whereupon all the promises are made, and ratified. b I will establish him, *to wit*, In his office, by giving him the fulness of my spirit. * Mat. 3. 17. & 17 5. Eph. 1. 6. c He only is acceptable unto me, and they that come unto me by him: for there is no other meanes of reconciliation. d He shall declare himself governour over the gentiles, and call them by his word, and rule them by his spirit. e His coming shall not be with pomp and noise, as earthly princes.

3 [f] A bruised

3 [f] A bruised reed shall he not break: and
the ‡ smoking [g] flax shall he not † quench: he
shall bring forth judgment unto [h] truth.
4 He shall not fail, nor be † discouraged,
till he have [i] set judgment in the earth: and
the [k] isles shall wait for his law.
5 ¶ Thus saith God the LORD, he that
created the heavens, and stretched them out;
he that spread forth the earth and that which
cometh out of it, he that giveth breath unto
the people upon it, and spirit to them that walk
therein.
6 I the LORD have called thee in [l] righ-
teousness, and will [m] hold thine hand, and will
keep thee, and give thee for [n] a covenant of the
people, for * a light of the Gentiles:
7 To open the blind eyes, to * bring out
the prisoners from the prison, *and* them that
sit in * darkness out of the prison-house.
8 I *am* the LORD, that *is* my name, and
my * [o] glory will I not give to another, neither
my praise to graven images.
9 Behold, the former things are [p] come to
pass, and new things do I declare: before they
spring forth I tell you of them.
10 Sing unto the LORD a new song, *and*
his praise from the end of the earth: ye that go
down to the sea, and † all that is therein; the
isles and the inhabitants thereof.
11 Let the wilderness, and the cities there-
of lift up *their voice*, the villages *that* [q] Ke-
dar doth inhabit: let the inhabitants of the
rock sing, let them shout from the top of the
mountains.
12 Let them give glory unto the LORD,
and declare his praise in the islands.
13 The LORD shall go forth as [r] a migh-
ty man, he shall stir up jealousie like a man
of war: he shall cry; yea, roar; he shall
‡ prevail against his enemies.
14 I have long time holden my peace, I
have been still *and* refrained my self: *now*
will I cry like [s] a travailing woman, I will
destroy and † devour at once.
15 I will make waste mountains and hills,
and dry up all their herbs, and I will make the
rivers islands, and I will dry up the pools.
16 And I will bring the [t] blind by a way
that they knew not, I will lead them in paths
that they have not known: I will make dark-
ness light before them, and crooked things
† straight. These things will I do unto them,
and not forsake them.
17 ¶ They shall be * turned back, they
shall be greatly ashamed that trust in graven
images, that say to the molten images, Ye
are our gods.
18 Hear ye deaf, and look ye blind, that
ye may see.
19 Who *is* blind but [u] my servant? or deaf,
as my [x] messenger *that* I sent? who *is* blind as
he that is [y] perfect, and blind as the LORDS
servant?
20 Seeing many things, * but thou obser-

f He will not hurt the weak and feeble, but support and comfort them. ‡ Or, *dimly burning.* g *Meaning*, The wick of a lamp or candle, which is almost out, but he will cherish it and snuff it, that it may shine brighter. † Heb. *quench it.* h Although he favour the weak, yet will he not spare the wicked, but will judge them according to truth and equity. † Heb. *broken.* i Till he have set all things in good order. k The Gentiles shall be desirous to receive his doctrine. l *Meaning*, Unto a lawful and just vocation. m To assist and guid thee. n As him by whom the promise made to all nations in Abraham shall be fulfilled. * Chap. 49. 6. Luk. 2. 32. Acts 13. 47. * Chap. 61. 1. Luk. 4. 18. Heb. 2. 14, 15. * Chap. 9 2. * Chap. 48. 11. o I will not suffer my glory to be diminished: which I should do, if I were not faithful in performing the same, and the idolaters thereby would extol their idols above me. p As in time past I have been true in my promises, so will I be in time to come. † Heb. *the fulness thereof.* q *Meaning*, The Arabians, under whom he comprehendeth all the people of the east. r He sheweth the zeal of the Lord, and his power in the conservation of his church. ‡ Or, *behave himself mightily.* s I will haste to execute my vengeance, which I have so long deferred, as a woman that desireth to be delivered when she is in travail. † Heb. *swallow, or, sup up.* t *That is*, My poor people, which are in perplexity and care. † Heb. *into straightness.* * Psal. 97. 7. Chap. 1. 29. & 44 11. & 45. 16. u *To wit*, Israel which should have most light because of my law. x The priest to whom my word is committed, which should not onely hear it himself, but cause others to hear it.

y As the priests and prophets that should be lights to others. * Rom. 2. 22.

vest not: opening the ears, but he heareth
not.
21 The LORD is well pleased for his righ-
teousness sake, he will magnifie the law, and
make ‡ *it* honourable.
22 But this *is* a people [z] robbed and spoiled,
‡ *they are* all of them snared in holes, and they
are hid in prison-houses: they are for a prey,
and none delivereth; for † a spoil, and none
saith, [a] Restore.
23 Who among you will give ear to this?
who will hearken, and hear † for the [b] time to
come?
24 Who gave Jacob for a spoil, and Israel
to the robbers? did not the LORD, he, against
whom we have sinned? for they would not
walk in his ways, neither were they obedient
unto his law.
25 Therefore he hath poured upon him the
fury of his anger, and the strength of battel:
and it hath set him on fire round about, yet he
knew not; and it burned him, yet he laid *it*
not to heart.

‡ Or, him. z Because they will not acknowledge this benefit of the Lord, who is ready to deliver them, he suffereth them to be spoiled of their enemies through their own faults and incredulity. ‡ Or, *in snaring all the young men of them.* † Heb. *a treading.* a There shall be none to succour them, or to will the enemy to restore that which he hath spoiled. † Heb. *for the after time.* b *Meaning*, Gods wrath.

CHAP. XLIII.

1 *The Lord comforteth the church with his promises.* 8 *He appealeth to the people for witness of his omnipotency.* 14 *He foretelleth them the destruction of Babylon,* 18 *and his wonderful deliverance of his people.* 22 *He reproveth the people as inexcusable.*

BUt now thus saith the LORD that [a] created
thee, O Jacob, and he that formed thee, O
Israel, [b] Fear not: for I have redeemed thee,
I have called *thee* by thy name, thou *art*
mine.
2 When thou passest through the [c] waters,
I *will be* with thee; & through the rivers, they
shall not overflow thee: when thou walkest
through the fire, thou shalt not be burnt; nei-
ther shall the flame kindle upon thee.
3 For I *am* the LORD thy God, the holy
One of Israel, thy saviour: I gave [d] Egypt *for*
thy ransome, Ethiopia and Seba for thee.
4 Since thou wast precious in my sight,
thou hast been honourable, and I have loved
thee: therefore will I give [e] men for thee, and
people for thy ‡ life.
5 * Fear not, for I *am* with thee: I will
bring thy seed from the [f] east, and gather thee
from the west.
6 I will say to the north, Give up; and to
the south, Keep not back: bring my sons from
far, and my daughters from the ends of the
earth;
7 *Even* every one *that is* called by my
[g] name: for I have created him for my glory,
I have formed him, yea I have made him.
8 ¶ Bring forth the blind people that have
eyes, and the deaf that have ears.
9 Let all the nations be gathered [h] together,
and let the people be assembled: who among
them can declare this, and shew us former
things? let them bring forth their [i] witnesses,

a After these threatnings, he promiseth deliverance to his church, because he hath regenerate them, adopted them, and called them. b when thou seest dangers and conspiracies on all sides, remember this benefit and the love of thy God, and it shall encourage thee. c By water and fire, he meaneth all kind of troubles and perils. d I turned Sennacheribs power against these countries, and made them to suffer that affliction which thou shouldest have done, and so were as the payment of thy ransom, *chap.* 37. 9. e I will not spare any man, rather then thou shouldest perish: for God more esteemeth one of his faithful, then all the wicked in the world. ‡ Or, *person.* * Chap. 44. 1, 2. Jer. 30. 10. & 46. 27. f He prophesieth of their deliverance from the captivity of Babylon, and so of the calling of the universal church, alluding to that which is written, Deut. 30. 3. g *Meaning*, That he could not be unmindful of them, except he would neglect his own name and glory.

h *Signifying*, That no power can resist him in doing this miraculous work, not all their idols are able to do the like, *as Chap.* 41. 21, 22. i To prove that the things which are spoken of them are true.

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that they may be justified: or let them [k] hear and say, *It is* truth.

k *Strowing.* That the malice of the wicked hindreth them in the knowledge of the truth, because they will not hear when God speaketh by his word.

10 Ye *are* my [l] witnesses, saith the LORD, and my [m] servant whom I have chosen: that ye may know and believe me, and understand that I *am* he: * before me there was ‡ no God formed, neither shall there be after me.

l The prophets and people to whom I have given my law.

11 I, *even* I * *am* the LORD, and beside me *there is* no saviour.

m *Meaning*, Specially Christ, and by him all the faithful.

12 I have declared, and have saved, and I have shewed, when *there was* no strange *god* among you: therefore ye *are* my witnesses, saith the LORD, that I *am* God.

* *Chap.* 41. 4. & 44. 8. ‡ Or, *nothing formed of God.*

13 Yea, before the day *was*, I *am* he; and *there is* none that can deliver out of my hand: I will work, and who shall † let it?

* *Chap.* 43. 10. & 45. 5, 6, 14, 21, 22. & 46. 9.

† Heb. *turn it back.* * *Job* 9. 12. *Chap.* 14. 27.

14 ¶ Thus saith the LORD your redeemer, the holy One of Israel, For your sake I have sent to Babylon, and have [n] brought down all their †nobles, and the Chaldeans, whose cry *is* in the [o] ships.

n By Darius and Cyrus.

† Heb. *bars.*

o They shall cry when they would escape by water, fearing that the course of Euphrates is turned another way by the enemy.

15 I *am* the LORD, your holy One, the creatour of Israel, your king.

16 Thus saith the LORD, which maketh a way in the [p] sea, and a path in the mighty [q] waters:

p when he delivered thee from Pharaoh, *Exod.* 14. 22.

q when the Babylonians pursued through Jordan, *Josh.* 3. 17.

17 Which bringeth forth the [r] chariot and horse, the army and the power, they shall lie down together, they shall not rise: they are extinct, they are quenched as tow.

r *That is*, All the captains of the Chaldeans, with their king.

18 ¶ Remember ye not the former things, neither consider the things of old.

* 2 *Cor.* 5. 17. *Rev.* 21. 5.

19 Behold, I will do a * new thing: now it shall spring forth, shall ye not know it? I will even make a way in the [s] wilderness, *and* rivers in the [t] desert.

‡ *That is*, I did of old prepare a way in the wilderness for my people: for am I now about to do.

s *Meaning*, That their deliverance out of Babylon should be more famous, then that from Egypt was *Jer.* 23. 7. *Hos.* 2. 10. 2 *Cor.* 5. 17. *Rev.* 21. 5.

t Or, *effrishes.*

20 The [u] beast of the field shall honour me, the dragons and the ‡ † owls: because I give waters in the wilderness, *and* rivers in the desert, to give drink to my people, my chosen.

u They shall have such abundance of all things, as they return home, even in the dry and barren places, that the very beasts shall feel my benefits, and shall acknowledg them: much more men ought to be thankful for the same.

‡ Or, *ostriches.*

† Heb. *daughters of the owl.*

21 *This people have I formed for my self, they shall shew forth my praise.

* *Luk.* 1. 74, 75.

22 ¶ But thou hast not * called upon me, O Jacob, but thou hast been weary of [y] me, O Israel.

x Thou hast not worshipped me as thou oughtest to have done.

y *That is*, Of my service and worship.

23 Thou hast not brought me the † small cattel of thy burnt-offerings, neither hast thou honoured me with thy sacrifices. I have not caused thee to serve with an offering, nor wearied thee with incense.

† Heb. *lambs*, or *kids.*

24 Thou hast bought me no [z] sweet cane with money, neither hast thou † filled me with the fat of thy sacrifices: but thou hast made me to [a] serve with thy sins, thou hast wearied me with thine iniquities.

z *Meaning*, In true faith & obedience.

a Either for the composition of the sweet ointment, *Exod.* 30. 34. or for the sweet incense, *Exod.* 30. 7.

† Heb. *made me drunk*, or, *abundantly moistned.*

25 I, *even* I *am* he that * blotteth out thy transgressions for mine own sake, and will not remember thy sins.

* *Psal.* 51. 1. *Isa.* 43. 25. & 44. 22. *Jer.* 31. 34. *Dan.* 9. 19. *Mic.* 7. 18. *Heb.* 8. 12. & 10. 17.

26 Put [c] me in remembrance: let us plead together: declare thou, that thou mayest be justified.

b Thou hast made me to bear an heavy burden by thy sins. * *Ezek.* 36. 22, &c. c If I forget any thing that may make for thy justification, put me in remembrance, and speak for thy self. d Thine ancestors. 1 Heb. *interpreters* e Thy priests and thy prophets.

27 Thy [d] first father hath sinned, and thy †[e] teachers have transgressed against me.

28 Therefore I have [f] profaned the ‡ princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches.

f *That is*, Rejected, abhorred, and disavowed them in the wilderness, and at other times.

‡ Or, *holy princes.*

CHAP. XLIV.

1 *God comforteth the church with his promises.* 7 *The vanity of idols,* 9 *and folly of idol-makers.* 21 *He exhorteth to praise God for his redemption and omnipotency.*

YEt now hear, * O Jacob my servant, and Israel whom I have chosen.

* *Chap.* 41. 8. & 44. 1. *Jer.* 30. 10. & 46. 27.

2 Thus saith the LORD that made thee, and formed [a] thee from the womb, *which* will help thee, Fear not, O Jacob, my servant, and thou Jesurun, [b] whom I have chosen.

a He created and chose thee from the beginning of his own mercy and before thou couldest merit any thing.

b whom God accepteth as righteous: or, whom God occasion threatneth because of the law, and of thine holy vocation.

3 For I will * pour water upon him that is [c] thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring:

* *Chap.* 35. 7. & 41. 18. *Joel* 2. 28. *Joh.* 7. 38.

c Heb. *dry.*

4 And they [d] shall spring up *as* among the grass, as willows by the water-courses.

d *That is*, Thy children and posterity shall increase wonderfully. See their deliverance from Babylon.

5 One shall say, I *am* the LORD: and another shall call *himself* by the name of Jacob: and another shall subscribe *with* his hand unto the LORD, and surname *himself* by the name of Israel.

6 Thus saith the LORD the king of Israel, and his redeemer the LORD of hosts: [e] I *am* the first, and I *am* the last, and besides me *there is* no God.

e By this diversity of speech he meaneth one thing.

7 And who, as I, shall call, and shall [g] declare it, and set [h] it in order for me, since I appointed the [i] ancient people? and the things that are coming, and shall come? let [k] them shew unto them.

f That the people shall be holy, and receive the true religion of God, *Esa.* 56. 3, 7.

g And appoint them that shall declare it.

h That is, Declare unto me how I ought to proceed herein.

i By calleth the Israelites ancient, because he preferred them in all other in his counsel decrees.

8 Fear ye not, neither be afraid: have not I told thee from that time, and have declared *it?* ye *are* even my witnesses. Is there a God besides me? yea, * *there is* no † God, I know not *any.*

k Meaning, Idols.

* *Deut.* 4. 35, 39. 1 *Sam.* 2. 2. *Esa.* 41. 10. & 45. 21. & 46. 9. *Hos.* 13. 4.

† Heb. *Rock.*

9 ¶ They that make a graven image *are* all of them vanity, and their † [m] delectable things shall not profit, and they *are* their own witnesses, * they see not, nor know; [n] that they may be ashamed.

† Heb. *desirable.*

m Whatsoever they believe upon their idols shall not profit them.

* *Deut.* 4. 28. & 32. 39. *Psal.* 115. 4, &c. *Chap.* 45. 5.

n *That is*, That the idolaters, who delight so much in their idols, shall be moved therewith.

10 Who hath formed [o] a god, or molten a graven image *that is* † profitable for nothing?

o Meaning, Their idols.

† Heb. *profitable.*

11 Behold, all his [p] fellows shall be * ashamed: and the workmen, they *are* of men: let them all be gathered together, let them † stand *up;* * *yet* they shall fear, *and* they shall be ashamed together.

p Hereth forth the obstinacy and malice of the idolaters, who though they be by daily experience that their idolatrous inventions are then the self of the master where of they are made; yet they refuse the counsel and make a god of the creatour, so the pupils make their schoolmaster, and therein of their idols.

* *Chap.* 41. 2. & 45. 16, 24. *Jer.* 10. 14. & 51. 17.

† Heb. *stand.*

12 * The smith [q] with the tongs both worketh in the coals, and fashioneth it with hammers, and worketh it with the strength of his arms: yea, he is [r] hungry, and his strength faileth; he drinketh no water, and is faint.

* *Chap.* 41. 7. & 46. 6. *Jer.* 10. 3, 4.

q *That is*, The idolater.

r Heb. *wafte.* * He fleeteth that God's work should be no help nor benefit to him then his deliverance, then when he brought them out of Egypt, though he for.

13 The carpenter stretcheth out *his* rule: he marketh it out with a line: he fitteth it with planes, and he marketh it out with the compass, and maketh it after the figure of a man, according to the beauty of a man; that it may remain in the [s] house.

s To place it in some Temple.

14 He heweth him down cedars, and taketh the cypress and the oak, which he [t] strengtheneth for himself among the trees of the forest: he planteth an ash, and the rain doth nourish *it.*

t Or, *taketh courage.*

15 Then shall it be for a man to burn: for he will take thereof and [u] warm himself; yea, he kindleth *it* and baketh bread; yea, he maketh a god, and worshippeth *it*: he maketh it a graven image, and falleth down thereto.

u Or, *dry himself.*

16 He burneth part thereof in the fire: with part thereof he [x] eateth flesh: he rosteth roast, and is satisfied: yea, he warmeth *himself*, and saith, Aha, I am warm, I have seen the fire.

x Or, *eateth flesh.*

17 And the residue thereof he maketh a god, *even* his graven image: he falleth down unto it, and worshippeth *it*, and prayeth unto it, and saith, Deliver me, for thou *art* my God.

18 They have not known, nor understood: for [y] he hath † shut their eyes, that they cannot see; *and* their hearts, that they cannot understand.

y The prophet giveth here an answer to all them that wonder, how it is possible that any should be so blind to commit such abomination, seeing, That God hath closed their eyes, and hardened their heart: or it may be understood of the blindness which befalleth blinders and madmen as often.

† Heb. *daubed.*

† Heb. *smeareth his heart.*

† Heb. *that which cannot of sense.*

19 And none [z] considereth in his heart, neither *is there* knowledge nor understanding to say, I have burnt part of it in the fire, yea, also I have baked bread upon the coals thereof: I have rosted flesh and eaten *it*, and shall I make the residue thereof an abomination? shall I fall down to † the stock of a tree?

z I am sorry that my self, that is, my understanding of my church, and most chief to maintain it, *Ezek.* 14. 4. & 20. 31. & 45. 12. *Rev.* 17. 17. & 21. 27.

† Heb. *a stock.*

20 He feedeth [a] of ashes: a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there* not a lie in my right hand?

a Having, That men must first be inclined to idolatry, and therefore he marvels his people by their examples, that they should not cleave to my law, to the living God, when they should be among the idolaters.

21 ¶ [b] Remember these, O Jacob and Israel; for thou *art* my servant: I have formed thee, thou *art* my servant: O Israel, thou shalt not be forgotten of me:

b Meaning, That seeing all idols are vanity, and their worshippers fools, they should not cleave unto them, but to the living God, *Deut.* 4. 31. & 32. 43. *Psal.* 103. 14. *Jer.* 31. 20. *Chap.* 49. 15. *Zech.* 10. 9.

22 I have blotted out as a thick cloud, thy transgressions, and as a cloud, thy sins: return unto me, for I have redeemed thee.

23 [c] Sing, O ye heavens; for the LORD hath done *it*: shout ye lower parts of the earth: break forth into singing ye mountains, O forest, and every tree therein: for the LORD hath redeemed Jacob, and glorified himself in Israel.

c Here with them against the foolishness of Babylon, which would have them to turn them in hell, that they have by the things the God would not deliver them, and that Babylon should fall, *Jer.* 51. 48. & 50. 8. & 51. 6. Of Idols, and the ruin of his peoples, which shall differ the thanks of Gods favour and deliverance.

24 Thus saith the LORD thy redeemer, and he that formed thee from the womb, I *am* the LORD that maketh all *things*, that stretcheth forth the heavens alone, that spreadeth abroad the earth by my self:

25 That frustrateth the [d] tokens of the liars, and maketh diviners mad, that turneth wise *men* backward, and maketh their knowledge foolish:

d Meaning, That whatsoever is made by the hand of man, if it be offered as God, is most detestable. e whereby appeareth their blasphemy, which call images the books of the laity, seeing that they are not only here called unprofitable, but also abominable: and Jeremy calleth them the work of errour, *Jer.* 10. 15. *Habakkuk.* 2. 18. teachers, *Hab.* 2. 18. q *That is*, which by any way confesse either to the making or worshipping. * *Psal.* 97. 7. *Chap.* 1. 29. & 42. 17. & 45. 16. † *Signifying*, That the multitude should not then fave the idolaters, whom God will take vengeance; although they execute themselves thereby among men. * *Jer.* 10. 3. † Or, *with an ax.* ‡ He describeth the raging affection of the idolaters, which forget their own necessities to set forth their devotion toward their idols.

26 That confirmeth the word of his [e] servant, and performeth the counsel of his messengers, that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, ye shall be built, and I will raise up the ‡ decayed places thereof:

e Meaning, Somewhat is with an interrogation, And make it the similitude. p *That is*, The Jews. q *That is*, Cyrus that I may here by him the faithfulness of my promise in delivering my people. ‡ Or, *make straight.* * 2 *Chron.* 36. 22, 23. *Ezra* 1. 1, &c. *Chap.* 44. 28. r *Meaning*, Freely and without ransome or any grievous condition.

27 That saith to the [f] deep, Be dry, and I will dry up thy rivers:

f Or, *lasty* prince.

28 That saith of Cyrus, *He is* my shepherd, and shall perform all my pleasure, even saying to Jerusalem, * Thou shalt be built; and to the temple, Thy foundation shall be laid.

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s To stirre them to effect their deliverance he nameth the person by whom it should be, more then an hundred years before he was born. * 2 *Chron.* 36. 22, 23. *Ezra* 1. 1. *Isa.* 44. 28.

CHAP. XLV.

1 *God calleth Cyrus for his churches sake.* 5 *By his omnipotency he challengeth obedience.* 20 *He convinceth the idols of vanity, by his saving power.*

THus saith the LORD to his [a] anointed, to Cyrus, whose [b] right hand I † have holden, to † subdue nations before him: and I will loose the loyns of kings to open before him the two-leaved gates, and the gates shall not be shut.

a To stirre the Jews of their deliverance against the great temptations that they should abide, he nameth the person and the means.

b who hath not onely his calling from God, but gifts and abilities to perform whatsoever he shall be put upon.

† Or, *strengthened.*

c As a just reward upon them for their evills and sins, if I will take away all impediments and let.

2 I will go before thee, and [d] make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron.

d Not that Cyrus did know God to worship him aright, but he hid from him darknesse, and blockt men from the knowledge of God, to confound their wits and judgements, and to deliver Gods people.

3 And I will give thee the treasures of darkness, and hidden riches of secret places, that thou [e] mayest know, that I the LORD, which call *thee* by thy name, *am* the God of Israel.

e Not that Cyrus did know God to worship him aright, but he hid from him darknesse, as profane men may have of his power, and so was compelled to deliver Gods people.

4 For Jacob my servants [f] sake, and Israel mine elect, I have even called thee by thy name: I have surnamed thee, though thou hast not known me.

f Not for any thing that is in thee, or for thy worthinesse.

5 ¶ I * *am* the LORD, and *there is* none else, *there is* no God besides me: I [g] girded thee, though thou hast not known me:

* *Deut.* 4. 35, 39. & 32. 39. *Esa.* 44. 6. & 46. 9.

g Have given thee strength, power, and authority.

6 That they may know from the rising of the sun, and from the west, that *there is* none besides me, I *am* the LORD, and *there is* none else.

h I send peace and war, prosperity and adversity.

7 I form the [h] light, and create darkness: I make peace, and create evil: I the LORD do all these *things*.

* *Amos* 3. 6.

i He comforteth the Jews, as if he would say, Though when ye took to the heavens and earth for discourse, ye see nothing now but signs of Gods wrath, yet I will cause them to bring forth most certain tokens of your deliverance, and of the performance of my promise, which is meant by righteousnesse.

8 Drop down, ye heavens, from above, and let the skies pour down [i] righteousnesse: let the earth open, and let them bring forth salvation: and let righteousnesse spring up together: I the LORD have [k] created it.

k I have appointed Cyrus to this use and purpose.

9 [l] Wo unto him that striveth with his maker: *let* the potsherd *strive* with the potsherds of the earth: * shall the clay say to him that fashioneth it, What makest thou? or thy work, He hath [m] no hands?

l Hereby he bideth their impatiency, which in adversity and trouble murmur against God, and will not carry his pleasure: willing that man should be satisfied with his like, and not counted against God.

* *Isa.* 29. 16. & 64. 8. *Jer.* 18. 6. *Rom.* 9. 20.

m *That is*, It is not perfectly moulded.

10 Wo unto him that saith unto *his* father, What begettest thou? or to the woman, What hast thou brought forth?

11 Thus saith the LORD, the holy One of Israel, and his maker, Ask me of [n] things to come concerning my sons, and concerning the work of my hands command ye me.

n In head of murmuring, humble your selves, and ask what you will of the confusion of my children, and you shall be sure of it, as ye see of these things which are the application of

12 I have made the earth, and created man upon it: I, *even* my hands have stretched out the heavens, and all their [o] host have I commanded.

o In head of murmuring, humble your selves, and ask what you will of the confusion of my children, and you shall be sure of it, as ye see of these things which are the application of

13 I have raised [p] him up in righteousness, and I will † direct all his ways: he shall * build for my city, and he shall let go my captives, not for [q] price nor reward, saith the LORD of hosts.

p To stirre Cyrus that I may here by him the faithfulness of my promise in delivering my people. † Or, *make straight.* * 2 *Chron.* 36. 22, 23. *Ezra* 1. 1, &c. *Chap.* 44. 28. q *Meaning*, Freely and without ransome or any grievous condition.

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z There people were tributaries to the Persians, and to king Artaxerxes gave this money towards the building of the temple, *Ezra* 7. 21.

a whereas before they were thine enemies, they shall now honour thee, and thou shalt rule them, which was accomplished in the time of Christ.

b thereby he exhorteth the Jews to patience, though their deliverance be deferred for a time: *Aketurng.* That they should not repent their long patience, but the wicked and idolaters shall be destroyed.

* *Chap.* 44. 11.

14 Thus saith the LORD, The labour of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature shall come over unto thee, and they shall be z thine, they shall come after thee, in chains they shall come over: and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee, and *there is* none else, *there is* no God.

15 Verily thou *art* a God that a hidest thy self, O God of Israel the saviour.

16 They shall be ashamed, and also confounded all of them: they shall go to confusion together *that are* * makers of idols.

17 *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD that created the heavens, God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be b inhabited, I *am* the LORD, and *there is* none else.

t *To wit*, Of man, but chiefly of his church.

19 I have not spoken in * secret, in a c dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

* *Deut.* 30. 11.

c As do the false gods, which give uncertain answers.

y All ye idolaters, who though you seem to have never so much worldly dignity, yet in Gods sight you are vile and abject.

z He calleth the idolaters to repentance, willing them to look unto him with the eye of faith.

a *That is*, That the thing, which I have promised, shall be faithfully performed.

b The knowledge of God and the true worshipping shall be through all the world, *Rom.* 14. 11. *Phil.* 2. 10. whereby he signifieth, That we must not onely serve God in heart, but declare the same also by outward profession.

c Or, *surely by thee shall joy of me, In the LORD is all righteousness and strength.*

d *Meaning*, The faithful shall feel and confess this.

e Heb. *righteousnesses.*

f All the contemners of God.

20 ¶ Assemble your selves and come: draw near together y ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near, yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me, a just God and a saviour, *there is* none beside me.

22 z Look unto me, and be ye saved all the ends of the earth: for I *am* God, and *there is* none else.

23 I have sworn by my self, the word is gone out of my mouth *in* a righteousness, and shall not return, that unto me b every knee shall bowe, every tongue shall swear.

24 ‡ Surely, shall *one* c say, In the LORD have I † righteousnesses and strength: *even* to him shall *men* come, and all that are d incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified, and shall glory.

CHAP. XLVI.

1 *The idols of Babylon could not save themselves.* 3 *God saveth his people to the end.* 5 *Idols are not comparable to God for power,* 12 *or present salvation.*

a BEl boweth down, Nebo stoupeth, their b idols *were* upon the beasts, and upon the cattel: your carriages *were* heavy loden, *they are* a burden to the weary *beast.*

2 c They stoup, they bowe down together, they could not deliver the burden, but † themselves are gone into captivity.

a An idol in great esteem among the Assyrians, Persians and Babylonians. It is thought to be the planet of the sun worshipped under that name.

b Because they were of gold and silver, the Medes and Persians carried them away.

c The beasts that carried the idols fell down under their burden. † Heb. *their soul.* d He deride th the idols, which had neither soul nor sense.

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, *which are* e born *by me*, from the belly, *which are* carried from the womb.

4 And *even* to *your* old age I *am* he, and *even* to hoar hairs will I carry *you*: I have made, and I will bear, even I will carry and f will deliver *you.*

5 ¶ * To whom will ye liken me, and make *me* equal, and g compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith, and he maketh it a god: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew your selves men: bring *it* again to h mind, O ye transgressours.

9 Remember the former things of old, for I *am* God, and *there is* none else, I *am* God, and *there is* none like me,

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, * My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous i bird from the east, † the man that executeth my k counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

12 ¶ Hearken unto me, ye stout-hearted, that *are* far from l righteousnes:

13 I bring near my m righteousnes: it shall not be far off, and my salvation shall not tarry; and I will place salvation in Zion for Israel my glory.

e He fifteenth the difference between the idols and the true God: for they must be carried of others, but God himself carrieth his, *as Deut.* 32. 11.

f Seeing I have been unto you, I will nourish and preserve you for ever.

* *Chap.* 40. 18. 25.

g The people of God, seeing their own calamity and the flourishing estate of the Babylonians, should be tempted to think that their God was not so mighty as the idols of their enemies: therefore he describeth the original of all idols, to make them to be abhorred of all men.

h *Meaning*, That the most that can be spoken in their commendation, is but to prove them vain.

i Or, *ravenous* bird. † Heb. *the man of my counsel.*

k Heb. *executeth.*

l Heb. *righteousness.*

* *Chap.* 48. 3.

i To shew that thy repentance shall be to great, as it is needful to be imagined.

k How didst thou think that thine own wisdom and power could have saved thee.

l Or, *comfort thee to turn away.*

h Heb. *the turning thereof.*

* *Psal.* 33. 11. *Prov.* 19. 21. & 21. 30. *Heb.* 6. 17.

i That is, Cyrus, which shall come as fierce as a bird, and fight against Babylon.

† Heb. *the man of my counsel.*

k Him, by whom I have appointed to execute that which I have determined.

l Which by your incredulity could not be performed.

m He sheweth that mans incredulity cannot abolish the permit of God, *Rom.* 3. 3.

CHAP. XLVII.

1 *Gods judgment upon Babylon and Chaldea,* 6 *for their unmercifulnes,* 7 *pride,* 10 *and overboldnes,* 11 *shall be unresistable.*

COme down and sit in the dust, O a virgin daughter of Babylon, sit on the ground: *there is* no b throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the milstones and c grind meal, uncover thy locks, d make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakednes shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee as* e a man.

4 *As for* f our redeemer, the LORD of hosts *is* his name, the holy One of Israel.

5 g Sit thou silent, and get thee into darknes, O daughter of the Chaldeans: for thou shalt no more be called the lady of kingdoms.

6 ¶ I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no h mercy, upon the ancient hast thou very heavily laid thy yoke.

a which hath been in all the nations of the world, and hath not yet been overcome by any nation.

b Thy government shall be taken from thee.

c Thou shalt be brought to most vile service, fit to turn the mill and was the office of slaves.

d Thy things shall be seen to thy great profit, shall be made vile, even from the head to the foot.

e I will not remember thee with mercy nor pity toward thee.

f The Israelites shall confess, that the Lord hath been for his children's sake.

g For ever more, and hide thy self.

h They abused Gods judgments, thinking that he should

punished the Israelites, because he would utterly cut them off, and therefore in stead of pitying their misery thou didst increase it.

cy,

* *Jer.* 18. 7.

7 ¶ And thou faidst, I shall be * a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, thou *that art* given to pleasures, that dwellest carelesly, that sayest in thine heart, I *am*, and none else besides me, I shall not sit *as* a widow, neither shall I know the losse of children.

* *Chap.* 31. 15.

9 But these two * *things* shall come to thee in a moment in one day; the losse of children and widowhood; they shall come upon thee in their i perfection, for the multitude of thy sorceries, *and* for the great abundance of thine inchantments.

10 ¶ For thou hast trusted in thy wickednes; thou hast said, None seeth me: thy k wisdom and thy knowledge, it hath l perverted thee; and thou hast said in thine heart, I *am*, and none else besides me.

11 Therefore shall evil come upon thee, thou shalt not know † from whence it riseth: and mischief shall fall upon thee, thou shalt not be able to † put it off: and desolation shall come upon thee suddenly, *which* thou shalt not know.

12 Stand now with thine inchantments, and with the multitude of thy sorceries, wherein thou hast i laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels: let now the † astrologers, the star-gazers, † the monthly prognosticatours stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be as stubble: the fire shall burn them: they shall not deliver † themselves from the power of the flame: *there shall* not *be* a coal m to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants from thy youth, they shall wander every one to his n quarter, none shall save thee.

CHAP. XLVIII.

1 *God, to convince the people of their foreknown obstinacy, reveiled his prophesies.* 9 *He saveth them for his own sake.* 12 *He exhorteth them to obedience, because of his power and providence.* 16 *He lamenteth their backwardnes.* 20 *He powerfully delivereth his out of Babylon.*

a He describeth their hypocrisy, which caused them to be rebellious, and were naught in deed.

b They who are descended from Jacob so from a carnall respect, *Deut.* 32. 28. *Psal.* 68. 27.

c They make their boast as though they would have none other God.

d He sheweth, That they could not accuse him in any thing, for as much as he had perfected and wisely foreseen it.

HEar ye this, O house of Jacob, *which are* a called by the name of Israel, and are come forth out of the b waters of Judah; which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousnes.

2 For they call themselves of the holy city, and stay themselves c upon the God of Israel, the LORD of hosts *is* his name.

3 I have declared the former things from the beginning: and they went forth out of my mouth, and I shewed *them*, I did *them* suddenly, and they came to pass.

4 Because I knew that e thou *art* † obstinate, and thy neck *is* an iron sinew, and thy brow brass:

5 I have even from the beginning declared *it* to thee; before it came to pass I shewed *it* thee: lest thou shouldest say; Mine idol hath done them, and my graven image, and my molten image hath commanded them.

6 Thou hast heard, see all this; and will not ye f declare *it*? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning, even before the day when thou heardest them not; lest thou shouldest say, Behold, I h knew them.

8 Yea thou heardest not, yea thou knewest not, yea from that time that thine ear was not opened: for I knew that thou wouldst deal very treacherously, and wast called a transgressour from the i womb.

9 ¶ For my names sake will I defer mine anger, and for my praise will I refrain for thee, k that I cut thee not off.

10 Behold, I have refined thee, l but not ‡ with silver; I have m chosen thee in the furnace of affliction.

11 For mine own sake, *even* for mine own sake will I do *it*; for how should *my name* be n polluted? and * o I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob, and Israel, my called, p I *am* he, I *am* the *first*, I also *am* the last.

13 Mine hand also hath laid the foundation of the earth, ‡ and my right hand hath spanned the heavens: *when* I call unto them they q stand up together.

14 All ye assemble your selves and hear: which among them hath declared these *things*? the LORD hath r loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even* I have spoken, yea I have called him: I have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, hear ye s this, I have not spoken in secret from the beginning, from the time that it was, there *am* I: and now the Lord GOD and his spirit hath t sent me.

17 Thus saith the LORD, thy redeemer, the holy One of Israel, I *am* the LORD thy God which teacheth thee to u profit, which leadeth thee by the way *that* thou shouldest go.

18 O that thou hadst hearkned to my commandments: then had thy peace been as a river, and thy righteousnes as the waves of the sea;

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; x his name should not have been cut off, nor destroyed from before me.

20 ¶ y Go ye forth of Babylon: flee ye from the Chaldeans, with a voice of singing declare

ye,

e I have done for thee, more then I promised, that thy stubbornnes and impudency might have been overcome.

f Heb. *heard.*

g How thou shouldest be delivered out of Babylon.

g will ye not acknowledge this my benefit, and declare it unto others?

h *Meaning*, That mans arrogancy is the cause why God doth not declare all things at once, lest they should attribute this knowledge to their own wisdom.

i From the time that I brought thee out of Egypt: for that deliverance was as the birth of the church.

k As it was my free mercy that I did chuse thee, so it is my free mercy that must save thee.

l For I had respect to thy weakness and infirmity: for in silver there is some purenes, but in us there is nothing but drosse.

m I took thee out of the furnace where thou shouldest have been confumed.

n Or, to open the salvation of Israel with his own hand: for to that they cannot perish, but his glory should be diminished, *Deut.* 32. 27. *Ezek.* 36. 23.

o I will not suffer another to take it from me.

p *Chap.* 41. 4. & 44. 6. *Rev.* 1. 17. & 22. 13.

q Or, *the palm of my right hand hath spread out.*

r To obey me, and to do whatsoever I command them.

s Meaning, Christus, whom he had chosen to destroy Babylon.

t Since the time that I decreed my self to your fathers.

u Thus the prophet declareth for himself; and so affluse them of their things.

u what things shall do thee good.

x *That is*, The prosperous estate of Israel.

y After that he had forewarned them of their captivity, and of their exile thereof, he sheweth them the great joy that shall come of their deliverance.

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z These people were tributaries to the Persians, and to king Artaxerxes gave this money towards the building of the temple, *Ezra* 7. 21.

a Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature shall come over unto thee, and they shall be [b] thine, they shall come after thee, in chains they shall come over: and they shall fall down unto thee, they shall make supplication unto thee, *saying*, Surely God *is* in thee, and *there is* none else, *there is* no God.

15 Verily thou *art* a God that [c] hidest thy self, O God of Israel the saviour.

16 They shall be ashamed, and also confounded all of them: they shall go to confusion together *that are* * makers of idols.

17 *But* Israel shall be saved in the LORD with an everlasting salvation: ye shall not be ashamed nor confounded world without end.

18 For thus saith the LORD that created the heavens, God himself that formed the earth and made it, he hath established it, he created it not in vain, he formed it to be [u] inhabited, I *am* the LORD, and *there is* none else.

19 I have not spoken in * secret, in a [x] dark place of the earth: I said not unto the seed of Jacob, Seek ye me in vain: I the LORD speak righteousness, I declare things that are right.

20 ¶ Assemble your selves and come: draw near together [y] ye *that are* escaped of the nations: they have no knowledge that set up the wood of their graven image, and pray unto a god *that* cannot save.

21 Tell ye, and bring *them* near, yea, let them take counsel together: who hath declared this from ancient time? *who* hath told it from that time? *have* not I the LORD? and *there is* no God else beside me, a just God and a saviour, *there is* none beside me.

22 [z] Look unto me, and be ye saved all the ends of the earth: for I *am* God, and *there is* none else.

23 I have sworn by my self, the word is gone out of my mouth *in* [a] righteousness, and shall not return, that unto me [b] every knee shall bow, every tongue shall swear.

24 ‡ Surely, shall *one* [c] say, In the LORD have I † righteousnesses and strength: *even* to him shall *men* come, and all that are [d] incensed against him shall be ashamed.

25 In the LORD shall all the seed of Israel be justified, and shall glory.

CHAP. XLVI.

1 *The idols of Babylon could not save themselves.* 3 *God saveth his people to the end.* 5 *Idols are not comparable to God for power,* 12 *or present salvation.*

[a] BEl boweth down, Nebo stoupeth, their idols *were* upon the [b] beasts, and upon the cattel: your carriages *were* heavy loden, *they are* a burden to the weary *beast*.

2 [c] They stoup, they bowe down together, they could not deliver the burden, but † themselves are gone into captivity.

3 ¶ Hearken unto me, O house of Jacob, and all the remnant of the house of Israel, *which are* [e] born *by me*, from the belly, *which are* carried from the womb.

4 And *even* to *your* old age I *am* he, and *even* to hoar hairs will I carry *you*: I have made, and I will bear, even I will carry and [f] will deliver *you*.

5 ¶ * To whom will ye liken me, and make *me* equal, and [g] compare me, that we may be like?

6 They lavish gold out of the bag, and weigh silver in the balance, *and* hire a goldsmith, and he maketh it a god: they fall down, yea, they worship.

7 They bear him upon the shoulder, they carry him, and set him in his place, and he standeth; from his place shall he not remove: yea, *one* shall cry unto him, yet can he not answer, nor save him out of his trouble.

8 Remember this, and shew your selves men: bring *it* again to [h] mind, O ye transgressours.

9 Remember the former things of old, for I *am* God, and *there is* none else, I *am* God, and *there is* none like me,

10 Declaring the end from the beginning, and from ancient times *the things* that are not *yet* done, saying, * My counsel shall stand, and I will do all my pleasure:

11 Calling a ravenous [i] bird from the east, † the man that executeth my [k] counsel from a far country: yea, I have spoken *it*, I will also bring it to pass; I have purposed *it*, I will also do it.

12 ¶ Hearken unto me, ye stout-hearted, that *are* far from [l] righteousnes.

13 I bring near my [m] righteousnes: it shall not be far off, and my salvation shall not tarry: and I will place salvation in Zion for Israel my glory.

CHAP. XLVII.

1 *Gods judgment upon Babylon and Chaldea,* 6 *for their unmercifulnes,* 7 *pride,* 10 *and overboldnes,* 11 *shall be unresistable.*

COme down and sit in the dust, O [a] virgin daughter of Babylon, sit on the ground: *there is* no [b] throne, O daughter of the Chaldeans: for thou shalt no more be called tender and delicate.

2 Take the milstones and [c] grind meal, uncover thy locks, [d] make bare the leg, uncover the thigh, pass over the rivers.

3 Thy nakedness shall be uncovered, yea, thy shame shall be seen: I will take vengeance, and I will not meet *thee as* [e] a man.

4 *As for* [f] our redeemer, the LORD of hosts *is* his name, the holy One of Israel.

5 [g] Sit thou silent, and get thee into darkness, O daughter of the Chaldeans: for thou shalt no more be called the lady of kingdoms.

6 ¶ I was wroth with my people, I have polluted mine inheritance, and given them into thine hand: thou didst shew them no [h] mercy, upon the ancient hast thou very heavily laid thy yoke.

7 ¶ And thou saidst, I shall be * a lady for ever: *so* that thou didst not lay these *things* to thy heart, neither didst remember the latter end of it.

8 Therefore hear now this, thou *that art* given to pleasures, that dwellest carelesly, that sayest in thine heart, I *am*, and none else besides me, I shall not sit *as* a widow, neither shall I know the loss of children.

9 But these two * *things* shall come to thee in a moment in one day; the loss of children and widowhood; they shall come upon thee in their [i] perfection, for the multitude of thy sorceries, *and* for the great abundance of thine inchantments.

10 ¶ For thou hast trusted in thy wickedness; thou hast said, None seeth me: thy [k] wisdom and thy knowledge, it hath ‡ perverted thee; and thou hast said in thine heart, I *am*, and none else besides me.

11 Therefore shall evil come upon thee, thou shalt not know † from whence it riseth: and mischief shall fall upon thee, thou shalt not be able to † put it off: and desolation shall come upon thee suddenly, *which* thou shalt not know.

12 Stand now with thine inchantments, and with the multitude of thy sorceries, wherein thou hast [l] laboured from thy youth; if so be thou shalt be able to profit, if so be thou mayest prevail.

13 Thou art wearied in the multitude of thy counsels: let now the † astrologers, the star-gazers, † the monthly prognosticatours stand up, and save thee from *these things* that shall come upon thee.

14 Behold, they shall be as stubble: the fire shall burn them: they shall not deliver † themselves from the power of the flame: *there shall not be a* coal [m] to warm at, *nor* fire to sit before it.

15 Thus shall they be unto thee with whom thou hast laboured, *even* thy merchants from thy youth, they shall wander every one to his [n] quarter, none shall save thee.

CHAP. XLVIII.

1 *God, to convince the people of their foreknown obstinacy, reveiled his prophesies.* 9 *He saveth them for his own sake.* 12 *He exhorteth them to obedience, because of his power and providence.* 16 *He lamenteth their backwardnes.* 20 *He powerfully delivereth his out of Babylon.*

HEar ye this, O house of Jacob, *which are* [a] called by the name of Israel, and are come forth out of the [b] waters of Judah; which swear by the name of the LORD, and make mention of the God of Israel, *but* not in truth, nor in righteousnes.

2 For they call themselves of the holy city, and stay themselves upon the God of Israel, the LORD of hosts *is* his name.

3 I have declared the former things from the beginning: and they went forth out of my mouth, and I shewed [d] them, I did *them* suddenly, and they came to pass.

4 Because I knew that [e] thou *art* † obstinate, and thy neck *is* an iron sinew, and thy brow brass:

5 I have even from the beginning declared *it* to thee; before it came to pass I shewed [f] *it* thee: lest thou shouldest say, Mine idol hath done them, and my graven image, and my molten image hath commanded them.

6 Thou hast heard, see all this; and will not ye [g] declare *it*? I have shewed thee new things from this time, even hidden things, and thou didst not know them.

7 They are created now, and not from the beginning, even before the day when thou heardest them not; lest thou shouldest say, Behold, I [h] knew them.

8 Yea thou heardest not, yea thou knewest not, yea from that time that thine ear was not opened: for I knew that thou wouldst deal very treacherously, and wast called a transgressour from the [i] womb.

9 ¶ For my names sake will I defer mine anger, and for my praise will I refrain for thee, [k] that I cut thee not off.

10 Behold, I have refined thee, [l] but not ‡ with silver; I have [m] chosen thee in the furnace of affliction.

11 For mine own sake, *even* for mine own sake will I do *it*; for how should *my name* be [n] polluted? and * * I will not give my glory unto another.

12 ¶ Hearken unto me, O Jacob, and Israel, my called, [p] I *am* he, I *am* the *first*, I also *am* the last.

13 Mine hand also hath laid the foundation of the earth, ‡ and my right hand hath spanned the heavens: *when* I call unto them they [q] stand up together.

14 All ye assemble your selves and hear: which among them hath declared these *things*? the LORD hath [r] loved him: he will do his pleasure on Babylon, and his arm *shall be on* the Chaldeans.

15 I, *even* I have spoken, yea I have called him: I have brought him, and he shall make his way prosperous.

16 ¶ Come ye near unto me, hear ye [s] this, I have not spoken in secret from the beginning, from the time that it was, there *am* I: and now the Lord GOD and his spirit hath [t] sent me.

17 Thus saith the LORD, thy redeemer, the holy One of Israel, I *am* the LORD thy God which teacheth thee to [u] profit, which leadeth thee by the way *that* thou shouldest go.

18 O that thou hadst hearkned to my commandments: then had thy peace been as a river, and thy righteousnes as the waves of the sea:

19 Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; [x] his name should not have been cut off, nor destroyed from before me.

20 ¶ [y] Go ye forth of Babylon: flee ye from the Chaldeans, with a voice of singing declare

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* *Deut.* 30. 11.
x As do the false gods, which gave uncertain answers.

y All ye idolaters, who though you seem to have never so much worldly dignity, yet in Gods sight you are vile and abject.

z He calleth the idolaters to repentance, willing them to look unto him with the eye of faith.

a *That is*, That the thing, which I have promised, shall be faithfully performed.

q The knowledge of God and the true worshipping shall be through all the world, *Rom.* 14. 11. *Phil* 2. 10. whereby he signifieth, That we must not onely serve God in heart, but declare the same also by outward profession.

‡ Or, *Surely he shall say of me, In the LORD is all righteousness and strength.*

c *Meaning*, The faithful shall feel and confess this.

† Heb. *righteousnesses.*

d All the contemners of God.

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a An idol in great esteem among the Assyrians, Persians and Babylonians. It is thought to be the planet of the sun worshipped under that name.

b Because they were of gold and silver, the Medes and Persians carried them away.

c The beasts that carried the idols fell down under their burden.

† Heb. *their soul.*

d He describeth the idols, which had neither soul nor sense.

e He sheweth the difference betwen the idols and the true God: for they must be carried of others, but God himself carrieth his, *as Deut.* 32. 11.

f Seeing I have spoken you, I will preserve you for ever.

* *Chap.* 40. 11. 25.

g The people of God, letting thine own calamity and the flourishing estate of the babylonians, should be tempted to think that their God was not so mighty as the idols of their enemies: therefore he describeth the original of all the idols, to make them to be abhorred of all men.

Meaning, That the most that can be spoken in their commendation, is but to prove them vile.

h Become wise, *Meaning*, That all idolaters are sotish.

i Or, *wise*, like mad men.

* *Psal.* 33. 11.

k Or, *counsel.*

l Heb. *Cyrus*, which shall come as fast as a bird, and light upon Babylon.

† Heb. *the man of my counsel.*

k Him, by whom I have appointed to execute that which I have determined.

l Which by your incredulity could not be the performance of my promise.

m He sheweth that mans incredulity cannot abolish the counsel of God, *Rom.* 3. 3.

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* *Jer.* 50. 7.

* *Chap.* 51. 19.

† So that thy peculiar shall be as great, as it is perfect to the immortals.

k Thou shalt think that thine own wisdom and policy would have saved thee.

† Or, *couldst thou not escape.*

† Heb. *the morning thereof.*

† Heb. *expiate.*

† He decideth their vain confidence, that put their trust in any daughter in God, confirming also such vain fancies, which force to no other, but to divide the people, and to bring them into confusing each as God.

† Heb. *weavers of the heavens.*

† Heb. *that give knowledge concerning the months.*

† Heb. *their souls.*

† They shall utterly perish, and no part of them remain.

a They shall flee every one to that place, which he thought by his presumption to be safer than their God should deliver them.

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which hath lived in wealth and contentment, and hath not yet been overcome by any enemy.

b They governor shall be taken from them.

c Thou shalt be brought in miserable servitude, for to turn the mill was the office of slaves.

d The things which thou hast seen by reason of thy great pride, shall be made like unto thee, even from the head to the foot.

e I will inform thee manifestly now my power, and counsel then.

f The Israelites shall confess, that the Lord hath done for his children these things.

g For very many would have none other God.

h They shall punished the Israelites, because he would utterly cast them off, and therefore in stead of pitying their misery thou didst increase it.

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e I have done for thee, more then I promised, that thy stubbornnes and impudency might have been overcome.

† Heb. *hard.*

f How thou shouldest be delivered out of Babylon.

g will ye not acknowledge this my benefit, and declare it unto others?

Sheweth, That mans arrogancy is the cause why God doth not declare all things at once, lest they should attribute this knowledge to their own wisdome.

i From the time that I brought thee out of Egypt: for that deliverance was the birth of the church.

k As it was my free mercy that I did chuse thee, so it is my free mercy that must save thee.

l For I had respect to their wretchedness and infirmity: for in silver there is some pureness, but in us there is nothing but drosse.

‡ Or, *for fifteen.*

m I took thee out of the furnace where thou should'st have been consumed.

n I will open the salvation of Israel with his own hand: for to clear they cannot perish, but his glory should be diminished, *Deut.* 32. 27.

o *Chap.* 42. 8.

p I will not suffer another to take it from me.

p *Chap.* 41. 4. 44. 6.

q *Rev.* 1. 17.

r *Col.* 1. 13.

‡ Or, *the palm of my right hand hath spread out.*

s To obey me, and to do whatsoever I command them.

t *Meaning*, Cyrus, whom he had chosen to destroy Babylon.

f Since the time that I declared my self to your fathers.

u Thus the prophet excuseth for himself, and to affure them of these things.

u what things shall do thee good.

x *That is*, The prosperous estate of Israel.

y After that he had forewarned them of their captivity, and of the oracle thereof, he sheweth them the great joy that shall come of their deliverance.

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* *Exod.* 19. 4, 5, 6.
y He sheweth, that it shall be as easy to deliver them, as he did their fathers out of Egypt.
* *Exod.* 17. 6. *Num.* 20. 11.
a Thus he speaketh that the wicked hypocrites should not abuse Gods promise, in whom was neither faith nor repentance, *as chap.* 57. 21.

ye, tell this, utter it *even* to the end of the earth: say ye, The LORD hath * redeemed his servant Jacob.

21 And they [y] thirsted not *when* he led them through the deserts: he * caused the waters to flow out of the rock for them: he clave the rock also and the waters gushed out.

22 *There is* [a] no peace, saith the LORD, unto the wicked.

CHAP. XLIX.

1 *Christ being sent to the Jewes, complaineth of them.* 5 *He is sent to the Gentiles with gracious promises.* 13 *Gods love is perpetual to his church.* 18 *The ample restauration of the church.* 24. *The powerful deliverance out of captivity.*

a This is spoken in the person of Christ, to assure the faithful, that these promises should come to pass, for they were all made in him, and in him should be performed.
b This is meant of the time that Christ should be manifested to the world, as *Psal.* 2. 7.
c By the sword and shaft, he signifieth the virtue and efficacy of Christs doctrine.
d God hath taken me to his protection and defence: this chiefly is ment of Christ, and may also be applied to the ministers of his word.
e Iyshai is meant Christ, and all the body of the faithful, as the members and their head.
f Thus Christ, in his members complaineth that his labour and preaching take none effect, yet he is content that his doings are approved of God.
‡ Or, *my reward.*
† Or, *that Israel may be gathered to him, and I may.* &c.
g Though the Jews refuse my doctrine, yet God will approve my ministry.
† Or, art thou *lighter* *than that thou shouldest*, &c.
‡ Or, *desolations.*
h To declare my gospel to the Gentiles. *Chap.* 42. 6. *Acts* 13. 47. *Luk.* 2. 32.
i *Meaning*, The Jews, whom tyrants keep in bondage.
k The benefit of their deliverance shall be so great and small shall acknowledge it, and reverence God for it.
l That he speaketh of his church, when he would shew his mercy toward it, 2 *Cor.* 6. 2.
m *Meaning*, Christ alone.
† Or, *raise up.*
Signifying, That before Christ remove the earth by his word, there is nothing but confusion and disorder. * *Chap* 42. 7. o To them that are in the prison of sin and death. p Being in Christs protection, they shall be safe against all dangers, and free from the fear of their enemies. * *Rev.* 7. 16. q *Meaning*, That there should be nothing in their way from Babylon, that should hinder or let them: but this is accomplished spiritually.

Hsten, O Isles, unto me, & hearken ye people from far, The LORD, hath called [a] me from the [b] womb, from the bowels of my mother hath he made mention of my name.

2 And he hath made my mouth like a sharp [c] sword, in the shadow of his hand hath he [d] hid me, and made me a polished shaft, in his quiver hath he hid me,

3 And said unto me, Thou *art* my servant, O [e] Israel, in whom I will be glorified.

4 Then I said, I have[f] laboured in vain, I have spent my strength for nought, and in vain, *yet* surely my judgment *is* with the LORD, and ‡ my work with my God.

5 ¶ And now, saith the LORD that formed me from the womb *to be* his servant, to bring Jacob again to him, ‡ Though Israel be not gathered, * yet shall I be glorious in the eyes of the LORD and my God shall be my strength.

6 And he said, ‡ It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the ‡ preserved of Israel: I will also give [h] thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth.

7 Thus saith the LORD the redeemer of Israel, *and* his holy One, ‡ to him whom man despiseth, to him whom the nation abhorreth, to a[i] servant of rulers, Kings shall see and [k] arise, princes also shall worship, because of the LORD, that is faithful, *and* the holy One of Israel, and he shall choose thee.

8 Thus saith the LORD, [l] In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and [m] give thee for a covenant of the people, to ‡ [n] establish the earth, to cause to inherit the desolate heritages;

9 That thou mayest say * to the [o] prisoners, Go forth; to them that *are* in darkness, Shew your selves: they shall feed in the ways, and their [p] pastures *shall be* in all high places.

10 They shall not * hunger nor thirst, neither shall the heat nor sun smite them: for he that hath mercy [q] on them shall lead them, even by the springs of water shall he guid them.

11 And I will make all my mountains a way, and my high-ways shall be exalted.

12 Behold, these shall come from far: and lo, these from the north and from the west, and these from the land of [r] Sinim.

13 ¶ Sing, O [s] heavens, and be joyful, O earth, and break forth into singing, O mountains: for the LORD hath comforted his people, and will have mercy upon his afflicted.

14 But Zion said, The LORD [t] hath forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her sucking child, † that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palms of *my* [u] hands, thy [x] walls *are* continually before me.

17 [y] Thy children shall make haste; thy destroyers, and they that made thee waste shall go forth of thee.

18 ¶ * Lift up thine eyes round about, and behold: all these gather themselves together *and* come to thee: *as* I live, saith the LORD, thou shalt surely clothe thee with them all, as with an ornament, and bind them *on thee* as a bride *doth.*

19 For thy waste and thy desolate places, and the land of thy destruction shall even now be too narrow by reason of the inhabitants, and they that[z] swallowed thee up shall be far away.

20 The children which thou shalt have, after thou hast lost the other, shall say again in thine ears, The place *is* too strait for me: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I have lost my children, and am desolate, a captive, and removing to and fro? and who hath brought up these? Behold, I was left alone, these, where *had they been?*

22 Thus saith the Lord GOD, Behold, I will lift up mine hand to the [a] Gentiles, and set up my standard to the people: and they shall bring thy sons in *their* † arms, & thy daughters shall be carried upon *their* shoulders.

23 And [b] kings shall be thy † nurfing-fathers, and their † queens thy nursing-mothers: they shall bowe down to thee with *their* face toward the earth, and shall * lick up the [c] dust of thy feet, and thou shalt know that *I am* the LORD: for they shall not be ashamed that wait for me.

24 ¶ Shall the prey be [d] taken from the mighty, or † the lawful captive delivered?

25 But thus saith the LORD, [e] Even the † captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with *him* that contendeth with thee, and I will save thy children.

26 And I will feed them that oppress thee, with their [f] own flesh, and they shall be drunken with their own * bloud, as with ‡ sweet wine: and all flesh shall know that I the LORD *am* thy saviour and thy redeemer, the mighty One of Jacob.

CHAP.

r *Meaning*, The fourth country, to which Christ shall deliver his from all the parts of the world.
† *Chap.* 44. 21.
s He objecteth what the fainting might say in their long affliction, and answereth thereunto to comfort them, with a most proper similitude, and full of consolation.
† Heb, *from being compassion.*
t Because I would not forget thee.
u *Meaning*, The good estate of policy and discipline.
x *Meaning*, The same.
y ‡ Or, *sons.*
z He sheweth, that as the ruines of the church is to have many children, which are assembled by the word of God, and governed by his spirit.
a He sheweth, that Christ will not preach only this great number of the Jews, but also of the Gentiles.
† Heb. *bosom.*
b The kings shall be converted to the gospel, and submit their power and authority for the perfection of the church.
† Heb. *nurishers.*
† Heb. *princes.*
* *Psal.* 72. 9.
c By yeelding yeeld with the church, they shall humble themselves to Christ their lord, and give him all honour.
d He maketh this as an objection, as though the Gentiles were lawfully and bad them in iust possession.
† Heb. *the prey of the mighty.*
e This is the answer to that objection, that none is stronger then the Lord, either hath a more iust title unto them.
† Heb. *captivity.*
f I will confession to destroy one another. *Judg.* 7. 22. 2 *Chron.* 20. *Chap.* 34. 5. * *Rev.* 16. 6.
‡ Or, *new wine.*

CHAP. L.

1 *Christ sheweth, that the dereliction of the Jewes is not to be imputed to him, by his ability to save,* 5 *by his obedience in that work,* 7 *and by his confidence in that assistance.* 10 *An exhortation to trust in God, and not in our selves.*

a *Meaning*, that he had not forsaken her, but through her own occasion, as *Isa.* 2. 2. b which should declare that I have cast her off: *meaning*, that they could shew none. c *Signifying*, that he sold them not for any debt or poverty, but that they sold themselves to sin, to hate their own sins and pleasures.
d He came by his mother and miracles, but they would not believe in their doctrine and conver. * *Num.* 11. 23. *Gen.* 18. 14.
e Am I not as able to help you as I have holpen your fathers of yore? and shall the rod or sin and the fish in the sea and dry land be strenged in forbid? * *Exod.* 14. 21. i *Psal.* 33. 16.
f As I did in Egypt in token of my displeasure, *Exod.* 10. 21.
g The prophet doth represent here the person and charge of them that are justly called to the ministry of God's word. * *Matth.* 11. 28.
h To him that is grieved by affliction and misery.
† Either that are taught and made merry him. * *Isa.* 14. 11. *Job.* 12. 5. *Ier.* 20. 8. * *Matth.* 26. 67. *Mark.* 14. 65. *Luke* 22. 63.
i He will not shrink from God for any profession or deliverance, whatsoever he beseech, that the true manifest of God can look for none other reward for the contempt of the world, but glory with him, and also comfort. * *Rom.* 8. 32. 33. 34.
† Heb. *the mighty of my cause.*
k Hearing, that it is a true thing, that any should obey aright God, and be a true minister, though they be but few in number.
l You have sought confolation by your own devices, and have refused the light and consolation, which God hath offered: therefore ye shall remain in sorrow, and not be comforted. * *John.* 9. 39.

THus saith the LORD, Where *is* the [a] bill of your mothers divorcement [b] whom I have put away? or which of my creditours *is it* [c] to whom I have sold you? Behold, for your iniquities have you sold your selves, and for your transgressions is your mother put away.

2 Wherefore when [d] I came, *was there* no man? when I called, *was there* none to answer? * Is my hand [e] shortned at all, that it cannot redeem? or have I no power to deliver? behold, at my rebuke I [f] dry up the sea: I make the * rivers a wilderness: their fish stinketh, because *there is* no water, and dieth for thirst.

3 I clothe the heavens with blackness, and I make [g] sackcloth their covering.

4 The Lord GOD hath [g] given me the tongue of the learned, that I should know how to speak a word in season to *him that is* [h] weary: he wakneth morning by morning: he wakneth mine ear to hear as the learned.

5 ¶ The Lord GOD hath opened mine ear, and I was not * rebellious, neither turned away back.

6 * I gave my back to the [i] smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

7 ¶ For the Lord GOD will help me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 * *He is* near that justifieth me, who will contend with me? let us stand together: who *is* † mine adversary? let him come near to me.

9 Behold, the Lord GOD will help me, who *is he that* shall condemn me? lo, they all shall wax old as a garment: the moth shall eat them up.

10 ¶ Who [i] among you that feareth the LORD, that obeyeth the voice of his servant, that walketh *in* darkness, and hath no light? let him trust in the name of the LORD, and stay upon his God.

11 Behold, all ye that kindle [m] a fire, that compass *your selves* about with sparks: walk in the light of your fire, and in the sparks *that* ye have kindled. * This shall ye have of mine hand, ye shall lie down in sorrow.

CHAP. LI.

1 *An exhortation after the pattern of Abraham to trust in Christ,* 3 *by reason of his comfortable promises,* 4 *of his righteous salvation,* 7 *and mans mortality.* 9 *Christ by his sanctified arm defendeth his from the fear of man.* 17 *He bewaileth the afflictions of Jerusalem,* 21 *and promiseth deliverance.*

HEarken to me, † ye that follow after righteousness, ye that seek the LORD: look

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b *That is*, to Abraham & Sarah, of whom ye were begotten: and to Sarah, of whom ye were born.
c As plentiful as pandise, *Gen.* 2. 9.
d I will rule and govern my church by my word, and doctrin.
e The time that I will accomplish the forewarneth them of the horrible changes and distresses of all things, and how he will preserve his church in the midst of all these dangers.
* *Psal.* 102. 26. *Matth.* 24. 35.
f *Signifying*, power and strength.
* *Psal.* 37. 31.
* *Matth.* 10. 28.
g He putteth them in remembrance of his great benefits, to confirm their faith for their deliverance out of Egypt, that thereof they might learn to trust in him constantly. *Meaning*, Egypt. *Psal.* 87. 4.
* *Psal.* 74. 13, 14.
k *To wit*, Habacuk, *Ezek.* 20. 3. *Zach.* 14. 21.
* *Chap.* 35. 10.
† From Babylon.

unto the [b] rock *whence* ye are hewen, and to the hole of the pit *whence* ye are digged.

2 Look unto Abraham your father, and unto Sarah *that* bare you; for I called him alone, and blessed him, and increased him.

3 ¶ For the LORD shall comfort Zion: he will comfort all her waste places, and he will make her wilderness like [c] Eden, and her desert like the garden of the LORD; joy and gladness shall be found therein, thanksgiving, and the voice of melody.

4 ¶ Hearken unto me, my people, and give ear unto me, O my nation: for [d] a law shall proceed from me, and I will make my judgment to rest for a light of the people.

5 My [e] righteousness *is* near: my salvation is gone forth, and mine [f] arms shall judge the people: the isles shall wait upon me, and on mine arm shall they trust.

6 Lift up your eyes to the heavens, and look upon the earth beneath: for * the [g] heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my salvation shall be for ever, and my righteousness shall not be abolished.

7 ¶ Hearken unto me ye that know righteousness, the people * in whose heart *is* my law, * fear ye not the reproach of men, neither be ye afraid of their revilings.

8 For the moth shall eat them up like a garment, and the worm shall eat them like wooll: but my righteousness shall be for ever, and my salvation from generation to generation.

9 ¶ Awake, awake, put on strength, O arm of the LORD; awake, as in the [h] ancient days, in the generations of old. *Art* thou not it that hath cut [i] Rahab, *and* wounded the * [k] dragon?

10 *Art* thou not it which hath * dried the sea, the waters of the great deep, that hath made the depths of the sea a way for the ransomed to passover?

11 Therefore * the redeemed of the LORD shall [l] return, and come with singing unto Zion, and everlasting joy *shall be* upon their head: they shall obtain gladness and joy, *and* sorrow and mourning shall flee away.

12 I, *even* I *am* he that comforteth you: who *art* thou, that thou shouldest be afraid * of a man *that* shall die, and of the son of man *which* shall be made * as graſs?

13 And forgettest the LORD thy maker, that hath stretched forth the heavens, and laid the foundations of the earth? and hast feared continually every day, because of the fury of the oppressour, as if he † were ready to destroy? and where *is* the fury of the oppressour?

14 The captive exile [m] hasteneth that he may be loosed, and that he should not die in the pit, nor that his bread should fail.

15 But I *am* the LORD thy God, that † di-

† Or, *made* himself *ready.*
* *Chap.* 40. 6.
‡ *Psal.* 1. 24.
m He comforteth them by the shortnesse of their banishment: for in seventy years they were restored, and the greatest empire of the world destroyed.
* *Jerem.* 51. 35.

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vided the sea, whose waves roared: the LORD of hosts *is* his name.

* *Chap. 49. 2. 3.*

16 And I have put my words * in thy [n] mouth, and have covered thee in the shadow of mine hand, that I may plant the [o] heavens, and lay the foundations of the earth, and say unto Zion, Thou *art* my people.

n *Meaning*, of Israel, and of all true ministers, who are defended by his protection. o That all things may be restored in heaven and earth, *Ephes. 1. 10.* * *Chap. 51. 1.*

17 ¶ * Awake, awake, stand up, O Jerusalem, which hast drunk at the hand of the LORD the [p] cup of his fury; thou hast drunken the dregs of the cup of trembling, *and* wrung *them* out.

p Thou hast been justly punished, and sufficiently, as *Chap. 40. 2.* and this punishment in the elect is by mercie, and according as God giveth grace to bear it: but in the reprobate it is the just vengeance of God, to drive them to an insensiblenes and madnes, *Iere. 25. 15. 16.* * *Chap. 47. 9.* q whereof the one is outward, as of the things that come to the body: as war and famine: and the other is inward, and appertaineth to the mind: *that is*, to be without comfort, therefore he saith, *none shall be comforted*: ‡ Heb. *hapard.* † Heb. *breaking.* r But with trouble and fear.

18 *There is* none to guid her among all the sons *whom* she hath brought forth: neither *is there any* that taketh her by the hand, of all the sons *that* she hath brought up.

19 * These two [q] *things* † are come unto thee: who shall be sorry for thee? desolation, and † destruction, and the famine, and the sword: by whom shall I comfort thee?

20 Thy sons have fainted, they lie at the head of all the streets as a wild bull in a net: they are full of the fury of the LORD, the rebuke of thy God.

21 ¶ Therefore hear now this, thou afflicted, and drunken, [r] but not with wine.

22 Thus saith thy Lord the LORD, and thy God *that* pleadeth the cause of his people, Behold, I have taken out of thine hand the cup of trembling, *even* the dregs of the cup of my fury, thou shalt no more drink it again.

23 But I will put it into the hand of them that afflict thee: which have said to thy soul, Bowe down, that we may go over: and thou hast laid thy body as the ground, and as the street to them that went over.

CHAP. LII.

1 *Christ perswadeth the church to believe his free redemption, 7 to receive the ministers thereof, 9 to joy in the power thereof, 11 and to free themselves from bondage. 13 Christs kingdom shall be exalted.*

* *Chap. 51. 17.*

* AWake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem the holy city: for henceforth there shall * no more come into thee the uncircumcised, and the unclean.

2 No wicked tyrant which shall subvert Gods true religion, and oppresse the conscience. b Put off the garments of forrow and heavinesse, and put on the apparel of joy and gladnes. c The Babylonians paid nothing to me for you: therefore I will take you again [d] without ransom. d when Jacob went thither in time of famine. * *Gen. 46. 6.* e The Egyptians might pretend some cause to oppresse my people, because they went thither, and remained among them, but the Assyrians have no title to excuse their tyranny by: and therefore will I punish them more then I did the Egyptians. * *Exod. 16. 20, 23. Num. 2. 24.* f *To wit*, by the wicked, which thinke that I have no power to deliver them.

2 Shake thy self from the [b] dust: arise, *and* sit down, O Jerusalem: loose thy self from the bands of thy neck, O captive daughter of Zion.

3 For thus saith the LORD, Ye have sold your selves for [c] nought: and ye shall be redeemed without mony.

4 For thus saith the Lord GOD, My people went down aforetime into * Egypt to sojourn there, and the Assyrian [e] oppressed them without cause.

5 Now therefore, what have I here, saith the LORD, that my people is taken away for nought? they that rule over them, make them to howl, saith the LORD, and my name continually every day *is* * blasphemed.

6 Therefore my people shall know my name: therefore *they shall know* in that day, that I *am* he that doth speak, behold, *it is* I.

7 ¶ How [s] beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good, that publisheth salvation, that saith unto Zion, Thy God reigneth!

8 [h] Thy watchmen shall lift up the voice, with the voice together shall they sing: for they shall see eye to eye, when the LORD shall bring again Zion.

9 ¶ Break forth into joy, sing together ye waste places of Jerusalem: for the LORD hath comforted his people, he hath redeemed Jerusalem.

10 The LORD hath made [i] bare his holy arm in the eyes of all nations, and * all the ends of the earth shall see the salvation of our God.

11 ¶ * Depart ye, depart ye, go ye out from thence, [k] touch no unclean *thing*, go ye out of the midst of her; be ye clean, that [l] bear the vessels of the LORD.

12 For ye shall not go out [m] with haſt, nor go by flight: for the LORD will go before you, and the God of Israel *will* † *be* your rere-ward.

13 ¶ Behold, my [n] servant shall ‡ deal prudently, he shall be exalted and extolled, and be very high.

14 As many were astonied at thee; (his * visage was so [o] marred more then any man, and his form more then the sons of men)

15 So shall he [p] sprinkle many nations, the kings shall shut their [q] mouthes at him: for *that* * which had not been told them shall they see; and *that* which they had not heard shall they [r] consider.

* *Chap 53. 3.* o In the corrupt judgment of man, Christ in his person was not esteemed. p He shall spread his word through many nations. ‡ Heb. *astonied at his excellency.* * *Rom. 15. 21.* q Lay it to heart, and publish it to others. r Heb. *foresees.*

CHAP. LIII.

1 *The prophet complaining of incredulity, excuseth the scandal of the croſs. 4 by the benefit of Christs passion, 10 and the good succes thereof.*

* WHo [a] hath believed our ‡† report? and to whom is the [b] arm of the LORD reveiled?

2 For he shall grow up before him as a tender plant, and as a [c] root out of a dry ground: he hath no form nor comelines: and when we shall see him, *there is* no beauty that we should desire him.

3 * He is despiſed and rejected of men, a man of forrows, and [c] acquainted with grief: and ‡ † we hid as it were *our* faces from him; he was despiſed, and we esteemed him not.

4 ¶ Surely * he hath born our griefs, and carried [f] our forrows: yet we did esteem him [g] stricken, smitten of God, and afflicted.

5 But he *was* ‡ * wounded for our transgressions, he was bruised for our iniquities: the [h] chaſtiſement of our peace *was* upon him, and with his † ſtripes we are healed.

6 All we like ſheep have gone aſtray: we have turned every one to his own way, and the LORD † hath laid on him the [i] iniquity of us all.

7 He was oppreſſed, and he was afflicted, yet * he [b] opened not his mouth: he is brought as a lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb, ſo he openeth not his mouth.

8 ‡ He was taken from [l] priſon and from judgment: and who ſhall declare his generation? for he was cut off out of the land of the living: for the tranſgreſſion of my people † was he ſtricken.

9 [n] And he made his grave with the wicked, and with the rich in his † death, becauſe he had done no violence, neither *was any* * deceit in his mouth.

10 ¶ Yet it pleaſed the LORD to bruiſe him, he hath put *him* to grief: ‡ when thou ſhalt make his ſoul an [o] offering for ſin, he ſhall ſee *his* ſeed, he ſhall prolong *his* days, and the pleaſure of the LORD ſhall proſper in his hand.

11 He ſhall ſee of the [p] travel of his ſoul, *and* ſhall be ſatisfied: by his knowledge ſhall my [q] righteous ſervant juſtify many: for he ſhall bear their iniquities.

12 Therefore will I divide him *a portion* with the great, and he ſhall divide the ſpoil with the ſtrong: becauſe he [r] hath poured out his ſoul unto death: and he was * numbered with the tranſgreſſours, and he bare the ſin [t] of many, and * made interceſſion for the tranſgreſſours.

q Chriſt ſhall juſtify by faith, through his word, whereas Moſes could not juſtify by the law. r Becauſe he humbled himſelf, therefore he ſhall be exalted to glor. *Phil. 2. 7, 8.* * *Luke 23. 34.* * *Mark. 15. 28. Luke 22. 37.* † *That is*, of all that believe in him.

CHAP. LIIII.

1 *The prophet for the comfort of the Gentiles, propheſieth the amplitude of their church, 4 their ſafety, 6 their certain deliverance out of affliction, 11 their fair edification, 15 and their ſure preſervation.*

* SIng, O [a] barren, thou *that* didſt not bear; break forth into ſinging, and cry aloud thou *that* didſt not travail with child: for more *are* the children of the [b] deſolate, then the children of the married wife, ſaith the LORD.

2 [c] Enlarge the place of thy tent, and let them ſtretch forth the curtains of thine habitations: ſpare not, lengthen thy cords, and ſtrengthen thy ſtakes.

3 For thou ſhalt break forth on the right hand and on the left; and thy ſeed ſhall inherit the Gentiles, and make the deſolate cities to be inhabited.

4 ¶ Fear not, for thou ſhalt not be aſhamed: neither be thou confounded, for thou ſhalt not be put to ſhame: for thou ſhalt forget the ſhame of thy [d] youth, and ſhalt not remember the reproach of thy [e] widowhood any more.

5 For thy [f] maker *is* thine husband, (the

* *Gal. 4. 27.* a After that he hath declared the death of Chriſt: he ſpeaketh to the church, becauſe it ſhould feel the fruit of the fame, and call him *for barren*, becauſe that in the captivity ſhe was a widow without hope to have any children. b The church in this her affliction and captivity ſhall bring forth mo children, then when ſhe was in her liberty: *Or, thou may be forſaken by adoration*, conſidering the great number that ſhould come of her. Her deliverance under Cyrus was as her childbirth, and there- fore this was accompliſhed when ſhe came to herage, which was under the Goſpel. c *Signifying*, that for the great number of children that God ſhould give her, ſhe ſhould feem too ſtraight to lodge them. d The afflictions which thou ſuffereſt at the beginning when as thou waſt refuſed for thy ſins, *Chap. 50. 1.* e That did regenerate thee by his holy Spirit.

* *Luke 1. 32.* f *Signifying*, the good tidings of their deliverance from affliction in the mean time more eaſy: but this is chiefly meant of the ſpiritual joy, as *Nahum 1. 15.* g The prophets which ſee far watch-men, shall publiſh this thy deliverance: this was begun under Zerubbabel, Ezra, and Nehemiah, but was accompliſhed under Chriſt.

h Heb. *hath made to encounter us or him.* i *Meaning*, the puniſhment of our iniquity, and not the fault it ſelf. * *Matth. 26. 63. & 27. 12. Mark. 14. 61. & 15. 4. Luke 23. 9.* k But willingly and patiently obeyed his fathers appointment. *Or, he was taken away by diſtreſs and judgment: Iob. &c.* l From the croſs and grave, after that he was condemned. m Though he died for ſin, yet after his reſurrection he ſhall live forever: and this his death is to perfect life to his members, *Rom. 6. 9.* † Heb. *was the ſtroke upon him.* n And the father delivered him into the hands of the wicked, and to the power of the world, to do with him what they would. ‡ Heb. *deathes.* * *1 Pet. 2. 22. 1 John. 3. 5.* o *Signifies his ſoul ſhall make an offering.* p Chriſt by offering up himſelf ſhall give life to the church, and ſo conſequently to him ſelf for ever. † That is, the fruit and effect of his labour: which is the ſalvation of his church, and ſo juſtifieth by the law. q In ſign of reverence, and to bring glor. *Phil. 2. 7, 8.* * *Luke 23. 34.*

† Heb. *hath made the iniquities of us all to meet on him.* i *Meaning*, the puniſhment of our iniquity, and not the fault it ſelf. * *Matth. 26. 63. & 27. 12. Mark. 14. 61. & 15. 4. Luke 23. 9.* k But willingly and patiently obeyed his fathers appointment. *Or, he was taken away by diſtreſs and judgment: Iob. &c.* l From the croſs and grave, after that he was condemned. m Though he died for ſin, yet after his reſurrection he ſhall live forever: and this his death is to perfect life to his members, *Rom. 6. 9.* † Heb. *was the ſtroke upon him.* n And the father delivered him into the hands of the wicked, and to the power of the world, to do with him what they would. ‡ Heb. *deathes.* * *1 Pet. 2. 22. 1 John. 3. 5.* o *Signifies his ſoul ſhall make an offering.* p Chriſt by offering up himſelf ſhall give life to the church, and ſo conſequently to him ſelf for ever. † That is, the fruit and effect of his labour: which is the ſalvation of his church, and ſo juſtifieth by the law. q In ſign of reverence, and to bring glor. *Phil. 2. 7, 8.* * *Luke 23. 34.*

* LORD of hoſts *is* his name) and thy redeemer the holy one of Iſrael, the God of the [g] whole earth ſhall he be called.

6 ¶ For the LORD hath called thee as a woman forſaken and grieved in ſpirit, and a [h] wife of youth, when thou waſt refuſed, ſaith thy God.

7 For a ſmall moment have I forſaken thee, but with great mercies will I gather thee.

8 In a little wrath I hid my face from thee, for a moment; but with everlaſting kindneſs will I have mercy on thee, ſaith the LORD thy redeemer.

9 For this *is as* the [i] waters of * Noah unto me: for *as* I have ſworn that the waters of Noah ſhould no more go over the earth; ſo have I ſworn that I would not be wroth with thee, nor rebuke thee.

10 For the mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the covenant of my peace be removed, ſaith the LORD, that hath mercy on thee.

11 ¶ Oh thou afflicted, toſſed with tempeſt, *and* not comforted, behold, I will lay thy ſtones with * fair colours, and lay thy foundations with [k] ſapphires.

12 And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleaſant ſtones.

13 And all thy children *ſhall be* * [l] taught of the LORD, and great *ſhall be* the peace of thy children.

14 In [m] righteouſneſs ſhalt thou be eſtabliſhed: thou ſhalt be far from oppreſſion, for thou ſhalt not fear; and from terrour, for it ſhall not come near thee.

15 ¶ Behold, they ſhall ſurely gather together, [n] *but* not by me: whoſoever ſhall gather together againſt thee, ſhall fall for thy ſake.

16 Behold, I have created the [p] ſmith that bloweth the coals in the fire, and that bringeth forth an inſtrument for his work, and I have created the waſter to deſtroy.

17 No weapon that is formed againſt thee, ſhall proſper; and every tongue *that* ſhall riſe againſt thee in judgment, thou ſhalt condemn. This *is* the heritage of the ſervants of the LORD, and their righteouſneſs *is* of me, ſaith the LORD.

i As ſure as the promiſe that I made to Noah, that the waters ſhould no more overflow the earth. * *Gen. 9. 11.*

g His glory ſhall ſhine through the whole world, which formed before to be but up in Judea. h As a wife which was forſaken in thy youth.

* *Tobit 13. 17.* k Hereby he declareth the excellent eſtate of the church under Chriſt. * *1 Chron. 29. 2.*

* *Iohn. 6. 45.* l By the hearing of his word and inward moving of his ſpirit. m In ſtability and peace, ſo that it ſhall ſtand for ever.

n And therefore ſhall not prevail. o whatſoever power & ſtrength they have. p *Signifying terribly*, that man can do nothing, but to fit us God giveth power: for ſeeing that all are his creatures, he muſt needs govern and guid them.

CHAP. LV.

1 *The prophet with the promiſes of Chriſt, calleth to faith, 6 and to repentance. 8 The happy ſucceſs of them that believe.*

HO, * every one that [a] thirſteth, come ye to the waters, and he that hath [b] no mony; come ye, [c] buy and eat, yea, come, buy wine and milk without mony, and without price.

* *Iohn. 7. 37.* a Chriſt by propoſing his graces and gifts to his church, exempteth the hypocrites which are full with their imagined works, and the epicures which are full with their worldly luſts, and ſo thirſt not after theſe waters. b *Signifying*, that Gods benefits cannot be bought for mony. c Buy waters, wine, milk and bread, he meaneth all things neceſſary to the ſpiritual life, as theſe are neceſſary to this corporal life. † Heb. *weigh.* d He reproveth their ingratitude which refuſe theſe things that God offereth willingly, and in the mean time ſpare neither coſt nor labour to obtain thoſe which are nothing profitable.

2 Wherefore do ye [d] ſpend mony for *that which* is not bread? and your [d] labour for *that which* ſatisfieth not? hearken diligently

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unto me, and eat ye *that which is* good, and let your ſoul delight it ſelf in [e] fatneſs.

3 Incline your ear, and come unto me: hear, and your ſoul ſhall live, and I will make an everlaſting covenant with you, *even* the * [f] ſure mercies of David.

4 Behold, I have given [g] him *for* a witneſs to the people, a leader and commander to the people.

5 Behold, thou ſhalt call [h] a nation *that* thou knoweſt not, and nations *that* knew not thee ſhall run unto thee, becauſe of the LORD thy God, and for the holy one of Iſrael; for he hath glorified thee.

6 ¶ Seek ye the LORD while he may be found, call ye upon him while he is near.

7 Let the wicked [k] forſake his way, and † the unrighteous man his thoughts: and let him return unto the LORD, and he will have mercy upon him, and to our God, for † he will abundantly pardon.

8 ¶ For my [l] thoughts *are* not your thoughts, neither *are* your ways my ways, ſaith the LORD.

9 For *as* the heavens are higher then the earth, ſo are my ways higher then your ways, and my thoughts then your thoughts.

10 For as the rain cometh down, and the ſnow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give ſeed to the ſower, and bread to the eater:

11 So ſhall my [m] word be that goeth forth out of my mouth: it ſhall not return unto me void, but it ſhall accompliſh that which I pleaſe, and it ſhall proſper *in the thing* whereto I ſent it.

12 For ye ſhall go out with joy, and be led forth with peace: the [n] mountains and the hills ſhall * break forth before you into ſinging, and all the trees of the field ſhall clap *their* hands.

13 In ſtead of the thorn ſhall come up the fir-tree, and in ſtead of the brier ſhall come up the myrtle-tree: and it ſhall be to the LORD for a name, for an everlaſting [p] ſign *that* ſhall not be cut off.

e You in all be fed abundantly.

* *Act.* 13. 34. f The ſame covenant which through my mercy, I ſtabliſhed and confirmed to David, that it ſhould be eternal, 2 *Sam.* 7. 11.

g *Meaning*, Chriſt of whom David was a figure. h *To a nation the Gentiles*, which before thou diddſt not receive to be thy people.

i when he offereth himſelf by the preaching of his word. k Hereby he ſheweth that repentance muſt be joyned with faith; and how we cannot eſtabliſh God's right, except the fruite of our faith appear.

l Heb. *the mans of iniquity.*

1 Heb. *he will multiply to pardon.*

m Although you are not ſoon reconciled one to another and judge me by your ſelves, yet I am moſt eaſily to be reconciled, yea, I offer my mercies to you.

m If theſe ſmall things have their effect, as daily experience ſheweth, much more ſhall my promiſe which I have made and confirmed, bring to paſs the things which I have ſpoken for your deliverance: in *Num.* *chap.* 14. 21. & † 23. 19. * *Chap.* 35. 1.

o To ſet forth his glory.

p Of Gods delivery, and that he will never forſake his church.

CHAP. LVI.

1 *The prophet exhorteth to ſanctification.* 3 *He promiſeth it ſhall be general without reſpect of perſons.* 9 *He inveigheth againſt blind watchmen.*

THus ſaith the LORD, [a] Keep ye ‡ judgment, and do juſtice: for my ſalvation *is* near to come, and my [b] righteouſneſs to be revealed.

2 Bleſſed *is* the man *that* doeth this, and the ſon of man *that* layeth hold on it: that keepeth the [c] ſabbath from polluting it, and keepeth his hand from doing any evil.

3 ¶ Neither let the ſon of the ſtranger, that hath [d] joyned himſelf to the LORD, ſpeak, ſaying, The LORD hath utterly ſeparated me from his people: neither let the eunuch ſay, Behold, I *am* a dry tree.

4 For thus ſaith the LORD unto the eunuchs that keep my ſabbaths, and chooſe *the things* that pleaſe me, and take hold of my covenant.

5 Even unto them will I give in mine [e] houſe, and within my walls, a place and a [f] name better then of ſons and of daughters: I will give them an everlaſting name, that ſhall not be cut off.

6 Alſo the ſons of the ſtranger, that joyn themſelves to the LORD, to ſerve him, and to love the name of the LORD, to be his ſervants, every one that keepeth the ſabbath from polluting it, and taketh hold of my covenant:

7 Even them will I * bring to my holy mountain, and make them joyful in my houſe of prayer: their [g] burnt-offerings and their ſacrifices *ſhall be* accepted upon mine altar; for * mine houſe ſhall be called an houſe of prayer for [h] all people.

8 The Lord GOD, which gathereth the out-caſts of Iſrael, ſaith, Yet will I gather *others* to him, † beſides thoſe that are gathered unto him.

9 ¶ All ye [i] beaſts of the field, come to devour, *yea* all ye beaſts in the forreſt.

10 His [k] watchmen *are* blind: they *are* all ignorant, they *are* all dumb dogs, they cannot bark; ‡ ſleeping, lying down, loving to ſlumber.

11 Yea they *are* † greedy dogs *which* † can never have enough, and they *are* ſhepherds *that* cannot underſtand: they all look to their own way, every one for his gain, from his quarter.

12 Come ye, *ſay they*, I will fetch wine, and we will fill our ſelves with ſtrong drink, and to [l] morrow ſhall be as this day, *and* much more abundant.

a *Meaning*, every place we paſſed with their idolatry: or every faithfull that they found, they made an idol of it.

b In the ſacrifices which you offer before their idols, thought you did ſerve God.

c To ſanctifie and reſt in an open place like an innocent harlot, that cannot rest for the light of her husband. h In ſpeech of offering up the word of God in the aſſemblies on the poſts and doors to love it in remembrance, *Exod.* 4. 6 & 12. 7. thou haſt ſet up ſigns and marks of thine idolatry in every place.

i That is, diſtroy thoſe thine idolatry more and more.

k Or, *heard it ſo ſay of lazie ſhepherds.*

l *Meaning*, of the ſhepherds, &c. that he ſpeaketh to all others, *Matth.* 21. 13.

m Heb. *to his gathered.*

n *Meaning*, the enemies of the church, as the *Babyloniens*, *Aſſyrians*, &c. that he ſpeaketh to fear the hypocrites of the Jewes by the threatning that when this cometh, they may know it was told them before.

o In the meane time this affliction ſhall come through the fault of the governours, who ſhall ſeem to be ſecure, and ſleeping, neglect their office.

p That is, the mightieſt, moſt faithfull, and impitious, which the wicked all Gods ſervice: thus he diſtinguiſheth the ſhepherds.

q *Meaning*, the *Aſſyrians* and others, who holde their lordſhip.

r God ſhall ſay to *Iſaiah*.

s *Chap.* 40. 2. & 61. 10.

t I will not reſiſt my power againſt thee, whoſe fidelity is not to be miſtruſted. † *That is*, for the vileneſs and faults of the people, which is meant here by covetouſneſs.

1 Heb. *turning away.*

u Though they were offenſive, yet I did not withdraw my mercy from them.

2 *That is*, I frame the ſpeech and word of my meſſengers

13 Come, call your aſſembly, let them ſave you; but the wind ſhall take them all away; vanity ſhall take *them*: but he that putteth his truſt in me, ſhall poſſeſs the land, and ſhall inherit my holy mountain:

14 [r] And ſhall ſay, * Caſt ye up, caſt ye up, prepare the way, take up the ſtumbling-block out of the way of my people.

15 For thus ſaith the high and lofty one that inhabiteth eternity, whoſe name *is* Holy, I dwell in the high and holy *place*; with him alſo *that is* of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.

16 For I will not contend for ever, neither will I be always wroth: [s] for the ſpirit ſhould fail before me, and the ſouls *which* I have made.

17 For the iniquity of his [t] covetouſneſs was I wroth, and ſmote him: I hid me, and was wroth, and he went on † frowardly in the way of his heart.

18 I have ſeen his ways and will [u] heal him: I will lead him alſo, and reſtore comforts unto him, and to his mourners.

19 I create the [x] fruit of the lips; peace, peace to *him that is* † far off, and to *him that is* near, ſaith the LORD, and I will heal him.

20 But the wicked *are* like the troubled ſea, when it [y] cannot reſt, whoſe waters caſt up mire and dirt.

21 *There is* no peace, ſaith my God, to the wicked.

r Heb. *men of kindneſs*, as uſt. *Iſai.* 11. 2. *Matth.* 7. 7.

s Or, *from that which is created.*

t From the plague that it is laid, and alſo becauſe God will punish the wicked.

u Or, *ye reuive.*

x The God ſaith the plentifulneſs ſhall be joy, and ſee body ſhall faint the ſame time of the viſitation, and reſtion, before the ſpirit ſhould be ſaved. † He threatneth the wicked hypocrites, who under the preſence of the ſame of God deſpiſed people, and deſpiſed Gods word and his promiſes, ſaying openly that they ſhould have as much as Abraham

they were the children of Abraham, but becauſe they were not faithfull and obedient as he was, he calleth them baſtards, and the children of ſorcerers which forſook God, and fled to wicked means for ſuccour.

‡ Or, *among the oaks.*

* 2 *Kings* 16. 4.

d *Read Levit.* 18. 21. 2 *King.* 23. 10.

thy

e *Meaning*, in his church.

f They ſhall be called after my people, and of the ſame religion: yea, under Chriſt the dignity of the faithfull ſhall be greater then the Jews were at that time.

* *Chap.* 2. 2.

g Hereby he meaneth the ſpirituall ſervice of God, to be with the faithfull offer continuall thankſgiving, yea themſelves, and all that they have is a lively and acceptable ſacrifice.

h Not onely for the Jews but for all others, *Matth.* 21. 13.

i Heb. *to his gathered.*

k *Meaning*, the enemies of the church, as the *Babyloniens*, *Aſſyrians*, &c. that he ſpeaketh to fear the hypocrites of the Jewes by the threatning that when this cometh, they may know it was told them before.

l In the meane time this affliction ſhall come through the fault of the governours, who ſhall ſeem to be ſecure, and ſleeping, neglect their office.

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1 Heb. *turning away.*

r Though they were offenſive, yet I did not withdraw my mercy from them.

2 *That is*, I frame the ſpeech and word of my meſſengers

CHAP. LVII.

1 *The bleſſed death of the righteous.* 3 *God reproveth the Jewes for their whoriſh idolatry.* 13 *He giveth evangelical promiſes to the penitent.*

THe righteous periſheth, and no man layeth *it* to heart; and † * merciful men are taken away, none conſidering that the righteous is taken away ‡ [a] from the evil *to come*.

2 He ſhall ‡ enter into [b] peace: they ſhall reſt in their beds, *each one* walking ‡ *in* his uprightneſs.

3 ¶ But draw near hither, ye ſons of the [c] ſorceress, the ſeed of the adulterer, and the whore.

4 Againſt whom do ye ſport your ſelves? againſt whom make ye a wide mouth, *and* draw out the tongue? *are* ye not children of tranſgreſſion, a ſeed of falſhood?

5 Enflaming your ſelves * with idols ‡ under every green tree, [d] ſlaying the children in the valleys under the clifts of the rocks?

6 Among the ſmooth ſtones of the ſtream *is*

a God ſheweth what he requireth of them after that he hath delivered them: to wit, the works of charity wherebly true faith is declared.

b which I will declare toward you, and pour into your hearts by my ſpirit.

c Under the ſubtilth he comprehendeth the whole ſervice of God & true religion.

d Let none think himſelf unmeet to receive the graces of the Lord: for the Lord will take away all impediments, and will ſanctifie none which will keep his true religion, and believe in him.

e You in all be fed abundantly.

* *Act.* 13. 34. f The ſame covenant which through my mercy, I ſtabliſhed and confirmed to David, that it ſhould be eternal, 2 *Sam.* 7. 11.

g *Meaning*, Chriſt of whom David was a figure. h *To a nation the Gentiles*, which before thou diddſt not receive to be thy people.

i when he offereth himſelf by the preaching of his word. k Hereby he ſheweth that repentance muſt be joyned with faith; and how we cannot eſtabliſh God's right, except the fruite of our faith appear.

l Heb. *the mans of iniquity.*

1 Heb. *he will multiply to pardon.*

m Although you are not ſoon reconciled one to another and judge me by your ſelves, yet I am moſt eaſily to be reconciled, yea, I offer my mercies to you.

m If theſe ſmall things have their effect, as daily experience ſheweth, much more ſhall my promiſe which I have made and confirmed, bring to paſs the things which I have ſpoken for your deliverance: in *Num.* *chap.* 14. 21. & † 23. 19. * *Chap.* 35. 1.

o To ſet forth his glory.

p Of Gods delivery, and that he will never forſake his church.

CHAP. LVIII.

1 *The prophet being ſent to reprove hypocriſy,* 3 *expreſſeth a counterfeit faſt and a true.* 8 *He declareth what promiſes are due unto godlineſs,* 13 *and to the keeping of the ſabbath.*

CRy † [a] aloud, ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſins.

2 Yet [b] they ſeek me daily, and delight to know my ways, as a nation that did righteouſneſs, and forſook not the ordinance of their God: they aſk of me the ordinances of juſtice: they take delight in approching to God.

3 ¶ [c] Wherefore have we faſted, *ſay they*, and thou ſeeſt not? *wherefore* have we afflicted our ſoul, and thou takeſt no knowledge? Behold, in the day of your faſt you find pleaſure, and [d] exact all your † † labours.

4 Behold, ye faſt for ſtrife and debate, and to ſmite with the fiſt of wickedneſs; ‡ ye ſhall not faſt as *ye do this* day, to make your voice to be [e] heard on high.

5 Is it * ſuch a faſt that I have choſen? * ‡ a day for a man to afflict his ſoul? *is it* to bowe down his head as a bulruſh, and to ſpread ſackcloth and aſhes under him? wilt thou call this a faſt, and an acceptable day to the LORD?

6 *Is* not this the faſt that I have choſen? to looſe the bands of wickedneſs, to undo † the heavy burdens, and to let the † oppreſſed go free, and that ye break every † yoke?

7 *Is it* not * to deal thy bread to the hungry, and that thou bring the poor that are ‡ caſt out, to thy houſe? when thou ſeeſt the naked, that thou cover him, and that thou hide not thy ſelf from [g] thine own fleſh?

8 ¶ Then ſhall thy [h] light break forth as the morning, and thine health ſhall ſpring forth ſpeedily: and thy [i] righteouſneſs ſhall go before thee, the glory of the LORD † ſhall be thy rere-ward.

9 Then ſhalt thou call, and the LORD ſhall anſwer; thou ſhalt cry, and he ſhall ſay, Here I *am*: if thou take away from the midſt of thee the yoke, the putting forth of the [k] finger, and ſpeaking vanity:

10 And *if* thou draw out thy [l] ſoul to the hungry, and ſatisfy the afflicted ſoul; then ſhall thy light riſe in obſcurity, and thy [m] darkneſs *be* as the noon-day.

11 And the LORD ſhall guid thee continually, and ſatisfy thy ſoul in † drought, and make fat thy bones: and thou ſhalt be like a watered garden, and like a ſpring of water, whoſe waters † fail not.

12 And *they that ſhall be of* thee, * ſhall build the old [n] waſte places: thou ſhalt raiſe up the foundations of many generations; and thou ſhalt be called, the repairer of the breach, the reſtorer of paths to dwell in.

13 ¶ If thou † turn away thy foot from the ſabbath, *from* doing thy pleaſure on my holy day, and call the ſabbath a delight, the holy of the LORD, honourable, and ſhalt honour him, not doing thine own ways, nor finding thine

a Heb. *with the throat.*

b The Lord thus ſpeaketh to the prophet, willing him to uſe all diligence and fervority to rebuke the hypocrites.

c They will ſeem to worſhip me, and have outward holineſs.

d He ſetteth forth the malice and diſdain of the hypocrites, which grudge againſt God, if their works be not accepted.

d Thus he conuinceth the hypocrites by the ſecond table, and by their duty toward their neighbour, that they have neither faith nor religion.

e *Meaning, where-with ſhall we grieue others.*

f Heb. *griefe.*

g Or, *ye ſhall not as yet, &c.*

h So long as you uſe contention and oppreſſion, your faſting and prayer ſhall not be heard.

* *Zech.* 7. 5.

* *Levit.* 19. 29. † *Or, to afflict his ſoul for a day.*

f Heb. *the bundles of the yoke.*

g Heb. *broken.*

† That you leave off all vaine exortions.

* *Ezek.* 18. 7.

† Or, *afflicted.*

g For in him thoſe that ſeek thy ſelf as in a gift.

h *That is*, the glorious eſtate wherewith God will bleſs thee.

i The reſtimony of thy goodneſs ſhall appear before God and man.

k *Thy ſhall gather thee up.*

l Heb. *whereby* is meant all manner of injury.

† *That is*, have compaſſion on their miſeries.

m Thine adverſity ſhall be turned into proſperity.

† Heb. *drought.*

† Heb. *he*, or, *they.*

* *Chap.* 61. 4. *n Signifying*, that the Jews ſhould come to as ſhould build again the ruines of Jeruſalem and Judea: but chiefly this is meant of the ſpiritual Jeruſalem, whoſe builders were the Apoſtles.

o If thou refrain thy ſelf from thy wicked works.

556 own pleasure, nor speaking *thine own* words:

14 Then shalt thou delight thy self in the
* *Deut.* 32. 13. LORD, and I will cause thee to * ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father; for the mouth of the LORD hath spoken *it*.

CHAP. LIX.

1 *The damnable nature of sin.* 3 *The sins of the Jews.* 9 *Calamity is for sin.* 16 *Salvation is onely of God.* 20 *The covenant of the redeemer.*

* *Num.* 11. 23. *Chap.* 50. 2. BEhold, the LORD's hand is not * shortned, that it cannot save: neither his ear heavy, that it cannot hear.

2 But your iniquities have separated between
† Or, *have made him hide.* you and your God, and your sins † have hid *his* face from you, that he will not hear.

a *Read, chap.* 1. 15. 3 ¶ For your hands are defiled with [a] bloud, and your fingers with iniquity, your lips have spoken lies, your tongue hath muttered perverseness.

b All men wink at the injuries and oppressions, and none go about to remedy them. * *Job* 15. 35. *Psal.* 7. 14. c According to their wicked devices, they hut their neighbours. † Or, *adders.* d whatsoever cometh from them, is poison, & bringeth death. e They are prone vnto no purpose. † Or, *that which is sprinkled*, is as if *there brake out a viper.* * *Job* 5. 14, 15. * *Prov.* 1. 16. *Rom.* 3. 15. ‡ Heb. *breaking.* 4 None calleth for justice, nor *any* [b] pleadeth for truth: they trust in vanity, and speak lies; * they conceive mischief, and [c] bring forth iniquity.

5 They hatch † [d] cockatrice-eggs, and weave the spiders [e] web: he that eateth of their eggs dieth, and † *that which is* crushed breaketh out into a viper.

6 * Their webs shall not become garments, neither shall they cover themselves with their works: their works *are* works of iniquity, and the act of violence *is* in their hands.

7 * Their feet run to evil, and they make haste to shed innocent bloud: their thoughts *are* thoughts of iniquity, wasting and † destruction *are* in their paths.

8 The way of peace they know not, and *there is* no † judgment in their goings: they have made them crooked paths: whosoever goeth therein, shall not know peace.

‡ Or, *right.* 9 ¶ Therefore is [f] judgment far from us, neither doth [g] justice overtake us: we wait for light, but behold obscurity; for brightnesse, *but* we walk in darknesse.

f *That is*, Gods vengeance to punish our enemies. g Gods iustice to defend us. 10 We grope for the wall like the [h] blind, and we grope as if *we had* no eyes: we stumble at noon-day as in the night; *we are* in desolate places as dead *men*.

h we are altogether destitute of counsel, and can find no end of our miseries. 11 We roar all like [i] bears, and mourn fore like doves: we look for judgment, but *there is* none; for salvation, *but* it is far off from us.

i we expresse our sorrows by outward signs, some more, some less. 12 For our transgressions are multiplied before thee, and our [k] sins testify against us: for our transgressions *are* with us, and *as for* our iniquities, we know them:

k This confession is general to the church, to obtain remission of sins, and the prophets did not exempt themselves from the same. 13 In transgressing and lying against the LORD, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falshood.

l To *wit*, against our neighbours. m There is neither justice nor uprightness among men. 14 And [m] judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter.

† Or, *is accounted dead.* n The wicked will destroy him. 15 Yea, truth faileth, and he *that* departeth from evil † maketh himself [n] a prey: and the LORD saw *it*, and † it displeased him that *there* was no judgment.

† Heb. *it was evil in his eyes.*

16 ¶ And he saw that *there was* no man, and wondred that *there was* no intercessour: * therefore his arm brought [p] salvation unto him, and his righteousnes, it sustained him.

o *Chap.* 63. 5. o *Meaning*, to do justice, and to remedy the things that were so far out of order. p *That is*, his church, or his arm did help it self, and did not seek aid of any other. * *Psal.* 98. 1. † *Deut.* 1. 8. q *Signifying* also God himself, all meanes at hand to deliver his church and to punish their enemies. * *Chap.* 63. 6. † Heb. *recompence.*

17 * For he put on righteousnes as a breastplate, and an [q] helmet of salvation upon his head; and he put on the garments of vengeance *for* clothing, and was clad with zeal as a cloke.

18 * According to *their* † deeds, according-
* *Psal.* 62. 12. ly he will repay, fury to his adversaries, recompence to his enemies, to the [r] ilands he will repay recompence.

r Or, *sea coasts.* 19 So shall they fear the name of the LORD from the west, and his glory from the rising of the sun: when the enemy shall come in * like a sloud, the spirit of the LORD shall ‡ lift up a standard against him.

* *Isai.* 59. 19. ‡ Or, *driveth.* 20 ¶ And * the redeemer shall come to Zion, and unto [s] them that turn from transgression in Jacob, saith the LORD.

s *That is*, the Iewes. 21 As for me, this *is* my covenant with them, saith the LORD, My spirit that *is* upon thee, and my words which I have put in thy mouth, [u] shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the LORD, from henceforth and for ever.

* *Rom.* 11. 26. † Or, *put him to flight.* u *Isai.* 59. 21. t Whereby he declareth that the true deliverance from sin and Satan belongeth to none but to the children of God, whom he sustaineth.

‡ Or, *worship him here and there.* ‡ Or, *bring him hither and thither.* ‡ Or, *by obeying his doctrine.* v Becau se the doctrine is made profitable by the virtue of the Spirit, he joyneth the one with the other, and ponisheth to give them both to his church for ever.

CHAP. LX.

1 *The glory of the church in the abundant accesse of the Gentiles,* 15 *and the great blessings after a short affliction.*

ARise, ‡ shine, for thy [a] light is come, and the glory of the LORD is risen upon thee.

2 For behold, the darknes shall cover the [b] earth, and grosse darknes the people: but the LORD shall arise upon thee, and his glory shall be seen upon thee.

3 And the * Gentiles shall come to [c] thy light, and kings to the brightnesse of thy rising.

4 * Lift up thine eyes round about, and see: [d] all they gather themselves together, they come to thee, thy sons shall come from far, and thy daughters shall be nursed at *thy* side.

5 Then thou shalt see and flow together, and thine heart shall fear, and be [e] enlarged, because the ‡ abundance of the sea shall be converted unto thee, the ‡ forces of the Gentiles shall come unto thee,

6 [f] The multitude of camels shall cover thee: the dromedaries of Midian and Ephah: all they from Sheba shall come: they shall bring * gold and incense, and they shall shew forth the praises of the LORD.

7 All the flocks of [g] Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine [h] altar, and I will glorify the house of my glory.

a Heb. *is risen upon thee.* b Heb. *people.* c The time of thy prosperity and glory, where speaking of Sion, Jeremiah doth her in so doth, chap. 49. 2. *Signifying*, that all men are in darknesse, till God give them the light of his grace, and that the light thereof is not seen but in his church. d *Isai.* 11. 12. e *Signifying*, that the Gentiles should receive light of her. * *Chap.* 49. 18. ‡ Or, *wealth.* d An infinite number from all countries, as *Chap.* 49. 12. f See 1 Kings 10. 2. & the beast is drawn in for former. * Or, *wealth.* † *Meaning*, that every one shall honour the Lord with that wherewith he is able. *Signifying*, that it is no true seeking of God, except we offer our selves & ours to serve his glory, with all that we have.

g Meaning, Cyrus and his successours, but chiefly this is accomplished in them that serve Christ, being converted by his gospel. h *Exod.* 20. 24. * *Isai.* 21. 25. † Or, *wrathe.*

8 Who *are* these † *that* fly as a cloud, and as the doves to their windows?

9 Surely the isles shall wait for me, and the ships of [k] Tarshish first, * to bring thy sons from far, their silver and their gold with them, unto the name of the LORD thy God: and to the holy One of Israel, because he hath glorified thee.

10 And the sons of strangers shall build
i *Meaning*, Cyrus and his successours, but chiefly this is accomplished in Christ, being converted by his gospel. up thy walls, and their [i] kings shall minister unto thee: for in my wrath I smote thee, but in my favour have I had mercy on thee.

* *Isai.* 21. 25. † Or, *wrathe.* 11 Therefore thy gates * shall be open continually, they shall not be shut day nor night, that *men* may bring unto thee the ‡ forces of the Gentiles, and *that* their kings *may be* brought.

12 For the nation and [m] kingdom that will not serve thee, shall perish: yea *those* nations shall be utterly wasted.

13 The [n] glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary, and I will make the place of my [o] feet glorious.

14 The sons also of them that afflicted thee, shall come bending unto thee; and all they that despised thee, shall * [p] bowe themselves down at the soles of thy feet; and they shall call thee, The city of the LORD, the Zion of the holy one of Israel.

15 ¶ Whereas thou hast been forsaken and hated, so that no man went through *thee*, *I* will make thee an eternal excellency, a joy of many generations.

16 Thou shalt also suck the milk of the Gentiles, and shall suck the [q] breast of kings, and thou shalt know that I the LORD *am* thy saviour and thy redeemer, the mighty One of Jacob.

17 For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers [r] peace, and thine exactours righteousnes.

18 Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls [s] salvation, and thy gates praise.

19 * The sun shall be no more thy light by day, neither for brightnes shall the [t] moon give light unto thee: but the LORD shall be unto thee an everlasting light, and thy God thy glory.

20 Thy sun shall no more go down, neither shall thy moon withdraw it self: for the LORD shall be thine everlasting light, and the days of thy mourning shall be ended.

21 Thy people also *shall be* all righteous: they shall inherit the land for ever, the [u] branch of my planting, the work of my hands, that I may be glorified.

22 A little one shall become [x] a thousand, and a small one a strong nation: I the LORD will hasten it in his time.

i Or, *transplanted for thy light army.* k Heb. *high and low shall be ready to help and succour thee.* l Thy governours shall be thine and seek thy wealth and prosperity. m *Meaning*, not a temporal felicity, but a spiritual, which is fulfilled in Christs kingdom. * *Psal.* 72. 11. *Isai.* 49. 23. & 60. 14. † *Signifying*, that all worldly means shall cease, and that Christ shall be all in all, as *Rev.* 21. 22. & 22. 5. n *Meaning*, the church should be miraculously multiplied. o Or, *soales of his feet.* p Heb. *to worship.* q Or, *wealth.* r Or, *peace.* s For joy, as the like is in *Chap.* 49. 18. t *Meaning*, Christ. u The children of the church. x *Meaning*, that the church should be miraculously multiplied.

CHAP. LXI. 557

1 *The office of Christ.* 4 *The forwardnes.* 7. *And blessings of the faithful.*

THe * spirit of the Lord GOD *is* [a] upon me, because the LORD hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the [b] broken-hearted, to proclaim liberty to the [c] captives, and the opening of the prison to *them that are* bound:

* *Luke* 4. 18. a This superiorineth to all the prophets and ministers of God, but chiefly to Christ, of whose abundant graces every one receiveth according as it pleaseth him to deliuer. b To them that are lively touched with the feilneth of their sins. c which are in the bondage of sin. d The time when it pleased God to shew his good favour to man, which S. Paul calleth the fulnesse of time, *Gal.* 4. 4. e For when God deliuereth his church, he punisheth his enemies. f which was the sign of mournings. g Trees that bring forth good fruits, *as Matth.* 3. 8. * *Chap.* 58. 12. h *That is*, for a long time. i They shall be ready to serve you in all your necessities. k This is accomplished in the time of Christ, by whom all the faithful are made priests and kings, 1 *Pet.* 2. 9. *Revel.* 1. 6. & 5. 10. * *Chap.* 60. 6. l *Read chap.* 60. 17. & 66. 21. m Abundant recompence, as this word is used, *Chap.* 40. 2. n *That is*, the Iews. o *To wit*, of the Gentiles. p whereas the Gentiles had dominion over the Iews in times past, now they shall have double authority over them, and possesse it twice so much. q I will not receive their offering, which are extortioners, deceivers, hypocrites, or, that deprive me of my glory. r *That is*, of thy church. s He sheweth what shall be the affection, when they feel this their deliverance. t Heb. *decketh as a priest.*

2 To proclaim the [d] acceptable year of the LORD, and the day of [e] vengeance of our God, to comfort all that mourn:

3 To appoint unto them that mourn in Zion, to give unto them beauty for [f] ashes, the oyl of joy for mourning, the garment of praise for the spirit of heavinesse, that they might be called [g] trees of righteousnes, the planting of the LORD, that he might be glorified.

4 ¶ And they shall * build the old wasts, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many [h] generations.

5 And strangers shall [i] stand and feed your flocks, and the sons of the alien *shall be* your plowmen, and your vine-dressers.

6 But ye shall be named the [k] priests of the LORD: *men* shall call you the ministers of our God: *ye* shall eat the [l] riches of the Gentiles, and in their glory shall you boast your selves.

7 ¶ For your shame *you shall have* [m] double; and *for* confusion [n] they shall rejoyce in their [o] portion: therefore in their land they shall possesse the [p] double: everlasting joy shall be unto them.

8 For I the LORD love judgment, I hate [q] robbery for burnt-offering, and I will direct their work in truth, and I will make an everlasting covenant with them.

9 And [r] their feed shall be known among the Gentiles, and their offs-pring among the people: all that see them shall acknowledge them, that they *are* the feed *which* the LORD hath blessed.

10 [s] I will greatly rejoyce in the LORD, my soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousnes, as a bridegroom † decketh *himself* with ornaments, and as a bride adorneth *her self* with her jewels.

11 For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord GOD will cause righteousnes and praise to spring forth before all the nations.

CHAP. LXII.

1 *The fervent defire of the prophet, to confirm the church in Gods promises.* 5 *The office of the ministers (unto which they are incited) in preaching the gospel,* 10 *and preparing the people thereto.*

FOr Zions sake will I not [a] hold my peace, & for Jerusalems sake I will not rest, until the righteousnes thereof go forth as [b] brightnes, a The prophet saith, that he will never cease to declare unto the people, the good tidings of their deliverance. b Till they have full deliverance: and this the prophet speaketh to encourage all other ministers to the setting forth of Gods mercies towards his church.

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ness, and the salvation thereof as a lamp *that* burneth.

2 And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by [c] a new name, which the mouth of the LORD shall name.

3 Thou shalt also be [d] a crown of glory in the hand of the LORD, and a royal diadem in the hand of thy God.

4 *Thou shalt no more be termed, [e] Forsaken; neither shall thy land any more be termed, Desolate: but thou shalt be called "Hephzibah, and thy land, ‡ Beulah: for the LORD delighteth in thee, and thy land shall be [f] married.

5 ¶ For *as* a young man marrieth a virgin, *so* shall thy sons [g] marry thee: and † *as* the bridegroom rejoyceth over the bride, *so* shall thy God rejoyce over thee.

6 I have set [h] watchmen upon thy walls, O Jerusalem, *which* shall never hold their peace day nor night: ‡ ye that make mention of the LORD, keep not silence;

7 And give him no † rest, till he establish, and till he make Jerusalem [k] a praise in the earth.

8 The LORD hath sworn by his right hand, and by the arm of his strength, † Surely, I will no more give thy corn *to be* meat for thine enemies, and the sons of the stranger shall not drink thy wine, for the which thou hast laboured:

9 But they that have gathered it, shall eat it, and praise the LORD; and they that have brought it together, shall drink it in the courts of my holiness.

10 ¶ [l] Go through, go through the gates; prepare you the way of the people, cast up, cast up the high-way, gather out the stones, lift up a standard for the people.

11 Behold, the LORD hath proclaimed unto the end of the world, *[m] Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward *is* with him, and [n] his † work before him.

12 And they shall call them, The holy people, the redeemed of the LORD: and thou shalt be called, Sought out, a [o] city not forsaken.

CHAP. LXIII.

1 Christ sheweth who he is, 2 what his victory over his enemies, 7 and what his mercy toward his church. 10 In his just wrath he remembreth his free mercy. 15 The church in their prayer, 17 and complaint, professeth their faith.

WHo *is* this that cometh [a] from Edom, with died garments from Bozrah? this *that is* † glorious in his apparel, travelling in the greatnesse of his strength? [b] I that speak in righteousnesse, mighty to save.

2 ¶ [c] Wherefore * *art thou* red in thine apparel, and thy garments like him that treadeth in the wine-fat?

3 I have troden the wine-presse alone, and of the people *there was* none with me: for I will tread them in mine anger, and trample them in my fury, and their bloud shall be sprinkled upon my garments, and I will stain all my raiment.

4 For the * day of vengeance *is* in mine heart, and the [d] year of my redeemed is come.

5 And I looked, and *there was* none to help; and I wondred that *there was* none to uphold: therefore mine own [e] arm brought salvation unto me, and my fury it upheld me.

6 And I will tread down the people in mine anger, and make them [f] drunk in my fury, and I will bring down their strength to the earth.

7 ¶ I will [g] mention the loving kindnesses of the LORD, *and* the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodnesse towards the house of Israel, which he hath bestowed on them, according to his mercies, and according to the multitude of his loving kindnesse.

8 For he said, Surely they *are* my [h] people, children *that* will not lie: so he was their [i] saviour.

9 In all their affliction he was [i] afflicted, and the angel [k] of his presence saved them: * in his love and in his pity he redeemed them, and he bare them, and carried them all the dayes of old.

10 ¶ But they * rebelled, and vexed his holy spirit: therefore he was turned to be their enemy, *and* he fought against them.

11 Then he [l] remembred the dayes of old, Moses *and* his people, *saying*, Where *is* he that *brought them up out of the sea, with the ‡ [m] shepherd of his flock? where *is* he that put his holy spirit within [n] him?

12 That led *them* by the right hand of Moses, with his glorious arm, * dividing the water before them, to make himself an everlasting name?

13 That led them through the deep, as an [o] horse in the wilderness, *that* they should not stumble?

14 As a beast goeth down into the valley, the spirit of the LORD caused him to rest: so didst thou lead thy people, to make thy self a glorious name.

15 ¶ * [p] Look down from heaven, and behold from the habitation of thy holinesse and of thy glory: where *is* thy [q] zeal and thy strength, ‡ the founding of thy bowels, and of thy mercies towards * me? are they restrained?

16 Doubtlesse thou *art* our father, though ‘Abraham be ignorant of us, and Israel acknowledge us not: thou, O LORD, *art* our father, ‡ our redeemer, thy name *is* from everlasting.

17 ¶ O LORD, why hast * thou made us to [r] err from thy ways? *and* hardned our heart

a This prophecy is against the Idumeans, and enemies which perfecuted the church, on whom God will take vengeance, and is here set forth all bloody after that he hath destroyed them in Bozrah, the chief city of the Idumeans: for there were the greatest enemies, and under the title of circumcision, and the kindred of Abraham, claimed to themselves the chief religion, and hated the true worshippers, *Psalm* 137. 7. † Heb. *decked.* b God answereth that asked this question, who is this? *Ans.* and faith, Ye see now performed indeed the vengeance which my Prophets threatned. c Another question to the which the Lord answereth * *Rev.* 19. 13.

from thy fear? Return for thy [n] servants sake, the tribes of thine inheritance.

18 The people of thy holinesse have possessed *it* but [z] a little while: our adversaries have troden down thy sanctuary.

19 We are *thine*, thou never bare rule over them, † they were not called by thy name.

Chap. 24. 2. d *Shewing*, that when God punisheth his enemies, it is for the profit and deliverance of his church.

e God sweareth, that he hath no need of man help for the deliverance of his, and therefore men refuseth to them their duty through negligence, and ingratitude, yet he himself will do. f He will not suffer his church, and punish the enemies. g *Read* chap. 59. 16. h I will call to them, and make them to glide, that they shall not know which way to go.

i The Prophet speaketh this to move the people to remember Gods benefits in time past, that they may be confirmed in their trouble.

k For I did chuse them to be mine, that they should be holy, and not subject unto the dominion of Satan.

l He that chief. d. fideons and girds us though they had been bretren.

k which, viz. a witness of Gods mercies: and this more brefelled to Christ, unknown to the Jewes in the face of Satanan.

* *Deut.* 7. 8. * *Exod.* 15. 14. *Num.* 14. 13. *Psalm* 78. 56. & 106. 8.

l *Esai.* 40. 3. *Matth.* 3. 3. *Luke* 3. 4. *John* 1. 23.

m *Behold*, Moses, Christ, or (as some) the Jewes: for they provoked him to anger, and though we would confess our sins, yet our righteousnesse and best virtues are before him as filthinesse, like the menstruous clothes of a woman.

n *Hag.* 2. 6. o Heb. *walked.* † Albeit, O Lord, by thy full indignation thou hast mercifully destroy us, strike power may his not, yet we appeal to thy mercies, wherein it hath pleased thee to adopt us to be thy children.

p Though Abraham & Israel (whom God by progress, defining him to continue for the same, since we were them.

q Thy great zeal of affection which thou bareft towards us.

r Though *Abraham* & Israel (whom God by progress, defining him to continue for the same, since we were them.

s Or, *the multitude.* † *Meaning*, from the whole body of the church. t Or, *we adversaries* would refuse us to be his children, yet thou wilt not refuse to be our Father. u Or, *we are gone* by whom we were go. ing. † *Meaning*, the holy ſpirit. x Or, *thy name was not called upon them.*

CHAP. LXIV.

1 The church prayeth for the illustration of Gods power. 5 Celebrating Gods mercy, it maketh confession of their natural corruptions. 9 It complaineth of their affliction.

OH that thou wouldest [a] rent the heavens, that thou wouldest come down, that the mountains might flow down at thy presence,

2 As *when* † the melting fire burneth, the fire [b] causeth the waters to boyl, to make thy name known to thine adversaries, *that* the nations may tremble at thy presence.

3 When thou didst terrible things *which* we looked not for, thou camest down, the mountains flowed down at thy presence.

4 For since the beginning of the world * men have not [c] heard, nor perceived by the ear, neither hath the eye ‡ seen, O God, besides thee, *what* he hath prepared for him that waiteth for him.

5 ¶ Thou meetest him [d] that rejoyceth, and worketh righteousnesse, *those* that remember thee in thy [e] ways: behold, thou art wroth, for we have sinned: in [f] those is continuance, and we * shall be saved.

6 But we are all as an unclean *thing*, and all our [h] righteousnesses *are* as filthy rags, and we all do * fade as a leaf, and our iniquities, like the wind, have taken us away.

7 And *there is* none that calleth upon thy name, that stirreth up himself to take hold of thee: for thou hast hid thy face from us, and hast [i] consumed us, because of our iniquities.

8 But now, O LORD, thou *art* our father: we *are* the [k] clay, and thou our potter, and we all *are* the work of thy hand.

9 ¶ Be not * wroth [l] very sore, O LORD, neither remember iniquity for ever: behold, see we beseech thee, we *are* all thy people.

10 [m] Thy holy cities are a wildernesse, Zion is a wildernesse, Jerusalem a desolation.

11 Our holy and our beautiful house, [n] where our fathers praised thee, is burnt up with fire: and all our pleasant things are laid waste.

12 Wilt thou refrain thy self [o] for these *things*, O LORD? wilt thou hold thy peace, and afflict us very sore?

* *Psalm* 79. 8. k For so the flesh judgeth, when God doth not immediately deliver us from our miseries, and to call upon thy name.

l which were dedicated to thy service, and to call upon thy name. † *That is*, at the contempt of thine own glory? m Herein we rejoyced and worshipped thee. n *That is*, at the contempt of thine own glory? o Meaning, the Jewes: for they were not suffer thy glory thus to be diminished.

CHAP. LXV.

1 The calling of the Gentiles. 2 The Jewes for their incredulity, idolatry, and hypocrisy, are rejected. 8 A remnant shall be saved. 11 Judgment on the wicked, and blessings on the godly. 17 The blessed state of the new Jerusalem.

* [a] Am sought of *them that* asked not *for me*: I am found of *them that* sought me not: I said, Behold me, behold me, unto a nation *that* was not called by my name.

2 ¶ I have spread [b] out my hands all the day unto a rebellious people, which walketh in a way *that was* not good, after their own [c] thoughts:

3 A people that provoketh me to anger continually to my face, that sacrificeth in [d] gardens, and burneth incense † upon altars of [e] brick.

4 Which remain among the [f] graves, and lodge in the monuments, which eat [g] swines flesh, and ‡ broth of abominable *things is in* their vessels:

5 Which say, [h] Stand by thy self, come not near to me, for I am holier then thou: these *are* a smoke in my ‡ nose, a fire that [i] burneth all the day.

6 Behold, *it is* [k] written before me, I will not keep silence, but will recompense, even recompense into their bosom,

7 Your iniquities, and the iniquities of your fathers † together (saith the LORD) which have burnt incense upon the mountains, and blasphemed me upon the hills: therefore will I measure their former work into their bosom.

8 ¶ Thus saith the LORD, As the new wine is found in the cluster, and *one* saith, Destroy it not, for a [m] blessing *is* in it: so will I do for my servants sakes, that I may not destroy them all.

9 And I will bring forth a feed out of Jacob, and out of Judah an inheritour of my mountains: and mine elect shall inherit it, and my servants shall dwell there.

10 And [n] Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in, for my people that have sought me.

11 ¶ But ye *are* they that forsake the LORD, that forget my holy mountain, that prepare a table for that ‡ [o] troup, and that furnish the drink-offering unto that ‡ number.

12 Therefore will I [p] number you to the sword, and ye shall all bowe down to the slaughter: * because when I called, ye did not answer; when [q] I spake, ye did not hear, but did evil before mine eyes, and did choose *that* wherein I delighted not.

13 Therefore thus saith the Lord God, Behold, my servants shall [r] eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoyce, but ye shall be ashamed:

14 Behold, my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for † vexation of spirit.

15 And ye shall leave your [s] name for a curse unto my chosen: for the Lord GOD shall slay thee, and call his servants by [t] another name:

16 That he who [u] blesseth himself in the earth, shall blesse himself in the God of truth, and he that sweareth in the earth, shall swear

a This prophecy is against the Jewes, for their infidelities sake. c Then by the name of the Jewes. d By blessing and by swearing, *i. meant*, the trusting of God for his benefits: and the true worshipping of him, which shall not be only in Judea, but through all the world.

b He sheweth the cause of the rejection of the Jewes, because they would not obey him for any admonition of his prophets, by whom he called them continually, and stretched out his hands to stay them.

c He sheweth that to delight in our own fantasies, is the declining from God, and the beginning of all superstition and idolatry.

d which were dedicate to idols.

e Heb. *upon bricks.* f *Meaning*, their altars; which he thus mateth by contempt.

g To confute with spirits, and to conjure devils; which was forbidden, *Deut.* 18. 11. g which was contrary to Gods commandment, *Levit.* 11. 7. *Deut.* 14. 8.

h Or, *pieces.* i He sheweth that hypocrisy is ever joyned with pride and contempt of others.

k Or, *anger.* l Their punishment shall never have end.

m So that the remembrance thereof cannot be forgotten.

n Shall be both punished together: and this declareth how the children are punished for their fathers faults, *read* chap. 57. 6. where the same faults or like are found in them.

m *That is*, it is profitable: *meaning*, that God will not destroy the faithful branches of this vineyard, when he destroyeth the rotten stocks, *that is*, the hypocrites.

n Which was a plentiful place in Judea to feed flocks: as Achor was for cattel.

o Or, *Gad.*

p Of the troup and number, he mocketh their innumerable idols, of whom they themselves could never have enough.

q Or, *Meni.*

r Seeing you cannot number your gods, I will number you with the sword.

* *Prov.* 1. 24. &c. *Chap.* 66. 4. *Jer.* 7. 13.

s By your prophets, whom yee would not obey.

t By their words. *Eat and drink*, he meaneth the blessed life of the faithful, which he always consolation, and full contentment of all things in their God though sometimes they

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x I will no more suffer my church to be desolate as in times past.
* *Ezek.* 6.6. 22.
2 *Pet.* 3. 13.
Revel. 21. 1.
y I will fo alter and change the ſtate of my church that it ſhall ſeem to dwell in a new world.
† Heb. *come upon the heart.*

by the God of truth; becauſe the former x troubles are forgotten, and becauſe they are hid from mine eyes.

17 ¶ For behold, I create * y new heavens, and a new earth: and the former ſhall not be remembred, nor † come into mind.

18 But be you glad and rejoyce for ever *in that* which I create: for behold, I create Jerulem a rejoycing, and her people a joy.

19 And I will rejoyce in Jeruſalem, and joy in my people, and the * voice of weeping ſhall be no more heard in her, nor the voice of crying.

20 There ſhall be no more thence an infant
z *Meaning*, in this wonderful alteration of the church, there ſhould be no weakneſſe of youth, nor infirmities of age, but all ſhould be freſh, and flouriſhing; and this is accomplished in the heavenly Jeruſalem, when all ſins ſhall ceaſe, and the vears ſhall be wiped away.
a whereby he ſheweth that the infidels and unrepentant ſinners have no part of this benediction.
b He propoſeth to the faithful the bleſſings which are contained in the law, and ſo under temporal things comprehendeth the ſpirituall promiſes.
† Heb. *ſhall make them continue long*, or, *ſhall wear out.*
* *Iſai.* 32. 5.
* *Chap.* 11. 6, 7.

of days, nor an old man that hath z not filled his days: for the child ſhall die an hundred years old, but the ſinner *being* an a hundred years old ſhall be accurſed.

21 And they ſhall b build houſes, and inhabit *them*; and they ſhall plant vineyards, and eat the fruit of them.

22 They ſhall not build, and another inhabit; they ſhall not plant, and another eat: for as the days of a tree, *are* the days of my people, and mine elect † ſhall long enjoy the work of their hands.

23 They ſhall not labour in vain, nor bring forth for trouble: for they *are* the ſeed of the bleſſed of the LORD, and their offſpring with them.

24 And it ſhall come to paſs, that * before they call, I will anſwer, and whiles they are yet ſpeaking, I will hear.

25 The * wolf and the lamb ſhall feed together, and the lion ſhall eat ſtraw like the bullock: and duſt *ſhall be* the ſerpents meat. They ſhall not hurt nor deſtroy in all my holy mountain, ſaith the LORD.

CHAP. LXVI.

1 *The glorious God will be ſerved in humble ſincerity.* 5 *He comforteth the humble with the marvellous generation,* 10 *and with the gracious benefits of the church.* 15 *Gods ſevere judgments againſt the wicked.* 19 *The Gentiles ſhall have an holy church,* 24 *and ſee the damnation of the wicked.*

* 1 *King.* 8. 27. 2 *Chron.* 6. 18. *Acts* 7. 49. *Gr.* 17. 24.
a *My* majeſty is ſo great, that it filleth both heaven and earth, and therefore cannot be included in a temple like an idol, condemning thereby their vain confidence, which truſted in the temple and ſacrifices.
b Seeing that both the temple, and the things therein, with the ſacrifices, were made and done by his appointment, he ſheweth that he hath no need thereof, and that he can be without them.
Pſal. 50. 10. c To him that is humble and pure in heart, which receiveth my doctrine with reverence and fear.
d Becauſe the Jews thought themſelves holy by offering of their ſacrifices, and in the mean ſeaſon had neither faith nor repentance, God ſheweth that he doth no leſs deteſt theſe ceremonies, then he doth the ſacrifices of the heathen, who offered men, dogs, and ſwine to their idols, which things were expreſſly forbidden in the law.
† Heb. *maketh a memorial, &c.*

THus ſaith the LORD, * The a heaven *is* my throne, and the earth *is* my footſtool: where *is* the houſe that ye build unto me? and where *is* the place of my reſt?

2 For all thoſe *things* hath mine hand made, b and all thoſe *things* have been, ſaith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a c contrite ſpirit, and trembleth at my word.

3 He that killeth an ox, *is as if* he d ſlew a man: he that ſacrificeth a ‡ lamb, *as if* he cut off a dogs neck: he that offereth an oblation, *as if he offered* ſwines bloud: he that † burneth incenſe, *as if* he bleſſed an idol: yea, they have choſen their own ways, and their ſoul delighteth in their abominations.

4 I alſo will e chooſe their ‡ deluſions, and will bring their fears upon them; * becauſe when I called, none did anſwer; when I ſpake, they did not hear: but they did evil before mine eyes, and choſe *that* in which I delighted not.

5 ¶ Hear the word of the LORD, ye that f tremble at his word, Your brethren that hated you, that caſt you out for my names ſake, ſaid, * Let the LORD be glorified: but he ſhall appear to your joy, and they ſhall be aſhamed.

6 g A voice of noiſe from the city, a voice from the temple, a voice of the LORD that rendreth recompenſe to his enemies.

7 Before ſhe h travailed, ſhe brought forth: before her pain came, ſhe was delivered of a man-child.

8 Who hath heard ſuch a thing? who hath ſeen ſuch things? ſhall the earth be made to bring forth in one i day, *or* ſhall a nation be born at once? for as ſoon as Zion travailed, ſhe brought forth her children.

9 Shall I bring to the k birth, and not ‡ cauſe to bring forth? ſaith the LORD: ſhall I cauſe to bring forth, and ſhut *the womb*, ſaith thy God?

10 ¶ Rejoyce ye with Jeruſalem, and be glad with her, all ye that love her: rejoyce for joy with her, all ye that mourn for her:

11 That ye may l ſuck, and be ſatisfied with the breaſts of her conſolations: that ye may milk out, and be delighted with the m abundance of her glory.

12 For thus ſaith the LORD, Behold, I will extend n peace to her like a river, and the glory of the n Gentiles like a flowing ſtream: then ſhall ye ſuck, ye ſhall be * o born upon *her* ſides, and be dandled upon her knees.

13 As one whom his mother comforteth, ſo will I comfort you: and ye ſhall be p comforted in Jeruſalem.

14 And when ye ſee *this*, your heart ſhall rejoyce, and your p bones ſhall flouriſh like an herb: and the hand of the LORD ſhall be known towards his ſervants, and *his* indignation towards his enemies.

15 ¶ For behold, the LORD will come with fire, and with his chariots like a whirlewind, q to render his anger with fury, and his rebuke with flames of fire.

16 For by fire, and by his ſword, will the LORD plead with all fleſh: and the ſlain of the LORD ſhall be many.

17 They that ſanctifie r themſelves, and purify themſelves in the gardens, ‡ behind one *tree* in the midſt, eating ſwines fleſh, and the abomination, and the mous; ſhall be conſumed together, ſaith the LORD.

18 For I *know* their works and their thoughts: it ſhall come, that I will gather all nations and tongues, and they ſhall come and ſee my s glory.

b.o.r.th. the Jews.

s The Gentiles ſhall be partakers of that glory, which was before denied to

u I will make theſe thief ſhuſe, that they perith not with the reſt of infidels: whereby he alludeth to the ſtanking of the poſts of his people, whom he puniſhed. *Ezek.* 7. 2.
v I will ſcatter the reſt of the Jews, which eſcape deſtruction, into all the nations.
x That is, *Celeria.*
y *Meaning*, Affrica.
z That is, Lydia or, *Aſia* minor.
a Italy, the Iſthmus.
b *Daph.* *Graia.*
c *Meaning*, the Apoſtles, diſciples, and others, which he did ſtirr vnto the Jews to preach vnto the Gentiles.
d I will diſcover their wickedneſs and hypocrie, wherein they think to blind mine eyes, and the infidels.
e That is, *Arabien.* *Iſai.* 66. 19. *Jer.* 49. 28. *Ezek.* 27. 21.
f The incouragers of the faithfull by hearing to do ſtrory their enemies, whiche ſeemed to be ſo ſtoutnes, as he were ſtupefyed, and hated them that feared God.
* *Gen.* 15. 13.
g The cerning ſhall ſhortly here a more ſtroke voice, even the voice and daughter, ſeeing they would not here the gentle voice of the prophet, by which they to repentance.
h *Meaning*, that the reſtauration of the church ſhould be ſodain and contrary to all mens opinion: as when a woman is in labor, before ſhe be broked her ſi, and the childe pop in to vail.
i This ſhall not the cuſtomly of man, to ſo ſuch a multitude, the ſhall come at once: *Meaning*, under the preaching of the goſpel, whereof they ſhe came vp out of Babylon was a figure.
k *Meaning* by this, that as by his power and providence a woman trauaileth and is delivered, ſo hath he power and will to bring forth his church at his appointed time.
l Or, feaſt.
m Yeild plenty and proſperity in great abundance.
n *Pſal.* 72. 7. *Iſai.* 66. 12.
o *Iſai.* 60. 4.
p Yeſhall recouriſhed as in a bodie beloved children.
q Ye ſhall heer how ſtrongly and earneſtly
r This vengeance God ſhall execute vpon the diſobedient of his church, and will ſave the elect continually againſt the deuiſes of the adverſaries, and will ſave the childe of his church vnder king Ioſiah.
2 *King.* 22. 8.
s This was a city about three miles diſtant from Jeruſalem, and belonged to the prieſts, the ſons of Aaron.
Ioſu. 21. 18.
t This is ſpoken the c ſon of Joſiah king of Judah, vnto the end to confirm his vocation and of the eleventh year of Zedekiah the ſon of Ioſi, for as much as he did not preſume of himſelf to preach and prophefy, but was called thereunto by God.
c *Meaning*, the nephew of Joſiah: for Jehoahaz was his father, who reigned but three months, and therefore is not mentioned, no more is Joachin that reigned

19 And I will ſet u a ſign among them, and I will ſend thoſe that v eſcape of them, unto the nations, *to* x Tarſhiſh, * Pul and y Lud that draw the b bow, *to* c Tubal and d Javan, *to* the iſles afar off, that have not heard my fame, neither have ſeen my glory; and e they ſhall declare my glory among the Gentiles.

20 And they ſhall bring all your f brethren *for* an offering unto the LORD, out of all nations, upon g horſes and in chariots, and in ‡ litters, and upon mules, and upon ſwift beaſts, to my holy mountain Jeruſalem, ſaith the LORD, as the children of Iſrael bring an offering in a clean veſſel, into the houſe of the LORD.

21 And I will alſo take of them for * h prieſts, *and* for Levites, ſaith the LORD.

22 For as * the new i heavens, and the new earth which I will make, ſhall remain before me, ſaith the LORD, ſo ſhall your ſeed and your name remain.

23 And it ſhall come to paſs, *that* † from one new-moon to another, and from one ſabbath to another, ſhall all fleſh come to worſhip before me, ſaith the LORD.

24 And they ſhall go forth, and look upon the k carcaſes of the men that have tranſgreſſed againſt me: for their * l worm ſhall not die, neither ſhall their fire be quenched, and they ſhall be an abhorring m unto all fleſh.

f That is, the Gentiles, which by faith ſhall be made the children of *Abraham*, as you are.
g whereby he meaneth that no neceſſary means ſhall want when God ſhall call the Gentiles to the knowledge of the goſpel.
† Or, *ceaſeles.*

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* *Ezod.* 19. 6. *Chap.* 61. 6.
1 *Pet.* 2. 9.
Revel. 1. 6.
h To wit, of the Gentiles, as he did *Luke*, *Timothy* and others after to preach his word.
* *Chap.* 65. 17.
2 *Pet.* 3. 13.
Revel. 21. 1.
i *Thereby he ſignifieth*, the kingdome of Chriſt, wherein his church ſhall be renewed, & whereas before there were appointed ſeaſons to ſacrifices in this there ſhall be one continual ſabbath, ſo that all times and ſeaſons ſhall be meet.
† Heb. *from new moon to his new moon, and from ſabbath to his ſabbath.* k As he hath declared the felicity that ſhall be within the church for the comfort of the godly, ſo doth he ſhew what horrible calamity ſhall come to the wicked, that are out of the church.
l *Meaning*, a continual torment of conſcience, which ſhall ever gnaw them, and never ſuffer them to be at reſt.
* *Mark*, 9. 44. m This is the juſt recompence for the wicked which contemning God and his word, ſhall be by Gods juſt judgment abhorred of all his creatures.

THE BOOK
of the Prophet
JEREMIAH.

THE ARGUMENT.

THe prophet Jeremiah born in the city of Anathoth in the country of Benjamin, was the ſon of Hilkiah, whom ſome think to be he that found out the book of the law, and gave it to Joſiah. This prophet had excellent gifts of God, and moſt evident revelations of prophecy, ſo that by the commandment of the Lord he began very young to prophefy, that is, in the thirteenth year of Joſiah, and continued 18 years under the ſaid king, and three moneths under Iehoahaz, and under Iehoiakim eleven years, and three moneths under Iehoiachin, and under Zedekiah eleven years, unto the time that they were carried away into Babylon. So that this time amounteth to above fourty years, beſides the time that he prophefied after the captivity. In this book he declareth with tears and lamentation, the deſtruction of Jeruſalem, and the captivity of the people for their idolatry, covetouſneſs, ſubtilty, cruelty, exceſs, rebellion and contempt of Gods word: and for the conſolation of the church, reveileth the juſt time of their deliverance. And here chiefly are to be conſidered three things. Firſt, the rebellion of the wicked, which wax more ſtubborn and obſtinate, when the prophets doe admoniſh them moſt plainly of their deſtruction. Next, how the prophets and miniſters of God, ought not to be diſcouraged in their vocation, though they be perſecuted and rigorouſly handled of the wicked for Gods cauſe. And thirdly, though God ſhew his juſt judgment againſt the wicked, yet will he ever ſhew himſelf a preſerver of his church, and when all means ſeem to mans judgment to be abolished, then will he declare himſelf victorious in preſerving his.

CHAP. I.

1 *The time, & and the calling of Jeremiah.* 11 *His prophetical viſions of an almond-rod, and a ſeething pot.* 15 *His heavy meſſage againſt Judah.* 17 *God encourageth him with his promiſe of aſſiſtance.*

1 That is, the ſermons and prophecies.
b which is thought to be he that found the book of the law under king Joſiah, 2 *King.* 22. 8.
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* *Iſa.* 49. 1. 5. The Scripture uſeth this manner of ſpeech, to declare that God hath appointed his miniſters to their offices before they were born.
* *Gal.* 1. 15, 16.
† Heb. *gave.*
h For Jeremiah did not onely prophefy againſt the Jews, but alſo againſt the *Egyptians*, *Babylonians*, *Moabites*, and other nations.
i Conſidering the great judgments of God, which according to his threatnings ſhould come upon the world, he was moved with a certain compaſſion on the one ſide to pity them that ſhould thus perish, & on the other ſide by the infirmity of mans nature, knowing how hard a thing it was to enterpriſe ſuch a charge, 20 *Iſa.* 6. 11. *Exod.* 3. 11. & 4. 1.
* *Exod.* 1. 9. * *Exod.* 3. 12. *Deut.* 31. 6, 8. *Ioſu.* 1. 5. *Heb* 13. 6.

THE words of Jeremiah the ſon of † Hilkiah, of the prieſts that *were* in c Anathoth in the landof Benjamin:

2 To whom d the word of the LORD came in the days of Joſiah the ſon of Amon king of Judah, in the thirteenth year of his reign.

3 It came alſo in the days of Jehoiakim the c ſon of Joſiah king of Judah, unto the end of the eleventh year of Zedekiah the ſon of Joſi, as much as he did not preſume of himſelf to preach and prophefy, but was called thereunto by God.

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x I will no more suffer my church to be desolate as in times past.
* *Chap. 66. 22.*
2 Pet. 3. 13.
Revel. 21. 1.
y I will so alter and change the state of my church that it shall seem to dwell in a new world.
† Heb. *come upon the heart.*

* *Revel. 21. 4.*

by the God of truth; because the former x troubles are forgotten, and because they are hid from mine eyes.

17 ¶ For behold, I create * y new heavens, and a new earth: and the former shall not be remembred, nor † come into mind.

18 But be you glad and rejoyce for ever *in that* which I create: for behold, I create Jerusalem a rejoycing, and her people a joy.

19 And I will rejoyce in Jerusalem, and joy in my people, and the * voice of weeping shall be no more heard in her, nor the voice of crying.

20 There shall be no more thence an infant
z *Meaning*, in this wonderful reformation of the church, there shall be no weakeresse of youth, nor infirmities of age; but all should be fresh, and flourishing, and this is accomplished in the heavenly Jerusalem, when all sins shall cease, and the tears shall be wiped away.
a whereby he threweth that the infidels and unrepentant sinners have no part of this benediction.
b He propoſeth to the faithful the blessings which are contained in the law, and so under temporal things comprehendeth the spirituall promises.
† Heb. *shall make to to continue long,* Or, *shall wear out.*
* *Ifal. 32. 5.*
* *Chap. 11. 4, 7.*

of days, nor an old man that hath z not filled his days: for the child shall die an hundred years old, but the sinner *being* an a hundred years old shall be accursed.

21 And they shall b build houses, and inhabit *them*; and they shall plant vineyards, and eat the fruit of them.

22 They shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree, *are* the days of my people, and mine elect † shall long enjoy the work of their hands.

23 They shall not labour in vain, nor bring forth for trouble: for they *are* the seed of the blessed of the LORD, and their offspring with them.

24 And it shall come to pass, that* before they call, I will answer, and whiles they are yet speaking, I will hear.

25 The * wolf and the lamb shall feed together, and the lion shall eat straw like the bullock: and dust *shall be* the serpents meat. They shall not hurt nor destroy in all my holy mountain, saith the LORD.

CHAP. LXVI.

1 The glorious God will be served in humble sincerity. 5 He comforteth the humble with the marvellous generation, 10 and with the gracious benefits of the church. 15 Gods severe judgments against the wicked. 19 The Gentiles shall have an holy church, 24 and see the damnation of the wicked.

* *1 King. 8. 27.*
2 Chron. 6. 18.
Acts 7. 49.
& 17. 24.
a My majesty is so great, that it filleth both heaven and earth, and therefore cannot be included in a temple like an idol, condemning hereby their vain confidence, which trusted in the temple and sacrifices.
b Seeing that both the temple, and the things therein, with the sacrifices, were made and done by his appointment, he threweth that he hath no need thereof, and that he can be without them.

THus saith the LORD, * The a heaven *is* my throne, and the earth *is* my footstool: where *is* the house that ye build unto me? and where *is* the place of my rest?

2 For all those *things* hath mine hand made, b and all those *things* have been, saith the LORD: but to this *man* will I look, *even* to *him that is* poor and of a c contrite spirit, and trembleth at my word.

3 He that killeth an ox, *is as if* he d slew a man: he that sacrificeth a † lamb, *as if* he cut off a dogs neck: he that offereth an oblation, *as if he offered* swines bloud: he that † burneth incense, *as if* he blessed an idol: yea, they have chosen their own ways, and their soul delighteth in their abominations.

Ifal. 50. 10. c To him that is humble and pure in heart, which receiveth my doctrine with reverence and fear. d Because the Jews thought themselves holy by offering of their sacrifices, and in the mean season had neither faith nor repentance, God sheweth that he doth no lesse detest those ceremonies, then he doth the sacrifices of the heathen, who offered men, dogs, and swine to their idols, which things were expressly forbidden in the law. † Heb. *maketh a memorial, &c.*

4 I also will e choose their ‡ delusions, and bring their fears upon them; * because when I called, none did answer; when I spake, they did not hear: but they did evil before mine eyes, and chose *that* in which I delighted not.

e I will dilcover their wickedneſs and hypocriſy, wherewith they think to blind the world.
‡ Or, *derision.*
* *Prov. 1. 24.*
Chap. 65. 12.
Jer. 7. 13.

5 ¶ Hear the word of the LORD, ye that f tremble at his word, Your brethren that hated you, that caſt you out for my names ſake ſaid, * Let the LORD be glorified: but he ſhall appear to your joy, and they ſhall be aſhamed.

f The incompetis the faithful by reaſon of the tyranny they endure, which perſecutions, ſeemed to be in contempt, but they ſhall be aſhamed, when they ſee that God.
* *Chap. 5. 19.*

6 g A voice of noiſe from the city, a voice from the temple, a voice of the LORD that rendreth recompenſe to his enemies.

g The enemies ſhall ſhortly hear more terrible voice, even the daughter-ſing they durſt not hear the voice of the prophets, which called them to repentance.

7 Before ſhe h travailed, ſhe brought forth: before her pain came, ſhe was delivered of a man-child.

h *Meaning*, the deſtruction of the church ſhould be ſodain, and cauſe great fear and courage to all true profeſſors: as when a woman is in labor, before ſhe looked for it, and the without pain or travail.

8 Who hath heard ſuch a thing? who hath ſeen ſuch things? ſhall the earth be made to bring forth in one i day, *or* ſhall a nation be born at once? for as ſoon as Zion travailed, ſhe brought forth her children.

i This hath reſpect to the quickly of man, to ſet ſuch a miniſtrie, that ſhall come up out of nothing.

9 Shall I bring to the k birth, and not ‡ cauſe to bring forth? ſaith the LORD: ſhall I cauſe to bring forth, and ſhut *the womb*, ſaith thy God?

k *Meaning*, under the promiſing of the goſpel, whereof the law was a figure.
‡ Declaring how, that as by the power and providence of God travailed and is delivered, ſo hath he power to bring forth his church by his appointed time.

10 ¶ Rejoyce ye with Jeruſalem, and be glad with her, all ye that love her: rejoyce for joy with her, all ye that mourn for her:

11 That ye may l ſuck, and be ſatisfied with the breaſts of her conſolations: that ye may milk out, and be delighted with the ‡ abundance of her glory.

l Or, ſtrengthened, in ſuch ſort as children receive ſtrength by ſucking.
‡ Or, *light.*

12 For thus ſaith the LORD, Behold, I will extend m peace to her like a river, and the glory of the n Gentiles like a flowing ſtream: then ſhall ye ſuck, ye ſhall be * o born upon *her* ſides, and be dandled upon her knees.

m The Lord will give the riches of the Gentiles unto his church.
n Iſai. 60. 5.
* Chap. 49. 22.
o Or, *carried.*

13 As one whom his mother comforteth, ſo will I comfort you: and ye ſhall be p comforted in Jeruſalem.

p Ye ſhall have plenty of all things now heavy.

14 And when ye ſee *this*, your heart ſhall rejoyce, and your q bones ſhall flouriſh like an herb: and the hand of the LORD ſhall be known towards his ſervants, and *his* indignation towards his enemies.

q This ſuppoſeth good nature, cauſe and effect: for the bones of the body are commonly moiſtened with marrow, and will not flouriſh except the moiſture be there.

15 ¶ For behold, the LORD will come with fire, and with his chariots like a whirlwind, r to render his anger with fury, and his rebuke with flames of fire.

r *Meaning*, the hypocrites.
† Or, *one after another.*

16 For by fire, and by his ſword, will the LORD plead with all fleſh: and the ſlain of the LORD ſhall be many.

17 They that ſanctifie s themſelves, and purify themſelves in the gardens, † behind one *tree* in the midſt, eating ſ ſwines fleſh, and the abomination, and the mous; ſhall be conſumed together, ſaith the LORD.

s Whereby are meant the ſuperſtitious and hypocritical obſervation of the law, ſetting aſide the fulfilling of the ſame, which conſiſted in the inward ſanctifying of the heart.
ſ Which was forbidden in the law.

18 For I *know* their works and their thoughts: it ſhall come, that I will gather all nations and tongues, and they ſhall come and ſee my t glory.

t The Gentiles ſhall be partakers of that glory, which was before hewed in the Jews.

u I will make theſe ſhort ſtudie, that they perish not with the reſt of the infidels: whereby he alludeth to the ſtanking of the poſts of his people, whom he puniſhed, *Exod.* 12. 7.
x I will ſcatter the reſt of the Jews, which eſcape deſtruction, into diverſe nations.
y That is, *Cilicia.*
z *Meaning, Africa.*
a *Tarſus, Lydia* or, *the mirror.*
b *Japhethites.*
c *Italy.*
d *Grecia.*
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f That is, the Gentiles, which by faith ſhall be made the children of *Abraham*, as you are.
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† Or, *coaches.*

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* *Exod. 19. 6.*
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4 ¶ Then the word of the LORD came unto me, ſaying,

5 Before I * g formed thee in the belly, I knew thee; and before thou cameſt forth out of the womb, I * ſanctified thee, *and* I † ordained thee a prophet unto the h nations.

6 Then ſaid I, i Ah, * Lord God, behold, I cannot ſpeak, for I *am* a child.

7 But the LORD ſaid unto me, Say not, I *am* a child: for thou ſhalt go to all that I ſhall ſend thee, and whatſoever I command thee thou ſhalt ſpeak.

8 * Be not afraid of their faces: for * I *am* with thee to deliver thee, ſaith the LORD.

f Of the eleventh year of Zedekiah, who was alſo called Mattaniah, and at this time the Jews were carried away into Babylon by Nebuchadnezzar.
g *Iſa. 49. 1, 5.* The Scripture uſeth this manner of ſpeech, to declare that God hath appointed his miniſters to their offices before they were born.
h *Gal. 1. 15, 16.*
† Heb. *gave to the nations.*
i *Exod. 4. 10.*

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9 Then the LORD put forth his hand, and * touched my mouth, and the LORD said unto me, Behold, I have *put my words in thy mouth.

10 See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build and to plant.

11 ¶ Moreover, the word of the LORD came unto me, saying, Jeremiah, what seest thou? and I said, I see a rod of an [m] almond-tree.

12 Then said the LORD unto me, thou hast well seen: for I will hasten my word to perform it.

13 And the word of the LORD came unto me the second time, saying, What seest thou? and I said, I see a seething [n] pot, and the face thereof *was* † towards the north.

14 Then the LORD said unto me, Out of the *[o] north an evil † shall break forth upon all the inhabitants of the land.

15 ¶ For lo, I will * call all the families of the kingdoms of the north, saith the LORD, and they shall come, and they shall set every one his throne at the entring of the gates of Jerusalem, and against all the walls thereof round about, and against all the cities of Judah.

16 And I will utter my [p] judgments against them touching all their wickedness, who have forsaken me, and have burnt incense unto other gods, and worshipped the works of their own hands.

17 ¶ Thou therefore gird up thy loyns, and arise, and speak unto them all that I command thee: be not dismayed at their faces, lest I ‡ [q] confound thee before them.

18 For behold, I have made thee this day a defenced city, and an [r] iron pillar, and * brasen wall against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, [s] and against the people of the land.

19 And they shall fight against thee, but they shall not prevail against thee: for I *am* with thee, saith the LORD, to deliver thee.

* Isa. 6. 7.
k which declareth, that God misseth them never and affureth them whom he calleth to see forth his glory, giving them all meanes necessary for their faith. *Exod. 4. 12.*
* *Coap. 5. 14.*
l He sheweth what is the authority of Gods true ministers, which by his word have power to beat down whatsoever liffeth it self up against God: and to plant and affure the humble, and such as give themselves to the obedience of Gods word, 2 *Cor. 10. 4. Heb. 4. 12.* and these are the keyes which Christ hath left to loose and bind, *Matth. 18. 18.*
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s Jer. 1. 19.

CHAP. II.

1 *God having shewed his former kindnesse, expostulateth with the Jews their causeless revolt, 9 beyond any example. 14 They are the causes of their own calamities, 20 The sins of Judah. 31 Her confidence is rejected.*

MOreover, the word of the LORD came to me, saying,

2 Go, and cry in the ears of Jerusalem, saying, Thus saith the LORD, I remember † thee, the [a] kindnesse of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, [b] in a land *that was* not sown.

3 Israel *was* [c] holinesse unto the LORD, *and* the first-fruits of his increase: *all † that devour him, shall offend; evil shall come upon them, saith the LORD.

4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel.

5 Thus saith the LORD, What iniquity have your fathers found in me, that they are gone [e] far from me, and have walked after vanity, and are become [f] vain?

6 Neither said they, Where *is* the LORD that * brought us up out of the land of Egypt? that led us through the wilderness, through a land of deserts, and of pits, through a land of drought, and of the [g] shadow of death, through a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eat the fruit thereof, and the goodnesse thereof; but when ye entred, ye defiled [h] my land, and made mine heritage an abomination.

8 The priests said not, [i] Where *is* the LORD? and they that handle the [k] law, knew me not: the [l] pastours also transgressed against me, and the prophets prophesied by [m] Baal, and walked after *things that* do not profit.

9 ¶ Wherefore I will yet [n] plead with you, saith the LORD, and with your childrens children will I plead.

10 For pass † over the [o] isles of Chittim and see; and send unto [p] Kedar, and consider diligently, and see if there be such a thing.

11 Hath a nation changed *their* gods, which *are** yet no gods? but my people have changed their [q] glory, for *that which* doth not † profit.

12 Be astonished, [r] O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the LORD.

13 For my people have committed two evils: they have forsaken me the * fountain of [s] living waters, *and* hewed them out cisterns, broken cisterns that can hold no water.

14 ¶ *Is* Israel a [u] servant; *is* he a home-born *slave?* why is he † spoiled?

15 The young [x] lions roared upon him, *and* † yelled, and they made his land waste: his cities are burnt without [y] inhabitant.

16 Also the children of [z] Noph and Tahapanes † have [a] broken the crown of thy head.

17 Hast thou not procured this unto thy self, in that thou hast forsaken the LORD thy God, when he [b] led thee by the way?

18 And now what hast thou to do in the way of Egypt, to [c] drink the waters of Sihor; or what hast thou to do in the way of Assyria, to drink the waters of the [d] river?

19 Thine own * wickednesse shall [e] correct thee, and thy backslidings shall reprove thee: know therefore and see, that *it is* an evil *thing* and bitter that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.

20 ¶ For of old time I have broken thy yoke, *and* burst thy bands, and thou saidst, [f] I will not † transgres: when * upon every high hill, and under every green tree thou wanderest, playing the harlot.

21 Yet I had * planted thee a noble vine wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto me?

22 For though thou * wash thee with [g] nitre, and take thee much sope, *yet* thine iniquity is marked before me, saith the Lord GOD.

23 How canst thou say, I am not polluted, I have not gone [h] after Baalim? see thy way in the valley, know what thou hast done: ‡ *thou art* a swift [i] dromedary traversing her ways.

24 ‡ A wild [k] as † used to the wilderness, *that* snuffeth up the wind at † her pleasure, in her occasion who can † turn her away? all they that seek her, will not weary themselves, in her [l] moneth they shall find her.

25 Withhold thy foot from being [m] unshod, and thy throat from thirst: but thou saidst, ‡ There is no hope. No, for I have loved strangers, and after them will I go.

26 As the [n] thief is ashamed when he is found: so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets,

27 Saying to a stock, Thou *art* my [o] father; and to a stone, Thou hast ‡ brought me forth: for they have turned † *their* back unto me, and not *their* face: but in the time of their † trouble they will say, Arise, and save us.

28 But where *are* thy gods that thou hast made thee? let them arise if they *can* save thee in the time of thy † trouble: for * *according* to the [p] number of thy cities, are thy gods, O Judah.

29 Wherefore will ye [q] plead with me? ye all have transgressed against me, saith the LORD.

30 In vain have I * smitten your children, they received no correction: your own [r] sword hath * devoured your prophets, like a destroying lion.

31 ¶ O generation, see ye the word of the LORD: * have I been [s] a wilderness unto Israel? a land of darkness? wherefore say my people, † We are lords, † we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgotten me days without number.

33 Why trimmest thou thy way to [t] seek love? therefore hast thou also taught the wicked ones thy ways.

34 Also in thy [u] skirts is found the bloud of † [x] the souls of the poor innocents: I have not found it by † secret search, but upon all these.

35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me: behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast [y] ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands [z] upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

the Jews in sundry sorts. z In sign of lamentation, as 2 *Sam. 13. 19.*

f when I delivered thee out of Egypt, *Exod. 19. 2. Deut. 5. 27. Josh. 24. 16. Ezra 10. 12. Nehem. 8. 6.*
† Or, *strove.*
* *Isa. 57. 5. 7. Chap. 3. 6.*
* *Exod. 15. 17. Psal. 44. 2. & 80. 8.*
* *Isa. 5. 1. &c. Matth. 21. 33. Mark. 12. 1. Luke 20. 9.*
* *Job 5. 10.*
g Though thou use all the punitions and ceremonies of the law, thou canst not escape punishment, except thou turn to me by faith and repentance.
h *Meaning*, that hypocrites deny that they worship the idols: but that they honour God in them, and therefore they call their doings Gods service.
i Or, *O swift dromedary.*
k He compareth the idolatres to their bodily lusts, whereunto they never cease running to and fro: for both alike and hills are full of their idolatry.
† Heb. *O wild ass.*
k He compareth thirstiness to a wild ass: for he can never be satisfied, nor ye cannot: for as aforesaith, there is no rest for wicked at every motion. Heb. *tempter.*
† Heb. *the desire of his heart.*
l Or, *meeting.*
† That is, when he is with foal: for otherwise she letteth him not their nie: so though Israel doth not be turned back now from their idols, yet when their iniquity is full, he the fall, God will meet with her.
m Hereby he waseth them, that they should not go into strange countries to seek help: for they should but find their labour and hurt themselves, which is not *being moved by the hare foot and thirst*, *Jer. 13. 10.*
† Or, *Is the cafe desperate?*
n As a thief will not acknowledge his fault, till he be taken with the deed, and ready to be punished; so they will not confess their idolatry, till the plagues due to the same light upon them.
o *Meaning*, that their idols could not answer them in their distresses.
p *Meaning*, the idols which were their definition, *Psal. 106. 16.*
† Or, *by speech*, that the intercessors that they use ingratitude, and answer tremble for fear of Gods fierce judgement against them.
q *Signifying*, that when men will not humble themselves by repentance, God will not cease to punish them.
r Heb. *have set their faces.*
s Heb. *become unto Israel.*
† Heb. *have we dominion.* † But rather part of the work.
t Heb. *become unto me.*
u Heb. *have set their faces.*
x The *Babylonians, Chaldeans, and Assyrians.*
† Heb. *become a spoil.*
y Not one shall be left to dwell there.
† Or, *feed on thy treasure.*
z Shewing, that God would have still in our own power and policy.
u with strangers.
x The prophets and the faithful

a By your idols, ye are wedded unto manners, *Psal. 106. 35.*
† They taught not the people to fear after God, *Num. 25. 3.*
b As the Scribes, which should have expounded the law to the people.
† *Meaning*, the princes and ministers: *fignifying*, that all others were corrupt.
† That is, spake vain things, and brought the people from the worship of God to forsake it.
c Or, *walked* by Baal, which is regarded of God as the Author of the Nations, he means all idols.
d *Signifying*, that he would not assist them, for which they neglect his worship.
e Unto *Aethiopia.*
* *Deut. 28. 20.*
† That is, God which is their glory, and did make them glorious above all other people.
f Heb. *I will not serve.*
g Heb. *gave me the sword.*
h Heb. *I am not polluted.*
i Heb. *become a wilderness.*
k Heb. *gave me their neck.*
l Heb. *become darkness.*
m Heb. *I am lords.*
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35 Yet thou sayest, Because I am innocent, surely his anger shall turn from me: behold, I will plead with thee, because thou sayest, I have not sinned.

36 Why gaddest thou about so much to change thy way? thou also shalt be ashamed of Egypt, as thou wast [y] ashamed of Assyria.

37 Yea, thou shalt go forth from him, and thine hands [z] upon thine head: for the LORD hath rejected thy confidences, and thou shalt not prosper in them.

† Heb. *digging.*
y For the Assyrians had taken away the ten tribes out of Israel, and destroyed Judah, even unto Jerusalem: and the Egyptians slew Josiah, and vexed

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CHAP. III.

1 *Gods great mercy in Judahs vile whoredom. 6 Judah is worse then Israel. 12 The promises of the gospel to the penitent. 20 Israel reproved and called by God, maketh a solemn confession of their sins.*

THey say, If a man put away his wife, and she go from him, and become another mans, shall he return unto her again? shall not that land be greatly [a] polluted? but thou hast played the harlot with many [c] lovers; yet [d] return again to me, saith the LORD.

2 Lift up thine eyes unto the high places, and see where thou hast not been lien with: in the ways hast thou sat for them, as the [e] Arabian in the wilderness, and thou hast polluted the land with thy whoredoms, and with thy wickednes.

3 Therefore the showrs have been withholden, and there hath been no [f] latter rain, and thou hadst a [g] whores fore-head, thou refusedst to be ashamed.

4 Wilt thou not from this time [h] cry unto me, My father, thou *art* the guid of my youth?

5 Will he reserve *his anger* for ever? will he keep *it* to the end? Behold, thou hast spoken and done evil things as thou couldest.

6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which [i] backsliding Israel hath done? she is * gone up upon every high mountain, and under every green tree, and there hath played the harlot.

7 And I said after she had done all these *things*, Turn thou unto me; but she returned not: and her treacherous sister Judah saw *it*.

8 And I saw, when for all the causes whereby back-sliding Israel committed adultery, I had [k] put her away, and given her a bill of divorce: yet her treacherous sister Judah feared not, but went and played the harlot also.

9 And it came to pass through the ‡ [l] lightnes of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.

10 And yet for all this, her treacherous sister Judah hath not turned unto me with her [m] whole heart, but † feignedly, saith the LORD.

11 And the LORD said unto me, The backsliding Israel hath [n] justified her self more then treacherous Judah.

a If the take such a one to wife again.
† Heb. *saying.*
b According as it is written, *Deut. 24. 4.*
c *That is*, with idols, and with them, whom thou hast put thy confidence in.
d And I will not cast thee off, but receive thee according to my mercy.
e which dwelleth in tents, and whom hath not learned to depart from his pasture, but still to feed them.
f As God threatned by his law, *Deut. 28. 24.*
* *Chap. 5. 15.*
g Thou wouldest never be ashamed of thine adultery and impudency: for this is common to idolaters, which will not give off, though they be never so manifestly convicted.
h He sheweth that the wicked in their miseries will cry unto God, and use outward prayer as the godly do: but because they turn not from their wicked life, they are not heard, *Isa. 58. 3. 4. Mat. 7. 23.*
i Meaning, the ten tribes from God, with whom they had made a spiritual contract.
* *Chap. 2. 20.*
k And gave her into the hands of the Assyrians.
l Or, *fame.*
† The Hebrew word may either *fignify* lightnesse and wantonnesse, or noise and fame.
m Judah fained for a time that she did return, as under Josiah and other good kings, but she was never truly touched, or wholly reformed, as appeared when occasion was offered by any wicked prince.
† Heb. *in falsehood.* n Israel hath not declared her self so wicked as Judah, which yet hath had more admonitions and examples to call her to repentance.

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* *Isa.* 6. 7. k which declareth, that God meeteth them neere and affecteth them in whom he calleth to set forth his glory, giving them all meanes necessary for the same, *Exod.* 4. 11.
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4 Hear ye the word of the LORD, O house of Jacob, and all the families of the house of Israel.
5 Thus saith the LORD, What iniquity have your fathers found in me, that they are gone [e] far from me, and have walked after vanity, and are become [f] vain?
6 Neither said they, Where *is* the LORD that * brought us up out of the land of Egypt? that led us through the wilderness, through a land of deserts, and of pits, through a land of drought, and of the [g] shadow of death, through a land that no man passed through, and where no man dwelt?
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16 Also the children of [z] Noph and Tahapanes ‡ have [a] broken the crown of thy head.
17 Hast thou not procured this unto thy self, in that thou hast forsaken the LORD thy God, when he [b] led thee by the way?
18 And now what hast thou to do in the way of Egypt, to [c] drink the waters of Sihor; or what hast thou to do in the way of Assyria, to drink the waters of the [d] river?
19 Thine own * wickednesse shall [e] correct thee, and thy backslidings shall reprove thee:

a According to that grace and favour, which I shewed thee from the beginning, when I did first chuse thee to be my people, and married thee to my self, *Ezek.* 16.
b when I had delivered thee out of Egypt.
c *Chap.* 50. 7. above all other to serve the Lord only, and the first that offered to the Lord of all other nations.
d whosoever did challenge his people, or else did annoy them, was punished.

know therefore and see, that *it is* an evil *thing* and bitter that thou hast forsaken the LORD thy God, and that my fear *is* not in thee, saith the Lord GOD of hosts.
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e *That is*, fall to meek vile idolatry.
f Altogether given to vanity, and are become blind and infatuate in the idols that they serve.
* *Isa.* 63. 9. 11. *Deut.* 8. 15. *Psal.* 44. 2. & 80. 8. * *Isa.* 5. 1. *&c. Matth.* 21. 33. *Mark.* 12. 1. *Luke* 20. 9. * *Job* 5. 19.
g Though thou see all the punishments and correctours of the law, thou canst not escape punishment, except thou turn to me by faith and repentance.
h *Meaning*, that hypocrites deny that they worship the idols: but that they honour

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CHAP. III.

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6 ¶ The LORD said also unto me in the days of Josiah the king, Hast thou seen *that* which [i] backsliding Israel hath done? she is * gone up upon every high mountain, and under every green tree, and there hath played the harlot.
7 And I said after she had done all these *things*, Turn thou unto me; but she returned not: and her treacherous sister Judah saw *it*.
8 And I saw, when for all the causes whereby back-sliding Israel committed adultery, I had [k] put her away, and given her a bill of divorce: yet her treacherous sister Judah feared not, but went and played the harlot also.
9 And it came to pass through the ‡ [l] lightnes of her whoredom, that she defiled the land, and committed adultery with stones and with stocks.
10 And yet for all this, her treacherous sister Judah hath not turned unto me with her [m] whole heart, but † feignedly, saith the LORD.
11 And the LORD said unto me, The backsliding Israel hath [n] justified her self more then treacherous Judah.

a According as it is written, *Deut.* 24. 4.
b If he take such a one to wife again.
c *That is*, with idols, and with them, whom thou hast put thy confidence in.
d And I will not cast thee off, but receive thee according to my mercy.
e which dwelleth in tents, and waiteth for them that passe by, to spoil them.
f As God threatned by his law, *Deut.* 28. 24.
* *Chap.* 6. 15.
g Thou wouldest never be ashamed of thine acts and repent: and this impudency is common to idolaters, which will not give off, though they be never so manifestly convicted.
h He sheweth that the wicked in their miseries will cry unto God, and use outward prayers as the godly do: but because they turn not from their evil, they are not heard, *Isa* 58. 3. 4. *Meaning*, the ten tribes from God, with whom they had made a fruitful contract.
* *Chap.* 2. 20.
k And gave her into the hands of the Assyrians.
‡ Or, *fame.* l The Hebrew word may either signifie lightnes and wantonnesse, or noise and bruit.
m Judah fained for a time that she did return, as under Josiah and other good kings, but she was never truly touched, or wholly reformed, as appeared when occasion was offered by any wicked prince, which yet hath had

n Heb. *in justified.* n Israel hath not declared her self so wicked as Judah, more admonitions and examples to call her to repentance.

IRREGULAR PAGINATION

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* *Isa.* 6. 7. k which decla-reth, that God mi-ght them meet and discern them in whom he collect to set forth his glory, giving them all means necessary for the same, *Ezek.* 4. 12.

* *Coap.* 5. 14.

l He sheweth what is the au-thority of Gods true ministers, which by his word have power to beat down whatsoever liftech it self up against God: and to plant and edifie the humble, and such as give themsel-ves to the obedi-ence of Gods word, 2 *Cor.* 10. 4. *Heb.* 4. 12. and these are the keyes which Christ hath left to loose and bind, *Matth.* 18. 18. m He joyneth the sign with the word for a more confirmat-tion: signifying by the rod of the almond tree, which first bud-deth, hastly co-ming of the Baby-lonians against the Jews. n *Significying*, that the Caldeans, & Assyrians, should be as a pot to fo-the the Jews, which boiled in their pleasures and lusts.

1 Heb. *from the face of the north.*

* *Chap.* 4. 6.

Syria were north-ward in respect of *Jerusalem*, which were the *Caldeans* dominion.

1 Heb. *shall be opened.*

* *Chap.* 5. 15. & 6. 22. & 10. 22.

p I will give them charge and power to execute my vengeance against the idolatres, which have forsa-ken me for their idols.

1 Or, *break to pieces.*

q Which declareth what is the con-gregation that Gods ven-geance is prepared against them, which dare not execute their duty faithfully, either for fear of man, or for any other cause, 1 *Cor.* 9. 16. * *Isa.* 30. 7. *Chap.* 6. 27. & 15. 20. r *Signifying no the one part, that the more that Satan, and the world rage against Gods ministers, the more present will he be to help them, Isa.* 51. 5. *Heb.* 13. 5 and on the other part that they are unto-ly unmeet to keep Gods word, and his church, which are afraid, and doe not relish wickedneſs, whatsoever danger depend thereon, *Ezek.* 3. 8.

CHAP. II.

1 *God having shewed his former kindneſs, expoſtu-lateth with the Jews their cauſeleſs revolt, 9 beyond any example. 14 They are the cauſes of their own calamities, 20 The ſins of Judah. 31 Her confi-dence is rejected.*

MOreover, the word of the LORD came to me, ſaying,

2 Go, and cry in the ears of Jeruſalem, ſay-ing, Thus ſaith the LORD, I remember ‡ thee, the * kindneſs of thy youth, the love of thine eſpouſals, when thou wenteſt after me in the wilderneſs, b in a land *that was* not ſown.

3 Iſrael *was* * holineſs unto the LORD, *and* the firſt-fruits of his increaſe: *all d that devour him, ſhall offend; evil ſhall come upon them, ſaith the LORD.

4 Hear ye the word of the LORD, O houſe of Jacob, and all the families of the houſe of Iſrael.

5 Thus ſaith the LORD, What iniquity have your fathers found in me, that they are gone e far from me, and have walked after vanity, and are become f vain?

6 Neither ſaid they, Where *is* the LORD that * brought us up out of the land of Egypt? that led us through the wilderneſs, through a land of deſerts, and of pits, through a land of drought, and of the g ſhadow of death, through a land that no man paſſed through, and where no man dwelt?

7 And I brought you into a plentiful coun-try, to eat the fruit thereof, and the goodneſs thereof; but when ye entred, ye defiled h my land, and made mine heritage an abomination.

8 The prieſts ſaid not, i Where *is* the LORD? and they that handle the k law, knew me not: the l paſtours alſo tranſgreſſed againſt me, and the prophets prophefied by m Baal, and walked after *things that* do not profit.

9 ¶ Wherefore I will yet n plead with you, ſaith the LORD, and with your childrens chil-dren will I plead.

10 For paſs † over the ° iſles of Chittim, and ſee; and ſend unto P Kedar, and conſider diligently, and ſee if there be ſuch a thing.

11 Hath a nation changed *their* gods, which *are** yet no gods? but my people have changed their q glory, for *that which* doth not † profit.

12 Be aſtoniſhed, r O ye heavens, at this, and be horribly afraid, be ye very deſolate, ſaith the LORD.

13 For my people have committed two evils: they have forſaken me the * fountain of † living waters, *and* hewed them out ciſterns, broken ciſterns that can hold no water.

14 ¶ *Is* Iſrael a s ſervant; *is* he a home-born *ſlave?* why is he †ſpoiled?

15 The young t lions roared upon him, *and* † yelled, and they made his land waſte: his ci-ties are burnt without u inhabitant.

16 Alſo the children of x Noph and Tahapa-nes ‡ have y broken the crown of thy head.

17 Haſt thou not procured this unto thy ſelf, in that thou haſt forſaken the LORD thy God, when he z led thee by the way?

18 And now what haſt thou to do in the way of Egypt, to ° drink the waters of Sihor; or what haſt thou to do in the way of Aſſyria, to drink the waters of the a river?

19 Thine own * wickedneſs ſhall ° correct thee, and thy backſlidings ſhall reprove thee: know therefore and ſee, that *it is* an evil *thing* and bitter that thou haſt forſaken the LORD thy God, and that my fear *is* not in thee, ſaith the Lord GOD of hoſts.

20 ¶ For of old time I have broken thy yoke, *and* burſt thy bands, and thou ſaidſt, b I will not † tranſgreſs: when * upon every high hill, and under every green tree thou wandereſt, playing the harlot.

21 Yet I had * planted thee a noble vine wholly a right ſeed: how then art thou turned into the degenerate plant of a ſtrange vine unto me?

22 For though thou * waſh thee with ſ nitre, and take thee much ſope, *yet* thine iniquity is marked before me, ſaith the Lord GOD.

23 How canſt thou ſay, I am not polluted, I have not gone † after Baalim? ſee thy way in the valley, know what thou haſt done: ‡ *thou art* a ſwift c dromedary traverſing her ways.

24 ‡ A wild k aſs † uſed to the wilderneſs, *that* ſnuffeth up the wind at † her pleaſure, in her occaſion who can ‡ turn her away? all they that ſeek her, will not weary themſelves, in her l moneth they ſhall find her.

25 Withhold thy foot from being m unſhod, and thy throat from thirſt: but thou ſaidſt, ‡ There is no hope. No, for I have loved ſtrangers, and after them will I go.

26 As the n thief is aſhamed when he is found: ſo is the houſe of Iſrael aſhamed; they, their kings, their princes, and their prieſts, and their prophets,

27 Saying to a ſtock, Thou *art* my ° father; and to a ſtone, Thou haſt ‡ brought me forth: for they have turned † *their* back unto me, and not *their* face: but in the time of their * trou-ble they will ſay, Ariſe, and ſave us.

28 But where *are* thy gods that thou haſt made thee? let them ariſe if they *can ſave thee in the time of thy † trouble: for * *according* to the p number of thy cities, are thy gods, O Judah.

29 Wherefore will ye q plead with me? ye all have tranſgreſſed againſt me, ſaith the LORD.

30 In vain have I * ſmitten your children, they received no correction: your own r ſword hath * devoured your prophets, like a deſtroy-ing lion.

31 ¶ O generation, ſee ye the word of the LORD: * have I been ſ a wilderneſs unto Iſrael? a land of darkneſs? wherefore ſay my people, † We are lords, t we will come no more unto thee?

32 Can a maid forget her ornaments, *or* a bride her attire? yet my people have forgot-ten me days without number.

33 Why trimmeſt thou thy way to ° ſeek love? therefore haſt thou alſo taught the wick-ed ones thy ways.

34 Alſo in thy * skirts is found the bloud of the ſouls of the poor innocents: I have not found it by † ſecret ſearch, but upon all theſe. 1 Heb. *digging.*

35 Yet thou ſayeſt, Becauſe I am innocent, ſurely his anger ſhall turn from me: behold, I will plead with thee, becauſe thou ſayeſt, I have not ſinned.

36 Why gaddeſt thou about ſo much to change thy way? thou alſo ſhalt be aſhamed of Egypt, as thou waſt † aſhamed of Aſſyria.

37 Yea, thou ſhalt go forth from him, and thine hands u upon thine head: for the LORD hath rejected thy confidences, and thou ſhalt not proſper in them.

the Jews in ſundry ſorts. z In ſign of lamentation, *as* 2 *Sam.* 13. 19.

CHAP. III.

1 *Gods great mercy in Judahs vile whoredom. 6 Judah is worſe then Iſrael. 12 The promiſes of the goſpel to the penitent. 20 Iſrael reproved and called by God, maketh a ſolemn confeſſion of their ſins.*

†THey a ſay, If a man put away his wife, and ſhe go from him, and become another b man, ſhall he return unto her again? ſhall not that land be greatly † polluted? but thou haſt played the harlot with many ° lovers; yet d return again to me, ſaith the LORD.

2 Lift up thine eyes unto the high places, and ſee where thou haſt not been lien with: in the ways haſt thou ſat for them, as the e Arabian in the wilderneſs, and thou haſt polluted the land with thy whoredoms, and with thy wickedneſs.

3 Therefore the ſhowrs have been with-holden, and there hath been no f latter rain, and thou hadſt a *g whores fore-head, thou refuſedſt to be aſhamed.

4 Wilt thou not from this time h cry unto me, My father, thou *art* the guid of my youth?

5 Will he reſerve *his anger* for ever? will he keep *it* to the end? Behold, thou haſt ſpo-ken and done evil things as thou couldeſt.

6 ¶ The LORD ſaid alſo unto me in the days of Joſiah the king, Haſt thou ſeen *that* which i backſliding Iſrael hath done? ſhe is * gone up upon every high mountain, and under every green tree, and there hath played the harlot.

7 And I ſaid after ſhe had done all theſe *things*, Turn thou unto me; but ſhe returned not: and her treacherous ſiſter Judah ſaw *it*.

8 And I ſaw, when for all the cauſes where-by backſliding Iſrael committed adultery, I had k put her away, and given her a bill of di-vorce: yet her treacherous ſiſter Judah feared not, but went and played the harlot alſo.

9 And it came to paſs through the ‡ light-neſs of her whoredom, that ſhe defiled the land, and committed adultery with ſtones and with ſtocks.

10 And yet for all this, her treacherous ſiſter Judah hath not turned unto me with her l whole heart, but † feignedly, ſaith the LORD.

11 And the LORD ſaid unto me, The backſliding Iſrael hath m juſtified her ſelf more then treacherous Judah.

Y For the Aſſy-rians had taken away the ten tribes out of Iſrael, and de-ſtroyed Judah, even unto Jeru-ſalem: and the Egyptians flew Joſiah, and vexed

1 Or, *for thy ſake.*

a According to that grace and fa-vour, which I beſtowed thee from the beginning, when I did firſt chuſe thee to be my people, and married thee to my ſelf, *Ezek.* 16. 8.

b When I had delivered thee out of Egypt.

c Coveted above all other to ſerve the Lord only, and the firſt that offered to the Lord of all other nations.

d whoſoever did challenge his people, or elſe did annoy them, was puniſhed.

e *That is*, ſits to mock vile idols.

f Altogether gi-ven to vanity, and are become blind and inſenſible as the idols that they ſerve.

g *Jer.* 2. 6. & 13. *Hoſ.* 13. 4. where for lack of all things.

h By your idols, and vile and wicked manners, *Pſal.* 106. 38.

i They taught not the people to fear GOD, *Hoſea.* 4. 6.

k As the ſcribes, which ſhould have expounded the law to the people.

l Shepherds, the princes and magi-ſtrates: ſignifying, that all theſe were corrupt.

m Thoſe, falſe prophets, and taught the peo-ple them ſtrange worſhip of God in ſtead of the true.

n Or, *to wretchedneſs.*

1 *That is*, when he is with foul: ſignifying, that the ſinners will their time: ſo though they will not be converted now from their idols.

o Yet when they have ſeen their iniquity and puniſhed for the ſame, they will not be withdrawn.

p Shewing how much them, that they ſhould not go into ſtrange countries to ſeek help: for they ſhould but ſpend their labour and ſtrengthen themſelves, which it *Jere-miah by the hand ſpeaketh* to the Jews.

q Or, *contend.*

r As a thief will not acknowledge his fault, till he be taken with the deed, and ready to be puniſhed, ſo they will not con-feſs their idols-try, till the plo-gue fall upon the ſame light upon them.

s Meaning, that God of his ho-neſtie will ſhame-fully puniſh them, that will not be taught to call him, *the Father of all the ſons*, they attribute this to their idols. t Or, *begotten me.* u Heb. *the tender part of the neck.* * *Jer.* 2. 26. 16. * *Iſa.* 45. 20. † Heb. *evil.* * *Chap.* 11. 13. p Thou is numbers, and preſent in every place: but now let me ſee whether either the multitude, or ſtrength that you truſtes are ſo evident. * *Iſa.* 9. 13. *chap.* 5. 3. r *That is*, you have killed your ſ *Iſa.* 1. Thave not given them abundance of all things? † Heb. *we have dominion.* t But will truſt in our own power and policy. u with ſtrangers. x The prophets and the faithful

f when I deliv-ered thee out of Egypt, *Exod.* 19. 2. *Deut.* 5. 27. *Joſh.* 24. 16. *Ezra* 10. 12. *Nehem.* 5. 6.

g Or, *ſerve.* * *Iſa.* 57. 5. 7. *Chap.* 2. 6 * *Exod.* 15. 17. *Pſal.* 44. 2. & 80. 8. * *Iſa.* 5. 1. *&c. Matth.* 21. 33. *Mark.* 12. 1. *Luke* 20. 9. * *Iſa.* 5. 10.

h Through thou life all the puniſh-cations and cere-monies of the law, thou canſt not eſcape pu-niſhment, except thou turn to me by faith and re-pentance.

i Meaning, that hypocriſie deny that they worſhip the idols: but that they honour God in deed, and therefore they all their doings God ſerve.

k Or, *O ſwift dromedary.*

l He compareth the idolaters to their luſts, be-cauſe they never ceaſe running to and fro: for both luſts and idols are full of their abhomi-nations.

m *Or, O wild aſs.* n He compareth the idolaters to a wild aſs: for he can never be tamed, nor yet reſtrained: for as the one runneth after the wind at every ſeaſon.

1 Heb. *taught.*

† Heb. *the defire of her heart.*

Or, *wretcheſs.*

† *That is*, when he is with foul: ſignifying, that the ſinners will their time: ſo though they will not be converted now from their idols.

o Yet when they have ſeen their iniquity and puniſhed for the ſame, they will not be withdrawn.

p Shewing how much them, that they ſhould not go into ſtrange countries to ſeek help: for they ſhould but ſpend their labour and ſtrengthen themſelves, which it *Jere-miah by the hand ſpeaketh* to the Jews.

q *That is*, God which is this glory, and doth maintain them againſt all other people: for the people ſhould not go to ſeek help of the ſtrangers, but they ſhould have recourſe to him alone for help.

r Or, *turns.* s Meaning, the Gentiles and Ido-laters.

t Unto *Aſſyria.*

u *Jer.* 2. 16.

q *That is*, God which is this glory, and doth maintain them againſt all other people: for the people ſhould not go to ſeek help of the ſtrangers, but they ſhould have recourſe to him alone for help.

r Or, *turns.* s Meaning, the Gentiles and Ido-laters.

t Unto *Aſſyria.*

u *Jer.* 2. 16.

12 Go, and proclaim theſe words toward the north, and ſay, Return, thou backſliding Iſrael, ſaith the LORD; and I will not cauſe mine anger to fall upon you: for I am merciful, ſaith the LORD, and I will not keep *anger* for ever.

13 Only acknowledge thine iniquity, that thou haſt tranſgreſſed againſt the LORD thy God, and haſt ſcattered thy ways to the ſtrangers under every green tree, and ye have not obeyed my voice, ſaith the LORD.

14 Turn, O backſliding children, ſaith the LORD; for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion:

15 And I will give you paſtors according to mine heart, which ſhall feed you with knowledge and underſtanding.

16 And it ſhall come to paſs, when ye be multiplied and increaſed in the land, in thoſe days, ſaith the LORD, they ſhall ſay no more, The ark of the covenant of the LORD: neither ſhall it come to mind: neither ſhall they remember it; neither ſhall they viſit it; neither ſhall that be done any more.

17 At that time they ſhall call Jeruſalem the throne of the LORD; and all the nations ſhall be gathered unto it, to the name of the LORD, to Jeruſalem: neither ſhall they walk any more after the imagination of their evil heart.

18 In thoſe days the houſe of Judah ſhall walk with the houſe of Iſrael, and they ſhall come together out of the land of the north to the land that I have given for an inheritance unto your fathers.

19 But I ſaid, How ſhall I put thee among the children, and give thee a pleaſant land, a goodly heritage of the hoſt of nations? and I ſaid, Thou ſhalt call me, My father; and ſhalt not turn away from me.

20 Surely as a wife treacherouſly departeth from her huſband, ſo have ye dealt treacherouſly with me, O houſe of Iſrael, ſaith the LORD.

21 A voice was heard upon the high places, weeping *and* ſupplications of the children of Iſrael: for they have perverted their way, *and* they have forgotten the LORD their God.

22 Return, ye backſliding children, *and* I will heal your backſlidings. Behold, we come unto thee; for thou *art* the LORD our God.

23 Truly in vain is ſalvation hoped for from the hills, *and* from the multitude of mountains: truly in the LORD our God is the ſalvation of Iſrael.

24 For ſhame hath devoured the labour of our fathers from our youth; their flocks and their herds, their ſons and their daughters.

25 We lie down in our ſhame, and our confuſion covereth us: for we have ſinned againſt the LORD our God, we and our fathers, from our youth even unto this day, and have not obeyed the voice of the LORD our God.

4 If thou wilt return, O Iſrael, ſaith the LORD, return unto me: and if thou wilt put away thine abominations out of my ſight, then ſhalt thou not remove.

2 And thou ſhalt ſwear, The LORD liveth, in truth, in judgment, and in righteouſneſs; and the nations ſhall bleſs themſelves in him, and in him ſhall they glory.

3 For thus ſaith the LORD to the men of Judah and Jeruſalem, Break up your fallow ground, and ſow not among thorns.

4 Circumciſe your ſelves to the LORD, and take away the foreſkins of your heart, ye men of Judah and inhabitants of Jeruſalem: leſt my fury come forth like fire, and burn that none can quench *it*, becauſe of the evil of your doings.

5 Declare ye in Judah, and publiſh in Jeruſalem; ſay, and cry aloud, and ſay, Aſſemble your ſelves, and let us go into the defenced cities.

6 Set up the ſtandard toward Zion: retire, ſtay not: for I will bring evil from the north, and great deſtruction.

7 The lion is come up from his thicket, and the deſtroyer of the Gentiles is on his way; he is gone forth from his place to make thy land deſolate; *and* thy cities ſhall be laid waſte, without an inhabitant.

8 For this gird you with ſackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it ſhall come to paſs at that day, ſaith the LORD, that the heart of the king ſhall periſh, and the heart of the princes; and the prieſts ſhall be aſtoniſhed, and the prophets ſhall wonder.

10 Then ſaid I, Ah, Lord GOD! ſurely thou haſt greatly deceived this people and Jeruſalem, ſaying, Ye ſhall have peace; whereas the ſword reacheth unto the ſoul.

11 At that time ſhall it be ſaid to this people and to Jeruſalem, A dry wind of the high places in the wilderneſs toward the daughter of my people, not to fan, nor to cleanſe,

12 Even a full wind from thoſe places ſhall come unto me: now alſo will I give ſentence againſt them.

13 Behold, he ſhall come up as clouds, and his chariots ſhall be as a whirlwind: his horſes are ſwifter than eagles. Woe unto us! for we are ſpoiled.

14 O Jeruſalem, waſh thine heart from wickedneſs, that thou mayeſt be ſaved. How long ſhall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publiſheth affliction from mount Ephraim.

16 Make ye mention to the nations; behold, publiſh againſt Jeruſalem, that watchers come from a far country, and give out their voice againſt the cities of Judah.

17 As keepers of a field are they againſt her round about; becauſe ſhe hath rebelled againſt me, ſaith the LORD.

18 Thy way and thy doings have procured theſe *things* unto thee; this *is* thy wickedneſs, becauſe it is bitter, becauſe it reacheth unto thine heart.

19 My bowels, my bowels! I am pained at my very heart; my heart maketh a noiſe in me; I cannot hold my peace, becauſe thou haſt heard, O my ſoul, the ſound of the trumpet, the alarm of war.

20 Deſtruction upon deſtruction is cried; for the whole land is ſpoiled: ſuddenly are my tents ſpoiled, *and* my curtains in a moment.

21 How long ſhall I ſee the ſtandard, *and* hear the ſound of the trumpet?

22 For my people *is* foolish, they have not known me; they *are* ſottiſh children, and they have none underſtanding: they *are* wiſe to do evil, but to do good they have no knowledge.

23 I beheld the earth, and, lo, *it was* without form, and void; and the heavens, and they had no light.

24 I beheld the mountains, and, lo, they trembled, and all the hills moved lightly.

25 I beheld, and, lo, there was no man, and all the birds of the heavens were fled.

26 I beheld, and, lo, the fruitful place *was* a wilderneſs, and all the cities thereof were broken down at the preſence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD ſaid, The whole land ſhall be deſolate; yet will I not make a full end.

28 For this ſhall the earth mourn, and the heavens above be black: becauſe I have ſpoken it, I have purpoſed *it*, and will not repent, neither will I turn back from it.

29 The whole city ſhall flee for the noiſe of the horſemen and bowmen; they ſhall go into thickets, and climb up upon the rocks: every city ſhall be forſaken, and not a man dwell therein.

30 And when thou art ſpoiled, what wilt thou do? Though thou clothe thee with crimſon, though thou deck thee with ornaments of gold, though thou rend thy face with painting, in vain ſhalt thou make thyſelf fair; thy lovers will deſpiſe thee, they will ſeek thy life.

31 For I have heard a voice as of a woman in travail, *and* the anguiſh as of her that bringeth forth her firſt child, the voice of the daughter of Zion, that bewaileth her ſelf, that ſpreadeth her hands, ſaying, Woe is me now! for my ſoul is wearied because of murderers.

5 Run ye to and fro through the ſtreets of Jeruſalem, and ſee now, and know, and ſeek in the broad places thereof, if ye can find a man, if there be any that executeth judgment, that ſeeketh the truth; and I will pardon it.

2 And though they ſay, The LORD liveth; ſurely they ſwear falſely.

3 O LORD, are not thine eyes upon the truth? thou haſt ſtricken them, but they have not grieved; thou haſt conſumed them, but they have refuſed to receive correction: they have made their faces harder than a rock; they have refuſed to return.

4 Therefore I ſaid, Surely theſe are poor; they are foolish: for they know not the way of the LORD, *nor* the judgment of their God.

5 I will get me unto the great men, and will ſpeak unto them; for they have known the way of the LORD, *and* the judgment of their God: but these have altogether broken the yoke, *and* burſt the bonds.

6 Wherefore a lion out of the foreſt ſhall ſlay them, *and* a wolf of the evenings ſhall ſpoil them, a leopard ſhall watch over their cities: every one that goeth out thence ſhall be torn in pieces: becauſe their tranſgreſſions are many, *and* their backſlidings are increaſed.

7 How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by *them that are* no gods: when I had fed them to the full, they then committed adultery, and aſſembled themſelves by troops in the harlots houſes.

8 They were as fed horſes in the morning: every one neighed after his neighbour's wife.

9 Shall I not viſit for theſe *things*? ſaith the LORD: and ſhall not my ſoul be avenged on ſuch a nation as this?

10 Go ye up upon her walls, and deſtroy; but make not a full end: take away her battlements; for they *are* not the LORD's.

11 For the houſe of Iſrael and the houſe of Judah have dealt very treacherouſly againſt me, ſaith the LORD.

12 They have belied the LORD, and ſaid, *It is* not he; neither ſhall evil come upon us; neither ſhall we ſee ſword nor famine:

13 And the prophets ſhall become wind, and the word *is* not in them: thus ſhall it be done unto them.

14 Wherefore thus ſaith the LORD God of hoſts, Becauſe ye ſpeak this word, behold, I will make my words in thy mouth fire, and this people wood, and it ſhall devour them.

15 Lo, I will bring a nation upon you from far, O houſe of Iſrael, ſaith the LORD: it *is* a mighty nation, it *is* an ancient nation, a nation whoſe language thou knoweſt not, neither underſtandeſt what they ſay.

16 Their quiver *is* as an open ſepulchre, they *are* all mighty men.

17 And they ſhall eat up thine harveſt, and thy bread, which thy ſons and thy daughters ſhould eat: they ſhall eat up thy flocks and thine herds: they ſhall eat up thy vines and thy fig trees: they ſhall impoveriſh thy fenced cities, wherein thou truſteſt, with the ſword.

18 Nevertheleſs in thoſe days, ſaith the LORD, I will not make a full end with you.

19 And it ſhall come to paſs, when ye ſhall ſay, Wherefore doth the LORD our God all theſe *things* unto us? then ſhalt thou anſwer them, Like as ye have forſaken me, and ſerved ſtrange gods in your land, ſo ſhall ye ſerve ſtrangers in a land that *is* not yours.

20 Declare this in the houſe of Jacob, and publiſh it in Judah, ſaying,

21 Hear now this, O foolish people, and without underſtanding; which have eyes, and ſee not; which have ears, and hear not:

22 Fear ye not me? ſaith the LORD: will ye not tremble at my preſence, which have placed the ſand for the bound of the ſea by a perpetual decree, that it cannot paſs it: and though the waves thereof toſs themſelves, yet can they not prevail; though they roar, yet can they not paſs over it?

23 But this people hath a revolting and a rebellious heart; they are revolted and gone.

24 Neither ſay they in their heart, Let us now fear the LORD our God, that giveth rain, both the former and the latter in his ſeaſon: he reſerveth unto us the appointed weeks of the harveſt.

25 Your iniquities have turned away theſe *things*, and your ſins have withholden good *things* from you.

26 For among my people are found wicked men: they lay wait, as he that ſetteth ſnares; they ſet a trap, they catch men.

27 As a cage is full of birds, ſo are their houſes full of deceit: therefore they are become great, and waxen rich.

28 They are waxen fat, they ſhine: yea, they overpaſs the deeds of the wicked: they judge not the cauſe, the cauſe of the fatherleſs, yet they proſper; and the right of the needy do they not judge.

29 Shall I not viſit for theſe *things*? ſaith the LORD: ſhall not my ſoul be avenged on ſuch a nation as this?

30 A wonderful and horrible thing is committed in the land;

31 The prophets prophecy falſely, and the prieſts bear rule by their means; and my people love *to have it* ſo: and what will ye do in the end thereof?

6 O ye children of Benjamin, gather *your ſubſtance* out of the midſt of Jeruſalem, and blow the trumpet in Tekoa, and ſet up a ſign of fire in Bethhaccerem: for evil appeareth out of the north, and great deſtruction.

2 I have compared the daughter of Zion to a comely and delicate woman.

3 The ſhepherds with their flocks ſhall come unto her; they ſhall pitch tents againſt her round about; they ſhall feed every one in his place.

4 Prepare ye war againſt her; riſe up, and let us go up at noon. Woe unto us! for the day goeth away, for the ſhadows of the evening are ſtretched out.

5 Riſe up, and let us go by night, and let us deſtroy her palaces.

6 For thus hath the LORD of hoſts ſaid, Hew ye down trees, and caſt a mount againſt Jeruſalem: this *is* the city to be viſited; ſhe *is wholly* oppreſſion in the midſt of her.

7 As a fountain caſteth out her waters, ſo ſhe caſteth out her wickedneſs: violence and ſpoil is heard in her; before me continually *is* grief and wounds.

8 Be thou inſtructed, O Jeruſalem, leſt my ſoul depart from thee; leſt I make thee deſolate, a land not inhabited.

9 Thus ſaith the LORD of hoſts, They ſhall throughly glean as a vine the remnant of Iſrael: turn back thine hand as a grapegatherer into the baskets.

10 To whom ſhall I ſpeak, and give warning, that they may hear? behold, their ear *is* uncircumciſed, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD; I am weary with holding *in*: I will pour it out upon the children abroad, and upon the aſſembly of young men together: for even the huſband with the wife ſhall be taken, the aged with him that is full of days.

12 And their houſes ſhall be turned unto others, with their fields and wives together: for I will ſtretch out my hand upon the inhabitants of the land, ſaith the LORD.

13 For from the leaſt of them even unto the greateſt of them every one is given to covetouſneſs; and from the prophet even unto the prieſt every one dealeth falſely.

14 They have healed alſo the hurt of the daughter of my people ſlightly, ſaying, Peace, peace; when there is no peace.

15 Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they blush: therefore they ſhall fall among them that fall: at the time that I viſit them they ſhall be caſt down, ſaith the LORD.

16 Thus ſaith the LORD, Stand ye in the ways, and ſee, and aſk for the old paths, where *is* the good way, and walk therein, and ye ſhall find reſt for your ſouls. But they ſaid, We will not walk *therein*.

17 Alſo I ſet watchmen over you, ſaying, Hearken to the ſound of the trumpet. But they ſaid, We will not hearken.

18 Therefore hear, ye nations, and know, O congregation, what is among them.

19 Hear, O earth: behold, I will bring evil upon this people, *even* the fruit of their thoughts, becauſe they have not hearkened unto my words, nor to my law, but rejected it.

20 To what purpoſe cometh there to me incenſe from Sheba, and the ſweet cane from a far country? your burnt offerings *are* not acceptable, nor your ſacrifices ſweet unto me.

21 Therefore thus ſaith the LORD, Behold, I will lay ſtumbling blocks before this people, and the fathers and the ſons together ſhall fall upon them; the neighbour and his friend ſhall periſh.

22 Thus ſaith the LORD, Behold, a people cometh from the north country, and a great nation ſhall be raiſed from the ſides of the earth.

23 They lay hold on bow and ſpear: they *are* cruel, and will not ſhew mercy, their voice roareth like the ſea, and they ride upon horſes, every one ſet in order as men for war againſt thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax feeble: anguiſh hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the ſword of the enemy *and* fear *is* on every ſide.

26 O daughter of my people, gird thee with ſackcloth, and wallow thy ſelf in aſhes: make thee mourning, as for an only ſon, moſt bitter lamentation: for the ſpoiler ſhall ſuddenly come upon us.

27 I have ſet thee for a tower *and a fortreſs* among my people, that thou mayeſt know and try their way.

28 They *are* all grievous revolters, walking with ſlanders: they *are* braſs and iron; they *are* all corrupters.

29 The bellows are burned, the lead is conſumed of the fire; the founder melteth in vain: for the wicked are not plucked away.

30 Reprobate ſilver ſhall men call them, becauſe the LORD hath rejected them.

7 The word that came to Jeremiah from the LORD, ſaying,

2 Stand in the gate of the LORD's houſe, and proclaim there this word, and ſay, Hear the word of the LORD, all *ye* of Judah, that enter in at theſe gates to worſhip the LORD.

3 Thus ſaith the LORD of hoſts, the God of Iſrael, Amend your ways and your doings, and I will cauſe you to dwell in this place.

4 Truſt ye not in lying words, ſaying, The temple of the LORD, The temple of the LORD, The temple of the LORD, *are* theſe.

5 For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour;

6 If ye oppreſs not the ſtranger, the fatherleſs, and the widow, and ſhed not innocent blood in this place, neither walk after other gods to your hurt:

7 Then will I cauſe you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 Behold, ye truſt in lying words, that cannot profit.

9 Will ye ſteal, murder, and commit adultery, and ſwear falſely, and burn incenſe unto Baal, and walk after other gods whom ye know not;

10 And come and ſtand before me in this houſe, which is called by my name, and ſay, We are delivered to do all theſe abominations?

11 Is this houſe, which is called by my name, become a den of robbers in your eyes? Behold, even I have ſeen *it*, ſaith the LORD.

12 But go ye now unto my place which *was* in Shiloh, where I ſet my name at the firſt, and ſee what I did to it for the wickedneſs of my people Iſrael.

13 And now, becauſe ye have done all theſe works, ſaith the LORD, and I ſpake unto you, riſing up early and ſpeaking, but ye heard not; and I called you, but ye anſwered not;

14 Therefore will I do unto this houſe, which is called by my name, wherein ye truſt, and unto the place which I gave to you and to your fathers, as I have done to Shiloh.

15 And I will caſt you out of my ſight, as I have caſt out all your brethren, even the whole ſeed of Ephraim.

16 Therefore pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me: for I will not hear thee.

17 Seeſt thou not what they do in the cities of Judah and in the ſtreets of Jeruſalem?

18 The children gather wood, and the fathers kindle fire, and the women knead their dough, to make cakes to the queen of heaven, and to pour out drink offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? ſaith the LORD: do they not provoke themſelves to the confuſion of their own faces?

20 Therefore thus ſaith the Lord GOD; Behold, mine anger and my fury ſhall be poured out upon this place, upon man, and upon beaſt, and upon the trees of the field, and upon the fruit of the ground, and it ſhall burn and not be quenched.

21 Thus ſaith the LORD of hoſts, the God of Iſrael; Put your burnt offerings unto your ſacrifices, and eat fleſh.

22 For I ſpake not unto your fathers, nor commanded them in the day that I brought them out of the land of Egypt, concerning burnt offerings or ſacrifices:

23 But this thing commanded I them, ſaying, Obey my voice, and I will be your God, and ye ſhall be my people: and walk ye in all the ways that I have commanded you, that it may be well unto you.

24 But they hearkened not, nor inclined their ear, but walked in the counſels *and* in the imagination of their evil heart, and went backward, and not forward.

25 Since the day that your fathers came forth out of the land of Egypt unto this day I have even ſent unto you all my ſervants the prophets, daily riſing up early and ſending *them*:

26 Yet they hearkened not unto me, nor inclined their ear, but hardened their neck: they did worſe than their fathers.

27 Therefore thou ſhalt ſpeak all theſe words unto them; but they will not hearken to thee: thou alſo ſhalt call unto them; but they will not anſwer thee.

28 But thou ſhalt ſay unto them, This *is* a nation that obeyeth not the voice of the LORD their God, nor receiveth correction: truth is periſhed, and is cut off from their mouth.

29 Cut off thine hair, O Jeruſalem, and caſt *it* away, and take up a lamentation on high places; for the LORD hath rejected and forſaken the generation of his wrath.

30 For the children of Judah have done evil in my ſight, ſaith the LORD: they have ſet their abominations in the houſe which is called by my name, to pollute it.

31 And they have built the high places of Tophet, which *is* in the valley of the ſon of Hinnom, to burn their ſons and their daughters in the fire; which I commanded them not, neither came it into my heart.

32 Therefore, behold, the days come, ſaith the LORD, that it ſhall no more be called Tophet, nor the valley of the ſon of Hinnom, but the valley of ſlaughter: for they ſhall bury in Tophet, till there be no place.

33 And the carkaſes of this people ſhall be meat for the fowls of the heaven, and for the beaſts of the earth; and none ſhall fray *them* away.

34 Then will I cauſe to ceaſe from the cities of Judah, and from the ſtreets of Jeruſalem, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride: for the land ſhall be deſolate.

8 At that time, ſaith the LORD, they ſhall bring out the bones of the kings of Judah, and the bones of his princes, and the bones of the prieſts, and the bones of the prophets, and the bones of the inhabitants of Jeruſalem, out of their graves:

2 And they ſhall ſpread them before the ſun, and the moon, and all the hoſt of heaven, whom they have loved, and whom they have ſerved, and after whom they have walked, and whom they have ſought, and whom they have worſhipped: they ſhall not be gathered, nor be buried; they ſhall be for dung upon the face of the earth.

3 And death ſhall be choſen rather than life by all the reſidue of them that remain of this evil family, which remain in all the places whither I have driven them, ſaith the LORD of hoſts.

4 Moreover thou ſhalt ſay unto them, Thus ſaith the LORD; Shall they fall, and not ariſe? ſhall he turn away, and not return?

5 Why then is this people of Jeruſalem ſlidden back by a perpetual backſliding? they hold faſt deceit, they refuſe to return.

6 I hearkened and heard, *but* they ſpake not aright: no man repented him of his wickedneſs, ſaying, What have I done? every one turned to his courſe, as the horſe ruſheth into the battle.

7 Yea, the ſtork in the heaven knoweth her appointed times; and the turtle and the crane and the ſwallow obſerve the time of their coming; but my people know not the judgment of the LORD.

8 How do ye ſay, We *are* wiſe, and the law of the LORD *is* with us? Lo, certainly in vain made he it; the pen of the ſcribes *is* in vain.

9 The wiſe men are aſhamed, they are diſmayed and taken: lo, they have rejected the word of the LORD; and what wiſdom *is* in them?

10 Therefore will I give their wives unto others, *and* their fields to them that ſhall inherit them: for every one from the leaſt even unto the greateſt is given to covetouſneſs, from the prophet even unto the prieſt every one dealeth falſely.

11 For they have healed the hurt of the daughter of my people ſlightly, ſaying, Peace, peace; when there is no peace.

12 Were they aſhamed when they had committed abomination? nay, they were not at all aſhamed, neither could they blush: therefore they ſhall fall among them that fall: in the time of their viſitation they ſhall be caſt down, ſaith the LORD.

13 I will utterly conſume them,

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o wiseness now o the Israelites were kept in captivity by the *Assirians*, to whom he promiseth mercy, if they will repent. * *Psal.* 86. 15. & 103. 8, 9.

12 ¶ Go, and proclaim these words toward the north, and say, Return thou backsliding Israel, faith the LORD, *and* I will not cause mine anger to fall upon you: for I *am** merciful, saith the LORD, *and* I will not keep *anger* for ever.

13 Onely acknowledge thine iniquity that thou hast transgressed against the LORD thy God, and hast [p] scattered thy ways to the strangers under every green tree, and ye have not obeyed my voice, saith the LORD.

p There was no way, which thou didst not haunt to seek: after the Idols, and to trot a pilgrimage.

14 Turn, O backsliding children, saith the LORD, for I am married unto you: and I will take you one of a city, and two of a family, and I will bring you to Zion.

* *Chap.* 23. 4.

15 And I will give you * pastours according to mine heart, which shall feed you with knowledge and understanding.

16 And it shall come to pass when ye be multiplied and increased in the land; in those days, saith the LORD, they shall say no more, The [q] ark of the covenant of the LORD: neither shall it [r] come to mind, neither shall they remember it, neither shall they visit *it*, neither shall ‡ *that* be done any more.

q This is to be understood of the coming of Christ: for then they shall not seek the Lord by ceremonies, and all figures shall cease.

17 At that time they shall call Jerusalem the throne of the LORD, and all the nations shall be gathered unto it, to the name of the LORD, to Jerusalem: neither shall they walk any more after the ‡ imagination of their evil heart.

r Heb. *come upon the heart.*
‡ Or, *it is magnified.*
‡ *Meaning*, the church, where to present to the words end, *Matth.* 28. 20.
‡ Or, *flubbornefs.*
‡ Or, *to*, where they are now in captivity.
‡ Or, *caused your fathers to paffe.*

18 In those days the house of Judah shall walk ‡ with the house of Israel, and they shall come together out of the land of the [t] north, to the land that I have ‡ given for an inheritance unto your fathers.

19 But I said, How shall I put thee among the children, and give thee a † pleasant land, † a goodly heritage of the hosts of nations? and I said, Thou shalt call me, My father, and shalt not turn away † from me.

† Heb. *land of defire.*
† Heb. *an heritage of glory, or, beauty.*
† Heb. *from after me.*

20 ¶ Surely, *as* a wife treacherously departeth from her † husband: so have you dealt treacherously with me, O house of Israel, saith the LORD.

† *The Hebrew word ſignifieth*, A friend or companion, and here may be taken for a husband, as it is ufed alſo, *Hoſea* 3. 1. & *ſignifying*, that God whom they had forſaken, would bring theſe enemies upon them, who ſhould lead them captive, and make them to cry and lament.

21 [u] A voice was heard upon the high places, weeping *and* ſupplications of the children of Israel: for they have perverted their way, *and* they have forgotten the LORD their God.

u *Hoſea* 14. 1.
& This is ſpoken in the perſon of Iſrael to the ſhame of Judah, which ſtrayed ſo long to turn unto God.

22 * Return ye backsliding children, *and* I will heal your backslidings: [x] behold, we come unto thee, for thou *art* the LORD our God.

x *Hoſea* 6. 1.

23 Truly in vain *is ſalvation hoped for* from the hills, *and from* the multitude of mountains: truly in the LORD our God *is* the salvation of Israel.

y For their idolatry Gods vengeance hath light upon them and theirs.
z They juſtify not themſelves, or ſay that they would follow their fathers, but condemn their wicked doings, & deſire forgiveneſs of the ſame, *as Ezra* 9. 7. *Pſal.* 106. 6. *Iſa.* 64. 6.

24 For ſhame hath devoured the labour of [y] our fathers from our youth; their flocks and their herds, their ſons and their daughters.

25 We lie down in our ſhame, and our confuſion covereth us: [z] for we have ſinned againſt the LORD our God, we and our fathers from our youth even unto this day, and have not obeyed the voice of the LORD our God.

CHAP. IV.

1 *God calleth Iſrael by his promiſe.* 3 *He exhorteth Judah to repentance by fearful judgments.* 19 *A grievous lamentation for the miſeries of Judah.*

IF thou wilt return, O Iſrael, ſaith the LORD, [a] return unto me: and if thou wilt put away thine abominations out of my ſight, then ſhalt thou not remove.

a *That is*, wholly and without hypocriſy, *Deut.* 6. 13. not diſſembling to turn and ſerve God, as they do who ſerve him by halves, as *Hoſ.* 7. 16.

2 And thou ſhalt [b] ſwear, The LORD liveth, in truth, in judgment, and in righteouſneſs; and the nations ſhall bleſs themſelves in him, and in him ſhall they * glory.

b Thou ſhalt deteſt the name of idols, *Pſal.* 16. 4. and ſhalt with reverence ſwear by the living God, when thine oath may advance Gods glory, and profit others: and herein by fearing, he meaneth the true religion of God.
* *Iſa.* 45. 25.

3 ¶ For thus ſaith the LORD to the men of Judah, and Jeruſalem, Break up your [c] fallow-ground, and ſow not among thorns.

c He will have them to plucke up the impiety and wickedneſs, and worldly luſtes out of their hear, that the truefeed of God may be ſown in them, *Hoſ.* 10. 12. and this is the true circumciſion of the heart, *Deut.* 10. 16. *Rom.* 2. 29. *Col.* 2. 11.

4 Circumciſe your ſelves to the LORD, and take away the fore-skins of your heart, ye men of Judah, and inhabitants of Jeruſalem: leſt my fury come forth like fire, and burn that none can quench *it*, becauſe of the evil of your doings.

d He. watereth them of the gree dangers that hall come upon them for the faſhion, except they repent and turn to God.

5 [d] Declare ye in Judah, and publiſh in Jeruſalem, and ſay, Blow ye the trumpet in the land: cry, gather together, and ſay, Aſſemble your ſelves, and let us go into the defenced cities.

6 [e] Set up the ſtandard towards Zion: ‡ retire, ſtay not; for I will bring evil from the * north, and a great † deſtruction.

e *Toſet up the ſtandard* is to make ready for the war, meaning the Caldeans, *Iſa.* 13. 2. † Heb. *breaking.*

7 The [f] lion is come up from his thicket, and the deſtroyer of the Gentiles is on his way; he is gone forth from his place to make thy land deſolate, *and* thy cities ſhall be laid waſte, without an inhabitant.

f *Meaning*, Nebuchadnezzar, king of Babylon, 2 *King.* 24. 1. *Dan.* 6. 28.

8 For this * gird you with ſackcloth, lament and howl: for the fierce anger of the LORD is not turned back from us.

9 And it ſhall come to paſs at that day, ſaith the LORD, *that* the heart of the king ſhall periſh, and the heart of the princes: and the prieſts ſhall be aſtoniſhed, and the [g] prophets ſhall wonder.

g *That is*, the falſe prophets, which ſtill perſwaded peace and proſperity.

10 Then ſaid I, Ah Lord GOD, ſurely thou haſt greatly [h] deceived this people, and Jeruſalem, ſaying, Ye ſhall have peace; whereas the ſword reacheth unto the ſoul.

h By the falſe prophets, which promiſed peace and proſperity: and moreover; and therefore he puniſhed their ſinfulneſſe, by ſuffering them to hearken unto lies, which could not be: for there cry truth, 1 *King.* 22. 22. *Ezek.* 14. 9.

11 At that time ſhall it be ſaid to this people, and to Jeruſalem, [i] A dry wind of the high places in the wilderneſs toward the daughter of my people, not to [k] fan, nor to cleanſe,

i *That is*, the hot wind, whereby he meaneth Nebuchadnezzar.
k But to carry away both corn and chaff.

12 *Even* ‡ a full wind from thoſe *places* ſhall come unto me: now alſo will I † give ſentence againſt them.

‡ Or, *a fuller wind than this.*
† Heb. *utter judgments.*

13 Behold, he ſhall come up as [l] clouds, and his chariots *ſhall be* as a whirlwind: his horſes are ſwifter then eagles: [m] wo unto us, for we are ſpoiled.

l *Meaning*, the Nebuchadnezzar ſhould come as cloud that is carried with a wind.
m This is ſpoken in the perſon of the people, who in their affliction ſtand in dread of them.

14 O Jeruſalem, * waſh thine heart from wickedneſs, that thou mayeſt be ſaved: how long ſhall thy vain thoughts lodge within thee?

15 For a voice declareth * from [n] Dan, and publiſheth affliction from mount [o] Ephraim.

16 Make ye mention to the nations, behold, publiſh againſt Jeruſalem, *that* watchers come from a far country, and give out their voice againſt the cities of Judah.

n Which keep the fruits ſo ſtinkly, that nothing can come in nor out: ſo ſhould the *Aſſyrians* compaſſe Judah.
* *Iſa.* 1. 16. & *Chap.* 8. 16. n which was a city in the utmoſt border of Iſrael northward toward Babylon. o which was in the midway betweey *Dan* and *Jeruſalem*.

17 As [p] keepers of a field are they againſt her round about; becauſe ſhe hath been rebellious againſt me, ſaith the LORD.

p As ſoldiers.

18 * Thy way and thy doings have procured theſe *things* unto thee, this *is* thy wickedneſs because it is bitter, because it reacheth unto thine heart.

* *Iſa.* 50. 2.

19 ¶ My * bowels, my [q] bowels, I am pained at † my very heart, my heart maketh a noiſe in me, I cannot hold my peace, becauſe thou haſt heard, O my ſoul, the ſound of the trumpet, the alarm of war.

* *Iſa.* 22. 4. *Chap.* 9. 1.
q He ſheweth that the true miniſters are lively touched with the calamities of the church, ſo that all the parts of their body feel the grief of their heart, albeit with zeal to Gods glory, ſo pronounce his judgments againſt the people.
† Heb. *the walls of my heart.*

20 Deſtruction upon deſtruction is cried, for the whole land is ſpoiled: ſuddenly are my [r] tents ſpoiled, *and* my curtains in a moment.

r *Meaning*, the cities, which were as eaſily caſt down as tents.

21 How long ſhall I ſee the ſtandard, *and* hear the ſound of the trumpet?

22 For my people *is* fooliſh, they have not known me, they *are* ſottiſh children, and they have none underſtanding: [s] they *are* wiſe to do evil, but to do good they have no knowledge.

s Which firſt feaſoned with milke and hony whiles they walked with God, *Exod.* 3. 8. Their wiſdom and policy tend to their own deſtruction, & pulleth them from God.

23 I beheld the earth, and lo, *it was* without form and [t] void: and the heavens, and they *had* no light.

t By theſe manners of ſpeeches, he ſheweth the horrible deſtruction that ſhould enſue upon the land, and alſo condemneth the diſtruſt of the people, who ſee not yet the leaſt of their threatnings, ſeeing that the infinite creatures are moved through his ſtroke, at the order of nature ſhould be changed, *Iſa.* 13. 10. & 24. 23. *Ezek.* 32. 7. *Joel.* 2. 31. & 3. 15. * *Chap.* 5. 28. u But for his enemies ſake, he will ſpeare to himſelfe a ſeruice to his church, and make him of enemies friends.

24 I beheld the mountains, and lo, they trembled, and all the hills moved lightly.

25 I beheld, and lo, *there was* no man, and all the birds of the heavens were fled.

26 I beheld, and lo, the fruitful place *was a* wilderneſs, and all the cities thereof were broken down at the preſence of the LORD, *and* by his fierce anger.

27 For thus hath the LORD ſaid, The whole land ſhall be deſolate; * [u] yet will I not make a full end.

28 For this ſhall the earth mourn, and the heavens above be black: becauſe I have ſpoken *it*, I have purpoſed *it*, and will not repent, neither will I turn back from it.

29 The whole city ſhall flee, for the noiſe of the horſe-men and bow-men, they ſhall go into thickets, and climb up upon the rocks: every city *ſhall be* forſaken; and not a man dwell therein.

30 And *when* thou *art* ſpoiled, what wilt thou do? Though thou clotheſt thy ſelf with crimſon, though thou [x] deckeſt thee with ornaments of gold, though thou renteſt thy † face with painting, in vain ſhalt thou make thy ſelf fair, *thy* lovers will deſpiſe thee, they will ſeek thy life.

x Neither thy ornamentes nor rich gifts ſhall deliver thee.
† Heb. *eyes.*

31 For I have heard a voice as of a woman in travail, *and* the anguiſh as of her that bringeth forth her firſt child, the voice of the daughter of Zion: *that* bewaileth her ſelf, *that* ſpreadeth her hands, *ſaying*, [y] Wo *is* me now, for my ſoul is wearied becauſe of murderers.

y As the prophets were moved to ſtir the deſtruction of the people, ſo they moved the people to repentance, *Iſa.* 22. 4. *chap.* 9. 1.

CHAP. V.

1 *The judgements of God upon the Jewes, for their perverſeneſs; 7 for their adultery, 10 for their impiety, 19 for their contempt of God, 25 and for their great corruption in the civil ſtate, 30 and eccleſiaſtical.*

RUn ye to and fro through the ſtreets of Jeruſalem, and ſee now and know, and ſeek in the broad places thereof, if ye can find a man, if there be *any* that executeth judgment, that ſeeketh the truth, and I will pardon [a] it.

a *That is*, the city.

2 And though they ſay, The LORD [b] liveth, ſurely they ſwear falſely.

b Though they pretend religion and holineſs, yet all is but hypocriſy, for under this kind of ſwearing is contained the true religion.

3 O LORD, *are* not thine eyes upon the [c] truth? thou haſt * ſtricken them, but they have not grieved; thou haſt conſumed them, *but* they have refuſed to receive correction: they have made their faces harder then a rock, they have refuſed to return.

c Deſt not thou love uprightneſs and faithful dealing?
* *Iſa.* 9. 13. *Chap.* 2. 30.

4 Therefore I ſaid, Surely theſe *are* poor, they are fooliſh: for they know not the way of the LORD, *nor* the judgment of their God.

d Thou haſt oft times puniſhed them, but all is in vain.

5 I will get me unto the [e] great men, and will ſpeak unto them; for they have known the way of the LORD, *and* the judgment of their God: but theſe have altogether broken the yoke, *and* burſt the bonds.

e He ſpeaketh this to the reproach of them, which ſhould govern and teach others, and yet are farther out of the way then the ſimple people.

6 Wherefore [f] a lion out of the foreſt ſhall ſlay them, *and a* wolf of the ‡ evenings ſhall ſpoil them, a leopard ſhall watch over their cities: every one that goeth out thence ſhall be torn in pieces: becauſe their tranſgreſſions are many, *and* their backſlidings † are increaſed.

f *Meaning*, Nebuchadnezzar and his army.
‡ Or, *deſerts.*
† Heb. *are ſtrong.*

7 ¶ How ſhall I pardon thee for this? thy children have forſaken me, and ſworn by *them that are** no gods: when I had fed them to the full, they then committed adultery, and aſſembled themſelves by troupes in the harlots houſes.

g He ſheweth, that to ſweare by any thing then by God, is to forſake him.

8 * They were *as* fed horſes in the morning: every one neighed after his neighbours wife.

* *Ezek.* 22. 11.

9 Shall I not viſit for theſe *things*? ſaith the LORD: and ſhall not my ſoul be avenged on ſuch a nation as this?

10 ¶ [h] Go ye up upon her walls, and deſtroy, but make not a full end: [i] take away her battlements, for they *are* not the LORDS.

h He commandeth the Babylonians and enemies to deſtroy them.
i *That is*, burn the walls, *as* 2 *King.* 25. 3. *Nehem.* 1. 3.

11 For the houſe of Iſrael, and the houſe of Judah have dealt very treacherouſly againſt me, ſaith the LORD.

12 They have [k] belied the LORD, and ſaid, *It is* not he, neither ſhall evil come upon us, neither ſhall we ſee ſword nor famine:

k Becauſe they gave no credit to the words of his prophets, *as Iſa* 28. 15. 2 *Chron.* 36. 15.

13 And the prophets ſhall become [l] wind, and the word *is* not [m] in them: thus ſhall it be done unto them.

l Their words ſhall be of none effect, but vain.
m They are not ſent of the Lord, and therefore that which they threaten to us, ſhall come upon them, * *Chap.* 1. 9.
n *Meaning*, Jeremiah.

14 Wherefore thus ſaith the LORD God of hoſts, Becauſe ye ſpeak this word, * behold, I will make my words in [n] thy mouth fire, and this people wood, and it ſhall devour them.

* *Deut.* 28. 49. *Chap.* 1. 9. & 6. 22.

15 Lo, I will bring a * nation upon you from ° far, O houſe of Iſrael, ſaith the LORD: it *is a* mighty nation, it *is* an ancient nation, a nation whoſe language thou knoweſt not, neither underſtandeſt what they ſay.

o *To wit*, the Babylonians and Caldeans.

16 Their quiver *is* as an [p] open ſepulchre, they *are* all mighty men.

p Who ſhall kill many with their arrowes.

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17 And they shall eat up thine * harvest, and thy bread, *which* thy sons and thy daughters should eat: they shall eat up thy flocks & thine herds; they shall eat up thy vines and thy figtrees: they shall impoverish thy fenced cities wherein thou trustedst, with the sword.

18 Nevertheless in those days, saith the LORD, I * will not make a † full end with you.

19 ¶ And it shall come to pass when ye shall say, * Wherefore doth the LORD our God all these *things* unto us? then shalt [c] thou answer them, Like as ye have forsaken me, and served strange gods in your land; so shall ye serve strangers in a land *that is* not yours.

20 Declare this in the house of Jacob, and publish it in Judah, saying,

21 Hear now this, O * foolish people, and without † understanding, which have eyes and see not, which have ears and hear not:

22 Fear ye not me? saith the LORD: will ye not tremble at my presence, which have placed the sand *for* the * bound of the sea, by a perpetual decree that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it?

23 But this people hath a revolting and a rebellious heart: they are revolted and gone.

24 Neither say they in their heart, Let us now fear the LORD our God that giveth rain, both the * former and the latter in his season: he reserveth unto us the appointed weeks of the harvest.

25 ¶ Your [f] iniquities have turned away these *things*, and your sins have withholden good *things* from you.

26 For among my people are found wicked *men*: ‡ they lay wait as he that setteth snares, they set a trap, they catch men.

27 As a ‡ cage is full of birds, so *are* their houses full of deceit: therefore they are become great, and waxen rich.

28 They are waxen * fat, they shine: yea, they overpass the deeds of the wicked: they judge not * the cause, the cause of the fatherless, yet they [r] prosper: and the right of the needy do they not judge.

29 Shall I not visit for these *things*? saith the LORD: shall not my soul be avenged on such a nation as this?

30 ¶ ‡ A wonderful and horrible thing is committed in the land.

31 The [s] prophets prophesy * falsely, and the priests ‡ bear rule by their means, and my people love *to have it* so: and what will ye do in the end thereof?

CHAP. VI.

1 The enemies sent against Judah, 4 encourage themselves. 6 God setteth them on work because of their sins. 9 The prophet lamenteth the judgments of God because of their sins. 18 He proclaimeth Gods wrath. 26 He calleth the people to mourn for the judgment on their sins.

O Ye children of [a] Benjamin, gather your selves to flee out of the midst of Jerusalem, and blow the trumpet in [b] Tekoa: and set up a sign of fire in [c] Beth-haccerem: for evil appeareth out of the north, and great destruction.

2 I have likned the daughter of Zion, to a ‡ comely and [d] delicate *woman*.

3 The shepherds with their flocks shall come unto [e] her: they shall pitch *their* tents against her round about: they shall feed every one in his place.

4 ¶ [f] Prepare ye war against her: arise and let us go up at noon: wo unto us, for the day goeth away, for the shadows of the evening are stretched out.

5 Arise, and let us go by night, and let us destroy her palaces.

6 ¶ For thus hath the LORD of hosts said, Hew ye down trees, and ‡ cast a mount against Jerusalem: this *is* the city to be visited, *she is* wholly oppression in the midst of her.

7 * As a fountain casteth out her waters, so she casteth out her wickedness: [g] violence and spoil is heard in her, before me continually *is* grief and wounds.

8 Be thou instructed, [h] O Jerusalem, lest my soul † depart from thee: lest I make thee desolate, a land not inhabited.

9 ¶ Thus saith the LORD of hosts, They shall throughly glean the remnant of Israel as a vine: [i] turn back thine hand as a grape-gatherer into the baskets.

10 To whom shall I speak and give warning, that they may hear? behold, their * ear *is* [k] uncircumcised, and they cannot hearken: behold, the word of the LORD is unto them a reproach; they have no delight in it.

11 Therefore I am full of the fury of the LORD: I am weary with holding in: [l] I will pour it out upon the [m] children abroad, and upon the assembly of young men together: for even the husband with the wife shall be taken, the aged with *him that is* full of days.

12 And their houses shall be turned unto others, *with their* fields and wives together: for I will stretch out my hand upon the inhabitants of the land, saith the LORD.

13 For from the least of them even unto the greatest of them, every one *is* given to * covetousness; and from the prophet even unto the priest, every one dealeth falsely.

14 They have * healed also the † hurt *of the daughter* of my people slightly, saying, [n] Peace, peace, when *there is* no peace.

15 Were they * ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time *that* I visit them, they shall be cast down, saith the LORD.

16 Thus saith the LORD, Stand ye in the ways and see, and ask for the * [o] old paths, where *is* the good way, and walk therein, and ye shall find * rest for your souls: but they said, we will not walk *therein*.

17 Also I set [p] watchmen over you, *saying*, Hearken to the sound of the trumpet: but they said, we will not hearken.

18 ¶ Therefore hear, ye [q] nations, and know, O congregation, what *is* among them.

19 Hear, O earth, behold, I will bring evil upon this people, *even* the fruit of their thoughts, because they have not hearkned unto my words, nor to my law, but rejected it.

20 * To what purpose cometh there to me incense from Sheba? and the sweet cane from a far country? your burnt-offerings *are* not acceptable, nor your sacrifices sweet unto me.

21 Therefore thus saith the LORD, Behold, I will lay [r] stumbling-blocks before this people, and the fathers and the sons together shall fall upon them: the neighbour and his friend shall perish.

22 Thus saith the LORD, Behold, a people cometh from the * [t] north-country, and a great nation shall be raised from the sides of the earth.

23 They shall lay hold on bow and spear: they *are* cruel, and have no mercy: their voice roareth like the sea, and they ride upon horses, set in array as men for war against thee, O daughter of Zion.

24 We have heard the fame thereof: our hands wax [u] feeble: anguish hath taken hold of us, *and* pain, as of a woman in travail.

25 Go not forth into the field, nor walk by the way; for the sword of the enemy *and* fear *is* on every side.

26 ¶ O daughter of my people, gird *thee* with * sackcloth, and wallow thy self in ashes: make thee mourning, *as for* an onely son, most bitter lamentation: for the spoiler shall suddenly come upon us.

27 I have set [x] thee *for* a towre, *and* * a fortress among my people, that thou mayest know and try their way.

28 They *are* all grievous revolters, walking with flanders: *they are* * brass and iron, they are all corrupters.

29 [y] The bellows are burnt, the lead is consumed of the fire, the founder melteth in vain; for the wicked are not plucked away.

30 * ‡ Reprobate silver shall *men* call them, because the LORD hath rejected them.

CHAP. VII.

1 Jeremiah is sent to call for true repentance, to prevent the Jews captivity. 8 He rejecteth their vain confidence, 12 by the example of Shiloh. 17 He threatneth them for their idolatry. 21 He rejecteth the sacrifices of the disobedient. 29 He exhorteth to mourn for their abominations in Tophet, 32 and the judgments for the same.

THE word that came to Jeremiah from the LORD, saying,

2 Stand in the gate of the LORDS house, and proclaim there this word, and say, Hear the word of the LORD, all *ye of* Judah, that enter in at these gates to worship the LORD.

3 Thus saith the LORD of hosts the God of Israel, * Amend your ways, and your doings, and I will cause you to dwell in this place.

4 Trust ye not in [a] lying words, saying, The temple of the LORD, the temple of the LORD, the temple of the LORD *are* these.

5 For if ye throughly amend your ways, and your doings; if you throughly execute judgment between a man and his neighbour;

6 *If* ye oppress not the stranger, the fatherless, and the widow, and shed not innocent bloud in this place, neither walk after other gods, to your hurt:

7 Then [b] will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever.

8 ¶ Behold, ye trust in lying words, that cannot profit.

9 Will ye steal, murder, and commit adultry, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not;

10 And come and stand before me in this house, † which is called by my name, and say, We are delivered to do all these abominations?

11 Is * this house, which is called by my name, become a * [c] den of robbers in your eyes? behold, even I have seen *it*, saith the LORD.

12 But go ye now unto my place which *was* in Shiloh, [d] where I set my name at the first, and see * what I did to it, for the wickedness of my people Israel.

13 And now because ye have done all these works, saith the LORD, and I spake unto you, * rising up early, and speaking, but ye heard not; and I * called you, [f] but ye answered not:

14 Therefore will I do unto *this* house which is called by my name, wherein ye trust, and unto the place which I gave to you, and to your fathers, as I have done to * Shiloh.

15 And I will [g] cast you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim.

16 Therefore * [h] pray not thou for this people, neither lift up cry nor prayer for them, neither make intercession to me; for I will not hear thee.

17 ¶ Seest thou not what they do in the cities of Judah, and in the streets of Jerusalem?

18 * The children gather wood, and the fathers kindle the fire, and the women knead *their* dough to make cakes to the [i] queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger.

19 Do they provoke me to anger? saith the LORD: *do they* not *provoke* themselves to the confusion of their own faces?

20 Therefore thus saith the Lord GOD, Behold, mine anger and my fury shall be poured out upon this place, upon man and upon beast, and upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched.

21 ¶ Thus saith the LORD of hosts the God

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[a] Believe not the false prophets, which say, that for the temples sake and the sacrifices there, the Lord will preserve you: and nourish you in your sin, and vain confidence.

[b] God sheweth on what condition he made his promise to this temple: that they should be an holy people unto him, as he would be a faithful God to them.

[c] Heb. *whereupon my name is called.*
* *Isa.* 56. 7.
* *Matth.* 21. 13. *Mark.* 11. 17. *Luke* 19. 46.
[c] As theires hid in holes and dens think themselves safe, so when you are in my temple, you think to be covered with the holiness there of, and that I cannot see your wickedness.

[d] Because they depended so much on the temple, which was for his promise, that he would be present, and defend them where the ark was, he findeth them to Gods judgments against Shiloh, where the ark had remained about 300 years, and after was taken, the priests slain, and the people miserably discomfited.
* 1 *Sam.* 4. 10, 11.
* *Psal.* 78. 60. *Chap.* 26. 6.
[e] That is, I never ceased to warn you, as *Isa* 65. 2. *Prov.* 1. 28.
* *Prov.* 1. 24. *Isa* 65. 12. *&* 66. 4.
[f] He sheweth what is the onely remedy to redress our faults: to suffer God to lead us into the way, and to obey his calling, *Isa.* 66. 4.
* 1 *Sam.* 4. 10, 11. *Psal.* 78. 60. *&* 132. 6. *Chap.* 26. 6.
[g] I will send you into captivity as I have done Ephraim, *that is*, the ten tribes.
* *Exod.* 32. 10. *Chap.* 11 14. *&* 14. 11.
[h] To assure them that God had determined with himself to punish their wickedness, he sheweth that the prayer of the godly can nothing avail them,

[i] Heb. *heavenly host.*

[k] Or, *Tophet*, which was a city in Judah fix miles from Bethlehem,
2 *Chron.* 11. 6.
c *Read Nehem.* 3. 14.

‡ Or, *dwelling as a queen.*
‡ I have intended her greatly, and given her abundance of all things.
* She shall be so destroyed, as the sheep may be fed in her.
† Heb. *speaken this to the person of the Babylonians*, which complain that the time tarrieth them before they have brought their enterprize to pass.

‡ Or, *pour out the anger of fire.*

* *Chap.* 1. 15. *&* 5. 15. *&* 10. 22.
† From Babylon by Iun, which was north from Jerusalem.

[e] He bewrays the cause why it should be destroyed, and how it commeth of themselves.
[f] He warneth them to amend by his counsel, ons, and return to him by repentance.

[g] He exhorteth the Babylonians to be diligent to finish our all and to execute vengeance.
* *Chap.* 7. 26.
[h] They delighten here in things, and to this up their eyes no one doctrine.

[i] As the Lord had given him his word to be a figure of his infignation to turn the wicked, *Chap.* 5. 14. So he kindleth it not when he shall remember mercy.
[m] None shall be ignored.

[n] Hearing, Jeremiah, whom God had appointed to try out the godly, from the wicked, as a founder doth the pure mettal from the drosse.
* *Chap.* 1. 18. *&* 5. 20.
* *Ezek.* 22. 18.
[o] All the pain and labour that hath been taken with them is loft.
* *Isa.* 1. 22.
‡ Or, *refuse filver.*

* *Chap.* 18. 18. *&* 26. 13.

* *Isa.* 1. 10. *Malac.* 2. 6.
[p] Wherein the Patriarches and Prophets called, directed by the word of God.
* *Matth.* 11. 29.

* *Levit.* 26. 16. *Deut.* 28. 31, 33.

* *Chap.* 4. 27.
q Here the Lord declareth his unspeakable favour toward his church, whereby under, and amid the places otherwise of the continuance of his wrath upon it, and that they should remain in long misery according to *Levit.* 26. 34, 35.
* *Chap.* 13. 22. *&* 16. 10.
r *Meaning*, the prophet Jeremiah.
* *Isa.* 6. 9. *Matth.* 13. 14. *John.* 12. 40. *Act.* 28. 26. *Rom.* 11. 8.
† Heb. *heart.*
* *Job* 38. 10, 11. *Psal* 104. 9.

* *Deut.* 11. 14.

[f] If there be any slay, that we receive not Gods blessings in abundance, we must consider that it is for our own iniquities, *Isa.* 59. 1, 2.
[t] Or, *they spy as fowlers lie in wait.*
[u] Or, *coup.*

* *Deut.* 32. 15.

* *Isa.* 1. 23. *Zech.* 7. 10.
[r] They feel not the plague of God for it.

‡ Or, *aftonishment and shiftiness.*
[s] *Meaning*, that there could be nothing but disorder, where the ministers were wicked persons, and corrupt.
* *Chap.* 14. 14. *&* 23. 21, 26. *Ezek.* 13. 6.
† Or, *take into their hands.*

[a] He speaketh to them chiefly, because their hostile take heed by the example of their brethren, the other half of their tribe, which were now carried away prisoners.

[b] which was a

[c] *Read Nehem.* 3. 14.

[d] delicate *woman*.

[e] Or, *dwelling as a queen.*
‡ I have intended her greatly, and given her abundance of all things.
* She shall be so destroyed, as the sheep may be fed in her.
† He speaketh this to the person of the Babylonians, which complain that the time tarrieth them before they have brought their enterprize to pass.

[f] Or, *pour out the anger of fire.*

* *Chap.* 1. 15. *&* 5. 15. *&* 10. 22.
† From Babylon by Iun, which was north from Jerusalem.

[g] He bewrays the cause why it should be destroyed, and how it commeth of themselves.
[h] He warneth them to amend by his counsel, ons, and return to him by repentance.

[i] Heb. *to whistle*, or, *hiss upward.*

[k] He exhorteth the Babylonians to be diligent to finish our all and to execute vengeance.
* *Chap.* 7. 26.
[l] They delighten here in things, and to this up their eyes no one doctrine.

[m] As the Lord had given him his word to be a figure of his infignation to turn the wicked, *Chap.* 5. 14. So he kindleth it not when he shall remember mercy.
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‡ Or, *refuse filver.*

* *Chap.* 18. 18. *&* 26. 13.

* *Isa.* 1. 10. *Malac.* 2. 6.
[q] Wherein the Patriarches and Prophets called, directed by the word of God.
* *Matth.* 11. 29.

[r] Prophets which should warn you of the danger that were at hand.

[s] God taketh all the world to witnesse and the insensible creatures of the ingratitude of the Jews.

* *Isa.* 1. 11. *&* 66. 3. *Amos* 5. 22. *Mark.* 6. 6. *&c.*

[t] Deadly instruments of their ruin, which he setteth in the two next verses.

* *Chap.* 1. 15. *&* 6. 22.

[u] He bewrays the cause why he punisheth them, *to wit*, their contempt of his word.

[x] Or, *I have set thee for a tower and a fortress among my people, that thou mayest know and try their way.*

* *Chap.* 6. 28.

[y] I have set thee *for* a towre, *and* * a fortresse among my people, that thou mayest know and try their way.

28 They *are* all grievous revolters, walking with flanders: *they are* * brass and iron, they are all corrupters.

29 [z] The bellows are burnt, the lead is consumed of the fire, the founder melteth in vain; for the wicked are not plucked away.

30 * ‡ Reprobate silver shall *men* call them, because the LORD hath rejected them.

[z] Or, *The bellows are burnt, the lead is consumed of the fire, the founder melteth in vain; for the wicked are not plucked away.*

of Israel, * Put your burnt-offerings unto your
sacrifices, and eat flesh.
22 [k] For I spake not unto your fathers, nor
commanded them in the day that I brought
them out of the land of Egypt, † concerning
burnt-offerings or sacrifices.
23 But this thing commanded I them, say-
ing, * Obey my voice, and * I will be your God,
and ye shall be my people: and walk ye in all
the ways that I have commanded you, that it
may be well unto you.
24 But they hearkned not, nor inclined
their ear, but walked in the counsels *and* in
the ‡ imagination of their evil heart, and † went
backward, and not forward.
25 Since the day that your fathers came forth
out of the land of Egypt unto [l] this day, I have
even * sent unto you all my servants the pro-
phets, daily [m] rising up early, and sending *them.*
26 Yet they hearkned not unto me, nor in-
clined their ear, but * hardned their neck,
they did worse then their fathers.
27 Therefore thou shalt speak all these
words unto them, but they will [n] not hearken
to thee: thou shalt also call unto them, but they
will not answer thee.
28 But thou shalt say unto them, This *is* a
nation, that obeyeth not the voice of the LORD
their God, nor receiveth ‡ correction: truth is
perished, and is cut off from their mouth.
29 ¶ Cut off thine [o] hair, *O Jerusalem*, and
cast *it* away, and take up a lamentation on high
places; for the LORD hath rejected and for-
saken the generation of his [p] wrath.
30 For the children of Judah have done evil
in my sight, saith the LORD: they have set their
abominations in the house which is called by
my name, to pollute it.
31 And they have built the high places of
[q] Tophet, which *is* in the valley of the son
of Hinnom, to burn their sons and their
daughters in the fire, which [r] I commanded
them not, neither † came it into my heart.
32 ¶ Therefore behold, the days * come,
saith the LORD, that it shall no more be called
Tophet, nor the valley of the son of Hin-
nom, but the valley of slaughter: for they shall
bury in Tophet, till there be no place.
33 And the * carcases of this people shall
be meat for the fowls of the heaven, and for the
beasts of the earth, and none shall fray *them*
away.
34 Then will I cause to * cease from the ci-
ties of Judah, and from the streets of Jerusa-
lem, the voice of mirth, and the voice of glad-
ness, the voice of the bridegroom, and the
voice of the bride: for the land shall be desolate.

* Isa 1. 11. chap. 6. 20. Amos 5. 21.
k Shewing, that it was not his chief purpose and intent, that they should offer sacrifices: but that they should regard, wherefore they were ordained: *to wit*, to be joyned to the word, as seals and confirmations of remission of sins in Christ: for without the word they were vain and unprofitable.
† Heb. *concerning the matter of.*
* *Deut.* 6. 3.
* *Exod.* 19. 5. *Levit.* 26. 12.
‡ Or, *stubborness.*
† Heb. *were*
l which was about fourteen hundred years.
* 2 *Chron.* 36. 15.
m *Read vers.* 13.
* *Chap.* 16. 12.
n whereby he sheweth, that the pastours ought not to leave their flocks in their obstinacy: for the Lord will use the meanes of his servants to make the wicked more faulty, and to prove his.
‡ Or, *instruction.*
o In sign of mourning, *as Job* 1. 10. *Micah* 1. 6.
p Against whom he had just occasion to pour out his wrath.
q Of Tophet read, 2 *Kings* 23. 10. *chap.* 19. 5.
r But commanded the contrary, *as Levit.* 18. 21. & 20. 3. *Deut.* 18. 10.
† Heb. *came it upon my heart.*
* *Chap.* 19. 6.
* *Psal.* 79. 2. *chap.* 16. 4. & 34. 20.
* *Isa.* 24. 7. *chap.* 16. 9. & 25. 10. & 33. 11. *Ezek.* 26. 13. *Hos.* 2. 11.

CHAP. VIII.

1 *The calamity of the Jews both dead and alive.* 4 *He upbraideth their foolish and shameless impenitency.* 13 *He sheweth their grievous judgment,* 18 *and bewaileth their desperate estate.*

AT that time, saith the LORD, they shall
bring out the bones of the kings of Judah,
and the bones of his princes, and the bones of
the priests, and the bones of the prophets, and
the bones of the inhabitants of Jerusalem out
of their [a] graves.
2 And they shall spread them before the
sun, and the moon, and all the host of heaven
whom they have loved, and whom they have
served, and after whom they have walked, and
whom they have sought, and whom they have
worshipped: they shall not be gathered, nor be
buried, they shall be for dung upon the face of
the earth.
3 And death shall be chosen [b] rather then life,
by all the residue of them that remain of this
evil family, which remain in all the places whi-
ther I have driven them, saith the LORD of hosts.
4 ¶ Moreover, thou shalt say unto them,
Thus saith the LORD, Shall they [c] fall, and not
arise? shall he turn away, and not return?
5 Why *then* is this people of Jerusalem slid-
den back, by a perpetual backsliding? they
hold fast deceit, they refuse to return.
6 I hearkned and heard, *but* they spake not
aright: no man repented him of his wickedness,
saying, What have I done? every [d] one turned
to his course, as the horse rusheth into the
battel.
7 Yea, * the stork in the heaven knoweth
her appointed times, and the turtle, and the
crane, and the swallow observe the time of
their coming, but my people know [e] not the
judgment of the LORD.
8 How do ye say, We *are* wise, and the law [f] of
the LORD *is* with us? Lo, certainly ‡ in vain
made he *it*, the pen of the scribes *is* in vain.
9 * ‡ The [g] wise *men* are ashamed, they are
dismayed and taken; lo, they have rejected the
word of the LORD, and † what wisdom *is* in
them?
10 Therefore will I give their wives unto
others, *and* their fields to them that shall in-
herit *them*: for every one from the least even
unto the greatest is given to * covetousness,
from the prophet even unto the priest, every
one dealeth falsely.
11 For they have * healed the hurt of the
daughter of my people slightly, saying, * Peace,
peace, when *there is* no peace.
12 Were they * ashamed when they had
committed abomination? nay, they were not
at all ashamed, neither could they blush: there-
fore shall they fall among them that fall, in the
time of their visitation they shall be cast down,
saith the LORD.
13 ¶ ‡ I will surely consume them, saith the
LORD; *there shall be* no grapes * on the vine,
nor figs on the * fig-tree, and the leaf shall fade,
and [h] *the things that* I have given them shall
pass away from them.
14 Why do we sit still? [i] assemble your selves,
and let us enter into the defenced cities, and let
us be silent there: for the LORD our God hath
put us to silence, and given us * water of [k] ‡ gall

a The enemy for greediness of gain shall rifle your graves, and lay you before those idols, which in your life you worshipped, to see if they can help you.
b Because of the afflictions that they shall feel through Gods judgments.
c Is there no hope that they will return?
d They are full of hypocrisy & every one followeth his own fantasy without any consideration.
* *Isa.* 1. 3.
e He accuseth them, in that that they are more ignorant of Gods judgments, then these birds are of their appointed seasons to discern the cold and heat.
f The law doth not profit you, neither needed it to have been written, for ought that you have learned by it.
‡ Or, *the false pen of the scribes worketh for falshood.*
* *Chap.* 6. 15.
‡ Or, *have they been ashamed,* &c.
g They that seem wise, may be ashamed of their ignorance: for all wisdom consisteth in Gods word.
† Heb. *the wisdom of what thing.*
* *Isa.* 56. 11. *chap.* 6. 13.
* *Chap.* 6. 14. * *Ezek.* 13. 10.
* *Chap.* 3. 3. & 6. 15.
‡ Or, *in gathering I will consume.*
* *Isa.* 5. 1. &c.
* *Matth.* 21. 19. *Luke* 13. 6. &c.
h *That is*, they profit not by any husbandry that I have bestowed upon them.
i He speaketh in the person of the people, who when the enemy cometh will run about to hide themselves, and acknowledge that it is Gods hand.
* *Chap.* 9. 15. & 23. 15.
k *That is*, hath brought us unto extream affliction, and thus they shall not attribute this plague to fortune, but Gods just judgment.
‡ Or, *poison.*

to drink, because we have sinned against the
LORD.
15 We * looked for peace, but no good *came:*
and for a time of health, and behold trouble.
16 The snorting of his horses was heard
from * [l] Dan: the whole land trembled at the
sound of the neighing of his strong ones, for
they are come and have devoured the land,
and † all that is in it, the city and those that
dwell therein.
17 For behold, I will send [m] serpents, cocka-
trices among you, which *will* not *be* * charmed,
and they shall bite you, saith the LORD.
18 ¶ *When* I would [n] comfort my self against
sorrow, my heart *is* faint † in me.
19 Behold, the voice of the cry of the daugh-
ter of my people, † because of them that dwell
in a far country: *Is* not the LORD in Zion?
is not her king in her? why have they provo-
ked [o] me to anger with their graven images,
and with strange vanities?
20 The [p] harvest is past, the summer is
ended, and we are not saved.
21 For the hurt of the daughter of my
people am [q] I hurt, I am black: astonishment
hath taken hold on me.
22 *Is there* no * [r] balm in Gilead? *is there*
no physician there? why then is not the health
of the daughter of my people † recovered?

* *Chap.* 14. 19.
* *Chap.* 4. 15.
l *That is*, from the utmost confines.
† Heb. *the fulness thereof.*
m God threatneth to send the Babylonians among them, who shall utterly destroy them in such sort, as by no means they shall escape.
* *Psal.* 58. 4, 5.
n *Read chap.* 5. 19.
† Heb. *upon.*
† Heb. *because of the country of them that are far off.*
o Thus the Lord speaketh.
p The people wonder that they have so long time looked for succour in vain.
q The prophet speaketh this.
* *Chap.* 46. 11.
r *Meaning*, that no mans help, *or*, meanes could save them, for in Gilead was precious balm, see *Gen.* 37. 25. *or else*, deriding the vain confidence of the people, who looked for help at their priests, who should have been the physicians of their souls, and dwelt at *Gilead, Hos.* 6. 8.
† Heb. *gone up.*

CHAP. IX.

1 *Jeremiah lamenteth the Jews for their manifold sins* 9 *and for their judgment.* 12 *Disobedience is the cause of their bitter calamity.* 17 *He exhorteth to mourn for their destruction,* 23 *and to trust not in themselves, but in God.* 25 *He threatneth both Jews and Gentiles.*

OH * that my head were [a] waters, and
mine eyes a fountain of tears, that I
might weep day and night for the slain of the
daughter of my people.
2 O that I had in the [b] wilderness a lodging-
place of wayfaring men, that I might leave my
people, and go from them: for they *be* all [c] adul-
terers, an assembly of treacherous men.
3 And they bend their tongues *like* their
bow *for* [d] lies: but they are not valiant for
the truth upon the earth; for they proceed
from evil to evil, and they know not me, saith
the LORD.
4 * Take ye heed every one of his ‡ neigh-
bour, and [e] trust ye not in any brother: for
every brother will utterly supplant, and every
neighbour will walk with slanders.
5 And they will ‡ deceive every one his
neighbour, and will not speak the truth: they
have [f] taught their tongue to speak lies, *and*
weary themselves to commit iniquity.
6 Thine habitation *is* in the midst of de-
ceit, [g] through deceit they refuse to know
me, saith the LORD.
7 Therefore thus saith the LORD of
hosts, Behold, I will [h] melt them, and try
them; for how shall I do for the daughter of
my people?
8 Their tongue *is as* an arrow shot out, it
speaketh * deceit: *one* speaketh * peaceably to
his neighbour with his mouth, but † in heart
he layeth ‡ his wait.
9 ¶ * Shall I not visit them for these *things?*
saith the LORD: shall not my soul be avenged
on such a nation as this?
10 For the [i] mountains will I take up a weep-
ing and wailing, and for the ‡ habitations of
the wilderness a lamentation, because they are
‡ burnt up, so that none can pass through
them, neither can *men* hear the voice of the
cattel, † both the fowl of the heavens and the
beast are fled, they are gone.
11 And I will make Jerusalem heaps, *and*
* a den of dragons, and I will make the cities
of Judah † desolate, without an inhabitant.
12 ¶ Who *is* the [k] wise man that may under-
stand this, and *who is he* to whom the mouth
of the LORD hath spoken, that he may declare
it, for what the land perisheth *and* is burnt up
like a wilderness that none passeth through?
13 And the LORD saith, Because they have for-
saken my law which I set before them, and have
not obeyed my voice, neither walked therein;
14 But have walked after the ‡ imagination
of their own heart, and after Baalim, which
[l] their fathers taught them:
15 Therefore thus saith the LORD of hosts,
the God of Israel, Behold, I will feed them,
even this people, * with [m] wormwood, and
give them water of gall to drink.
16 I will * scatter them also among the hea-
then, whom neither they nor their fathers
have known: and I will send a sword after
them, till I have consumed them.
17 ¶ Thus saith the LORD of hosts, Con-
sider ye, and call for the [n] mourning-women,
that they may come, and send for cunning *wo-*
men, that they may come.
18 And let them make haste, and take up a
wailing for us, that our eyes may run down
with tears, and our eye-lids gush out with wa-
ters.
19 For a voice of wailing is heard out of Zi-
on, How are we spoiled? we are greatly con-
founded, because we have forsaken the land,
because our dwellings have [o] cast *us* out.
20 Yet hear the word of the LORD, O ye
women, and let your ear receive the word of
his mouth, and [p] teach your daughters wailing,
and every one her neighbour lamentation.
21 For death is come up into our [q] windows,
and is entred into our palaces, to cut off the
children from without, *and* the young men
from the streets.
22 Speak, Thus saith the LORD, Even the
carcases of men shall fall as dung upon the
open field, and as the handfull after the har-
vest-man, and none shall gather *them.*
23 ¶ Thus saith the LORD, Let not the
[r] wise *man* glory in his wisdom, neither let
the mighty man glory in his might, let not
the rich man glory in his riches.

† Heb. *who will give my head,* &c.
* *Isa* 22. 4. *chap.* 4. 19.
a The prophet sheweth the great compassion that he had toward this people, seeing that he could never sufficiently lament the destruction that he saw to hang over them, which is a special note to discern the true pastours from the hirelings.
b He sheweth that this were more quietness and greater safety for him to dwell among the wild beasts then among this wicked people, save that God hath injoyned him this charge.
c Utterly turned from God.
d To bely and slander their neighbours.
* *Chap.* 12. 6. *Mich* 7. 5, 6.
‡ Or, *friend.*
e *Meaning*, that all were corrupt, and none could find an honest man.
‡ Or, *mock.*
f They have so practised deceit, that they cannot forsake it.
g They had rather forsake God, then leave their wicked trade.
h With the fire of affliction.

* *Psalm.* 12. 2. & 120. 3.
* *Psalm.* 28. 3.
† Heb. *in the midst of him.*
‡ Or, *wait for him.*
* *Chap.* 5. 9, 29.
i *That is*, Judea which was a mountainous country, *Exod.* 15. 17. *Deut.* 11. 11.
‡ Or, *pastures.*
‡ Or, *desolate.*
† Heb. *from the fowl, even to,* &c.
* *Chap.* 10. 22.
† Heb. *desolation.*
k *Meaning*, that they are all without sense and understanding, and that God hath taken his spirit from them.
‡ Or, *stubborness.*
l He sheweth that the children cannot excuse themselves by their fathers: for both father and child, if they be wicked, shall perish.
* *Chap.* 8. 14. & 23. 15.
m *That is*, most bitter things, for so *wormwood* is often taken in scripture *Prov.* 5. 4. *Lam* 3. 15, 19. *Revel.* 8. 11.
* *Lev.* 26. 33.
n Seeing you cannot lament your own sins, call for those foolish women, whom of a superstition you have to lament for the dead, that they by their fained tears may provoke you to some sorrow.
o As though they were weary of us, because of our iniquities, *Lev.* 18. 28. & 20. 22.
p He derideth the superstition of the women which made an art of mourning, and taught to weep with fained tears.
q *Signifying*, that there is no means to deliver the wicked from Gods judgment, but when they think to be most sure and most far off, then are they soonest taken.
r For as much as none can save himself by his own labour; or any wordly means, he sheweth that it is in vain to put our trust therein, but that we trust in the Lord, and rejoyce in him, who onely can deliver us, 1 *Cor.* 1. 31. 2 *Cor.* 10. 17.

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24 But * let him that glorieth, glory in this, that he understandeth and knoweth me, that I *am* the LORD which exercise ‡ loving kindness, judgment and righteousnesse in the earth: for in these *things* I delight, saith the Lord.

25 ¶ Behold, the days come, saith the LORD, that I will † punish all *them which are* circumcised with the uncircumcised;

26 Egypt, and Judah, and Edom, and the children of Ammon, and Moab, and all *that* are ‡ in the * utmost corners, that dwell in the wildernesse: for all *these* nations *are* uncircumcised, and all the house of Israel *are* * uncircumcised in the heart.

CHAP. X.

1 *The unequall comparisom of God and idols.* 17 *The prophet exhorteth to flee from the calamity to come.* 19 *He lamenteth the spoil of the tabernacle by foolish pastours.* 23 *He maketh an humble supplication.*

HEar ye the word which the LORD speaketh unto you, O house of Israel.

2 Thus saith the Lord, Learn not the way of the heathen, and be not dismayed at the * signs of heaven, for the heathen are dismayed at them.

3 For the † customs of the people are vain: for *one* cutteth a tree out of the forest (the work of the hands of the workman) with the axe.

4 They deck it with * silver and with gold, they fasten it with nails and with hammers that it move not.

5 They *are* upright as the palm-tree, * but speak not: they must needs be * born, because they cannot go: be not afraid of them, for * they cannot do evil, neither also *is it* in them to do good.

6 Forasmuch as *there is* none * like unto thee, O LORD, thou *art* great, and thy name *is* great in might.

7 * Who would not fear thee, O king of nations? ‖ for † to thee doth it appertain: forasmuch as among all the wise *men* of the nations, and in all their kingdoms *there is* none like unto thee.

8 But they are † altogether * brutish and foolish: the stock is [c] a doctrine of vanities.

9 Silver spread into plates is brought from Tarshish, and gold from [c] Uphaz, the work of the workman, and of the hands of the founder: blue and purple *is* their clothing: they *are* all the work of cunning *men*.

10 But the LORD *is* the † true God, he *is* the living God, and an † everlasting king: at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation.

11 Thus shall ye say unto them, The gods that have [g] not made the heavens, and the earth, *even* they shall perish from the earth, and from under these heavens.

12 He * hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion.

13 When he uttereth his voice *there is* a ‡ multitude of waters in the heavens, and he causeth the vapours to ascend from the ends of the earth: he maketh lightnings ‡ with rain, and bringeth forth the wind out of his treasures.

14 Every man ‡ is * [h] brutish in *his* knowledge; every founder is confounded by the graven image: for his molten image *is* falshood, and *there is* no breath in them.

15 They *are* vanity, *and* the work of errours: in the time of their visitation they shall perish.

16 * [i] The portion of Jacob *is* not like them: for he *is* the former of all *things*, and Israel *is* the rod of his inheritance; the LORD of hosts *is* his name.

17 ¶ [k] Gather up thy wares out of the land, O ‖ inhabitant of the fortresse.

18 For thus saith the LORD, Behold, I will sling out the inhabitants of the land at this once, and will distresse them, that they may find *it so*.

19 ¶ Wo is me for my hurt, my wound is grievous: but I said, Truly this *is a* [l] grief, and I must bear it.

20 [m] My tabernacle is spoiled, and all my cords are broken: my children are gone forth of me, and they *are* not: *there is* none to stretch forth my tent any more, and to set up my curtains.

21 For the [n] pastours are become brutish, and have not sought the LORD: therefore they shall not prosper, and all their flocks shall be scattered.

22 Behold, the noise of the bruit is come, and a great commotion out of the * [o] north-country, to make the cities of Judah desolate, *and* a * den of dragons.

23 ¶ O LORD, I know that [p] the * way of man *is* not in himself: *it is* not in man that walketh to direct his steps.

24 O LORD, * correct me, but with [q] judgment; not in thine anger, lest thou † bring me to nothing.

25 * Pour out thy [r] fury upon the heathen that know thee not, and upon the families that call not on thy name: for they have eaten up Jacob, and devoured him, and consumed him, and have made his habitation desolate.

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* Deut. 27. 26. Gal. 3. 10.
a He calleth the Jews to the confirmation of Gods mercies, who foresaw their fall, made a covenant of eternal felicity with them, and how he ever performed it on his behalf, and how they ever thereof themselves rebellious and ingrate toward him, and broake it on their part, and so are lyable to the curse of the law.
* Lev. 26. 3, 12.
* Deut. 7. 12. b Thus he speaketh in the person of the people, which agreed to the covenant.
1 Heb. *Amen.*

a God forbiddeth his people to give credit, *or*, fear the constitutions and conjunctions of stars and planets, which have no power of themselves, but are governed by him, and their secret motions, and influences are not known to man, and therefore there can be no certain judgment thereof, *Deut.* 18. 9.
1 Heb. *Statutes* or *ordinances are vanity.*
b *Meaning*, not onely in the observation of the stars, but their laws and ceremonies whereby they confirm their idolatry which is forbidden, *Deut.* 12. 30.
c The prophets use thus plainly and simply to set forth the vile absurdity of their idolatries: that men might learn to be ashamed of that wherewithout their corrupt nature is mothfull set, *Read Isa.* 44. 12.
* *Psal.* 115. 5.
* *Isa.* 46. 1, 7.
* *Jer.* 44. 25.
* *Psal.* 86. 8, 10.
* *Rev.* 15. 4.
d He teacheth the people to lift up their eyes to God who hath all power, and therefore ought onely to be feared, and herein he sheweth them not onely the evil that they ought to eschew, but the good which they ought to follow.
‡ Or, *it is of such there.*
† Heb. *more*, *or, at once.*
* *Isa.* 41. 29. *Hab.* 2. 18. *Zech.* 10. 2.
e Because the people thought that no have impiges was a meanes to serve God, and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them, *The doctrine of vanity, the work of errours,* 1. 7. 15. & 51. 17. & *Hos.* 2. 8. calleth them the teachers of lies, contrary to that wicked opinion, that they are the books of the lay people. f whereas they found the left gold: shewing that they thought nothing to dear for their idols: *Some read Ophir*, 2 s 1 *Kings.* 9. 28. *Dan.* 10. 5.
† Heb. *God of truth.* ‖ Heb. *king of eternity.* g This declareth that all that hath been in this chapter spoken of idols, was to arm the Jews when they should be in *Caldea* among the idolaters, and now with one sentence he lattisheth them both, how to protest their own religion against the idolaters, and how to answer them to their shame, which should exhort them to idolatry, and therefore he writeth this sentence in the *Caldeans* tongue for a memorial, whereas all the rest of the writing is *Hebrew.* * *Gen.* 1. 1, 6. *chap.* 51. 15.

Or, *is unfit.*
Or, *for vain.*
Or, *it smarteth, or, is sore to such as know it.* * *Chap.* 51. 17, 21. h Or, more than thirteenth to any thing well by his own wisdom, and not as God instructeth him, the more doth he prove himself to be a vile beast.
i *Deut.* 32. 9. By these words, *Portion and Rod* he signifieth their subsistance: meaning that God should be effectuous for them: and that their glory consisted in him alone, and therefore they neglect not the meanes and sacrifices ordained in the law, *Lev.* 26. 14. *Deut.* 28. 16. *Hos.* 13. 9 general caution to other against me.
k *Read chap.* 7. 13. Or, *Robinet*, according to his own simplicity and not as my said appointed him.
l Seeing the meanes and sacrifices ordained in the law, *Lev.* 26. 14. *Deut.* 28. 16. *Hos.* 13. 9 general caution to other against me.
m The prophet willeth the Jews to prepare themselves to the captivity, seeing the rod was at hand that they should feel the chastisement he had told them.
‖ Heb. *tabernacle.* ‖ It is my tabernacle, and tent, and curtains, for I will not so patiently submit my selfe to the rod of correction, but will prepare how to behave themselves toward God, as in his governours and ministers.
n *Chap.* 3. 15. & 23. 1, 2. & 50. 6. 22. *Read chap.* 44. 11. & *Chap.* 2. 8. o He describeth this destruction so, as the deliverer prophesied to have made war against the Medians & Assyrians, for he knoweth it to be the ruine of Jerusalem by the power of Babylon, as it came to passe, *Dan.* 9. 26. & *Psal.* 69. 25. & 79. 6. & 102. 16. 1. & this was the Lords question.
p *Prov.* 16. 1. & 20. 24. & *Psal.* 62. 11. & 73. 22.
q *Psal.* 6. 1. & 38. 1. & *Isa.* 27. 8. & 54. 9. & *Jer.* 30. 11. & 46. 28. r Jerusalem as God cannot onely be spared in this destruction as punishing his enemies, he prayeth that his glory may fully appear both in the one and the other.

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1 Or, *to profit of.*
† *Prov.* 1. 28. *Isa.* 1. 15. *chap.* 14. 12. *Ezek.* 8. 18. *Mich.* 3. 4.
‖ Heb. *they be.*
‡ Because they were utterly with out faith and repentance, but for the fruit and grief which they feel.
1 Heb. *rod.*
h *Read chap.* 22. 8.

1 Heb. *shame.*

† *Read chap.* 7. 16. & 14. 11.
1 Heb. *evil.*
‡ *Isa.* 1. 11.
1 Heb. *what is it, my beloved in my house?*
k My people of Israel whom I have chosen to greater love.
l Meaning, that they offer not in the temple to God but upon the altar of Baal and the idols, and so misuse in their wickedness.
‖ Or, *when thy evil is.*
m Of the Babylonians and Caldeans.

LORD God of Israel, * [a] Cursed *be* the man that obeyeth not the words of this covenant,

4 Which I commanded your fathers in the day *that* I brought them forth out of the land of Egypt, from the iron furnace, saying, * Obey my voice, and do them, according to all which I command you: so shall ye be my people, and I will be your God:

5 That I may perform the * oath which I have sworn unto your fathers, to give them a land flowing with milk and honey, as *it is* this day. Then answered * I, and said, † So be it, O LORD.

6 Then the LORD said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying, Hear ye the words of this covenant, and do them.

7 For I earnestly protested unto your fathers, in the day *that* I brought them up out of the land of Egypt, *even* unto this day, [c] rising early and protesting, saying, Obey my voice.

8 Yet they obeyed not, nor inclined their ear, but walked every one in the ‡ imagination of their [d] evil heart: therefore I will bring upon them all the [e] words of this covenant, which I commanded *them* to do, but they did *them* not.

9 And the LORD said unto me, A [f] conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem.

10 They are turned back to the iniquities of their forefathers, which refused to hear my words; and they went after other gods to serve them: the house of Israel and the house of Judah have broken my covenant which I made with their fathers.

11 ¶ Therefore thus saith the Lord, Behold, I will bring evil upon them which they shall not be able † to escape; and * though they shall cry unto me, I will not [g] hearken unto them.

12 Then shall the cities of Judah, and inhabitants of Jerusalem go, and cry unto the gods unto whom they offer incense; but they shall not save them at all in the time of their trouble.

13 [h] For *according* to the number of thy cities were thy gods, O Judah; and *according* to the number of the streets of Jerusalem, have ye set up altars to *that* † shameful thing, even altars to burn incense unto Baal.

14 Therefore [i] pray not thou for this people, neither lift up a cry or prayer for them: for I will not hear *them* in the time that they cry unto me for their † trouble.

15 * † What hath [k] my beloved to do in mine house, *seeing* he hath wrought [l] lewdness with many? and the holy flesh is passed from thee: ‡ when thou doest evil, then thou rejoycest.

16 The LORD called thy name, A green olive-tree, fair *and* of goodly fruit: with the ‖ noise of a great tumult he hath kindled fire upon it, and the branches of it are broken.

17 For the LORD of hosts that planted thee, hath pronounced evil against thee, for the evil of the house of Israel, and of the house of Judah, which they have done against themselves to provoke me to anger, in offering incense unto Baal.

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18 ¶ And the LORD hath given me knowledge *of it*, and I know *it*, then thou shewedst me their [n] doings.

19 But I *was* like a lamb *or* an ox *that* is brought to the slaughter, and I knew not that they had devised devices against me, *saying*, Let us [o] destroy † the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembred.

20 But, O LORD of hosts, that judgest righteously, that * [p] trieth the reins and the heart, let me see thy [p] vengeance on them; for unto thee have I revealed my cause.

21 Therefore thus saith the LORD of the men of [q] Anathoth, that seek thy life, saying, [r] Prophesy not in the name of the LORD, that thou die not by our hand:

22 Therefore thus saith the LORD of hosts, Behold, I will † punish them; the young men shall die by the sword, their sons and their daughters shall die by famine.

23 And there shall be no remnant of them, for I will bring evil upon the men of Anathoth, *even* the year of their visitation.

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n *Jeremiah complaining of the wickeds prosperity, by faith feeth their ruine.* 5 *God admonisheth him of his brethrens treachery against him,* 7 *and lamenteth his heritage.* 14 *He promiseth to the penitent return from captivity.*

RIghteous [a] *art* thou, O LORD, when I plead with thee: *yet* † let me talk with thee of *thy* judgments: * Wherefore doth the way of the wicked [b] prosper? *wherefore* are all they happy that deal very treacherously?

2 Thou hast planted them, yea, they have taken root: † they grow, yea, they bring forth fruit; thou *art* near in their mouth, and far from their [c] reins.

3 But thou, O LORD, * knowest me; thou hast seen me, and tried mine heart † towards thee: pull them out like sheep for the slaughter, and † prepare them for the day of slaughter.

4 How long shall the land mourn, and the herbs of every field wither, * for the wickedness of them that dwell therein? the beasts are consumed, and the birds, because they said, * He [d] shall not see our last end.

5 ¶ If thou hast run with the [e] foot-men, and they have wearied thee, then how canst thou contend with horses? and if in the land of peace *wherein* thou trustedst, *they wearied thee*, then how wilt thou do in the ‖ swelling of Jordan?

6 For even * thy brethren, and the house of thy father, even they have dealt treacherously with thee, yea ‡ they have called a multitude after thee; beleeve them not, though they ‖ speak † fair words unto thee.

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a The prophet confesseth God to be just in all his doings, although man be not able to give a reason of all his acts.
† Or, *let me reason the case with thee.*
* *Job.* 21. 7. *Psal.* 37. 1. & 73. 3. *Hab.* 1. 4.
b This question hath been alway a great tentation to the godly, to see the wicked enemies of God in prosperity, and his dear children in adversity.
† Heb. *they go on.*
c That is, professe God in mouth, but deny him in heart, which is here meant by the reins, *Psa.* 7. 9. & 26. 2. *Matth.* 15. 8.
† Heb. *with him.*
d *The Moderate* shall not be satisfied in the destruction of the wicked, to whom God for a while giveth prosperity, that afterward they should the more feel his heavy judgment when they lack their riches, which were a sign of his mercy.
* *Psal.* 107. 34.
e Abusing Gods lenity and his promises, they flatter themselves as though God would ever be merciful, and not utterly destroy them: therefore they hardned themselves in sin, till at length the beasts and insensible creatures felt the punishment of their stubborn rebellion against God. *Some think* that God reproveth Jeremiah, in that that he would ensoin with him, saying, that if he were not able to match with men, that he were far unable to dispute with God. *Others* by the foot-men, mean them of Anathoth: and by the horse-men, them of Jerusalem, which should trouble the prophet worse then his own countrey men did. * *Chap.* 9. 4. 1 Or, *they cried after them fully.* † Heb. *good things.*

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g God willeth the prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries labour to put him to silence.
1 Heb. *the loue.*
h Euer tempting against me and my prophets.
i Or, *prickets.*
1 Heb. *giueth out his voice.*
k Or, *tallented.* 1 in stead of bearing my liuery, & wearing onely my colours they haue change and diuersity of colours of their idols and superstitions: therefore their enemies, as thick as the fowls of the air shall come about them to destroy them.
l Or, *cause them to come.*
k He propheseth of the destruction of Ierusalem by the captains of Nebuchadnezzar, whom he calleth pastours.
1 Heb. *portion of desire.*
1 Because no man regardeth any word, or the plagues that haue lent upon the land.
a *Leuit. 26. 16. Deut. 28. 18. Micah 6. 15. Hag. 1. 6.*
m *To wit,* the prophets.
n They lamented the sins of the people.
o For in stead of amendment, you grow worse and worse, as Gods plagues testified.
p *Meaning,* the wicked enemies of his church whichblasphemed his name, and whom he would punish after that he hath deliuered his people.
q *Deut. 30. 8. Chap. 12. 17.*
r After that I haue punished them themselues, I will haue mercy vpon them.
s The true doctrine and manner to serue God.
t *Read chap. 4. 2.*
t They shall be of the number of the faithful, and haue a place in my church. * *Isai. 60. 12.*

7 ¶ I haue forsaken [g] mine house, I haue left mine heritage, I haue giuen †the dearely beloued of my soul into the hands of her enemies.
8 Mine heritage is vnto me as a [h] lion in the forest, it ‡‡ crieth out against me: therefore haue I hated it.
9 Mine heritage *is* vnto me *as* a ‡[i] speckled bird, the birds round about *are* against her; come ye, assemble all the beasts of the field, ‡ come to deuour.
10 Many pastours haue destroyed my [k] vineyard, they haue troden my portion vnder foot, they haue made my † pleasant portion a desolate wilderneſs.
11 They haue made it desolate, *and being* desolate it mourneth vnto me; the whole land is made desolate, becauſe no man [l] layeth *it* to heart.
12 The ſpoilers are come vpon all high places through the wilderneſs: for the ſword of the LORD ſhall deuour from the *one* end of the land even to the *other* end of the land: no fleſh ſhall haue peace.
13 * [m] They haue ſown wheat, but ſhall reap thorns: they haue put themſelues to [n] pain, *but* ſhall not profit: and they ſhall be aſhamed of your [o] reuenues, becauſe of the fierce anger of the LORD.
14 ¶ Thus ſaith the LORD againſt all mine euil [p] neighbours, that touch the inheritance which I haue cauſed my people Iſrael to inherit, Behold, I will * pluck them out of their land, and pluck out the houſe of Iudah from among them.
15 And it ſhall come to paſs after that I haue plucked them out, I will [q] return, and haue compaſſion on them, and will bring them again euery man to his heritage, and euery man to his land.
16 And it ſhall come to paſs, if they will diligently learn the [r] ways of my people, to ſwear by my name, [r] The LORD liueth (as they taught my people to ſwear by Baal) then ſhall they be built in the [t] midſt of my people.
17 But if they will not * obey, I will vtterly pluck vp, and deſtroy that nation, ſaith the LORD.

CHAP. XIII.

1 *In the type of a linen girdle, hidden at Euphrates, God prefigureth the deſtruction of his people.* 12 *vnder the parable of the bottles filled with wine, he foretelleth their drunkenneſs in miſery.* 15 *He exhorteth to preuent their future iudgments.* 22 *He ſheweth their abominations are the cauſe thereof.*

THus ſaith the LORD vnto me, Go and get thee a linen girdle, and put it vpon thy loyns, and put it not in water.
2 So I got a girdle, according to the word of the LORD, and put *it* on my loyns.
3 And the word of the LORD came vnto me the ſecond time, ſaying,
4 Take the girdle that thou haſt got, which *is* vpon thy loyns, and ariſe, go to [a] Euphrates, and hide it there in a hole of the rock.
5 So I went and hid it by Euphrates, as the LORD commanded me.
6 And it came to paſs after many days, that the LORD ſaid vnto me, Ariſe, go to Euphrates, and take the girdle from thence, which I commanded thee to hide there.
7 Then I went to Euphrates and digged, and took the girdle from the place where I had hid it; and behold, the girdle was marred, it was profitable for nothing.
8 Then the word of the LORD came vnto me, ſaying,
9 Thus ſaith the LORD, After this manner will I mar the pride of Iudah, and the great pride of Ieruſalem.
10 This euil people which refuſe to hear my words, which walk in the ‡ imagination of [t] their heart, and walk after other gods to ſerue them, and to worſhip them, ſhall euen be as this girdle, which is good for nothing.
11 For as the girdle cleaueth to the loyns of a man; ſo haue I cauſed to cleaue vnto me the whole houſe of Iſrael, and the whole houſe of Iudah, ſaith the LORD; that they might be vnto me for a people, and for a name, and for a praiſe, and for a glory: but they would not hear.
12 ¶ Therefore thou ſhalt ſpeak vnto them this word, Thus ſaith the LORD God of Iſrael, [b] Every bottle ſhall be filled with wine: & they ſhall ſay vnto thee, Do we not certainly know, that euery bottle ſhall be filled with wine?
13 Then ſhalt thou ſay vnto them, Thus ſaith the LORD, Behold, I will fill all the inhabitants of this land, euen the kings that ſit vpon Dauids throne, and the prieſts, and the prophets, and all the inhabitants of Ieruſalem with drunkenneſs.
14 And I [c] will daſh them † one againſt another, euen the fathers and the ſons together, ſaith the LORD: I will not pity, nor ſpare, nor haue mercy, † but deſtroy them.
15 ¶ Hear ye, and giue ear, be not proud: for the LORD hath ſpoken.
16 Giue glory † to the LORD your God before he cauſe * [d] darkneſs, and before your feet ſtumble vpon the dark mountains, and while ye look for [e] light, he turn it into the ſhadow of death, *and* make *it* groſs darkneſs.
17 But if ye will not hear it, my ſoul ſhall [f] weep in ſecret places for *your* pride, and * mine eye ſhall weep ſore, and run down with teares, becauſe the LORDS flock is carried away captiue.
18 Say vnto the [g] king, and to the queen, Humble your ſelues, ſit down; for your † principalities ſhall come down, *euen* the crown of your glory.
19 The cities of [h] the ſouth ſhall be ſhut vp, and none ſhall open *them;* Iudah ſhall be carried away captiue all of it, it ſhall be wholly carried away captiue.
20 Lift vp your eyes, and behold them that come from the north: where *is* the [i] flock *that* was giuen thee, thy beautiful flock?
21 What wilt thou ſay when he ſhall † puniſh thee? (for thou haſt [k] taught them *to be* captains

a Becauſe this riuer of Euphrates was far from Ieruſalem, it is euident, that this was a viſion, whereby was ſignified that the Iews ſhould paſs ouer Euphrates to be captiues in *Babylon*, and therefore length of time, ſhould ſeem to be rotten, although they were ioyned to the Lord before, as a girdle about a man.

b Euery one of you ſhall be filled with ſeuerall drunkenneſs, and be without all knowledge or feeling how to deſtroy one another.
1 Heb. *the words of this prophecy* or, *whereof.*
c Which came for lack of rain, as verſ. 4.
d *Meaning,* that the Iewiſh people ſhould be ſtrucken with the greateſt and the ſtrongeſt, a iuſt plague for their ſinne.
e Which is ſo hot of nature, that they cannot be cooled with deſtroying of water, but ſtill gape for the air to refreſh them.
f He ſheweth the cauſe why to receiue ſuch ſhrewd plagues, which is by enflamed conſtitution of our ſins and returning to him by repentance.
g That taketh no care ſo to do.
h As one that hath ſtrength to help, and yet is afraid to put to his hand.
i Then, *thy name is called vpon vs.*

* *Exod. 32. 10.*
† *Deut. 9. 7. 16.* ‡ *1. 14.*

k As thine idolatries haue been manifeſted to all the world: ſo ſhall thy ſhame and puniſhment.
l The conuerſion of the Gentiles to ſuch ſinfulneſs as they were ſtrangers vnto before.
m There is no place in high nor low, wherein the ſtaine and ſigne of thine idolatry appeareth not.
1 Heb. *after whom ye?*

n As thine idolatries haue been manifeſted to all the world: ſo ſhall thy ſhame and puniſhment.
o The conuerſion of the Gentiles to ſuch ſinfulneſs as they were ſtrangers vnto before.
p There is no place in high nor low, wherein the ſtaine and ſigne of thine idolatry appeareth not.
1 Heb. *after whom ye?*

q Euen as the ſtrong and mighty ſhall be ſtricken off, and thy ſhame ſeen.
1 Or, *Shall he vainly ſaue away.*
1 Heb. *taught,*

captains, *and* as chief ouer thee) ſhall not ſorrows take thee as a woman in trauail?
22 ¶ And if thou ſay in thine heart, * Wherefore come theſe things vpon me? for the greatneſs of thine iniquity are thy skirts [l] diſcouered, *and* thy heels ‡ made bare.
23 Can the Ethiopian change his ſkin, or the leopard his ſpots? *then* may ye alſo do good, that are † accuſtomed to do euil.
24 Therefore will I ſcatter them as the ſtubble that paſſeth away by the wind of the wilderneſs.
25 This *is* thy lot, the portion of thy meaſures from me, ſaith the LORD; becauſe thou haſt forgotten me, and truſted in falſhood.
26 Therefore will I diſcouer thy skirts vpon thy face, that thy [m] ſhame may appear.
27 I haue ſeen thine adulteries, and thy [n] neighings, the lewdneſs of thy whoredom, *and* thine abominations on the hills in the [o] fields: wo vnto thee, O Ieruſalem, wilt thou not be made clean? † when *ſhall it* once *be?*

CHAP. XIV.

1 *The grieuous famine?* 7 *cauſeth Jeremiah to pray.* 10 *The Lord will not be intreated for the people.* 13 *Lying prophets are no excuſe for them.* 17 *Jeremiah is moued to complain for them.*

THe word of the LORD that came to Jeremiah concerning † the [a] dearth.
2 Iudah mourneth, and the [b] gates thereof languiſh, they are black vnto the ground, and the cry of Ieruſalem is gone vp.
3 And their nobles haue ſent their little ones to the waters, they came to the pits, *and* found no water, they returned with their veſſels empty: they were aſhamed and confounded, and [c] couered their heads.
4 Becauſe the ground is chapt, for there was no rain in the earth, the plowmen were aſhamed, they couered their heads.
5 Yea, the hind alſo calued in the field, and forſook [d] *it*, becauſe there was no graſs.
6 And the wild aſſes did ſtand in the high places, they ſnuffed vp the wind like [e] dragons: their eyes did fail becauſe *there was* no graſs.
7 ¶ [f] O LORD, though our iniquities teſtify againſt vs, do thou *it* for thy names ſake: for our backſlidings are many, we haue ſinned againſt thee.
8 O the hope of Iſrael, the ſaiuour thereof in time of trouble, why ſhouldeſt thou be as a [g] ſtranger in the land, and as a way-faring man, *that* turneth aſide to tarry for a night?
9 Why ſhouldeſt thou be as a man aſtonied, as a [h] mighty man *that* cannot ſaue? yet thou, O LORD, *art* in the midſt of vs, and † we are called by thy name, leaue vs not.
10 ¶ Thus ſaith the LORD vnto this people, Thus haue they loued to wander, they haue not refrained their feet, therefore the LORD doth not accept them; he will now remember their iniquity, and viſit their ſins.
11 Then ſaid the LORD vnto me, * [i] Pray not for this people for *their* good.

a Euen all the ſcrip-ture long.
b Euen all the ſcripture long.
c To wit, with rain, in token of ſorow.

d *Meaning*, that the leaſt beaſts for drought were compelled to forſake their young, contrary to nature, and to go ſeek eaten which they could not find.
e Which are ſo hot of nature, that they cannot be cooled with deſtroying of water, but ſtill gape for the air to refreſh them.
f He ſheweth the onely way to remedy thoſe plagues, which is by confeſſion of our ſins and returning to him by repentance.
g For Iehoiakim and his people rendred themſelues to Ieremiah as captiues to the king of Babylon. 2 *King. 24. 12.*
h Or, *valiant.*
i That is, of the Babylonians, which ſhould be appointed them Babylon.
k He calleth the Lord, whom his people is become a ſtranger vnto.
l Heb. *with vs.*
m By forſaking the ſtrangers to whom thou haſt made them ſubiect to fight againſt thee.

* *Esay. 5. 19. & 16. 10.*

a *Deut. 28. 18. Esay. 3. 1. Ezek. 5. 12. Micah 3. 6.*
b *Esay. 3. 26.*
c *Esay. 37. 2. Ezek. 7. 18.*
d *Esay. 37. 3.*
e *Esay. 37. 4.*
f The fals prophets pretended peace and aſſurance, but Ieremiah called to teares and repentance for their ſaſſedition, which is at hand.
g Both high and low ſhall be led captiues into Babylon.
1 Or, *make merchandiſe againſt a land, when an aduerſarie is not,* *chap. 5. 31.*
h Though the prophet knew that God had caſt off the multitude which were hypocrites and falſe-hearted children, yet he was aſſured that for his promiſe ſake he would haue ſtill a church: for the which he prayeth.
i *Chap. 5. 15.*
k He calleth the church a forme of prayer, to humble themſelues to God by true repentance, which is the onely meanes to auoid the famine, which was the beginning of Gods plagues.
* *Pſal. 106. 6. Dan. 9. 8.*
l *Meaning*, their idols.
m *Chap. 23. 21.*
n *Ezek. 14. 14.*
a *Meaning*, that if there were any man liuing moued with ſo great zeal toward the people, as were theſe two, yet that he would not graunt this requeſt, ſo ſtiffe-neck as he had determined the contrary.
* *Exod. 32. 14.*
† *1 Sam. 7. 9.*
‡ *Chap. 43. 11. Ezek. 14. 9.*

12 * When they faſt I will not hear their cry, and when they offer burnt-offering and an oblation, I will not accept them: but I will conſume them by the ſword, and by the famine, and by the peſtilence.
13 ¶ Then ſaid I, [k] Ah Lord GOD, behold, the prophets ſay vnto them, Ye ſhall not ſee the ſword, neither ſhall ye haue famine, but I will giue you † aſſured peace in this place.
14 Then the LORD ſaid vnto me, The prophets propheſy lies in my name, * I ſent them not, neither haue I commanded them, neither ſpake vnto them: they propheſy vnto you a falſe viſion and diuination, and a thing of nought, and the deceit of their heart.
15 Therefore thus ſaith the LORD concerning the prophets that propheſy in my name, and I ſent them not, yet they ſay, Sword and famine ſhall not be in this land, By ſword and famine ſhall thoſe prophets be conſumed.
16 And the people to whom they propheſy, ſhall be caſt out in the ſtreets of Ieruſalem, becauſe of the famine, and the ſword, and they ſhall haue none to bury them; them, their wiues, nor their ſons, nor their daughters: for I will pour their wickedneſs vpon them.
17 ¶ Therefore thou ſhalt ſay this word vnto them, * Let mine eyes run down with [l] teares night and day, and let them not ceaſe: for the virgin daughter of my people is broken with a great breach, with a very grieuous blow.
18 If I go forth into the field, then behold the ſlain with the ſword; and if I enter into the city, then behold them that are ſick with famine; yea, [m] both the prophet and the prieſt † go about into a land that they know not.
19 Haſt thou vtterly reiected [n] Iudah? hath thy ſoul loathed Zion? why haſt thou ſmitten vs, and *there is* no healing for vs? * we looked for peace, and *there is* no good; and for the time of healing, and behold trouble.
20 We [o] acknowledge, O LORD, our wickedneſs, *and* the iniquity of our fathers: for * we haue ſinned againſt thee.
21 Do not abhor *vs*, for thy names ſake, do not diſgrace the throne of thy glory: remember, break not thy couenant with vs.
22 Are there *any* among the [p] vanities of the Gentiles that can cauſe rain? or can the heauens giue ſhowrs? *art* not thou he, O LORD our God? therefore we will wait vpon thee; for thou haſt made all theſe *things.*

CHAP. XV.

1 *The vtter rejection and manifold iudgments of the people Iews.* 10 *Jeremiah complaining of their ſpite, receiueth a promiſe for himſelf,* 12 *and a threatning for them.* 15 *He prayeth,* 19 *and receiueth a gracious promiſe.*

THen ſaid the LORD vnto me, * [a] Though * Moſes and * Samuel ſtood before me, *yet* my mind *could not be* toward this people; caſt *them* out of my ſight, and let them go forth.
2 And it ſhall come to paſs, if they ſay vnto thee, Whither ſhall we go forth? then thou ſhalt tell them, Thus ſaith the LORD, * Such as

o Euen as the ſtrong and mighty ſhall be ſtricken off, and thy ſhame ſeen.
p Euen as the ſtrong and mighty ſhall be ſtricken off, and thy ſhame ſeen.

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are for death, to death; and such as *are* for the sword, to the sword; and such as *are* for the famine, to the famine; and such as *are* for the captivity, to the captivity.

3 And I will * appoint over them four † kinds, saith the LORD: the sword to slay, and the [b] dogs to tear, and the fowls of the heaven, and the beasts of the earth, to devour and destroy.

4 And † I will cause them to be [c] removed into all kingdoms of the earth; [d] because of * Manasseh the son of Hezekiah king of Judah, for *that* which he did in Jerusalem.

5 For who shall have pity upon thee, O Jerusalem? or who shall bemoan thee? or who shall go aside † to ask how thou doest?

6 ¶ Thou hast forsaken me, saith the LORD, thou art gone backward: therefore will I stretch out my hand against thee, and destroy thee; [e] I am weary with repenting.

7 And I will fan them with a fan in the gates of the land: I will bereave *them* of † children, I will destroy my people, *sith* they return not from their ways.

8 Their widows are [g] increased to me above the sand of the seas: I have brought upon them † against the mother of the young men, a spoiler at noon-day: I have caused *him* to fall upon it suddenly, and terrours upon the city.

9 She that hath born [h] seven, languisheth: she hath given up the ghost; * her [i] sun is gone down while *it was* yet day: she hath been ashamed and confounded, and the residue of them will I deliver to the sword before their enemies, saith the LORD.

10 ¶ [k] Wo is me, my mother, that thou hast born me a man of strife, and a man of contention to the whole earth: I have neither lent on usury, nor men have lent to me on [l] usury, *yet* every one of them doth curse me.

11 The LORD said, Verily it shall be well with thy remnant, verily † I will cause the [m] enemy to entreat thee *well* in the time of evil, and in the time of affliction.

12 Shall * iron break the northern iron, and the steel?

13 Thy substance and thy treasures will I give to the * spoil without price, and *that* for all thy sins, even in all thy borders.

14 And I will make *thee* to pass with thine enemies, into a land *which* thou knowest not: for a * fire is kindled in mine anger, *which* shall burn upon you.

15 ¶ O LORD, thou knowest, remember me and visit me, & revenge me of my [o] persecutours, take me not away in thy long-suffering: know that for thy sake I have suffered rebuke.

16 Thy words were found, and I did * [p] eat them, and thy word was unto me the joy and rejoycing of mine heart, for † I am called by thy name, O LORD God of hosts.

17 I sat not in the assembly of the mockers, nor rejoyced: I sat [q] alone because of thy hand: for thou hast filled me with indignation.

18 Why is my * pain perpetual? and my wound incurable *which* refuseth to be healed? wilt thou be altogether unto me as a [r] liar, *and* as waters *that* † fail?

19 ¶ Therefore thus saith the LORD, If thou [s] return, then will I bring thee again, *and* thou shalt stand before me: and if thou take forth the [t] precious from the vile, thou shalt be as my [u] mouth: let them return * unto thee, but return not thou unto them.

20 And I will make thee unto this people a fenced brasen * wall, and they shall fight against thee, but * they shall not * prevail against thee: for I *am* with thee to save thee, and to deliver thee saith the LORD.

21 And I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

a Lev. 26. 16. 26. Deut. 28. 22. † Heb. *Sanctifie.* b The dogs, birds and beasts should devour them that were slain. † Heb. *I will give them for a removing.* * Deut. 28. 25. 1 Kings. 14. 9. c The word *Removed*, to run to and fro for fear and unquietness of conscience, as did Cain. d Not that the people was punished for the kings sin only, but for their own sins also, because they consented to his wickedness. * 2 Kings. 21. 11. † Heb. *to ask of thy peace.* e That is, I will not call back my plagues, or spare thee any more. f Meaning, the cities. † Or, *whatsoever is dear.* g Because I had slain their husbands. † Or, *against the mother-city a young man spoiling, &c. or, against the mother & the youngmen.* h She that had many, lost all her children. * Amos 8. 9. i She was destroyed in the midst of her prosperity. * Isa. 2. 1. &c. chap. 20. 14. k Thefe are the prophets words, complaining of the obstinacy of the people, and that he was enforced to so wicked attime: wherein also he foreseeth what is the condition of Gods ministers, to wit, to have all the world against them, though they give none occasion. l which is an occasion of contention and hatred. † Or, *I will intreat the enemy for thee,* m In this perplexity, the Lord comforted me, and faid that my last days should be quiet: and by the enemy, he meaneth here Nebuzaradan the captain of Nebuchadnezzar, who gave Jeremiah the choice, either to remain in his country, or, to go whither he would: or, by the enemy, he meaneth the Jews which should afterward know Jeremiahs fidelity, and therefore favour him. n As for the people, though they seemed strong as iron, yet should they not be able to refift the hard iron of Babylon, but should be led captives. * Chap. 17. 3. * Deut. 32. 22. o He speaketh not this for desire of revengement, but wishing that God would deliver his church of them whom he knew to be hardned and incorrigible. * Ezek. 3. 3. p I received them with as great joy, as he that is furnished eateth meat. q I had nothing to do with the wicked contemners of thy word, but lamented bitterly for thy plagues: fo long what the faithful should do when they fee tokens of Gods anger.

r And hath not afflicted me accordingly to thy promifed wherein he perceiveth, that in the Saints of God is imperfection of faith, which through infirmity is fometimes troubled, as chap. 20. 7. † Heb. *be not fayre.* s Or, then shall I forget their comfortfidentions, and fainthly remove thy charge. t That is, fofe to win the good from the bad. u To eat, anty mouth hath pronounced, chap. 1. 18. and so here followeth chap. 20. x Conform me thy self to their wickedneſs, but let them follow thy godly example. * Chap. 1. 18. & 6. 27. * Chap. 12. 5. † 1, 12. y I will arm thee with an invincible ſtrength and conſtancy, ſo that all the powers of the world ſhall not overcome thee.

CHAP. XVI.

1 *The prophet under the types of abſtaining from marriage, from houſes of mourning and feaſting, foreſheweth the utter ruine of the Jews,* 10 *becauſe they were worſe then their fathers.* 14 *Their return from captivity ſhall be ſtranger then their deliverance out of Egypt.* 16 *God will doubly recompenſe their idolatry.*

THe word of the LORD came alſo unto me, ſaying,

2 Thou ſhalt not take * thee a wife, neither ſhalt thou have ſons nor daughters in this place.

3 For thus ſaith the LORD concerning the ſons and concerning the daughters *that are* born in this place, and concerning their mothers that bare them, and concerning their fathers that begat them in this land,

4 They ſhall die of * grievous deaths, they ſhall not * be lamented, neither ſhall they be buried: *but* they ſhall be as dung upon the face of the earth, and they ſhall be conſumed by the ſword, and by famine, and their * carcaſes ſhall be meat for the fowls of heaven, and for the beaſts of the earth.

5 For thus ſaith the LORD, [b] Enter not into the houſe of † mourning, neither go to lament, nor bemoan them: for I have taken away my peace from this people, ſaith the LORD, *even* loving kindneſs and mercies.

6 Both the great and the ſmall ſhall die in this land: they ſhall not be buried, neither ſhall *men* lament for them, nor * [c] cut themſelves, nor make themſelves bald for them.

7 Neither ſhall *men* † tear *themſelves* for them in mourning to comfort them for the dead, neither ſhall *men* give them the [d] cup of conſolation to drink for their father or for their mother.

8 Thou ſhalt not alſo go into the houſe of feaſting, to ſit with them to eat and to drink.

9 For thus ſaith the LORD of hoſts, the God of Iſrael, Behold, * I will cauſe to ceaſe out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladneſs, the voice of the bridegroom, and the voice of the bride.

10 ¶ And

* Chap. 3. 10. 15.

* Jer. 5. 19. & 13. 22.

c Becauſe the wicked are alwaies rebellious, and diſſemble their own ſins, and murmur againſt Gods judgments, as though he had no juſt cauſe to punish them, he deſcreth him what to anſwer.

* Chap. 7. 26.

10 Or, *habereunt?*

* Deut. 6. 27. & 28. 64. 65.

* Chap. 22. 7. 8.

1 *Liquiſhing*, the teeth of their poſterity for the offence out of a *ſalſion* ſhould be ſo great, that it ſhould ſhadow the remembrance of their delivery from *Egypt*: but he hath here chiefly reſpect to the eternal deliverance under Chriſt. † By the fiſhers and hunters are meant the *Babylonians* who ſhould drive them in ſuch ſort, that if they eſcaped the one, the other ſhould take them. † Or, 12. 22. Jer. 5. 22. 23. 19.

b That is, their ſons and daughters, which they offered to Molech: i He wondereth at the great mercy of God in this diſſimulation, which ſhall not onely extend to the Jews, but alſo to the Gentiles. k Our fathers were moſt vile idolaters: therefore it cometh onely of Gods mercy, that he pardoneth his promiſe, and hath not utterly caſt us off. † Chap. 3. 21. They ſhall once again feel my power and mercy for their deliverance, that they may learn to worſhip me.

1 Meaning, the affliction ſhould be ſo great, that one ſhould not be able to comfort another.

† Or, mourning-feaſt.

* Jer. 12. 13. Deut. 14. 1. † That is, ſhould not mar their clothes in ſign of mourning. † Or, how, and wherewith, in Ezek. 24. 17. d For in this great conſternation all conſolation ſhall be in vain.

2 The remembrance of their conſumption of God cannot paſs, albeit for a time, * Jer. 23. 40.

* Jer. 7. 8. chap. 7. 14. & 23. 10. Ezek. 36. 11.

10 ¶ And it ſhall come to paſs when thou ſhalt ſhew this people all theſe words, and they ſhall ſay unto thee, * Wherefore hath the LORD pronounced all this great evil againſt us? or what *is* [e] our iniquity? or what *is* our ſin that we have committed againſt the LORD our God?

11 Then ſhalt thou ſay unto them, Becauſe your fathers have forſaken me, ſaith the LORD, and have walked after other gods, and have ſerved them, and have worſhipped them, and have forſaken me, and have not kept my law:

12 And ye have done * worſe then your fathers, (for behold, ye walk every one after the ‡ imagination of his evil heart, that they may not hearken unto me)

13 * Therefore will I caſt you out of this land, into a land that ye know not, *neither* ye nor your fathers, and there ſhall ye ſerve other gods day and night, where I will not ſhew you favour.

14 ¶ Therefore behold, the * days come, ſaith the LORD, that it ſhall no more be ſaid, The LORD liveth that brought up the children of Iſrael out of the land of Egypt;

15 But, The LORD liveth that brought up the children of Iſrael [f] from the land of the north, and from all the lands whither he had driven them: and I will bring them again into their land that I gave unto their fathers.

16 ¶ Behold, I will ſend for many [g] fiſhers, ſaith the LORD, and they ſhall fiſh them; and after will I ſend for many hunters, and they ſhall hunt them from every mountain, and from every hill, and out of the holes of the rocks.

17 For mine * eyes *are* upon all their ways: they are not hid from my face, neither is their iniquity hid from mine eyes.

18 And firſt I will recompenſe their iniquity, and their ſin double; becauſe they have defiled my land, they have filled mine inheritance with the [h] carcaſes of their deteſtable and abominable things.

19 O LORD, my [i] ſtrength and my fortreſs, and my refuge in the day of affliction, the Gentiles ſhall come unto thee from the ends of the earth, and ſhall ſay, Surely our fathers have [k] inherited lies, vanity, and *things* wherein *there is* no profit.

20 Shall a man make gods unto himſelf, and they *are* no gods?

21 Therefore behold, I will this once cauſe them [l] to know, I will cauſe them to know mine hand and my might, and they ſhall know that my name *is* the LORD.

CHAP. XVII.

1 *The captivity of Judah for her ſin.* 5 *Truſt in man is curſed,* 7 *in God is bleſſed.* 9 *The deceitful heart cannot deceive God.* 12 *The ſalvation of God.* 15 *The prophet complaineth of the mockers of his prophecy.* 19 *He is ſent to renew the covenant in hallowing the ſabbath.*

THe ſin of Judah *is* [a] written with a * pen of iron, *and* with the point of a diamond; they deſire the puniſhment: for it ſhall be manifeſt to men and angels.

† Heb. *nail.*

it is graven upon the [b] table of their heart, and upon the horns of your [c] altars:

2 Whilſt their [d] children remember their altars and their * groves by the green trees upon the high hills.

3 [e] O my mountain in the field, * I will give thy ſubſtance, *and* all thy treaſures to the ſpoil, *and* thy high places for ſin, throughout all thy borders.

4 And thou, even † they ſelf ſhalt diſcontinue from thine heritage that I gave thee, and I will cauſe thee to ſerve thine enemies in the land which thou knoweſt not: for ye have kindled a fire in mine anger, *which* ſhall burn [f] for ever.

5 ¶ Thus ſaith the LORD, [g] Curſed *be* the man that truſteth in man, and maketh fleſh his arm, and whoſe heart departeth from the LORD.

6 For he ſhall be like the heath in the deſert, and ſhall not ſee when good cometh, but ſhall inhabit the parched places in the wilderneſs, *in* a ſalt land and not inhabited.

7 ¶ * Bleſſed *is* the man that truſteth in the LORD, and whoſe hope the LORD is.

8 [h] For he ſhall be as a tree planted by the waters, and *that* ſpreadeth out her roots by the river, and ſhall not ſee when heat cometh, but her leaf ſhall be green, and ſhall not be careful in the year of † drought, neither ſhall ceaſe from yeilding fruit.

9 ¶ The heart *is* deceitful above all *things*, and deſperately wicked, who can know it?

10 * I the LORD ſearch the heart, † try the reins, even to give every man according to his ways, *and* according to the fruit of his doings.

11 [k] *As* the partridge ‡ ſitteth *on eggs*, and hatcheth *them* not: *ſo* he that getteth riches and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a fool.

12 ¶ A glorious [l] high throne from the beginning, *is* the place of our ſanctuary.

13 O LORD, the hope of Iſrael, * all that forſake thee ſhall be aſhamed, *and* they that depart from me ſhall be written in the [m] earth, becauſe they have forſaken the LORD, the * fountain of living waters.

14 Heal me, O LORD, and I ſhall be healed; * ſave me, and I ſhall be ſaved: for thou *art* my praiſe.

15 ¶ Behold, [n] they ſay unto me, * Where *is* the word of the LORD? let it come now.

16 As for me, * I have [p] not haſtned from *being* a paſtour † to follow thee, neither have I deſired the woful day, thou knoweſt: that which came out of my lips, was *right* before thee.

17 Be not [q] a terrour unto me, thou *art* my hope in the day of evil.

18 * Let them be confounded that perſecute me, but let not me be confounded: let them be diſmayed, but let not me be diſmayed: bring upon them the day of evil, and † * deſtroy them with [r] double deſtruction.

a Deut. 10. 1. † That is, ſhould not mar their clothes in ſign of mourning. † Or, how, and wherewith, in Ezek. 24. 17. d For in this great conſternation all conſolation ſhall be in vain.

b In ſtead of the law of God, they have written idolatry and all abominations in their heart.

c Your ſins appear in all the altars that you have erected to idols.

d That is, follow their fathers wickedneſs, minding not the Lord, but their idols. * Jer. 7. 18. * Judges 3. 7. Iſa. 1. 29. e Zion that was my mountain, ſhall now be left as a waſte field.

* Chap. 15. 13. † Heb. *in thy ſelf.* f That is, a long time, as Ezod. 21. 6. for it was the ſpace of 70 years, as chap. 25. g The Jews were given to worldly policies and thought to make themſelves ſtrong by the friendſhip of the Egyptians. Iſa. 31. 3. and ſtrangers, and in the mean ſeaſon did not depend on God, & therefore he denounceth Gods plagues againſt them, ſhewing that they prefer corruptible man to God which is immortal. Iſa. 2. 22. chap. 48. 6. 7. * Pſal. 2. 12. & 34. 10. & 84. 13. Prov. 16. 20. Iſa. 30. 18.

h Read Pſal. 1. 3. † Or, *refreſhed.* i Becauſe the wicked have ever ſome excuſe to defend their diſordings, he ſheweth, that their own fond imaginations deceive them, and bring them to their owne miſery. k As the partridge by calling gathereth others which ſoſter her, when they ſee that ſhe is not their dam: ſo the covetous man is ſoſtered of his riches, becauſe he cometh by them falſely. † Or, *gathereth young which ſhe hath not brought forth.* ‡ Shewing, that the godly ought to glory in nothing, but in God: who doth make his, and hath left a ſign of his favour in his temple. * Pſal. 73. 27. Iſa. 1. 31. l In their names ſhall he be regiſtred in the book of life. * Chap. 2. 13. m He deſcreth contempt of Gods prophecy ſhall not come to paſs becauſe thou deſerreſt the time of the vengeance. * Iſa. 5. 19. n I am aſſured of my vocation, and therefore know that the thing which thou ſpeakeſt by me, ſhall come to paſs, and that I ſpeak not of any worldly affection. † Heb. *after thee.* o Howſoever the wicked deal rigorouſly with me, yet let me find comfort in thee. * Pſal. 35. 4. & 40. 14. † Heb. *break them with a double breach.* * Chap. 11. 20. † That is, of plagues abundantly, as Iſa. 40. 2.

578 whereas thy doctrine may be beſt underſtood both of high and low.

19 ¶ Thus ſaid the LORD unto me, Go and ſtand in the [f] gate of the children of the people, whereby the kings of Judah come in, and by the which they go out, and in all the gates of Jeruſalem;

20 And ſay unto them, Hear ye the word of the LORD, ye kings of Judah, and all Judah, and all the inhabitants of Jeruſalem, that enter in by theſe gates.

* *Nehem.* 13. 19.

21 Thus ſaith the LORD, *Take heed to your ſelves, and bear no burden on the [g] ſabbath-day, nor bring *it* in by the gates of Jeruſalem.

[f] By naming the ſabbath-day, he comprehended the thing, that is thereby ſignified; for if they tranſgreſſed in the ceremony, they muſt needs be culpable of the reſt, *read Exod.* 20. 8. and by the breaking of this commandment, he maketh them tranſgreſſours of the whole law, foraſmuch as the firſt and ſecond table are contained herein.

22 Neither carry forth a burden out of your houſes on the ſabbath-day, neither do ye any work, but hallow ye the ſabbath-day, as I *commanded your fathers.

* *Exod.* 23. 12. & 31. 13. *Ezek.* 20. 12.

23 But they obeyed not, neither inclined their ear, but made their neck ſtiff, that they might not hear nor receive inſtruction,

24 And it ſhall come to paſs, if ye diligently hearken unto me, ſaith the LORD, to bring in no burden through the gates of this city on the ſabbath-day, but hallow the ſabbath-day, to do no work therein:

25 *Then ſhall there enter into the gates of this city, kings and princes ſitting upon the throne of David, riding in chariots, and on horſes, they and their princes, the men of Judah, and the inhabitants of Jeruſalem, and this city ſhall remain for ever.

* *Chap.* 22. 4.

26 And they ſhall come from the cities of Judah, and from the places about Jeruſalem, and from the land of Benjamin, and from the plain, and from the mountains, and from the ſouth, bringing burnt-offerings, and ſacrifices, and meat-offerings, and incenſe, and bringing ſacrifices of praiſe unto the houſe of the LORD.

27 But if you will not hearken unto me to hallow the ſabbath-day, and not to bear a burden, even entring in at the gates of Jeruſalem on the ſabbath-day: then will I kindle a fire in the gates thereof, and it ſhall devour the palaces of Jeruſalem, and it ſhall not be quenched.

CHAP. XVIII.

1 Under the type of a potter, is ſhewed Gods abſolute power in diſpoſing of nations. 11 Judgments threatned to Judah for her ſtrange revolt. 18 Jeremiah prayeth againſt his conſpiratours.

THE word which came to Jeremiah from the LORD, ſaying,

2 Ariſe, and go down to the potters houſe, and there I will cauſe thee to hear my words.

3 Then I went down to the potters houſe, and behold, he wrought a work on the wheels.

[f] Or, *frames*, or, ‡ *ſeats.*

4 And the veſſel ‡ that he made of [a] clay, was marred in the hand of the potter, ſo he † made it again another veſſel, as ſeemed good to the potter to make *it*.

[a] As the potter hath power over the clay to make what pot he will, or to break them, when he hath made them: ſo have I power over you, to do with you as ſeemeth good to me, *Iſa.* 45. 9. *Rom.* 9. 20, 21.

‡ Or, *that he made was marred in the clay in the hand of the potter.*

† Heb. *returned and made.*

5 Then the word of the LORD came to me, ſaying,

6 O houſe of Iſrael, * cannot I do with you as this potter? ſaith the LORD. Behold, as the clay *is* in the potters hand, ſo *are* ye in mine hand, O houſe of Iſrael.

* *Iſa.* 45. 9. *Rom.* 9. 20.

7 *At what* inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom to *pluck up, and to pull down, and to deſtroy *it*:

* *Chap.* 1. 10.

8 If that nation againſt whom I have pronounced, turn from their evil, * I will [b] repent of the evil that I thought to do unto them.

* *Jonah* 3. 10. [b] when the ſcripture attributeth repentance unto God, it is not that he doth contrary to that which he hath outlined in his ſecret counſel: but when he threatneth, him calling to repentance, and when he giveth him grace to repent, the threatning (which ever containeth a condition in it) ceaſeth to take place, and the ſcripture ſaith repentance in God, becauſe it ſo appeareth to mans judgment.

9 And *at what* inſtant I ſhall ſpeak concerning a nation, and concerning a kingdom to build and to plant *it*:

10 If it do evil in my ſight, that it obey not my voice, then I will repent of the good wherewith I ſaid I would benefit them.

11 ¶ Now therefore go to, ſpeak to the men of Judah, and to the inhabitants of Jeruſalem, ſaying, Thus ſaith the LORD, Behold, I frame evil againſt you, and deviſe a device againſt you: * return ye now every one from his evil way, and make your ways and your doings good.

* *Chap.* 25. 5. & 35. 15.

12 And they [c] ſaid, * There is no hope, but we will walk after our own devices, and we will every one do the imagination of his evil heart.

[c] As men ſay but no matter, but were altogether here reſolved, and to their own diſhelm.

13 Therefore thus ſaith the LORD, * Ask ye now among the heathen, Who hath heard ſuch things: the virgin of Iſrael hath done a very horrible thing.

* *Chap.* 2. 10. * *Chap.* 5. 30. [d] Or, *my ſolid ſnow* ſhall, or, ſurely *ſnow of Lebanon, ſhall the running waters forſake from the ſtrong rock?* Or, *ſhall the waters of the ſtrange cold waters?* *e* As no man but hath thirſt refreſheth ſometimes waters, which he hath at home, to go and fetch water abroad to quench his thirſt, ſo they neglected God which was preſent with them, and ſought to idols.

14 Will *a man* leave ‡ the ſnow of Lebanon *which cometh* from the rock of the field? [d] *or* ſhall the cold flowing waters that come from another place, be forſaken?

15 Becauſe my people hath forgotten * me, they have burnt incenſe to vanity, and they have cauſed them to ſtumble in their ways *from* the [e] ancient paths, to walk in paths, *in a* way not caſt up;

* *Chap.* 2. 32. [e] whereby he deſired, that whatſoever is not commanded by Gods word concerning his ſervice, is againſt his will. *Exod.* 7. 13, 22. & 8. 15. *Deut.* 4. 2. & 12. 32. *Prov.* 30. 6.

16 To make their land * deſolate, *and* a perpetual hiſſing: every one that paſſeth thereby ſhall be aſtoniſhed, and wag his head.

* *Chap.* 19. 8. & 49. 17. & 50. 13. *Jer.* 19. 8. & 49. 17. & 50. 13.

17 I will ſcatter them as with an eaſt-wind before the enemy: I will ſhew them the [f] back and not the face in the day of their calamity.

[f] That is, the way of truth, which God had taught by his law.

18 ¶ Then ſaid they, Come, and let us deviſe devices againſt Jeremiah: [g] for the law ſhall not periſh from the prieſt, nor counſel from the wiſe, nor the word from the prophet: come, and let us ſmite him ‡ with the [h] tongue, and let us not give heed to any of his words.

* *Chap.* 7. 25. & 26. 4. [g] I will ſhew mine anger, and not my favour toward them. ‡ This argument the wicked have ever uſed againſt the ſervants of God. The church cannot err: for are the children and therefore ſhall forever ſtedfaſtly ſtand: for ſo it ought to be, 1 *Kings* 11. 36. *chap.* 7. 4. *Mal.* 2. 7. and thus the true church periſheth not in the univerſal, but it leaves by and in particulars.

19 Give heed to me, O LORD, and hearken to the voice of them that contend with me.

20 Shall evil be recompenſed for good? for they have digged a pit for my ſoul: remember that I ſtood before thee to ſpeak good for them, *and* to turn away thy wrath from them.

* *Lev.* 26. 39. *Deut.* 28. 53. *Lament.* 4. 10.

21 Therefore * [i] deliver up their children to the famine, and † pour out their *blood* by the force of the ſword, and let their wives be bereaved of their children, and *be* widows, and let their men be put to death, *let* their young men *be* ſlain by the ſword in battel.

22 Let a cry be heard from their houſes, when thou ſhalt bring a troup ſuddenly upon them, for they have digged a pit to take me, and hid ſnares for my feet.

23 Yet LORD, thou knoweſt all their counſel againſt me † to ſlay *me*: forgive not their iniquity, neither blot out their ſin from thy ſight, but let them be overthrown before thee; deal *thus* with them in the time of thine anger.

† Heb. *for death.*

CHAP. XIX.

1 Under the type of breaking a potters veſſel, is foreſhewed the deſolation of the Jews for their ſins.

THUS ſaith the LORD, Go and get a potters earthen bottle, and *take* of the ancients of the people, and of the ancients of the prieſts,

2 And go forth unto the valley of the ſon of Hinnom, which *is* by the entry of † the eaſt-gate, and proclaim there the words that I ſhall tell thee:

† Heb. *the ſun-gate.*

3 And ſay, Hear ye the word of the LORD, O [a] kings of Judah, and inhabitants of Jeruſalem, Thus ſaith the LORD of hoſts, the God of Iſrael, Behold, I will bring evil upon this place, the which whoſoever heareth, his ears ſhall * [b] tingle.

[a] By the kings, Iſrael and in other places, are meant counſellers and governours of the people: which he calleth the Ancients. 1. * 1 *Sam.* 3. 11. 2 *Kings* 21. 12. & *Chal.* 6. 7. [b] or the hearing thereof, a dreadful fear ſhall poſſeſs them.

4 Becauſe they have forſaken me, and have eſtranged this place, and have burnt incenſe in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah, and have filled this place with the bloud of innocents;

5 They have built alſo the high places of Baal, to burn their ſons with fire *for* burnt-offerings unto Baal, which * I commanded not, nor ſpake *it*, neither came it into my mind:

* *Chap.* 7. 31. & 32. 35.

6 Therefore behold, the days come, ſaith the LORD, that this place ſhall no more be called [d] Tophet, nor the valley of the ſon of Hinnom, but the valley of ſlaughter.

[d] *Tophet*, 2 *Kings* 23. 10. *Iſa.* 30. 33.

7 And I will make void the counſel of Judah and Jeruſalem in this place, and I will cauſe them to fall by the ſword before their enemies, and by the hands of them that ſeek their lives: and their * carcaſes will I give to be meat for the fowls of the heaven, and for the beaſts of the earth.

* *Chap.* 7. 33. & 16. 4.

8 And I will make this city * deſolate, and an hiſſing: every one that paſſeth thereby ſhall be aſtoniſhed and hiſs, becauſe of all the plagues thereof.

* *Chap.* 18. 16. & 49. 17. & 50. 13.

9 And I will cauſe them to eat the * fleſh of their ſons, and the fleſh of their daughters, and they ſhall eat every one the fleſh of his friend in the ſiege and ſtraitneſs, wherewith their enemies, and they that ſeek their lives, ſhall ſtraiten them.

* *Lev.* 26. 29. 2 *Kings* 6. 28. *chap.* 7. 4. & 50. 2. *Mal.* 2. 3. 7.

10 Then ſhalt thou break the bottle in the ſight of the men that go with thee,

11 And ſhalt ſay unto them, Thus ſaith the LORD of hoſts, Even ſo will I break this people and this city, as *one* breaketh [c] a potters veſſel that cannot † be made whole again, and they ſhall * bury *them* in Tophet, till *there be* no place to bury.

[c] This viſible ſign was to confirm them touching the ſtabitance of the plague, which the Lord threatned by his prophet. † Heb. *be healed.* * *Chap.* 7. 32.

12 Thus will I do unto this place, ſaith the LORD, and to the inhabitants thereof, and *even* make this city as Tophet.

13 And the houſes of Jeruſalem, and the houſes of the kings of Judah ſhall be defiled as the place of Tophet, becauſe of all the [f] houſes upon whoſe * [g] roofs they have burnt incenſe unto all the hoſt of heaven, and have poured out drink-offerings unto other gods.

[f] He noteth the great rage of the idolaters, which left no place free from their abominations, inſomuch as they polluted their own houſes therewith, as we ſee yet among the Papiſts. * *Chap.* 32. 29. [g] *Read Deut.* 22. 8.

14 Then came Jeremiah from Tophet, whither the LORD had ſent him to prophefy, and he ſtood in the court of the LORDS houſe, and ſaid to all the people,

15 Thus ſaith the LORD of hoſts the God of Iſrael, Behold, I will bring upon this city and upon all her towns all the evil that I have pronounced againſt it; becauſe they have hardned their necks, that they might not hear my words.

CHAP. XX.

1 Paſhur ſmiting Jeremiah, receiveth a new name, and a fearful doom. 7 Jeremiah complaineth of contempt, 10 of treachery, 14 and of his birth.

NOw Paſhur the ſon of * Immer the prieſt, who *was* alſo chief governour in the houſe of the LORD, heard that Jeremiah prophecied theſe things.

* 1 *Chron.* 24. 14.

2 Then Paſhur ſmote Jeremiah the prophet, and put him in the [a] ſtocks that *were* in the high gate of Benjamin, which *was* by the houſe of the LORD.

[a] Thus we ſee that the thing which neither the king, nor the princes, nor the people, durſt enterprife againſt the propher of God, that prieſt as a chief inſtrument of Satan, firſt attempted, *read chap.* 18. 18. ‡ *That is*, fear round about.

3 And it came to paſs on the morrow, that Paſhur brought forth Jeremiah out of the ſtocks. Then ſaid Jeremiah unto him, The LORD hath not called thy name Paſhur, but ‡ Magor-miſſabib.

4 For thus ſaith the LORD, Behold, I will make thee a terrour to thy ſelf, and to all thy friends, and they ſhall fall by the ſword of their enemies, and thine eyes ſhall behold *it*, and I will give all Judah into the hand of the king of Babylon, and he ſhall carry them captive into Babylon, and ſhall ſlay them with the ſword.

5 Moreover, I * will deliver all the ſtrength of this city, and all the labours thereof, and all the precious things thereof, and all the treaſures of the kings of Judah will I give into the hand of their enemies, which ſhall ſpoil them, and take them, and carry them to Babylon.

* 2 *Kings* 20. 17.

6 And thou Paſhur, and all that dwell in thine houſe, ſhall go into captivity, and thou ſhalt come to Babylon, and there thou ſhalt die, and ſhalt be buried there, thou and all thy friends, to whom thou haſt prophecied lies.

[b] which have ſuffered themſelves to be abuſed by thy falſe prophecies

7 ¶ O LORD, thou haſt [c] deceived me, and I was ‡ deceived: thou art ſtronger then I, and haſt † prevailed: I am in deriſion daily, every one mocketh me.

[c] Herein appeareth the impatiency, which oftentimes overcometh the ſervants of God, when they ſee not their labours to proſit, and alſo feel their own weakneſs, *read chap.* 15. 18. † Or, *enticed.* ‡ Thou didſt thruſt me forth to this work againſt my will.

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c He sweareth, that he did his office in that he reproved the people of their vices and threated them with Gods judgements: but because he was derided & persecuted for this, he was discouraged, and thought to have desisted to preach, save that Gods spirit did force him thereunto.
* *Psal.* 39. 3.
* *Iob* 3. 12.
f Thus the enemies conferred together, to know what they had heard him say, that they might accuse him thereby, *read Iere.* 20. 21.
† Heb. *every man of my peace.*
g Here he sheweth how his faith did thrive against temptation, and fought to the Lord for strength.
* *Chap.* 15. 20. & 17. 18.
* *Chap.* 23. 40.
* *Chap.* 11. 20. & 17. 10.

8 For since I spake, I cried out, I cried violence and c spoil; because the word of the LORD was made a reproach unto me, and a derision daily.

9 Then I said, I will not make mention of him, nor speak any more in his name. But *his word* was in mine heart as a * burning fire shut up in my bones, and I was weary with forbearing, and * I could not *stay*.

10 ¶ For I heard the defaming of many, fear on every side: f Report, *say they*, and we will report it: † all my familiars watched for my halting, *saying*, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him.

11 g But the LORD *is* with me as a mighty terrible one: therefore my persecutours shall stumble, and they shall not * prevail, they shall be greatly ashamed; for they shall not prosper, *their* * everlasting confusion shall never be forgotten.

12 But, O LORD of hosts that * triest the righteous, *and* seest the reins and the heart, let me see thy vengeance on them: for unto thee have I opened my cause.

13 Sing unto the LORD, praise ye the LORD: for he hath delivered the soul of the poor from the hand of evil doers.

h How the children of God are overcome in this battel of the flesh and the spirit, and into what inconveniences they fall till God raise them up again, *read Iob* 3. 3. & *Chap.* 15. 10.
i Alluding to the destruction of Sodom and Gomorrah, *Gen.* 19. 25.

14 ¶ h Cursed *be* the day wherein I was born: let not the day wherein my mother bare me be blessed.

15 Cursed *be* the man who brought tidings to my father, saying, A man-child is born unto thee, making him very glad.

16 And let that man be as the i cities which the LORD overthrew, and repented not: and let him hear the cry in the morning, and the shouting at noon-tide:

17 Because he slew me not from the womb; or that my mother might have been my grave, and her womb *to be* k always great *with me*.

18 * Wherefore came I forth out of the womb to see labour and sorrow, that my days should be consumed with shame?

CHAP. XXI.

1 *Zedekiah sendeth to Jeremiah to enquire the event of Nebuchadrezzars war.* 3 *Jeremiah foretelleth a hard siege and miserable captivity.* 8 *He counselleth the people to fall to the Caldeans,* 11 *and upbraideth the kings house.*

THe word which came unto Jeremiah from the LORD, when king Zedekiah sent unto him Pashur the son of Melchiah, and Zephaniah the son of Maaseiah the priest, saying,

2 a Enquire, I pray thee, of the LORD for us, (for Nebuchadrezzar king of Babylon maketh war against us) if so be that the LORD will deal with us according to all his wonderous works, that he may go up from us.

3 ¶ Then said Jeremiah unto them, Thus shall ye say to Zedekiah,

4 Thus saith the LORD God of Israel, Behold, I will b turn back the weapons of war that *are* in your hands, wherewith ye fight against the king of Babylon, and *against* the Caldeans, which besiege you without the walls, and I will assemble them into the midst of this city.

5 And I my self will fight against you with an * out-stretched hand, and with a strong * *Exod.* 6. 6. arm, even in anger, and in fury, and in great wrath.

6 And I will smite the inhabitants of this city, both man and beast: they shall die of a great pestilence.

7 And afterwards, saith the LORD, I will deliver Zedekiah king of Judah, and his servants, and the people, and *such as are* left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life, and he shall smite them with the edge of the sword: he shall not spare them, neither have pity, nor have mercy.

8 ¶ And unto this people thou shalt say, Thus saith the LORD, Behold, I set before you the way of c life, and the way of d death.

9 He that * abideth in this city, shall die by the sword, and by the famine, and by the pestilence: but he that goeth out, and falleth to the Caldeans that besiege you, he shall live, and * his life shall be unto him for a e prey.

10 For I have set my face against this city for evil, and not for good, saith the LORD: it shall be given into the hand of the king of Babylon, and he shall burn it with fire.

11 ¶ And touching the house of the king of Judah, *say*, Hear ye the word of the LORD.

12 O house of David, thus saith the LORD, * † Execute judgment in the f morning, and deliver *him that is* spoiled, out of the hand of the oppressour, lest my fury go out like fire, and burn that none can quench *it*, because of the evil of your doings.

13 Behold, I *am* against thee, g O † inhabitant of the valley, *and* rock of the plain, saith the LORD; which say, Who shall come down against us? or who shall enter into our habitations?

14 But I will † punish you according to the * fruit of your doings, saith the LORD: and I will kindle a fire in the h forest thereof, and it shall devour all things round about it.

CHAP. XXII.

1 *He exhorteth to repentance with promises and threats.* 10 *The judgment of Shallum,* 13 *of Jehoiakim,* 20 *and of Coniah.*

THus saith the LORD, Go down to the house of the king of Judah, and speak there this word,

2 And say, Hear the word of the LORD, O king of Judah, that sittest upon the throne of David, thou, and thy servants, and thy people that enter in by these gates;

3 Thus saith the LORD, * Execute ye judgment and a righteousness, and deliver the spoiled out of the hand of the oppressour: and do no wrong, do no violence to the stranger, the

a Not that the king was touched with repentance of his sins, and so fought to God, as did Hezekiah, when he sent to *Isaiah*, 2 *Kings* 19. 1. *Ier.* 37. 2. but because the prophet might pray unto God to take this present plague away, as *Pharaoh* sought unto *Moyses*, *Exod.* 9. 28.
b *To turn*, from your enemies to destroy your selves.

k *Meaning*, that the fruit thereof might never come to profit.
* *Iob* 3. 20.

the fatherless, nor the widow, neither shed innocent bloud in this place.

a *Chap.* 17. 25.

4 For if ye do this thing indeed,* Then shall there enter in by the gates of this house, kings sitting † upon the throne of David, riding in chariots, and on horses, he, and his servants, and his people.

* Heb. *for David upon his throne.*

5 But if ye will not hear these words, I b swear by my self, saith the LORD, that this house shall become a desolation.

b *Meaning*, that there is none greater then he *Heb.* 6. 13. and that he will not certainly perform his oath.

6 For thus saith the LORD unto the kings house of Judah, Thou *art* c Gilead unto me, *and* the head of Lebanon: *yet* surely I will make thee a wilderness, *and* cities *which* are not inhabited.

c He compareth Jerusalem to Gilead, which was beyond Jordan, and the bravery of Judaea to Lebanon.

7 And I will d prepare destroyers against thee, every one with his weapons, and they shall cut down thy choice e cedars, and cast *them* into the fire.

d The Hebrew word signifieth, To sanctify, because the Lord useth defience to his ire and purpose, such as he prepareth to exercise his work, *Ier.* 51. 27. *Ioel* 3. 9. *Obad.* 6. *Mic.* 3. 5.
e The buildings made of cedar-trees.

8 f And many nations shall pass by this city, and they shall say every man to his neighbour, * Wherefore hath the LORD done thus unto this great city?

f As they that wondred at a thing which they thought would never have come to passe.

9 Then they shall answer, Because they have forsaken the covenant of the LORD their God, and worshipped other gods, and served them.

a *Deut.* 29. 24. 1 *Kings* 9. 8. *Ier.* 16. 11. & 22. 9. *Dan.* 9. 11. g *Meaning*, that they should lose their king: for *Iehoiakim* went forth to meet Nebuchadnezzar, and yielded himself, and was carried into *Babylon*, 2 *Kings* 24. 12. h From some risk to be *Ieconiah*, and that *Iehoi* was his grandfather; but *Iosiah* was his father, *Iehoiakim*, *Ieconiah*, &c.

10 ¶ Weep ye not for the dead, neither bemoan him, *but* weep sore for him that g goeth away: for he shall return no more, nor see his native country.

11 For thus saith the LORD touching h Shallum, the son of Josiah king of Judah, which reigned in stead of Josiah his father, which went forth out of this place, He shall not return thither any more:

12 But he shall die in the place whither they have led him captive, and shall see this land no more.

a *Chap.* 21. 13. † Heb. judge. ‡ So diligent to doe justice.

13 ¶ Wo unto * him that buildeth his house by i unrighteousness, and his chambers by wrong; *that* useth his neighbours service without wages, and giveth him not for his work:

i Heb. by frauds and extortion.

14 That saith, I will build me a wide house, and † large chambers, and cutteth him out ‡ windows, and *it is* cieled with cedar, and painted with vermilion.

† Heb. throughenlarged. ‡ Heb. with openings.

15 Shalt thou reign because thou closest *thy self* in cedar? did not thy k father eat and drink, and do judgment and justice, *and* then *it was* well with him?

k *Meaning*, Josiah, who was given to maintain and supress fury, but was content with moderatenes, and did onely delight in seeing forth Gods glory, and to do iustice to all.

16 He judged the cause of the poor and needy, then *it was* well *with him: was* not this to know me? saith the LORD.

17 But thine eyes and thine heart *are* not but for thy covetousnes, and for to shed innocent bloud, and for oppression, and for ‡ violence to do *it*.

‡ Or, *extortion.*

18 Therefore thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah, They shall not l lament for him, *saying*, Ah my brother, or ah sister: they shall not lament for him, *saying*, Ah lord, or ah his glory.

l For every one shall have enough to lament for himself.

19 He shall be buried with the m burial of an ass, drawn and cast forth beyond the gates of Jerusalem.

m Not honourably among his fathers, but as carions are cast in a bottomlesse ditch: stink should not infect, *Read* 2 *King.* 24. 6. *Iosephus Antiq. lib.* 10. 8. writeth, that the enemy slew him in the city, and commanded him to be cast before the walls unburied, look *chap.* 36. 30. n To call to the *Assyrians* for help, o For this was the way out of *Iudaea* to *Assyria*, whereby is meant, that all helps should fail: for the *Chaldeans* have subdued both them and the *Egyptians*.
† Heb. *passing by.*
p Both the governours and they should help thee, shall vanish away as wind.
‡ Heb. *inhabiteresse.*
q Thou that art built of the fair Cedar-trees of Lebanon.

20 ¶ Go up to n Lebanon, and cry and lift up thy voice in o Bashan, and cry from the passages: for all thy lovers are destroyed.

21 I spake unto thee in thy † prosperity, *but* thou saidst, I will not hear: this *hath been* thy manner from thy youth, that thou obeyedst not my voice.

22 The wind shall eat up all thy pastours, and thy p lovers shall go into captivity, surely then shalt thou be ashamed and confounded for all thy wickednes.

23 O ‡ inhabitant of Lebanon, that makest thy nest in the q cedars, how gracious shalt thou be when pangs come upon thee, the pain as of a woman in travail?

24 *As* I live, saith the LORD, though r Coniah the son of Jehoiakim king of Judah were the signet upon my right hand, yet would I pluck thee thence,

r Who was called *Iehoiachin*, or, *Ieconiah*, whom he calleth here *Coniah* in contempt, who thought his kingdom could never depart from him, because he came of the flock of *Dauid*, and therefore, for the promise sake could not be taken from his house: but he abused Gods promises, and therefore was justly deprived of the kingdom.

25 And I will cast thee out, and thy mother that bare thee, into another country, where ye were not born, and there shall ye die.

26 And I will cast thee out, and thy mother that bare thee, into another country, where *Dauid*, and therefore, for the promise sake could not be taken from his house: but he abused Gods promises, and therefore was justly deprived of the kingdom.
† Heb. *lift up their bread.*

27 But to the land whereunto they † desire to return, thither shall they not return.

28 *Is* this man Coniah a despised broken idol? *is he* a vessel wherein *is* no pleasure? wherefore are they cast out, he and his seed, and are cast into a land which they know not?

29 O earth, earth, earth, hear the word of the LORD.

30 Thus saith the LORD, Write ye this man s childless, a man *that* shall not prosper in his days: for no man of his seed shall prosper, sitting upon the throne of David, and ruling any more in Judah.

s Not that he had no children, (for after that he begate Salathiel in the captivity, *Matth.* 1. 12.) but that none should reign after him as king.

CHAP. XXIII.

1 *He prophesieth a restauration of the scattered flock.* 5 *Christ shall rule and save them.* 9 *Against false prophets,* 33 *and mockers of the true prophets.*

WO be unto the a pastours that destroy and scatter the b sheep of my pasture, saith the LORD.

a *Meaning*, the princes, governors and false prophets, as *Ezek.* 34. 2.
b For the which I have special care and have prepared good pastures for them.

2 Therefore thus saith the LORD God of Israel against the pastours that c feed my people, Ye have scattered my flock, and driven them away, and have not visited them; behold, I will visit upon you the evil of your doings, saith the LORD.

c whose charge is to feed the flock, but they eat the fruit thereof, *Ezek.* 34. 3.
d That is, the prophets ever use to mix the promises with the threatnings, lest the godly should be too much bet-ten down, and therefore he sheweth how God will gather his church after this difper-sion.
* *Chap.* 3 15. *Ezek.* 34. 13. &c.

3 And I will gather the d remnant of my flock, out of all countrys whither I have driven them, and will bring them again to their folds, and they shall be fruitful and increase.

4 And I will set up * shepherds over them which shall feed them, and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the LORD.

5 ¶ Behold, * the days come, saith the LORD, that I will raise unto David a righteous [c] branch, and a king shall reign and prosper, and shall execute judgment and justice in the earth.

6 * In his days Judah shall be saved, and Israel shall dwell safely: and this *is* his name whereby he shall be called, †THE LORD OUR RIGHTEOUSNESS.

7 Therefore behold, the days come, saith the LORD, that they shall no more say, The LORD [f] liveth, which brought up the children of Israel out of the land of Egypt:

8 But, The LORD liveth, which brought up, and which led the seed of the house of Israel out of the north-country, and from all countrys whither I had driven them, and they shall dwell in their own land.

9 ¶ Mine heart within me is broken, because of the [g] prophets, all my bones shake: I am like a drunken man, and like a man whom wine hath overcome; because of the LORD, and because of the words of his holiness.

10 For the land is full of adulterers, for because of ‡ swearing the land mourneth: the pleasant places of the wilderness are dried up, and their ‡ [h] course is evil, and their force *is* not right.

11 For both prophet and priest are profane, yea, in my [i] house have I found their wickedness, saith the LORD.

12 Wherefore their way shall be unto them as slippery *ways* in the darkness: they shall be driven on and fall therein: for I will bring evil upon them, *even* the year of their visitation, saith the LORD.

13 And I have seen ‡ ‖ folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err.

14 I have seen also in the [k] prophets of Jerusalem ‡ an horrible thing: they commit adultery, and walk in lies: they strengthen also the hands of evil doers, that none doth return from his wickedness: they are all of them unto [l] me as* Sodom, and the inhabitants thereof as Gomorrah.

15 Therefore thus saith the LORD of hosts concerning the prophets, Behold, I will feed them with [m] wormwood, and make them drink the water of gall: for from the prophets of Jerusalem is ‡ profaneness gone forth into all the land.

16 Thus saith the LORD of hosts, Hearken not unto the words of the prophets that prophesy unto you; they make you vain: they [n] speak a vision of their own heart, *and* not out of the mouth of the LORD.

17 They say still unto them that despise me, The LORD hath said, [o] Ye shall have peace; and they say unto every one that walketh after the ‡ imagination of his own heart, No evil shall come upon you.

18 For [p] who hath stood in the ‡ counsel of the LORD, and hath perceived and heard his word? who hath marked his word, and heard *it*?

19 Behold, a * whirlwind of the LORD is gone forth in fury, even a grievous whirlwind, it shall fall grievously upon the head of the wicked.

20 The * anger of the LORD shall not return, until he have executed, and till he have performed the thoughts of his heart: in the latter days ye shall [q] consider it perfectly.

21 * I have not sent these prophets, yet they ran: I have not spoken to them, yet they prophesied.

22 But if they had stood in my counsel, and had [r] caused my people to hear my words, then they should have turned them from their evil way, and from the evil of their doings.

23 *Am* I a God at hand, saith the LORD, and not a [s] God a far off?

24 Can any * hide himself in secret places that I shall not see him? saith the LORD: do not I fill heaven and earth? saith the LORD.

25 I have heard what the prophets said, that prophesy lies in my name, saying, I have [t] dreamed, I have dreamed.

26 How long shall *this* be in the heart of the prophets that prophesy lies? yea, *they are* prophets of the deceit of their own heart;

27 Which think to cause my people to [u] forget my name by their dreams which they tell every man to his neighbour, * as their fathers have forgotten my name, for Baal.

28 The prophet † that hath a dream, let him [x] tell a dream; and he that hath my word, let him speak my word faithfully: [y] what *is* the chaff to the wheat? saith the LORD.

29 *Is* not my word like as a fire? saith the LORD: and like a hammer *that* breaketh the rock in pieces?

30 Therefore behold, * I *am* against the prophets, saith the LORD, ‡ that use their tongues, and say, [z] He saith.

31 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies and by their lightness, yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

32 Behold, I *am* against them that prophesy false dreams, saith the LORD, and do tell them, and cause my people to err by their lies and by their lightness, yet I sent them not, nor commanded them: therefore they shall not profit this people at all, saith the LORD.

33 ¶ And when this people, or the prophet, or a priest shall ask thee, saying, What *is* the [b] burden of the LORD? thou shalt then say unto them, What burden? I will even forsake you, saith the LORD.

34 And *as for* the prophet, and the priest, and the people that shall say, [c] The burden of the LORD, I will even † punish that man and his house.

35 Thus shall ye say every one to his neighbour, and every one to his brother, What hath the LORD answered? and, What hath the LORD spoken?

36 And the burden of the LORD shall ye mention no more: for every mans [d] word shall be his burden: for ye have perverted the words of the living God, of the LORD of hosts our God.

37 Thus shalt thou say to the prophet, What hath the LORD answered thee? and, what hath the LORD spoken?

38 But sith ye say, The burden of the LORD; therefore thus saith the LORD, Because you say this word, The burden of the LORD, and I have sent unto you, saying, Ye shall not say, the burden of the LORD:

39 Therefore behold, I, even I will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, *and cast you* out of my presence.

40 And I will bring * an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten.

CHAP. XXIV.

1 Under the type of good and bad figs, 4 he foreseeweth the restauration of them that were in captivity, 8 and the desolation of Zedekiah and the rest.

THE LORD shewed me, and behold, two [a] baskets of figs *were* set before the temple of the LORD, after that Nebuchadrezzar * king of Babylon had carried away captive Jeconiah the son of Jehoiakim king of Judah, and the princes of Judah, with the carpenters and smiths from Jerusalem, and had brought them to Babylon.

2 One basket *had* very good figs, *even* like the figs *that are* first ripe: and the other basket *had* very naughty figs, which could not be eaten, † they were so bad.

3 Then said the LORD unto me, What seest thou, Jeremiah? and I said, Figs: the good figs, very good; and the evil, very evil, that cannot be eaten, they are so evil.

4 ¶ Again the word of the LORD came unto me, saying,

5 Thus saith the LORD the God of Israel, Like these good figs, so will I acknowledge † them that are carried away captive of Judah, whom I have sent out of this [b] place into the land of the Chaldeans for *their* good.

6 For I will set mine eyes upon them for good, and I will bring them again to this land, and I will build them, and not pull *them* down; and I will plant them, and not pluck *them* up.

7 And I will give them * [c] an heart to know me, that I *am* the LORD, and they shall be * my people, and I will be their God: for they shall return unto me with their whole heart.

8 ¶ And as the evil * figs, which cannot be eaten, they are so evil: (surely thus saith the LORD) so will I give Zedekiah the king of Judah, and his princes, and the residue of Jerusalem, that remain in this land, and them that dwell [d] in the land of Egypt.

9 And I will deliver them † to * be removed into all the kingdoms of the earth for *their* hurt, *to be* a reproach and a proverb, a taunt and a curse in all places whither I shall drive them.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed from off the land, that I gave unto them and to their fathers.

CHAP. XXV.

1 Jeremiah reproving the Jews disobedience to the prophets, 8 foretelleth the seventy years captivity, 12 and after that, the destruction of Babylon. 15 Under the type of a cup of wine, he foreseeweth the destruction of all nations. 34 The howling of the shepherds.

THE word that came to Jeremiah concerning all the people of Judah, in the [a] fourth year of Jehoiakim the son of Josiah king of Judah, that *was* the first year of Nebuchadrezzar king of Babylon;

2 The which Jeremiah the prophet spake unto all the people of Judah, and to all the inhabitants of Jerusalem, saying,

3 From the thirteenth year of Josiah the son of Amon king of Judah, even unto [b] this day (that *is* the three and twentieth year) the word of the LORD hath come unto me, and I have spoken unto you, [c] rising early and speaking, but ye have not hearkened.

4 And the LORD hath sent unto you all his servants the prophets, * rising early and sending *them*, but ye have not hearkened, nor inclined your ear to hear.

5 They [d] said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land, that the LORD hath given unto you and to your fathers, for ever and ever:

6 And go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands, and I will do you no hurt.

7 Yet ye have not hearkened unto me, saith the LORD; that ye might provoke me to anger with the works of your hands, to your own hurt.

8 ¶ Therefore thus saith the LORD of hosts, Because ye have not heard my words,

9 Behold, I will send and take all the [e] families of the north, saith the LORD, and Nebuchadrezzar the king of Babylon my [f] servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations [g] round about, and will utterly destroy them, and make them an astonishment, and an hissing, and perpetual desolations.

10 Moreover, † I will take from them the [h] voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride, the [i] sound of the [k] millstones, and the light of the candle.

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* *Isa.* 4. 2 & 40. 11. *ch.* 33. 16, 15. *Dan.* 9. 24. *Zech.* 1. 45
e This prophecy is of the restauration of the church in the time of Jesus Christ, who is the true branch, *read Isa.* 11. 1. & 45. 8.
* *Deut.* 33. 28.
† Heb. *Jehovah tsidkenu.*
f *Read ch.* 16. 14, 15.

g *Meaning*, the false prophets, which deceive the people: whereupon appeareth his great love toward his nation, *read ch.*49. 14, 23.

† Or, *cursing.*

‡ Or, *violence.*
h They run headlong to wickedness, and seek vain help.

i My temple is full of their idolatry and superstitions.

† Or, *an abhorred thing.*
‖ Heb. *misfavoury.*
k They which should have profited by my rods against *Samaria*, are become worse then they.
‡ Or, *filthiness.*

l Though to the world they seem holy fathers, yet I detest them as I did these abominable cities.
* *Isa.* 1. 9.
m *Read ch.* 8. 14. & 9. 15.

‡ Or, *hypocrisy.*

n which they have invented of their own brain.

o *Read ch.* 6. 14. & 8. 11. *Ezek.* 13. 10. *Zech.* 10. 2.
‡ Or, *Rahaamsh.*
p Thus they did deride *Jeremiah*, as though the word of God were not revealed unto him: so also spake *Zedekiah* to *Micaiah*, 1 *Kin.* 22. 24.

‡ Or, *secret.*

q Both that God hath sent me, and that my words shall be true.
* *Chap.* 30. 24.
& 27. 15.

r He sheweth the difference between the true prophets and the false, between the hearing and the true misuse.
‡ Or, *assembly.*
s Do not I fill your tabbood, nowhere you shoke it, and wheresoever you commit it?
* *Psal.* 139. 7. *Amos* 9. 2, 3.

t I have a propher revealed unto me, *at Num.* 12. 6.
u He sheweth that Satan useth up false prophets to bring them spoile from God.
* *Jude* 1. 7.
† 1 Kin. 22. 14.
‡ Heb. *with whom is.*
x Let the false prophet declare that it is his own fantasy, and not flunder my word, although it were a clothe to cover his lies.
y *Meaning*, that it is not sufficient for Gods mouth to abide from him, unless it speak the word of God: he that hath a dream is as well occupied in his dreame, as he that is occupied in the prophet that it was spoken, *Ecclus.* 33. 3. 1 *Cor.* 3. 13.

z 4. 2.
2 *Tim.* 2. 18.
2 *Pet.* 2. 19, 18.
1 *Deut.* 18. 20.
& 13. 1. 4, 5.
a which fet him self against me: that which I have not commanded.
‡ Or, *have spoken deceitfully.*
b Thus the prophets called their false doings, Gods burden, which the hearers were not able to sustain: therefore they were led in derision of the word, would ask of the prophets, what was the burden? as though they would say, You feek nothing else but to lay burdens on our shoulders: and thus they used to construe and wrest the word *Burden* to evil,

† Heb. *visit upon.*

35 Thus

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d which fled thither for succour.
† Heb. *for remoouing*, or, *vexation.*
* *Deut.* 28. 25. *chap.* 15. 4.

The two baskets of figs. *Chap. xxiv, xxv.* The captivity foretold.

[a] *That is*, in the third year accomplished, and in the beginning of the fourth: for though Nebuchadrezzar began to reign in the end of the third year of Jehoiakims reign, yet that year is not here counted, because it was almoft expired *Dan.* 1. 1. b which was the fifth yeer, and the ninth month of Jehoiakims reign. c *That is*, I have spared no diligence or labour, *chap.* 7. 13.

* *Chap.* 29. 19.

d He sheweth that the prophetishoip with one consent did labour to pull the people from thofe vices, which then reigned: *to wit*, from idolatry, and the vain confidence of men: for under thefe two all other were contained, 2 *Kings* 17. 13. *ch.* 18. 11. & 35. 15. *Jonah.* 3. 8.

e The *Chaldeans*, and all their power.
f So the wicked and their himfelf are Gods fervants, because he maketh them to ferve him by conftraint, and contenteth that which they do of malice to be honour and glory.
g As the Philiftines, Ammonites, Egyptians, and others.
† Heb. *I will cauſe to perish from them.*
* *Chap.* 7. 34. & 16. 9. *Ezek.* 26. 13.
h *Meaning*, that bread and all things that ſhould ſerve unto their feaſts, ſhould be taken away.

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11 And this whole land shall be a desolation, *and* an astonishment; and these nations shall serve the king of Babylon seventy years.

12 And it shall come to pass *when I seventy years are accomplished, *that* I will † punish the [k] king of Babylon, and that nation, saith the LORD, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations.

13 And I will bring upon that land all my words which I have pronounced against it, *even* all *that is* written in this book, which Jeremiah hath prophesied against all the nations.

14 For many nations and great kings shall *[l] serve themselves of them also: and I will recompense them according to their deeds, and according to the works of their own hands.

15 ¶ For thus saith the LORD God of Israel unto me, [m] Take the wine-cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it.

16 And they shall drink, and be moved, and be mad, because of the sword that I will send among them.

17 Then took I the cup at the LORDS hand, and made all the nations to drink, unto whom the LORD had sent me:

18 *To wit*, Jerusalem, and the cities of Judah, and the kings thereof, and the princes thereof, to make them a desolation, an astonishment, an hissing, and a curse, ([n] as *it is* this day)

19 Pharaoh king of Egypt, and his servants, and his princes, and all his people,

20 And all the mingled people, and all the kings of the land of [o] Uz, and all the kings of the land of the Philistines, and [p] Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod,

21 * [q] Edom, and *Moab, and the children of *Ammon,

22 And all the kings of *Tyrus, and all the kings of Zidon, and the kings of the ‡ [r] isles which *are* beyond the *sea,

23 [s] *Dedan, *and Tema, and Buz, and all [t] *that are* in the utmost corners,

24 And all the kings of Arabia, and all the kings of the *mingled people that dwell in the [u] desert,

25 And all the kings of Zimri, and all the kings of *Elam, and all the kings of the Medes,

26 And all the kings of the north, far and near, one with another, and all the kingdoms of the world, which *are* upon the face of the earth; and the king of [x] Sheshach shall drink after them.

27 Therefore thou shalt say unto them, Thus saith the LORD of hosts the God of Israel, Drink ye and be drunken, and spue and fall, and rise no more, because of the sword which I will send among you.

28 And it shall be, if they refuse to take the cup at thine hand to drink, then shalt thou say unto them, Thus saith the LORD of hosts, Ye shall certainly drink.

29 For lo, I begin to bring evil on the *[x] city † which is called by my name, and should ye be utterly unpunished? ye shall not be unpunished: for I will call for a sword upon all the inhabitants of the earth, saith the LORD of hosts.

30 Therefore prophesy thou against them all these words, and say unto them, The LORD shall * roar from on high, and utter his voice from his holy habitation, he shall mightily roar upon his habitation, he shall give a shout, as they that tread *the grapes*, against all the inhabitants of the earth.

31 A noise shall come *even* to the ends of the earth; for the LORD hath a controversy with the nations: he will plead with all flesh, he will give them that are wicked to the sword, saith the LORD.

32 Thus saith the LORD of hosts, Behold, evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth.

33 And the [y] slain of the LORD shall be at that day from *one* end of the earth even unto the *other* end of the earth: they shall not be *lamented, neither gathered nor buried, they shall be dung upon the ground.

34 ¶ * Howl ye [z] shepherds and cry, and wallow your selves *in the ashes*, ye principal of the flock: for † the days of your slaughter, and of your dispersions are accomplished, and ye shall fall like † [a] a pleasant vessel.

35 And † the shepherds shall have no way to flee, [b] nor the principal of the flock to escape.

36 A voice of the cry of the shepherds, and an howling of the principal of the flock *shall be heard*: for the LORD hath spoiled their pasture.

37 And the peaceable habitations are cut down, because of the fierce anger of the LORD.

38 He hath forsaken his covert, as the lion: for their land is † desolate, because of the fierceness of the oppressour, and because of his fierce anger.

CHAP. XXVI.

1 *Jeremiah by promises and threatnings, exhorteth to repentance. 8 He is therefore apprehended, 10 and arraigned. 11 His apology, 16 He is quit in judgment, by the example of Micah, 20 and Urijah, 24 and by the care of Ahikam.*

IN the beginning of the reign of Jehoiakim the son of Josiah king of Judah, came this word from the LORD, saying,

2 Thus saith the LORD, Stand in the [a] court of the LORDS house, and speak unto all the cities of Judah, which come to worship in the LORDS house, all the words that I command thee to speak unto them; [b] diminish not a word:

3 If so be they will hearken, and turn every man from his evil way, that I may † repent me of the evil which I purpose to do unto them, because of the evil of their doings.

4 And thou shalt say unto them, Thus saith the LORD, If ye will not hearken to me to walk in my law, which I have set before you,

5 To hearken to the words of my servants the prophets, whom I sent unto you, both rising up early and sending *them* (but ye have not hearkened)

6 Then will I make this house like *Shiloh, and will make this city [c] a curse to all the nations of the earth.

7 So the priests, and the prophets, and all the people heard Jeremiah speaking these words in the house of the LORD.

8 ¶ Now it came to pass, when Jeremiah had made an end of speaking all that the LORD had commanded *him* to speak unto all the people, that the priests, and the prophets, and all the people took him, saying, Thou shalt surely die.

9 Why hast thou prophesied in the name of the LORD, saying, [d] This house shall be like Shiloh, and this city shall be desolate without an inhabitant? and all the people were gathered against Jeremiah in the house of the LORD.

10 ¶ When the princes of Judah heard these things, then they came up from the kings house unto the house of the LORD, and sat down ‡ in the entry of the [e] new gate of the LORDS *house*.

11 Then spake the priests and the prophets unto the princes, and to all the people, saying, † This man *is* worthy to die, for he hath prophesied against this city, as ye have heard with your ears.

12 ¶ Then spake Jeremiah unto all the princes, and to all the people, saying, The LORD [b] sent me to prophesy against this house, and against this city, all the words that ye have heard.

13 Therefore now * amend your ways and your doings, and obey the voice of the LORD your God, and the LORD will † repent him of the evil that he hath pronounced against you.

14 As for me, behold I *am* in your hand: do with me † as seemeth good and meet unto you.

15 But know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon your selves, and upon this city, and upon the inhabitants thereof: for of a truth the LORD hath sent me unto you, to speak all these words in your ears.

16 ¶ Then said the princes, and all the people unto the priests, and to the prophets, This man *is* not worthy to die: for he hath spoken to us in the name of the LORD our God.

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17 Then rose up certain of the elders of the land, and spake to all the assembly of the people, saying,

18 * Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the LORD of hosts, * Zion shall be plowed *like* a field, and Jerusalem shall become heaps, and the mountain of the [i] house, as the high places of the forest.

19 Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the LORD, and beseught † the LORD, and the LORD repented him of the [k] evil which he had pronounced against them? thus might we procure great evil against our souls.

20 And there was also a man that prophesied in the name of the LORD, Urijah the son of Shemaiah of Kirjath-jearim, who prophesied against this city, and against this land, according to all the words of Jeremiah.

21 And when Jehoiakim the king with all his mighty men, and all the princes heard his words, the king sought to put him to death; but when Urijah heard it he was afraid, and fled, and went into Egypt.

22 And Jehoiakim the king [l] sent men into Egypt, *namely*, Elnathan the son of Achbor, and *certain* men with him into Egypt.

23 And they fet forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who flew him with the sword, and [m] caft his dead body into the graves of the [†] common people.

24 Nevertheleſs, the hand of Ahikam the [n] son of Shaphan, was with Jeremiah, that they ſhould not give him into the hand of the people, to put him to death.

CHAP. XXVII.

1 *Under the type of bonds and yokes, he propheſieth the ſubduing of the neighbour kings unto Nebuchadnezzar. 8 He exhorteth them to yeild, and not to believe the falſe prophets. 12 The like he doth to Zedekiah. 19 He foretelleth the remnant of the veſſels ſhall be carried to Babylon, and there continue until the day of viſitation.*

IN the beginning of the reign of [a] Jehoiakim the ſon of Joſiah king of Judah, came this word unto Jeremiah from the LORD, ſaying,

2 Thus ſaith the LORD to me, Make thee [b] bonds and yokes: and put them upon thy neck,

3 And ſend them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the meſſengers which come to Jeruſalem unto Zedekiah king of Judah;

4 And command them ‡ to ſay unto their maſters, Thus ſaith the LORD of hoſts the God of Iſrael, Thus ſhall ye ſay unto your maſters,

5 I have made the earth, the man and the beast that *are* upon the ground, by my great power, and by my outstretched arm, and *have
* Dan. 4. 17, 25. given it unto whom it seemed meet unto me.
6 And now have I given all these lands into the hand of Nebuchadnezzar the king of Babylon c my servant, and the beasts of the field have I given him also to serve him.
c Read chap. 25. 9. & 43. 10.
7 And all nations shall serve him and his d son and his sons son, until the very time of his land come; and *then* many nations and great kings shall e serve themselves of him.
d Meaning, Evil-merodach, and his son Belshazzar.
e They shall bring him and his kingdom in subjection, 2 Kings 25. 14.
8 ¶ And it shall come to pass, *that* the nation and kingdom which will not serve the same Nebuchadnezzar the king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I punish, saith the LORD, with the sword, and with the famine, and with the pestilence, until I have consumed them by his hand.
9 Therefore hearken not ye to your prophets, nor to your diviners, nor to your † dreamers, nor to your enchanters, nor to your sorcerers, which speak unto you, saying, Ye shall not serve the king of Babylon:
† Heb. dreams.
10 For they prophesy a lie unto you, to remove you far from your land, and that I should drive you out, and ye should perish.
11 But the nations that bring their neck under the yoke of the king of Babylon, and serve him, those will I let remain still in their own land, saith the LORD, and they shall till it, and dwell therein.
12 ¶ I spake also to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his people, and live.
13 Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as the LORD hath spoken against the nation that will not serve the king of Babylon?
14 Therefore hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon: for
* Chap. 14. 14. & 23. 21. & 29. 8. they prophesy *a lie unto you.
15 For I have not sent them, saith the
† Heb. in a lie, or lyingly. LORD, yet they prophesy † a lie in my name, that I might drive you out, and that ye might perish, ye, and the prophets that prophesy unto you.
16 Also I spake to the priests, and to all this people, saying, Thus saith the LORD, Hearken not to the words of your prophets, that prophesy unto you, saying, Behold, the vessels of the LORDS house shall now shortly be f brought again from Babylon; for they prophesy a lie unto you.
f which were taken when Jeconiah was led captive into Babel.
17 Hearken not unto them, serve the king of Babylon and live: wherefore should this city be laid waste?
18 But if they *be* prophets, and if the word of the LORD be with them, let them now g make intercession to the LORD of hosts, that the vessels which are left in the house of the LORD, and *in* the house of the king of Judah, and at Jerusalem, go not to Babylon.
g For it was not only the prophets office to make the word of God, but also to pray for the sins of the people, Gen. 20. 7. which these could not do, because they had no express word: for God had pronounced the contrary.
19 ¶ For thus saith the LORD of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remain in this city,
20 Which Nebuchadnezzar king of Babylon took not, when he carried away * captive Jeconiah the son of Jehoiakim king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem:
* 2 Kings 24. 14, 15.
21 Yea, thus saith the LORD of hosts the God of Israel, concerning the vessels that remain in the house of the LORD, and in the house of the king of Judah, and of Jerusalem,
22 They shall be * carried to Babylon, and * 2 Kings 25. 13. & 2 Chron. 36. 18. there shall they be until the day that I * visit them, saith the LORD: then will I bring them up, and restore them to this place.
* That is, forthe space of seventy years, till I have caused the Medes and Persians to overcome the Caldeans.

CHAP. XXVIII.

1 *Hananiah prophesieth falsely the return of the vessels and of Jeconiah.* 5 *Jeremiah wishing it to be true, foreshewith that the event will declare who are true prophets.* 10 *Hananiah breaketh Jeremiahs yoke.* 12 *Jeremiah telleth of an iron yoke,* 15 *and foretelleth Hananiahs death.*

AND it came to pass the same year, in the beginning of the a reign of Zedekiah king of Judah, in the b fourth year, *and* in the fifth moneth, *that* Hananiah the son of Azur the prophet, which *was* of c Gibeon, spake unto me in the house of the LORD, in the presence of the priests, and of all the people, saying,
a when Jeremiah began to put these bands and yokes.
b After that the land had rested, as Levit. 25. 2.
c This was a city in Benjamin belonging to the sons of Aaron, Josh. 21. 17.
2 Thus speaketh the LORD of hosts the God of Israel, saying, I have broken the yoke of the king of Babylon.
3 Within two full years will I bring again into this place all the vessels of the LORDS house, that Nebuchadnezzar king of Babylon took away from this place, and carried them to Babylon.
† Heb. two years of days.
4 And I will bring again to this place, Jeconiah the son of Jehoiakim king of Judah, with all the † captives of Judah, that went into Babylon, saith the LORD; for I will break the yoke of the king of Babylon.
† Heb. captivity.
5 ¶ Then the prophet Jeremiah said unto the d prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of the LORD,
d He was esteemed though in war a false prophet.
6 Even the prophet Jeremiah said, Amen: the LORD do so, the e LORD perform thy words which thou hast prophesied, to bring again the vessels of the LORDS house, and all that is carried away captive, from Babylon into this place.
e That is, I could wish the Gods honour and wealth of my people, but he hath appointed the contrary.
7 Nevertheless, hear thou now this word that I speak in thine ears, and in the ears of all the people,
f Meaning, that the prophets that did either denounce war, or peace, were tried either true or false by their prophesies: which God suffereth to come to pass sometime that which the false prophets foretelleth, to try the faith of his, Deut. 13. 2.
8 The prophets that have been before me, & before thee of old, f prophesied both against many countries, and against great kingdoms, of war, and of evil, and of pestilence.
9 The prophet which prophesieth of peace, when the word of the prophet shall come to pass,

pass, *then* shall the prophet be known, that the LORD hath truly sent him.
10 ¶ Then Hananiah the prophet took the * yoke from off the prophet Jeremiahs
* Chap. 27. 2. neck, g and brake it.
g This declareth the impudency of the wicked hirelings which have no zeal to the truth, but are led with ambition to get the favour of men, and therefore cannot abide that any should discredit them, but burst forth into rages, and contrary to their own conscience, pronounce what lies they report, as, how wickedly they do, so that they may maintain their estimation.
11 And Hananiah spake in the presence of all the people, saying, Thus saith the LORD, Even so will I break the yoke of Nebuchadnezzar king of Babylon from the neck of all nations within the space of two full years. And the prophet Jeremiah went his way.
12 ¶ Then the word of the LORD came unto Jeremiah *the prophet* (after that Hananiah the prophet had broken the yoke from off the neck of the prophet Jeremiah) saying,
13 Go, and tell Hananiah, saying, Thus saith the LORD, Thou hast broken the yokes of wood, but thou shalt make for them yokes of iron.
14 For thus saith the LORD of hosts, the God of Israel, I have put a yoke of h iron upon the neck of all these nations, that they may serve Nebuchadnezzar king of Babylon, and they shall serve him; and I have given him the i beasts of the field also.
h That is, a hard and cruel servitude.
i Meaning, that all should be his, 2 Chron. 2. 38.
15 ¶ Then said the prophet Jeremiah unto Hananiah the prophet, Hear now, Hananiah, The LORD hath not sent thee, but thou makest this people to trust in a lie.
16 Therefore thus saith the LORD, Behold, I will cast thee from off the face of the earth: this year thou shalt die, because thou hast taught * rebellion against the LORD.
* Deut. 13. 5. chap. 29. 32. † Heb. to recall, leaving this thing wrongfully in the eyes of the people, as if they returned not to the Lord, it is manifest, the miracles cause move us, neither the word it self, except God touch the heart.
17 So Hananiah the prophet k died the same year, in the seventh moneth.
k Fell down dead in the way.

CHAP. XXIX.

1 *Jeremiah sendeth a letter to the captives in Babylon, to be quiet there,* 8 *and not to believe the dreams of their prophets,* 10 *and that they shall return with grace after seventy years.* 15 *He foretelleth the destruction of the rest for their disobedience.* 20 *He sheweth the fearful end of Ahab and Zedekiah, two lying prophets.* 24 *Shemaiah writeth a letter against Jeremiah.* 30 *Jeremiah readeth his doom.*

NOw these *are* the words of the letter, that Jeremiah the prophet sent from Jerusalem unto the a residue of the elders which were carried away captives, and to the priests, and to the prophets, and to all the people whom Nebuchadnezzar had carried away captive from Jerusalem to Babylon,
a Jer. 24. 1. &c.
2 (After that * Jeconiah the king, and the b queen, and the † eunuchs, the princes of Judah and Jerusalem, and the carpenters, and the smiths were departed from Jerusalem)
* 2 Kings 24. 12. &c.
b Meaning, Jeconiahs mother. † Or, chamberlains.
3 By the hand of Elasah the Son of Shaphan, and Gemariah the son of Hilkiah, (whom Zedekiah king of Judah c sent unto Babylon to Nebuchadnezzar king of Babylon) saying,
c To intreat of some equal conditions.
4 Thus saith the LORD of hosts the God of Israel unto all that are carried away captives, whom I have d caused to be carried away from Jerusalem unto Babylon,
d To wit, the Lord, who did work this war.
5 Build ye houses, and dwell *in them*, and plant gardens, and eat the fruit of them;
6 Take ye wives, and beget sons and daughters, and take wives for your sons, and give your daughters to husbands, that they may bear sons and daughters, that ye may be increased there, and not diminished.
7 And seek the peace of the city, whither I have caused you to be carried away captives, and e pray unto the LORD for it: for in the peace thereof shall ye have peace.
e The prophet speaketh not this for the affection that he bare to the tyrant, but that they should pray for the common rest and quietness, that their troubles might not be increased, and that they might with more patience and less grief wait for the time of their deliverance which God had appointed most certain: for else not only the Israelites, but all the world, yea, and the infernible creatures should rejoyce when these tyrants should be destroyed, * as Isa. 4. 4.
8 ¶ For thus saith the LORD of hosts, the God of Israel, Let not your prophets and your diviners that *be* in the midst of you, * deceive you, neither hearken to your dreams which ye cause to be dreamed.
* Chap. 14. 14. & 23. 21.
9 For they prophesy † falsely unto you in my name; I have not sent them, saith the LORD.
† Heb. in a lie.
10 ¶ For thus saith the LORD, that after * seventy years be accomplished at Babylon, I will visit you, and perform my good word towards you, in causing you to return to this place.
* Chap. 25. 12. & 27. 22. Dan. 9. 2.
11 For I know the thoughts that I think towards you, saith the LORD, thoughts of peace, and not of evil, to give you an † expected end.
† Heb. an end and expectation.
12 Then shall ye * call upon me, and ye shall go and pray unto me, and I will hearken unto you.
* Dan. 9. 3. &c.
13 And ye shall seek me, and find *me*, when ye shall search for me with all † your heart.
† when your oppression shall be great, and your affliction cruel you shall repent your disobedience, and also when the seventy years of your captivity shall be expired, 2 Chron. 36. 22. Ezra. 1. 1. chap. 25. 12. Dan. 9. 2.
14 And I will be found of you, saith the LORD, and I will turn away your captivity, and I will gather you from all the nations, and from all the places whither I have driven you, saith the LORD, and I will bring you again into the place whence I caused you to be carried away captive.
15 ¶ Because ye have said, The LORD hath raised us up f prophets in Babylon:
f As Ahab, Zedekiah, and Shemaiah.
16 *Know* that thus saith the LORD, of the king that sitteth upon the throne of David, and of all the people that dwelleth in this city, *and* of your brethren that are not gone forth with you into captivity;
17 Thus saith the LORD of hosts, Behold, I will send upon them, the * g sword, the famine, and the pestilence, and will make them like * vile h figs, that cannot be eaten, they are so evil.
* Chap. 24. 10. g whereby he afflicteth them, that these shall be no hope of returning before the time appointed. h Chap. 24. 8. i According to the comparison.
18 And I will persecute them with the sword, with the famine, and with the pestilence, and will deliver them to be removed to all the kingdoms of the earth, † to be k a curse, and an astonishment, and a hissing, and a reproach among all the nations, whither I have driven them:
† Heb. for a curse. k Read chap. 26. 6.
19 Because they have not hearkened to my words, saith the LORD, which * I sent unto them by my servants the prophets, † rising up early, and sending *them*, but ye would not hear, saith the LORD.
* Chap. 32. 33. † Read chap. 7. 13. & 25. 4. & 26 5.
20 ¶ Hear ye therefore the word of the LORD, all ye of the captivity, whom I have sent from Jerusalem to Babylon:
21 Thus saith the LORD of hosts, the God of

588 of Israel, of Ahab the son of Kolaiah, and of Zedekiah the son of Maaseiah, which prophesy a lie unto you in my name, Behold, I will deliver them into the hand of Nebuchadrezzar king of Babylon, and he shall slay them before your eyes.

22 And of them shall be taken up a curse by all the captivity of Judah, which *are* in Babylon, saying, The LORD make thee like Zedekiah, and like Ahab, whom the king of Babylon roasted [m] in the fire.

m Because they gave the people hope of speedy returning.

23 Because they have committed [n] villany in Israel, and have committed adultery with their neighbours wives, and have spoken lying words in my name, which I have not commanded them, even I know, and *am* a witness, saith the LORD.

n which was adultery, and falsifying the word of God.

24 ¶ *Thus* shalt thou also speak to Shemaiah the ‡ Nehelamite, saying,

25 Thus speaketh the LORD of hosts the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that *are* at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and to all the priests, saying,

‡ Or, *dreamer.*

26 The LORD hath made thee priest in the stead of [o] Jehoiada the priest, that ye should be officers in the house of the LORD, for every man *that is* * mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks:

o Shemaiah the false prophet flattereth Zephaniah the chief priest, as though God had given him the spirit and zeal of Jehoiada to punish whoforces trespassed against the word of God, of the which he would have made Jeremiah one, colleging him a raver, and a false prophet.

* 2 *King.* 9. 11. *Act.* 26. 24.

27 Now therefore, why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you?

28 For therefore he sent unto us *in* Babylon, saying, This *captivity is* long, build ye houses and dwell *in them*, and plant gardens, and eat the fruit of them.

29 And Zephaniah the priest read this letter in the ears of Jeremiah the prophet.

30 ¶ Then came the word of the LORD unto Jeremiah, saying,

31 Send to all them of the captivity, saying, Thus saith the LORD, concerning Shemaiah the Nehelamite, Because that Shemaiah hath prophesied unto you, and I sent him not, and he caused you to trust in a lie:

32 Therefore thus saith the LORD, Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man [p] to dwell among this people, neither shall he behold the good that I will do for my people, saith the LORD, * because he hath taught † rebellion against the LORD.

p He and his seed shall be destroyed, so that none of them should see the benefit of this deliverance.

* *Chap.* 28. 16. † Heb. *revolt.*

CHAP. XXX.

1 *God sheweth Jeremiah the return of the Jews,* 4 *after their trouble they shall have deliverance.* 10 *He comforteth Jacob.* 18 *Their return shall be gracious.* 20 *Wrath shall fall on the wicked.*

THE word that came to Jeremiah from the LORD, saying,

2 Thus speaketh the LORD God of Israel, saying, Write thee all the words that I have spoken unto thee in [a] a book.

a Because they should be diuers, and their posterity confirmed in the hope of this deliverance promised.

3 For lo, the days come, saith the LORD, that I will bring again the captivity of my people Israel and Judah, saith the LORD, and I will cause them to return to the land that I gave to their fathers, and they shall possess it.

4 ¶ And these *are* the words that the LORD spake concerning Israel, and concerning Judah.

5 For thus saith the LORD, We have heard a voice of [b] trembling, ‡ of fear, and not of peace.

b He sheweth that before that this deliverance shall come, the Gentiles should be extremely afflicted by their enemies, and that they should feel in their perplexity and horror as a woman in her travail, *as Isa.* 13. 8.

6 Ask ye now, and see whether † a man doth travail with child? wherefore do I see every man with his hands on his loyns, as a woman in travail, and all faces are turned into paleness?

c Or, *there is fear and not peace.* † Heb. *A male.* ‡ *Jer.* 13. 21. *Amos* 5. 18. *Zeph.* 1. 14. *Or,*

7 * Alas, for that [c] day *is* great, so that none *is* like it: it *is* even the time of Jacobs trouble, but he shall be saved out of it.

c *Meaning*, the time of their captivity should be extreme.

8 For it shall come to pass in that [d] day, saith the LORD of hosts, *that* I will break his [e] yoke from off thy neck, and will burst thy bonds, and strangers shall no more serve themselves of [f] him.

d when I shall visite Babylon. e Of the king of Babylon. f Or, *us*, of Jacob.

* *Ezek.* 34. 23. *Hos.* 3. 5.

9 But they shall serve the LORD their God, and * [g] David their king, whom I will raise up unto them.

g That is, Messias which should come of the flock of David accounted to be the seed, and should be the true Prince, as *Ezek.* 34. 23. who is set forth, and his kingdom that should be enduring, in the person of David, *Hos.* 3. 5.

10 ¶ Therefore * fear thou not, O my fervant Jacob, saith the LORD, neither be dismayed, O Israel; for lo, I will save thee from a far, and thy seed from the land of their captivity, and Jacob shall return, and shall be in rest and quiet, and none shall make *him* afraid.

* *Isa.* 41. 13. *Jer.* 46. 27. *Ezek.* 34. 28.

11 For I *am* with thee, saith the LORD, to save thee: though I make a full end of all nations whither I have scattered thee: yet will I not make a full end of thee: but I will correct thee * in measure, and will not leave thee [h] altogether unpunished.

* *Isa.* 41. 15. *Jer.* 46. 28. h Meaning that no man is silenced but out a mess to deliverance, but that it shall be the work of God.

12 For thus saith the LORD, Thy bruise *is* incurable, *and* thy [i] wound *is* grievous.

i Heb. *for healing*

13 *There is* none to plead thy cause, † that thou mayest be bound up: thou hast no healing medicines.

† Or, *pitying.* k The Assyrians and Egyptians whom thou didst entertain with gifts, who shall vex thee in three affliction.

14 All thy [k] lovers have forgotten thee: they seek thee not, for I have wounded thee with the wound of an enemy, with the chastisement of a cruel one, for the multitude of thine iniquity: *because* thy sins were increased.

15 Why * criest thou for thine affliction? thy sorrow *is* incurable, for the multitude of thine iniquity: *because* thy sins were increased, I have done these things unto thee.

* *Gen.* 13. 15.

16 [l] Therefore all they that devour thee * shall be devoured, and all thine adversaries, every one of them shall go into captivity: and they that spoil thee shall be a spoil, and all that prey upon thee will I give for a prey.

l Heathe is commanded to destroy and spoil his adversaries, which were the ten tribes: for they returned to Samaria, therefore this must be distinguished from the restauration of the true Israel.

17 For I will restore health unto thee, and I will heal thee of thy wounds, saith the LORD, because they called thee an outcast, *saying*, This *is* Zion, whom no man seeketh after.

saying, Heb. *and.*

18 ¶ Thus saith the LORD, Behold, I will bring again the captivity of Jacobs tents, and have mercy on his dwelling-places: and the city shall be builded upon her own [m] heap, and the

m *Meaning*, that the city and the temple should be restored to their former state.

n Heb. *heaven*, how the people shall with praise and thanksgiving acknowledge this benefit.

m palace shall remain after the manner thereof.

19 And out of them shall proceed [n] thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be few; I will also glorify them, and they shall not be small.

20 ¶ Their children also shall be as aforetime, and their congregation shall be established before me, and I will punish all that oppress them.

o *Meaning*, Zorobabel, who was the figure of Christ, in whom this was accomplished.

21 And their [o] nobles shall be of themselves, and their governour shall proceed from the midst of them, and I will cause him to draw near, and he shall approach unto me: for who *is* this that engaged his [p] heart to approach unto me? saith the LORD.

p *Signifying*, that Christ doth willingly submit himself to the obedience of God his Father.

22 And ye shall be * my people, and I will be your God.

* *Gen.* 24. 7. *Jer.* 31. 33. *& 32.* 38. * *Chap.* 23. 19, 20. q Let the wicked hypocrites & false teachers cease from their slanders, for the prophet shews that who shall be their portion.

23 Behold, the * [q] whirlwind of the LORD goeth forth with fury, a † continuing whirlwind, it shall ‡ fall with pain upon the head of the wicked.

† Heb. *swelling.* ‡ Or, *come down.* r when this Messiah and deliverer is come.

24 The fierce anger of the LORD shall not return, until he have done *it*, and until he have performed the intents of his heart: in the [r] latter days ye shall consider it.

CHAP. XXXI.

1 *The restauration of Israel.* 10 *The publication thereof.* 15 *Rahel mourning is comforted.* 18 *Ephraim repenting, is brought home again.* 22 *Christ is promised.* 27 *His care over the church.* 31 *His new covenant.* 35 *The stability,* 38 *and amplitude of the church.*

AT the [a] same time, saith the LORD, will I be the God of all the families of Israel, and they shall be my people.

a Heb. *that time.*

2 Thus saith the LORD, The people *which were* [b] left of the sword, found grace in the wilderness; *even* Israel, when [c] I went to cause him to rest.

b which this nodescreence shall cause: *meaning Gods*, not onely *Iudah and Israel*, but the rest of the world shall be called.

c Heb. *for losing eye, or, pitying.* d The Assyrians and Egyptians whom thou didst entertain with gifts, who shall vex thee in three affliction.

3 The LORD hath appeared † [d] of old unto me, *saying*, * Yea, I have loved thee with an everlasting love: therefore ‡ with loving kindness have I drawn thee.

† Heb. *from afar.* d The people thus reason, although he were not so beneficial to them now, as he had been of old. e That the Lord reneweth, that his love is not changeable. 10. *I have I entered. & loving kind. no, not one.*

* *Isa.* 54. 8. ‡ Heb. *with kindness.*

4 Again I will build thee, and thou shalt be built, O virgin of Israel, thou shalt again [e] be adorned with thy † tabrets, and shalt go forth in the dances of them that make merry.

† Or, *timbrels.* f Because the Israelites, which were the ten tribes, were removed to Samaria, therefore this must be distinguished from the restauration of the true Israel.

5 Thou shalt yet plant vines upon the mountains of [f] Samaria, the planters shall plant, and [g] shall † eat *them* as common things.

g Heb. *profane them.* † Heb. *eat them as of all* under the gospel, *as Isa.* 2. 2. i He sheweth what shall be the concord and love extent one another to entrance in.

6 For there shall be a day, *that* the [i] watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to [k] Zion unto the LORD our God.

h The ministers of the word. k They shall exhort all

7 For thus saith the LORD, Sing with gladness for Jacob, and shout among the chief of the [l] nations: publish ye, praise ye and say, O LORD, save thy people the remnant of Israel.

l Heathe is commanded to destroy and spoil his adversaries, which were the ten tribes: for they returned to Samaria, therefore this must be distinguished from the restauration of the true Israel.

8 Behold, I will bring them from the north-country, and gather them from the coasts of the earth, *and* with them the blind and the lame, the woman with child, and her that travaileth with child together, a great company shall return thither.

9 They shall come with [m] weeping, and with ‡ supplications will I lead them: I will cause them to walk by the [n] rivers of waters, in a straight way wherein they shall not stumble: for I am a father to Israel, and Ephraim is my * [o] first-born.

m *That is*, lamenting their sins, and that they had not given ear to the prophets, therefore it followed that God receiveth them to mercy, *chap.* 50. 4. *Some take it*, that they should weep for joy.

n Or, *fauours.*

* *Exod.* 4. 22. o *That is*, my dearly beloved, as the first child is to the father.

10 ¶ Hear the word of the LORD, O ye nations, and declare *it* in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd *doth* his flock.

p *That is*, from the *Babylonians*, and other enemies.

11 For the LORD hath redeemed Jacob, and ransomed him from the hand of [p] *him that was* stronger than he.

12 Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the LORD, for [q] wheat, and for wine, and for oyl, and for the young of the flock and of the herd: and their soul shall be as a watered garden, and they shall not forrow any more at all.

q By these temporal benefits, he meaneth the spiritual graces, which are in the church, and whereof these should be ever plenty, *Isa.* 58. 11, 12.

13 Then shall the virgin rejoyce in the [r] dance, both young men and old together: for I will turn their mourning into joy, and will comfort them, and make them rejoyce from their sorrow.

r in the company of the faithful, which ever praise God for his benefits.

14 And I will satiate the soul of the priests with [s] fatness, and my people shall be satisfied with my goodness, saith the LORD.

s *Meaning*, the fruit of wisdom, knowledge, and zeal.

15 ¶ Thus saith the LORD, * A voice was heard in Ramah, lamentation *and* bitter weeping: [t] Rahel weeping for her children, refused to be comforted for her children, because they *were* not.

* *Matth.* 2. 18.

t To declare the greatness of Gods mercy in deliverying the Jews, he sheweth them that they were like to the Benjamites, or Israelites: *that is*, utterly destroyed & carried away, in so much that if Rahel the mother of Benjamin could have risen again to seek for her children, she should have found none remaining.

16 Thus saith the LORD, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the LORD, and they shall come again from the land of the enemy.

u *That is*, the people that were led captive.

17 And there is hope in thine end, saith the LORD, that *thy* children shall come again to their own border.

x which was wanton, and could not be subject to the yoke.

18 ¶ I have surely [u] heard Ephraim bemoaning himself *thus*, Thou hast chastised me, and I was chastised, as a [x] bullock unaccustomed *to the yoke*: [y] turn thou me, and I shall be turned; for thou *art* the LORD my God.

y He sheweth how the faithful use to pray: *that is*, desire God to turn them to *Zion*, forasmuch as they cannot turn of themselves.

* *Deut.* 30. 2. z In sign of regeneration, and declaration of my sin.

19 Surely * after that I was turned, I repented; and after that I was instructed, I smote upon *my* [z] thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth.

a As though he would say, No: for by his antiquity he did what lay in him to cast me off.

20 *Is* Ephraim [a] my dear son? *is he* a pleasant child? for since I spake against him, I do earnestly [b] remember him still: therefore my bowels † are troubled for him; I will surely have mercy upon him, saith the LORD.

b To wit, in applying him for my promise sake. † Heb. *sound.*

21 Set thee up [c] way-marks, make thee high heaps: set thine heart toward the highway, *even* the way *which* thou wentest: turn again, O virgin of Israel, turn again to these thy cities.

c Mark by what way thou didst go into captivity, and thou shalt turn again by the same.

22 ¶ How long wilt thou go about, O thou backsliding daughter? for the LORD hath

590

created [a] a new thing in the earth, A woman shall compass a man.

23 Thus saith the LORD of hosts the God of Israel, As yet they shall use this speech in the land of Judah, and in the cities thereof, when I shall bring again their captivity, The LORD bless thee, O habitation of justice, *and* mountain of holiness.

24 And there shall dwell in Judah it self, and in all the cities thereof together, husbandmen, and they *that* go forth with flocks.

25 For I have satiated the weary soul, and I have replenished every sorrowful soul.

26 Upon this I awaked and beheld; and my [c] sleep was sweet unto me.

27 ¶ Behold, the days come, saith the LORD, that I will sow the house of Israel, and the house of Judah with [f] the seed of man, and with the seed of beast.

28 And it shall come to pass, *that* like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build and to plant, saith the LORD.

29 In those days they shall say no more, The fathers have eaten [g] a sowr grape, and the childrens teeth are set on edge.

30 But every one shall die for his own iniquity, every man that eateth the sowr grape, his teeth shall be set on edge.

31 ¶ Behold, the [*] days come, saith the LORD, that I will make [h] a new covenant with the house of Israel, and with the house of Judah:

32 Not according to the covenant that I made with their fathers in the day *that* I took them by the hand, to bring them out of the land of Egypt, (which my covenant they [i] brake, ‡ although I was an husband unto them, saith the LORD)

33 But this *shall be* the covenant that I will make with the house of Israel, [k] After those days, saith the LORD, I will put my law in their inward parts, and write it in their hearts, * and will be their God, and they shall be my people.

34 And they shall [l] teach no more every man his neighbour, and every man his brother, saying, Know the LORD: for [*] they shall all know me, from the least of them unto the greatest of them, saith the LORD: for [*] I will forgive their iniquity, and I will remember their sin no more.

35 ¶ Thus saith the LORD, * which giveth [m] the sun for a light by day, *and* the ordinances of the moon and of the stars for a light by night, which divideth* the sea when the waves thereof roar; the LORD of hosts *is* his name.

36 * If those ordinances depart from before me, saith the LORD, *then* the seed of Israel also shall cease from being a nation before me for ever.

37 Thus saith the LORD, If* heaven above can be measured, and the [n] foundations of the earth searched out beneath, I will also cast off all the seed of Israel, for all that they have done, saith the LORD.

38 ¶ Behold, the days come, saith the LORD, that the [o] city shall be built to the LORD from the towre of Hananeel unto the gate of the corner.

39 And the measuring-line shall yet go forth over against it, upon the hill Gareb, and shall compass about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse-gate towards the east, *shall be* holy unto the LORD, it shall not be plucked up, nor thrown down any more for ever.

CHAP. XXXII.

1 Jeremiah being imprisoned by Zedekiah for his prophecy, 6 buyeth Hanameels field. 13 Baruch must preserve the evidences, as tokens of the peoples return. 16 Jeremiah in his prayer complaineth to God. 26 God confirmeth the captivity for their sins, 36 and promiseth a gracious return.

THE word that came to Jeremiah from the LORD in the [a] tenth year of Zedekiah king of Judah, which *was* the eighteenth year of Nebuchadrezzar.

2 For then the king of Babylons army besieged Jerusalem: and Jeremiah the prophet was shut up in the court of the prison, which *was* in the king of Judahs house.

3 For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the LORD, * Behold, I will give this city into the hand of the king of Babylon, and he shall take it,

4 And Zedekiah king of Judah shall not escape out of the hand of the Chaldeans, but shall surely * be delivered into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall behold his eyes,

5 And he shall lead Zedekiah to Babylon, and there shall he be until [b] I visit him, saith the LORD: though ye fight with the Chaldeans, ye shall not prosper.

6 ¶ And Jeremiah said, The word of the LORD came unto me, saying,

7 Behold, Hanameel the son of Shallum thine uncle, shall come unto thee, saying, [c] Buy thee my field that *is* in Anathoth: for * the right of redemption *is* thine to [d] buy *it*.

8 So Hanameel mine uncles son came to me in the court of the prison, according to the word of the LORD, and said unto me, [e] Buy my field, I pray thee, that *is* in Anathoth which *is* in the country of Benjamin: for the right of inheritance *is* thine, and the redemption *is* thine, buy *it* for thy self: then I knew that this *was* the word of the LORD.

9 And I bought the field of Hanameel my uncles son, that *was* in Anathoth, and weighed

[a] So that Jeremiah had now prophesied from the thirteenth year of Josiah unto the last five and one of Zedekiah reign, which was almost fourty years.

[b] Till then, *Heb.*

[c] Lev. 26. 7. Deut. 1. 10.

[d] Because the field had fallen to the right of redemption to the next of kin, which by the law of God, he knoweth further posterity, which by crime are under this indebtedness, shall be punished both for their own wickedness, and for the iniquity of their fathers, which is threefold in them, full be alike required on their head.

[e] Jer. 34. 11. Prov. 1. 11. ch. 16. 17.

[f] Meaning, that his miracles in delivering his people, should never be forgotten.

[*] Deut. 6. 6. 2 Sam. 7. 23. 2 Chron. 17. 21.

[g] Or, *vapours of smoke.*

[h] The word signifieth any thing that is cast up, as a mount or rampart, and is also used for engines of war, which were layed upon high places, to cast from a city, before they came into use.

[i] So that *Jeremiah* had now purchased him the field, which was at that time in the hands of the enemy.

[k] And so to hide them in the ground, that they might be preserved as a token of their deliverance.

[l] So that *Jeremiah* had now purchased him the field, which was at that time in the hands of the enemy.

[m] That is, of every country: who as they are his work, fo doth he govern and guid them, as pleaseth him, whereby he sheweth, that as he is the authour of this their captivity so will he for his mercies be their redeemer to restore them again to liberty.

[n] From the time that I brought them out of Egypt, and made them my people, and called them my first-born.

† Heb. *for my anger.*

[o] Or, *from Shekel, and ten pieces of silver,* which amounteth too of our money, about ten shillings six pence, if this shekle were the common shekle, *read Gen. 23. 15.* for the shekle of the temple was of double value, and ten pieces of silver were half a shekle: for twenty gerah the shekle.

[*] Heb. *wrote in the book.*

[a] According to the custom, the instrument of evidence was sealed up with the common seal, and a copy thereof remained, which remained the same in effect, but was not so authentical as the other, but was left open to be seen if any thing should be called into doubt.

[b] As it was performed, Verse. 11. By this description he shewed, that the spiritual Jerusalem, whose beauty should be unconquerable.

[c] Wonderful we must, that he should not only have power to do it, but also of courage, and enjoy their possessions and inheritances, *verse.* 15.

[d] Because he was the next of kin.

[e] Of the possession of the Levites, *read Lev. 25. 32.*

[f] Or, *seven shekels and ten pieces of silver.*

weighed him the mony, *even* ‡ [f] seventeen shekles of silver.

10 And I † subscribed the evidence, and sealed *it*, and took witnesses, and weighed *him* the mony in the balances.

11 So I took the evidence of the purchase, *both that which was* sealed [a] *according* to the law and custom, and *that which was* open.

12 And I gave the evidence of the purchase unto Baruch the son of Neriah, the son of Maaseiah, in the sight of Hanameel mine uncles *son*, and in the presence of the witnesses that subscribed the book of the purchase, before all the Jews that sat in the court of the prison.

13 ¶ And I charged Baruch before them, saying,

14 Thus saith the LORD of hosts the God of Israel, Take these evidences, this evidence of the purchase, both *which is* sealed, and this evidence *which is* open, and put them in an earthen [h] vessel, that they may continue many days.

15 For thus saith the LORD of hosts the God of Israel, Houses and fields, and vineyards shall be possessed again in this land.

16 ¶ Now when I had delivered the evidence of the purchase unto Baruch the son of Neriah, I prayed unto the LORD, saying,

17 Ah Lord GOD, behold, thou hast made the heaven and the earth by thy great power and stretched out arm, *and* there is nothing ‡ too hard for thee.

18 Thou sheweſt * loving kindneſs unto thousands, and recompenſeſt the iniquity of the fathers into the boſome of their [i] children after them: the great, the mighty God, the LORD of hosts *is* his name,

19 Great in counsel, and mighty in † work, (for thine * eyes *are* open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings)

20 Which hast set signs and wonders in the land of Egypt, *even* unto [k] this day, and in Israel, and amongst *other* men, and hast made thee a name, as at this day,

21 And hast brought forth thy people Israel * out of the land of Egypt, with signs and with wonders, and with a strong hand, and with a stretched out arm, and with great terrour,

22 And hast given them this land which thou didſt ſwear to their fathers to give them, a land flowing with milk and hony.

23 And they came in and poſſeſſed it, but they obeyed not thy voice, neither walked in thy law, they have done nothing of all that thou commandedſt them to do: therefore thou hast cauſed all this evil to come upon them.

24 Behold the [l] mounts, they are come unto the city to take it, and the city is given into the hand of the Chaldeans that fight against it, because of the ſword, and of the famine, and of the peſtilence; and what thou haſt ſpoken is come to paſs, and behold, thou ſeeſt *it*.

25 And thou haſt ſaid unto me, O Lord GOD, Buy thee the field for mony, and take witneſſes: for the city is given into the hand of the Chaldeans.

26 ¶ Then came the word of the LORD unto Jeremiah, ſaying,

27 Behold, *I am* the LORD, the * God of all [m] fleſh: Is there any thing too hard for me?

28 Therefore thus ſaith the LORD, Behold, I will give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar king of Babylon, and he ſhall take it.

29 And the Chaldeans that fight againſt this city, ſhall come and ſet fire on this city, and burn it with the houſes, * upon whoſe roofs they have offered incenſe unto Baal, and poured out drink-offerings unto other gods, to provoke me to anger.

30 For the children of Iſrael, and the children of Judah, have onely done evil before me from their [n] youth: for the children of Iſrael have onely provoked me to anger with the work of their hands, ſaith the LORD.

31 For this city hath been to me, *as* † a provocation of mine anger and of my fury, from the day that they built it, even unto this day; that I ſhould remove it from before my face:

32 Becauſe of all the evil of the children of Iſrael, and of the children of Judah which they have done to provoke me to anger, they, their kings, their princes, their prieſts, and their prophets, and the men of Judah, and the inhabitants of Jeruſalem.

33 And they have turned unto me the † * back, and not the face; though I taught them [o] riſing up early, and teaching *them*, yet they have not hearkned to receive inſtruction.

34 But they * ſet their abominations in the houſe (which is called by my name) to defile it.

35 And they built the [p] high places of Baal, which *are* in the valley of the ſon of [q] Hinnom, to * cauſe their ſons and their daughters [r] to paſs through *the fire* unto * Molech, which I commanded them not, neither came it into my mind, that they ſhould do this abomination to cauſe Judah to ſin.

36 ¶ And now [s] therefore thus ſaith the LORD the God of Iſrael concerning this city, whereof ye ſay, It ſhall be delivered into the hand of the king of Babylon, by the ſword, and by the famine, and by the peſtilence:

37 Behold, I will * gather them out of all countrys, whither I have driven them in mine anger and in my fury and in great wrath; and I will bring them again unto this place, and I will cauſe them to dwell ſafely.

38 And they ſhall be * my people, and I will be their God.

39 And I will * give them [t] one heart, and one way, that they may fear me † for ever, for the good of them, and of their children after them.

40 And I will make an [u] everlaſting covenant with

[g] Or, *vapours of smoke.*

[h] The word ſignifieth any thing that is caſt up, as a mount or rampart, and is alſo uſed for engines of war, which were layed upon high places, to caſt from a city, before they came into uſe.

[i] So that *Jeremiah* had now purchaſed him the field, which was at that time in the hands of the enemy.

[k] And ſo to hide them in the ground, that they might be preſerved as a token of their deliverance.

[l] So that *Jeremiah* had now purchaſed him the field, which was at that time in the hands of the enemy.

[m] That is, of every country: who as they are his work, ſo doth he govern and guid them, as pleaſeth him, whereby he ſheweth, that as he is the authour of this their captivity ſo will he for his mercies be their redeemer to reſtore them again to liberty.

[n] From the time that I brought them out of Egypt, and made them my people, and called them my firſt-born.

† Heb. *for my anger.*

[o] Heb. *neck,* * *Chap.* 2. 27.

[p] *That is,* the altars, which were made to offer ſacrifice upon to their idols

[q] *Read ch.* 7. 31. 2 *King* 23. 4, 6. * *Chap.* 19. 5.

[r] *Read:* 2 *King* 16. 3. * *Levit.* 18. 21.

[s] *Read ch.* 30, 16.

[t] One conſent, and one religion, as *Ezek.* 36. 27. Heb. *ah dayes.*

[u] *Read ch.* 31. 32, 33.

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with them, that I will not turn away † from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me.

† Heb. *from after them.*

41 Yea, I will rejoyce over them to do them good, and I will plant them in this land † assuredly, with my whole heart, and with my whole soul.

† Heb. *in truth, or, stability.*

42 For thus saith the LORD, Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have promised them.

43 And fields shall be bought in this land, whereof ye say, *It is* desolate without man or beast, it is given into the hand of the Chaldeans.

x This is the declaration of that which was spoken *verſ.* 5.

44 Men shall buy x fields for mony, and subscribe evidences, and seal *them*, and take witnesses in the land of Benjamin, and in the places about Jerusalem, and in the cities of Judah, and in the cities of the mountains, and in the cities of the valley, and in the cities of the south: for I will cause their captivity to return, saith the LORD.

CHAP. XXXIII.

1 God promiseth to the captivity a gracious return, 9 a joyful ſtate, 12 a ſetled government, 15 Chriſt, the branch of righteouſneſs, 17 a continuance of kingdom and prieſthood, 20 and a ſtability of a bleſſed ſeed.

MOreover, the word of the LORD came unto Jeremiah the second time, (while he was yet * ſhut up in the a court of the priſon) ſaying,

* *Chap.* 32. 2, 3. a which was in the kings houſe at *Jeruſalem.*

2 Thus ſaith the LORD the * maker b thereof, the LORD that formed it, to eſtabliſh it, the LORD *is* his name,

* *Iſa.* 37. 26. b *To make*, of *Jeruſalem*, who as he made it, ſo will he preſerve it.

3 Call unto me, and I will anſwer thee, and ſhew thee great and ‡ mighty things, which thou knoweſt not.

‡ Or, *hidden.*

4 For thus ſaith the LORD, the God of Iſrael, concerning the houſes of this city, and concerning the houſes of the kings of Judah,

c Read *ch.* 32. 24. *which are* thrown down by the c mounts, and by the ſword,

d The Jews think to overcome the Chaldeans but *it is* to fill them with the dead bodies of men, whom I have ſlain in mine anger, and in my fury, and for all whoſe wickedneſs I have hid my c face from this city.

e He ſheweth, that Gods favour is the cauſe of all proſperity, as his anger is of all adverſity.

6 Behold, f I will bring it health and cure, and I will cure them, and will reveil unto them the abundance of peace and truth.

f In the midſt of his threatnings, God remembreth his, and comforteth them.

7 And I will cauſe the captivity of Judah, and the captivity of Iſrael to return, and will build them as at the firſt.

g Declaring, that there is no deliverance nor ioy, but wheres we feel remiſſion of ſins.

8 And I will g cleanſe them from all their iniquity, whereby they have ſinned againſt me, and I will * pardon all their iniquities whereby they have ſinned, and whereby they have tranſgreſſed againſt me.

* *Chap.* 31. 34. *Micah.* 7. 18.

h whereby he ſheweth, that the church, wherein a praiſe and an honour before all the nations of the earth, which ſhall hear all the good that I do unto them: and they ſhall fear and tremble for all the goodneſs, and for all the proſperity that I procure unto it.

9 ¶ And it ſhall be to me a name of h joy,

10 Thus ſaith the LORD, Again there ſhall be heard in this place (which ye ſay *ſhall be* deſolate without man and without beaſt, *even* in the cities of Judah, and in the ſtreets of Jeruſalem *that are* deſolate without man and without inhabitant, and without beaſt)

* *Chap.* 7. 34. & 16. 9.

11 The * voice of joy and the voice of gladneſs, the voice of the bridegroom and the voice of the bride, the voice of them that ſhall ſay, i Praiſe the LORD of hoſts, for the LORD *is* good, for his mercy *endureth* for ever, *and* of them that ſhall bring the ſacrifice of praiſe into the houſe of the LORD; for I will cauſe to return the captivity of the land, as at the firſt, ſaith the LORD.

i which was long appointed for the Levites to praiſe God by. *1 Chron.* 16. 8. *Pſal.* 105. 1. *Iſa.* 12. 6. *Pſal.* 106. 1. & 107. 1. & 118. 1. & 136. 1.

12 ¶ Thus ſaith the LORD of hoſts, Again in this place *which is* deſolate without man and without beaſt, and in all the cities thereof, ſhall be an habitation of ſhepherds cauſing *their* flocks to lie down.

13 In the cities of the k mountains, in the cities of the vale, and in the cities of the ſouth, and in the land of Benjamin, and in the places about Jeruſalem, and in the cities of Judah ſhall the flocks paſs again under the hands of him that telleth *them*, ſaith the LORD.

k *Meaning*, the all the country of *Judah* ſhall be inhabited again.

14 Behold, the days come, ſaith the LORD, that I will perform that good thing which I have promiſed unto the houſe of Iſrael, and to the houſe of Judah.

15 ¶ In thoſe days, and at that time will I cauſe the * l branch of righteouſneſs to grow up unto David, and he ſhall execute judgment and righteouſneſs in the land.

* *Iſa.* 11. 1. & 4. 2. l. 23. 5. *That is*, I will ſend the *Meſſias*, which ſhall come of the houſe of *David*, of whom this prophecy is ment, ſaithy all the Jews.

16 In thoſe days ſhall Judah be ſaved, and Jeruſalem ſhall dwell ſafely: and this *is the name* wherewith m the ſhall be called † The LORD our n righteouſneſs.

m *Or*, *Jeruſalem* ſhall dwell ſafely, and this prophecy ſhall be called. n Or, *Chriſt*, that ſhall call his church.

17 ¶ For thus ſaith the LORD, † David ſhall never * want a man to ſit upon the throne of the houſe of Iſrael.

† Heb. *Jehovah Tſidkenu.*

* 2 *Sam.* 7. 16. & 1 *King.* 2. 4. o *That is*, chiefly meant of thoſe ſpiritual ſaints of ſtrengthning, which is left in the church to the time of *Chriſt*, who was to be everlaſting Prieſt, and the everliving Sacrifice ſignified by the ſacrifices of the law.

18 Neither ſhall the priests the Levites want a man before me to offer o burnt-offerings, and to kindle meat-offerings, and to do ſacrifice continually.

p *Iſa.* 66. 21. *Jer.* 3. 16.

19 And the word of the LORD came unto Jeremiah, ſaying,

20 ¶ Thus ſaith the LORD, * If you can break my covenant of the p day, and my covenant of the night, and that there ſhould not be day and night in their ſeaſon:

* *Chap.* 31. 35.

21 *Then* may alſo my covenant be broken with David my ſervant, that he ſhould not have a ſon to reign upon his throne, and with the Levites the prieſts, my miniſters.

d when the one ſay was or found, Neither ſin themſelves in danger, ſhe would ſeem holy, and to begin ſome kind of reformation, but ſhe ſtood ſtill in her inward ſtate hypocritically.

22 As * the hoſt of heaven cannot be numbred, neither the ſand of the ſea meaſured: ſo will I multiply the ſeed of David my ſervant, and the Levites that miniſter unto me.

* *Chap.* 31. 37.

23 Moreover, the word of the LORD came to Jeremiah, ſaying,

24 Conſidereſt thou not what q this people have ſpoken, ſaying, The two families which the LORD hath choſen, he hath even caſt them off? thus they have deſpiſed my people, that they

q *Meaning*, the *Chaldeans* and other infidels, which thought God had utterly caſt off *Iudah* and *Jeruſalem*, becauſe he did not correct them for a time for their amendment.

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they ſhould be no more a nation before them.

25 Thus ſaith the LORD, If my covenant *be* not with day and night, *and if* I have not appointed the ordinances of heaven and earth:

26 Then will I caſt away the ſeed of Jacob, and David my ſervant, *ſo* that I will not take *any* of his ſeed *to be* rulers over the ſeed of Abraham, Iſaac, and Jacob: for I will cauſe their captivity to return, and have mercy on them.

CHAP. XXXIV.

1 Jeremiah propheſieth the captivity of Zedekiah and the city. 8 The princes and the people having diſmiſſed their bond-ſervants, contrary to the covenant of God, reaſſume them. 12 Jeremiah for their diſobedience, giveth them and Zedekiah, into the hands of their enemies.

a 2 *King.* 25. 1. *Dan.* ch. 1. 2. a who common-ly of *Jeremiah* was called *Nebuchadnezzar*, and of others *Nebuchadrezzar*. † Or, *the dominion of his hand.*

THe word which came unto Jeremiah from the LORD, (* when a Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth † of his dominion, and all the people fought againſt Jeruſalem, and againſt all the cities thereof) ſaying,

2 Thus ſaith the LORD the God of Iſrael, Go, and ſpeak to Zedekiah king of Judah, and tell him, Thus ſaith the LORD, Behold, I will give this city into the b hand of the king of Babylon, and he ſhall burn it with fire.

b *Captivity.*

3 And thou ſhalt not eſcape out of his hand, but ſhalt ſurely be * taken, and delivered into his hand, and thine eyes ſhall behold the eyes of the king of Babylon, and † he ſhall ſpeak with thee mouth to mouth, and thou ſhalt go to Babylon.

* *Iſa.* 39. 7. † Heb. *his mouth ſhall ſpeak to thy mouth.*

4 Yet hear the word of the LORD, O Zedekiah king of Judah, Thus ſaith the LORD of thee, Thou ſhalt not die by the ſword;

5 *But* thou ſhalt die in c peace: and with the burnings of thy fathers the former kings which were before thee, ſo ſhall they burn *odours* for thee, and they will lament thee, *ſaying*, d Ah lord: for I have pronounced the word, ſaith the LORD.

b Sir. of any violent death.

c The Jews ſhall leave for their firſt lord and king.

6 Then Jeremiah the prophet ſpake all theſe words unto Zedekiah king of Judah in Jeruſalem,

7 When the king of Babylons army fought againſt Jeruſalem, and againſt all the cities of Judah *that were* left, againſt Lachiſh, and againſt Azekah: for theſe defenced cities remained of the cities of Judah.

8 ¶ *This is* the word that came unto Jeremiah from the LORD, after that the king Zedekiah had made a covenant with all the people which *were* at Jeruſalem, e to proclaim liberty unto them;

e Acording to a Jew his brother.

9 That every man ſhould let his e man-ſervant, and every man his maid-ſervant, *being* an Hebrew or an Hebrewes, go free, that none ſhould ſerve himſelf of them, *to wit*, of

10 Now when all the princes, and all the people which had entred into the covenant, heard that every one ſhould let his man-ſervant, and every one his maid-ſervant go free, that none ſhould ſerve themſelves of them any more, then they obeyed and let *them* go.

11 But afterwards they turned and cauſed the ſervants and the hand-maids, whom they had let go free, to return, and brought them into ſubjection for ſervants and for hand-maids.

12 ¶ Therefore the word of the LORD came to Jeremiah from the LORD, ſaying,

13 Thus ſaith the LORD, the God of Iſrael, I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the houſe of bond-men, ſaying,

14 At the end of * ſeven years, let ye go every man his brother an Hebrew, which ‡ hath been ſold unto thee: and when he hath ſerved thee ſix years, thou ſhalt let him go free from thee: but your fathers hearkned not unto me, neither inclined their ear.

* *Exod.* 21. 2. *Deut.* 15. 12. ‡ Or, *hath ſold himſelf.*

15 And ye were † now turned, and had done right in my ſight, in proclaiming liberty every man to his neighbour, and ye had made a covenant before me in the f houſe † which is called by my name.

† Heb. *to day.* f *Meaning*, in the temple to declare that it was a moſt ſolemn and ſtraight covenant, made in the name of the Lord. † Heb. *whereupon my name is called.*

16 But ye turned and polluted my name, and cauſed every man his ſervant, and every man his hand-maid, whom he had ſet at liberty at their pleaſure, to return, and brought them into ſubjection, to be unto you for ſervants and for hand-maids.

17 Therefore thus ſaith the LORD, Ye have not hearkned unto me, in proclaiming liberty, every one to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, ſaith the LORD, to the g ſword, to the peſtilence, and to the famine, and I will make you † to be * removed into all the kingdoms of the earth.

g *That is*, I give the ſword liberty to deſtroy you. † Heb. *for a removing.* * *Deut.* 28. 64. *ch.* 29. 18.

18 And I will give the men that have tranſgreſſed my covenant, which have not performed the words of the covenant which they had made before me, when they h cut the calf in twain, and paſſed between the parts thereof,

h As touching this manner of a ſolemn covenant which the uncircumciſed by paſſing between the two parts of a beaſt, *to ſignify*, that the tranſgreſſour of the ſame covenant ſhould be ſo divided in pieces, *read Gen.* 15. 10.

19 The princes of Judah, and the princes of Jeruſalem, the eunuchs, and the prieſts, and all the people of the land which paſſed between the parts of the calf,

* *Chap.* 7. 33. & 16. 4.

20 I will even give them into the hand of their enemies, and into the hand of them that ſeek their life; and their * dead bodies ſhall be for meat unto the fowls of the heaven, and to the beaſts of the earth.

21 And Zedekiah king of Judah, and his princes will I give into the hand of their enemies, and into the hand of them that ſeek their life, and into the hand of the king of Babylons army which are i gone up from you.

i To fight againſt the *Egyptians*, *ch.* 37. 11.

22 Behold, I will command, ſaith the LORD, and cauſe them to return to this city, and they ſhall fight againſt it, and take it, and burn it with fire, and I will make the cities of Judah a deſolation without an inhabitant.

CHAP. XXXV.

1 By the obedience of the Rechabites, 12 Jeremiah condemneth the diſobedience of the Jews. 18 God bleſſeth the Rechabites for their obedience.

THe word which came unto Jeremiah from the LORD, in the a days of Jehoiakim the

a For the diſpoſition and order of theſe prophecies *read ch.* 27. 1.

594 the son of Josiah, king of Judah, saying,
2 Go unto the house of the [b] Rechabites, and speak unto them, and bring them into the house of the LORD, into one of the chambers, and give them wine to drink.
3 Then I took Jaazaniah the son of Jeremiah, the son of Habaziniah, and his brethren, and all his sons, and the whole house of the Rechabites.
4 And I brought them into the house of the LORD, into the chamber of the sons of [c] Hanan the son of Igdaliah, a man of God, which *was* by the chamber of the princes, which *was* above the chamber of Maaseiah the [†] son of Shallum, the keeper of the door.
5 And I set before the sons of the house of the Rechabites pots full of wine, and cups, and I said unto them, Drink ye wine.
6 But they said, We will drink no wine: for Jonadab the son of Rechab our father [e] commanded us, saying, 'Ye shall drink no wine, *neither* ye, nor your sons for ever.
7 Neither shall ye build house, nor sow seed, nor plant vineyard, nor have *any*: but all your days ye shall dwell in tents, that ye may live many days in the land where ye *be* strangers.
8 Thus have we obeyed the voice of Jonadab the son of Rechab our father, in all that he hath charged us, to drink no wine all our days, we, our wives, our sons nor our daughters;
9 Nor to build houses for us to dwell in: neither have we vineyard, nor field, nor seed.
10 But we have dwelt in tents, and have obeyed, and done according to [s] all that Jonadab our father commanded us.
11 But it came to pass, when Nebuchadrezzar king of Babylon came up into the land, that we said, Come, and let us go to Jerusalem for fear of the army of the Chaldeans, and for fear of the army of the Syrians: so we [h] dwell at Jerusalem.
12 ¶ Then came the word of the LORD unto Jeremiah, saying,
13 Thus saith the LORD of hosts, the God of Israel, Go and tell the men of Judah, and the inhabitants of Jerusalem, Will [i] ye not receive instruction to hearken to my words? saith the LORD.
14 The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; for unto this day they drink none, but obey their fathers commandment: notwithstanding I have spoken unto you, [k] rising early, and speaking, but ye hearkned not unto me.
15 I have sent also unto you all my servants the prophets, rising up early and sending *them*, saying, *Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land, which I have given to you, and to your fathers: but ye have not inclined your ear, nor hearkned unto me.
16 Because the sons of Jonadab the son of Rechab, have performed the commandment of their father, which he commanded them; but this people hath not hearkned unto me:
17 Therefore thus saith the LORD God of hosts, the God of Israel, Behold, I will bring upon Judah, and upon all the inhabitants of Jerusalem, all the evil that I have pronounced against them: because I have [l] spoken unto them, but they have not heard, and I have called unto them, but they have not answered.
18 ¶ And Jeremiah said unto the house of the Rechabites, Thus saith the LORD of hosts, the God of Israel, Because ye have obeyed the commandment of Jonadab your father, and kept all his precepts, and done according unto all that he hath commanded you:
19 Therefore thus saith the LORD of hosts, the God of Israel, † Jonadab the son of Rechab shall [m] not want a man to stand before me for ever.

CHAP. XXXVI.

1 Jeremiah causeth Baruch to write his prophecy, 5 and publickly to read it. 11 The princes having intelligence thereof by Michaiah, sent Jehudi to fetch the roll and read it. 19 They will Baruch to hide himself and Jeremiah. 20 The king Jehoiakim being certified thereof, heareth part of it, and burneth the roll. 27 Jeremiah denounceth his judgment. 32 Baruch writeth a new copy.

AND it came to pass in the [a] fourth year of Jehoiakim the son of Josiah king of Judah, *that* this word came unto Jeremiah from the LORD, saying,
2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spake unto thee, [b] from the days of * Josiah, even unto this day.
3 It may be that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their sin.
4 Then Jeremiah called Baruch the son of Neriah; and Baruch wrote [c] from the mouth of Jeremiah all the words of the LORD, which he had spoken unto him, upon a roll of a book.
5 And Jeremiah commanded Baruch, saying, I *am* [d] shut up, I cannot go into the house of the LORD:
6 Therefore go thou and read in the roll, which thou hast written from my mouth, the words of the LORD in the ears of the people in the LORDS house upon the [e] fasting-day: and also thou shalt read them in the ears of all Judah, that come out of their cities.
7 It may be † they will present their [f] supplication before the LORD, and will return every one from his evil way; for great *is* the anger and the fury that the LORD hath pronounced against this people.
8 And Baruch the son of Neriah did according to all that Jeremiah the prophet commanded him, reading in the book the words of the LORD in the LORDS house.
9 And

[b] They came of Rechab Moses father in law, who was no Israelite, but after joyned with them in the service of God.
[c] *That is,* a prophet.
[†] Heb. *threshold,* or, *vessel.*
[d] The prophet saith not, The Lord saith thus: for then they ought to have obeyed: but he tendeth to another end, *that is,* to declare their obedience to men, seeing the Jews would not obey God himself.
[e] whom Jehu the king of Israel favoured for his zeal, 2 Kyng 10. 15.
[f] *Teaching them hereby,* to free all occasions of intemperance, ambition, and avarice, and that they might know that they were strangers in the earth, and be ready to depart at all occasions.
[g] which was now for the space of three hundred years from *Iehu* to *Jehoiakim.*
[h] which declareth, that they were not so bound to their vow, that it could not be broken for any necessity: for where they were commanded to dwell in tents, they dwelt now at *Jerusalem* for fear of the wars.
[i] whom I have chosen to be my children, seeing these which were the children of an heathen man, obeyed the commandment of their father.
[k] I have most diligently exhorted and warned you, both by my self and my prophets.
* *Chap.* 18. 11. & 25. 5.

[1] *That is,* by his prophets and ministers; which though he should speak to us himself, when he sendeth his ministers to speak in his name.
[m] His posterity shall continue and be in my favour for ever.

[a] *Ezech.* 25. 1.
[b] which was twenty and three years, counting from the thirteenth yeer of *Iehoiakims* reign.
* *Chap.* 25. 1.
[c] As he did indite.
[d] *Meaning,* in prison, through the malice of the priests.
[e] which was proclaimed for fear of the Babylonians, as their customs was when they feared any great plague of God.
[f] Heb. *their supplication shall fall.*
† *His servants,* that fasting without prayer and repentance availeth nothing, but is meer hypocrisy.

[g] The fast was then proclaimed, and Baruch read this roll, which was a little before that Jerusalem was first taken, and then Jehoiakim and Daniel, and his companions were led away captives.
[h] *That is,* by his prophets and ministers; which though he should speak to us himself, when he sendeth his ministers to speak in his name.
[i] Heb. *there shall not a man be cut off from Israel,* &c.
[k] Heb. *to hearken.*
[l] Heb. *to visit upon.*

9 And it came to pass in the fifth [g] year of Jehoiakim the son of Josiah king of Judah, in the ninth month, *that* they proclaimed a fast before the LORD to all the people in Jerusalem, and to all the people that came from the cities of Judah unto Jerusalem.
10 Then read Baruch in the book, the words of Jeremiah in the house of the LORD, in the chamber of Gemariah, the son of Shaphan the scribe, in the higher court, at the ‡ * entry of the [h] new gate of the LORDS house in the ears of all the people.
11 ¶ When Michaiah the son of Gemariah the son of Shaphan, had heard out of the book all the words of the LORD,
12 Then he went down into the kings house into the scribes chamber, and lo, all the princes sat there, *even* Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the princes.
13 Then Michaiah declared unto them all the words that he had heard when Baruch read the book in the ears of the people.
14 Therefore all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thine hand the roll wherein thou hast read in the ears of the people, and come. So Baruch the son of Neriah took the roll in his hand, and came unto them.
15 And they said unto him, Sit down now, and read it in our ears. So Baruch read *it* in their ears.
16 Now it came to pass when they had heard all the words, they were [i] afraid both one and other, and said unto Baruch, We will surely tell the king of all these words.
17 And they asked Baruch, saying, Tell us now, How didst thou write all these words at his mouth?
18 Then Baruch answered them, He pronounced all these words unto me with his mouth, and I wrote *them* with ink in the book.
19 Then said the princes unto Baruch, Go [k] hide thee, thou and Jeremiah, and let no man know where ye *be.*
20 ¶ And they went in to the king into the court, but they laid up the roll in the chamber of Elishama the scribe, and told all the words in the ears of the king.
21 So the king sent Jehudi to fet the roll, and he took it out of Elishama the scribes chamber, and Jehudi read it in the ears of the king, and in the ears of all the princes which stood beside the king.
22 Now the king sat in the winter-house, in the [l] ninth month; and *there was a fire* on the hearth burning before him.
23 And it came to pass *that* when Jehudi had read three or four leaves, he cut it with the penknife, and cast *it* into the fire that *was* on the hearth, until all the roll was consumed in the fire that *was* on the hearth.

[g] The fast was then proclaimed, and Baruch read this roll, which was a little before that Jerusalem was first taken, and then Jehoiakim and Daniel, and his companions were led away captives.
[h] Heb. *the entry of the new gate.*
‡ Or, *door.*
* Chap. 26. 10. which is the 4th gate of the temple.
[i] Thegodly were afraid, seeing God threatned, and the wicked were alarmed for the losse of the punishment.
[k] They that were godly among the princes, gave this counsel, by whose means it is like the Jeremiah was delivered: for they knew the rage of the king, and of the wicked to be such, that they could not escape without danger of their lives.
[l] which contained part of November, and part of December.

24 Yet they were not afraid, nor rent [m] their garments, *neither* the king, nor any of his servants that heard all these words.
25 Nevertheless, Elnathan, and Delaiah, and Gemariah had made intercession to the king, that he would not burn the roll, but he would not hear them.
26 But the king commanded Jerameel the son ‡ of Hammelech, and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe, and Jeremiah the prophet: but the LORD [n] hid them.
27 ¶ Then the word of the LORD came to Jeremiah (after that the king had burnt the roll, and the words which Baruch wrote at the mouth of Jeremiah) saying,
28 Take thee again [o] another roll, and write in it all the former words that were in the first roll, which Jehoiakim the king of Judah hath burnt.
29 And thou shalt say to Jehoiakim king of Judah, Thus saith the LORD, thou hast burnt this roll, saying, [p] Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from thence man and beast?
30 Therefore thus saith the LORD, of Jehoiakim king of Judah, He shall have [q] none to sit upon the throne of David, and his * dead body shall be cast out in the day to the heat, and in the night to the frost.
31 And I will † punish him and his seed, and his servants, for their iniquity, and I will bring upon them, and upon the inhabitants of Jerusalem, and upon the men of Judah all the evil that I have pronounced against them, but they hearkned not.
32 ¶ Then took Jeremiah another roll, and gave it to Baruch the scribe the son of Neriah, who wrote therein from the mouth of Jeremiah, all the words of the book which Jehoiakim king of Judah had burnt in the fire, and there were added besides unto them many † like words.

CHAP. XXXVII.

1 The Egyptians having raised the siege of the Chaldeans, king Zedekiah sendeth to Jeremiah to pray for the people. 6 Jeremiah prophesieth the Chaldeans certain return and victory. 11 He is taken for a fugitive, beaten, and put in prison. 16 He assureth Zedekiah of the captivity. 18 Intreating for his liberty, he obtaineth some favour.

AND king * Zedekiah the son of Josiah reigned in stead of [a] Coniah the son of Jehoiakim, whom Nebuchadrezzar king of Babylon [b] made king in the land of Judah.
2 But neither he, nor his servants, nor the people of the land, did hearken unto the words of the LORD, which he spake † by the prophet Jeremiah.
3 And Zedekiah the king [c] sent Jehucal the son of Shelemiah, and Zephaniah the son of Maaseiah the priest, to the prophet Jeremiah, saying, Pray now unto the LORD our God for us.
4 Now Jeremiah came in [d] and went out among

[m] Shewing, that the wicked instead of repenting when they hear Gods judgments, grow into further malice against him and his word.
‡ Or, *of the king.*
[n] Thus we see the continual care, that God hath ever over his, to preserve them from the rage of the wicked.
[o] Though the wicked think to have abolished the word of God, when they have burnt the book thereof; yet this declareth that God will not onely raise it up again, but also increase it in greater abundance to their consternation, 2 *Cor.* 3. 2.
[p] These are Jehoiakims words.
[q] Though Jehoiakim his son succeeded him, yet because he reigned but three moneths, it was effeemed as no reign. * *Ezech.* 6. 22. 19.
[†] Heb. *visit upon.*

* 2 *Kings* 24. 17. 2 *Chron.* 36. 10. *ch.* 22. 24.
[a] who was called Jehoiachin, or Jeconiah.
[b] Also called him Zedekiah, whereas before his name was Mattaniah, 2 *Kyng.* 24. 17.
† Heb. *by the hand of the prophet.*
[c] Because he was afraid of the Chaldeans that came against him.
[d] *That is,* was out of prison and at liberty.

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among the people: for they had not put him into prison.

e To help the Jews.

5 Then Pharaohs army was e come forth out of Egypt: and when the Chaldeans that besieged Jerusalem, heard tidings of them, they departed from Jerusalem.

6 ¶ Then came the word of the LORD unto the prophet Jeremiah, saying,

7 Thus saith the LORD, the God of Israel, Thus shall ye say to the king of Judah, that sent you unto me to enquire of me, Behold, Pharaohs army which is come forth to help you, shall return to Egypt into their own land.

8 And the Chaldeans shall come again, and fight against the city, and take it, and burn it with fire.

9 Thus saith the LORD, Deceive not your †selves, saying, The Chaldeans shall surely depart from us: for they shall not depart.

† Heb. *souls.*

10 For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained *but* † wounded men among them, *yet* should they rise up every man in his tent, and burn this city with fire.

† Heb. *thrust through.*

11 ¶ And it came to pass that when the army of the Chaldeans was † broken up from Jerusalem for fear of Pharaohs army,

† Heb. *made to defend.*

12 Then Jeremiah went forth out of Jerusalem to go into the f land of Benjamin, ‡ to separate himself thence in the mids of the people.

f As some think to go to *Anathoth* his own town.

‡ Or, *to slip away from thence in the midst of the people.*

13 And when he was in the g gate of Benjamin, a captain of the ward *was* there, whose name *was* Irijah, the son of Shelemiah, the son of Hananiah, and he took Jeremiah the prophet, saying, Thou fallest away to the Chaldeans.

g By the which men went into the country of Benjamin.

† Heb. *falsehood*, or, *a lie.*

14 Then said Jeremiah, *It is* † false, I fall not away to the Chaldeans: but he hearkned not to him: so Irijah took Jeremiah and brought him to the princes.

15 Wherefore the princes were wroth with Jeremiah, and smote him, and put him in prison in the house of Jonathan the scribe; for they had made that the h prison.

h Because it was a vile and straight prison.

16 ¶ When Jeremiah was entred into the dungeon, and into the ‡ cabins, and Jeremiah had remained there many days:

‡ Or, *cells.*

17 Then Zedekiah the king sent, and took him out; and the king asked him secretly in his house, and said, Is there *any* word from the LORD? and Jeremiah said, There is: for, said he, thou shalt be delivered into the hand of the king of Babylon.

18 Moreover, Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in prison?

19 Where *are now* your prophets which prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?

20 Therefore hear now, I pray thee, O my lord the king, † let my supplication, I pray thee, be accepted before thee; that thou cause me not to return to the house of Jonathan the scribe, lest I die there.

† Heb. *let my supplication fall.*

21 Then Zedekiah the king commanded that they should commit Jeremiah into the court of the prison, and that they should give him daily a piece of bread out of the bakers street, untill all i the bread in the city were spent. Thus Jeremiah remained in the court of the prison.

i *That is*, so long as there was any bread in the city: thus God provideth for his, that he will cause their enemies to preserve them to the end whereunto he hath appointed them.

CHAP. XXXVIII.

1 Jeremiah by a false suggestion is put into the dungeon of Malchiah. 7 Ebed-melech, by suit, getteth him some enlargment. 14 Upon secret conference he counselleth the king by yeilding to save his life. 24 By the kings instructions, he conceileth the conference from the princes.

THen Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of a Malchiah, heard the words that Jeremiah had spoken unto all the people, saying,

a For Zedekiah had sent them to intercede at the Lord for the state of the country, now when Nebuchadnezzar came, *a chap.* 21. 1. *b chap.* 21. 9. *b* Tyed 45. 5.

2 Thus saith the LORD, * He that remaineth in this city shall die by the sword, by the famine, and by the pestilence: but he that goeth forth to the Chaldeans, shall live; for he shall have his life for b a prey, and shall live.

3 Thus saith the LORD, This city shall surely be given into the hand of the king of Babylons army, which shall take it.

4 Therefore the princes said unto the king, We beseech thee, let this man be put to death: for thus he weakneth the hands of the men of war that c remain in this city, and the hands of all the people, in speaking such words unto them: for this man seeketh not the † welfare of this people, but the hurt.

c Thus we see how the wicked when they cannot abide to hear the truth of Gods word, finde out the meanes to death, as unthankfulness of peoples.

† Heb. *peace.*

5 Then Zedekiah the king said, Behold, he *is* in your hand: for the king *is* not *he that* can d do *any* thing against you.

d wherein he grievously offendeth in that, that not onely he would not hear the truth spoken by the prophet, but also gave him to the Infidels to be wicked to his cruelly inverted.

6 Then took they Jeremiah, and cast him into the dungeon of Malchiah the son ‡ of Hammelech that *was* in the court of the prison: and they let down Jeremiah with cords. And in the dungeon *there was* no water, but mire: so Jeremiah sunk in the mire.

‡ Or, *of the king.*

7 ¶ Now when Ebed-melech the Ethiopian, one of the eunuchs which was in the kings house, heard that they had put Jeremiah in the dungeon, (the king then sitting in the e gate of Benjamin)

e To hear matters, and give sentence.

8 Ebed-melech went forth out of the kings house, and spake to the king, saying,

9 My lord the king, f these men have done evil in all that they have done to Jeremiah the prophet, whom they have cast into the dungeon, and † he is like to die for hunger in the place where he is, for *there is* no more bread in the city.

f Hereby is declared that the peoples hand more favore at this tyrants hands then he did by all them of his country, which was to their great condemnation.

† Heb. *he will die.*

10 Then the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men † with thee, and take up Jeremiah the prophet out of the dungeon before he die.

† Heb. *in thine hand.*

11 So Ebed-melech took the men with him, and went into the house of the king under the treasury, and took thence old cast clouts, and old rotten rags, and let them down by cords into the dungeon to Jeremiah.

12 And

12 And Ebed-melech the Ethiopian said unto Jeremiah, Put now *these* old cast clouts, and rotten rags under thine arm-holes, under the cords. And Jeremiah did so.

13 So they drew up Jeremiah with cords, and took him up out of the dungeon, and Jeremiah remained in g the court of the prison.

g where the king had set him before to be more liberty, *ver.* 28. 27. 31.

14 ¶ Then Zedekiah the king sent, and took Jeremiah the prophet unto him into the ‡ third entry that *is* in the house of the LORD; and the king said unto Jeremiah, I will ask thee a thing: hide nothing from me.

‡ Or, *principal.*

15 Then Jeremiah said unto Zedekiah, If I declare *it* unto thee, wilt thou not surely put me to death? and if I give thee counsel, wilt thou not hearken unto me?

16 So Zedekiah the king sware secretly unto Jeremiah, saying, *As* the LORD liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men that seek thy life.

17 Then said Jeremiah unto Zedekiah, Thus saith the LORD the God of hosts, the God of Israel, If thou wilt assuredly go forth unto the king of Babylons h princes, then thy soul shall live, and this city shall not be burnt with fire, and thou shalt live, and thine house.

h And yeild thy self unto them.

18 But if thou wilt not go forth to the king of Babylons princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out of their hand.

19 And Zedekiah the king said unto Jeremiah, I am afraid of the Jews that are fallen to the Chaldeans, lest they deliver me into their hand, and † they mock me.

† Heb. *deliteth themselves in me.* Feareth of contempt of men, then the threatnings of God.

20 But Jeremiah said, They shall not deliver *thee:* obey, I beseech thee, the voice of the LORD, which I speak unto thee: so it shall be well unto thee, and thy soul shall live.

21 But if thou refuse to go forth, this *is* the word that the LORD hath shewed me:

22 And behold, all the k women that are left in the king of Judahs house, *shall be* brought forth to the king of Babylons princes, and those *women* shall say, † Thy friends have set thee on, and have prevailed against thee: thy feet are sunk in the mire, *and* they are turned away back.

k when Jeremiah and his mother, with others, were carried away, these women of the kings house were left, which shall be taken, saith the prophet, and sent the king of Babel how Zedekiah hath been seduced by his familiar friends, and false prophets; which have left him in the mire.

† Heb. *men of his peace.*

23 So they shall bring out all thy wives and thy children to the Chaldeans, and thou shalt not escape out of their hand, but shalt be taken by the hand of the king of Babylon: and † thou shalt cause this city to be burnt with fire.

† Heb. *thou shalt burn, &c.*

24 ¶ Then said Zedekiah unto Jeremiah, Let no man know of these words, and thou shalt not die.

25 But if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; also what the king said unto thee:

l Herein appeareth the infirmity of the prince, who did dissemble to free his life, where it was not to the denial of his doctrine, or to the hurt of any.

26 Then thou shalt say unto them, † I presented my supplication before the king, that he would not cause me to return to Jonathans house to die there.

† Heb. *they were silent from him.*

27 Then came all the princes unto Jeremiah, and asked him, and he told them according to all these words that the king had commanded: so † they left off speaking with him, for the matter was not perceived.

28 So Jeremiah abode in the court of the prison, until the day that Jerusalem was taken, and he was *there* when Jerusalem was taken.

CHAP. XXXIX.

1 Jerusalem is taken. 4 Zedekiah is made blind, and sent to Babylon. 8 The city ruinated. 9 The people captivated. 11 Nebuchadrezzars charge for the good usage of Jeremiah. 15 Gods promise to Ebed-melech.

IN the * ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon, and all his army against Jerusalem, and they besieged it.

* 2 *King.* 25. 1. *chap.* 52. 4.

2 *And* in the eleventh year of Zedekiah, in the fourth month, the ninth *day* of the month, the city was a broken up.

a The gates and walls were broken down.

3 And all the princes of the king of Babylon came in, and sat in the middle gate, *even* Nergal-sharezer, Samgar-nebo, Sarsechim, Rab-saris, Nergal-sharezer, Rab-mag, with all the residue of the princes of the king of Babylon.

4 ¶ And it came to pass, *that* when Zedekiah the king of Judah saw them, and all the men of war, then they fled, and went forth out of the city by night, by the way of the kings garden, by the b gate betwixt the two walls, and he went out the way of the plain.

b which was a postern-door. *read 2 King.* 25. 4.

5 But the Chaldeans army purfued after them, and overtook Zedekiah in the plains of Jericho: and when they had taken him, they brought him up to Nebuchadnezzar king of Babylon to c Riblah in the land of Hamath, where he † gave judgment upon him.

c which is called Antiochia in Syria.

† Heb. *spake with him judgments.*

6 Then the king of Babylon slew the sons of Zedekiah in Riblah before his eyes: also the king of Babylon slew all the nobles of Judah.

7 Moreover, he put out Zedekiahs eyes, and bound him † with chains to carry him to Babylon.

† Heb. *with two brasen chains*, or, *fetters.*

8 ¶ And the Chaldeans burnt the kings house, and the houses of the people with fire, and brake down the walls of Jerusalem.

9 Then Nebuzar-adan the ‡ † captain of the guard carried away captive into Babylon the remnant of the people that remained in the city, and those that fell away, that fell to him, with the rest of the people that remained.

‡ Or, *chief marshal.* † Heb. *chief of the executioners*, or, *slaughter-men.* And so vers. 10, 11, &c.

10 But Nebuzar-adan the captain of the guard left of the d poor of the people which had nothing, in the land of Judah, and gave them vineyards and fields † at the same time.

d For the rich and the mighty which put their trust in their riches and means were by Gods just judgments most rigorously handled.

† Heb. *in that day.* † Heb. *by the hand of.*

11 ¶ Now Nebuchadrezzar king of Babylon gave charge concerning Jeremiah † to Nebuzar-adan the captain of the guard, saying,

† Heb. *set thine eyes upon him.*

12 Take him, and † look well to him, and do him no harm, but do unto him e even as he shall say unto thee.

† This God preserved his prophet by his means, whom he made the scourge to punish the king, and them that were his enemies.

13 So Nebuzar-adan the captain of the guard sent,

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sent, and Nebushasban, Rab-saris, and Nergal-sharezer, Rab-mag, and all the king of Babylons princes:

14 Even they sent, and took Jeremiah out of the court of the prison, and committed him unto [f] Gedaliah the son of Ahikam, the son of Shaphan, that he should carry him home: so he dwelt among the people.

15 ¶ Now the word of the LORD came unto Jeremiah, while he was shut up in the court of the prison, saying,

16 Go and speak to Ebed-melech the Ethiopian, saying, Thus saith the LORD of hosts the God of Israel, Behold, I will bring my words upon this city for evil, and not for good, and they shall be *accomplished* in that day before thee.

17 But I will deliver thee in that day, saith the LORD, and thou shalt not be given into the hand of the men of whom thou *art* afraid.

18 For I will surely deliver thee, and thou shalt not fall by the sword, but thy life shall be for a prey unto thee, [g] because thou hast put thy trust in me, saith the LORD.

CHAP. XL.

1 Jeremiah being set free by Nebuzar-adan, goeth to Gedaliah. 7 The dispersed Jews repair unto him. 13 Johanan revealing Ishmaels conspiracy, is not believed.

THE word which came to Jeremiah from the LORD, after that Nebuzar-adan the captain of the guard, had let him go from Ramah, when he had taken him being bound in ‡chains among all that were carried away captive of Jerusalem and Judah, *which were* carried away captive unto Babylon.

2 [a] And the captain of the guard took Jeremiah, and said unto him, the LORD thy God hath pronounced this evil upon this place.

3 Now the LORD hath brought *it*, and done according as he hath said: because ye have [b] sinned against the LORD, and have not obeyed his voice, therefore this thing is come upon you.

4 And now behold, I loose thee this day from the chains which *were* upon thine hand: if it seem good unto thee to come with me into Babylon, come, and †I will look well unto thee: but if it seem ill unto thee to come with me into Babylon, forbear: behold, all the land *is* before thee: whither it seemeth good and convenient for thee to go, thither go.

5 Now while he was not yet gone back, *he said*, Go back also to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath made governour over the cities of Judah, and dwell with him among the people: or go whereso ever it seemeth convenient unto thee to go. So the captain of the guard gave him victuals and a reward, and let him go.

6 Then went Jeremiah unto Gedaliah the son of Ahikam to [c] Mizpah, and dwelt with him among the people *that were* left in the land.

7 ¶ Now when all the captains of the forces

which [d] *were* in the fields, *even* they and their men heard that the king of Babylon had made Gedaliah the son of Ahikam governour in the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that were not carried away captive to Babylon;

8 Then they came to Gedaliah to Mizpah, even [e] Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite, they and their men.

9 And Gedaliah the son of Ahikam the son of Shaphan, sware unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land and serve the king of Babylon, and it shall be well with you.

10 As for me, behold, I will dwell at Mizpah †to serve the Chaldeans, which will come unto us: but ye, gather ye wine, and summer-fruits, and oyl, and put *them* in your vessels, and dwell in your cities that ye have taken.

11 Likewise when all the Jews that *were* in [f] Moab, and among the Ammonites, and in Edom, and that *were* in all the countrys, heard that the king of Babylon had left a remnant of Judah, and that he had set over them Gedaliah the son of Ahikam the son of Shaphan;

12 Even all the Jews returned out of all places whither they were driven, and came to the land of Judah, to Gedaliah unto Mizpah, and gathered wine and summer-fruits, very much.

13 ¶ Moreover, Johanan the son of Kareah, & all the captains of the forces that *were* in the fields, came to Gedaliah to Mizpah,

14 And said unto him, Dost thou certainly know that [g] Baalis the king of the Ammonites hath sent Ishmael the son of Nethaniah †to slay thee? But Gedaliah the son of Ahikam believed them not.

15 Then Johanan the son of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the son of Nethaniah, and no man shall know *it*: wherefore should he slay thee, that all the Jews *which are* gathered unto thee should be scattered, and the remnant of Judah perish?

16 But Gedaliah the son of Ahikam said unto Johanan the son of Kareah, [h] Thou shalt not do this thing, for thou speakest falsely of Ishmael.

CHAP. XLI.

1 Ishmael, treacherously killing Gedaliah and others, purposeth with the residue to flee unto the Ammonites. 11 Johanan recovereth the captives, and mindeth to flee into Egypt.

NOw it came to pass in the [a] seventh month, *that* Ishmael the son of Nethaniah the son of Elishamah of the seed royal, and the princes of the [b] king, even ten men with him, came unto Gedaliah the son of Ahikam to Mizpah, and there they did [c] eat bread together in Mizpah.

2 Then

[f] whom the king of Babel had now appointed governour over the rest of the Jews that he left behind.

[g] Thus God recompenseth his zeal and favour, which he shewed to his prophet in his troubles.

‡ Or, *manicles.*

[a] From this second verse unto ver. 42. 7. it seemeth to be as a parenthesis, and separated matter: and there this story beginneth again, and by this vision is declared what it was.

[b] God moved this infidel to speak this, to declare the great blindness and obstinacy of the Jews, which could not feel that which this heathen man confessed.

† Heb. *I will set mine eye upon thee.*

[c] which was a city of Judah.

[d] which were scattered abroad for fear of the Chaldeans.

[e] who was of the kings blood, and after slew him, chap. 41. 2.

[f] which were fled also for fear of the Chaldeans.

[g] For under the colour of reconciling of friendship he fought onely to make them to destroy one another.

† Heb. *to smite him in secret.*

[h] Thus the godly, which think no harm to others, are soonest deceived, and soonest lack such compassion that deserveth.

2 Then arose Ishmael the son of Nethaniah, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and slew him, whom the king of Babylon had made governour over the land.

3 Ishmael also slew all the Jews that were with him, *even* with Gedaliah at Mizpah, and the Chaldeans that were found there, *and* the men of war.

4 And it came to pass the second day after he had slain Gedaliah, and no man knew *it*,

5 That there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men having their beards shaven, and their clothes rent, and having cut themselves, with [d] offerings and incense in their hand, to bring *them* to the house of the LORD.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, † weeping all along as he went: and it came to pass as he met them, he said unto them, Come to [e] Gedaliah the son of Ahikam.

7 And it was *so* when they came into the midst of the city, that Ishmael the son of Nethaniah slew them, *and cast them* into the midst of the pit, he, and the men that *were* with him.

8 But ten men were found among them that said unto Ishmael, Slay us not: for we have treasures in the field, of wheat, and of barley, and of oyl, and of honey. So he forbare, and slew them not among their brethren.

9 Now the pit wherein Ishmael had cast all the dead bodies of the men (whom he had slain ‡ † because of Gedaliah) *was* it, which Asa the king had † made for fear of Baasha king of Israel; *and* Ishmael the son of Nethaniah filled it with *them that were* slain.

10 Then Ishmael carried away captive all the residue of the people, that *were* in Mizpah, *even* the kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the guard had committed to Gedaliah the son of Ahikam, and Ishmael the son of Nethaniah carried them away captive, and departed to go over to the Ammonites.

11 ¶ But when Johanan the son of Kareah, and all the [g] captains of the forces that *were* with him, heard of all the evil that Ishmael the son of Nethaniah had done,

12 Then they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that *are* in Gibeon.

13 Now it came to pass, *that* when all the people which *were* with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that *were* with him, then they were glad.

14 So all the people that Ishmael had carried away captive from Mizpah, cast about and returned, and went unto Johanan the son of Kareah.

15 But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went to the [h] Ammonites.

16 Then took Johanan the son of Kareah, and all the captains of the forces that *were* with him, all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah (after *that* he had slain Gedaliah the son of Ahikam) *even* mighty men of war, and the women and the children, and the eunuchs whom he had brought again from Gibeon.

17 And they departed and dwelt in the habitation of [i] Chimham, which *is* by Bethlehem, to go to enter into Egypt,

18 Because of the Chaldeans: for they were afraid of them, because Ishmael the son of Nethaniah had slain Gedaliah the son of Ahikam, whom the king of Babylon made governour in the land.

CHAP. XLII.

1 Johanan desireth Jeremiah to enquire of God, promising obedience to his will. 7 Jeremiah assureth him of safety in Judea. 13 and destruction in Egypt. 19 He reproveth their hypocrisy in requiring of the Lord that which they meant not.

THEn all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even unto the greatest, came near,

2 And said unto Jeremiah the prophet, ‡ Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the LORD thy God, *even* for all this remnant, (for we are left *but* a few of many, as thine eyes do behold us)

3 That the LORD thy God may shew us the way wherein we may walk, and the thing that we may [a] do.

4 Then Jeremiah the prophet said unto them, I have heard *you*; behold, I will pray unto the LORD your God according to your words, and it shall come to pass, *that* whatsoever thing the LORD shall answer you, I will declare *it* unto you: I will keep nothing back from you.

5 Then they said to Jeremiah, [b] The LORD be a true and faithful witness between us, if we do not even according to all things for the which the LORD thy God shall send thee to us.

6 Whether *it be* good, or whether *it be* evil, we will obey the voice of the LORD our God, to whom we send thee; that it may be well with us, when we obey the voice of the LORD our God.

7 ¶ [c] And it came to pass after ten days, that the word of the LORD came unto Jeremiah.

8 Then called he Johanan the son of Kareah, and all the captains of the forces which *were* with him, and all the people from the least even to the greatest,

9 And said unto them, Thus saith the LORD the God of Israel, unto whom ye sent me to present your supplication before him,

10 If ye will still abide in this land, then will

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[d] For they thought that the temple had not been destroyed, & therefore came up to the feast of tabernacles but leaving of the burning thereof in the ayr, they feared their signs of feare.

‡ Heb. *in going and turning.*

† For his death we hope sorer, and he feared that he himself should be likewise for the destruction of Jerusalem, and the temple: but after ten when they found to save Gedaliah.

[i] which place David of old had given to Chimham the son of Barzillai the Gileadite, 2 Sam. 19. 38.

[a] This declareth the nature of hypocrites, which would know of Gods word what they should do, but will not follow it, but in as much as it agreeth with that thing which they have purposed to do.

[b] There are none more ready to abuse the name of God, and take it in vain, then the hypocrites, which to colour their falsehood use it without all reverence, and make it a meane for them to deceive the simple and the godly.

[c] Here is declared the vision and the occasion thereof, whereof mention was made, chap. 40. 1.

[h] For Baalis, the king of the Ammonites, was the cause of this murder.

‡ Or, *let our supplication fall before thee.*

[a] The city was destroyed in the fourth month, and in the seventh month, which contained part of *September*, and part of *October*, was the governour Gedaliah slain.

[b] *Meaning*, Jedediah.

[c] They eat together as familiar friends.

[d] which were scattered abroad for fear of the Chaldeans.

[e] who was of the kings blood, and after slew him, chap. 41. 2.

[f] which were fled also for fear of the Chaldeans.

[g] which had been Captains under Gedaliah.

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will I build you and not pull *you* down, and I will plant you, and not pluk *you* up: for I [d] repent me of the evil that I have done unto you.

d *Read ch.* 18. 8.

11 Be not afraid of the king of Babylon, of whom ye are afraid: be not afraid of him, saith the LORD: for I *am* with you to save you, and to deliver you [e] from his hand.

e Because all kings hearts and ways are in his hands, he can turn them and dispose them as it pleaseth him, and therefore they need not to fear man, but onely obey God, *Prov.* 21. 1.

12 And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land.

13 ¶ But if ye say, We will not dwell in this land, neither obey the voice of the LORD your God,

14 Saying, No, but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger of bread, and there will we dwell:

15 (And now therefore hear the word of the LORD, ye remnant of Judah, Thus saith the LORD of hosts the God of Israel, If ye wholly set your faces to enter into Egypt, and go to sojourn there)

16 Then it shall come to pass, *that* the sword which ye feared, [f] shall overtake you there in the land of Egypt, and the famine whereof ye were afraid, † shall follow close after you there in Egypt, and there ye shall die.

f Thus God turneth the policy of the wicked to their own destruction: for they thought themselves fure in Egypt, and there Nebuchadnezzar destroyed them and the Egyptians, *ebap.* 46. 2. 13.

† Heb. *shall cleave after you.*

17 † So shall it be with all the men that set their faces to go into Egypt to sojourn there, they shall die by the sword, by the famine, and by the pestilence: and none of them shall remain or escape from the evil that I will bring upon them.

‡ Heb. *to all the men &c.*

18 For thus saith the LORD of hosts the God of Israel, As mine anger and my fury hath been poured forth upon the inhabitants of Jerusalem; so shall my fury be poured forth upon you, when ye shall enter into Egypt: and ye shall be an execration, and an astonishment, and a [g] curse, and a reproach, and ye shall see this place no more.

g *Read chap.* 26. 6. & 44. 12. shewing, that this should come upon them for their infidelity and stubbornesse.

19 ¶ The LORD hath said concerning you, O ye remnant of Judah, Go ye not into Egypt: know certainly, that I have † admonished you this day.

† Heb. *testified against you.*

20 For ‡ ye [h] dissembled in your hearts, when ye sent me unto the LORD your God, saying, Pray for us unto the LORD our God, and according unto all that the LORD our God shall say, so declare unto us, and we will do *it*.

‡ Or, *you have used deceit against your souls.*

h For ye were fully minded to go into Egypt, whatsoever God spake to the contrary.

21 And *now* I have this day declared *it* to you, but ye have not obeyed the voice of the LORD your God, nor any *thing* for the which he hath sent me unto you.

22 Now therefore know certainly, that ye shall die by the sword, by the famine, and by the pestilence, [i] in the place whither ye desire to go, *and* to sojourn.

i *To wit*, in Egypt.

CHAP. XLIII.

1 Johanan discrediting Jeremiahs prophecy, carrieth Jeremiah and others into Egypt. 8 Jeremiah prophesieth by a type the conquest of Egypt by the Babylonians.

AND it came to pass, *that* when Jeremiah had made an end of speaking unto all the people, all the words of the LORD their God, for which the LORD their God had sent him to them, *even* all these words,

2 Then spake [a] Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the [b] proud men, saying unto Jeremiah, [c] Thou speakest falsely: the LORD our God [d] hath not sent thee to say, Go not into Egypt to sojourn there.

a who was also called Jezaniah, *chap.* 42. 1.

b This declareth, that pride is the cause of rebellion, and contempt of Gods ministers.

c when the impiety of the wicked is discovered, they burst forth into open rage: for they can abide nothing but threatenings, *read Isa.* 30. *verse* 10.

d He deemeth what is the nature of the hypocrites; *to wit*, to feign that they would obey God and embrace his word, if they were affured that his messengers spake the truth: though indeed they be most far from all obedience.

3 But Baruch the son of Neriah [e] setteth thee on against us, for to deliver us into the hand of the Chaldeans, that they might put us to death, and carry us away captives into Babylon.

e Thus the wicked do not onely contemn and hate the messengers of God, but finding and speak wickedly of all them that frequent or favour the godly.

4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, obeyed not the voice of the LORD, to dwell in the land of Judah.

5 But Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all [f] nations whither they had been driven, to dwell in the land of Judah;

f As from the Moabites, Ammonites, and Idumeans, *ch.* 40. 11. whom they derided & doubtless rejoiced, when their wicked led away by force.

6 *Even* men and women, and children, and the kings daughters, and every person that Nebuzar-adan the captain of the guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the [g] prophet, and Baruch the son of Neriah.

g Moabites, Ammonites, and Idumeans, *ch.* 40. 11. whom their wicked led away by force.

7 So they came into the land of Egypt: for they obeyed not the voice of the LORD; thus came they, *even* to [h] Tahpanhes.

h A city in Egypt near to Nilus.

8 ¶ Then came the word of the LORD unto Jeremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and [i] hide them in the clay in the brick-kiln, which *is* at the entry of Pharaohs house in Tahpanhes, in the sight of the men of Judah:

i which signified that Nebuchadnezzar should come even to the gates of Judah, where was his brick-kilns for his buildings.

10 And say unto them, Thus saith the LORD of hosts the God of Israel, Behold, I will send and take Nebuchadrezzar the king of Babylon [k] my servant, and will set his throne upon these stones that I have hid, and he shall spread his royal pavilion over them.

k *Read ch.* 25. 9.

11 And when he cometh, he shall smite the land of Egypt, *and deliver* * such *as are* for death, to death; and such *as are* for captivity, to captivity; and such *as are* for the sword, to the sword.

* *Ezek.* 29. 2. *Zech.* 11. 3. Every one shall be slain by the means that God hath appointed.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burn them, and carry them away captives, and he shall array himself with the land of Egypt, as [m] a shepherd putteth on his garment, and he shall go forth from thence in peace.

m *Meaning*, easily, and facedenly shall he carry the Egyptians away captives.

13 He shall break also the † images of ‡ Bethshemesh, that *is* in the land of Egypt; and the houses of the gods of the Egyptians shall he burn with fire.

† Heb. *statues, or, pillars.*

‡ Heb. *house, or, standing image, or, the temple of the sun.*

CHAP. XLIV.

1 Jeremiah expresseth the desolation of Judah for their idolatry. 11 He prophesieth their destruction, who commit idolatry in Egypt. 15 The obstinacy of the Jews. 20 Jeremiah threatneth them for the same, 29 and for a sign, prophesieth the destruction of Egypt.

THE word that came to Jeremiah concerning all the Jews which dwell in the land of

of Egypt, which dwell at Migdol, and at [a] Tahpanhes, and at Noph, and in the country of Pathros, saying,

a These were all famous & strong cities in Egypt, where the Jews that where fled, deem for their safety: but the prophet declareth that there is no hold to stronge that can preserve them from Gods vengeance.

25 Thus saith the LORD of hosts, the God of Israel, Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and behold, this day they *are* a desolation, and no man dwelleth therein.

26 Because of their wickedneſs which they have committed to provoke me to anger, in that they went to burn incenſe, *and* to ſerve other gods whom they knew not, *neither* they, you, nor your fathers.

4 Howbeit I ſent unto you all my ſervants the prophets, [b] riſing early and ſending *them*, ſaying, Oh do not this abominable thing that I hate.

b *Chap.* 7. 25. c 25. 3. d 26. 5. e 29. 19. f 32. 33.

5 But they hearkned not, nor inclined their ear to turn from their wickedneſs, to burn no incenſe unto other gods.

6 Wherefore [c] my fury and mine anger was poured forth, and was kindled in the cities of Judah, and in the ſtreets of Jeruſalem, and they are waſted *and* deſolate, as at this day.

c He ſetteth before their eyes Gods judgments againſt Judah & Jeruſalem for their idolatry that they might beware by their example, and not with the like wickedneſs provoke the Lord: for then they ſhould receive double puniſhment.

7 Therefore now thus ſaith the LORD, the God of hoſts, the God of Iſrael, Wherefore commit ye *this* great evil againſt your ſouls, to cut off from you man and woman, child and ſuckling † out of Judah, to leave you none to remain;

† Heb. *out of the midſt of Judah.*

8 In that ye provoke me unto wrath with the works of your hands, burning incenſe unto other gods in the land of Egypt, whither ye be gone to dwell, that ye might cut your ſelves off, and that ye might be a curſe, and a reproach among all the nations of the earth?

9 Have ye forgotten the † wickedneſs of your fathers, and the wickedneſs of the [d] kings of Judah, and the wickedneſs of their wives, and your own wickedneſs, and the wickedneſs of your wives, which they have committed in the land of Judah, and in the ſtreets of Jeruſalem?

† Heb. *wickedneſſes, or, puniſhments.*

d Obſerveth that we ought to keep in memory Gods plagues ſent for the ſame cauſes, that conſidering them, we may live in his fear, & know if he have not puniſhed others, yea, kings, princes, and rulers, and alſo whole countries and nations for their ſin, that we vile worms ſhould look to eſcape puniſhment for ours.

10 They are not † humbled *even* unto this day, neither have they feared nor walked in my law, nor in my ſtatutes that I ſet before you, and before your fathers.

† Heb. *contrite, chap.* 9. 4.

11 ¶ Therefore thus ſaith the LORD of hoſts, the God of Iſrael, Behold, * I will ſet my face againſt you for evil, and to cut off all Judah.

12 And I will take the remnant of Judah, that [e] have ſet their faces to go into the land of Egypt to ſojourn there, and they ſhall all be conſumed, *and* fall in the land of Egypt: they ſhall *even* be conſumed by the ſword, *and* by the famine: they ſhall die, from the leaſt even unto the greateſt, by the ſword, and by the famine: and they ſhall be an execration, *and* an aſtoniſhment, and [f] a curſe, and a reproach.

e which have fully ſet their minds, and are come thither on purpoſe: whereby he excepteth the ſincereſt, as Jeremiah and Baruch that were forced: therefore the Lord ſheweth that he will ſet his face againſt them; that is, determined deſtruction them.

f *Chap.* 25. 6. & 42. 18.

13 For I will puniſh them that dwell in the land of Egypt, as I have puniſhed Jeruſalem, by the ſword, by the famine, & by the peſtilence:

14 So that none of the remnant of Judah, which are gone into the land of Egypt to ſojourn there, ſhall eſcape or remain, that they ſhould return into the land of Judah, to the which they † have a deſire to return to dwell there: for none ſhall return but [g] ſuch as ſhall eſcape.

† Heb. *lift up their ſoul.*

g *Meaning*, But a few.

15 ¶ Then all the men which knew that their wives had burnt incenſe unto other gods, and all the women that ſtood by, a great multitude, even all the people that dwelt in the land of Egypt, in Pathros, anſwered Jeremiah, ſaying,

16 *As for* the word that thou haſt ſpoken unto us in the name of the LORD, we will [h] not hearken unto thee.

h This declareth how dangerous a thing it is to decline once from God, and to follow our own fantaſies: for ſtrait even folkeſtreth ſuch, and doth not leave them till he have brought them to extreame impudency and madneſs, even to juſtifie their wickedneſs againſt God and his prophets.

17 But we will certainly do whatſoever thing goeth forth out of our own mouth, to burn incenſe unto the [i] queen of heaven, and to pour out drink-offerings unto her: as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the ſtreets of Jeruſalem: for *then* had we [k] plenty of † victuals, and were well, and ſaw no evil.

i Or, *frame of heaven.*

k *Chap.* 7. 18. It ſeemeth that the popiſh gathered of this place their *Salve Regina*, & *Regina cæli lætare*, calling the virgin Mary Queen of heaven, and ſo of the bleſſed virgin and mother of our Saviour Chriſt make an idol: for here the prophet condemneth their idolatry.

† Heb. *bread.*

18 But ſince we left off to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all *things*, and have been conſumed by the ſword, and by the famine.

19 * And when we burnt incenſe to the queen of heaven, and poured out drink-offerings unto her, did we make her cakes to worſhip her, and pour out drink-offerings unto her without our ‡ [l] men?

k This is ſtill the argument of idolaters, which eſteem religion by the belly, & in ſtead of acknowledging Gods works, who feedeth both plenty and dearth, health and ſickneſs, they attribute it to their idols, and to dihonour God.

‡ Heb. *bread.*

* *Chap.* 7. 18.

‡ Or, *huſbands.*

l This teacheth us, how great danger it is for the huſbands to permit their wives any thing whereof they be not aſſured by Gods word: for thereby they take an occaſion to juſtifie their doings, and their huſbands ſhall give an account thereof, before God, *Read Iſa.* 3. 25.

20 Then Jeremiah ſaid unto all the people, to the men and to the women, and to all the people which had given him *that* anſwer, ſaying,

21 The incenſe that ye burnt in the cities of Judah, and in the ſtreets of Jeruſalem, ye and your fathers, your kings and your princes, and the people of the land, did not the LORD remember them, and came it *not* into his mind?

22 So that the LORD could no longer bear, becauſe of the evil of your doings, *and* becauſe of the abominations which ye have committed: therefore is your land a deſolation, and an aſtoniſhment, and a curſe without an inhabitant, as at this day.

23 Becauſe you have burnt incenſe, and becauſe ye have ſinned againſt the LORD, and have not obeyed the voice of the LORD, nor walked in his law, nor in his ſtatutes, nor in his teſtimonies: therefore this evil is hapned unto you, as at this day.

24 Moreover, Jeremiah ſaid unto all the people, and to all the women, Hear the word of the LORD, all Judah that *are* in the land of Egypt.

25 Thus ſaith the LORD of hoſts the God of Iſrael, ſaying, Ye and your wives have both ſpoken with your mouths, and fulfilled with your [m] hand, ſaying, We will ſurely perform our vows that we have vowed, to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her: ye will ſurely accompliſh your vows, and ſurely perform your vows.

m You have committed double evil in making wicked vows and in performing the ſame.

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26 Therefore hear ye the word of the LORD, all Judah that dwell in the land of Egypt, Behold, I have sworn by my great name, saith the LORD, that my name [n] shall no more be named in the mouth of any man of Judah, in all the land of Egypt, saying, The Lord GOD liveth.

27 Behold, I will watch over them for evil, and not for good, and all the men of Judah that *are* in the land of Egypt shall be consumed by the sword, and by the famine, until there be an end of them.

28 Yet a small number that escape the sword, [o] shall return out of the land of Egypt into the land of Judah; and all the remnant of Judah that are gone into the land of Egypt to sojourn there, shall know whose words shall stand, † mine or theirs.

29 ¶ And this *shall be a* sign unto you, saith the LORD, that I will punish you in this place, that ye may know that my words shall surely stand against you for evil.

30 Thus saith the LORD, Behold, I will give Pharaoh-hophra king of Egypt into the [p] hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon his enemy, and that fought his life.

n This declareth an horrible plague toward idolaters, feeling that God will not vouchsafe to have his name mentioned by such as have polluted it.

o We see therefore, that God hath a perpetual care over his, wheresoever they are scattered: for though they be but two or three, yet he will defend them when he destroyeth his enemies.
† Heb. *from me, or, from them.*

p He sheweth the means whereby they should be destroyed, to assure them of the certainty of the plague, and yet they remain still in their obstinacy till they perish: for *Iosephus lib. 10. de Antiq. cap. 13. writeth*, That five years after the taking of Jerusalem, Nebuchadnezzar the younger, having overcome the Moabites and the Ammonites, went against Egypt, and slew the king, and forbought these Jews, and others into Babylon.

CHAP. XLV.

1 *Baruch being dismayed.* 4 *Jeremiah instructeth and comforteth him.*

THe word that Jeremiah the prophet spake unto [a] Baruch the son of Neriah, when he had written [b] these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah king of Judah, saying,

2 Thus saith the LORD the God of Israel unto thee, O Baruch,

3 Thou didst say, Wo is me now, for the LORD hath added grief to my sorrow, [c] I fainted in my sighing, and I find no rest.

4 ¶ Thus shalt thou say unto him, The LORD saith thus, Behold, *that* which I have built will I [d] break down, & that which I have planted, I will pluck up, even this whole land.

5 And seekest [e] thou great things for thy self? seek *them* not: for behold, I will bring evil upon all flesh, saith the LORD: but thy life will I give unto thee *for* a prey in all places whither thou goest.

a which was Jeremiahs disciple, and wrote his prophesies under him.
b whereof *read Chap. 36. 10.*

c Baruch moved with an inconsiderate zeal of Jeremiahs imprisonment, but chiefly for the destruction of the people and the temple, maketh this lamentation, as *Pſal. 6. 8.*
d *Meaning*, That God might destroy this people, because he had planted them.
e Thinkeſt thou to have honour & credit? wherein he sheweth his infirmity.
f *Chap. 21. 9. & 39. 18.*

CHAP. XLVI.

1 *Jeremiah propheſieth the overthrow of Pharaohs army at Euphrates,* 13 *and the conqueſt of Egypt by Nebuchadrezzar.* 27 *He comforteth Jacob in their chaſtiſment.*

THe word of the LORD which came to Jeremiah the prophet, against the [a] Gentiles.

2 Against Egypt, against the army of [b] Pharaoh-necho king of Egypt, which was by the river Euphrates in Carchemiſh, which Nebuchadrezzar king of Babylon ſmote in the fourth year of Jehoiakim the ſon of Joſiah king of Judah.

3 [c] Order ye the buckler, and ſhield, and draw near to battel.

4 Harneſs the horſes, and get up ye horſmen, and ſtand forth with *your* helmets, furbiſh the ſpears, *and* put on the brigandines.

5 [d] Wherefore have I ſeen them diſmayed, *and* turned away back? and their mighty ones are † beaten down, and are † fled apace, and look not back: *for* fear *was* round about, ſaith the LORD.

6 Let not the ſwift flee away, nor the mighty man eſcape; they ſhall ſtumble, & fall toward the [e] north by the river Euphrates.

7 Who *is* this *that* cometh up as [f] a flood, whoſe waters are moved as the rivers?

8 Egypt riſeth up like a flood, & *his* waters are moved like the rivers, and he ſaith, I will go up, *and* will cover the earth, I will deſtroy the city, and the inhabitants thereof.

9 Come up ye horſes, and rage ye chariots, and let the mighty men come forth, † [g] the Ethiopians, and † the Libyans that handle the ſhield, and the Lydians that handle *and* bend the bow.

10 For this *is* the day of the Lord GOD of hoſts, a day of vengeance, that he may avenge him of his adverſaries: and the ſword ſhall devour, and it ſhall be ſatiate, and made drunk with their bloud: for the Lord GOD of hoſts hath [h] a ſacrifice in the north-country by the [i] river Euphrates.

11 Go up into Gilead, and take [k] balm, O [l] virgin, the daughter of Egypt: in vain ſhalt thou uſe many [m] medicines: *for* † thou ſhalt not be cured.

12 The nations have heard of thy ſhame, and thy cry hath filled the land: for the mighty man hath ſtumbled againſt the mighty, *and* they are fallen both together.

13 ¶ The word that the LORD ſpake to Jeremiah the prophet, how Nebuchadrezzar king of Babylon ſhould come *and* ſmite the land of Egypt.

14 Declare ye in Egypt, and publiſh in Migdol, and publiſh in Noph, and in Tahpanhes: ſay ye, Stand faſt, and prepare thee; for the ſword ſhall devour round about thee.

15 Why are thy valiant *men* ſwept away? they ſtood not, becauſe the LORD did drive them.

16 He † made many to fall, yea one fell upon another, and they ſaid, Ariſe, and let us go again to [n] our own people, and to the land of our nativity, from the oppreſſing ſword.

17 They did cry there, Pharaoh king of Egypt *is but* a noiſe, he [o] hath paſſed the time appointed.

18 *As* I live, ſaith the King, whoſe name *is* the LORD of hoſts, Surely as Tabor *is* among the mountains, and as Carmel by the ſea, [p] ſo ſhall he come.

19 Oh thou daughter dwelling in Egypt, † furniſh thy ſelf to go into captivity: for Noph ſhall be waſte and deſolate without an inhabitant.

c He warneth the Egyptians to prepare themſelves to war.

d The prophet had this viſion of the Egyptians which ſhould be put to flight by the Babylonians at Carchemiſh.
† Heb. *broken in pieces.*
† Heb. *fled a flight.*

e The Babylonians ſhall diſcomfit them at the river Euphrates.
f He deſcribeth the boaſtings of the Egyptians, who thought by their riches and power they ſhould overcome all the world, alluding to the river Nilus, which at certain times overflowed the countries round about.
† Heb. *Cuſh.*
g For thoſe nations took part with the Egyptians.
† Heb. *Put.*

h He calleth the ſlaughter of Gods enemies a ſacrifice, becauſe it is a thing that doth pleaſe him, *Iſa. 34. 6.*
i *That is, at Carchemiſh.*
k For at Gilead did grow moſt excellent balm for wounds.
l So called, becauſe Egypt had not yet been overcome by the enemy.
m He ſheweth, that no falſe or medicine can prevail, wherein God giveth the wound.
† Heb. *to cure full of.*

20 Egypt *is like a* [q] very fair heifer, *but* deſtruction cometh: it cometh out of the north.

21 Alſo her hired men [r] *are* in the midſt of her, like † fatted bullocks, for they alſo are turned back, *and* are fled away together; they did not ſtand, becauſe the day of their calamity was come upon them, *and* the time of their viſitation.

22 The voice thereof ſhall go like [s] a ſerpent, for they ſhall march with an army, and come againſt [t] her with axes, as hewers of wood.

23 They ſhall cut down her [u] foreſt, ſaith the LORD, though it cannot be ſearched, becauſe they are more then the [x] graſſhoppers, and *are* innumerable.

24 The daughter of Egypt ſhall be confounded, ſhe ſhall be delivered into the hand of the people of the north.

25 The LORD of hoſts, the God of Iſrael ſaith, Behold, I will puniſh the † [y] multitude of No, and Pharaoh, and Egypt, with their gods, and their kings, even Pharaoh, and *all* them that truſt in him.

26 And I will deliver them into the hand of thoſe that ſeek their lives, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his ſervants: and afterwards it ſhall be inhabited, as in the days of [z] old, ſaith the LORD.

27 ¶ [*a] But fear not thou, O my ſervant Jacob, and be not diſmayed, O Iſrael; for behold, I will ſave thee from afar off, and thy ſeed from the land of their captivity, and Jacob ſhall return, and be in reſt and at eaſe, and none ſhall make *him* afraid.

28 Fear thou not, O Jacob my ſervant, ſaith the LORD, for I *am* with thee, for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee, [b] but correct thee in meaſure, yet will I † not leave thee wholly unpuniſhed.

q They have abundance of all things, and therefore are diſobedient and proud.
r *Meaning Ophkah and all* [illegible] *with.*
† Heb. *ballucks of the ſtall.*

s They ſhall be loth to come at the Chaldeans.
t *Meaning* Egypt.
u That is, They ſhall lay the great and mighty men of egypt.
x Or *vaſt*, Nebuchadnezzars army.

y Or, *rout*ſier. † Heb. *Amon.* Some take the Hebrew word Amon for the kingdom of No, *that is*, of Alexandria, for it ſeemeth the here is meant Alexandria it ſelf: being a mother city, and by her great plenty and fine the moſt fruitful of all Egypt: *Iſaiah 23. 3. Hoſeah 9.* Thoſe are the place of many roads. Epiphanius in his Herſies, lib. 3. to. 2. *Iſa. 19. 2. 3. Jer. 50. 13. & 51. 5. & 44. 2. Ezek. 30. 16.*
z God comforteth all his that were in exile, but ſpecially the ſmall church of the Jews, whereof was Jeremiah and Baruch, which remained among the Egyptians: for the Lord never forſooke his. *1 Cor. 10. 24. & 12. 11.*
† Or, *not utterly* nor like *vſ.*

a They ſhall be comforted, becauſe they ſhall not periſh with the Egyptians.
b Though I puniſh you, yet will I not deſtroy you.

CHAP. XLVII.

The deſtruction of the Philiſtines.

THe word of the LORD that came to Jeremiah the prophet againſt the Philiſtines, before that Pharaoh ſmote † [a] Gaza.

2 Thus ſaith the LORD, Behold, waters riſe up out of the [b] north, and ſhall be an overflowing floud, and ſhall overflow the land, and all that is therein, the city, and them that dwell therein: then the men ſhall cry, and all the inhabitants of the land ſhall howl.

3 At the noiſe of the ſtamping of the hoofs of his ſtrong *horſes*, at the ruſhing of his chariots, *and at* the rumbling of his wheels, the fathers ſhall [c] not look back to *their* children for feebleneſs of [d] hands:

4 Becauſe of the day that cometh to ſpoil all the Philiſtines, *and* to cut off from Tyrus and Zidon every helper that remaineth: for the LORD will ſpoil the Philiſtines, the remnant of † the country of [e] Caphtor.

5 [f] Baldneſs is come upon Gaza, Aſhkelon is cut off *with* the remnant of their valley: [g] how long wilt thou cut thy ſelf?

1 Heb. *Accaſo.*
a A city of the Philiſtines.
b *Meaneth*, The north of the Chaldeans, *Iſa. 14. 31.*

† Heb. *the ſubſtance thereof.*

c The great fear ſhall take away their natural affection.
d Their heart ſhall fail to fall them.
† Heb. *the ſle.*
e For the Caphtorims, which are alſo called Coppadocians, had dwelled in the old time the Philiſtines, and dwelt in their lands, even as Gen. Deut. 2. 23.
f They have pulled off their hair for ſorrow and heavineſs.
g As the heathen uſed in their mourning, which the Lord forbad his people to do, *Deut. 14. 1.*

6 O thou ſword of the LORD, how long *will it be* ere thou be quiet? † put up thy ſelf into thy ſcabbard, reſt and be ſtill.

7 † How can it be quiet, ſeeing the LORD hath given it a charge againſt Aſhkelon, and againſt the [h] ſea-ſhore? there hath he appointed it.

† Heb. *gather thy ſelf.*
† Heb. *how can?*
h All the countrys near the ſea, *as Chap. 25. 22.*

CHAP. XLVIII.

1 *The judgment of Moab,* 7 *for their pride,* 11 *for their ſecuriſy,* 14 *for their carnal confidence,* 26 *and for their contempt of God, and his people.* 47 *The reſtauration of Moab.*

AGainſt Moab thus ſaith the LORD of hoſts, the God of Iſrael, Wo unto [a] Nebo, for it is ſpoiled: Kiriathaim is confounded *and* taken, ‡ Miſgab is confounded and diſmayed.

2 *There ſhall be* no more praiſe of Moab: in Heſhbon they have deviſed evil againſt it; † come and let us cut it off from *being* a nation; alſo thou ſhalt ‡ be cut down, O [c] Madmen, the ſword ſhall † purſue thee.

3 A voice of crying *ſhall be* from Horonaim, ſpoiling and great deſtruction.

4 Moab is deſtroyed, her little ones have cauſed a cry to be heard.

5 For in the going up of [d] Luhith, † continual weeping ſhall go up; for in the going down of Horonaim the enemies have heard a cry of deſtruction.

6 Flee, ſave your lives, and be like ‡ the [e] heath in the wilderneſs.

7 ¶ For becauſe thou haſt truſted in thy [f] works and in thy treaſures, thou ſhalt alſo be taken, & [g] Chemoſh ſhall go forth into captivity *with* his * prieſts & his princes together.

8 And the ſpoilers ſhall come upon every city, and no city ſhall eſcape: the valley alſo ſhall periſh, and the plain ſhall be deſtroyed, as the LORD hath ſpoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof ſhall be deſolate, without any to dwell therein.

10 [h] Curſed *be* he that doth the work of the LORD ‡ deceitfully, and curſed *be* he that keepeth back his ſword from bloud.

11 ¶ Moab hath been at eaſe from his youth, and he hath ſettled on his lees, and hath not been [i] emptied from veſſel to veſſel, neither hath he gone into captivity: therefore his taſte † remained in him, and his ſent is not changed.

12 Therefore behold, the days come, ſaith the LORD, that I will ſend unto him wanderers that ſhall cauſe him to wander, and ſhall empty his veſſels, and break their bottles.

13 And Moab ſhall be aſhamed of Chemoſh, as the houſe of Iſrael was aſhamed of * [k] Beth-el their confidence.

14 ¶ How ſay ye, We *are* mighty and ſtrong men for the war?

15 ¶ Moab is ſpoiled, and gone up *out of* her cities, and † his choſen young men are gone down to the ſlaughter, ſaith the King, whoſe name *is* the LORD of hoſts.

16 The calamity of Moab *is* near to come, and his affliction haſteth faſt.

a These were cities of the Moabites, which Nebuchadnezzar took before he went to fight againſt Necho king of Egypt.
† Or, *the high place.*
b Thus ſhall the Babylonians incourage one another.
† Or, *be brought to ſilence.*
c *Iſa. 25. 10.*
† Heb. *go after thee.*

d Horonaim and Luhith were two places whereby the Moabites ſhould flee; *Iſa. 15. 5.*
† Heb. *weeping with weeping.*
‡ Or, *a naked tree.*
e Hide your ſelves in ſtony places, where the enemy will not purſue after you, *Chap. 17. 6.*

f *That is*, The idols which are the works of mens hands. *Some read*, in thy poſſeſſions, for ſo the word may ſignify, as *1 Sam. 25. 28.*
g Both thy great idol and his maintainers ſhall be led away captives, for that they ſhall then know that it is in vain to look for help at idols, *Iſa. 15. 2.*
* *Chap. 49. 3.*
h He ſheweth that God would puniſh the Chaldeans, if they did not deſtroy the Egyptians: and that with a courage, and eſtabliſh this execution of his vengeance againſt his enemies his work, though the Chaldeans thought another end, *Iſa. 10.*

i Or, *negligently.*
† Heb. *bood.*
k As the calf of Beth-el was not able to deliver the Iſraelites: no more ſhall Chemoſh deliver the Moabites.
† Heb. *the choice of.*

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17 All ye that are about him bemone him, and all ye that know his name, say, How is the
l How are they | strong staff broken, *and* the beautiful rod!
destroyed that put their trust in their strength and riches?
18 Thou daughter that dost inhabit Dibon, come down from *thy* glory, and sit in thirst; for the spoiler of Moab shall come upon thee, *and* he shall destroy thy strong holds.
† Heb. *inhabitress.* 19 O † inhabitant of Aroer, stand by the way and espy, ask him that fleeth, and her that escapeth, *and* say, What is done?
m Thus they that flee, shall answer. * *Isa.* 16.7. 20 m Moab is confounded: for it is broken down: * howl and cry, tell ye it in Arnon, that Moab is spoiled,
21 And judgment is come upon the plain country; upon Holon, and upon Jahazah, and upon Mephaath,
22 And upon Dibon, and upon Nebo, and upon Beth-diblathaim,
23 And upon Kiriathaim, and upon Beth-gamul, and upon Beth-meon,
24 And upon Kerioth, and upon Bozrah, and upon all the cities of the land of Moab, far or near.
n That *is*, His power & strength. 25 n The horn of Moab is cut off, and his arm is broken, saith the LORD.
o He willed the Chaldeans to lay afflictions enough upon them, till they be like drunken men that fall down to their shame and are derided of all. 26 ¶ Make ye him o drunken: for he magnified *himself* against the LORD: Moab also shall wallow in his vomit, and he also shall be in derision.
27 For was not Israel a derision unto thee? was he found among theives? for since thou spakest of him, thou ‡ p skippedst for joy.
‡ Or, *movedst they self.* p Thou rejoycest to hear of his mischief.
28 O ye that dwell in Moab, leave the cities and dwell in the rock, and be like the dove *that* maketh her nest in the sides of the holes mouth.
* *Isa.* 16. 6, &c. 29 We have heard the * pride of Moab (he is exceeding proud) his loftiness and his arrogancy, and his pride, and the haughtiness of his heart.
q He shall not execute his malice against his neighbours. ‡ Or, *thats on custom to flayeth* (Heb) *his bars do not right.* z *Isa.* 16.7. 30 I know his wrath, saith the LORD, q but *it shall* not *be* so, ‡ his lies shall not so effect *it*.
31 r Therefore will I howl for Moab, and I will cry out for all Moab, *mine heart* shall mourn for the men of Kir-heres.
s which city was in the utmost border of Moab: *and hereby he signifieth*, That the whole land should be destroyed, and the people carried away. * *Isa.* 16. 10. 32 O vine of Sibmah, I will weep for thee, with the weeping of Jazer; thy plants are gone over the sea, they reach *even* to the sea of Jazer, the spoiler is fallen upon thy summer-fruits, and upon thy vintage.
33 And * joy and gladness is taken from the plentiful field, and from the land of Moab, and I have caused wine to fail from the wine-presses, none shall tread with shouting, *their* shouting *shall be* no shouting.
34 From the cry of Heshbon *even* unto Elealeh, *and even* unto Jahaz have they uttered their voice, * from Zoar *even* unto Horonaim, *as* an heifer of three years old: for the waters also of Nimrim shall be † desolate.
a *Isa.* 15. 5, 6. † Heb. *desolations.* 35 Moreover, I will cause to cease in Moab, saith the LORD, him that offereth in the high places, and him that burneth incense to his gods.
t For their idolatry, & Gods wrath caused thereby. 36 t Therefore mine heart shall sound for Moab like u pipes, and mine heart shall sound like pipes for the men of Kir-heres: becaufe the riches *that* he hath gotten is perished.
u Their custome was to play on flutes or instruments, heavy and grave tunes at buriall, and in the time of mourning, *ex Mat.* 9.23. 37 For * every head *shall be* bald, and every beard † clipt: upon all the hands *shall be* cuttings, and upon the loyns sackcloth.
* *Isa.* 22. 2, 3. † Heb. *diminished.* 38 *There shall be* lamentation generally upon all the houfe-tops of Moab, and in the streets thereof: for I have broken Moab like a vessel, wherein is no pleasure saith the LORD.
39 They shall howl, *saying*, How is it broken down? how hath Moab turned the † back with shame? so shall Moab be a derision, and a dismaying to all them about him.
† Heb. *neck.* 40 For thus saith the LORD, Behold, x he shall fly as an eagle, and shall spread his wings over Moab.
x *That is*, Nebuchadnezzar, *as Chap.* 49. 22. 41 ‡ Kerioth is taken, and the strong holds are surprized, and the mighty mens hearts in Moab at that day shall be as the heart of a woman in her pangs.
† Or, *the situ.* 42 And Moab shall be destroyed from *being* a people, because he hath magnified *himself* against the LORD.
43 * y Fear, and the pit, and the snare *shall be* upon thee, O inhabitant of Moab, saith the LORD.
* *Isa.* 24. 17, 18. y He that escapeth one danger, shall be taken of another. 44 He that fleeth from the fear, shall fall into the pit, and he that getteth up out of the pit, shall be taken in the snare: for I will bring upon it, *even* upon Moab, the year of their visitation, saith the LORD.
45 They that fled, stood under the shadow of Heshbon, becaufe of the force: but * a fire shall come forth out of Heshbon, and a flame from the midst of Sihon, and shall devour the corner of Moab, and the crown of the head of the † tumultuous ones.
z They fled thither, thinking to have succour of the Amonites. * *Num.* 21. 28. a The Amorites had destroyed the Moabites in times past, and now became of their power, therefore flee to them for help.
† Heb. *children of noise.*
46 Wo be unto thee, O Moab, the people of b Chemosh perisheth: for thy sons are taken † captives, and thy daughters captives.
b which named themselves of their idols, as though he could defend them. † Heb. *moreitiry.* c *That is*, They shall be relieved by the Heshbonites.
47 ¶ Yet will I bring again the captivity of Moab in the c latter days, saith the LORD. Thus far *is* the judgment of Moab.

CHAP. XLIX.

1 The judgment of the Ammonites. 6 Their restauration. 7 The judgment of Edom, 23 of Damascus, 28 of Kedar, 30 of Hazor, 34 and of Elam. 39 The restauration of Elam.

‡ Or, against. a They were separated from the Moabites by the river Arnon, and after that the ten tribes were carried away into captivity, they invaded the country of God.
‡ COncerning the a Ammonites, thus saith the LORD, Hath Israel no sons? hath he no heir? why *then* doth ‡ their b king inherit * Gad, and his people dwell in c his cities?
b *Zeph.* 1. 5. c *Jer.* 48. 18, 19. *Chap.* 50. 40. ¶ *Jer.* 48. Nebuchadnezzar after he hath overcome Judah, which is done by the swelling of Jordan, shall come against mount Seir and Edom. * *That is*, The Gadites, whom the Ammonites kept as prisoners to hinder their flight from thence.
2 Therefore behold, the days come, saith the LORD, that I will cause an alarm of war to be heard in * d Rabbah of the Ammonites, and it shall be a desolate heap, and her daughters shall be burnt with fire: then shall Israel be heir unto them that were his heirs, saith the LORD.
d Amos 1. 14. d which was one of the chief cities of the Ammonites, as were Heshbon and Ai: there was also a city called Heshbon among the Moabites. ‡ Or, *Molcom.*
3 Howl, O Heshbon, for Ai is spoiled: cry ye daughters of Rabbah, gird ye with sackcloth: lament and run to and fro by the hedges, for † their king shall go into captivity, *and* his * priests and his princes together.
* *Chap.* 48. 7. † In his plentiful country.
4 Wherefore glorieſt thou in the e valleys, ‡ thy

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e Or, *thy valley floweth away.* ‡ thy flowing valley, O backsliding daughter? that trusted in her treasures, *saying*, Who shall come unto me?
f *Similitude*, That power and riches cannot generall whereas God will execute his judgments. g *That is*, without looking back, and as every one can finde a way to escape. h In the time of Christ, when the Gentiles shall be called. 5 Behold, I will bring f a fear upon thee, saith the Lord GOD of hosts, from all those that be about thee, and ye shall be driven out every man g right forth, and none shall gather up him that wandreth.
6 And h afterward I will bring again the captivity of the children of Ammon, saith the LORD.
7 ¶ Concerning Edom, thus saith the LORD of hosts, * *Is* wisdom no more in i Teman? is counsel perished from the prudent? is their wisdom vanished?
* *Gbad.* ver 8. i which was a city of Edom, called by the name of Teman, Eliphaz first, who came of Esau.
8 Flee ye, ‡ k turn back, dwell deep, O inhabitants of Dedan, for I will bring the calamity of Esau upon him, the time *that* I will visit him.
‡ Or, *they are turned back.* k The enemies that shall differ. He as though they fled away, shall turn back and invade your land and possess it.
9 If *l grape-gatherers come to thee, would they not leave *some* gleaning-grapes? if theives by night, they will destroy † till they have enough.
* *Obad.* ver. 5. l *Meaning*, That God would utterly destroy them, and not spare one, though the grapegatherers leave some grapes; and thiefes steal but till they have enough. *Gbad.* 5. † Heb. *their sufficiency.*
10 But I have made Esau bare, I have uncovered his secret places, and he shall not be able to hide himself: his feed is spoiled, and his brethren and his neighbours, and he *is* not.
m Jer. destruction shall be so great, that there shall be none left to take care over the widows and fatherless, who must feared their own people, and how should I pity thee?
11 Leave thy m fatherless children, I will preserve *them* alive, and let thy widows truſt in me.
12 For thus saith the LORD, n behold, they whose judgment *was* not to drink of the cup, have assuredly drunken, and *art* thou he *that* shalt altogether go unpunished? thou shalt not go unpunished, but thou shalt surely drink *of it.*
n Which was a chief city of Edom.
13 For I have sworn by my self, saith the LORD, that o Bozrah shall become a desolation, a reproach, a waste, and a curse, and all the cities thereof shall be perpetual wastes.
o *Gbad.* ver. 1.
14 I have heard a * rumour from the LORD, and an ambassadour is sent unto the heathen, *saying*, Gather ye together and come against p her, and rise up to the battel.
p *That is*, Bozrah.
15 For lo, I will make thee small among the heathen, *and* despised among men.
16 Thy terriblenefs hath deceived thee, *and* the pride of thine heart, O thou that dwellest in the clefts of the rock, that holdest the height of the hill: though thou ſhouldest make thy * nest as high as the eagle, I will bring thee down from thence, saith the LORD.
* *Gbad.* ver. 4.
17 Alſo Edom ſhall be a desolation: * every one that goeth by it, ſhall be aſtoniſhed, and ſhall hiſs at all the plagues thereof.
* *Chap.* 50. 13. * *Ier.* 18. 25.
18 * As in the overthrow of Sodom and Gomorrah and the neighbour *cities* thereof, saith the LORD: no man ſhall abide there, neither ſhall a ſon of man dwell in it.
19 Behold, q he ſhall come up like a lion from the ſwelling of Jordan againſt the habitation of the ſtrong: but I will ſuddenly make r him run away from her, and who *is* a choſen *man that* I may appoint over her? for who *is* like me? and who will ‡ * appoint me the time?
q *Chap.* 50. 44, 45. r *That is*, The Idumites, whom God ſhall ſend to take away from thence.
‡ Or, *commit me to judgment.* * *Job* 41. 10. *Chap.* 50. 44, 45.
20 Therefore hear the counſel of the LORD, that he hath taken againſt Edom, and his purpoſes that he hath purpoſed againſt the inhabitants of Teman: ſurely the leaſt of the s flock ſhall draw them out; ſurely u he ſhall make their habitations deſolate with them.
s They ſhall not be able to reſiſt his petty captains. u *To wit*, The enemy.
21 The earth is moved at the noiſe of their fall: at the cry, the noiſe thereof was heard in the † Red ſea.
† Heb. *weedy ſea.*
22 Behold, he ſhall come up and fly as the eagle, and x ſpread his wings over Bozrah: and at that day ſhall the heart of the mighty men of Edom be as the heart of a woman in her pangs.
x *Ier. Chap.* 48. 40. was ſaid of Moab.
23 ¶ Concerning y Damaſcus. Hamath is confounded, and Arpad: for they have heard evil tidings, they are † faint-hearted, *there is* ſorrow ‡ on the ſea, it cannot be quiet.
y which was the chief city of Syria, whereby he meaneth the whole country. † Heb. *melted.* ‡ Or, *as on the ſea.*
24 Damaſcus is waxed feeble, *and* turneth her ſelf to flee, and z fear hath ſeiſed on *her*: anguiſh and ſorrows have taken her as a woman in travail.
z when she heard the ſudden coming of the enemy.
25 a How is the city of praiſe not left, the city of my joy?
a He ſpeaketh this in the perſon of the king, and of them of the country, who ſhall wonder to ſee Damaſcus the chief city deſtroyed.
26 Therefore her young men ſhall fall in her ſtreets, and all the men of war ſhall be cut off in that day, ſaith the LORD of hoſts.
27 And I will kindle a * fire in the wall of Damaſcus, and it ſhall conſume the palaces of b Benhadad.
* *Amos* 1. 4.
28 ¶ Concerning c Kedar, and concerning the kingdoms of Hazor, which Nebuchadrezzar king of Babylon ſhall ſmite, thus ſaith the LORD, Ariſe ye, go up to Kedar, and ſpoil the men of the eaſt.
b who was king of Syria, 1 *King.* 20. 26. and had built theſe palaces, which were ſtill called the palaces of Benhadad. c *Meaning*, The Arabians, and their borderers.
29 Their tents and their flocks ſhall they take away, they ſhall take to themſelves their d curtains and all their veſſels, and their camels, and they ſhall cry unto them, Fear *is* on every ſide.
d Because they uſed to dwell in tents, he meaneth the things that pertain thereunto.
30 ¶ * Flee, † e get you far off, dwell deep, O ye inhabitants of Hazor, ſaith the LORD; for Nebuchadrezzar king of Babylon hath taken counſel againſt you, and hath conceived a purpoſe againſt you.
* *Jer.* 9. 8. † Heb. *flit greatly.* e The enemies ſhall dwell in your places.
31 f Ariſe, get you up unto the ‡ wealthy nation that dwelleth without care, ſaith the LORD, which have neither gates nor bars, *which* dwell alone.
f He ſhoweth that they of Hazor will flee to the Arabians for ſuccour, but that ſhall not avail them. ‡ Or, *that is at eaſe.*
32 And their camels ſhall be a booty, and the multitude of their cattel a ſpoil, and *I will* ſcatter into all winds them *that are* † in the utmoſt corners, and I will bring their calamity from all ſides thereof, ſaith the LORD.
† Heb. *cut off into corners*; Or, *that have the corners of their hair polled.*
33 And Hazor ſhall be a dwelling for dragons, *and* a deſolation for ever; there ſhall no man abide there, nor *any* ſon of man dwell in it.
34 ¶ The word of the LORD that came to Jeremiah the prophet againſt g Elam, in the beginning of the reign of Zedekiah king of Judah, ſaying,
g *That is*, Perſia, ſo called of Elam the ſon of Shem.
35 Thus ſaith the LORD of hoſts, Behold,

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I will break the [b] bow of Elam, the chief of their might.

36 And upon Elam will I bring the four winds from the four quarters of heaven, and will scatter them towards all those winds, and there shall be no nation whither the outcasts of Elam shall not come.

37 For I will cause Elam to be dismayed before their enemies, and before them that seek their life: and I will bring evil upon them, *even* my fierce anger, saith the LORD, and I will send the sword after them, till I have consumed them.

38 And I will set my [i] throne in Elam, and will destroy from thence the king and the princes, saith the LORD.

39 ¶ But it shall come to pass in the [k] latter days, *that* *I will bring again the captivity of Elam, saith the LORD.

b Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them.

i I will place Nebuchadnezzar there: and in these prophecies Jeremiah speaketh of those countries, which should be subdued under the iust of those four monarchies, whereof Daniel maketh mention.

k This may be referred to the empire of the Persians and Medes after the Chaldeans, or unto the time of Christ. * *Chap.* 48. 47. *verse* 6.

CHAP. L.

1, 9, 21, 35. The judgment of Babylon. 4, 17, 33. The redemption of Israel.

THE word that the LORD spake against Babylon, *and* against the land of the Chaldeans † by Jeremiah the prophet.

† Heb. *by the hand of Jeremiah.*

2 Declare ye among the nations, and publish, and † set up a standard, publish *and* conceil not: say, [a] Babylon is taken, Bel is confounded, [b] Merodach is broken in pieces, her idols are confounded, her images are broken in pieces.

† Heb. *lift up.*

a After that God hath used the Babylonians service to punish other nations, he sheweth that their turn shall come to be punished.

b These were two of their chief idols.

c *To wit*, The Medes, and the Persians.

3 For out of the north there [c] cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: they shall remove, they shall depart both man and beast.

4 ¶ In those days, and in that time, saith the LORD, the children of Israel shall [d] come, they and the children of Judah together, going and [e] weeping: they shall go, and seek the LORD their God.

d when Cyrus shall take Babel.

e *Chap.* 31. 9.

5 They shall ask the way to Zion with their faces thitherward, *saying*, Come, and let us joyn our selves to the LORD, in a perpetual covenant *that* shall not be forgotten.

6 My people hath been lost sheep: their [f] shepherds have caused them to go astray, they have turned them away *on the* [g] mountains: they have gone from mountain to hill, they have forgotten their † resting-place.

f Their governors and ministers by their examples have provoked them to idolatry.

g They have committed idolatry in every place.

† Heb. *place to lie down in.*

7 All that found them have devoured them, and their adversaries said, We offend not, because they have sinned against the LORD, the [h] habitation of justice, even the LORD, the hope of their fathers.

h For the Lord dwelt among them in his Temple, and would have maintained them by his justice against their enemies.

8 [i] * Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he-goats [k] before the flocks.

i when God shall deliver you by Cyrus. * *Isa.* 48. 20. *Chap.* 51. 6. *Verse* 18. 4.

k *That is*, Most forward and without fear.

9 ¶ For lo, I will raise and cause to come up against Babylon, an assembly of great nations from the north-country, and they shall set themselves in aray against her, from thence she shall be taken: their arrows *shall be* as of a mighty † expert man: none shall return in vain.

† Or, *destroyer.*

10 And Chaldea shall be a spoil: all that spoil her [l] shall be satisfied, saith the LORD.

l Shall be made rich thereby.

11 Because ye were glad, because ye rejoyced, O ye destroyers of mine heritage, because ye are grown † fat, as the heifer at grass, and [m] bellow as bulls.

† Heb. *big*, or, *corpulent.*

m For joy of the victory that ye had against my people.

12 Your mother shall be sore confounded, she that bare you shall be ashamed: behold, the hindermost of the nations *shall be* a wilderness, a dry land and a desert.

13 Because of the wrath of the LORD, it shall not be inhabited, but it shall be wholly desolate: * every one that goeth by Babylon shall be astonished, and [n] hiss at all her plagues.

* *Chap.* 49. 17.

n In sign of contempt & disdain, as we speaken to the enemies, the Medes and Persians.

14 ° Put your selves in aray against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath [p] sinned against the LORD.

° Though the Lord called the Babylonians his servants, and their work his work in punishing his people, yet because they did it not to glorify God, but for their own malice, and to profit themselves, it is here called sin.

p Heb. *pride.*

15 Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it *is* the vengeance of the LORD: take vengeance upon her; as she hath done, do unto her.

16 Cut off the [q] sower from Babylon, and him that handleth the † sickle in the time of harvest: for fear of the oppressing sword, they shall turn every one to his people, and they shall flee every one to his own land.

q Destroy her so that none be left to labour the ground, or reape the fruit thereof.

† Or, *sithe.*

17 ¶ Israel *is* a scattered sheep, the lions [r] have driven *him* away: first the king of [s] Assyria hath devoured him, and last this Nebuchadrezzar king of Babylon hath broken his [t] bones.

r *Moreover*, Tiglathpilezar who caried away the ten tribes.

s He caried away the ten, & so, Judah and Benjamin.

18 Therefore thus saith the LORD of hosts the God of Israel, Behold, I will punish the king of Babylon & his land, as I have punished the king of Assyria.

19 And I will bring Israel again to his habitation, and he shall feed on Carmel & Bashan and his soul shall be satisfied upon mount Ephraim and Gilead.

20 In those days, and in that time, saith the LORD, the iniquity of Israel shall be sought for, and *there shall be* none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve.

21 ¶ Go up against the land ‡ of Merathaim, *even* against it, and against the inhabitants of ‡ Pekod: waste and utterly destroy after them, saith the LORD, and do according to all that I have commanded thee.

‡ Or, *of rebels.*

t *That is*, Babylon.

‡ Or, *visitation.*

22 A sound of battel *is* in the land, and of great destruction.

23 How is the [u] hammer of the whole earth cut asunder and broken? how is Babylon become a desolation among the nations?

u Nebuchadnezzar, who had smitten down all the princes and people of the world.

24 I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware: thou art found and also caught, because thou hast striven against the LORD.

25 The LORD hath opened his armoury, and hath brought forth the weapons of his indignation: for this *is* the work of the Lord GOD of hosts, in the land of the Chaldeans.

26 Come against her † from the utmost border, open her store-houses: ‡ cast her up as heaps,

† Heb. *from his end.*

‡ Or, *treadfat.*

heaps, and destroy her utterly: let nothing of her be left.

x Her princes and mighty men.

27 Slay all her [x] bullocks: let them go down to the slaughter: wo unto them, for their day is come, the time of their visitation.

y Of the Jews which should be delivered by Cyrus.

28 The voice of them that [y] flee and escape out of the land of Babylon to declare in Zion the vengeance of the LORD our God, the the vengeance of his temple.

29 Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the LORD, against the holy One of Israel.

30 Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the LORD.

31 Behold, I *am* against thee, *O thou* † most proud, saith the Lord GOD of hosts: for thy day is come, the time *that* I will visit thee.

† Heb. *pride.*

32 And † the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him.

† Heb. *pride.*

33 ¶ Thus saith the LORD of hosts, The children of Israel and the children of Judah *were* oppressed together, and all that took them captives held them fast, they refused to let them go.

34 Their redeemer *is* strong, the LORD of hosts *is* his name, he shall throughly plead their cause, that he may give rest to the land, and † disquiet the inhabitants of Babylon.

† Hebraeth that when God executeth his judgments against his enemies, that his church shall then have rest.

35 ¶ A sword *is* upon the Chaldeans, saith the LORD, and upon the inhabitants of Babylon, and upon her princes, and upon her wise *men*.

36 A sword *is* upon the † † liers, and they shall dote: a sword *is* upon her mighty men, and they shall be dismayed.

† Or, *chief sayers.* † Heb. *liars.*

37 A sword *is* upon their horses, and upon their chariots, and upon all the mingled people that *are* in the midst of her, and they shall become as women: a sword *is* upon her treasures, and they shall be robbed.

z For Cyrus did on the river Euphrates, and divided the course thereof into many streams, so that it might be passed over, & though there had been no water: which thing he did by the counsel of two of Soothsayers named Gobrias & Gadatas, who consented against their king, because he had ravished the one of them in Babylon, and slain the son of the other. b *Isa.* 13. 21. c Gen. 19. 25. *Deut.* 29. 18.

38 [z] A drought *is* upon her waters, and they shall be dried up: for it *is* the land of graven images, and they are mad upon *their* idols.

39 Therefore the [b] wild beasts of the desert, with the wild beasts of the islands shall dwell *there*, and the owls shall dwell therein: and it shall be no more inhabited for ever: neither shall it be dwelt in from generation to generation.

40 * As God overthrew Sodom and Gomorrah, and the neighbour *cities* thereof, saith the LORD: *so* shall no man abide their, neither shall any son of man dwell therein.

41 Behold, a people shall come from the north, and a great nation, & many kings shall be raised up from the [c] coasts of the earth.

c *Meaning*, That nations should gather their army of many nations.

42 They shall hold the bow and the lance: they *are* cruel and will not shew mercy: their voice shall roar like the sea, and they shall ride upon horses, *every one* put in aray like a man to the battel, against thee, O daughter of Babylon.

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43 The king of Babylon hath heard the report of them, and his hands [d] waxed feeble: anguish took hold of him, *and* pangs as of a woman in travail.

d which is meant of Belshazzar, *Dan.* 5. 6.

44 Behold, he shall come up * like a lion from the swelling of Jordan, unto the habitation of the strong: but I will make them suddenly run away from her: and who *is* a chosen *man that* I may appoint over her? for who *is* like me, and * who will † appoint me the time? and who *is* that [e] shepherd that will stand before me?

* *Jer.* 49. 19.

† Or, *convent me to plead.*

e *Chap.* 49. 19.

45 Therefore hear ye the counsel of the LORD, that he hath taken against Babylon, and his purposes that he hath purposed against the land of the Chaldeans: surely the least of the flock shall draw them out: surely he shall make *their* habitation desolate with them.

46 At the noise of the taking of Babylon the earth is moved, and the cry is heard among the nations.

CHAP. LI.

1 *The severe judgment of God against Babylon, in revenge of Israel. 59 Jeremiah delivered the book of this prophecy to Seraiah, to be cast into Euphrates, in token of the perpetual sinking of Babylon.*

THUS saith the LORD, Behold, I will raise up against Babylon, and against them that dwell in the † midst of them that rise up against me, a destroying [a] wind;

† Heb. *heart.*

a The Medes and Persians that shall destroy them as the wind doth the chaff.

2 And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about.

3 Against *him that* bendeth let the archer bend his bow, and against *him that* lifteth himself up in his brigandine; and spare ye not her young men, destroy ye utterly all her host.

4 Thus the slain shall fall in the land of the Chaldeans, and *they that are* thrust through in her streets.

5 For Israel *hath not been* [b] forsaken, nor Judah of his God, of the LORD of hosts; though their land was filled with sin against the holy One of Israel.

b Though they were forsaken for a time, yet they were not utterly cast off, as though their husband were dead.

6 * [c] Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity: for this *is* the time of the LORD'S vengeance: he will render unto her a recompence.

* *Chap.* 50. 8. *Verse.* 17. 6.

c He sheweth that there remaineth nothing for them that abide in Babylon, but destruction, *Chap.* 17. 6. & 48. 6.

7 Babylon *hath been* a golden cup in the LORD'S hand, that made all the earth drunken: the nations have drunken of her wine, therefore the nations are [e] mad.

d By whom the Lord poured out the drink of his vengeance, to whom it pleased him.

e For the great afflictions that they have felt by the Babylonians. * *Isa.* 21. 9. *Verse.* 14. 8. & 18. 2.

8 Babylon is suddenly * fallen and destroyed: howl for her, take balm for her pain, if so be she may be healed.

9 We would have healed Babylon, but she is not healed: forsake her, and let us [f] go every one into his own country: for her judgment reacheth unto heaven, and is lifted up *even* to the skies.

f Thus the people of God exhort one another to go to Zion and praise God.

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10 The LORD hath brought forth our
g righteouſneſs: come and let us declare in
Zion the work of the LORD our God.

11 Make † bright the arrows: gather the
ſhields: the LORD hath raiſed up the ſpirit of
the kings of the Medes: for his device *is* againſt
Babylon, to deſtroy it; becauſe it *is* the [h] ven-
geance of the LORD, the [i] vengeance of his
temple.

12 Set up the ſtandard upon the walls of
Babylon, make the watch ſtrong, ſet up the
watchmen, prepare the † ambuſhes: for the
LORD hath both deviſed and done that which
he ſpake againſt the inhabitants of Babylon.

13 O thou that dwelleſt upon many [k] wa-
ters, abundant in treaſures, thine end is come,
and the meaſure of thy covetouſneſs.

14 * The LORD of hoſts hath ſworn † by
himſelf, *ſaying*, Surely I will fill thee with
men, as with caterpillers; and they ſhall
† lift up a ſhout againſt thee.

15 * He hath made the earth by his power,
he hath eſtabliſhed the world by his wiſdom,
and hath ſtretched out the heaven by his un-
derſtanding.

16 When he uttereth *his* voice *there is a* ‡ multi-
tude of waters in the heavens, and he cau-
ſeth the vapours to aſcend from the ends of the
earth, he maketh lightnings with rain, and
bringeth forth the wind out of his treaſures.

17 Every man ‡ [l] is brutiſh by *his* know-
ledge, every founder is confounded by the
graven image: for his molten image *is* falſ-
hood, and *there is* no breath in them.

18 They *are* vanity, the work of errours: in
the time of their [1] viſitation they ſhall periſh.

19 * The [m] portion of Jacob *is* not like
them, for he *is* the former of all things, and
Iſrael is the rod of his inheritance: the LORD
of hoſts *is* his name.

20 Thou *art* my [n] battel-ax *and* weapons
of war: for ‡ with thee will I break in pieces
the nations, and with thee will I deſtroy king-
doms:

21 And with thee will I break in pieces the
horſe and his rider, and with thee will I break
in pieces the chariot and his rider:

22 With thee alſo will I break in pieces
man and woman, and with thee will I break
in pieces old and young, and with thee will I
break in pieces the young man and the maid:

23 I will alſo break in pieces with thee, the
ſhepherd and his flock, and with thee will I
break in pieces the husbandman and his yoke
of oxen, and with thee will I break in pieces
captains and rulers.

24 And I will render unto Babylon, and
to all the inhabitants of Chaldea, all their evil
that they have done in Zion in your ſight,
ſaith the LORD.

25 Behold, I *am* againſt thee, O deſtroying
[o] mountain, ſaith the LORD, which deſtroyeſt
all the earth, and I will ſtretch out mine hand
upon thee, and roll thee down from the [p] rocks,
and will make thee a burnt mountain.

26 And they ſhall not take of thee a ſtone
for a corner, nor a ſtone for foundations,
but thou ſhalt be † deſolate for ever, ſaith the
LORD.

27 Set ye up a ſtandard in the land, blow
the trumpet among the nations, prepare the
nations againſt her, call together againſt her
the kingdoms of [q] Ararat, Minni, and Aſhche-
naz, appoint a captain againſt her, cauſe the
horſes to come up as the rough caterpillers.

28 Prepare againſt her the nations with the
kings of the Medes, the captains thereof, and
all the rulers thereof, and all the land of his
dominion.

29 And the land ſhall tremble and ſorrow:
for every purpoſe of the LORD ſhall be per-
formed againſt Babylon, to make the land of
Babylon a deſolation without an inhabitant.

30 The mighty men of Babylon have for-
born to fight, they have remained in *their*
holds, their might hath failed, they became
as women: they have burnt her dwelling-pla-
ces, her bars are broken.

31 One poſt ſhall run to meet another, and
one meſſenger to meet another, to ſhew the
king of Babylon that his city is taken [r] at one end,

32 And that the paſſages are ſtopped, and
the reeds they have burnt with fire, and the
men of war are affrighted.

33 For thus ſaith the LORD of hoſts, the
God of Iſrael, The daughter of Babylon *is* like
a threſhing-floor, ‡ [t] *it is* time to threſh her:
yet a little while, and the time of her harveſt
[u] ſhall come.

34 Nebuchadrezzar the king of Babylon
hath [x] devoured me, he hath cruſhed me, he
hath made me an empty veſſel, he hath ſwal-
lowed me up like a dragon, he hath filled his
belly with my delicates, he hath caſt me out.

35 † The violence done to me and to my
‡ fleſh, *be* upon Babylon, ſhall the † inhabi-
tant of Zion ſay; and my bloud upon the in-
habitants of Chaldea, ſhall Jeruſalem ſay.

36 Therefore thus ſaith the LORD, Behold,
I will plead thy [y] cauſe, and take vengeance
for thee, and I will dry up her ſea, and make
her ſprings dry.

37 And Babylon ſhall become heaps, a
dwelling-place for dragons, an aſtoniſhment
and an hiſſing without an inhabitant.

38 They ſhall roar together like lions:
they ſhall ‡ yell as lions whelps.

39 In their [x] heat I will make their feaſts,
and I will make them drunken, that they may
rejoyce, and ſleep a perpetual ſleep, and not
wake, ſaith the LORD.

40 I will bring them down like lambs to
the ſlaughter, like rams with he-goats.

41 How is [y] Sheſhach taken? and how is
the praiſe of the whole earth ſurpriſed? how
is Babylon become an aſtoniſhment among
the nations?

42 The [z] ſea is come upon Babylon: ſhe
is covered with the multitude of the waves
thereof.

g In approving our cauſe, and puniſhing our enemies.
† Heb. *pure.*

h For the wrong done to his people and to his temple, *Chap.* 50. 28.

† Heb. *liers in wait.*

i For the land of Chaldea was full of rivers which ran into Euphrates.
* *Amos* 6. 8.
† Heb. *by his ſoul.*

† Heb. *utter.*

* *Gen.* 1. 1, 6. *Chap.* 10. 12, &c.

‡ Or, *noiſe.*

‡ Or, *is more brutiſh than to know.*
k *Chap.* 10. 14.

l when God ſhall execute his vengeance.
* *Chap.* 10. 16.
m *That is*, The true God of Iſrael is not like to theſe idols: for he can help, when all things are deſperate.
n *He meaneth*, the Medes and Perſians, as he did before call the Babylonians his hammer, *chap.* 50. 23.
‡ Or, *in thee*, or, *by thee.*

o Not that Babylon ſtood on a mountain, but becauſe it was ſtrong and ſeemed invincible.
p From thy ſtrong holds and fortreſſes.

q By theſe three nations, he meaneth Armenia the higher, and Armenia the lower, and Scythia: for Cyrus had gathered an army of divers nations.

r By turning the courſe of the river, our fathers made open, and the reeds that did grow in the water, were deſtroyed, which Cyrus did by the counſel of Gobria and Gobaras, Belſhazzar's captain.
† Or, *in the time that he threſheth her.*
t When ſhe ſhall be ſet up and threſhed.
u This is ſpoken in the perſon of the Jews, bewailing their ſtate and the cruelty of the Babylonians.

† Heb. *my violence.*
† Or, *remainder.*
† Heb. *inhabitreſs.*

x That the Lord effectuall the injury done to his church, is done to himſelf, becauſe their cauſe is his.

‡ Or, *ſhakethem.*
* when they are influenced with ſurfeiting, and drinking, † ſtill ſtuff with them, alluding to Jeremiahs parables, *Jer.* 51. 7.

y *Meaning* Babel, as *Chap.* 25. 26.

† Or, *the walls of broad Babylon.*
‡ The thickneſs of the wall was fifty foot thick.
† Or, *made naked.*

z The great army of the Medes and Perſians.

43 Her cities are a deſolation, a dry land and
a wilderneſs, a land wherein no man dwelleth,
neither doth *any* ſon of man paſs thereby.

44 And I will puniſh Bel in Babylon, and I
will bring forth out of his mouth that which
a he hath ſwallowed up, and the nations ſhall
not flow together any more unto him, yea the
wall of Babylon ſhall fall.

45 My people, go ye out of the midſt of
her, and deliver ye every man his ſoul from the
fierce anger of the LORD.

46 And leſt your heart faint, and ye fear for
the rumour that ſhall be heard in the land: a
rumour ſhall both come *one* year, and after
b *Meaning*, That Babylon ſhould not be deſtroyed all at once, but by little and little ſhould be brought to nothing: for the firſt year came the king, the next year the ſiege, and in the third year it was taken: of which it is not that Iſraelite deſtruction which the prophets threatned in many places: for the was after this when they rebelled, and Darius overcame them by the policy of Zopyrus and himſelf dore thouſand gentlemen, beſides the common people.
† Heb. *with upon.*
c All creatures in town and earth, all reaſon and underſtanding, for the ſin of his people.
† Or, *the country.*
† Or, *both Babylon it ſelf, & ye ſlain of it, and with Babylon, &c.*
d Babylon did not only deſtroy Iſrael, but many other nations.
† Or, *the country.*
e That are now captives in Babylon.
† He ſheweth how they ſhould remember Jeruſalem by lamenting the miſerable afflictions thereof.
f For the walls were two hundred foot high.

a *That is*, His gods and goddeſſes, which he had received as part of the ſpoil of other nations, and which the idolatrous brought unto him from all countrys.

b It will ſo aſtoniſh them by affliction, that they ſhall not know to turn which way to turn them.

† Or, *ſhakethem.*
† The chiefeſt of
‡ Or, *made drunken.*

g By theſe three nations, he meaneth Armenia the higher, and Armenia the lower, and Scythia: for Cyrus had gathered an army of divers nations.

h Meaning, Babylon.
i Or, *ſhe ſhall be.*
k Or, *ſhe ſhall be.*
l Or, *ſhe ſhall be.*
m Or, *ſhe ſhall be.*
n Or, *ſhe ſhall be.*
o Or, *ſhe ſhall be.*
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y Or, *ſhe ſhall be.*
z Or, *ſhe ſhall be.*

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59 ¶ The word which Jeremiah the pro-
phet commanded Seraiah the ſon of Neriah,
the ſon of Maaſeiah, when he went ‡ with
Zedekiah the king of Judah into Babylon, in
the [k] fourth year of his reign; and *this* Seraiah
was a † quiet prince.

60 So Jeremiah wrote in a book all the evil
that ſhould come upon Babylon, *even* all theſe
words *that are* written againſt Babylon.

61 And Jeremiah ſaid to Seraiah, When
thou comeſt to Babylon, and ſhalt ſee, and
ſhalt read all theſe words,

62 Then ſhalt thou ſay, O LORD, thou
haſt ſpoken againſt this place, to cut it off,
that none ſhall remain in it, neither man nor
beaſt, but that it ſhall be † deſolate for ever.

63 And it ſhall be when thou haſt made
an end of reading this book, *that* thou ſhalt
bind [l] a ſtone to it, and caſt it into the midſt of
Euphrates.

64 And thou ſhalt ſay, Thus ſhall Babylon
ſink, and ſhall not riſe from the evil that I will
bring upon her: and they ſhall be [m] weary.
[n] Thus far *are* the words of Jeremiah.

CHAP. LII.

1 *Zedekiah rebelleth.* 4 *Jeruſalem is beſieged and taken.* 8 *Zedekiahs ſons killed, and his own eyes put out.* 12 *Nebuzar-adan burneth and ſpoileth the city.* 24 *He carried away the capives.* 31 *Evil-merodach advanceth Jehoiachin.*

ZEdekiah *was** one and twenty year old
when he † began to reign, and he reigned
eleven years in Jeruſalem; and his mothers
name *was* Hamutal the daughter of Jeremiah
of Libnah.

2 And he did *that which was* evil in the
eyes of the LORD, according to all that Jo-
hoiakim had done.

3 For [a] through the anger of the LORD it
came to paſs in Jeruſalem and Judah, till he
had caſt them out from his preſence, that Ze-
dekiah rebelled againſt the king of Babylon.

4 ¶ And it came to paſs in the * ninth year
of his reign, in the tenth month, in the tenth
day of the month, *that* Nebuchadrezzar king
of Babylon came, he and all his army againſt
Jeruſalem, and pitched againſt it, and built
forts againſt it round about.

5 So the city was beſieged unto the eleventh
year of king Zedekiah.

6 And in the fourth month, in the ninth *day*
of the month, the famine was ſore in the city,
ſo that there was no bread for the people of
the land.

7 Then the city was broken up, and all the
men of war fled, and went forth out of the city
by night by the way of the [b] gate between the
two walls, which *was* by the kings garden,
(now the Chaldeans *were* by the city round
about) and they went by the way of the plain.

8 ¶ But the army of the Chaldeans purſued
after the king, and overtook Zedekiah in the
plains of Jericho, and all his army was ſcatter-
ed from him.

9 Then they took the king, and carried him
up unto the king of Babylon to Riblah in the
land

* 2 *King.* 24. 18.

† Heb. *reigned.*

‡ Or, *on the behalf of.*

k This was not in the time of his captivity, but ſeven years before, when he went either to gratulate Nebuchadnezzar or to intreat of ſome matters.

† Or, *prince of Menuhia, Or, chief chamberlain.*
† Heb. *deſolations.*
l So Joſhua in his Revelation alludeth to this place, when he ſaith, *That the angel took a miſſone and caſt it into the ſea: ſignifying thereby*, The deſtruction of Babylon, *Rev.* 18. 21.
m They ſhall not be able to reſiſt, but ſhall labour in vain.
n *That is*, His writing: *for the following chapt. was not written by Jeremiah*: as by the matter it ſelf is clear.

a Lo the Lord puniſhed ſin by ſin, and gave him up to his rebellious heart, till he had brought the enemy upon him to lead him away, and his people.
* 2 *King.* 25. 1.
Chap. 39. 1.

b *Chap.* 39. 4.

land of Hamath; [c] where he gave judgment upon him.

10 And the king of Babylon slew the sons of Zedekiah before his eyes: he slew also all the princes of Judah in Riblah.

11 Then he † put out the eyes of Zedekiah, and the king of Babylon bound him in ‡ chains, and carried him to Babylon, and put him in † prison till the day of his death.

12 ¶ Now in the fifth month, in the [d] tenth *day* of the month (which *was* the nineteenth year of Nebuchadrezzar king of Babylon) came Nebuzar-adan ‡ [1] captain of the guard, *which* † served the king of Babylon, into Jerusalem,

13 And burnt the house of the LORD, and the kings house; and all the houses of Jerusalem, and all the houses of the great *men* burnt he with fire.

14 And all the army of the Chaldeans that *were* with the captain of the guard, brake down all the walls of Jerusalem round about.

15 Then Nebuzar-adan the captain of the guard carried away captive *certain* of the poor of the people, and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude.

16 But Nebuzar-adan the captain of the guard, left *certain* of the poor of the land for vine-dressers, and for husbandmen.

17 Also the *[f] pillars of brass that *were* in the house of the LORD, and the bases, and the brasen sea that *was* in the house of the LORD, the Chaldeans brake, and carried all the brass of them to Babylon.

18 The caldrons also, and the ‡[g] shovels, and the snuffers, and the † bowls, and the spoons, and all the vessels of brass wherewith they ministred, took they away.

19 And the basons, and the ‡ firepans, and the bowls, and the caldrons, and the candlesticks, and the spoons, and the cups; *that* which *was* of gold *in* gold, and *that* which *was* of silver *in* silver, took the captain of the guard away.

20 The two pillars, one sea, and twelve brasen bulls that *were* under the bases, which king Solomon had made in the house of the LORD: † the brass of all these vessels was without [h] weight.

21 And *concerning* the * pillars, the height of one pillar *was* eighteen cubits, and a † fillet of twelve cubits did compass it, and the thickness thereof *was* four fingers: *it was* hollow.

22 And a chapiter of brass *was* upon it, and the height of one chapiter *was* five cubits, with net-work and pomegranates upon the chapiters round about, all *of* brass: the second pillar also and the pomegranates *were* like unto these.

23 And there were ninety and six pomegranates on a side, *and* all the pomegranates upon the net-work, *were*[i] an hundred round about.

24 ¶ And the captain of the guard took Seraiah the chief priest, and Zephaniah the [k] second priest, and the three keepers of the † door.

25 He took also out of the city an eunuch, which had the charge of the men of war, and [l] seven men of them that † were near the kings person which were found in the city, and the ‡ principal scribe of the host, who mustered the people of the land, and threescore men of the people of the land *that were* found in the midst of the city.

26 So Nebuzar-adan the captain of the guard took them, and brought them to the king of Babylon to Riblah.

27 And the king of Babylon smote them, and put them to death in Riblah, in the land of Hamath. Thus Judah was carried away captive out of his own land.

28 This *is* the people whom Nebuchadrezzar carried away captive; in the [m] seventh year, three thousand Jews and three and twenty:

29 In the [n] eighteenth year of Nebuchadrezzar he carried away captive from Jerusalem eight hundred thirty and two † persons:

30 In the three and twentieth year of Nebuchadrezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred fourty and five persons: all the persons *were* four thousand and six hundred.

31 ¶ And it came to pass in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, in the five and twentieth *day* of the month, *that* Evil-merodach king of Babylon, in the *first* year of his reign, [o] lifted up the head of Jehoiachin king of Judah, and brought him forth out of prison,

32 And spake † kindly unto him, and set his throne above the throne of the kings that *were* with him in Babylon,

33 And changed his [p] prison-garments: and he did continually eat bread before him all the days of his life.

34 And *for* his diet, there was a [q] continual diet given him of the king of Babylon, † every day a portion until the day of his death, all the days of his life.

c 2 *King.* 25. 6. & *chap.* 39. 5.

† Heb. *blinded.*

‡ Or, *fetters.*

† Heb. *house of the words.*

d In the 2 *King.* 25. 8. it is called the seventh day, because the fire began then, and so continued to the tenth.

‡ Or, *chief marshal.*

† Heb. *chief of the executioners* or, *slaughter-men.* And so *ver.* 14. & 15.

e Heb. *fled before him, that is,* which was his servant, as 2 *King.* 25. 8.

* *Chap.* 27. 19. f Of these pillars *Read* 1 *King.* 7. 15.

‡ Or, *instruments to remove the ashes.*

g which were also made of brass, as 1 *King.* 7. 45.

‡ Or, *basons.*

‡ Or, *censers.*

† Heb. *their brass.*

h It was so much in quantity.

* 1 *King.* 7. 15. 2 *King.* 25. 17. 2 *Chron.* 3. 15.

† Heb. *thread.*

i But because of the roundness no more could be seen but ninety and six.

k which served in the high priests stead, if he had any necessary impediment.

† Heb. *threshold.*

l In the 2 *King.* 25. 19. it read but of five: those were the most excellent, and the other two which were not so noble, are not there mentioned with them.

† Heb. *saw the face of the king.*

‡ Or, *strike of the captain of the host.*

m which was the latter end of the seventh year of his reign, and the beginning of the eight.

n In the latter end also of that year and the beginning of the nineteenth.

† Heb. *souls.*

o *That is,* Released him to liberty and honour.

† Heb. *good things with him.*

p And gave him princely apparel.

q *That is,* He had allowance in the court; and these words shew the length he had continued, because he obeyed Jeremiah the prophet, wherein the other were cruelly abused, that would not obey him. † Heb. *the matter of the day in his day.*

¶ THE

¶ THE LAMENTATIONS OF JEREMIAH.

CHAP. I.

1 The miserable estate of Jerusalem by reason of her sin. 12 She complaineth of her grief, 18 and confesseth Gods judgments to be righteous.

c The prophet soundeth at the first judgment of God, seeing Jerusalem, which was so strong and so full of people, to be now destroyed and desolate.

HOw doth [a] the city sit solitary, *that was* full of people? *how* is she become as a widow? she *that was* great among the nations, *and*[b] princes among the provinces, *how* is she become tributary?

2 She * weepeth sore in the *[c] night, and her tears *are* on her cheeks: among all her [d] lovers she hath none to comfort *her*, all her friends have dealt treacherously with her, they are become her enemies.

3 Judah is gone into captivity, because of [e] affliction, and † because of great servitude: she dwelleth among the heathen, she findeth no rest: all her persecutours overtook her between the straits.

4 The ways of Zion do mourn, because [f] none come to the solemn feasts: all her gates are desolate: her priests sigh, her virgins are afflicted, and *she is* in bitterness.

5 Her adversaries *[g] are the chief, her enemies prosper: for the LORD hath afflicted her; for the multitude of her transgressions, her *children are gone into captivity before the enemy.

6 And from the daughter of Zion all her beauty is departed: her princes are become [h] like harts *that* find no pasture, and they are gone without strength before the pursuer.

7 Jerusalem remembred in the days of her affliction, and of her miseries, all her ‡ pleasant things that she had in the days of old, when her people [i] fell into the hand of the enemy, and none did help her, the adversaries saw her, *and* did mock at her [k] sabbaths.

8 Jerusalem hath grievously sinned: therefore she † is removed: all that honoured her, despise her, because they have seen her nakedness: yea, she sigheth, and turneth backward.

9 [l] Her filthiness *is* in her skirts, she remembreth not her last end, therefore she came down wonderfully: she had no comforter: O LORD, behold my affliction: for the enemy hath magnified *himself*.

10 The adversary hath spread out his hand upon all her ‡ pleasant things: for she hath seen *that* the heathen entred into her sanctuary, [m] whom thou dist command *that* they should not enter into thy congregation.

11 All her people sigh, they seek bread, they have given their pleasant things for meat ‡ to relieve the soul: see, O LORD, and consider, for I am become vile.

12 ¶ ‡ [1] *Is it* nothing to you, all ye that † pass by? behold and see, if there be any [n] sorrow like unto my sorrow, which is done unto me, wherewith the LORD hath afflicted *me*, in the day of his fierce anger.

13 From [o] above hath he sent fire into my bones, and it prevaileth against them: he hath spread a net for my feet, he hath turned me back: he hath made me desolate, *and* faint all the day.

14 [p] The yoke of my transgressions is bound by his hand: they are wreathed, *and* come up upon my neck: he hath made my strength to fall, the Lord hath delivered me into *their* hands, *from whom* I am not able to rise up.

15 The Lord hath trodden under foot all my mighty *men* in the midst of me: he hath called an assembly against me, to crush my young men: the Lord hath trodden † the virgin, the daughter of Judah, *as* in [q] a wine-press.

16 For these *things* I weep, * mine eye, mine eye runneth down with water, because the comforter that should † relieve my soul, is far from me: my children are desolate, because the enemy prevailed.

17 Zion spreadeth forth her hands, *and there is* none to comfort her: the LORD hath commanded concerning Jacob, *that* his adversaries *should be* round about him: Jerusalem is as [r] a menstruous woman among them.

18 ¶ The LORD is * righteous, for I have rebelled against his † commandment: hear, I pray you, all people, and behold my sorrow: my virgins and my young men are gone into captivity.

19 I called for my lovers, *but* they deceived me; my priests and mine elders gave up the ghost in the city, while they [s] sought their meat to relieve their souls.

20 Behold, O LORD, for I *am* in distress; my * bowels are troubled; mine heart is turned within me, for I have grievously rebelled: abroad the sword bereaveth, at home *there is* as death.

21 They have heard that I sigh, *there is* none to comfort me: all mine enemies have heard of my trouble, they are glad that thou hast done *it*: thou wilt bring the day *that* thou hast ‡ called, and they shall be like unto me.

22 [t] Let all their wickedness come before thee: and do unto them, as thou hast done unto me for all my transgressions: for my sighs *are* many, and my heart *is* faint.

CHAP.

i In his misery the confidence the giant beauties and commodities that he had lost.

k As her religion and serving of God, which was the greatest grief to the godly.

† Heb. *is become a removing*, or, *wandering.*

l She is not ashamed of her fault, although it be manifest.

† Or, *desirable.* God forbiddeth that the Ammonites and Moabites should enter into the congregation of the Lord, and under them he comprehendeth all enemies, *Deut.* 23. 3. 23. 3.

m Which was forbidden by the law.

n Or, *It is nothing, you that pass by the way.*

o Thus Jerusalem lamenteth, moving others to pity her, & to learn by her example.

p This declareth that we should acknowledge God to be the author of all our afflictions, to the intent that we might seek unto him for remedy.

q Mine heavy sins are continually before his eyes, as he that tieth a thing to his hand for remembrance.

† Or, *the winepress of the virgin, &c.*

r Which because of her pollution was separate from her husband. *Levit.* 15. 19. and was abhorred for the time.

s *Dan.* 9. 7.

† Heb. *meate.*

* *Psa.* 16. 11. *Jer.* 48. 36.

t Of defying vengeance against the enemy. *Read Jer.* 11. 20. & 18. 21.

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CHAP. II.

1 *Jeremiah lamenteth the misery of Jerusalem.* 20 *He complaineth thereof to God.*

HOw hath the Lord [a] covered the daughter of Zion with a cloud in his anger, *and* cast down from [b] heaven unto the earth the beauty of Israel, and remembred not his [c] footstool in the day of his anger?

2 The Lord hath swallowed up all the habitations of Jacob, and hath not pitied: he hath thrown down in his wrath the strong holds of the daughter of Judah: he hath † brought *them* down to the ground: he hath polluted the kingdom and the princes thereof.

3 He hath cut off in *his* fierce anger all the [d] horn of Israel: he hath drawn back his [e] right hand from before the enemy, and he burned against Jacob like a flaming fire *which* devoureth round about.

4 He [f] hath bent his bow like an enemy: he stood with his right hand as an adversary, and slew † all *that were* pleasant to the eye, in the tabernacle of the daughter of Zion: he poured out his fury like fire.

5 The Lord was as an enemy: he hath swallowed up Israel, he hath swallowed up all her palaces: he hath destroyed his strong holds, and hath increased in the daughter of Judah mourning and lamentation.

6 And he hath violently * taken away his ‡ tabernacle, as *if it were of* a garden, he hath destroyed his places of the assembly: the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised in the indignation of his anger the king and the priest.

7 The Lord hath cast off his altar: he hath abhorred his sanctuary: he hath † given up into the hand of the enemy the walls of her palaces; they have made [g] a noise in the house of the Lord, as in the day of a solemn feast.

8 The Lord hath purposed to destroy the wall of the daughter of Zion; he hath stretched out a line, he hath not withdrawn his hand from † destroying: therefore he made the rampart and [h] the wall to lament; they languished together.

9 Her gates are sunk into the ground; he hath destroyed and broken her bars; her king and her princes *are* among the Gentiles; the law *is no more*, her * prophets also find no vision from the Lord.

10 The elders of the daughter of Zion sit upon the ground *and* keep silence: they have cast up dust upon their heads; they have girded themselves with sackcloth; the virgins of Jerusalem hang down their heads to the ground.

11 Mine eyes do fail with tears; my bowels are troubled; my liver is poured upon the earth, for the destruction of the daughter of my people, because the children and the sucklings ‡ swoon in the streets of the city.

12 They say to their mothers, Where *is* corn and wine? when they swooned as the wounded in the streets of the city, when their soul was poured out into their mothers bosom.

13 [i] What thing shall I take to witness for thee? what thing shall I liken to thee, O daughter of Jerusalem? what shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? for thy breach *is* great like the sea; who can heal thee?

14 Thy * prophets [k] have seen vain and foolish things for thee, and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens, and causes of banishment.

15 All that pass † by, clap *their* hands at thee; they hiss and wag their head at the daughter of Jerusalem, *saying*, *Is* this the city that *men* call * the perfection of beauty, the joy of the whole earth?

16 All thine enemies have opened their mouth against thee: they hiss and gnash the teeth: they say, We have swallowed *her* up: certainly this *is* the day that we looked for: we have found, we have seen *it*.

17 The Lord hath done *that* which he had * devised: he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied: and he hath caused *thine* enemy to rejoyce over thee, he hath set up the horn of thine adversaries.

18 Their heart cried unto the Lord, O wall of the daughter of Zion, * let tears run down like a river day and night: give thy self no rest, let not the apple of thine eyes cease.

19 Arise, cry out in the night: in the beginning of the watches pour out thine heart like water before the face of the Lord: lift up thy hands towards him, for the life of thy young children, that faint for hunger in the top of every street.

20 ¶ Behold, O Lord, and consider to whom thou hast done this: shall the women eat their fruit, *and* children ‡ of a span long? shall the priest and the prophet be slain in the sanctuary of the Lord?

21 The young and the old lie on the ground in the streets, my virgins and my young men are fallen by the sword: thou hast slain *them* in the day of thy anger, thou hast killed *and* not pitied.

22 Thou hast called as in a solemn day my terrours round about, so that in the day of the Lords anger none escaped nor remained: those that I have swadled and brought up, hath mine enemy consumed.

CHAP. III.

1 *The faithful bewail their calamities.* 22 *By the mercies of God they nourish their hope.* 37 *They acknowledge Gods justice.* 55 *They pray for deliverance, 64 and vengeance on their enemies.*

I *Am* the man *that* hath seen [a] affliction by the rod of his wrath.

2 He hath led me and brought *me into* darkness, but not *into* light.

3 Surely against me is he turned, he turneth his hand *against me* all the day.

4 My flesh and my skin hath he made old, he hath broken my bones.

5 He

[a] That is, brought her from prosperity to adversity.
[b] Hath given her a most sure fall.
[c] Alluding to the temple, or to the ark, of the covenant, which was called the footstool of the Lord, because they should not set their minds so low, but lift up their hearts toward the heavens.
† Heb. *made to touch.*
[d] *Meaning*, The glory and strength, as 1 Sam. 2. 1.
[e] That is, his succour which he was wont to send us, when our enemies oppressed us.
[f] Shewing, That there is no remedy but destruction, where God is the enemy.
† Heb. *all the desireable of the eye.*

[g] As the people were accustomed to praise God in her solemn feasts with a loud voice, so now the enemies blaspheme him with flouting and crying.
† Heb. *sounding up.*
[h] This is a figurative speech, as that was, when he said, *The waters did lament*, chap. 1. 4. *Meaning*, That this sorrow was so great that the insensible things had their part thereof.
* *Psal.* 74. 9.

‡ Or, *fainted.*

[i] *Meaning*, That her calamity was so evident, that it needed no witnesses.
[k] Because the false prophets called themselves Seers, as the others were called, therefore he sheweth that they saw amiss, because they did not remove the peoples faults, but suffered them in their sins, which was the cause of their destruction.
† Heb. *by the way.*
* *Psal.* 48. 2.

† Or, *smiteth with hands.*

* *Jer.* 2. 8. & 23. 13. & 28. 14. & 31. 26.

* *Jer.* 14. 17. *Chap.* 2. 18.

* *Psal.* 80. 12. & 89. 40.
† Or, *hedge.*

* *Jer.* 37. 16. how he was in the miry prison.

‡ Or, *finished with their hands.*

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5 He hath [b] builded against me, and compassed *me* with gall and travel.

6 He hath set me in dark places, as *they that be* dead of old.

7 He hath hedged me about, that I cannot get out: he hath made my chain heavy.

8 Also when I cry and shout, he shutteth out my [c] prayer.

9 He hath [d] enclosed my ways with hewen stone: he hath made my paths crooked.

10 [e] He *was* unto me *as* a bear lying in wait, *and as* a lion in secret places.

11 He hath turned aside my ways, and pulled me in pieces: he hath made me desolate.

12 He hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the † arrows of his quiver to enter into my reins.

14 I was a * derision to all my people, *and* their song all the day.

15 He hath filled me with † bitterness, he hath made me drunken with † wormwood.

16 He hath also broken my teeth with gravel-stones, he hath ‡ covered me with ashes.

17 And thou hast removed my soul far off from peace: I forgat † prosperity.

18 And I said, My strength and my hope [g] is perished from the Lord,

19 ‡ Remembring mine affliction and my misery, the wormwood and the gall.

20 My soul hath *them* still in remembrance, and is † humbled [h] in me.

21 This I † recall to my mind, therefore have I hope.

22 ¶ *It is of* the Lords [i] mercies that we are not consumed, because his compassions fail not.

23 *They are* [k] new every morning: great *is* thy faithfulness.

24 The Lord *is* my *[l] portion, saith my soul, therefore will I hope in him.

25 The Lord *is* good unto them that wait for him, to the soul *that* seeketh him.

26 *It is* good that, *a man* should both hope & quietly wait for the salvation of the Lord.

27 *It is* good for a man that he bear the yoke in his [m] youth.

28 He sitteth alone and [n] keepeth silence, because he hath born *it* upon him.

29 He putteth his [o] mouth in the dust, if so be there may be hope.

30 He giveth *his* cheek to him that smiteth him, he is filled full with reproach.

31 For the Lord will not cast off for ever.

32 But though he cause grief, yet will he have compassion according to the multitude of his mercies.

33 For he doth not [p] afflict † willingly, nor grieve the children of men.

34 To crush under his feet all the prisoners of the earth,

35 To turn aside the right of a man before the face of ‡ the most High,

36 To subvert a man in his cause, the Lord [q] approveth not.

37 ¶ Who *is* he * *that* saith, and it cometh to pass, *when* the Lord [r] commandeth *it* not?

38 Out of the mouth of the most High proceedeth not * [s] evil and good.

39 Wherefore doth a living man ‡ [t] complain, a man for the punishment of his sins?

40 Let us search and try our ways, and turn again to the Lord.

41 Let us lift [u] up our heart with *our* hands unto God in the heavens.

42 We have transgressed and have rebelled, thou hast not pardoned.

43 Thou hast covered with anger, and persecuted us: thou hast slain, thou hast not pitied.

44 Thou hast covered thy self with a cloud, that *our* prayer should not pass through.

45 Thou hast made us *as* the * off-scouring and refuse in the midst of the people.

46 All our enemies have opened their mouths against us.

47 * Fear and a snare is come upon us, desolation and destruction.

48 Mine eye runneth down with rivers of water, for the destruction of the daughter of my people,

49 Mine eye trickleth down, and ceaseth not, without any intermission:

50 Till the Lord look down, and behold from heaven.

51 Mine [x] eye affecteth † mine heart, ‡ because of all the daughters of my city.

52 Mine enemies chased me sore like a bird, without cause.

53 They have cut off my life in the [y] dungeon, and cast a stone upon me.

54 Waters flowed over mine head, *then* I said, I am cut off.

55 ¶ I called upon thy name, O Lord, out of the low dungeon.

56 Thou hast heard my voice, hide not thine ear at my breathing, at my cry.

57 Thou dreweſt near in the day *that* I called upon thee: thou saidſt, Fear not.

58 O Lord, thou hast pleaded the causes of [z] my soul, thou hast redeemed my life.

59 O Lord, thou hast seen my wrong, judge thou my cause.

60 Thou hast seen all their vengeance, *and* all their imaginations against me.

61 Thou hast heard their reproach, O Lord, *and* all their imaginations against me;

62 The lips of those that rose up against me, and their device against me all the day.

63 Behold their sitting down and their rising up, I *am* their musick.

64 ¶ Render unto them a recompense, O Lord, according to the work of their hands.

65 Give them ‡ sorrow of heart, thy curse unto them.

66 Persecute and destroy them in anger, from under the * heavens of the Lord.

CHAP. IV.

1 *Zion bewaileth her pitiful estate.* 13 *She confesseth her sins.* 21 *Edom is threatned.* 22 *Zion is comforted.*

HOw is the [a] gold become dim! *how* is the most fine gold changed! the stones of

Fff the

[b] He speaketh this as one that felt Gods heavy judgments, which he greatly feared, and therefore setteth them out with this diversity of words.
[c] This is a great temptation to the godly, when they see not the fruit of their prayers, and conceiveth them to think that they are not heard, which thing God useth to do, that they might pray more carefully & the oftner.
[d] And keepeth me in hold as a prisoner.
[e] He hath no pity on me.
† Heb. *lion.*
* Jer. 20. 7.
† Heb. *bitternesses.*
† With great anguish and sorrow he hath made me to lose my sense.
† Or, *called me in into exile.*
† Heb. *gods.*
[g] Thus with pain he was driven to and fro between hope and despair, as the godly oftentimes are, yet in the end, the spirit gaineth the victory.
† Or, *remember.*
† Heb. *tortured.*
[h] He heweth that God thus useth to exercise his, to the intent that hereby they may know themselves, and feel his mercy.
† Heb. *made to wander by heart.*
† Considering the wickedness of men, it is marvel that any remaineth alive: but truly that God of his own mercies lite, and for his promise will ever have his church to remain, though they be seen to few in number, *Isa.* 1. 9. as we feel thy benefits daily.
* *Psal.* 16. 5.
* 73. 26.
* 119. 57.
* *Jer.* 10. 16.
[i] The godly put their whole confidence in God, & therefore look for none other inheritance.
[k] He sheweth that we can never begin too timely to seek unfeigned under the cross, that when the afflictions grow greater, our patience also by experience may be stronger.
[l] He murmureth not against God, but is patient.
[m] He humbleth himself as they that fall down with their face to the ground, & so with patience waiteth for succour.
[n] He taketh no pleasure in it, but doth it of necessity for our amendment, when he suffereth the wicked to oppress the poor.
† Heb. *from his heart.*
† Or, *a superiour.*
† Or, *doeth not.*
‡ He doth not delight therein.
* *Psal.* 33. 9.

[o] The proper complaints of the punishments and afflictions that he endured by the false prophets and hypocrites, when he declareth the desolation of Jerusalem, as *Jer.* 52. 1.

[r] He sheweth that nothing is done without Gods providence.
[s] *Amos* 3. 6.
† That is, Adversity, and prosperity.
† Or, *murmur*, when God afflicteth him.
[u] That is, Both hearts and hands: for els to lift up the hands is but hypocrisy.

* 1 *Cor.* 4. 13.

* *Isa.* 24. 17.

[x] I am overcome with face weeping for all my people.
† Heb. *my soul.*
‡ Or, *more then all.*

[y] *Jer.* 37. 16. how he was in the miry prison.

[z] *Meaning*, The cause wherefore his life was in danger.

[a] By the gold, he meaneth the princes, as by the stones, he understandeth the priests.

the sanctuary are poured out in the top of every street.

2 The precious sons of Zion, comparable to fine gold, how are they esteemed as earthen pitchers, the work of the hands of the potter!

3 Even the ‡ [c] sea-monsters draw out the breast, they give suck to their young ones: the daughter of my people *is become* cruel, like the [d] ostriches in the wilderness.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst: the young children ask bread, *and* no man breaketh *it* unto them.

5 They that did feed delicately, are desolate in the streets: *they that were* brought up in scarlet, embrace dunghills.

6 For the ‡ punishment of the iniquity of the daughter of my people, is greater then the punishment of the sin of Sodom, *that was* * overthrown as in a moment, and no hands stayed on her.

7 Her Nazarites were purer then snow, they were whiter then milk, they were more ruddy in body then rubies, their polishing *was* of sapphire.

8 Their [e] visage is † blacker then a coal: they are not known in the streets: their skin cleaveth to their bones: it is withered, it is become like a stick.

9 *They that be* slain with the sword, are better then *they that be* slain with hunger: for these † pine away, stricken through for *want of* the [f] fruits of the field.

10 The hands of the pitiful women have sodden their own children, they were their * meat in the destruction of the daughter of my people.

11 The LORD hath accomplished his fury, he hath poured out his fierce anger, and hath kindled a fire in Zion, and it hath devoured the foundations thereof.

12 The kings of the earth, and all the inhabitants of the world would not have believed, that the adversary and the enemy should have entred into the gates of Jerusalem.

13 ¶ * For the sins of her prophets, *and* the iniquities of her priests, that have shed the bloud of the just in the midst of [g] her;

14 They have wandred *as* blind *men* in the streets, they have polluted themselves with bloud, ‡ so that [i] men could not touch their garments.

15 They cried unto them, Depart ye, ‡ *it is* unclean, depart, depart, touch not, when they fled away and wandred: they said among the heathen, They shall no more sojourn *there*.

16 The ‡ anger of the LORD hath divided them, he will no more regard them: [k] they respected not the persons of the priests, they favoured not the elders.

17 As for us, our eyes as yet failed for our vain help: in our watching we have watched for [l] a nation *that* could not save *us*.

18 They hunt our steps that we cannot go in our streets: our end is near, our days are fulfilled, for our end is come.

19 Our persecutours are swifter then the eagles of the heaven: they pursued us upon the mountains, they laid wait for us in the wilderness.

20 The * [m] breath of our nostrils, the anointed of the LORD was taken in their pits, of whom we said, Under his shadow we shall live among the heathen.

21 Rejoyce and be glad, [n] O daughter of Edom, that dwellest in the land of Uz; the cup also shall pass through unto thee: thou shalt be drunken, and shalt make thee self naked.

22 ¶ ‡ The punishment of thine iniquity is accomplished, O daughter of Zion, [o] he will no more carry thee away into captivity, he will visit thine iniquity, O daughter of Edom, he will ‡ discover thy sins.

CHAP. V.

A pitiful complaint of Zion, in prayer unto God.

REmember, O LORD, what is come upon us: [a] consider and behold our reproach.

2 Our inheritance is turned to strangers, our houses to aliens.

3 We are orphans and fatherless, our mothers *are* as widows.

4 We have drunken our [b] water for mony, our wood † is sold unto us.

5 † Our necks *are* under persecution: we labour *and* have no rest.

6 We have given the [c] hand to the Egyptians, *and* to the Assyrians, to be satisfied with bread.

7 * Our fathers have sinned and *are* not, and we have born their [d] iniquities.

8 Servants have ruled over us: *there is* none that doth deliver *us* out of their hand.

9 We gat our bread with *the peril of* our lives, because of the sword of the [e] wilderness.

10 Our * skin was black like an oven, because of the ‡ terrible famine.

11 They ravished the women in Zion, *and* the maids in the cities of Judah.

12 Princes are hanged up by [f] their hand: the faces of elders were not honoured.

13 They took the young men to grind, and the children fell [g] under the wood.

14 The elders have ceased from the [h] gate, the young men from their musick.

15 The joy of our heart is ceased, our dance is turned into mourning.

16 † The crown is fallen *from* our head: wo unto us that we have sinned.

17 For this our heart is faint, for these *things* our [i] eyes are dim.

18 Because of the mountain of Zion, which is desolate, the foxes walk upon it.

19 Thou, O LORD, * remainest for [k] ever: thy throne from generation to generation.

20 Wherefore dost thou forget us for ever, *and* forsake us † so long time?

21 * [l] Turn thou us unto thee, O LORD, & we shall be turned: renew our days as of old.

22 ‡ But thou hast utterly rejected us; thou art very wroth against us.

¶ THE

b which are of small estimation, and have no honour.
‡ Or, *sea-calves*.
c Though the dragons be cruel, yet they pity their young, & nourish them, which thing Jerusalem doth not.
d The women forsake their children, as the ostrich doth her eggs, *Job* 39. 17.

‡ Or, *iniquity*.

* Gen. 19. 25.

e They that were before moſt in Gods favour, are now in greateſt abomination unto him.
‡ Heb. *darker then Blackneſs*.

‡ Heb. *ſtrua out*.
f For lack of good they pine away & conſume.

* *Deut.* 28. 57. 2 *King.* 6. 29.

* *Jer.* 5. 31. & 23. 21.

g He meaneth that thoſe things are come to paſs therefore, contrary to all mens expectations.
h Some referr this to the blind men which as they went, trod in the bloud whereof the city was full.
‡ Or, *ſo that they could not touch*
i *Meaning*, The heathen which came to deſtroy them, could not abide them.
‡ Or, *yet polluted*.
k Or, *face*. *Deut.* 1. The enemies.
l He ſheweth two principal cauſes of their deſtruction: their cruelty, and their vain confidence in men: for they truſted in the help of the Egyptians.

* *Gen.* 2. 7.
m Our king Joſiah, in whom ſtood our hope of Gods favour, and on whom depended our life and life, was ſlain, whom he calleth anointed, becauſe he was a figure of Chriſt.
n This is ſpoken by deriſion.
o Or, *thine iniquity*.
p He comforteth the church by that, after ſeventy years their ſorrows ſhall have an end, whereas the wicked ſhould be tormented for ever.
† Or, *carry the captives for thy ſin*.

a This prayer, as it is thought, was made when ſome of the people were carried away captive, others, as the pooreſt remained, and ſome went into Egypt, and other places for fauour: ſhewing their miſeries to come, thus prayed.
b *Meaning*, Their extream ſervitude and bondage.
† Heb. *cometh for price*.
‡ Heb. *we are purſued*. *We are purſued*, or we are joyned to the higher and army with them, or have ſubmitted our ſelves unto them.
c *Jer.* 31. 19. *Ezek.* 31. 2.
d As our fathers have been puniſhed for their ſins, ſo we the ſucceſſors of the ſame ſins, are puniſhed.
e Becauſe of the enemy that came from the wilderneſs, and would not ſuffer us to go and ſeek our neceſſary food.
* *Iſai.* 19. 25.
† Or, *ſervants*, or, *ſlaves*.
‡ That is, By the enemies hand.
g That ſlavery was ſo great that they were not able to abide it.
h There were no more gates, but form of common-wealth.
† Heb. *the crown of our head is fallen*.
i with overgrief.
* *Iſai.* 2. 7. & 29. 10. & 102. 12.
† Or, 13.
k And therefore thy covenant and mercies can never fail.
† Heb. *for length of days*.
* *Jer.* 31. 18.
l *Whereby is declared*, That it is in mans power to turn to God, but is only his work to convert us, and that God wonderth in unleſs we can run to him.
† Or, *For will thou utterly reject us?*

THE BOOK OF THE PROPHET EZEKIEL.

THE ARGUMENT.

After that Jehoiachin, by the counſel of Jeremiah and Ezekiel, had yeilded himſelf to Nebuchadnezzar, and ſo went into captivity with his mother, & divers of his princes, and of the people, certain began to repent and murmur that they had obeyed the prophets counſel, as though the thing which they had propheſied ſhould not come to paſs, and therefore their eſtate ſhould be ſtill miſerable under the Chaldeans; by reaſon whereof he confirmeth his former prophecies, declaring by new viſions and revelations ſhewed unto him, that the city ſhould moſt certainly be deſtroyed, and the people grievouſly tormented by Gods plagues, inſomuch that they that remained, ſhould be brought into cruel bondage. And leſt the godly ſhould deſpair in theſe great troubles, he aſſureth them that God will deliver his church at his time appointed, and alſo deſtroy their enemies, which either afflicted them, or rejoyced in their miſeries: the effect of the one and the other ſhould chiefly be performed under Chriſt, of whom in this book are many notable promiſes, and in whom the glory of the new temple ſhould perfectly be reſtored. Hee propheſied theſe things in Chaldea, at the ſame time that Jeremiah propheſied in Judah, and there began in the firſt year of Jehoiachins captivity.

CHAP. I.

1 The time of Ezekiels prophecy at Chebar. 4 His viſion of four cherbims, 15 of the four wheels, 26 and of the glory of GOD.

NOw it came to paſs in the [a] thirtieth year, in the fourth *month*, in the fifth *day* of the month, (as I *was* among the † captives by the river of [b] Chebar) *that* the heavens were opened, and I ſaw viſions of [c] God.

2 In the fifth *day* of the month, (which *was* the fifth year of king Jehoiachins captivity)

3 The word of the LORD came expreſly unto † Ezekiel the prieſt, the ſon of Buzi, in the land of the Chaldeans, by the river Chebar, & the [d] hand of the LORD was there upon him.

4 ¶ And I looked, and behold, [e] a whirlwind came out of the north, a great cloud, and a fire † infolding it ſelf, and a brightneſs *was* about it, and out of the midſt thereof as the colour of amber, out of the midſt of the fire.

5 Alſo out of the midſt thereof *came* the likeneſs of four living [f] creatures. And this *was* their appearance, They had the likeneſs of a man.

6 And every one had four faces, and every one had four wings.

7 And their feet *were* † ſtraight feet, and the ſole of their feet *was* like the ſole of a calves foot, and they ſparkled like the colour of burniſhed braſs.

8 And *they had* the hands of a man under their wings on their four ſides, and they four had their faces and their wings.

9 Their wings *were* [g] joyned one to another; they turned not when they went, they went every one ſtraight forward.

10 As for the likeneſs of their faces, they four had the [h] face of a man, and the face of a lion on the right ſide, and they four had the face of an ox on the left ſide: they four alſo had the face of an eagle.

11 Thus *were* their faces: and their wings *were* ‡ ſtretched upward, two *wings* of every one *were* joyned one to another, and two covered their bodies.

12 And they went every one ſtraight forward: whither the ſpirit was to go, they went: *and* they turned not when they went.

13 As for the likeneſs of the living creatures, their appearance *was* like burning coals of fire, *and* like the appearance of lamps: it went up and down among the living creatures, and the fire was bright, and out of the fire went forth lightning.

14 And the living creatures ran, and [i] returned as the appearance of a flaſh of lightning.

15 ¶ Now as I beheld the living creatures, behold, one wheel upon the earth by the living creatures, with his four faces.

16 The appearance of the wheels, and their work *was* like unto the colour of a [k] beryl: and they four had one likeneſs, and their appearance and their work *was* as it were a wheel in the midle of a wheel.

17 When they went, they went upon their four ſides: *and* they returned not when they went.

18 As for their rings, they were ſo high that they were dreadful, and their ‡ rings *were* full of eyes round about them four.

19 And when the living creatures went, the wheels went by them: and when the living creatures were lift up from the earth, the wheels were lift up.

20 Whitherſoever the ſpirit *was* to go, they went, thither *was their* ſpirit to go, and

a After that the book of the law was found, which was threeſcore and ſeventeen years of the reign of Joſiah, ſo that he and twenty years after this book was found, Joſiah was led into captive with Jechoi (& many of the people) in the ſixth year after the deſtruction.
† Heb. *captivity*.
b which was a part of Emphrates ſo called.
c *That is*, Notable and excellent viſions, ſo that it might be known, it was no natural dream, but came of God.
† Heb. *Jehoiachin*.
d *That is*, The ſpirit of prophecy, as *Gen.* 1. 22. & 7. 1.
e By this diverſity of words, he ſignifieth the fearful judgment of God, and the great aſſliction that ſhould come upon Jeruſalem.
† Heb. *catching to it ſelf*.
f which were the four cherubims that repreſented the glory of God, as *Chap.* 1. 23.
† Heb. *a ſtraight foot*.

g The wing of the one touched the wing of the other.

h Every Cherubim had four faces, the face of a man, and of a lion on the right ſide, and the face of a bullock, and of an eagle on the left ſide.
i Or, *divided above*.

k *The Hebrew word, is Tarſhiſh: Meaning*, That the colour was like the Cicilian ſea, or a precious ſtone ſo called.

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the wheels were lifted up over against them: for the spirit ‡ of the living creature *was* in the wheels.

‡ Or, *life.*

21 When those went, *these* went; and when those stood, *these* stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit ‡ of the living creature *was* in the wheels.

‡ Or, *of life.*

22 And the likeness of the firmament upon the heads of the living creature, *was* as the colour of the terrible crystal, stretched forth over their heads above.

23 And under the firmament *were* their wings straight, the one toward the other; every one had two, which covered on this side, and every one had two, which covered on that side, their bodies.

24 And when they went, I heard the noise of their [l] wings, like the noise of great waters, as the voice of the Almighty, the voice of speech as the noise of an host: when they stood, they [m] let down their wings.

l Which declared the swiftness, and the fearfulness of Gods judgments.

m In which signified, that they had no power of themselves, but onely waited to execute Gods commandment.

25 And there was a voice from the firmament, that *was* over their heads, when they stood, *and* had let down their wings.

26 ¶ And above the firmament that *was* over their heads, *was* the likeness of a throne, as the appearance of a sapphire stone, and upon the likeness of the throne *was* the likeness as the appearance of a man above upon it.

27 And I saw as the colour of amber, as the appearance of fire [n] round about within it: from the appearance of his loyns even upward, and from the appearance of his loyns even downward, I saw as it were the appearance of fire, and it *had* brightness round about.

n whereby was signified a terrible judgement toward the earth.

28 As the appearance of the bow that is in the cloud in the day of rain, so *was* the appearance of the brightness round about. This *was* the appearance of the likeness of the glory of the LORD: and when I saw *it*, I [o] fell upon my face, and I heard a voice of one that spake.

o Considering the majesty of God, and the weakness of flesh.

CHAP. II.

1 Ezekiels commission. 6 His instruction. 9 The roll of his heavy prophecy.

A Nd [a] he said unto me, [b] Son of man, stand upon thy feet, and I will speak unto thee.

a *That is*, The Lord.

b *Meaning*, Man which is but earth and ashes, which was to humble him, and cause him to consider his own state, and Gods grace.

2 [c] And the spirit entred into me, when he spake unto me, and set me upon my feet, that I heard him that spake unto me.

c So that he could not shake Gods presence till Gods spirit did enter into him.

3 And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious [†] nation that hath rebelled against me; they and their fathers have transgressed against me, *even* unto this very day.

† Heb, *nations.*

‡ Heb. *hard of face.*

4 For *they are* ‡ impudent children and stiffhearted: I do send thee unto them, and thou shalt say unto them, Thus saith the Lord GOD.

d This declareth on the one part, Gods great affection toward his people, that notwithstanding their rebellion, yet he will send his prophets among them, and admonisheth his ministers on the other part, that they cease not to do their duty, though the people be never so obstinate: for the word of God shall be either to their salvation, or greater condemnation.

5 And they, whether they will hear, or whether they will forbear, (for they *are* a rebellious house) yet shall know that [d] there hath been a prophet among them.

e Jer. 1. 17. *He forseeth*, That for none afflictions they should cease of them, neither be afraid of their words, though ‡ briers and thorns *be* with thee, and thou dost dwell among scorpions: be not afraid of their words, nor be dismayed at their looks, though they *be* a rebellious house.

‡ Or, *rebels.*

7 And thou shalt speak my words unto them, whether they will hear, or whether they will forbear, for they *are* † most rebellious.

† Heb, *rebellion.*

8 But thou, son of man, hear what I say unto thee, Be not thou rebellious like that rebellious house: open thy mouth, and * [f] eat that I give thee.

* Rev. 10. 9.

f He doth not onely exhort him to his duty, but also giveth him the means, where-with he may be able to execute it.

9 ¶ And when I looked, behold, an hand *was* sent unto me, and lo, a roll of a book *was* therein.

10 And he spread it before me, and it *was* written within and without, and *there was* written therein [g] lamentations, and mourning, and wo.

g He therein, would write the contents of this book, as was Gods judgments against the wicked.

CHAP. III.

1 Ezekiel eateth the roll. 4 God encourageth him. 15 God sheweth him the rule of prophecy. 22 God shutteth and openeth the prophets mouth.

MOreover he said unto me, Son of man, eat that thou findest; [a] eat this roll, and go speak unto the house of Israel.

a whereby is meant, that none is meet to be Gods messenger before he have received the word of God in his heart, as ver. 10. and how a real hunger, and delight thereto, as Jer. 15. 16. Rev. 10. 10. * Rev. 10. 9.

2 So I opened my mouth, and he caused me to eat that roll.

3 And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I * eat *it*, and it was in my mouth as hony for sweetnes.

4 ¶ And he said unto me, Son of man, go, get thee unto the house of Israel, & speak with my words unto them.

5 For thou *art* not sent to a people † of a strange speech, and of an hard language, *but* to the house of Israel:

† Heb. *deep of lip, & heavy of tongue*, as ver. 6.

6 Not to many people † of a strange speech, and of an hard language, whose words thou canst not understand: ‡ surely, had I sent thee to them, they would have hearkned unto thee.

† Heb. *deep of lip, and heavy of tongue.*

‡ Or, *if I had sent thee, &c. would they not have hearkened unto me?*

7 But the house of Israel will not hearken unto thee; for they will not hearken unto me: for all the house of Israel *are* † impudent and hard-hearted.

† Heb *stiff of forehead, and hard of heart.*

8 Behold, I have made thy face [b] strong against their faces, and thy forehead strong against their foreheads.

b God promiseth his assistance to his ministers, and that he will give them boldnesse & invincible resolution, *Isa.* 50. 7. Jer. 1. 18. *Mic.* 3. 8.

9 As an adamant harder then flint have I made thy forehead: * fear them not, neither be dismayed at their looks, though they *be* a rebellious house.

* Jer. 1. 17.

10 Moreover, he said unto me, Son of man, all my words that I shall speak unto thee, receive in thine heart, and hear with thine ears.

11 And go, get thee to them of the captivity, unto the children of thy people, and speak unto them and tell them, Thus saith the Lord GOD, whether they will hear, or whether they will forbear.

12 Then the spirit took me up, and I heard behind me a voice of a great rushing, *saying*, [d] Blessed *be* the glory of the LORD from his place.

13 *I heard*

† Heb. *kissed.*

13 *I heard* also the noise of the wings of the living creatures that † touched one another, and the noise of the wheels over against them, and a noise of a great rushing.

14 So the spirit lifted me up, and took me away, and [e] I went † in bitterness, in the † heat of my spirit, but the hand of the LORD was strong upon me.

e *This signifieth*, That their office is ever an infirmity of the flesh which can never be ready to render full obedience to God, & also Gods grace, who ever assisteth his, and overcometh their rebellious affections.

† Heb. *bitter.*

† Heb. *hot anger.*

15 ¶ Then I came to them of the captivity at [f] Tel-abib, that dwelt by the river of Chebar, and I sat where they sat, and remained there astonished among them [g] seven days.

f which was a place by Euphrates, where the Jews were prisoners.

g *Declaring here*, that Gods ministers must with admirement and deliberation utter his judgments.

16 And it came to pass at the end of seven days, that the word of the LORD came unto me, saying,

* *Ezek.* 13. 2. † If he that hath been instructed is in the right way un-taught.

† Heb. *righteousness.*

17 * Son of man, I have made thee a [h] watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me.

h Ezek. 33. 7. *Hos.* 9. 8. *Hab.* 2. 1. *Isa.* 21. 6. 11. 62. 6.

18 When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way to save his life: the same wicked *man* shall die in his iniquity; but his bloud will I require at thine hand.

19 Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul.

20 Again, when a * [i] righteous *man* doth turn from his † righteousness, and commit iniquity, and I lay [k] a stumbling-block before him, he shall die: because thou hast not given him warning, he shall die in his sin, and his [l] righteousness which he hath done shall not be remembred; but his bloud will I require at thine hand.

† Heb. *righteousness.*

i That is, His righteous deeds, which seemed to have been done in faith, and were so.

k Ezek. 14. 3. 4. 7.

l That is, The spirit of prophecy.

21 Nevertheless, if thou warn the righteous *man*, that the righteous sin not, and he doth not sin; he shall surely live, because he is warned: also thou hast delivered thy soul.

22 ¶ And the [m] hand of the LORD was there upon me, and he said unto me, Arise, go forth into the plain, and I will there talk with thee.

m Meaning, The vision of the chariot, and the words.

23 Then I arose, and went forth into the plain, and behold, the [n] glory of the LORD stood there, as the glory which I * saw by the river of Chebar; and I fell on my face.

n Chap. 1.

* Chap. 2. 2.

24 Then the spirit entred into me, and [o] set me upon my feet, and spake with me, and said unto me, Go, [p] shut thy self within thine house.

o Signifying, That as easily he should not profit, but they should grievously trouble and afflict him.

p That the malice of God may spoil nothing as of themselves, let that onely which they have received of the Lord.

25 But thou, O son of man, behold, they shall put bands upon thee, and shall bind thee with them, and thou shalt not go out among them.

26 And I will make thy tongue [q] cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them † a reprover; for they *are* a rebellious house.

q which declareth the terrible plagues of the Lord, when God stoppeth the mouths of his ministers, and that all such are the rots of his vengeance that do it.

† Heb. *a man reproving.*

27 But when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord GOD, He that heareth, let him hear; and he that forbeareth, let him forbear: for they *are* a rebellious house.

CHAP. IV.

1 Under the type of a siege, is shewed the time from the defection of Jeroboam to the captivity. 9 By the provision of the siege is shewed the hardnesse of the famine.

THou also son of man, take thee a tile, and lay it before thee, and pourtray upon it the city, *even* Jerusalem;

2 And lay siege against it, and build a fort against it, and cast a mount against it; set the camp also against it, and set ‡ *battering* rams against it round about.

‡ Or, *chief leaders.*

3 Moreover, take thou unto thee ‡ an * iron pan, and set it *for* a wall of iron between thee and the city, and set thy face against it, and it shall be besieged, and thou shalt lay siege against it: this *shall be* a sign to the house of Israel.

‡ Or, *a flat plate*, or, *fire*, a which signified the stubbornness and hardnesse of their heart.

4 Lie thou also upon thy left side, and lay the iniquity of the [b] house of Israel upon it: *according* to the number of the days that thou shalt lie upon it, thou shalt bear their iniquity.

b Hereby he represented the blindnesse and sin of the ten tribes: for Samaria was on his left hand from Babylon and how they had remained therein three hundred and ninety days. * *Num.* 14. 34.

5 For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days: * so shalt thou bear the iniquity of the house of Israel.

6 And when thou hast accomplished them, lie again on thy [c] right side, and thou shalt bear the iniquity of the house of Judah fourty days: I have appointed thee † each day for a year.

c which declared Judah, who had now from the time of Josiah slept in their sins fourty years.

† Heb. *a day for a year, a day for a year.*

7 Therefore thou shalt set thy face toward the siege of Jerusalem, and thine [d] arm *shall be* uncovered, and thou shalt prophesy against it.

d In token of a speedy vengeance.

8 And behold, I will lay [e] bands upon thee, and thou shalt not turn thee † from one side to another, till thou have ended the days of thy siege.

e The people should so finally be besieged, that they should not be able to turn them.

† Heb. *from thy side to thy side.*

9 ¶ Take thou also unto thee, wheat, and barley, and beans, and lentiles, and millet, and ‡ [f] fitches, and put them in one vessel, and make thee bread thereof, *according* to the number of the days that thou shalt lie upon thy side; [g] three hundred and ninety days shalt thou eat thereof.

‡ Or, *spelt.*

f *Meaning*, That the famine should be so great, that they should be glad to eat whatsoever they could get.

g which were fourteen months that the city was besieged, and this was as many days as Israel sinned years.

10 And thy meat which thou shalt eat, *shall be* by weight [h] twenty shekels a day: from time to time shalt thou eat it.

h which make a pound. † *Levit.* 29. 40.

11 Thou shalt drink also water by measure, the sixth part of an [i] hin: from time to time shalt thou drink.

i from time to time, that is, from day to day.

12 And thou shalt eat it *as* barley-cakes, and thou shalt bake it with † dung that cometh out of man, in their sight.

† Heb. *signifying here*, by, The great fruitfulness of fuel, and matter to burn.

13 And the LORD said, Even thus shall the children of Israel eat their defiled bread among the Gentiles, whither I will drive them.

14 Then said I, [k] Ah Lord GOD, behold, my soul hath not been polluted: for from my youth up even till now, have I not eaten of that which dieth of it self, or is torn in pieces, neither came there abominable flesh into my mouth.

k Hereby he signifies that he might be excused, lest for the uncleanness Jews he should be constrained to eat unclean meat: for mans dung and excrements were impure by the law, *Deut.* 23. 9. &c.

15 Then he said unto me, Lo, I have given thee [m] cows dung for mans dung, and thou shalt prepare thy bread therewith.

m To be as fire to bake thy bread with.

16 Moreover, he said unto me, Son of man, behold, I will [n] break the * staff of bread in Jerusalem, and they shall eat bread by weight, and with care, and they shall drink water by measure, and with astonishment.

17 That they may want bread and water, and be astonied one with another, and consume away for their iniquity.

CHAP. V.

1 *Under the type of hair,* 5 *is shewed the judgment of Jerusalem for their rebellion,* 12 *by famine, sword, and dispersion.*

AND thou son of man, take thee a sharp knife, take thee a barbours rasour, and cause *it* [a] to pass upon thine head, and upon thy beard; then take the balances to weigh and divide their *hair*.

2 Thou shalt burn with fire a third part in the midst of the [b] city, when the days of the siege are fulfilled; and thou shalt take a third part, *and* smite about it with a knife; and a third part thou shalt scatter in the wind, and I will draw out a sword after them.

3 Thou shalt also take thereof a few in number, and bind them in thy † [c] skirts.

4 Then take of them again, and cast them into the midst of the fire, and burn them in the fire; [d] *for* thereof shall a fire come forth into all the house of Israel.

5 ¶ Thus saith the Lord GOD, This *is* Jerusalem: I have set it in the midst of the nations and countrys *that are* round about her.

6 And she hath changed my [e] judgments into wickedness more then the nations, and my statutes more then the countrys that *are* round about her: for they have refused my judgments, and my statutes, they have not walked in them.

7 Therefore thus saith the Lord GOD, Because ye [f] multiplied more then the nations that *are* round about you, *and* have not walked in my statutes, neither have kept my judgments, neither have done according to the judgments of the nations that *are* round about you:

8 Therefore thus saith the Lord GOD, Behold, I, even I *am* against thee, and will execute judgments in the midst of thee, in the sight of the nations.

9 And I will do in thee that which I have not done, and whereunto I will not do any more the like; because of all thine abominations.

10 Therefore the fathers * shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter into all the winds.

11 Wherefore, *as* I live, saith the Lord GOD, Surely because thou hast defiled my sanctuary with all thy detestable things and with all thine abominations, therefore will I also diminish *thee*, * neither shall mine eye spare, neither will I have any pity.

12 ¶ A third part of thee shall die with the pestilence, and with famine shall they be consumed in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part into all the winds, and I will draw out a sword after them.

13 Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be [g] comforted: and they shall know that I the LORD have spoken *it* in my zeal, when I have accomplished my fury in them.

14 Moreover, I will make thee waste, and a reproach among the nations that *are* round about thee, in the sight of all that pass by.

15 So it shall be a * reproach and a taunt, an instruction and an astonishment unto the nations that *are* round about thee, when I shall execute judgments in thee in anger and in fury, and in furious rebukes: I the LORD have spoken *it*.

16 When I shall send upon them the evil [h] arrows of famine, which shall be for *their* destruction, *and* which I will send to destroy you: and I will increase the famine upon you, and will break your * staff of bread.

17 So will I send upon you famine, and * evil beasts, and they shall bereave thee; and pestilence and bloud shall pass through thee, and I will bring the sword upon thee: I the LORD have spoken *it*.

CHAP. VI.

1 *The judgment of Israel for their idolatry.* 8 *A remnant shall be blessed.* 11 *The faithful are exhorted to lament their calamities.*

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face towards the * mountains of Israel, and prophesy against them,

3 And say, Ye mountains of Israel, hear the word of the Lord GOD, Thus saith the Lord GOD to the [a] mountains and to the hills, to the rivers and to the valleys, Behold, I, *even* I will bring a sword upon you, and I will destroy your high places.

4 And your altars shall be desolate, and your [‡ b] images shall be broken: and I will cast down your slain *men* before your idols.

5 And I will † lay the dead carcases of the children of Israel before their [c] idols, and I will scatter your bones round about your altars.

6 In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your images may be cut down, and your works may be abolished.

7 And the slain shall fall in the midst of you, and ye shall know that I *am* the LORD.

8 ¶ Yet will I leave [d] a remnant, that ye may have *some* that shall escape the sword among the nations, when ye shall be scattered through the countrys.

9 And they that escape of you shall remember me among the nations, whither they shall be carried captives, because I am broken with their whorish heart which hath departed from me, and with their eyes which go a whoring after their idols: and they shall [e] loath themselves for the evils which they have committed in all their abominations.

10 And they shall know that I *am* the LORD, *and that* I have not said in vain that I would do this evil unto them.

11 ¶ Thus saith the Lord GOD, [f] Smite * with thine hand, and stamp with thy foot, and say, Alas, for all the evil abominations of the house of Israel: for they shall fall by the sword, by the famine, and by the pestilence.

12 He that is far off shall die of the pestilence, and he that is near shall fall by the sword, and he that remaineth and is besieged shall die by the famine: thus will I accomplish my fury upon them.

13 Then shall [g] ye know that I *am* the LORD, when their slain *men* shall be among their idols round about their altars, upon every high hill in all the tops of the mountains, and under every green tree, and under every thick oak, the place where they did offer sweet savour to all their idols.

14 So will I stretch out my hand upon them, and make the land desolate; yea, ‡ more desolate then the wilderness [h] *towards* Diblath, in all their habitations, and they shall know that I *am* the LORD.

CHAP. VII.

1 *The final desolation of Israel.* 16 *The mournful repentance of them that escape.* 20 *The enemies defile the sanctuary because of the Israelites abominations.* 23 *Under the type of a chain, is shewed their miserable captivity.*

MOreover the word of the LORD came unto me, saying,

2 Also thou son of man, thus saith the Lord GOD unto the land of Israel, An end, the end is come upon the four corners of the land.

3 Now *is* the end *come* upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will † recompence upon thee all thine [a] abominations.

4 And mine eye shall not spare thee, neither will I have pity: but I will recompense thy ways upon thee, and thine abominations shall be in the midst of thee, and ye shall know that I *am* the LORD.

5 Thus saith the Lord GOD, An evil, an onely evil, behold, is come.

6 An end is come, the end is come, it [‡ b] watcheth for thee, behold, it is come.

7 The [c] morning is come upon thee, O thou that dwellest in the land: the time is come, the day of trouble *is* near, and not the [‡ d] founding again of the mountains.

8 Now will I shortly pour out my fury upon thee, and accomplish mine anger upon thee: and I will judge thee according to thy ways, and will recompense thee for all thine abominations.

9 And mine eye shall not spare, neither will I have pity: I will recompense † thee according to thy ways, and thine abominations *that* are in the midst of thee, and ye shall know that I *am* the LORD that smiteth.

10 Behold the day, behold, it is come, the morning is gone forth, the [e] rod hath blossomed, [f] pride hath budded.

11 [g] Violence is risen up into a rod of wickedness: none of them *shall remain*, nor of their † multitude, nor of any of † theirs, neither *shall there be* [h] wailing for them.

12 The time is come, the day draweth near, let not the buyer [i] rejoyce, nor the seller [k] mourn: for wrath *is* upon all the multitude thereof.

13 For the seller shall not [l] return to that which is sold, † although they were yet alive: for the [m] vision *is* touching the whole multitude thereof, *which* shall not return: [n] neither shall any strengthen himself † in † the iniquity of his life.

14 [o] They have blown the trumpet, even to make all ready, but none goeth to the battel: for my wrath *is* upon all the multitude thereof.

15 The sword *is* without, and the pestilence and the famine within: he that *is* in the field shall die with the sword; and he that *is* in the city, famine and pestilence shall devour him.

16 ¶ But they that escape of them, shall escape, and shall be on the mountains like doves of the valleys, all of them mourning, every one for his iniquity.

17 All * hands shall be feeble, and all knees shall † be weak *as* water.

18 They shall also * gird *themselves* with sack cloth, and horrour shall cover them, and shame *shall be* upon all faces, and baldness upon all their heads.

19 They shall cast their silver in the streets, and their gold shall be † removed: their * silver and their gold shall not be able to deliver them in the day of the wrath of the LORD: they shall not satisfy their souls, neither fill their bowels: ‡ because it is the stumbling-block of their iniquity.

20 ¶ As for the beauty of his [p] ornament, he set it in majesty: but they made the images of their abominations, *and* of their detestable things therein: therefore have I ‡ set it far from them.

21 And I will give it into the hands of the [q] strangers for a prey, and to the wicked of the earth for a spoil, and they shall pollute it.

22 My face will I turn also from them, and they shall pollute my [r] secret *place*: for the ‡ robbers shall enter into it and defile it.

23 ¶ Make [s] a chain: for the land is full of [t] bloudy crimes, and the city is full of violence.

24 Wherefore I will bring the worst of the heathen, and they shall possess their houses: I will also make the pomp of the strong to cease, and ‡ their [u] holy places shall be defiled.

25 † Destruction cometh, and they shall seek peace, and *there shall be* none.

26 Mischief shall come upon mischief, and rumour shall be upon rumour, then shall they

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[n] *That is,* The force & strength wherewith it should nourish, *Isa.* 3. 1. *Chap.* 5. 17. & 14. 13. * *Lev.* 26. 26. *Chap.* 5. 16*a*

[a] To have thine head and thy beard.

[b] *To wit,* Of that city which he had pourtrayed upon the brick, *Chap.* 4. 1. *By the fire and pestilence he meaneth,* The famine, wherewith one part perished during the siege of Nebuchadnezzar. *By the sword,* Those that were slain when Zedekiah fled, & those that were carried away captive. *And by the scattering into the wind,* Those that fled into Egypt and into other parts after the city was taken.

† Heb. *wings.*

[c] *Meaning,* That a very few should be left, which the Lord would preserve among all these storms, but not without troubles and trial

[d] Out of that fire which thou kindleth, shall a fire come, which shall signifie the destruction of Israel.

[e] My word and law into idolatry and superstitions.

[f] Because your idols are in greater number, and your superstitions more then among the prophefied idolaters, *Isa.* 65. 11. or he condemneth their ingratitude in respect of his benefits.

* *Lev.* 26. 29. *Deut.* 28. 53. 2 *Kings.* 6. 29. *Lam.* 4. 10.

* *Chap.* 7. 4. 9.

* *Deut.* 28. 37.

[g] *That is,* I will not be pacified till I be revenged, *Isa.* 1. 24.

[h] Which were the gnat-trappers, mildew, and whatsoever were occasions of famine. * *Lev.* 26. 26. *Chap.* 4. 16. & 14. 13. & *Lev.* 26. 11.

[a] To one, *desolate from its inhabitants,* is here read, More desolate then the wilderness of Diblath, which was in Syria, and bordered upon Hesed; or from the wilderneth, which was south unto Diblath, which was south unto Hamath, *Meaning,* The whole country.

* *Chap.* 16. 1.

[a] He speaketh to all the places where the Idolaters sacrificed to commit their idolatry, shunning their destruction.

† Heb. *give.*

‡ I will punish thee as thou hast delerved for thine idolatry.

‡ Or, *sun-images, and so ver.* 6.

[b] 2 *Kings.* 23. 11.

† Heb. *give.*

[c] In contempt of their power and force, which shall neither be able to deliver you, nor themselves, 2 *Kings.* 23. 20.

† Heb. *straiteth against thee.*

‡ He shewth that the judgments of God ever watch to destroy the sinners, which notwithstanding he delayeth till there be no more hope of repentance.

[c] The beginning of his punishments is already come.

‡ Or, *eve,*

[d] which was a voice of joy and mirth.

† Heb. *upon thee.*

[d] He sheweth that in all dangers God will preserve a few, which shall be as the seed of his church. Read upon his name.

[e] The scourge is in a readiness.

‡ *That is,* The proud tyrant Nebuchadnezzar hath gathered his force and its ready.

[f] This cruel enemy shall be a sharp scourge for their wickedneſs.

† Or, *tumult.*

‡ Or, *their tumultuous perſons.*

[g] Their own affliction shall be so great, that they shall have no regard to lament for others.

† Heb. *though their life were yet among the living.*

[h] This vision signified that all should be carried away, and none should return for the jubile.

† Heb. *strength their life.*

[i] In the year of the jubile, *Meaning,* That none should enjoy the privilege of the law, *Lev.* 25. 13. for they should all be carried away captives.

† Heb. *though their life were yet among the living.*

[k] For he shall lose nothing.

[l] In the year of the jubile, *Meaning,* That none should enjoy the privilege of the law, *Lev.* 25. 13. for they should all be carried away captives.

† Heb. *though their life were yet among the living.*

[m] This vision signified that all should be carried away, and none should return for the jubile.

[n] No man for all this endeavoureth himself, or taketh heart to repent for his evil life. *Some read* thus, For none shall be strengthened in his iniquity of his life. *Meaning,* That they should gain nothing by strengthening themselves in evil.

† Or, *without life is in his iniquity.*

† Heb. *his iniquity.*

[o] The Israelites made a brag, but their hearts failed them. * *Isa.* 13. 7. *Jer.* 6. 24.

† Heb. *go into water.*

* *Isa.* 15. 2, 3. *Jer.* 48. 37.

† Heb. *for a ſtumbling-block of their iniquity.*

‡ Or, *made it unto them an unclean thing.*

* *Prov.* 11. 4. *Zeph.* 1. 18. *Ezekiel* 5. 8.

† Or, *because of their iniquity in their ſtumbling-block, Meaning,* The ſanctuary.

‡ Or, *made it unto them an unclean thing.*

[p] *That is,* Of the Babylonians.

[q] *That is,* Of the Babylonians.

[r] which ſignifieth the moſt holy place, whereunto none might enter but the high prieſt.

‡ Or, *burglars.*

[s] *Signifying,* That they ſhould be bound and led away captives.

[t] *That is,* Of ſins that deſerve death.

‡ Or, *they ſhall robberit their holy places.*

[u] which was the temple, that was divided into three parts, *Pſal.* 68. 35.

† Heb. *cutting off.*

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seek a vision of the prophet: but the law shall perish from the priest, and counsel from the ancients.

27 The king shall mourn, and the prince shall be clothed with desolation, and the hands of the people of the land shall be troubled: I † Heb. *with their judgments.* will do unto them after their way, and † according to their deserts will I judge them, and they shall know that I *am* the LORD.

CHAP. VIII.

1 *Ezekiel in a vision of God at Jerusalem, 5 is shewed the image of jealousie, 7 the chambers of imagery, 13 the mourners for Tammuz, 15 the worshippers towards the sun.* 18 *Gods wrath for their idolatry.*

a Of the captivity of Jeconiah. b which consisted part of *Adar*, and part of *September.*

AND it came to pass in the [a] sixth year, in the [b] sixth *month*, in the fifth *day* of the month, *as* I sat in mine house, and the elders of Judah sat before me, that the hand of the Lord GOD fell there upon me.

c *Ab.* Chap. 1. 17.

2 Then I beheld, and lo, a likeness as the appearance of fire: from the [c] appearance of his loyns even downward, fire: and from his loyns even upward, as the appearance of brightness, as the colour of amber.

* *Dan.* 5. 5.

3 And he * put forth the form of an hand, and took me by a lock of mine head, and the spirit lift me up between the earth and the heaven, and brought me in the [d] visions of God to Jerusalem, to the door of the inner [e] gate, that looketh toward the north, where *was* the seat of the image of [f] jealousy, which provoketh to jealousy.

d *Meaning*, That he was thus carried in spirit, and not in body. e which was the porch or the court, where the people assembled. f *So called*, Because it provoked Gods indignation, which was the idol of Baal. * *Chap.* 1. 25. g *Chap.* 3. 22.

4 And behold, the glory of the God of Israel *was* there, according to the vision that I * saw in the [g] plain.

5 ¶ Then said he unto me, Son of man, lift up thine eyes now the way towards the north: so I lift up mine eyes the way toward the north, and behold, north-ward at the gate of the [h] altar, this image of jealousy in the entry.

h *That is*, In the court where the people had made an altar to Baal.

6 He said furthermore unto me, Son of man, seest thou what they do? *even* the great abominations that the house of Israel committeth here, that I should go far off from my [i] sanctuary? but turn thee yet again, *and* thou shalt see greater abominations.

i For God will not be where idols are.

7 ¶ And he brought me to the door of the court; and when I looked, behold, a hole in the wall.

8 Then said he unto me, Son of man, dig now in the wall: and when I had digged in the wall, behold a door.

9 And he said unto me, Go in, and behold the wicked abominations that they do here.

10 So I went in and saw, and behold, every form of creeping things, and [k] abominable beasts, and all the idols of the house of Israel pourtrayed upon the wall round about.

k which were forbidden in the law, *Levit.* 11. 4.

11 And there stood before them seventy [l] men of the ancients of the house of Israel and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand, and a thick [m] cloud of incense went up.

l Thus they that should have kept all the rest in the fear and true service of God, were the ring-leaders to all abomination, and by their example pulled others from God, as it was in such abundance.

12 Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel [n] do in the dark, every man in the chambers of his imagery? for they say, * The LORD seeth us not, the LORD hath forsaken the earth.

n For besides their common idols, every tribe had particular fervice which they had in fecret chambers. * *Chap.* 9. 9.

13 ¶ He said also unto me, Turn thee yet again, *and* thou shalt see greater abominations that they do.

14 Then he brought me to the door of the gate of the LORDS house, which *was* towards the north, and behold, there sat women weeping for [o] Tammuz.

o The Jews write that this was a prophet of the idols, who after his death was once a year mourned for in the night.

15 ¶ Then said he unto me, Hast thou seen *this*, O son of man? turn thee yet again, *and* thou shalt see greater abominations then these.

16 And he brought me into the inner court of the LORDS house, and behold, at the door of the temple of the LORD, between the porch and the altar, *were* about five and twenty men, with their backs toward the temple of the LORD, and their faces toward the east, and they worshipped the sun toward the east.

17 Then he said unto me, Hast thou seen *this*, O son of man? ‡ Is it a light thing to the house of Judah, that they commit the abominations, which they commit here? for they have filled the land with violence, and have returned to provoke me to anger; and lo, they put the [p] branch to their nose.

‡ Or, *Is it not a thing better then to commit.*

p Somewhat like fruitful boughs offering fuch things as it were to fall down to the fun and their idols.

18 ¶ Therefore will I also deal in fury: mine * eye shall not spare, neither will I have pity: and though they * cry in mine ears with a loud voice, *yet* will I not hear them.

* *Chap.* 5. 11. * *Prov.* 1. 28. *Isa.* 1. 15. *Jer.* 11. 11. *Mich.* 3. 4.

CHAP. IX.

1 *A vision whereby is shewed the preservation of some, 5 and the destruction of the rest.* 8 *God cannot be intreated for them.*

HE cried also in mine ears with a loud voice, saying, Cause them that have charge over the [a] city, to draw near, even every man *with* his destroying weapon in his hand.

a The time to take vengeance.

2 And behold, [b] six men came from the way of the higher gate, † which lieth toward the [c] north, and every man † a flaughter-weapon in his hand: and one man among them *was* clothed with linen, with a writers [d] inkhorn † by his side, and they went in and stood beside the brasen altar.

b which were angels in the similitude of men. † Heb. *which lieth toward.* c *Signifying*, That the Babylonians should come from the north to destroy the city and the temple. † Heb. *a weapon of his breaking in pieces.* d To mark them that should be saved. † Heb. *upon his loins.* e which declared that the men are bound thereunto, neither would it remain any longer, when there was hope that they would turn from their wickedness and worthily lament. † Heb. *mark, a mark.* *Ezek.* 12. 7. *Revel.* 7. 3.

3 And the glory of the God of Israel was [e] gone up from the cherub whereupon he was, to the threshold of the house, and he called to the man clothed with linen, which *had* the writers inkhorn by his side;

f He showeth what is the nature of Gods children whom he marketh to falvation, *To wit*, To mourn and cry out against the wickedness, which they see committed against gods glory. † Heb. *throw ears.*

4 And the LORD said unto him, Go through the midst of the city, through the midst of Jerusalem, and † set * a mark upon the fore-heads of the men that [f] sigh, and that cry for all the abominations *that be* done in the midst thereof.

5 ¶ And to the others he said in † mine hearing, Go ye after him through the city, and smite: let not your eye spare, neither have ye pity.

Heb. *to destruction.*

6 Slay † utterly old *and* young, both maids and little children, and women; but come not near any man upon whom *is* the [g] mark; and begin at my sanctuary: then they began at the [h] ancient men which *were* before the house.

g Thus in all his plagues the Lord preserveth his small number which he marketh either *Exod.* 12. 12. *Rev.* 7. 3. but the chief mark is the Spirit of adoption, wherewith the heart is sealed up to life everlasting. h which were the chief occasion of all the evils, *as Chap.* 8. 12. i This declareth, that the servants of God have a compassion, when they see his judgments executed. † Heb. *Filled with.* k *That is*, with all kind of wickedness, *Isa.* 1. 15. l Or, *smiting.* e/ judgment. * *Chap.* 8. 12. * *Chap.* 5. 11. *& 7. 4. & 8. 18.*

7 And he said unto them, Defile the house, and fill the courts with the slain, go ye forth: and they went forth and slew in the city.

8 ¶ And it came to pass while they were slaying them, and I was left, that I fell upon my face, and cried, and said, [i] Ah, Lord GOD, wilt thou destroy all the residue of Israel, in thy pouring out of thy fury upon Jerusalem?

9 Then said he unto me, The iniquity of the house of Israel and Judah *is* exceeding great, and the land is † [k] full of blood, and the city full of † perverseness: for they say, * The LORD hath forsaken the earth, and the LORD seeth not.

† Heb. *returned the word.*

10 And as for me also, mine * eye shall not spare, neither will I have pity, *but* I will recompense their way upon their head.

11 And behold, the man clothed with linen, which *had* the inkhorn by his side, † reported the matter, saying, I have done as thou hast commanded me.

CHAP. X.

1 *The vision of the coals of fire, to be scattered over the city.* 8 *The vision of the cherubims.*

* *Chap.* 1. 22.

THen I looked, and behold, in the * firmament that *was* above the head of the [a] cherubims, there appeared over them, as it were a sapphire-stone, as the appearance of the likeness of a throne.

a which in the 8 chap. ver. 5. is called the four beasts.

2 And he spake unto the man clothed with linen, And said, Go in between the wheels, *even* under the cherub, and fill † thine hand with coals of fire from between the cherubims, and scatter *them* over the [b] city. And he went in in my sight.

† Heb. *the hollow of thine hand.*

b This signified, that the city should be burnt.

3 Now the cherubims stood on the right-side of the house, when the man went in, and the cloud filled the inner court.

4 Then the glory of the LORD † [c] went up from the cherub, *and stood* over the threshold of the house, and the house was filled with the cloud, and the court was full of the brightness of the LORDS glory.

† Heb. *was lifted up.* c *Meaning*, That the glory of God should depart from the temple.

5 And the [d] sound of the cherubims wings was heard *even* to the utter court, as the voice of the almighty God when he speaketh.

d *Chap.* 1. 24.

6 And it came to pass, *that* when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubims; then he went in, and stood beside the wheels.

† Heb. *from forth.*

7 And *one* cherub † stretched forth his hand from between the cherubims unto the fire that *was* between the cherubims, and took *thereof*, and put *it* into the hands of *him that was* clothed with linen: who took *it*, and went out.

8 ¶ And there appeared in the cherubims, the form of a mans hand under their wings.

9 And when I looked, behold, the four wheels by the cherubims, one wheel by one cherub, and another wheel by another cherub: and the appearance of the wheels *was* as the colour of a [e] beryl-stone. 621

e *Chap.* 1. 16.

10 And *as for* their appearances, they four had one likeness, as if a wheel had been in the midst of a wheel.

11 When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked, they followed it; they [f] turned not as they went.

f Until they had executed Gods judgments. † Heb. *fixt.*

12 And their whole † body, and their backs, and their hands, and their wings, and the wheels *were* full of eyes round about, *even* the wheels that they four had.

13 As for the wheels, ‡ it was cried unto them in my hearing, O wheel.

‡ Or, *they were called in my hearing, wheels*, Or, *gulgal.*

14 And every one had four faces: the first face *was* the face of a cherub, and the second face *was* the face of a man, and the third the face of a lion, and the fourth the face of an eagle.

15 And the cherubims were lifted up: this *is* the living creature that I saw by the river of Chebar.

16 And when the cherubims went, the wheels went by them: and when the cherubims lift up their wings, to mount up from the earth, the same wheels also turned not from beside them.

17 When they stood, *these* stood; and when they were lifted up, *these* lift up themselves *also*: for the [g] spirit ‡ of the living creature *was* in them.

g There was one consent between the cherubims and the wheels. ‡ Or, *of life.*

18 [h] Then the glory of the LORD departed from off the threshold of the house, and stood over the cherubims.

h *Chap.* 9. 3.

19 And the cherubims lift up their wings: and mounted up from the earth in my sight, when they went out, the wheels also *were* beside them, and *every one* stood at the door of the east-gate of the LORDS house, and the glory of the God of Israel *was* over them above.

20 This *is* the [i] living creature that I saw under the God of Israel, by the river of Chebar, and I knew that they *were* the cherubims.

i *That is*, The whole body of the four beasts, or cherubims.

21 Every one had four faces a piece, and every one four wings, and the likeness of the hands of a man *was* under their wings.

22 And the likeness of their faces *was* the same faces which I saw by the river of Chebar, their appearances and themselves: they went every one straight forward.

CHAP XI.

1 *The presumption of the princes.* 4 *Their sin and judgment.* 13 *Ezekiel complaining, God sheweth him his purpose in saving a remnant, and punishing the wicked.* 22 *The glory of God leaveth the city.* 24 *Ezekiel is returned to the captivity.*

MOreover, the spirit lift me up, and brought me unto the east-gate of the LORDS house, which looketh east-ward: and behold, at the door of the gate five and twenty men; among whom I saw Jaazaniah the son of Azur, and Pelatiah the son of Benaiah, princes of the people.

2 Then said he unto me, Son of man, these

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these *are* the men that deuise mischief, and give wicked counsel in this city.

3 Which say, ‡ *It is* not* near, let us build houses: this *city is* the [b] caldron, and we *be* the flesh.

4 ¶ Therefore prophesie against them, prophesie, O son of man.

5 And the spirit of the LORD fell upon me, and said unto me, Speak, Thus saith the LORD, Thus have ye said, O house of Israel: for I know the things that come into your mind, every one of them.

6 Ye have multiplied your slain in this city, and ye have filled the streets thereof with the slain.

7 Therefore thus saith the Lord GOD, Your slain whom ye have laid in the midst of it, they *are* the [c] flesh, and this *city is* the caldron: but I will bring you forth out of the midst of it.

8 Ye have feared the sword, and I will bring a sword upon you, saith the Lord GOD.

9 And I will bring you out of the midst thereof, and deliver you into the [d] hands of strangers, and will execute judgments among you.

10 Ye shall fall by the sword, I will judge you in the border of [e] Israel, and ye shall know that I *am* the LORD.

11 This *city* shall not be your caldron, neither shall ye be the flesh in the midst thereof; *but* I will judge you in the border of Israel.

12 And ye shall know that I *am* the LORD: ‡ for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that *are* round about you.

13 ¶ And it came to pass when I prophesied, that [f] Pelatiah the son of Benaiah died: then fell I down upon my face, and cried with a loud voice, and said, Ah Lord GOD, wilt thou make a full end of the remnant of Israel?

14 Again the word of the LORD came unto me, saying,

15 Son of man, thy [g] brethren, *even* thy brethren, the men of thy kindred, and all the house of Israel wholly *are* they, unto whom the inhabitants of Jerusalem have said, Get ye far from the LORD: unto us is this land given in possession.

16 Therefore say, Thus saith the Lord GOD, Although I have cast them far off among the heathen, and although I have scattered them among the countrys, yet will I be to them as a little [h] sanctuary in the countrys where they shall come.

17 Therefore say, Thus saith the Lord GOD, I will even gather you from the people, and assemble you out of the countrys where ye have been scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the detestable things thereof, and all the abominations thereof from thence.

19 And *I will give them one heart, and I will put a new spirit within you; and I will take the [i] stony heart out of their flesh, and will give them an heart of flesh:

20 That they may walk in my statutes, and keep mine ordinances, and do them: and they shall be my people, and I will be their God.

21 But *as for them* whose heart walketh after the heart of their detestable things, and their abominations, I will recompense their way upon their own heads, saith the Lord GOD.

22 ¶ Then did the cherubims lift up their wings, and the wheels besides them; and the glory of the God of Israel *was* over them above.

23 And the glory of the LORD went up from the midst of the city, and stood upon the mountain, which *is* on the east-side of the city.

24 ¶ Afterwards the spirit took me up, and brought me in vision by the spirit of God into Chaldea, to them of the captivity: so the vision that I had seen went up from me.

25 Then I spake unto them of the [k] captivity, all the things that the LORD had shewed me.

CHAP. XII.

1 *The type of Ezekiels removing.* 8 *It sheweth the captivity of Zedekiah.* 17 *Ezekiels trembling sheweth the sours desolation.* 21 *The Jews presumptuous proverb is reproved.* 26 *The speediness of the vision.*

THE word of the LORD also came unto me, saying,

2 Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and [a] see not; they have ears to hear, and hear not: for they *are* a rebellious house.

3 Therefore thou son of man, prepare thee ‡ stuff for removing, and remove by day in their sight, and thou shalt remove from thy place to another place in their sight; it may be they will consider, though they *be* a rebellious house.

4 Then shalt thou bring forth thy stuff by day in their sight, as stuff for removing: and thou shalt go forth at even in their sight, † as they that go forth into captivity.

5 † Dig thou through the wall in their sight, and carry out thereby.

6 In their sight shalt thou bear *it* upon *thy* shoulders, *and* carry *it* forth in the twilight: thou shalt cover thy face that thou see not the ground: for I have set thee *for a* [b] sign unto the house of Israel.

7 And I did so as I was commanded: I brought forth my stuff by day, as stuff for captivity, and in the even I † digged through the wall with mine hand, I brought *it* forth in the twilight, *and* I bare *it* upon *my* shoulder in their sight.

8 ¶ And in the morning came the word of the LORD unto me, saying,

9 Son of man, hath not the house of Israel the rebellious house, said unto thee, [c] What dost thou?

10 Say thou unto them, Thus saith the Lord GOD, This burden *concerneth* the prince

prince in Jerusalem, and all the house of Israel that *are* among them.

11 Say, I *am* your sign: like as I have done, so shall it be done unto them: † they shall remove *and* go into captivity.

12 And the prince that *is* among them shall bear upon *his* shoulder in the twilight, and shall go forth: they shall dig through the wall to carry out thereby: he shall cover his face that he see not the ground with *his* eyes.

13 My net also will I spread [d] upon him, and he shall be taken in my snare; and I will bring him to Babylon *to* the land of the Chaldeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward every wind all that *are* about him to help him, and all his bands, and I will draw out the sword after them.

15 And they shall know that I *am* the LORD, when I shall scatter them among the nations, and disperse them in the countrys.

16 But I will leave † [e] a few men of them from the sword, from the famine, and from the pestilence, that they may declare all their abominations among the heathen whither they come, and they shall know that I *am* the LORD.

17 ¶ Moreover, the word of the LORD came to me, saying,

18 Son of man, eat thy bread with quaking, and drink thy water with trembling and with carefulness,

19 And say unto the people of the land, Thus saith the Lord GOD, of the inhabitants of Jerusalem, *and* of the land of Israel, They shall eat their bread with carefulness, and drink their water with astonishment, that her land may be desolate from † all that is therein, because of the violence of all them that dwell therein.

20 And the cities *that are* inhabited, shall be laid waste, and the land shall be desolate, and ye shall know that I *am* the LORD.

21 ¶ And the word of the LORD came unto me, saying,

22 Son of man, what *is* that proverb, *that* ye have in the land of Israel, saying, The days are prolonged, and every vision faileth?

23 Tell them therefore, Thus saith the Lord GOD, I will make this proverb to cease, and they shall no more use it as a proverb in Israel: but say unto them, The days are at hand, and the effect of every vision.

24 For there shall be no more any vain vision, nor flattering divination within the house of Israel.

25 For I *am* the LORD: I will speak, and the word that I shall speak shall come to pass: it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord GOD.

26 ¶ Again the word of the LORD came to me, saying,

27 Son of man, behold, *they of* the house of Israel say, The vision that he seeth *is* * for [g] many days *to come*, and he prophesieth of the times *that are* far off.

28 Therefore say unto them, Thus saith the Lord GOD, there shall none of my words be prolonged any more, but the word which I have spoken shall be done, saith the Lord GOD.

CHAP. XIII.

1 *The reproof of lying prophets,* 10 *and their untempered morter.* 17 *Of prophetesses and their pillows.*

AND the word of the LORD came unto me, saying,

2 Son of man, prophesie against the prophets of Israel that prophesie, and say thou unto † them that prophesie out of their own *hearts, Hear ye the word of the LORD,

3 Thus saith the Lord GOD, Wo unto the foolish prophets, that † follow [a] their own spirit, ‡ and have seen nothing.

4 O Israel, thy prophets are like the foxes in the [b] deserts.

5 [c] Ye have not gone up into the ‡ gaps, neither † made up the hedge for the house of Israel, to stand in the battel in the day of the LORD.

6 They have seen vanity, and lying divination, saying, The LORD saith; and the LORD hath not sent them: and they have made *others* to hope that they would confirm the word.

7 Have ye not seen a vain vision, and have ye not spoken a lying divination, whereas [d] ye say, The LORD saith *it*, albeit I have not spoken?

8 Therefore thus saith the Lord GOD, Because ye have spoken vanity, and seen lies, therefore behold, I *am* against you, saith the Lord GOD.

9 And mine hand shall be upon the prophets that see vanity, and that divine lies: they shall not be in the ‡ assembly of my people, neither shall they be written in the [e] writing of the house of Israel, neither shall they enter into the land of Israel, and ye shall know that I *am* the Lord GOD.

10 ¶ Because, even because they have seduced my people, saying, [f] Peace, and *there was* no peace; and one built up ‡ [g] a wall, and lo, others daubed it with untempered *morter*:

11 Say unto them which daub *it* with untempered *morter*, that it shall fall: there shall be an overflowing showr, and ye, O great hailstones, shall fall, and a stormy wind shall rent *it*.

12 Lo, when the wall is fallen, shall it not be said unto you, Where *is* the daubing wherewith ye have daubed *it*?

13 Therefore thus saith the Lord GOD, I will even rent *it* with a stormy wind in my fury: and there shall be an overflowing showr in mine anger, and great hailstones in *my* fury to consume *it*.

14 So will I break down the wall that ye have daubed with untempered *morter*, and bring it down to the ground, so that the foundation thereof shall be discovered, and it shall fall,

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2 Or, *It is not for us to build houses* near.
* 2. Pet. 3. 4.
a Thus the wicked deriided the prophets, as though they preached our errours and therefore gave themselves ouer to their pleasures.
b we shall not be pulled out of Jerusalem, till the honor of our death come, as the flesh is not taken out of the caldron till it be sod.
c Contrary to their vain confidence, he speeketh in what sense this city is the caldron: that is because of the dead bodies that have been murdered therein, and so lie as flesh in the caldron.
d That is, Of the Chaldeans.
e That is, In Riblah, 2 Kyng. 23. 6.
‡ Or, *which have not walked.*
f It seemeth that this noble man died of some terrible death, and therefore the prophet feared some strange judgment of God toward the rest of the people.
g They that remained still at Jerusalem, thus reproached them that were gone into captivity, as though they were cast off and forsaken of God.
h They shall be yet a little church: shewing that the Lord will ever have some to call upon his name, whom he will preserve and restore, though they be for a time afflicted.
* Jer. 32. 19. Coap. 36. 28.
i *Meaning,* The heart whereunto nothing can enter, and regenerate them a new, so that their heart may be soft, and ready to receive my graces.
k When Jeconiah was led away captive.
1 Heb. *by removing to into captivity.*
d when the king shall think to escape by flieing, I will take him in my net, *as Chap.* 17. 20. & 32. 3.
‡ Heb. *vessels of* warre.
e which should bear his name, and should be his church, *Read Coap.* 11. 16.
a That is, They receive not the fruit of the which they see and hear.
‡ Or, *instruments.*
† Heb. *the falsehood thereof.*
† Heb. *at the going forth of captivity.*
† Heb. *dig for her.*
a Because they did not immediately see the prophecies accomplished, they concluded them as though they should never be fulfilled.
b That as they did, so shall they also, and therefore in time they shall see their sins plagued and punished.
† Heb. *digged for me.*
c Do not set deuise by doing.

‡ Or, *secret,* or, *counsel.*
e That is, In the book of life, wherein the true Israelites are written.
† Jer. 6. 14.
‡ Or, *a strict wall,* g whereas the true prophets pamphleted the destruction of the city to bring the people to repentance, the false prophets flatter the country, and flattered them in their vanities, so that what one false prophet said, which is here called the building of the wall, another false prophet would affirm, though he had neither occasion nor good ground to beat him.

* 2 Pet. 3. 4.
g That is, It shall not come to pass in our days, and therefore we care not for it: Thus the wicked ever abuse Gods patience and benignity.

1 Heb. *them that are prophets out of their own hearts.*
* Jer. 23. 16.
† Heb. *walk after.*
a After their own fansify, and not as having the revelation of the Lord.
b Or, *and* things which *they have not seen.*
† Heb. *watching to destroy the vineyard.*
c He speaketh to the governors and true ministers that should have resisted them.
† Or, *breaches.*
‡ Heb. *hedged the hedge.*
d Ye promised peace to this people, and now ye see their destruction, so that it is manifest, that ye are false prophets.

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fall, and ye shall be consumed in the midst thereof: and ye shall know that *I am* the LORD.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with [h] untempered *morter*, and will say unto you, The wall *is* no *more*, neither they that daubed it;

16 *To wit*, the prophets of Israel which prophesie concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the Lord GOD.

17 ¶ Likewise thou son of man, set thy face against the daughters of thy people, which prophesie out of their own heart; and prophesie thou against them,

18 And say, Thus saith the Lord GOD, Woe to the *women* that sew [i] pillows to all ‡ armholes, and make kerchiefs upon the head of every stature to hunt souls: Will ye hunt the souls of my people, and will ye save the souls alive *that come* unto you?

19 And will ye pollute me among my people for handfulls of [k] barley, and for pieces of bread, to slay the souls that should not die, and to [l] save the souls alive that should not live, by your lying to my people that hear *your* lies?

20 Wherefore thus saith the Lord GOD, Behold, I *am* against your pillows, wherewith ye there [m] hunt the souls, ‡ to make *them* fly, and I will rear them from your arms, and will let the souls go, *even* the souls that ye hunt to make *them* fly.

21 Your kerchiefs also will I tear, and deliver my people out of your hand, and they shall be no more in your hand to be hunted, and ye shall know that I *am* the LORD.

22 Because with lies ye have made the heart of the [n] righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, ‡† by promising him life:

23 Therefore ye shall see no more vanity, nor divine divinations, for I will deliver my people out of your hand, and ye shall know that I *am* the LORD.

CHAP. XIV.

1 *God answereth idolaters according to their own heart.* 6 *They are exhorted to repent, for fear of judgments, by means of seduced prophets.* 12 *Gods irrevocable sentence of famine,* 15 *of noisom beasts,* 17 *of the sword,* 19 *and of pestilence.* 22 *A remnant shall be reserved for example of others.*

THen came certain of the elders of Israel unto me, and [a] sat before me.

2 And the word of the LORD came unto me, saying,

3 Son of man, these men have set up their idols in their [b] heart, and put the stumbling-block of their iniquity before their face: should I be enquired of at all by them?

4 Therefore speak unto them, and say unto them, Thus saith the Lord GOD, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the [c] prophet, I the LORD will answer him by my self.

5 That I may [c] take the house of Israel in their own heart, because they are all estranged from me through their idols.

6 ¶ Therefore say unto the house of Israel, Thus saith the Lord GOD, Repent and turn *your selves* from your idols, and turn away your faces from all your abominations.

7 For every one of the house of Israel, or of the stranger that sojourneth in Israel, which separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to a prophet to enquire of him concerning me; I the LORD will answer him by my self.

8 And I will set my face against that man, and will make him * a sign and a proverb, and I will cut him off from the midst of my people, and ye shall know that I *am* the LORD.

9 And if the prophet be [d] deceived when he hath spoken a thing, I the LORD have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel.

10 And they shall bear the punishment of their iniquity: the punishment of the prophet shall be even as the punishment of him that seeketh *unto him:*

11 That the house of Israel [e] may go no more astray from me, neither be pollured any more with all their transgressions: but that they may be my people, and I may be their God, saith the Lord GOD.

12 ¶ The word of the LORD came again to me, saying,

13 Son of man, when the land sinneth against me by trespassing grievously, then will I stretch out mine hand upon it, and will break the * [h] staff of the bread thereof, and will send famine upon it, and will cut off man and beast from it.

14 * Though these three men, [i] Noah, Daniel, and Job were in it, they should deliver *but* their own souls by their [k] righteousnes, saith the Lord GOD.

15 ¶ If I cause noisom beasts to pass through the land, and they ‡ spoil it, so that it be desolate, that no man may pass through because of the beasts:

16 *Though* these three men *were* † in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters; they onely shall be delivered, but the land shall be desolate.

17 ¶ Or *if* I bring a sword upon that land, and say, Sword, go through the land; so that I cut off man and beast from it:

18 Though these three men *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither sons nor daughters, but they onely shall be delivered themselves.

19 ¶ Or *if* I send a pestilence into that land,

h *Whereby is meant*, whatsoever man of himself setteth forth under the authority of Gods word.

i These superstitious women for lucre would prophecy, and tell every man his fortune, giving them pillows to lean upon, and kerchiefs to cover their heads, to the intent they might the more allure them and bewitch them.

‡ Or, *elbows.*

k will ye make my word to serve your bellies?

l These forerem made the people believe that they could preserve life, or destroy it, and that it should come to every one according as they prophecied.

m *That is*, To cause them to perish, and that they should depart from the body.

‡ Or, *into gardens.*

n By threatning them that were godly, and upholding the wicked.

‡ Or, *that I should save his life.*

† Heb. *By quickning him.*

of his iniquity before his face, and cometh to

c To enquire of things which the Lord hath reserved to come to pass.

a As his abomination hath deserved. *That is*, He shall be led with lies, according as he delighted therein, 2 *Thess.* 2. 10.

c *That is*, Convince them in their own conscience.

‡ Or, *whom.*

* *Deut.* 28. 37. *Chap.* 5. 15.

d *The prophet deceiveth*, That God, for most ingenious ends, suffereth up false prophets to seduce them that delight to lies, rather then in the truth of God, and thus he punisheth sin by sin, 1 *King.* 22. 20, 21, 23, and therewith reveth those prophets in that people.

e Thus Gods judgments against the wicked, are admonitions to the godly to cleave unto the Lord, and not to delite themselfe with like abominations.

† Heb. *will it profer.*

† Heb. *made fit.*

f Lev. 26. 26. *Chap.* 4. 16. & 5. 16. *Isa.* 3. 1.

* Jer. 15. 1. Though Noah and Job were not alive, which lived many hundred years before the captivity, with Ezekiel; and if there were any other should not for this reason be spared, for the wicked people, yet would not hear them.

‡ Meaning, that a very few (which he calleth remnant, ver. 22.) should escape their enemies, and be manifested and made known unto this rightcousnes is a true and perfect church of God, whom he would preserve for his own sake.

† Heb. *a remnant.*

† Heb. *in the midst of it.*

land, and pour out my fury upon it in bloud, to cut off from it man and beast:

20 Though Noah, Daniel, and Job *were* in it, *as* I live, saith the Lord GOD, they shall deliver neither son nor daughter; they shall *but* deliver their own souls by their righteousnes.

‡ Or, *also when.*

21 For thus saith the Lord GOD, ‡ How much more when I send my four fore judgments upon Jerusalem, the sword, and the famine, and the noisom beast, and the pestilence, to cut off from it man and beast?

1 *Chap.* 5. 3.

22 ¶ Yet behold, therein shall be left a [l] remnant that shall be brought forth, *both* sons and daughters: behold, they shall come forth unto you, and ye shall see their way, and their doings: and ye shall be comforted concerning the evil that I have brought upon Jerusalem, *even* concerning all that I have brought upon it.

23 And they shall comfort you when ye see their ways and their doings: and ye shall know that I have not done without cause, all that I have done in it, saith the Lord GOD.

CHAP. XV.

3 *By the unfitnes of the vine-branch for any work,* 6 *is shewed the rejection of Jerusalem.*

AND the word of the LORD came unto me, saying,

2 Son of man, What is the vine-tree more then any tree, *or then* a branch which is among the [a] trees of the foreſt?

3 Shall wood be taken thereof to do any work? or will *men* take a pin of it to hang any vessel thereon?

4 Behold, it is caſt into the fire for fuel; the fire devoureth both the ends of it, and the midſt of it is burnt: † is it meet for *any* work?

5 Behold, when it was whole it was † meet for no work: how much leſs ſhall it be meet yet for *any* work when the fire hath devoured it, and it is burned?

6 ¶ Therefore thus ſaith the Lord GOD, As the vine-tree among the trees of the foreſt, which I have given to the fire for fuel, ſo will I give the inhabitants of Jeruſalem.

7 And I will ſet my face againſt them, they ſhall go out from *one* fire, and *another* [b] fire ſhall devour them: and ye ſhall know that I *am* the LORD, when I ſet my face againſt them.

8 And I will make the land deſolate, becauſe they have † committed a treſpaſs, ſaith the Lord GOD.

† Heb. *treſpaſſed a treſpaſs.*

CHAP. XVI.

1 *Under the ſimilitude of a wretched infant, is ſhewed the natural ſtate of Jeruſalem.* 6 *Gods extraordinary love towards her.* 15 *Her monſtrous whordom.* 35 *Her grievous judgment.* 44 *Her ſin, matching her mother, and exceeding her ſiſters Sodom and Samaria, calleth for judgments.* 60 *Mercy is promiſed her in the end.*

AGain the word of the LORD came unto me, ſaying,

2 Son of man, cauſe Jeruſalem to know her abominations,

3 And ſay, Thus ſaith the Lord GOD unto Jeruſalem, Thy † birth, and thy nativity *is* of

† Heb. *cutting out, or, habitation.*

the land of [a] Canaan, thy father *was* an Amorite, and thy mother an Hittite.

4 And *as for* thy nativity in the day thou waſt [b] born, thy navel was not cut, neither waſt thou waſhed in water ‡ to ſupple *thee:* thou waſt not ſalted at all, nor ſwadled at all.

5 None eye pitied thee, to do any of theſe unto thee, to have compaſſion upon thee; but thou waſt caſt out in the open field, to the lothing of thy perſon, in the day that thou waſt born.

6 ¶ And when I paſſed by thee, and ſaw thee ‡ polluted in thine [c] own bloud, I ſaid unto thee *when thou waſt* in thy bloud, Live: yea, I ſaid unto thee *when thou waſt* in thy bloud, Live.

7 I have † cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxen great, and thou art come to † excellent ornaments: *thy* breaſts are faſhioned, and thine hair is grown, whereas thou *waſt* naked and bare.

8 Now when I paſſed by thee, and looked upon thee, behold, thy time *was* the time of love, and I ſpread my ſkirt over thee, and covered thy [d] nakedneſs: yea, I ſware unto thee, and entred into a covenant with [e] thee, ſaith the Lord GOD, and thou becameſt mine.

9 Then waſhed I thee with [f] water: yea, I throughly waſhed away thy † bloud from thee, and I [g] anointed thee with oyl.

10 I clothed thee alſo with broidered work, and ſhod thee with badgers ſkin, and I girded thee about with fine linen, and I covered thee with ſilk.

11 I decked thee alſo with ornaments, and put bracelets upon thine hands, and a chain on thy neck.

12 And I put a jewel on thy forehead, and ear-rings in thine ears, and a beautiful [h] crown upon thine head.

13 Thus waſt thou decked with gold and ſilver, and thy raiment *was of* fine linen, and ſilk, and broidered work; thou didſt eat fine flour, and hony, and oyl: and thou waſt exceeding beautiful, and thou didſt proſper into a kingdom.

14 And thy renown went forth among the heathen for thy beauty: for it *was* perfect through my [i] comelineſs which I had put upon thee, ſaith the Lord GOD.

15 ¶ But thou didſt [k] truſt in thine own beauty, and playedſt the harlot becauſe of thy renown, and pouredſt out thy [l] fornications on every one that paſſed by; his it was.

16 And of thy garments thou didſt take, and deckedſt thy high places with divers colours, and [m] playedſt the harlot thereupon: *the like things* ſhall not come, neither ſhall it be ſo.

17 Thou haſt alſo taken thy fair jewels of my gold and of my ſilver, which I had given thee, and [n] madeſt to thy ſelf images † of men, and didſt commit whordom with them,

18 And tookeſt thy broidred garments, and coveredſt them: and thou haſt ſet mine oyl and mine incenſe before them.

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a Thou boaſteſt to be of the ſeed of Abraham, but thou art degenerate and followeſt the abominations of the wicked Canaanites, as children do the manners of their fathers, *Iſa.* 1. 4. & 57. 3.

b when I firſt brought thee out of Egypt, and planted thee in this land to be my church.

‡ Or, *when I looked* upon thee.

† Or, *trodden under foot.*

c Being thus in thy filthineſs, and forſaken of all men, I took thee, and gave thee thee life: whereby is meant, that before God waſh his church and give life, there is nothing but ſin, thineſs and death.

† Heb. *made thee a million.*

† Heb. *ornaments of ornaments.*

d These words, *Bloud, pollution, nakedneſs, and filthineſs*, are oftentimes repeated, to ſet down their pride, and to cauſe them to conſider what they were before God reconciled them to mercy, and favoured them, and covered their ſhame.

e That thou ſhouldeſt be a chaſte wife unto me, and that I ſhould maintain thee, and endue thee with all graces.

f I waſhed away thy ſins.

† Heb. *bloods.*

g I ſindified thee with mine holy Spirit.

h *Thereby he ſhewed* how he loved his church enriched it, and gave it power and dominion to reign.

i He declareth wherein the dignity of Jeruſalem conſiſted, to wit, in that the Lord gave them of his beauty and excellency.

k In ſhuſing my gifts, and in putting thy confidence in thine own wiſdom and dignity, which were the occaſion of thine idolatry.

l There was no idolatry to vile wherewith thou didſt not pollute thy ſelf.

m *Thou declareſt*, How the idolatress put their chief delight in thoſe things, which pleaſe the eyes & outward ſenſes.

n Thou haſt converted my veſſels and inſtruments which I gave thee to ſerve me with, to the uſe of thine idols.

† Heb. *of a male.*

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19 My meat also which I gave thee, fine flour, and oyl, and hony *wherewith* I fed thee, † Heb. *a savour of rest.* thou hast even set it before them for † a sweet favour: and *thus* it was, saith the Lord GOD.

20 Moreover, thou hast taken thy sons and thy daughters, whom thou hast born unto me, and these hast thou sacrificed unto them † to be ° devoured: *is this* of thy whordoms a small matter,

† Heb. *to devour.* ° *Meaning*, By fire, *Read Levit.* 18. 11. 2 *King.* 23. 10.

21 That thou hast slain my children, and delivered them to cause them to pass through *the fire* for them?

22 And in all thine abominations and thy whordoms thou hast not remembred the days of thy youth, when thou wast naked and bare, *and* wast polluted in thy bloud.

23 And it came to pass after all thy wickedness (wo, wo unto thee, saith the Lord GOD)

24 *That* thou hast also built unto thee an ‡ Or, *brothel-house.* ‡ eminent place, and hast made thee an high place in every street.

25 Thou hast built thy high place at every head of the way, and hast made thy beauty to be abhorred, and hast opened thy feet to every one that passed by, and multiplied thy whordoms.

26 Thou hast also committed fornication p He noteth the great impiety of this people, who first falling from God to seek help at strange nations, did also at length imbrace their idolatry, thinking thereby to make their amity more strong. with the p Egyptians thy neighbours, great of flesh, and hast increased thy whordoms, to provoke me to anger.

27 Behold therefore, I have stretched out my hand over thee, and have diminished thine ordinary *food*, and delivered thee unto the will of them that hate thee, the ‡ daughters of the Philistines, *which are* ashamed of thy lewd way. ‡ Or, *cities.*

28 Thou hast played the whore also with the Assyrians, because thou wast unsatiable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreover multiplied thy fornication in the land of Canaan unto Chaldea, and yet thou wast not satisfied herewith.

30 How weak is thine heart, saith the Lord GOD, seeing thou dost all these *things*, the work of an imperious whorish woman?

‡ Or, *in thy daughters, & in thine, &c.* 31 ‡ In that thou buildest thine eminent place in the head of every way, and makest thine high place in every street, and hast not been as an harlot (in that thou q scornest hire) q *Meaning*, That some harlots contemn small rewards, but no lesser gave a reward to Israel, but they gave to all others: *Ignifying*, That the idolaters bestow all their substance, which they receive of God for his glory, to serve their vile abominations.

32 *But as* a wife that committeth adultery, *which* taketh strangers in stead of her husband.

33 They give gifts to all whores, but thou giv'est thy gifts to all thy lovers, and † hirest them, that they may come unto thee on every side for thy whordom. † Heb. *bribest.*

34 And the contrary is in thee from *other* women in thy whordoms, whereas none followeth thee to commit whordoms: and in that thou giv'est a reward, and no reward is given unto thee; therefore thou art contrary.

35 ¶ Wherefore, O harlot, hear the word of the LORD.

36 Thus saith the Lord GOD, Because thy filthiness was poured out, and thy nakedness discovered through thy whordoms with thy lovers, and with all the idols of thy abominations, and by the bloud of thy children, which thou didst give unto them;

37 Behold therefore, I will gather all thy r lovers, with whom thou hast taken pleasure, and all *them* that thou hast loved, with all *them* that thou hast hated: I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy nakedness. r Egyptians, Assyrians and Chaldeans, whom thou tookest to be thy lovers, & dotted over, *Chap.* 23. 9.

38 And I will judge thee, † as women that break r wedlock, and shed bloud, are judged, and I will give thee bloud in fury and jealousy. † Heb. *with judgment of.* r I will judge thee to death, as the adulteress & murderers.

39 And I will also give thee into their hand, and they shall throw down thine eminent place, and shall break down thy high places: they shall strip thee also of thy clothes, and shall take † thy fair jewels, and leave thee naked and bare. † Heb. *instruments of thine ornament.*

40 They shall also bring up a company against thee, and they shall stone thee with stones, and thrust thee through with their swords.

41 And they shall * burn thine houses with fire, and execute judgments upon thee in the sight of many women: and I will cause thee to cease from playing the harlot, and thou also shalt give no hire any more. * 2 *King.* 25. 9. *Jer.* 52. 13.

42 So will I make my fury towards thee to rest, and my † jealousy shall depart from thee, and I will be quiet, and will be no more angry. † I will surely retire, and withdraw my jealousy shall cease.

43 Because thou hast not remembred the days of thy youth, but hast fretted me in all these *things*; behold therefore, I also will u recompense thy way upon *thine* head, saith the Lord GOD, and thou shalt not commit this lewdness, above all thine abominations. u I have punished thy faults, but thou wouldest not repent.

44 ¶ Behold, every one that useth proverbs, shall use *this* proverb against thee, saying, As *is* the mother, x *so is* her daughter. x As were the Canaanites, and the Hittites, & others your predecessors, so are you their successors.

45 Thou *art* thy mothers y daughter, that lotheth her husband and her children, and thou *art* the sister of thy z sisters, which lothed their husbands, and their children: your mother *was* an Hittite, and your father an Amorite. y That is, Of Sodom and Sodom. z *That is*, Her cities.

46 And thine elder sister *is* Samaria, she and her daughters that dwell at thy left hand: and † thy younger sister, that dwelleth at thy right hand, *is* Sodom and her daughters. † Heb. *lesser than thou.*

47 Yet hast thou a not walked after their ways, nor done after their abominations: but ‡ as *if that were* a very little *thing*, thou wast corrupted more then they in all thy ways. a But dost far worse. ‡ Or, *that was lothed as a small thing.*

48 *As* I live, saith the Lord GOD, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy daughters.

49 Behold, this was the iniquity of thy sister Sodom, b Pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy. b He alleadgeth these four vices, pride, excess, idleness, & contempt of the poor, as four principal causes of such abomination, wherefore they were horribly punished. *Gen.* 19. 24.

50 And they were haughty, and committed abomi-

* *Gen.* 19. 24.

c which worshipped the calves in Bethel and Dan.

d Thou art so wicked, that in respect of thee, Sodom and Samaria were just.

e This he speaketh in compassion, *saying*, That he would restore Jerusalem, when Sodom should be tethered, *that is*, never: and this punishment of the greatest part of the Jews.

f Is that thou hast shewed thy self worse then they, & yet thoughtest to escape punishment.

g *Meaning*, That it should never come to pass. † Heb. *for a report, or, hearing.*

h Tion would deem all her present ailment to mind when thou wast dead, to learn by her example to fear my judgments. † Heb. *prides, or, exultation.* ‡ That is, Till thou hast brought under by the Syrians and Philistines, *Chron.* 28. 19. † Heb. *stream.* k which joyned with the Syriane, & confounded Jerusalem. † Or, *spoil.* ‖ Heb. *bora them.* ¶ when thou brakest the covenant, which was made betwixt thee and me. *As verse.* 8. n That *is*, of mercy and love I will stir thee, and so bind to my covenant, though thou hast deserved the contrary. o *Meaning*, *by servants*, That among the most wicked he had overthrone some of his church, which he would unite to him finally in due times: *and here he declareth*, How he will call the Gentiles. * *Gal.* 4. 26. o But of my free mercy. p *This declareth*, what fruits Gods promises work in his, to wit, Sorrow and repentance for their former life.

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great a eagle with great wings, long-winged, full of feathers, which had † divers colours, came unto Lebanon, and took the highest branch of the cedar: a *That is*, Nebuchadnezzar, who hath great power, riches, and many countries under him, shall come to Jerusalem, and take away Jeconiah with the king, *as verse* 12. † Heb. *embroidering.*

4 He cropt off the top of his young twigs, and carried it into a land of b traffick; he set it in a city of merchants. b *Meaning*, To Babylon.

5 He took also of the c seed of the land, and † planted it in a fruitful field, he placed *it* by great waters, *and* set it *as* a willow-tree. c *That is*, Zedekiah, who was of the kings bloud and was left at Jerusalem, and made king in stead of Jeconiah, 2 *King.* 24. 17. *Jer.* 37. 1. † Heb. *put it in a field of seed.*

6 And it grew, and became d a spreading vine of e low stature, whose branches turned toward him, and the roots thereof were under him: so it became a vine, and brought forth branches, and shot forth sprigs. d This was Zedekiahs kingdom. e *That it* might not have power to rebel against Babylon, *as verse* 14.

7 There was also another f great eagle with great wings and many feathers; and behold, this vine did bend her roots towards him, and shot forth her branches toward him, that he might water it by the furrows of her plantation. f *Meaning*, The king of Egypt, of whom Zedekiah sought succour against Nebuchadnezzar.

8 It was planted in a good † soil by great g waters, that it might bring forth branches, and that it might bear fruit, that it might be a goodly vine. † Heb. *field.* g They thought to be mollified by the waters of Nilus.

9 Say thou, Thus saith the Lord GOD, Shall it prosper? shall h he not pull up the roots thereof, and cut off the fruit thereof, that it wither? it shall wither in all the leaves of her spring, even without great power, or many people to pluck it up by the roots thereof. h Shall not Nebuchadnezzar.

10 Yea, behold, *being* planted, shall it prosper? shall it not utterly wither, i when the east-wind toucheth it? it shall wither in the furrows where it grew. i By this dry wind, *he meaneth*, The Babylonians.

11 ¶ Moreover, the word of the LORD came unto me, saying,

12 Say now to the rebellious house, Know ye not what these *things mean?* tell *them*, Behold, the king of Babylon is come to Jerusalem, and hath k taken the king thereof, and the princes thereof, and led them with him to Babylon; k *That is*, Jeconiah, 2 *King.* 24. 15.

13 And hath taken of the kings seed, and made a covenant with him, and hath † taken an l oath of him: he hath also taken the mighty of the land: † Heb. *brought him to an oath.* l For his subjection and obedience.

14 That the kingdom might be base, that it might not lift it self up, † *but* that by keeping of his covenant it might stand. † Heb. *to keep his covenant, to stand to it.*

15 But he rebelled against him in sending his ambassadours into Egypt, that they might give him horses and much people: shall he prosper? shall he escape that doth such *things?* or shall he break the covenant, and be delivered?

16 *As* I live, saith the Lord GOD, surely in the place *where* the king *dwelleth* that made him king, whose oath he despised, and whose covenant he brake, *even* with him, in the midst of Babylon he shall die.

17 Neither shall Pharaoh with *his* mighty army and great company make for him in the war by casting up mounts, and building forts, to cut off many persons.

CHAP. XVII.

1 Under the parable of two eagles and a vine, 11 is shewed God judgment upon Jerusalem for revolting from Babylon to Egypt. 22 God promiseth to plant the cedar of the gospel.

AND the word of the LORD came unto me, saying,

2 Son of man, put forth a riddle, and speak a parable unto the house of Israel;

3 And say, Thus saith the Lord GOD, A

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18 Seeing he despised the oath, by breaking the covenant (when lo, he had given his [m] hand) and hath done all these *things*, he shall not escape.

19 Therefore thus saith the Lord GOD, *As* I live, surely mine oath that he hath despised, and my covenant that he hath broken, even it will I recompense upon his own head.

20 And I will * spread my net upon him, and he shall be taken in my snare, and I will bring him to Babylon, and will plead with him there for his trespas that he hath trespassed against me.

21 And all his fugitives with all his bands shall fall by the sword, and they that remain shall be scattered towards all winds: and ye shall know that I the LORD have spoken *it*.

22 ¶ Thus saith the Lord GOD, I will also take of the [n] highest branch of the high cedar, and will set *it*, I will crop off from the [o] top of his young twigs a tender one, and will plant *it* upon an high mountain and eminent.

23 In the mountain of the height of Israel will I plant it: and it shall bring forth boughs, and bear fruit, and be a goodly cedar: and under it shall dwell all [p] fowl of every wing, in the shadow of the branches thereof shall they dwell.

24 And all the [q] trees of the field shall know that I the LORD have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the LORD have spoken and have done *it*.

m Because he took the name of God in vain, and brake his oath which he had confirmed by giving his hand, therefore the prophet declareth that God would not suffer such perjury, and infidelity to escape punishment.

* *Chap.* 12. 13. & 32. 3.

n This promise is made to the church, which shall be as a small remnant, and as the top of a tree.

o I will trim it, and dress it.

p Both the Jews and Gentiles shall be gathered into it.

q All the world shall know that I have pluckt down the proud enemies, and set up my church which was low and contemned.

CHAP. XVIII.

1 *God reproveth the unjust parable of sour grapes.*
5 *He sheweth how he dealeth with a just father,*
10 *with a wicked son of a just father,*
14 *with a just son of a wicked father,*
19 *with a wicked man repenting,*
24 *with a just man revolting.*
25 *He defendeth his justice,*
31 *and exhorteth to repentance.*

THE word of the LORD came unto me again, saying,

2 What mean ye, that ye use this proverb concerning the land of Israel, saying, [a] The fathers have eaten sowr grapes, and the children's teeth are set on edge?

3 *As* I live, saith the Lord GOD, ye shall not have *occasion* any more to use this proverb in Israel.

4 Behold, all souls are mine, as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.

5 ¶ But if a man be just, and do † that which is lawful and right,

6 *And* hath not [b] eaten upon the mountains, neither hath lift up his eyes to the idols of the house of Israel, neither hath * defiled his neighbours wife, neither hath come near to * a menstruous woman,

7 And hath not * oppressed any, *but* hath restored to the debtour his * pledge, hath spoiled none by violence, hath * given his bread to the hungry, and hath covered the naked with a garment,

8 He *that* hath not given forth upon * usury, neither hath taken any increase, *that* hath withdrawn his hand from iniquity, hath executed true judgment between man and man,

9 Hath walked in my statutes, and hath kept my judgments to deal truly; he *is* just, he shall surely live, saith the Lord GOD.

10 ¶ If he beget a son *that is* a ‡ robber, a shedder of bloud, and ‡ *that* doth the like to *any* one of these *things*,

11 And that doth not any of those *duties*, but even hath eaten upon the mountains, and defiled his neighbours wife,

12 Hath oppressed the poor and needy, hath spoiled by violence, hath not restored the pledge, and hath lift up his eyes to the idols, hath committed abomination,

13 Hath given forth upon usury, and hath taken increase: shall he then live? he shall not live: he hath done all these abominations, [c] he shall surely die, his † bloud shall be upon him.

14 ¶ Now lo, *if* he beget a son that seeth all his fathers sins which he hath done, and considereth, and doth not such like,

15 *That* hath not eaten upon the mountains, neither hath lift up his eyes to the idols of the house of Israel, hath not defiled his neighbours wife,

16 Neither hath oppressed any, † hath not withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *That* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes; he shall not die for the iniquity of his father, he shall surely live.

18 *As for* his father, because he cruelly oppressed, spoiled his brother by violence, and did *that* which *is* not good among his people, lo, even he shall die in his iniquity.

19 ¶ Yet say ye, Why? doth not the son bear the iniquity of the father? when the son hath done that which is lawful and right, *and* hath kept all my statutes, and hath done them, he shall surely live.

20 The soul that sinneth, it shall die: * the son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousnes of the righteous shall be upon him, and the wickednes of the wicked shall be upon him.

21 But if the wicked will turn from all his sins that he hath committed, and keep all my [d] statutes, and do that which is lawful and right, he shall surely live, he shall not die.

22 All his transgressions that he hath committed, they shall not be mentioned unto him: in his [e] righteousnes that he hath done, he shall live.

23 * [f] Have I any pleasure at all that the

* *Exod.* 22. 25. *Lev.* 25. 36, 37. *Deut.* 23. 19. *Psal.* 15. 5.

a That is, The fond opinion that the iniquities have of their righteousnes.

* *Chap.* 33. 20.

b In punishing one father with the children.

c He *foreseeth*, How the son is punished for his fathers fault: *that is*, if he be wicked as his father was, and doth not repent, he shall be punished as his father was, or else more.

† Heb. *bloods.*

† Heb. *hath not pledged the pledge,* or, *taken by pledge.*

* *Isa.* 3. 2. † Or, others.

d He ioyneth the obseruation of the commandments with repentance: for none can repent in deed, except he labour to keep the law.

e *That is*, In the fruites of his faith, which declareth God doth away with poor sinners, who are wedded their wives.

† Or, *their widowes.*

f He speaketh that to commend Gods mercy to him. * *Chap.* 33. 11.

wicked should die? saith the Lord GOD: & not that he should return from his ways and live?

24 ¶ But when the righteous turneth away from his righteousnes, and committeth iniquity, *and* doth according to all the abominations that the wicked *man* doth, shall he live? all his [g] righteousnes that he hath done shall not be mentioned: in his trespas that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

25 ¶ Yet ye say, * The way of the Lord is not [h] equal. Hear now, O house of Israel, Is not my way equal? are not your ways unequal?

26 When a righteous *man* turneth away from his righteousnes, and committeth iniquity, and dieth in them; for his iniquity that he hath done, shall he die.

27 Again, when the wicked *man* turneth away from his wickednes that he hath committed, and doth that which is lawful and right, he shall save his soul alive.

28 Because he considereth, & turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die.

29 Yet saith the house of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? are not your ways unequal?

30 Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord GOD: * repent, and turn ‡ *your selves* from all your transgressions; so iniquity shall not be your ruine.

31 ¶ Cast away from you all your transgressions, whereby ye have transgressed, and make you a * new heart, and a new spirit; for why will you die, O house of Israel?

32 For * I have no pleasure in the death of him that dieth, saith the Lord GOD: wherefore turn ‡ *your selves*, and live ye.

g *That is*, The publike opinion that all the wicked doth, shall he live? all his righteousnes that he hath done shall not be mentioned: in his trespas that he hath trespassed, and in his sin that he hath sinned, in them shall he die.

h In punishing one father with the children.

* *Jer.* 32. 39. *Ezek.* 11. 19. & 36. 26.

i He *foreseeth*, That man cannot forsake his wickednes till his heart be changed, which is only the work of God.

* *Chap.* 33. 11. *2 Pet.* 3. 9.

‡ Or, others.

CHAP. XIX.

1 *A lamentation for the princes of Israel, under the parable of lions whelps taken in a pit;*
10 *and for Jerusalem, under the parable of a wasted vine.*

MOreover, take thou up a lamentation for the [a] princes of Israel,

2 And say, What *is* thy [b] mother? a lioness: she lay down among lions, she nourished her whelps among young lions.

3 And she brought up one of her whelps: it became a young lion, and it learned to catch the prey, it devoured men.

4 The [c] nations also heard of him, he was taken in their pit, and they brought him with chains unto the land of Egypt.

5 Now when she saw that she had waited *and* her hope was lost, then she took another of her [d] whelps, *and* made him a young lion.

6 And he went up and down among the lions, he became a young lion and learned to catch the prey, *and* devoured [e] men.

7 And he knew ‡ their desolate palaces, and he laid waste their cities, and the land was desolate, and the fulnes thereof by the noise of his roaring.

a That is, Jehoahaz and Jehoiakim, Josias sons, who for their pride and cruelty, are compared unto lions. b Or, wife, Jehoahaz mother, or Jerusalem.

* *Deut.* 24. 16. *2 Kings.* 14. 6. *2 Chron.* 25. 4. *Jer.* 31. 29.

c By Pharaoh-necho king of Egypt, 2 *Kings.* 23. 33. 34. *Jer.* 22. 11, 12.

d which was Jehoiakim.

e He slew of the peoples, & them that feared God, and imbrued their hands in their wives.

‡ Or, *pleast for them.*

* *Chap.* 22. 2. & 23. 36.

b *Thus declareth*, The great lenity and patience of God, which calleth sinners to repentance before he condemn them.

† Or, *forever, and* 2 *Sam.* 6. 5. *Jer.* 4. 2.

c I sware that I would be thine God, which manner of oath was observed from all antiquity, where they used to lift up their hands toward the heaven, acknowledging God to be the author of truth, and the defender thereof, and also the judge of the heart, wishing that he should take vengence, if they conceited any thing which they knew to be truth.

* *Exod.* 3. 8.

& 6. 8.

d God had forbidden them to make mention of the idols, *Exod.* 23. 13. *Psal.* 16. 4.

8 Then the [f] nations set against him on every side from the provinces, and spread their net over him: he was taken in their pit.

9 And they put him in ward ‡ in chains, and brought him to the king of Babylon; they brought him into holds, that his voice should no more be heard upon the mountains of Israel.

10 ¶ Thy [g] mother *is* like a vine ‡ in thy bloud, planted by the waters, she was fruitful & full of branches by reason of many waters.

11 And she had strong rods for the sceptres of them that bear rule, and her stature was exalted among the thick branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked up in fury, she was cast down to the ground, and the * [h] east-wind dried up her fruit: her strong rods were broken and withered, the fire consumed them.

13 And now she *is* planted in the wilderness, in a dry and thirsty ground.

14 And fire is gone out of [i] a rod of her branches, *which* hath devoured her fruit, so that she hath no strong rod *to be* a sceptre to rule: This *is* a lamentation, and shall be for a lamentation.

f Nebuchadnezzar with his great army which was gathered of divers nations.

‡ Or, *in hooks.*

g He speaketh this in reproach of this wicked king, in whose bloud, *that is*, In the race of his predecessours, Jerusalem should have been blessed according to Gods promise, and flourished as a fruitful vine.

‡ Or, *in my quarrels*, Or, *in thy likenesse.*

* *Hos.* 13. 15.

h *Meaning*, That the Chaldeans should destroy them as the east-wind doth the fruit of the vine.

i Destruction is come by Zedekiah, who was the occasion of the rebellion.

CHAP. XX.

1 *God refuseth to be consulted by the elders of Israel.*
5 *He sheweth the story of their rebellions in Egypt,*
10 *in the wilderness,*
27 *and in the land.*
33 *He promiseth to gather them by the gospel.*
45 *Under the name of a foreest he sheweth the destruction of Jerusalem.*

AND it came to pass in the [a] seventh year, in the fifth *month*, the tenth *day* of the month, *that* certain of the elders of Israel came to enquire of the LORD, & sat before me.

2 Then came the word of the LORD unto me, saying,

3 Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord GOD, Are ye come to enquire of me? *as* I live, saith the Lord GOD, I will not be enquired of by you.

4 Wilt thou ‡ * judge them, son of man, wilt thou judge *them*? [b] cause them to know the abominations of their fathers:

5 ¶ And say unto them, Thus saith the Lord GOD, In the day when I chose Israel, and ‡ [c] lifted up mine hand unto the seed of the house of Jacob, and made my self * known unto them in the land of Egypt, when I lifted up mine hand unto them, saying, I *am* the LORD your God.

6 In the day *that* I lifted up mine hand unto them to bring them forth of the land of Egypt, into a land that I had espied for them, flowing with milk and hony, which *is* the glory of all lands:

7 Then said I unto them, Cast ye away every man the abominations of his eyes, and [d] defile not your selves with the idols of Egypt: I *am* the LORD your God.

8 But they rebelled against me, and would not hearken unto me: they did not every man cast

a Of the captivity of Jeconiah.

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cast away the abominations of [e] their eyes, neither did they forsake the idols of Egypt: then I said, I will pour out my fury upon them, to accomplish my anger against them in the midst of the land of Egypt.

9 But I wrought for my [f] names sake, that it should not be polluted before the heathen, among whom they *were*, in whose sight I made my self known unto them, in bringing them forth out of the land of Egypt.

10 ¶ Wherefore I * caused them to go forth out of the land of Egypt, and brought them into the wilderness.

11 And I gave them my statutes, & [†] shewed them my judgments, * which *if* a man do, he shall even live in them.

12 Moreover also, I gave them my * sabbaths, to be a sign between me and them, that they might know that I *am* the LORD that sanctify them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they despised my judgments, which *if* a man do, he shall even live in them; and my sabbaths they greatly * polluted: then I said I would pour out my fury upon them in the * wilderness to consume them.

14 But I wrought for my names sake, that it [g] should not be polluted before the [g] heathen, in whose sight I brought them out.

15 Yet also I lifted up my hand unto them in the wilderness, that I would not bring them into the land which I had given *them*, flowing with milk and hony, which *is* the glory of all lands:

16 Because they despised my judgments, and walked not in my statutes, but polluted my [h] sabbaths: for their heart went after their idols.

17 Nevertheless, mine eye spared them from destroying them, neither did I make an end of them in the wilderness.

18 But I said unto their children in the wilderness, Walk ye not in the statutes of your [i] fathers, neither observe their judgments, nor defile your selves with their idols.

19 I *am* the LORD your God; walk in my statutes, and keep my judgments and do them:

20 And hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I *am* the LORD your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, neither kept my judgments to do them, which *if* a man do, he shall even live in them; they polluted my sabbaths: then I said I would pour out my fury upon them, to accomplish my anger against them in the wilderness.

22 Nevertheless I withdrew mine hand, and wrought for my names sake, that it should not be polluted in the sight of the heathen, in whose sight I brought them forth.

23 I lifted up mine hand unto them also in the wilderness, that I would scatter them among the heathen, and disperse them through the countrys;

24 Because they had not executed my judgments, but had despised my statutes, and had polluted my sabbaths, and their eyes were after [k] their fathers idols.

25 Wherefore [l] I gave them also statutes *that were* not good, and judgments whereby they should not live.

26 And I polluted them in their own [m] gifts, in that they caused to pass * through *the fire* all that openeth the womb, that I might make them desolate, to the end, that they might know that I *am* the LORD.

27 ¶ Therefore son of man, speak unto the house of Israel, and say unto them, Thus saith the Lord GOD, Yet in this your fathers have blasphemed me, in that they have † committed a trespass against me.

28 [n] *For* when I had brought them into the land, *for* the which I lifted up mine hand to give it to them, then they saw every high hill, and all the thick trees, and they offered there their sacrifices, and there they presented the provocation of their offering: there also they made their sweet savour, and poured out there their drink-offerings.

29 Then ‡ I said unto them, What *is* the high place whereunto ye go? and the name thereof is called [o] Bamah unto this day.

30 Wherefore say unto the house of Israel, Thus saith the Lord GOD, Are ye polluted after the manner of your fathers? and commit ye whoredom after their abominations?

31 For when ye offer your gifts, when ye make your sons to pass through the fire, ye pollute your selves with all your idols even unto this days: and shall I be enquired of by you, O house of Israel? *As* I live, saith the Lord GOD, [p] I will not be enquired of by you.

32 And that which cometh into your mind, shall not be at all, that ye say, We will be as the heathen, as the families of the countrys, to serve wood and [q] stone.

33 ¶ *As* I live, saith the Lord GOD, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you.

34 And I will bring you out from the people, and will gather you out of the countrys wherein ye are scattered, with a mighty hand, and with a stretched out arm, and with fury poured out.

35 And I will bring you into the [r] wilderness of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderness of the land of Egypt, so will I plead with you, saith the Lord GOD.

37 And I will cause you to pass under the rod, and I will bring you into ‡ the bond of the covenant.

38 And I will [s] purge out from among you the rebels, and them that transgress against me: I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel, and ye shall know that I *am* the LORD.

39 As for you, O house of Israel, thus saith the Lord GOD, [t] Go ye, serve ye every one his idols, and hereafter *also*, if ye will not hearken unto me: but pollute ye my holy name no more with your gifts, and with your idols.

40 For in mine holy mountain, in the mountain of the height of Israel, saith the Lord GOD, there shall all the house of Israel, all of them in the land serve me: there will I accept them, and there will I require your offerings, and the ‡ first-fruits of your oblations, with all your holy things.

41 I will accept you with your † sweet savour, when I bring you out from the people, and gather you out of the countrys wherein ye have been scattered, and I will be sanctified in you before the heathen.

42 And ye shall know that I *am* the LORD, when I shall bring you into the land of Israel, into the country *for* the which I lifted up mine hand to give it to your fathers.

43 And there shall ye remember your ways, and all your doings, wherein ye have been defiled, and ye shall [u] loath your selves in your own sight, for all your evils that ye have committed.

44 And ye shall know that I *am* the LORD, when I have wrought with you for my names sake, not according to your wicked ways, nor according to your corrupt doings, O ye house of Israel, saith the Lord GOD.

45 ¶ Moreover, the word of the LORD came unto me, saying,

46 Son of man, set thy face toward the south, and drop *thy word* toward the south, and prophesy against the forest of the [x] south-field;

47 And say to the forest of the south, Hear the word of the LORD, thus saith the Lord GOD, Behold, I will kindle a fire in thee, and it shall devour every † green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burnt therein.

48 And all flesh shall see that I the LORD have kindled it: it shall not be quenched.

49 Then said I, Ah Lord GOD, they say of me, Doth he not speak [z] parables?

CHAP. XXI.

1 Ezekiel propheseth against Jerusalem with a sign of sighing. 8 The sharp and bright sword. 18 against Jerusalem, 25 against the kingdom, 28 and against the Ammonites.

AND the word of the LORD came unto me, saying,

2 Son of man, set thy face toward Jerusalem, and [a] drop *thy word* toward the holy places, and prophesie against the land of Israel,

3 And say to the land of Israel, Thus saith the LORD, Behold, I *am* against thee, and will draw forth my sword out of his sheath, & will cut off from thee [b] the righteous & the wicked.

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4 Seeing then that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of his sheath against all flesh from the south to the [c] north:

5 That all flesh may know that I the LORD have drawn forth my sword out of his sheath: it shall not return any more.

6 [d] Sigh therefore, thou son of man, with the breaking of *thy* loyns; and with bitterness sigh before their eyes.

7 And it shall be, when they say unto thee, Wherefore sighest thou? that thou shalt answer, For the [e] tidings, because it cometh: and every heart shall melt, and all hands shall be feeble, and every spirit shall faint, and all knees † shall be weak *as* water: behold, it cometh, and shall be brought to pass, saith the Lord GOD.

8 ¶ Again, the word of the LORD came unto me, saying,

9 Son of man, prophesie and say, Thus saith the LORD, Say, A sword, a sword is sharpned, and also furbished.

10 It is sharpned to make a sore slaughter, it is furbished that it may [f] glitter: should we then make mirth? ‡ it contemneth the [g] rod of my son, *as* [h] every tree.

11 And he hath given it to be furbished, that it may be handled: the sword is sharpned, and it is furbished to give it into the hand of the [i] slayer.

12 Cry and howl, son of man, for it shall be upon my people, it *shall be* upon all the princes of Israel: ‡ terrours, by reason of the sword, shall be upon my people: [k] smite therefore upon *thy* thigh.

13 ‡ Because *it is* a trial, [l] and what if *the sword* contemn even the rod? it shall be no *more*, saith the Lord GOD.

14 Thou therefore, son of man, prophesie, and [m] smite *thine* † hands together, and let the sword be doubled the third time, the sword of the slain, it *is* the sword of the great *men that are* slain, which entreth into their privy chambers.

15 I have set the ‡ point of the sword against all their gates, that *their* heart may faint, and *their* ruines be multiplied: ah, *it is* made bright, *it is* ‡ wrapt up for the slaughter.

16 Go thee one way [n] or other, *either* on the right hand, † or on the left, whithersoever thy face *is* set.

17 I will also smite mine hands together, and I will cause my fury to rest: I the LORD have said *it*.

18 ¶ The word of the LORD came unto me again, saying,

19 Also thou son of man, appoint thee [o] two ways, that the sword of the king of Babylon may come: both twain shall come forth out of one land, and choose thou a place, choose *it* at the head of the way to the city.

20 Appoint a way, that the sword may come to Rabbath of the Ammonites, and [p] to Judah in Jerusalem the defenced.

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† Heb. *another of two way.* ¶ To know whether he should go against the Ammonites, or them of Jerusalem.

‡ Or, *knives*

† Heb. *teraphim.*

‡ He useth conjuring and sorcery.

‖ Or, *battering rams.*

† Heb. *rams.*

§ Because there was a league between the Jews and the Babylonians, they of Jerusalem shall think mocking lets them that this thing should come to pass.

† Or, *for the oaths made unto them.*

‡ *That is*, Nebuchadnezzar will remember the rebellion of Zedekiah, and so come upon them.

u *Meaning*, Zedekiah, who practised with the Egyptians to make him high, and able to resist the Babylonians.

x Some refer this to the priestly attire: for Jehoiadeck the priest went into captivity with the king.

† Heb *perverted*, *perverted*, *perverted will I make it.* y *That is*, Unto the coming of Messiah: for though the Jews had some sign of government afterward under the Persians, Grecks, and Romans, yet this restitution was not till Christ coming, and at length should be accomplished, as was promised, *Gen. 49. 10.*

z Though the Jews and Ammonites would not believe that thou, *to wit*, The sword, should come upon them, and said that the prophets which threatned, spoke lies, yet thou shalt as surely come, as though thou were already upon their necks.

† Or, *cause it to return.*

‡ Or, *burning.*

21 For the king of Babylon stood at the † ¶ parting of the way, at the head of the two ways, to use divination: he made *his* ‡ arrows bright, he consulted with † images, he looked in the [c] liver.

22 At his right hand was the divination for Jerusalem to appoint ‡ † captains, to open the mouth in the slaughter, to lift up the voice with shouting, to appoint *battering* rams against the gates, to cast a mount, *and* to build a fort.

23 And it shall be unto them [f] as a false divination in their sight, ‡ to them that have sworn oaths: [g] but he will call to remembrance the iniquity, that they may be taken.

24 Therefore thus saith the Lord GOD, Because ye have made your iniquity to be remembred, in that your transgressions are discovered, so that in all your doings your sins do appear: because, *I say*, that ye are come to remembrance, ye shall be taken with the hand.

25 ¶ And [u] thou profane wicked prince of Israel, whose day is come, when iniquity *shall have* an end,

26 Thus saith the Lord GOD, Remove the [x] diademe, and take off the crown: this *shall* not *be* the same, exalt *him that is* low, and abase *him that is* high.

27 † I will overturn, overturn, overturn it, and it shall be no *more* until he [y] come whose right it is, and I will give it *him.*

28 ¶ And thou son of man, prophesie and say, Thus saith the Lord GOD concerning the Ammonites, and concerning their reproach: even say thou, The sword, the sword *is* drawn: for the slaughter *it is* furbished, to consume because of the glittering:

29 Whiles they see [z] vanity unto thee, whiles they divine a lie unto thee, to bring thee upon the necks of *them that are* slain, of the wicked whose day is come, when their iniquity *shall have* an end.

30 ‡ Shall I cause *it* to return into his sheath? I will judge thee in the place where thou wast created, in the land of thy nativity.

31 And I will pour out mine indignation upon thee, I will blow against thee in the fire of my wrath, and deliver thee into the hand of ‡ brutish men, *and* skilful to destroy.

32 Thou shalt be for fewel to the fire: thy blood shall be in the midst of the land, thou shalt be no *more* remembred: for I the Lord have spoken *it.*

CHAP. XXII.

1 *A catalogue of sins in Jerusalem.* 13 *God will burn them as dross in his furnace.* 23 *The general corruption of prophets, priests, princes, and people.*

MOreover, the word of the LORD came unto me, saying,

2 Now thou son of man, * wilt thou ‡ judge, wilt thou [a] judge the † bloudy city? yea thou shalt † shew her all her abominations.

3 Then say thou, Thus saith the Lord GOD, The city sheddeth bloud in the midst of it, that her time [b] may come, and maketh idols [c] against her self to defile her self.

4 Thou art become guilty in thy bloud that thou hast * shed, and hast defiled thy self in thine idols, which thou hast made, and thou hast caused thy days to draw near, and art come *even* unto thy years; therefore have I made thee a reproach unto the heathen, and a mocking to all countrys.

5 *Those that be* near, and *those that be* far from thee, shall mock thee, *which art* † [d] infamous, *and* much vexed.

6 Behold, the princes of Israel, every one were in thee to their † power to shed bloud.

7 In thee have they set light by father and mother: in the midst of thee have they dealt by ‡ oppression with the [e] stranger: in thee have they vexed the fatherless and the widow.

8 Thou hast despised mine holy things, and hast profaned my sabbaths.

9 In thee are † men that carry tales to shed bloud: & in thee they eat upon the mountains: in the midst of thee they commit lewdness.

10 In thee have they * discovered their fathers nakedness: in thee have they humbled her that was * set apart for pollution.

11 And ‡ one hath committed abomination with his neighbours * wife, and ‡ another hath ‡ lewdly defiled his daughter in law, and another in thee hath humbled his * sister, his fathers daughter.

12 In thee have they taken gifts to shed bloud: thou hast taken usury and increase, and thou hast greedily gained of thy neighbours by extortion, and hast forgotten me, saith the Lord GOD.

13 ¶ Behold therefore I have * [f] smitten mine hand at thy dishonest gain which thou hast made, and at thy bloud which hath been in the midst of thee.

14 Can thine heart endure, or can thine hands [g] be strong in the days that I shall deal with thee? I the LORD have spoken *it*, and will do *it.*

15 And I will scatter thee among the heathen, and disperse thee in the countrys, and will consume thy [h] filthiness out of thee.

16 And thou ‡ shalt take thine [i] inheritance in thy self in the sight of the heathen, and thou shalt know that I *am* the LORD.

17 And the word of the LORD came unto me, saying,

18 Son of man, the house of Israel is to me become [k] dross, all they *are* brass, and tin, and iron, and lead, in the midst of the furnace, they are *even* the † dross of silver.

19 Therefore thus saith the Lord GOD, Because ye are all become dross, behold therefore I will gather you into the midst of Jerusalem.

20 † *As* they gather silver, and brass, and iron, and lead, and tin into the midst of the furnace, to blow the fire upon it, to melt *it*; so will I gather *you* in mine anger, and in my fury, and I will leave *you there*, and [l] melt you.

21 Yea,

b *That is*, The time of her destruction.

c To her own undoing.

* 2 *King.* 21. 16.

d whose very name all men hate.

† Heb. *arm.*

‡ Or, *deceit.*

e *See* Moses's *Levitic.* That there was no kind of wickedness which was not committed in Jerusalem, and therefore the plagues of God should speedily come upon her.

† Heb. *men of slanders.*

* *Lev.* 18. 8. & 20. 11.

* *Lev.* 18. 15.

‡ Or, *confusion.*

* *Lev.* 18. 20. *Jer.* 5. 8.

‡ Or, *confusion.*

‡ Or, *by treachery.*

* *Lev.* 18. 9.

f *Chap.* 21. 17. In token of my wrath and vengeance.

g *That is*, Able to defend thy self.

h I will thus take away the nutrition of thy wickedness.

i Or, *shalt be possessed.*

† Thou shalt be no more the inheritance of the Lord but forsaken.

k which before was most precious.

† Heb. *dross.*

l Heb. according *to the gathering.*

m *Meaning*, Israel all holds which came forth out of one family.

n They became Idolaters, after the manner of the Egyptians.

o Aholah, signifieth a mansion or dwelling in her self, meaning, Samaria, which was the royal city of Israel: and Aholibah signifieth my mansion in her, meaning *is mount* Jerusalem, where Gods temple was, & when the line. lines were named the people of God, they became idolaters, turned and forsook God and put their trust in the Assyrians.

† Heb. *polluted of name*, much in reputation.

† Heb. *offered violence to.*

p They have neglected my lawes.

* *Ezek.* 9. 11. *Zeph.* 3. 3.

g They which should have reproved others, flattered them in their vices, and covered their doings with lies, *chap.* 13. 2. 10.

† Or, *deceit.*

† Heb. *without right.*

q which would shew himself zealous in my cause by resisting vice, *Isa.* 59. 16. & 63. 5. and also pray unto me to withhold my judges, *Psal.* 106. 23.

† Heb. *children of Babel.*

† Heb. *loathed*, or, *dissyrated.*

21 Yea, I will gather you, and blow upon you in the fire of my wrath, and ye shall be melted in the midst thereof.

22 As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof; and ye shall know that I the LORD have poured out my fury upon you.

23 ¶ And the word of the LORD came unto me, saying,

24 Son of man, say unto her, Thou art the land *that* is not cleansed, nor [m] rained upon in the day of indignation.

25 *There is a* [n] conspiracy of her prophets in the midst thereof like a roaring lion ravening the prey: they * have devoured souls: they have taken the treasure and precious things: they have made her many widows in the midst thereof.

26 Her priests have † violated my law, and have profaned mine holy things: they have put no difference between the holy and profane, neither have they shewed *difference* between the unclean and the clean, and have hid their [o] eyes from my sabaths, and I am profaned among them.

27 Her * princes in the midst thereof *are* like wolves ravening the prey, to shed bloud, *and* to destroy souls, to get dishonest gain.

28 And her [g] prophets have daubed them with untempered *morter*, seeing vanity, & divining lies unto them, saying, Thus saith the Lord GOD, when the LORD hath not spoken.

29 The people of the land have used ‡ oppression, and exercised robbery, and have vexed the poor and needy: yea, they have oppressed the stranger † wrongfully.

30 And I sought for a man among them, that should make up the [q] hedge, and stand in the gap before me for the land that I should not destroy it: but I found none.

31 Therefore have I poured out mine indignation upon them, I have consumed them with the fire of my wrath: their own way have I recompensed upon their heads, saith the Lord GOD.

CHAP. XXIII.

3 *The whordoms of Aholah and Aholibah.* 22 *Aholibah is to be plagued by her lovers.* 36 *The prophet reproveth the adulteries of them both*, 45 *and sheweth their judgments.*

THe word of the LORD came again unto me, saying,

2 Son of man, there were two women the daughters of one [a] mother.

3 And they committed whordoms in [b] Egypt, they committed whordoms in their youth: there were their breasts pressed, and there they bruised the teats of their virginity.

4 And the names of [c] them *were*, Aholah the elder, and Aholibah her sister: and they were mine, and they bare sons and daughters: thus *were* their names, Samaria *is* Aholah: and Jerusalem Aholibah.

5 And Aholah played the harlot when she was mine, and she doted on her lovers, on the Assyrians *her* neighbours,

6 *Which were* clothed with blue, captains and rulers, all of them defireable young men, hors-men riding upon horses.

7 Thus she † committed her whordoms with them, with all them *that were* † the chosen men of Assyria, and with all on whom she doted, with all their idols she defiled her self.

8 Neither left she her whordoms *brought* from Egypt: for in her youth they [e] lay with her, and they bruised the breasts of her virginity, and poured their whordom upon her.

9 Wherefore I have delivered her into the hand of her lovers, into the hand of the * Assyrians, upon whom she doted.

10 These discovered her nakedness, they took her sons and her daughters, and slew her with the sword: and she became † famous among women, for [f] they had executed judgment upon her.

11 And when her sister Aholibah saw *this*, † she was more corrupt in her inordinate love then she, and in her whordoms † more then her sister in *her* whordoms.

12 She doted upon the * Assyrians *her* neighbours, captains and rulers clothed most gorgeously, hors-men riding upon horses, all of them defireable young men.

13 Then I saw that she was defiled, *that* they *took* both one way,

14 And *that* she increased her whordoms: for when she saw men [g] pourtrayed upon the wall, the images of the Chaldeans pourtrayed with vermilion,

15 Girded with girdles upon their loyns, exceeding in dyed attire upon their heads, all of them princes to look to, after the manner of the Babylonians of Chaldea, the land of their nativity:

16 And † assoon as she saw them with her eyes, she doted upon them, and sent messengers unto them into Chaldea.

17 And the † Babylonians came to her into the bed of love, and they defiled her with their whordom, and she was polluted with them, and her mind was † alienated from them.

18 So she discovered her whordoms, and discovered her nakedness: then my mind was alienated from her, like as my mind was alienated from her sister.

19 Yet she multiplied her whordoms, in calling to remembrance the days of her youth, wherein she had played the harlot in the land of Egypt.

20 For she doted upon their paramours, whose flesh *is as* the flesh of asses, and whose issue *is like* the issue of horses.

21 Thus thou calledst to remembrance the lewdness of thy youth, in bruising thy teats by the Egyptians, for the paps of thy youth.

22 ¶ Therefore, O Aholibah, thus saith the Lord GOD, Behold, I will raise up thy lovers against thee, from whom thy mind is alienated, and I will bring them against thee on every side;

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h These, were the names of certain princes and captains under Nebuchadnezzar.

23 The Babylonians, and all the Chaldeans, h Pekod, and Shoa, and Koa, *and* all the Assyrians with them: all of them desireable young men, captains and rulers, great lords and renowned, all of them riding upon horses.

24 And they shall come against thee with chariots, wagons, and wheels, and with an assembly of people *which* shall set against thee buckler, and shield, and helmet round about: and I will set judgment before them, and they shall judge thee according to their judgments.

25 And I will set my jealousy against thee, and they shall deal furiously with thee: they shall take away thy [i] nose, and thine ears, and thy remnant shall fall by the sword: they shall take thy sons and thy daughters, and thy residue shall be devoured by the fire.

i They shall deprive thy princes and priests, with the rest of thy people.

26 They shall also strip thee out of thy [†] clothes, and take away thy † fair jewels.

† Heb. *instruments of thy decking.*

27 Thus will I make thy lewdness to cease from thee, and thy whordom *brought* from the land of Egypt: so that thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord GOD, Behold, I will deliver thee into the hand *of them* whom thou hatest, into the hand *of them* from whom thy mind is alienated.

29 And they shall deal with thee hatefully, and shall take away all thy [k] labour, and shall leave thee naked and bare, and the nakedness of thy whordoms shall be [l] discovered, both thy lewdness and thy whordoms.

k All thy treasures and riches which thou hast gotten by labour.

l All the world shall see thy shameful forsaking of God to serve idols.

30 I will do these *things* unto thee, because thou hast gone a whoring after the heathen, *and* because thou art polluted with their idols.

31 Thou hast walked in the way of thy sister, therefore will I give her [m] cup into thine hand.

m I will execute the same judgments and vengeance against thee, and that with greater severity.

32 Thus saith the Lord GOD, Thou shalt drink of thy sisters cup deep and large: thou shalt be laughed to scorn and had in derision; it containeth much.

n *Meaning*, That the afflictions should be so great that they should cause them to lose their senses and reason.

33 Thou shalt be filled with [n] drunkenness and sorrow, with the cup of astonishment and desolation, with the cup of thy sister Samaria.

34 Thou shalt even drink it and suck *it* out, and thou shalt break the sherds thereof, and pluck off thine own breasts: for I have spoken *it*, saith the Lord GOD.

35 Therefore thus saith the Lord GOD, Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness, and thy whordoms.

36 ¶ The LORD said moreover unto me, Son of man, wilt thou * ‡ judge Aholah and Aholibah? yea, declare unto them their abominations;

* *Chap.* 20. 4. & 22. 2.
‡ Or, *plead for.*

37 That they have committed adultery, and blood *is* in their hands, and with their idols have they committed adultery, and have also caused their sons whom they bare unto me, to [o] pass for them through *the fire* to devour *them.*

o *That is*, To be fuxurers to their idols, *Read Chap.* 16. 20.

38 Moreover, this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my sabbaths.

39 For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and lo, *thus* * have they done in the midst of mine house.

* 2 *King.* 21. 4.

40 And furthermore, that ye have sent for men † to come from [p] far, unto whom a messenger *was* sent, and lo, they came, for whom thou didst wash thy self, paintedst thy eyes, and deckedst thy self with ornaments,

† Heb. *coming.*
p They fetch into other countries to have such as should teach the service of their idols.

41 And satteſt upon a † ſtately bed, and a [q] table prepared before it, * whereupon thou haſt ſet mine incenſe and mine oyl.

† Heb. *honourable.*
q *He meaneth*, The altar that was prepared for the idols.
* *Prov.* 7. 17.

42 And a voice of a multitude being at eaſe *was* with her, and with the men † of the common ſort *were* brought ‡ * Sabeans from the wilderneſs, which put bracelets upon their hands, and beautiful crowns upon their heads.

† Heb. *of the multitude of men.*
‡ Or, *Arabians*, which ſhould teach the manner of worſhipping their gods.

43 Then ſaid I unto *her that was* old in adulteries, Will they now commit † whordoms with her, and ſhe *with them?*

† Heb. *her whoredoms.*

44 Yet they went in unto her, as they go in unto a woman that playeth the harlot: ſo went they in unto Aholah and unto Aholibah the lewd women.

45 ¶ And the righteous men, they ſhall * judge them after the manner of [r] adulteresſes, and after the manner of women that ſhed bloud; becauſe they *are* adulteresſes, and bloud *is* in their hands.

* *Chap.* 16. 38.
r *That is*, worthy of death.

46 For thus ſaith the Lord GOD, I will bring up a company upon them, and will give them † to be removed and ſpoiled.

† Heb. *for a removing and ſpoil.*

47 And the company ſhall ſtone them with ſtones, and ‡ diſpatch them with their ſwords; they ſhall ſlay their ſons and their daughters, and burn up their houſes with fire.

‡ Or, *fight them out.*

48 Thus will I cauſe lewdneſs to ceaſe out of the land, that all [s] women may be taught not to do after your lewdneſs.

s *Meaning*, All other cities and countries.

49 And they ſhall recompenſe your lewdneſs upon you, and ye ſhall bear the ſins of your idols: and ye ſhall know that I *am* the Lord GOD.

CHAP. XXIV.

1 *Under the parable of a boyling pot, 6 is ſhewed the irrevocable deſtruction of Jeruſalem. 15 By the ſign of Ezekiel not mourning for the death of his wife, 19 is ſhewed the calamity of the Jews to be beyond all ſorrow.*

AGain in the [a] ninth year, in the tenth [b] month, in the tenth *day* of the [b] month, the word of the LORD came unto me, ſaying,

a Of Jeconiah captivity, and of the reign of Zedekiah, 2 *King.* 25. 1. Jer. 52. 4. Called alſo Tebeth, which contained part of *December*, and part of *January*, in the which month & day Nebuchadnezzar began the ſiege of Jeruſalem.
b *Meaning*, The morning following.

2 Son of man, Write thee the name of the day, *even* of this ſame day: the king of Babylon ſet himſelf againſt Jeruſalem this ſame day.

3 And utter a parable unto the rebellious houſe, and ſay unto them, Thus ſaith the Lord GOD, Set on a [c] pot, ſet *it* on, and alſo pour water into it.

c *Whereby was meant*, Jeruſalem.

4 Gather the [d] pieces thereof into it, *even* every good piece, the thigh, and the ſhoulder, fill *it* with the choice bones.

d *That is*, The citizens, and the chief men thereof.

5 Take

‡ Or, *heap.*

5 Take the choice of the flock, and ‡ burn alſo the [e] bones under it, *and* make it boyl well, and let them ſeethe the bones of it therein.

e *Meaning*, Of the ſubſtance, whom they had ſlain, who where the cauſe of the kindling of Gods wrath againſt them. f Jude iniquities, and wicked citizens there yet remain.

6 ¶ Wherefore thus ſaith the Lord GOD, Wo to the bloudy city, to the pot whoſe [f] ſcum *is* therein, and whoſe ſcum is not gone out of it; bring it out [g] piece by piece, let no [h] lot fall upon it.

g *Signifying*, That they ſhould not be deſtroyed all at once, but by little and little.
h Spare none eſtate or condition.

7 For her bloud is in the midſt of her, ſhe ſet it upon the top of a [i] rock, ſhe poured it not upon the ground to cover it with duſt:

i The city ſhewed her cruelty to all the world, and was not aſhamed thereof, neither yet hid it.

8 That it might cauſe fury to come up to take vengeance: I have ſet her bloud upon the top of a rock, that it ſhould not be covered.

* *Iſah.* 2. 1. *Iſah.* 2. 12.

9 Therefore thus ſaith the Lord GOD, * Wo to the bloudy city, I will even make the pile for fire great.

k *Meaning*, That the city ſhould be utterly deſtroyed, and that he would give the enemies an appetite thereunto.

10 Heap on wood, [k] kindle the fire, conſume the fleſh, and ſpice it well, and let the bones be burnt.

11 Then ſet it empty upon the coals thereof, that the braſs of it may be hot, and may burn, and *that* the filthineſs of it may be molten in it, *that* the ſcum of it may be conſumed.

l The city hath ſatteſt her ſelf in vain.

12 [l] She hath wearied *her ſelf* with lies, and her great ſcum went not forth out of her: her ſcum *ſhall be* in the fire.

13 In thy filthineſs *is* lewdneſs: becauſe I [m] have purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſs any more, till I have cauſed my fury to reſt upon thee.

m I labour by my people to call them to repentance, but they wouldeſt not.

14 I the LORD have ſpoken *it*, it ſhall come to paſs, and I will do *it*, I will not go back, neither will I ſpare, neither will I repent; according to thy ways, and according to thy doings ſhall they [n] judge thee, ſaith the Lord GOD.

n *That is* The Babylonians.

15 ¶ Alſo the word of the LORD came unto me, ſaying,

16 Son of man, behold, I take away from thee the [o] deſire of thine eyes with a ſtroke: yet neither ſhalt thou mourn nor weep, neither ſhall thy tears † run down.

o *Meaning*, His wife, in whom he delighted, *as verſ.* 18.
† Heb. *go.*

17 † Forbear to cry, make no mourning for the dead, bind the tire of thine head upon thee, and [p] put on thy ſhoes upon thy feet, and cover not *thy* † lips, and [q] eat not the bread of men.

† Heb. *be ſilent.*
p For in mourning they went bare-headed and bare-footed, and alſo covered their lips.
† Heb. *ſighings, and ſob not.*
q *That is*, which the neighbours ſent to them that mourned.

18 So I ſpake unto the people in the morning, and at even my wife died; and I did in the morning as I was commanded.

19 ¶ And the people ſaid unto me, Wilt thou not tell us what theſe *things are* to us, that thou doſt *ſo?*

20 Then I anſwered them, The word of the LORD came unto me, ſaying,

21 Speak unto the houſe of Iſrael, Thus ſaith the Lord GOD, Behold, I will [r] profane my ſanctuary, the [s] excellency of your ſtrength, the deſire of your eyes, and † that which your ſoul pitieth; and your ſons and your daughters whom ye have left ſhall fall by the ſword.

r Be ſtealing the Chaldeans to defile it, as *Chap.* 7. 22. s Wherein you built and delight.
† Heb. *the pity of your ſoul.*

22 And ye ſhall do as I have done: ye ſhall not cover *your* lips, nor eat the bread of men.

23 And your tires *ſhall be* upon your heads, and your ſhoes upon your feet: ye ſhall not mourn nor weep, but ye ſhall pine away for your iniquities, and mourn one towards another.

24 Thus Ezekiel is unto you a ſign: according to all that he hath done ſhall ye do: and when this cometh, ye ſhall know that I *am* the Lord GOD.

25 Alſo thou ſon of man, *ſhall it* not *be* in the day when I take from them their ſtrength, the joy of their glory, the deſire of their eyes, and † that whereupon they ſet their minds, their ſons and their daughters;

† Heb. *the lifting up of their ſoul.*

26 *That* he that eſcapeth in that day, ſhall come unto thee, to cauſe *thee* to hear *it* with *thine* ears?

27 In that day ſhall thy mouth be opened to him which is eſcaped, and thou ſhall ſpeak and be no more dumb, and thou ſhalt be a ſign unto them, and they ſhall know that I *am* the LORD.

CHAP. XXV.

1 *Gods vengeance for their inſolency againſt the Jews, upon the Ammonites, 8 upon Moab, and Seir, 12 upon Edom, 15 and upon the Philiſtines.*

THe word of the LORD came again unto me, ſaying,

2 Son of man, ſet thy face * againſt the Ammonites, and propheſie againſt them;

* *Jer.* 49. 1, &c.

3 And ſay unto the Ammonites, Hear the word of the Lord GOD, Thus ſaith the Lord GOD, Becauſe thou ſaidſt, [a] Aha, againſt my ſanctuary, when it was profaned, and againſt the land of Iſrael, when it was deſolate, and againſt the houſe of Judah, when they went into captivity;

a Becauſe ye rejoyced when the enemy deſtroyed my city and temple.

4 Behold therefore, I will deliver thee to the † [b] men of the eaſt for a poſſeſſion, and they ſhall ſet their [c] palaces in thee, and make their dwellings in thee: they ſhall eat thy fruit, and they ſhall drink thy milk.

† Heb. *Children.*
b *That is*, To the Babylonians.
c They ſhall chuſe thee away and take thy gorgeous houſes to dwell in.

5 And I will make [d] Rabbah a ſtable for camels, and the Ammonites a couching-place for flocks: and ye ſhall know that I *am* the LORD.

d Called alſo Philadelphia, which was the chief citie of the Ammonites, and full of conduits, 2 *Sam.* 12. 27.

6 For thus ſaith the Lord GOD, Becauſe thou haſt clapped *thine* † hands, and ſtamped with the † feet, and rejoyced in † heart with all thy deſpite againſt the land of Iſrael:

† Heb. *hand.*
† Heb. *feet.*
† Heb. *ſoul.*

7 Behold therefore, I will ſtretch out mine hand upon thee, and will deliver thee for ‡ a ſpoil to the heathen, and I will cut thee off from the people, and I will cauſe thee to periſh out of the countrys: I will deſtroy thee, and thou ſhalt know that I *am* the LORD.

‡ Or, *meat.*

8 ¶ Thus ſaith the Lord GOD, * Becauſe that Moab and Seir do ſay, Behold, the houſe of Judah *is* like unto all the heathen:

* *Jer.* 48. 1, &c.

9 There-

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† Heb. *shoulder of Moab.*

9 Therefore behold, I will open the † side of Moab from the [c] cities, from his cities *which are* on his frontiers, the glory of the country Bethjeshimoth, Baal-meon, and Kiriathaim,

[c] So that no power or strength should be able to resist the Babylonians.

10 Unto the men of the east ‡ with the Ammonites, and will give them in possession, that the Ammonites may not be remembred among the nations.

‡ Or, *against the children of Ammon.*

11 And I will execute judgments upon Moab; and they shall know that I *am* the LORD.

12 ¶ Thus saith the Lord GOD, Because that Edom hath dealt against the house of Judah † by taking vengeance, and hath greatly offended, and revenged himself upon them:

† Heb. *by revenging revenged.*

13 Therefore thus saith the Lord GOD, I will also stretch out mine hand upon Edom, and will cut off man and beast from it, and I will make it desolate from Teman, and ‡ they of Dedan shall fall by the sword.

‡ Or, *they shall fall by the sword unto Dedan.*

14 And I will lay my vengeance upon Edom by the hand of my people Israel, and they shall do in Edom according to mine anger, and according to my fury, and they shall know my vengeance, saith the Lord GOD.

15 ¶ Thus saith the Lord GOD, Because the Philistines have dealt by revenge, and have taken vengeance with a despiteful heart, to destroy *it* ‡ for the old hatred;

‡ Or, *with perpetual hatred.*

16 Therefore thus saith the Lord GOD, Behold, I will stretch out mine hand upon the Philistines, and I will cut off the [f] Cherethims, and destroy the remnant of the ‡ sea-coast.

[f] which were certain garrisons of Philistines, whereby they oftimes molested the Jews: of the Cherethims, David also had a guard, 2 *Sam.* 8. 18.

‡ Or, *haven of the sea.*

17 And I will execute great † vengeance upon them with furious rebukes; and they shall know that I *am* the LORD, when I shall lay my vengeance upon them.

† Heb. *vengeances.*

CHAP. XXVI.

1 Tyrus for insulting against Jerusalem, is threatned.
7 The power of Nebuchadrezzar against her.
15 The mourning and astonishment of the sea, at her fall.

[a] Eishes of the eighth yr. of Jeconiah; or of the reign of Zedekiah.

AND it came to pass in the [a] eleventh year, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

2 Son of man, because that Tyrus hath said against Jerusalem, Aha, she is broken *that was* the [b] gates of the people: she is turned unto me, I shall be [c] replenished, *now* she is laid waste:

[b] *That is,* The famous city Jerusalem, whereunto all people resorted.

[c] My riches and fame shall increase: thus the wicked rejoyce at their fall by whom they may have my profit or advantage.

3 Therefore thus saith the Lord GOD, Behold, I *am* against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up.

4 And they shall destroy the walls of Tyrus, and break down her towrs: I will also scrape her dust from her, and make her like the top of a rock.

5 It shall be *a place for* the spreading of nets in the midst of the sea: for I have spoken *it*, saith the Lord GOD, and it shall become a spoil to the nations.

6 And her [d] daughters which *are* in the field shall be slain by the sword, and they shall know that I *am* the LORD.

[d] The towns that belonged unto her.

7 ¶ For thus saith the Lord GOD, Behold, I will bring upon Tyrus Nebuchadrezzar king of Babylon, a king of kings, from the north, with horses, and with chariots, and with hors-men, and companies, and much people.

8 He shall slay with the sword thy daughters in the field, and he shall make a fort against thee, and ‡ cast a mount against thee, and lift up the buckler against thee.

‡ Or, *pour out the engines of war.*

9 And he shall set engines of war against thy walls, and with his axes he shall break down thy towrs.

10 By reason of the abundance of his horses, their dust shall cover thee, thy walls shall shake at the noise of the hors-men, and of the wheels, and of the chariots, when he shall enter into thy gates, † as men enter into a city wherein is made a breach.

† Heb. *according to the entrings of a city broken up.*

11 With the hoofs of his horses shall he tread down all thy streets; he shall slay thy people by the sword, and thy strong [e] garrisons shall go down to the ground.

[e] Eze. Tyrus was much fortified by art, and by labour of men: but was at last in some sort delivered unto the images of the noble men which they had erected for their glory and renown.

12 And they shall make a spoil of thy riches, and make a prey of thy merchandise, and they shall break down thy walls, and destroy † thy pleasant houses, and they shall lay thy stones, and thy timber, and thy dust in the midst of the water.

† Heb. *thy houses of desire.*

13 * And I will cause the noise of thy songs to cease, and the sound of thy harps shall be no more heard.

* *Isa.* 24. 8. *Jer.* 7. 34. & 16. 9.

14 And I will make thee like the top of a rock: thou shalt be *a place* to spread nets upon: [f] thou shalt be built no more: for I the LORD have spoken *it*, saith the Lord GOD.

[f] I will make thee so bare, that thou shalt have nothing to cover thee.

15 ¶ Thus saith the Lord GOD to Tyrus, Shall not the isles shake at the sound of thy fall, when the wounded cry, when the slaughter is made in the midst of thee?

16 Then all the princes of the [g] sea shall come down from their thrones, and lay away their robes, and put off their broidered garments: they shall clothe themselves with † trembling, they shall sit upon the ground, and shall tremble at *every* moment, and be astonished at thee.

[g] The governours and rulers of other countries that dwell by the sea, whereby is signified 1. The destruction that should befall her. 2. That all the world should lament thereof and be afraid.

† Heb. *tremblings.*

17 And they shall take up a * lamentation for thee, and say to thee, How art thou destroyed *that wast* inhabited † by seafaring men, the renowned city which wast strong in the sea, she and her inhabitants, which cause their terrour *to be* on all that haunt it?

* Heb. *of the sea.* † Heb. *Moaning.* Men shall mourn, which by their conflicts till perish her wonderfully, and increase her power.

18 Now shall the isles tremble in the day of thy fall; yea, the isles that *are* in the sea shall be troubled at thy departure.

19 For thus saith the Lord GOD, When I shall

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shall make thee a desolate city, like the cities that are not inhabited, when I shall bring up the deep upon thee, and great waters shall cover thee;

20 When I shall bring thee down, with them that descend into the pit, with the people of old time, and shall set thee in the low parts of the earth, in places desolate of [i] old, with them that go down to the pit, that thou be not inhabited, and I shall set glory in the land of the [k] living:

[i] which were dead long ago.

[k] *Meaning,* in Judea, when it shall be restored.

21 I will make thee † a terrour, and thou *shalt be no more:* though thou be sought for, yet shalt thou never be found again, saith the Lord GOD.

† Heb. *terrours.*

CHAP. XXVII.

1 The rich supply of Tyrus. 26 The great and unrecoverable fall thereof.

THE word of the LORD came again unto me, saying,

2 Now thou son of man, take up a lamentation for Tyrus;

3 And say unto Tyrus, O thou that art situate at the entry of the sea, *which art* [a] a merchant of the people for many isles, Thus saith the Lord GOD, O Tyrus, thou hast said, I *am* † of perfect beauty.

[a] which serveth all the world with thy merchandise.

† Heb. *perfect of beauty.*

4 Thy borders *are* in the † midst of the seas, thy builders have perfected thy beauty.

† Heb. *heart.*

† Heb. *built.*

5 They have † made all thy *ship*-boards of fir-trees of [b] Senir: they have taken cedars from Lebanon, to make masts for thee.

[b] This mountain was called Hermon: but the Amorites called it Senir, *Deut.* 3. 9.

6 *Of* the oaks of Bashan have they made thine oars: ‡ † the company of the Asshurites have made thy benches *of* ivory, *brought* out of the isles of [c] Chittim.

‡ Or, *thy banks or thy hatches of ivory made*

† Heb. *the daughters.*

[c] which is taken for Greeia in Heb.

7 Fine linen with broidered work from Egypt, was that which thou spreadest forth to be thy sail; ‡ blue and purple from the isles of Elishah, was that which covered thee.

‡ Or, *purple and scarlet.*

8 The inhabitants of Zidon and Arvad were thy mariners: thy wise *men*, O Tyrus, *that* were in thee, were thy pilots.

9 The ancients of Gebal, and the wise *men* thereof were in thee thy † ‡ [d] calkers, all the ships of the sea with their mariners were in thee to occupy thy merchandise.

† Or, *strippers of planks.*

† Heb. *strengthners.*

[d] *Meaner,* That they built the walls of the city, which is here meant by the ships and of their were the builders of Solomons temple, 1 *Kings.* 5. 18.

10 They of Persia, and of Lud, and of Phut were in thine army, thy men of war: they hanged the shield and helmet in thee, they set forth thy comeliness.

11 The men of Arvad with thine army *were* upon thy walls round about, and the [e] Gammadims were in thy towrs; they hanged their shields upon thy walls round about: they have made thy beauty perfect.

[e] *That is,* They of Cappadocia, or Pigmies and dwarfs, which were so called, because they were but of the ordinary stature.

12 Tarshish *was* thy merchant by reason of the multitude of all *kind of* riches; with silver, iron, tin, and lead they traded in thy fairs.

13 [f] Javan, Tubal, and Meshech, they *were* thy merchants: they traded the [g] persons of men, and vessels of brass in thy ‡ market.

[f] Of Greeia, Italy, and Cappadocia.

[g] Selling slaves.

‡ Or, *merchandise.*

[h] which are taken for a people of *Asia* minor.

14 They of the house of [h] Togarmah traded in thy fairs with horses, and horse-men, and mules.

15 The men of Dedan *were* thy merchants, many isles *were* the merchandise of thine hand: they brought thee *for* a present, horns of [i] ivory and ebony.

[i] *Meaning,* Unicorns horns, and elephants teeth.

16 Syria *was* thy merchant by reason of the multitude of † the wares of thy making: they occupied in thy fairs with emeralds, purple, and broidered work, and fine linen, and coral, and ‡ agate.

† Heb. *thy works.*

‡ Or, *chrysoprasus.*

17 Judah and the land of Israel they *were* thy merchants: they traded in thy market wheat of [k] Minnith, and Pannag, and hony, and oyl, and ‡ balm.

[k] where the best wheat growed.

‡ Or, *rosin.*

18 Damascus *was* thy merchant in the multitude of the wares of thy making, for the multitude of all riches: in the wine of Helbon, and white wooll.

19 Dan also and Javan ‡ going to and fro, occupied in thy fairs: bright iron, cassia and calamus were in thy market.

‡ Or, *Meuzal.*

20 Dedan *was* thy merchant in † precious clothes for chariots.

† Heb. *clothes of freedom.*

21 Arabia, and all the princes of Kedar, † they occupied with thee in lambs, and rams, and goats: in these *were they* thy merchants.

† Heb. *they were the merchants of thy hand.*

22 The merchants of Shebah and Raamah, they *were* thy merchants: they occupied in thy fairs with chief of all spices, and with all precious stones, and gold.

23 Haran, and Canneh, and Eden, the merchants of Shebah, Asshur, *and* Chilmad *were* thy merchants.

24 These *were* thy merchants in † all sorts of *things*, in blue † clothes, and broidered work, & in chests of rich apparel, bound with cords, and made of cedar among thy merchandise.

† Or, *excellent things.*

† Heb. *folding.*

25 The ships of Tarshish did sing of thee in thy market, and thou wast replenished, and made very glorious in the midst of the seas.

26 ¶ Thy rowers have brought thee into great waters: the [l] east-wind hath broken thee in the † midst of the seas.

[l] *That is,* Nebuchadrezzar.

† Heb. *heart.*

27 * Thy riches and thy fairs, thy merchandise, thy mariners, and thy pilots, thy calkers, and occupiers of thy merchandise, and all thy men of war that *are* in thee, ‡ and in all thy company, which *is* in the midst of thee, shall fall into the † midst of the seas, in the day of thy ruine.

* Rev. 18. 9, &c.

‡ Or, *even with all.*

† Heb. *heart.*

28 The ‡ [m] suburbs shall shake at the sound of the cry of thy pilots.

‡ Or, *waves.*

[m] *That is,* The cities near about thee, as was Zidon, Arvad and others.

29 And all that handle the oar, the mariners, *and* all the pilots of the sea, shall come down from their ships, they shall stand upon the land;

30 And shall cause their voice to be heard against thee, and shall cry bitterly, and shall cast up dust upon their heads, they shall wallow themselves in the ashes.

31 And they shall make themselves utterly bald for thee, and gird them with sackcloth, and they shall weep for thee with bitterness of heart, *and* bitter wailing.

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32 And in their wailing they shall take up a lamentation for thee, and lament over thee, *saying*, What *city is* like Tyrus, like the destroyed in the midst of the sea?

33 When thy wares went forth out of the seas, thou filledst many people, thou didst enrich the kings of the earth, with the multitude of thy riches, and of thy merchandise.

34 In the time *when* thou shalt be broken by the seas in the depths of the waters, thy merchandise and all thy company in the midst of thee shall fall.

35 All the inhabitants of the isles shall be astonished at thee, and their kings shall be sore afraid, they shall be troubled in *their* countenance.

† Heb. *terrours.*

36 The merchants among the people shall hiss at thee, thou shalt be † a terrour, and † never *shalt be* [n] any more.

† Heb. *shall not be found.*

n *Worrels is meant*, A long time: for it was prophefied to be destroyed but seventy years, *as Isa.* 23. 15.

CHAP. XXVIII.

1 *Gods judgment upon the prince of Tyrus, for his sacrilegious pride.* 11 *A lamentation of his great glory corrupted by sin.* 20 *The judgment of Zidon.* 24 *The restauration of Israel.*

THE word of the LORD came again unto me, saying,

2 Son of man, say unto the prince of Tyrus, That saith the Lord GOD, Because thine heart *is* lifted up, and thou hast said, [a] *I am* a god, I sit *in* the seat of God, in the † midst of the seas; * yet thou *art* a man and not God, though thou set thine heart as the heart of God:

a I am safe that none can come to hurt me, as God is in the heaven. † Heb. *heart.* * *Isa.* 31. 3.

3 Behold, thou *art* wiser then [b] Daniel; there is no secret that they can hide from thee:

b Thus he speketh by derision: for Daniel had declared notable signs of his wisdom in Babylon, when Ezekiel wrote this.

4 With thy wisdom, and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures:

† Heb. *by the greatness of thy wisdom.*

5 † By thy great wisdom, *and* by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches:

6 Therefore thus saith the Lord GOD, Because thou hast set thine heart as the heart of God;

7 Behold therefore, I will bring strangers upon thee, the terrible of the nations: and they shall draw their swords against the beauty of thy wisdom, and they shall defile thy brightness.

8 They shall bring thee down to the pit, and thou shalt die the deaths of *them that are* slain in the midst of the seas.

9 Wilt thou yet say before him that slayeth thee, I *am* God? but thou *shalt be* a man and no God in the hand of him that † slayeth thee.

† Or, *woundeth.*

c Like the rest of the heathen and infidels, which are Gods enemies.

10 Thou shalt die the deaths of the [c] uncircumcised, by the hand of strangers: for I have spoken *it*, saith the Lord GOD.

11 ¶ Moreover, the word of the LORD came unto me, saying,

d He derideth the vain opinion and confidence that the Tyrians had in their riches, strength and pleasures.

12 Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord GOD, Thou sealest up the sum full of [d] wisdom and perfect in beauty.

13 Thou hast been in Eden the garden of God; every precious stone *was* thy covering, the ‡ sardius, topaz, and the diamond, the † beryl, the onyx, and the jasper, the sapphire, ‡ emerald, and the carbuncle, and gold: the workmanship of thy tabrets and of thy pipes was prepared in thee, in the day that thou wast created.

† Or, *ruby.* ‡ Or, *chrysolite.* ‡ Or, *chrysoprasus.*

14 Thou *art* the [e] anointed cherub that covereth: and I have set thee *so:* thou wast upon the holy [f] mountain of God; thou hast walked up and down in the midst of the [g] stones of fire.

e *Hebraeus*th, The royal state of Tyrus, which for the excellency and glory thereof he compareth to the cherubims which covered the ark: and by this word, *anointed*, the figure fitteth the same.

f I did thee this honour to make thee one of the builders of my temple, which was when Hiram sent unto Solomon things needful for the work.

g Or, *Among precious stones.*

15 Thine *wast* perfect in thy ways from the day that thou wast [h] created, till iniquity was found in thee.

h I did create this people, and how the former sometimes flourished after the latter, *Read, Jer.* 27. 1.

16 By the multitude of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the [i] mountain of God: and I will destroy thee, O covering cherub, from the midst of the stones of fire.

i Or, *sanctuary.*

17 Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground, I will lay thee before kings, that they may behold thee.

18 Thou hast defiled thy [k] sanctuaries by the multitude of thine iniquities, by the iniquity of thy traffick; therefore will I bring forth a fire from the midst of thee, it shall devour thee, and I will bring thee to ashes upon the earth, in the sight of all them that behold thee.

k *That is*, The honour wherunto I called them.

19 All they that know thee among the people, shall be astonished at thee: thou shalt be † a terrour, and never *shalt* thou *be* any more.

† Heb. *terrours.*

20 ¶ Again the word of the LORD came unto me, saying,

21 Son of man, set thy face against Zidon, and prophesy against it,

22 And say, Thus saith the Lord GOD, Behold, I *am* against thee, O Zidon, and I will be [l] glorified in the midst of thee: and they shall know that I *am* the LORD, when I shall have executed judgments in her, and shall be sanctified in her.

l By executing my judgments upon it and thy wickedness.

23 For I will send into her, pestilence, and [m] bloud into her streets, and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I *am* the LORD.

m *That is*, Civil slaughters by the Babylonish army.

24 ¶ And there shall be no more a pricking brier unto the house of Israel, nor *any* grieving thorn of all *that are* round about them that despised them, and they shall know that I *am* the Lord GOD.

25 Thus saith the Lord GOD, When I shall have gathered the house of Israel from the people among whom they are scattered, and shall be [n] sanctified in them in the sight of the heathen, then shall they dwell in their land, that I have given to my servant Jacob.

n He sheweth, for what cause God will offende his church, and reserve it still, though he destroy his enemies, to wit, That they should trust him, and give thanks for his great goodness.

26 And they shall dwell ‡ safely therein and

‡ Or, *confidently.*

and shall build houses, and plant vineyards: yea, they shall dwell with confidence when I have executed judgments upon all those that ‡ despise them round about them, and they shall know that I *am* the Lord their GOD.

‡ Or, *spoil.*

CHAP. XXIX.

1 *The judgment of Pharaoh, for his treachery to Israel.* 8 *The desolation of Egypt.* 13 *The restauration thereof after fourty years.* 17 *Egypt the reward of Nebuchadrezzar.* 21 *Israel shall be restored.*

IN the [a] tenth year, in the tenth *month*, in the twelfth *day* of the month, the word of the LORD came unto me, saying,

a To wit, Of the captivity of Jeconiah, or of the reign of Zedekiah. Of the order of these prophecies, and how the former sometimes flourished after the latter, *Read, Jer.* 27. 1.

2 Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt.

3 Speak and say, Thus saith the Lord GOD, Behold, I *am* against thee, Pharaoh king of Egypt, the great * [b] dragon that lieth in the midst of his rivers, which hath said, My river *is* mine own, and I have made *it* for my self.

* *Isa.* 51. 9, 13, 14. *Jer.* 51. 34. *Ezek.* 32. 2.

b He compareth Pharaoh to a dragon, which hideth himself in the rivers, *Psalms*, 22. 21. 74. 13.

4 But I will put [c] hooks in thy chaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales.

c I will send enemies against thee, which shall pluck thee and thy people, which dwell in thee, out of thy fine places.

5 And I will leave thee *thrown* into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the † open fields, thou shalt not be brought together, nor gathered: I have given thee for meat to the beasts of the field, and to the fowls of the heaven.

† Heb. *face of the field.*

6 And all the inhabitants of Egypt shall know that I *am* the LORD, because they have been a [d] staff of reed to the house of Israel.

d 2 *King.* 18. 21. *Isa.* 36. 6.

7 When they took hold of thee by thy hand, thou didst break, and rent all their shoulder: and when they leaned upon thee, thou brakest, and madest all their loyns to be at a [e] stand.

e when they felt their hurt, they would thy no more upon thee, but stood upon their feet, and yet their trust in others.

8 ¶ Therefore thus saith the Lord GOD, Behold, I will bring a sword upon thee, and cut off man and beast out of thee.

9 And the land of Egypt shall be desolate and waste, *and* they shall know that I *am* the LORD; because he hath said, The [f] river *is* mine, and I have made *it*.

f Thus God cannot suffer that man should ascribe any thing to himself, or put his trust in any thing save in him alone.

10 Behold therefore, I *am* against thee, and against thy rivers, and I will make the land of Egypt † utterly waste *and* desolate from the towr of † Syene even unto the border of Ethiopia.

† Heb. *wastes of wastes.* † Heb. *Seraneh.*

11 No foot of man shall pass through it, nor foot of beast shall pass through it, neither shall it be inhabited fourty years.

12 And I will make the land of Egypt desolate in the midst of the countrys *that are* desolate, and her cities among the cities *that are* laid waste, shall be desolate fourty years: and I will scatter the Egyptians among the nations, and will disperse them through the countrys.

13 ¶ Yet thus saith the Lord GOD, At

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the * end of fourty years will I gather the Egyptians from the people whither they were scattered.

* *Isa.* 19. 23. *Jer.* 46. 26.

14 And I will bring again the captivity of Egypt, and will cause them to return *into* the land of Pathros, into the land of their ‡ habitation, and they shall be there a † [g] base kingdom.

‡ Or, *birth.* † Heb. *low.* g *Meaning*, That they should not have full dominion, but be under the Persians, Grecians & Romans, *and the cause is*, That the Israelites should no more put their trust in them, but learn to depend on God.

15 It shall be the basest of the kingdoms, neither shall it exalt it self any more above the nations: for I will diminish them, that they shall no more rule over the nations.

16 And it shall be no more the confidence of the house of Israel, which bringeth [h] *their* iniquity to remembrance, when they shall look after them: but they shall know that I *am* the Lord GOD.

h Left I should by this means punish their sins.

17 ¶ And it came to pass in the [i] seven and twentieth year, in the first *month*, in the first *day* of the month, the word of the LORD came unto me, saying,

i Counting from the captivity of Jeconiah.

18 Son of man, Nebuchadrezzar king of Babylon caused his army to [k] serve a great service against Tyrus: every head *was* made bald, and every shoulder *was* peeled: yet had he no [l] wages, nor his army for Tyrus, for the service that he had served against it.

k He took great pains at the siege of Tyrus, and his army was sore handled.

l *Signifying*, That Nebuchadrezzar had more pains then profit by the taking of Tyrus.

19 Therefore thus saith the Lord GOD, Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon, and he shall take her multitude, and † take her spoil, and take her prey, and it shall be the wages for his army.

† Heb. *spoil her spoil, and prey her prey.*

20 I have given him the land of Egypt ‡ *for* his labour wherewith he served against it, because they wrought for me, saith the Lord GOD.

‡ Or, *for his hire.*

21 ¶ In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them, and they shall know that I *am* the LORD.

CHAP. XXX.

1 *The desolation of Egypt, and her helpers.* 20 *The arm of Babylon shall be strengthned to break the arm of Egypt.*

THE word of the LORD came again unto me, saying,

2 Son of man, prophesy and say, Thus saith the Lord GOD, Howl ye, wo worth the day.

3 For the day *is* near, even the day of the LORD *is* near, a cloudy day, it shall be the time of the heathen.

4 And the sword shall come upon Egypt, and great ‡ pain shall be in Ethiopia, when the † slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be broken down.

‡ Or, *fear.* † Heb. *children.*

5 Ethiopia, and ‡ † Libya, and Lydia, and all the mingled people, and Chub, and the † men of the land that is in league, shall fall with them by the sword.

‡ Or, *Africa.* † Heb. *Phut.*

6 Thus saith the LORD, They also that uphold Egypt shall fall, and the pride of her power shall come down: from the towr of

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b which was a strong city of Egypt, *Chap.* 29. 10.

b Syene shall they fall in it by the sword, saith the Lord GOD.

7 And they shall be desolate in the midst of the countrys *that are* desolate, and her cities shall be in the midst of the cities *that are* wasted.

8 And they shall know that I *am* the LORD, when I have set a fire in Egypt, and *when* all her helpers shall be † destroyed.

: Heb. *broken.*

9 In that day shall messengers go forth from me in ships, to make the careless Ethiopians afraid, and great pain shall come upon them, as in the day of Egypt: for lo, it cometh.

10 Thus saith the Lord GOD, I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon.

11 He and his people with him, the terrible of the nations shall be brought to destroy the land: and they shall draw their swords against Egypt, and fill the land with the slain.

† Heb *drought.*

12 And I will make the rivers † dry, and sell the land into the hand of the wicked, and I will make the land waste, and † all that is therein, by the hand of strangers: I the LORD have spoken *it.*

† Heb *the fulness thereof.*

13 Thus saith the Lord GOD, I will also * destroy the idols, and I will cause *their* images to cease out of Noph: and there shall be no more a prince of the land of Egypt, and I will put a fear in the land of Egypt.

* *Zech.* 13. 2.

14 And I will make Pathros desolate, and will set fire in ‡ Zoan, and will execute judgments in No.

‡ Or, *Tanis.*

15 And I will pour my fury upon ‡ Sin, the strength of Egypt, and I will cut off the multitude of No.

‡ Or, *Pelusium.*

16 And I will set fire in Egypt, Sin shall have great pain, and No shall be rent asunder, and Noph *shall have* distresses daily.

17 The young men of ‡ Aven and of ‡ Phibeseth, shall fall by the sword: and these *cities* shall go into captivity.

‡ Or, *Heliopolis.*
‡ Or, *Pubastum.*

18 At Tehaphnehes also the day shall be ‡ [c] darkned, when I shall break there the ‡ [d] yokes of Egypt: and the pomp of her strength shall cease in her: as for her, a cloud shall cover her, and her daughters shall go into captivity.

‡ Or, *refrained.*
c *Meaning,* That there shall be great sorrow and affliction.
d *That is,* The strength & force.

19 Thus will I execute judgments in Egypt: and they shall know that I *am* the LORD.

c Of the captivity of Jeconiah, or of Zedekiahs reign.

20 ¶ And it came to pass in the [c] eleventh year, in the first *month*, in the seventh *day* of the month, *that* the word of the LORD came unto me, saying,

f For Nebuchadnezzar destroyed Pharaoh-necho at Carchemish, *Jer.* 46. 26.

21 Son of man, I have [f] broken the arm of Pharaoh king of Egypt; and lo, it shall not be bound up to be healed, to put a roller to bind it, to make it strong to hold the sword.

22 Therefore thus saith the Lord GOD, Behold, I *am* against Pharaoh king of Egypt, and will break his [g] arms, the strong, and *that which was* broken; and I will cause the sword to fall out of his hand.

g His force, and power.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countrys.

24 And I will strengthen the arms of the king of Babylon, and put my sword in his hand: but I will break Pharaohs arms, and he shall grone before him with the gronings of a deadly wounded *man.*

25 But I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I *am* the LORD, [h] when I shall put my sword into the hand of the king of Babylon, and he shall stretch it out upon the land of Egypt.

h whereby we see that tyrants have no power of themselves, neither can do any more harm then God appointeth, and when he will they must cease.

26 And I will scatter the Egyptians among the nations, and disperse them among the countrys, and they shall know that I *am* the LORD.

CHAP. XXXI.

1 *A relation unto Pharaoh, 3 of the glory of Assyria, 10 and the fall thereof for pride. 18 The like destruction of Egypt.*

AND it came to pass in the [a] eleventh year, in the third *month*, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

a Of Zedekiahs reign, next year unto captivity.

2 Son of man, speak unto Pharaoh king of Egypt, and to his multitude, [b] Whom art thou like in thy greatnes?

b *Meaning,* That he was not like in strength to the king of the Assyrians whom the Babylonians overcame.

3 ¶ Behold, the Assyrian *was* a cedar in Lebanon † with fair branches, and with a shadowing shroud, and of an high stature, and his top was among the thick boughs.

† Heb. *fair of branches.*

4 The waters ‡ made him great, the deep ‡ set him up on high with her rivers running round about his plants, and sent out her ‡ [c] little rivers unto all the trees of the field.

‡ Or, *nourished.*
‡ Or, *brought him up.*
‡ Or, *conduits.*
c *Meaning,* That Pharaohs power was nothing so great as his was.

5 Therefore his height was exalted above all the trees of the field, and his boughs were multiplied, and his branches became long because of the multitude of waters, ‡ when he shot forth.

‡ Or, *when it set them forth.*

6 All the * fowls of heaven made their nests in his boughs, and under his branches did all the beasts of the field bring forth their young, and under his shadow dwelt all great nations.

* *Dan.* 4.

7 Thus was he fair in his greatness, in the length of his branches: for his root was by great waters.

8 The cedars in the * garden [d] of God could not hide him: the fir-trees were not like his boughs, and the chesnut-trees were not like his branches; nor any tree in the garden of God was like unto him in his beauty.

* *Gen.* 2.
d *Signifying,* That there was no garden nor power in the world then his was.

9 I have made him fair by the multitude of his branches: so that all the trees of Eden, that *were* in the garden of God, envied him.

10 ¶ Therefore thus saith the Lord GOD, Because thou hast lifted up thy self in height, and he hath shot up his top among the thick boughs, and his heart is lifted up in his height;

11 I have

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c *That is,* Of Nebuchadnezzar who afterward was the monarch, and universall ruler of the world.
† Heb. *in doing he shall do unto him.*

11 I have therefore delivered him into the hand of the [c] mighty one of the heathen: † he shall surely deal with him, I have driven him out for his wickedness.

12 And strangers, the terrible of the nations, have cut him off, and have left him: upon the mountains and in all the valleys his branches are fallen, and his boughs are [e] broken by all the rivers of the land, and all the people of the earth are gone down from his shadow, and have left him.

‡ *Hereby is signified,* The destruction of the power of the Assyrians by the Babylonians.

13 Upon his ruine shall all the fowls of the heaven remain, and all the beasts of the field shall be upon his branches:

14 To the end that none of all the trees by the waters exalt themselves for their height, neither shoot up their top among the thick boughs, neither their trees ‡ stand up in their height, all that drink water: for they are all delivered unto death to the nether parts of the earth in the midst of the children of men, with them that go down to the pit.

‡ Or, *stand upon themselves for their height.*

15 Thus saith the Lord GOD, In the day when he went down to the grave, I caused a mourning, I [g] covered the deep for him, and I restrained the flouds thereof, and the great waters were stayed; and I caused Lebanon † to mourn for him, and all the trees of the field fainted for him.

g The deep waters use cursed him to mourn for high (*meaning,* His great abundance and pomp) shall now lament as though they were covered with Sackcloth.
† Heb. *to be black.*

16 I made the nations to shake at the sound of his fall, when I cast him down to hell with them that descend into the pit: and all the trees of Eden, the choice and best of Lebanon, all that drink water, shall be [h] comforted in the nether parts of the earth.

h To exalt this delusion of the king of Assyria to seem more humble, he inferreth how other kings and princes which are dead, as though they rejoyced at the fall of this tyrant.

17 They also went down into hell with him unto *them that be* slain with the sword, and *they that were* his arm *that* dwelt under his shadow in the midst of the heathen.

18 ¶ To whom [i] art thou thus like in glory & in greatnes among the trees of Eden? yet shalt thou be brought down with the trees of Eden unto the nether parts of the earth: thou shalt lie in the midst of the [k] uncircumcised, with *them that be* slain by the sword: this *is* Pharaoh and all his multitude, saith the Lord GOD.

i *Meaning,* That Pharaohs power was nothing so great as his was.

k *Chap.* 28. 10.

CHAP. XXXII.

1 *A lamentation for the fearful fall of Egypt. 11 The fword of Babylon shall destroy it. 17 It shall be brought down to hell among all the uncircumcised nations.*

AND it came to pass in the [a] twelfth year, in the twelfth month, in the first *day* of the month, *that* the word of the LORD came unto me, saying,

a which was the laft year of the general captivity under Zedekiah.

2 Son of man, take up a lamentation for Pharaoh king of Egypt, & say unto him, Thou art like a young [b] lion of the nations, and thou *art* as a ‡ whale in the seas: and thou camest forth with thy rivers, and * troubledst the waters with thy feet, and fouledst their rivers.

b Thus the scripture compareth tyrants to cruel and huge beasts, which devour all that be weaker then they, and such as they overcome.
‡ Or, *dragon.*
* Thou purposedst great ruines.
* *Chap.* 12. 13. & 17. 20.

3 Thus saith the Lord GOD, I will therefore * spread out my net over thee, with a company of many people, and they shall bring thee up in my net.

4 Then will I leave thee upon the land, I will cast thee forth upon the open field, and will cause all the fowls of the heaven to remain upon thee, and I will fill the beasts of the whole earth with thee.

5 And I will lay thy flesh upon the mountains, and [d] fill the valleys with thy height.

d With heaps of the carcases of thine army.

6 I will also water with thy bloud ‡ the land wherein thou [e] swimmest, *even* to the mountains; and the rivers shall be full of thee.

‡ Or, *the land of thy swimming.*
e As Nilus overfloweth Egypt, so will I make the bloud of thine host to overflow it.

7 And when I shall ‡ [f] put thee out, * I will cover the heaven, and make the stars thereof dark: I will cover the sun with a cloud, and the moon shall not give her light.

‡ Or, *extinguish.*
f The word signifieth, To be put out, as a candle is put out.
* *Isa.* 13. 10. *Joel* 2. 31. & 3. 15. *Matt.* 24. 29.

8 All the † bright lights of heaven will I make † dark over thee, and set [g] darkness upon thy land, saith the Lord GOD.

† Heb. *light of the lights in heaven.*
† Heb *thicken darkness.*
g By this manner of speech is meant the great sorrow that shall be for the slaughter of the king and his people.

9 I will also † vex the hearts of many people, when I shall bring thy destruction among the nations, into the countrys which thou hast not known.

† Heb. *provoke to anger,* or, *grief.*

10 Yea, I will make many people amazed at thee, and their kings shall be horribly afraid for thee, when I shall brandish my sword before them, and they shall tremble at *every* moment; every man for his own life, in the day of thy fall.

11 ¶ For thus saith the Lord GOD, The sword of the king of Babylon shall come upon thee.

12 By the swords of the mighty will I cause thy multitude to fall, the terrible of the nations all of them; and they shall spoil the [h] pomp of Egypt, and all the multitude thereof shall be destroyed.

h This came to pass in less then four years after this prophecy.

13 I will destroy also all the beasts thereof from besides the great waters, neither shall the foot of man trouble them any more, nor the hoofs of beasts trouble them.

14 Then will I make their [i] waters deep, and cause their rivers to run like oyl, saith the Lord GOD.

i *To wit,* of the Chaldeans thine enemies, which shall quietly enjoy all thy commodities.

15 When I shall make the land of Egypt desolate, and the countrys shall be † destitute of that whereof it was full, when I shall smite all them that dwell therein, then shall they know that I *am* the LORD.

† Heb. *desolate from the fulness thereof.*

16 This *is* the lamentation wherewith they shall lament her: the daughters of the nations shall lament her: they shall lament for her, *even* for Egypt and for all her multitude, saith the Lord GOD.

17 ¶ It came to pass also in the twelfth year, in the fifteenth *day* of the month, *that* the word of the LORD came unto me, saying,

18 Son of man, wail for the multitude of Egypt, and [k] cast them down, *even* her, and the daughters of the famous nations, unto the nether parts of the earth, with them that go down into the pit.

k *That is,* Prophesy that they shall be caft down: thus the Lord giveth his prophets power both to plant and to destroy by his word, *Read Jer.* 1. 10.

19 Whom doſt thou paſs in [l] beauty? go down, and be thou laid with the uncircumcised.

l Have not other kingdoms, more beautiful then thou, perished?

20 They shall fall in the midst of *them that are* slain by the sword: ‡ [m] she is delivered

l Or, *the fweet is laid.*
m *That is,* Egypt.

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to the sword; draw her and all her multitudes.

21 The strong among the mighty shall speak
n To make the matter more sensible, he bringeth in Pharaoh, whom the dead shall meet and marvel at him, *Read Isa. 14. 9.*
to [n] him out of the midst of hell with them that help him: they are gone down, they lie uncircumcised, slain by the sword.

22 Asshur *is* there and all her company: his graves *are* about him: all of them slain, fallen by the sword.

23 Whose graves are set in the sides of the pit, and her company is round about her grave: all of them slain, fallen by the sword, which caused ‡ terrour in the land of the living.

† Or, *dismaying.*

24 There *is* ° Elam and all her multitude round about her grave, all of them slain, fallen by the sword, which are gone down uncircumcised into the nether parts of the earth, which caused their terrour in the [p] land of the living, yet have they born their shame with them that go down to the pit.

° *Meaning*, The Persians.

p whom in this life all the world feated.

25 They have set her a bed in the midst of the slain with all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword: though their terrour was caused in the land of the living, yet have they born their shame with them that go down to the pit: he is put in the midst of *them that be* slain.

q *That is*, The Cappadocians and Italians, or Spaniards, *as Josephus worsteth.*

26 There *is* [q] Meshech, Tubal, and all her multitude: her graves *are* round about him: all of them uncircumcised, slain by the sword, though they caused their terrour in the land of the living.

27 And they shall not lie with the mighty, *that are* fallen of the [r] uncircumcised, which are gone down to hell † with their weapons of war: and they have laid their swords under their heads, but their iniquities shall be upon their bones, though *they were* the terrour of the mighty in the land of the living.

r which died not by cruel death, but by the course of nature, and are honourably buried with their coat-armour, and signs of honour.

† Heb. *with their iniquities of their war.*

28 Yea, thou shalt be broken in the midst of the uncircumcised, and shalt lie with *them that are* slain with the sword.

29 There *is* Edom, her kings and all her princes, which with their might are † laid by *them that were* slain by the sword: they shall lie with the uncircumcised, and with them that go down to the pit.

† Heb. *given*, or, *put.*

30 There *be* the princes of the [s] north all of them, and all the Zidonians, which are gone down with the slain, with their terrour they are ashamed of their might, and they lie uncircumcised with *them that be* slain by the sword, and bear their shame with them that go down to the pit.

s The kings of Babylon.

31 Pharaoh shall see them, and shall be [t] comforted over all his multitude, *even* Pharaoh and all his army slain by the sword, saith the Lord GOD.

t As the wicked rejoyce when they see others partakers of their miseries.

32 For I have caused my [u] terrour in the land of the living: and he shall be laid in the midst of the uncircumcised with *them that are* slain with the sword, *even* Pharaoh and all his multitude, saith the Lord GOD.

u I will make the Egyptians afraid of me, as they caused others to fear them.

CHAP. XXXIII.

1 *According to the duty of a watchman, in warning the people, 7 Ezekiel is admonished of his duty, 10 God sheweth the justice of his ways towards the penitent, and toward revolters. 17 He maintaineth his justice. 21 Upon the news of the taking of Jerusalem, he prophesieth the desolation of the land. 30 Gods judgment upon the mockers of the prophets.*

AGain the word of the LORD came unto me, saying,

2 Son of man, speak to the children of the thy people, and say unto them, † When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their [a] watchman:

† Heb. *a land when I bring a sword upon her.*

a *He forseeth.* That the people ought to hire continually watchmen & teachers which may have a care over them, and to warn them evry of the dangers which are at hand

3 If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

4 Then † whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his bloud shall be upon his own head.

† Heb. *he that hearing heareth.*

5 He heard the sound of the trumpet, and took not warning, his bloud shall be upon him: but he that taketh warning, shall deliver his soul.

6 But if the watchman see the sword come, and blow not the trumpet, and the people be not warned: if the sword come and take *any* person from among them, he is taken away in his [b] iniquity, but his bloud will I require at the watchmans hand.

b *Signifying*, That the wicked shall not escape punishment though the watchmen be negligent: but if the watchman blow the trumpet, and then they will not obey, he shall deliver downe his punishment.

7 ¶ * So thou, O son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my [c] mouth, and warn them from me.

* *Chap.* 3. 17. &c. 34. 2. *Hebrew* watcheth. That he that receiveth not his charge at the Lords mouth, is a spy, and not a true watchman.

8 When I say unto the wicked, O wicked *man*, thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked *man* shall die in his iniquity, but his bloud will I [d] require at thine hand.

d The watchman must answer for the bloud of all that perish through his negligence.

9 Nevertheless, if thou warn the wicked of his way to turn from it: if he do not turn from his way, he shall die in his iniquity, but thou hast delivered thy soul.

10 ¶ Therefore, O thou son of man, speak unto the house of Israel, Thus ye speak, saying, If our transgressions and our sins *be* upon us, and we pine away in them, [e] how should we then live?

e That the wicked when they see Gods judgments for their sins, despaire of his mercies, and murmur. * 2. Sam. 14. 14. f *Chap.* 18. 21.

11 Say unto them, *As* I live, saith the Lord GOD, * I have no [f] pleasure in the death of the wicked, but that the wicked turn from his way and live: turn ye, turn ye from your evil ways; for * why will ye die, O house of Israel?

* *Chap.* 18. 23.

12 Therefore, thou son of man, say unto the children of thy people, * [g] The righteousnesse of the righteous shall not deliver him in the day of his transgression: as for the wickednesse of the wicked, he shall not fall thereby in the day that he turneth from his wickednesse; neither shall the righteous be able to live for *his righteousnesse* in the day that he sinneth.

* *Chap.* 18. 24. g Read of the righteousnesse. *Chap.* 18. 22. 24.

13 When I shall say to the righteous, *that* he shall surely live; if he trust to his own righteousnesse, and commit iniquity; all his righteousnesses shall not be remembred, but for his iniquity that he hath committed he shall die for it.

14 Again, when I say unto the wicked, Thou shalt surely die: if he turn from his sin, and do † that which is lawful and † right;

† Heb. *judgment and justice.*

h Hereby he condemneth all them of hypocrisy, which pretend to forsake wickednesse, and yet declare not themselves such by their fruits, *That is*, In obeying Gods commandments, and by godly life.

15 *If* the wicked restore the pledge, give again that he had robbed, walk in the statutes of life without committing iniquity; he shall surely live; he shall not die.

16 None of his sins that he hath committed, shall be mentioned unto him: he hath done that which is lawful and right; he shall surely live.

17 ¶ Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousnesse, and committeth iniquity, he shall even die thereby.

19 But if the wicked turn from his wickednesse, and do that which is lawful and right, he shall live thereby.

* *Chap.* 18. 25.

20 Yet ye say, * The way of the Lord is not equal: O ye house of Israel, I will judge you every one after his ways.

† when the prophet was led away captive with Jeconiah.

21 ¶ And it came to pass in the twelfth year of [i] our captivity, in the tenth *month*, in the fifth *day* of the month, *that* one that had escaped out of Jerusalem, came unto me, saying, * The city is smitten.

i *Ezra.* 33.

22 Now the [k] hand of the LORD was upon me in the evening, afore he that was escaped came; and had opened my mouth until he came to me in the morning, and my [l] mouth was opened, and I was no more dumb.

k I was induced with the spirit of prophecy, *Chap.* 1. 2.

l *Whereby is signified*, That the mindes of God cannot speak till God give them courage, and open their mouths, *Chap.* 24. 27. & 29. 21. *Ephes.* 6. 19. in That the wicked think themselves more worthy to enjoy Gods promise then the posterity of God, to whom they were made: and would faine God to be falsed to them though they would not be bound to him. ° Contrary to the law, *Lev.* 17. 14. o As they that are ready fill to shed bloud.

23 Then the word of the LORD came unto me, saying,

24 Son of man, they that inhabit those wastes of the land of Israel, speak, saying, [m] Abraham was one, and he inherited the land: but we *are* many, the land is given us for inheritance.

m Their boasting was vain, for Abraham was but one, and he inherited the land.

25 Wherefore say unto them, Thus saith the Lord GOD, Ye [n] eat with the bloud, and lift up your eyes toward your idols, and shed bloud; and shall ye possess the land?

n Contrary to the law, *Gen.* 9. 4. *Lev.* 19. 26. *Deut.* 12. 23.

26 Ye [o] stand upon your sword, ye work abomination, and ye defile every one his neighbours wife; and shall ye possess the land?

o *Ye trust.*

27 Say thou thus unto them, Thus saith the Lord GOD, *As* I live, surely they that are in the wastes shall fall by the sword, and him that is in the open field will I give to the beasts † to be devoured: and they that *be* in the forts and in the caves, shall die of the pestilence.

† Heb. *to devour him.*

† Heb. *destruction and desolation.* * *Chap.* 7. 24. & 28. 21. & 30. 6, 7.

28 For I will lay the land † most desolate, and the * pomp of her strength shall cease: and the mountains of Israel shall be desolate, that none shall pass through.

29 Then shall they know that I *am* the LORD, when I have laid the land most desolate, because of all their abominations which they have committed.

30 ¶ Also thou son of man, the children of thy people still are [p] talking against thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the LORD.

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p In derision.

31 And they come unto thee † as the people cometh, and ‡ they sit before thee *as* my people, and they hear thy words, but they will not do them: for with their mouth [q] † they shew much love, *but* their heart goeth after their covetousnesse.

† Heb. *according to the coming of the people.*
‡ Or, *my people sit before thee.*
† Heb. *they make loves*, or, *jests.*
q *This declareth*, That we ought to hear Gods word with such zeal and affection, that we should in all points obey it: else we shame the word to our own condemnation, & make of his ministers as though they were jests to serve mens foolish fantasies.

32 And lo, thou *art* unto them as † a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not.

† Heb. *a song of loves.*

33 And when this cometh to pass (lo it will come) then shall they know that a prophet hath been among them.

CHAP. XXXIV.

1 *A reproof of the shepherds. 7 Gods judgment against them. 11 His providence for his flock. 20 The kingdom of Christ.*

ANd the word of the LORD came unto me, saying,

2 Son of man, prophesy against the * shepherds of Israel, prophesy and say unto them, Thus saith the Lord GOD unto the [a] shepherds, Woe *be* to the shepherds of Israel that do feed themselves: should not the shepherds feed the flocks?

* *Jer.* 23. 1.

a By the shepherds he meaneth the king, the magistrates, priests, and prophets.

3 Ye eat the [b] fat, and ye clothe you with the woull, ye kill them that are fed: *but* ye feed not the flock.

b Ye seek to enrich your selves by their commodities, and so spoil their riches and substance.

4 The [c] diseased have ye not strengthned, neither have ye healed *that which was* sick, neither have ye bound up *that which was* broken, neither have ye brought again *that which was* driven away, neither have ye sought *that which was* lost; but with * force and with cruelty have ye ruled them.

c He describeth the office & duty of a good pastour: who ought to love and succour his flock, and not to be cruel toward them.
* 1 *Pet.* 5. 3.

5 And they were [d] scattered ‡ because *there is* no shepherd: and they became meat to all the beasts of the field, when they were scattered.

d For lack of good government and doctrine they perished.
‡ Or, *without a shepherd*, and so vers. 8.

6 My sheep wandred through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek *after them.*

7 ¶ Therefore ye shepherds, hear the word of the LORD;

8 *As* I live, saith the Lord GOD, surely because my flock became a prey, and my flock became meat to every beast of the field, because *there was* no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock:

9 Therefore O ye shepherds, hear the word of the LORD;

10 Thus saith the Lord GOD, Behold, I *am* against the shepherds, and I will require my flock at their hand, and cause them to cease from feeding the flock, neither shall the shepherds feed themselves any more; for I will deli-

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deliver my flock from their [c] mouth, that they may not be meat for them.

11 ¶ For thus saith the Lord GOD, Behold, I, *even* I will both search my sheep, and seek them out.

12 †As a shepherd seeketh out his flock in the day that he is among his sheep *that are* scattered; so will I seek out my sheep, and will deliver them out of all places, where they have been scattered in the [f] cloudy and dark day.

13 And I will bring them out from the people, and gather them from the countrys, and will bring them to their own land, and feed them upon the mountains of Israel by the rivers, and in all the inhabited places of the country.

14 I will feed them in a good pasture, and upon the high mountains of Israel shall their fold be: there shall they lie in a good fold, and *in* a fat pasture shall they feed upon the mountains of Israel.

15 I will feed my flock, and I will cause them to lie down, saith the Lord GOD.

16 I will seek *that which was* lost, and bring again *that which was* driven away, and will bind up *that which was* broken, and will strengthen *that which was* sick: but I will destroy the fat and the [g] strong, I will feed them with [h] judgment.

17 And *as for* you, O my flock, thus saith the Lord GOD, Behold, I judge between † cattel and cattel, between the rams and the † he-goats.

18 *Seemeth it* a small thing unto you, to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

19 And *as for* my flock, they eat that which ye have troden with your feet: and they drink that which ye have fouled with your feet.

20 ¶ Therefore thus saith the Lord GOD unto them, Behold, I, *even* I will judge between the fat cattel, and between the lean cattel.

21 Because ye have thrust with side and with shoulder, and pusht all the diseased with your horns, till ye have scattered them abroad:

22 Therefore will I save my flock, and they shall no more be a prey, and I will judge between cattel and cattel.

23 And I will set up one * shepherd over them, and he shall feed them, *even* my servant [k] David; he shall feed them, and he shall be their shepherd.

24 And I the LORD will be their God, and my servant David a prince among them, I the LORD have spoken *it*.

25 And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land: and they shall dwell † safely in the wilderness, and sleep in the woods.

26 And I will make them and the places round about my hill, a blessing; and I will cause the showr to come down in his season: there shall be showrs of blessing.

27 And the [m] tree of the field shall yeild her fruit, and the earth shall yeild her increase, and they shall be safe in their land, and shall know that I *am* the LORD, when I have broken the bands of their yoke, and delivered them out of the hand of those that served themselves of them.

28 And they shall no more be a prey to the heathen, neither shall the beasts of the land devour them; but they shall dwell safely, and none shall make *them* afraid.

29 And I will raise up for them a [n] plant ‡ of renown, and they shall be no more † consumed with hunger in the land, neither bear the shame of the heathen any more.

30 Thus shall they know that I the LORD their God *am* with them, and *that* they, *even* the house of Israel, *are* my people, saith the Lord GOD.

31 And ye my * flock the flock of my pasture *are* men, *and* I *am* your God, saith the Lord GOD.

CHAP. XXXV.

The judgment of mount Seir, for their hatred of Israel.

MOreover, the word of the LORD came unto me, saying,

2 Son of man, set thy face against mount [a] Seir, and prophesie against it,

3 And say unto it, Thus saith the Lord GOD, Behold, O mount Seir, I *am* against thee, and I will stretch out mine hand against thee, and I will make thee † most desolate.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I *am* the LORD.

5 Because thou hast had a ‡ perpetual hatred, and hast † shed *the bloud of* the children of Israel by the † force of the sword, in the time of their calamity, in the time *that their* [b] iniquity *had* an end:

6 Therefore, *as* I live, saith the Lord GOD, I will prepare thee unto bloud, and bloud shall pursue thee: sith thou hast not [c] hated bloud, even bloud shall pursue thee.

7 Thus will I make mount Seir † most desolate, and cut off from it him that passeth out, and him that returneth.

8 And I will fill his mountains with his slain *men*: in thy hills, and in thy valleys, and in all thy rivers shall they fall that are slain with the sword.

9 I will make thee perpetual desolations, and thy cities shall not [d] return, and ye shall know that I *am* the LORD.

10 Because thou hast said, These [e] two nations, and these two countrys shall be mine, and we will * possess it, ‡ whereas the LORD was [f] there:

11 Therefore, *as* I live, saith the Lord GOD, I will even do according to [g] thine anger, and according to thine envy which thou hast used out of thy hatred against them: and I will make

[c] By destroying the covetous hirelings, and restoring true shepherds, wherof we have a sign as oft as God sendeth true preachers, who both by doctrine and life labour to feed his sheep in the pleasant pastures of his word.

[f] Heb. *according to the seeking.*

‡ In the day of their affliction and misery; and this promise is to comfort the church in all dangers.

[g] *Meaning*, Such as lift up themselves above their brethren, and think they have no need to be governed by me.

[h] *That is*, By putting difference between the good and the bad, and to give to either, as they deserve.

† Heb. *small cattel of lambs and kids.*

‡ Heb. *great beasts.*

[i] By good pasture and deep water is meant, the pure word of God, and the administration of justice, which they did not distribute to the poor, untill they had corrupt it.

[m] The fruits of Gods graces shall appear in great abundance in his church.

[n] *That is*, The rod that shall come out of the root of Jhai. Isai. 11. 1. Jer. 23. 5.

† Or, *for revenue.*

† Heb. *taken away.*

* John. 10. 11.

[a] where the Idumeans dwell.

† Heb. *desolation and desolation.*

† Or, *hatred of old.*

† Heb. *poured out the children.*

† Heb. *bands.*

[b] when by their punishment I called them from their iniquity.

[c] Except thou repent thy former cruelty.

† Heb. *a desolation and desolations.*

[d] They appointed with themselves to have it, and therefore came with Nebuchadnezzar against Jerusalem for this purpose.

[e] *Meaning*, Israel and Judah. * *Psal.* 83. 4, 12.

‡ Or, *though the LORD was there.*

† And so by fighting against Gods people, they shall go about to put him out of his own possession.

[f] As then he done cruelly, so shall thou be cruelly handled.

[g] God declareth, his mercies and goodness towards his church, who still preserveth his, even when he destroyeth his enemies.

[h] *Shewing*, That when God punisheth the enemies, the godly ought to consider that he hath a care over them, and to practic his name: and also that the wicked rage as though there were no God, till they feel his hand to their destruction.

† Heb. *to devour.*

‡ Heb. *magnified.*

make my self known amongst [h] them, when I have judged thee.

12 And thou shalt know that I *am* the LORD, *and that* I have heard all thy blasphemies which thou hast spoken against the mountains of Israel, saying, They are laid desolate, they are given us † to consume.

13 Thus with your mouth ye have † boasted against me, and have multiplied your words against me: I have heard *them*.

14 Thus saith the Lord GOD, When the whole earth rejoyceth, I will make thee desolate.

15 As thou didst rejoyce at the inheritance of the house of Israel, because it was desolate, so will I do unto thee: thou shalt be desolate, O mount Seir, and all Idumea, *even* all of it, and they shall know that I *am* the LORD.

CHAP. XXXVI.

1 The land of Israel is comforted, both by destruction of the heathen, who spitefully used it, 8 and by the blessings of God promised unto it 16 Israel was rejected for their sin, 21 and shall be restored without their desert. 25 The blessings of Christs kingdom.

[a] *Chap.* 6. 2.

ALso thou son of man, prophesy unto the * mountains of Israel, and say, Ye mountains of Israel, hear the word of the LORD.

2 Thus saith the Lord GOD, Because the [a] enemy had said against you, Aha, even the [b] ancient high places are ours in possession:

3 Therefore prophesy and say, Thus saith the Lord GOD, † Because they have made *you* desolate, and swallowed you up on every side, that ye might be a possession unto the residue of the heathen, and ‡ ye are taken up in the lips of [c] talkers, and *are* an infamy of the people:

4 Therefore ye mountains of Israel, hear the word of the Lord GOD to the mountains and to the hills, to the ‡ rivers and to the valleys, to the desolate wastes, and to the cities *that are* forsaken, which became a prey and derision to the residue of the heathen that *are* round about:

5 Therefore thus saith the Lord GOD, Surely in the fire of my jealousy have I spoken against the residue of the heathen, and against all Idumea, which have [d] appointed my land into their possession, with the joy of all *their* heart, with despiteful minds to cast it out for a prey.

6 Prophesy therefore concerning the land of Israel, and say unto the mountains and to the hills, to the rivers and to the valleys, Thus saith the Lord GOD, Behold, I have spoken in my jealousy and in my fury, because ye have born the [e] shame of the heathen.

7 Therefore thus saith the Lord GOD, I have [f] lifted up mine hand, Surely the heathen that *are* about you, they shall bear their shame.

8 ¶ But ye, O mountains of Israel, ye shall shoot forth your branches, and yeild your fruit to my people of Israel, for they are at hand to come.

9 For behold, I *am* for you, and I will turn unto you, and ye shall be tilled and sown.

10 And I will multiply men upon you, all the house of Israel, *even* all of it, and the cities shall be inhabited, and the wastes shall be builded.

11 And I will multiply upon you man and beast, and they shall increase and bring fruit, and I will settle you after your old estates, and will do better *unto you* then at your [h] beginnings, and ye shall know that I *am* the LORD.

12 Yea, I will cause men to walk upon [i] you, *even* my people Israel, and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them *of men*.

13 Thus saith the Lord GOD, Because they say unto you, [k] Thou *land* devourest up men, and hast bereaved thy nations;

14 Therefore thou shalt devour men no more, neither † bereave thy nations any more, saith the Lord GOD.

15 Neither will I cause *men* to hear in thee the shame of the heathen any more, neither shalt thou bear the reproach of the people any more, neither shalt thou cause thy nations to fall any more, saith the Lord GOD.

16 ¶ Moreover, the word of the LORD came unto me, saying,

17 Son of man, when the house of Israel dwelt in their own land, they defiled it by their own way, and by their doings: their way was before me as the uncleanness of a removed woman.

18 Wherefore I poured my fury upon them for the bloud that they had shed upon the land, and for their idols *wherewith* they had polluted it.

19 And I scattered them among the heathen, and they were dispersed through the countrys: according to their way and according to their doings I judged them.

20 And when they entred unto the heathen whither they went, they * profaned my holy name, when they said to them, These *are* the people of the LORD, and are gone forth out of his land.

21 ¶ But I had pity for mine holy [l] name, which the house of Israel had profaned among the heathen whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord GOD, I do not *this* for your sakes, O house of Israel, but for [m] mine holy names sake, which ye have profaned among the heathen, whither ye went.

23 And I will sanctify my great name *which was* profaned among the heathen, which ye have profaned in the midst of them, and the heathen shall know that I *am* the LORD, saith the Lord GOD, when I shall be sanctified in you, before ‡ their eyes.

24 For I will take you from among the heathen, and gather you out of all countrys, and will bring you into your own land.

25 ¶ Then will I sprinkle [n] clean water upon

[i] This enemies imputed as the reproach of the Lord, which God did for the sins of the people according to his judgments.

† Or, *causes to fall.*

[k] This the

[l] And therefore would not suffer my name to be hid in contempt as the heathen would have reproached me, if I had suffered my church to perish.

[m] This excludeth from man all diligence, and mean to deserve any thing by, seeing that God referreth the whole to himself and that only for the glory of his holy name.

‡ Or, *your.*

[n] *That is*, His Spirit, whereby he reformeth the heart, and regenerateth his, *Isa.* 44 3.

646 upon you, and ye shall be clean: from all your filthinesse, and from all your idols will I cleanse you.

* Jer 32. 39. *Chap. 11. 19.* 26 A * new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.

* *Chap. 11. 19.* 27 And I will put my * spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do *them.*

28 And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God.

o Under the abundance of temporal benefits he concludeth the spiritual graces.

29 I will also save you from all your uncleannesses, and I will call for the ° corn, and will increase it, and lay no famine upon you.

30 And I will multiply the fruit of the tree, and the increase of the field, that ye shall receive no more reproach of famine among the heathen.

p Ye shall come to true repentance, and think your selves unworthy to be of the number of Gods creatures for your ingratitude against him.

31 Then shall ye remember your own evil ways, and your doings that *were* not good, and shall ᵖ loath your selves in your own sight, for your iniquities, and for your abominations.

32 Not for your sakes do I *this*, saith the Lord God: be it known unto you: be ashamed and confounded for your own ways, O house of Israel.

33 Thus saith the Lord God, In the day that I shall have cleansed you from all your iniquities, I will also cause *you* to dwell in the cities, and the wastes shall be builded.

34 And the desolate land shall be tilled, whereas it lay desolate in the sight of all that passed by.

35 And they shall say, This land *that was* desolate is become like the garden of * Eden; and the waste, and desolate, and ruined cities *are become* fenced, *and* are inhabited.

* *Chap. 28. 13.*

q *He declareth, That it ought not to be referred to the foul or plentifulnesse of the earth, that any country is rich, and abundant; but onely to Gods mercies, as his plagues, and curses declare, when he maketh it barren.*

36 Then the heathen that are left round about you, shall ᑫ know that I the Lord build the ruined places, *and* plant *that that was* desolate: I * the Lord have spoken *it*, and I will do *it*.

* *Chap 17. 24. & 22. 14. & 37. 14.*

37 Thus saith the Lord God, I will yet *for this* be enquired of by the house of Israel, to do *it* for them, I will increase them with men like a flock.

† Heb. *flock of holy things.*

38 As the † holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of men, and they shall know that I *am* the Lord.

CHAP. XXXVII.

1 *By the resurrection of dry bones,* 11 *the dead hope of Israel is revived.* 15 *By the uniting of two sticks,* 18 *is shewed the incorporation of Israel into Judah.* 20 *The promises of Christs kingdom.*

THe hand of the Lord was upon me, and carried me out in the spirit of the Lord, and set me down in the midst of the valley which *was* full of ᵃ bones,

a *He foreseeth, by a greater miracle, that God hath power, and also will deliver his people from their captivity, in as much as he is able to give life unto the dead bones; and bodies, and raise them up again.*

2 And caused me to pass by them round about, and behold, *there were* very many in the open ‡ valley, and lo, *they were* very dry.

‡ Or, *champian.*

3 And he said unto me, Son of man, can these bones live? and I answered, O Lord God, thou knowest.

4 Again he said unto me, Prophesie upon these bones, and say unto them, Oye dry bones, hear the word of the Lord.

5 Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live.

6 And I will lay sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you; and ye shall live, and ye shall know that I *am* the Lord.

7 So I prophesied as I was commanded: and as I prophesied there was a noise, and behold a shaking, and the bones came together bone to his bone.

8 And when I beheld, lo, the sinews and the flesh came up upon them, and the skin covered them above; but *there was* no breath in them.

9 Then said he unto me, Prophesy unto the ‡ wind, prophesy, son of man, and say to the wind, Thus saith the Lord God, Come from the four ᵇ winds, O breath, and breathe upon these slain, that they may live.

‡ Or, *breath.*

b *Signifying, All parts, whereas the Heathen were scattered: then, The faithful shall be brought to the same unity of spirit, and doctrine, wherefore they are scattered through the world.*

10 So I prophesied as he commanded me, and the breath came into them, and they lived and stood up upon their feet, an exceeding great army.

11 ¶ Then he said unto me, Son of man, these bones are the whole house of Israel: behold, they say, Our bones are dried, and our hope is lost, we are cut off for our parts.

12 Therefore prophesy and say unto them, Thus saith the Lord God, Behold, O my people, I will open your graves, and cause you to come up out of your graves, and bring you into the land of Israel.

13 And ye shall know that I *am* the Lord, ᶜ when I have opened your graves, O my people, and brought you up out of your graves,

c *That is, when I have brought you out of exile into places and sons where you are captives.*

14 And shall put my spirit in you, and ye shall live, and I shall place you in your own land: then shall ye know that I the Lord have spoken *it*, and performed *it*, saith the Lord.

15 ¶ The word of the Lord came again unto me, saying,

16 Moreover, thou son of man, take thee one stick and write upon it, For Judah, and for the children of Israel his companions: then take ᵈ another stick, and write upon it, For Joseph the stick of Ephraim, and *for* all the house of Israel his companions.

d *Which signifies, The joyning together of the two houses of Israel and Judah.*

17 And joyn them one to another into one stick, and they shall become one in thine hand.

18 ¶ And when the children of thy people shall speak unto thee, saying, Wilt thou not shew us what thou *meanest* by these?

19 Say unto them, Thus saith the Lord God, Behold, I will take the stick of ᵉ Joseph which *is* in the hand of Ephraim, and the tribes of Israel his fellows, and will put them with him, *even* with the stick of Judah, and

e *That is, The house of Israel.*

and make them one stick, and they shall be one in mine hand.

20 ¶ And the sticks whereon thou writest, shall be in thine hand before their eyes.

21 And say unto them, Thus saith the Lord God, Behold, I will take the children of Israel from among the heathen whither they be gone, and will gather them on every side, and bring them into their own land.

22 And I will make them one nation in the land upon the mountains of Israel, and * one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all:

* Joh 10. 16.

23 Neither shall they defile themselves any more with their idols, nor with their detestable things, nor with any of their transgressions: but I will save them out of all their dwelling-places, wherein they have sinned, and will cleanse them: so shall they be my people, and I will be their God.

24 And * David my servant *shall be* king over them: and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them.

* Isa. 40. 11. Jer 23. 5. & 30. 9. *Ezek. 34. 23.*

f *Meaning, That the cleft by Christ shall dwell in the heavenly Jerusalem, which is ment by the land of Canaan.*

25 And they shall dwell in the ᶠ land that I have given unto Jacob my servant, wherein your fathers have dwelt, and they shall dwell therein, *even* they and their children, and their childrens children for ever, and my servant David *shall be* their prince for ever.

* *Psal. 89. 3. Ezek. 34. 25.*

26 Moreover, I will make a * covenant of peace with them, it shall be an everlasting covenant with them, and I will place them, and multiply them, and will set my * sanctuary in the midst of them for evermore.

* 2 Cor. 6. 16.

27 My tabernacle also shall be with them: yea, I will be * their God, and they shall be my people.

* *Chap. 11. 20. & 14. 11.*

28 And the heathen shall know that I the Lord do sanctifie Israel, when my sanctuary shall be in the midst of them for evermore.

CHAP. XXXVIII.

1 *The army,* § *and malice of Gog.* 14 *Gods judgment against him.*

ANd the word of the Lord came unto me, saying,

2 Son of man, set thy face against * ᵃ Gog, the land of Magog, ‡ the chief prince of Meshech and Tubal, and prophesy against him,

* Jer. 50. 1. a which was a people that came of Magog, the son of Japhet, Gen. 10. 2. Magog also here signifieth a certain country, so that by their two, which had the government of Greeks and Italy, *As meaneth,* The principal enemies of the church.

‡ Or, *prince of the chief.*

* *Chap. 39. 2.* b *He foreseeth,* That the enemies should bend themselves against the church, but it should be to their own destruction.

§ The persians, Ethiopians, and men of Affrica.

† Or, *Phut.*

d Gomer was Japhets first-born, of whom the sons of Gomer, and not thought to be they the inhabit *Asia minor.*

3 And say, Thus saith the Lord God, Behold, I *am* against thee, O Gog, the chief ‡ prince of Meshech and Tubal.

4 And * I will turn thee back and put hooks into thy chaws, and I will bring thee forth, and all thine army, horses and horsmen, all of them clothed with all sorts of *armour, even* a great company with ᵇ bucklers and shields, all of them handling swords.

5 ᶜ Persia, Ethiopia, and ‡ Libia with them; all of them with shield and helmet:

c Persia, Ethiopia, and ‡ Libia with them;

6 ᵈ Gomer, and all his bands, the house of Togarmah of the north-quarters, and all his bands, *and* many people with thee.

7 Be thou prepared, and ᵉ prepare for thy self, thou and all thy company that are assembled unto thee, and be thou a guard unto them.

e *Signifying,* That all the people of the world should assemble themselves against the church and Christ their head.

8 ¶ After many days thou shalt be visited: in the latter years thou shalt come into the land *that is* brought back from the sword, *and is* gathered out of many people against the mountains of Israel, which have been always waste: but it is brought forth out of the nations, and they shall dwell safely all of them.

9 Thou shalt ascend and come like a storm, thou shalt be like a cloud to cover the land, thou and all thy bands, and many people with thee.

10 Thus saith the Lord God, it shall also come to pass, *that* at the same time shall things come into thy mind, and thou shalt ‡ think an ᶠ evil thought.

‡ Or, *conceive a mischievous purpose.*

f *That is,* To molest and destroy the church.

11 And thou shalt say, I will go up to the land of unwalled villages, I will go to ᵍ them that are at rest, that dwell ‡ safely, all of them dwelling without walls, and having neither bars nor gates.

g *Meaning,* Israel which had now been destroyed, & was not yet built again, *declaring hereby,* The simplicity of the godly, who seek not so much to fortify themselves by outward force; as to depend on the providence and goodnesse of God.

‡ Or, *confidently.*

12 † To take a spoil, and to take a prey, to turn thine hand upon the desolate places *that are now* inhabited, and upon the people *that are* gathered out of the nations, which have gotten cattel and goods, that dwell in the † midst of the land.

† Heb. *To spoil the spoil, and to prey the prey.*

13 Sheba and Dedan, and the merchants of Tarshish, with all the young lions thereof, shall say unto thee, ʰ Art thou come to take a spoil? hast thou gathered thy company to take a prey? to carry away silver and gold, to take away cattel and goods, to take a great spoil?

Heb. *many.*

h One enemy shall envy another, because every one shall think to have the spoil of the church.

14 ¶ Therefore, son of man, prophesie and say unto Gog, Thus saith the Lord God, In that day when my people of Israel ⁱ dwelleth safely, shalt thou not know *it?*

i Shalt not thou spy thine occasions to come against my church when they suspect nothing?

15 And thou shalt come from thy place out of the north-parts, thou and many people with thee, all of them riding upon horses, a great company, and a mighty army.

16 And thou shalt come up against my people of Israel, as a cloud to cover the land, it shall be in the ᵏ latter days, and I will bring thee against my land, that the heathen may know me, when I shall be ˡ sanctified in thee, O Gog, before their eyes.

k *Meaning,* In the last age, and toam the coming of Christ unto the end of the world.

l *Signifying,* That God will be fanctified by maintaining his church, and destroying his enemies, *as Chap. 36. 23. & 37. 28.*

17 Thus saith the Lord God, *Art* thou he of whom I have spoken in old time † ᵐ by my servants the prophets of Israel, which prophesied in those days *many* years, that I would bring thee against them?

† Heb. *by the hands.*

m *Hereby he declareth,* That the same affliction can come to the church, whereof they have not been advertised afore time, to teach them to indure all things with more patience when they know that God hath so ordained.

18 And it shall come to pass at the same time, when Gog shall come against the land of Israel, saith the Lord God, *that* my fury shall come up in my face.

19 For in my jealousy, *and* in the fire of my wrath have I spoken: surely in that day there shall be a great shaking in the land of Israel:

20 So that the fishes of the sea, and the fowls of the heaven, and the beasts of the field, and all creeping things that creep upon the earth, and all the men that *are* upon the face of the

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‡ Or, towers, or, stages. all means whereby man should think to save himself shall fail, the affliction in those days shall be so great, and the destruction shall be so terrible.

‡ [a] steep places shall fall, and every wall shall fall to the ground.

21 And I will call for a sword against him throughout all my mountains, saith the Lord GOD: every mans sword shall be against his brother.

22 And I will plead against him with pestilence and with bloud, and I will rain upon him, and upon his bands, and upon the many people that *are* with him, an overflowing rain, and great hailstones, fire and brimstone.

* *Chap.* 36. 23. & 37. 28.

23 Thus will I * magnify my self, and sanctify my self, and I will be known in the eyes of many nations, and they shall know that I *am* the LORD.

CHAP. XXXIX.

1 *Gods judgment upon Gog.* 8 *Israels victory.* 11 *Gogs burial in Hamon-gog.* 17 *The feast of the fowls.* 23 *Israel having been plagued for their sins, shall be gathered again with eternal favour.*

THerefore, thou son of man, prophesy against Gog, and say, Thus saith the Lord GOD, Behold, I *am* against thee, O Gog, the chief prince of Meshech and Tubal.

a Or, *strike thee with six plagues*; or, *draw thee back with an hook of six teeth, as* C. *ap.* 38. 4.

2 And I will turn thee back, and [a] leave but the sixth part of thee, and will cause thee to come up from † the north-parts, and will bring thee upon the mountains of Israel:

† Heb. *the sides of the north.*

3 And I will smite thy bow out of thy left hand, and will cause thine arrows to fall out of thy right hand.

b *Meaning*, That by the virtue of Gods word, the enemy shall be destroyed wheresoever he shalleth his church.

† Heb. *wing.*
† Heb. *to devour.*
† Heb. *the face of the field.*

4 Thou [b] shalt fall upon the mountains of Israel, thou and all thy bands, and the people that *is* with thee: I will give thee unto the ravenous birds of every † fort, and *to* the beasts of the field † to be devoured.

5 Thou shalt fall upon † the open field, for I have spoken *it*, saith the Lord GOD.

6 And I will send a fire on Magog, and among them that dwell ‡carelesly in the [c] isles, and they shall know that I *am* the LORD.

‡ Or, *confidently.*
c *That is*, Among all nations where the enemies of my people dwell, seem they never so far seperate.

7 So will I make my holy name known in the midst of my people Israel, and I will not let *them* pollute my holy name any more; and the heathen shall know that I *am* the LORD, the holy One in Israel.

d *That is*, This plague is fully determined in my counsel, and cannot be changed.

8 ¶ Behold, [d] it is come, and it is done, saith the Lord GOD; this *is* the day whereof I have spoken.

e After this destruction the church shall have great peace and tranquillity, and burn all their weapons, because they shall no more fear the enemy: and this is chiefly meant of the accomplishment of Christs kingdom, when by their head Christ, all enemies shall be overcome.

9 And they that dwell in the cities of Israel shall [e] go forth, and shall set on fire and burn the weapons, both the shields and the bucklers, the bows and the arrows, and the ‡ handstaves and the spears, and they shall ‡ burn them with fire seven years:

† Or, *javelins.*
‡ Or, *make a fire of them.*

10 So that they shall take no wood out of the field, neither cut down *any* out of the forests: for they shall burn the weapons with fire, and they shall spoil those that spoiled them, and rob those that robbed them, saith the Lord GOD.

f *Which declareth*, That the enemies shall have an horrible fall.

11 ¶ And it shall come to pass in that day, *that* I will give unto Gog [f] a place there of graves in Israel, the valley of the passengers on the east of the sea; and it shall stop the ‡ [g] *noses* of the passengers: and there shall they bury Gog, and all his multitude, and they shall call *it*, the valley of ‡ Hamon-gog.

‡ Or, mouths.
g For the stink of the carcases.

‡ That is, *the multitude of Gog.* ‡ *Meaning*, A long time.

12 [h] And seven months shall the house of Israel be burying of them, that they may cleanse the land.

h Or, *and*

13 Yea, all the people of the land shall bury *them*, and it shall be to them a renown the day that I shall be glorified, saith the Lord GOD.

14 And they shall sever out † men of continual employment, passing through the [i] land to bury with the passengers those that remain upon the face of the earth to cleanse it: after the end of seven months shall they search.

† Heb. *men of continuance.*
i Partly, That the holy land should not be polluted, & partly, for the commission that the children of God have, even against enemies.

15 And the passengers *that* pass through the land, when *any* seeth a mans bone, then shall he † set up a sign by it, till the buriers have buried it in the valley of Hamon-gog.

† Heb. *build.*

16 And also the name of the city *shall be* ‡ Hamonah: thus shall they cleanse the land.

‡ That is, *the multitude.*

17 ¶ And thou son of man, Thus saith the Lord GOD, Speak † unto every feathered fowl, and to every beast of the field, [k] assemble your selves, and come, gather your selves on every side to my ‡ sacrifice that I do sacrifice for you, *even* a great sacrifice upon the mountains of Israel, that ye may eat flesh, and drink bloud.

† Heb. *to the soul of every wing.*
k *Wherby is signified*, That mankinde deserveth the like destruction upon the enemies of his church.
‡ Or, *slaughter.*

18 Ye shall eat the flesh of the mighty, and drink the bloud of the princes of the earth, of rams, of lambs, and of † goats, of bullocks, all of them fatlings of Bashan.

† Heb. *great goat.*

19 And ye shall eat fat till ye be full, and drink bloud till ye be drunken, of my sacrifice which I have sacrificed for you.

20 Thus ye shall be filled at my table with horses and chariots, with mighty men, and with all men of war, saith the Lord GOD.

21 And I will set my glory among the heathen, and all the heathen shall see my judgment that I have executed, and my hand that I have laid upon them.

22 So the house of Israel shall know that I *am* the LORD their God from that day and forward.

23 ¶ And the heathen shall know that the house of Israel went into captivity for their iniquity: because they † trespassed against me, therefore hid I my face from them: and gave them into the hand of their enemies; so fell they all by the sword.

† The heathen shall know that they ommote not my people by their strength, neither are they the weakness of mine arm: but this was for my peoples sin.

24 According to their uncleanness, and according to their transgressions have I done unto them, and hid my face from them.

25 Therefore thus saith the Lord GOD, Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel, and will be jealous for my holy name:

26 After that they have born their shame, and all their trespasses whereby they have trespassed against me, when they dwelt safely in their land, and none made *them* afraid.

27 When I have brought them again from the people, and gathered them out of their enemies

* *Chap.* 36. 23.

† Heb. *by my causing of them, &c.*

29 Neither will I hide my face any more from them: for I have * poured out my spirit upon the house of Israel, saith the Lord GOD.

* *Joel.* 2. 28. *Acts* 2. 17.

CHAP. XL.

1 *The time, manner, and end of the vision.* 6 *The description of the east-gate*, 20 *of the north-gate*, 24 *of the south-gate*, 32 *of the east-gate*, 35 *and of the north-gate.* 39 *Eight tables.* 44 *The chambers*, 28 *The porch of the house.*

IN the five and twentieth year of our captivity, in the [a] beginning of the year, in the tenth *day* of the month, in the fourteenth year after that the city was smitten, in the self-same day the hand of the LORD was upon me, and brought me thither.

a The Jews counted the beginning of the year after two sorts: for their feasts they began to count in March, and for their other affairs in September: so that this is to be understood of September.

2 In the visions of God brought he me into the land of Israel, and set me upon a very high mounrain, ‡ by which *was* as the frame of a city on the south.

‡ Or, *upon which*

3 And he brought me thither, and behold, *there was* a [b] man, whose appearance *was* like the appearance of brass, with a line of flax in his hand, and a mesuring-reed; and he stood in the gate.

b which was an angel in form of a man, that came to mesure out this building.

4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew *them* unto thee, *art* thou brought hither: declare all that thou seest, to the house of Israel.

5 And behold, a wall on the outside of the house round about, and in the mans hand a mesuring-reed of six cubits *long*, by the cubit, and an hand-breadth: so he mesured the breadth of the building, one reed, and the height one reed.

† Heb. *whose face was the way toward the east.*

6 ¶ Then came he unto the gate † which looketh toward the east, and went up the stairs thereof, and mesured the threshold of the gate, *which was* one reed broad, and the other threshold of the *gate*, *which was* one reed broad.

7 And *every* little chamber *was* one reed long, and one reed broad, and between the little chambers *were* five cubits, and the threshold of the gate, by the porch of the gate within *was* one reed.

8 He mesured also the porch of the gate within, one reed.

9 Then mesured he the porch of the gate, eight cubits, and the posts thereof two cubits, and the porch of the gate *was* inward.

10 And the little chambers of the gate eastward, *were* three on this side, and three on that side, they three *were* of one mesure, and the posts had one mesure on this side and on that side.

11 And he mesured the breadth of the entry of the gate ten cubits, *and* the length of the gate thirteen cubits.

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12 The † space also before the little chambers *was* one cubit *on this side*, and the space *was* one cubit on that side, and the little chambers *were* six cubits on this side, and six cubits on that side.

† Heb. *limit*, or, *bound.*

13 He mesured then the gate from the roof of one little chamber to the roof of another: the breadth *was* five and twenty cubits, door against door.

14 He made also posts, of threescore cubits, even unto the post of the court round about the gate.

15 And from the face of the gate of the entrance, unto the face of the porch of the inner gate, *were* fifty cubits.

16 And *there were* † narrow windows to the little chambers, and to their posts within the gate round about, and likewise to the ‡ arches: and windows *were* round about ‡ inward: and upon *each* post *were* palm-trees.

† Heb. *closed.*
‡ Or, *galleries*, or, *porches.*
‡ Or, *within.*

17 Then brought he me into the outward court, and lo, *there were* chambers, and a pavement made for the court round about: thirty chambers *were* upon the pavement.

18 And the pavement by the side of the gates over against the length of the gates, *was* the lower pavement.

19 Then he mesured the breadth from the forefront of the lower gate, unto the forefront of the inner court ‡ without, an hundred cubits eastward and north-ward.

‡ Or, *from without.*

20 ¶ And the gate of the outward court † that looked toward the north, he mesured the length thereof, and the breadth thereof.

† Heb. *whose face was.*

21 And the little chambers thereof *were* three on this side, and three on that side, and the posts thereof, and the ‡ arches thereof *were* after the mesure of the first gate: the length thereof *was* fifty cubits, and the breadth five and twenty cubits.

‡ Or, *galleries*, or, *porches.*

22 And their windows, and their arches, and their palm-trees, *were* after the mesure of the gate that looketh towards the east, and they went up unto it by seven steps, and the arches thereof *were* before them.

23 And the gate of the inner court *was* over against the gate toward the north, and toward the east, and he mesured from gate to gate an hundred cubits.

24 ¶ After that he brought me toward the south, and behold a gate toward the south, and he mesured the posts thereof, and the arches thereof according to these mesures.

25 And there *were* windows in it, and in the arches thereof round about, like those windows: the length *was* fifty cubits, and the breadth five and twenty cubits.

26 And *there were* seven steps to go up to it, and the arches thereof *were* before them, and it had palm-trees, one on this side, and another on that side upon the posts thereof.

27 And *there was* a gate in the inner court toward the south, and he mesured from gate

to gate toward the south an hundred cubits.

28 And he brought me to the inner court by the south-gate, and he measured the south-gate according to these measures.

29 And the little chambers thereof, and the posts thereof, and the arches thereof according to these measures, and *there were* windows in it, and in the arches thereof round about: *it was* fifty cubits long, and five and twenty cubits broad.

30 And the arches round about *were* five and twenty cubits long, and five cubits † broad.

† Heb. *breadth.*

31 And the arches thereof *were* toward the utter court, and palm-trees *were* upon the posts thereof; and the going up to it *had* eight steps.

32 ¶ And he brought me into the inner [c] court toward the east, and he measured the gate according to these measures.

[c] In all he maketh six courts, two on the east side, two on the north, and two on the south side.

33 And the little chambers thereof, and the posts thereof, and the arches thereof *were* according to these measures, and *there were* windows therein, and in the arches thereof round about; *it was* fifty cubits long, and five and twenty cubits broad.

34 And the arches thereof *were* toward the outward court, and palm-trees *were* upon the posts thereof on this side, and on that side, and the going up to it *had* eight steps.

35 ¶ And he brought me to the north-gate, and measured *it* according to these measures.

36 The little chambers thereof, the posts thereof, and the arches thereof, and the windows to it round about: the length *was* fifty cubits, and the breadth five and twenty cubits.

37 And the posts thereof *were* toward the utter court, and palm-trees *were* upon the posts thereof on this side, and on that side, and the going up to *it had* eight steps.

[d] He speaketh of six chambers, which were in the porch of the inner court on the north side.

38 And the [d] chambers, and the entries thereof *were* by the posts of the gates, where they washed the burnt-offering.

39 ¶ And in the porch of the gate *were* two tables on this side, and two tables on that side, to slay thereon the burnt-offering, and the sin-offering, and the trespass-offering.

‡ Or, *at the step.*

40 And at the side without, ‡ as one goeth up to the entry of the north-gate, *were* two tables; and on the other side, which *was* at the porch of the gate, *were* two tables.

41 Four tables *were* on this side, and four tables on that side, by the side of the gate; eight tables, whereupon they slew *their sacrifices.*

42 And the four tables *were* of hewn stone for the burnt-offering, of a cubit and an half long, and a cubit and an half broad, and one cubit high: whereupon also they laid the instruments wherewith they slew the burnt-offering and the sacrifice.

‡ Or, *andirons*, or, *the two hearth stones.*

43 And within *were* ‡ hooks, an hand broad, fastned round about, and upon the tables *was* the flesh of the offering.

44 ¶ And without the inner gate *were* the chambers of the singers in the inner court, which *was* at the side of the north-gate: and their prospect *was* toward the south, one at the side of the east-gate, *having* the prospect toward the north.

45 And he said unto me, This chamber whose prospect *is* toward the south, *is* for the priests, the keepers of the ‡ charge of the house.

‡ Or, ward, or, ordinance, and so *vers.* 46.

46 And the chamber whose prospect *is* toward the north, *is* for the priests, the keepers of the charge of the altar: these *are* the sons of Zadok among the sons of Levi, which come near to the LORD to minister unto him.

47 So he measured the court, an hundred cubits long, and an hundred cubits broad, four-square, and the altar *that was* before the house.

48 ¶ And he brought me to the porch of the house, and measured *each* [e] post of the porch, five cubits on this side, and five cubits on that side: and the breadth of the gate *was* three cubits on this side, and three cubits on that side.

[e] By the posts of the porch, he meaneth the wall which was five cubits thick on either side of the alley or porch.

49 The length of the porch *was* twenty cubits, and the breadth eleven cubits, and *he brought me* by the steps whereby they went up to it: and *there were* pillars by the posts, one on this side, and another on that side.

CHAP. XLI.

The measures, parts, chambers, and ornaments of the temple.

AFterward he brought me to the temple, and measured the posts, six cubits broad on the one side, and six cubits broad on the other side, *which was* the breadth of the tabernacle.

2 And the breadth of the ‡ door *was* ten cubits, and the sides of the door *were* five cubits on the one side, and five cubits on the other side: and he measured the length thereof forty cubits, and the breadth twenty cubits.

‡ Or, *entrance.*

3 Then went [a] he inward, and measured the posts of the door two cubits, and the door six cubits, and the breadth of the door seven cubits.

[a] The angel went into the most holy place.

4 So he measured the length thereof, twenty cubits, and the breadth twenty cubits before the temple; and he said unto me, This *is* the most holy *place.*

5 After he measured the wall of the house six cubits, and the breadth of *every* side-chamber four cubits round about the house on every side.

6 And the side-chambers *were* three, † one over another, and ‡ thirty in order, and they entred into the wall which *was* of the house for the side-chambers round about: that they might † have hold, but they had not hold in the wall of the house.

† Heb. *side chamber over side chamber.*

‡ Or, *three and thirty time, &c.*

† Heb. *to hold in.*

7 And † *there was* an enlarging and a winding about still upward to the side-chambers, for the winding about of the house went still upward round about the house: therefore the breadth of the house *was still* upward, and so increased *from* the lowest *chamber* to the highest by the midst.

† Heb. *it was made broader and went round.*

8 I saw

8 I saw also the height of the house round about: the foundations of the side-chambers *were* a full reed of six great cubits.

9 The thickness of the wall which *was* for the side-chamber without, *was* five cubits, and that which was left, *was* the place of the side-chambers that *were* within.

10 And between the chambers *was* the wideness of twenty cubits round about the house on every side.

11 And the doors of the side-chambers *were* toward the place that was left, one door toward the north, and another door toward the south, and the breadth of the place that was left, *was* five cubits round about.

12 Now the building that *was* before the separate place, at the end toward the west, *was* seventy cubits broad, and the wall of the building *was* five cubits thick round about, and the length thereof ninety cubits.

13 So he measured the house, an hundred cubits long, and the separate place, and the building, with the walls thereof, an hundred cubits long.

14 Also the breadth of the face of the house, and of the separate place toward the east, an hundred cubits.

15 And he measured the length of the building over against the separate place which *was* behind it, and the ‡ galleries thereof on the one side, and on the other side an hundred cubits with the inner temple, and the porches of the court.

‡ Or, *forrall walks, or walks with pillars.*

16 The door-posts, and the narrow windows, and the galleries round about on their three stories, over against the door) cieled with wood round about, ‡ and from the ground up to the windows, and the windows *were* covered.

[d] He declareth that whatsoever was of stone work from the bottom to the top, was covered with wood on the east, south, and north side.

17 To that above the door, even unto the inner house and without, and by all the wall round about within and without, by † mesure.

† Heb. *ceiling of wood.*

‡ Or, *and the ground unto the window.*

† Heb. *measures.*

18 And *it was* made with cherubims and palm-trees, so that a palm-tree *was* between a cherub and a cherub, and *every* cherub had two faces.

19 So that the face of a man *was* toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: *it was* made through all the house round about.

20 From the ground unto above the door *were* cherubims and palm-trees made, and on the wall of the temple.

† Heb. *post.*

21 The † posts of the temple *were* squared, *and* the face of the sanctuary: the appearance *of the one* as the appearance *of the other.*

22 The altar of wood *was* three cubits high, and the length thereof two cubits; and the corners thereof, and the length thereof, and the walls thereof *were* of wood: and he said unto me, This *is* the table that *is* before the LORD.

23 And the temple and the sanctuary had two doors.

24 And the doors had two leaves *a piece*, two turning leaves; two *leaves* for the one door, and two leaves for the other *door.*

25 And *there were* made on them, on the doors of the temple, cherubims and palm-trees, like as *were* made upon the walls; and *there were* thick planks upon the face of the porch without.

26 And *there were* narrow windows and palm-trees on the one side and on the other side, on the sides of the porch, and *upon* the side-chambers of the house, and thick planks.

CHAP. XLII.

1 The chambers for the priests. 13 The use thereof.
19 The measures of the outward court.

THen he brought me forth into the utter court, the way toward the north, and he brought me into the chamber that *was* over against the separate place and which *was* before the building toward the north.

2 Before the length of an hundred cubits *was* the north-door, and the breadth *was* fifty cubits.

3 Over against the twenty *cubits*, which *were* for the inner court, and over against the pavement which *was* for the utter court, *was* gallery against gallery in the *stories.*

4 And before the chambers *was* a walk of ten cubits breadth inward, a way of one cubit, and their doors toward the north.

5 Now the upper [a] chambers *were* shorter: for the galleries ‡ were highter than these, ‡ than the lower and than the middlemost of the building.

[a] These chambers were contrary fashioned to them of the temple.
‡ Or, *and the building confisted of the seizer and the middlemost.*

6 For they *were* in three *stories*, but had not pillars as the pillars of the courts: therefore *the building* was straitned more than the lowest, and the middlemost from the ground.

7 And the wall that *was* without over against the chambers, towards the utter court on the forepart of the chambers, the length thereof *was* fifty cubits.

8 For the length of the chambers that *were* in the utter court *was* [b] fifty cubits: and lo, before the temple *were* an hundred cubits.

[b] So that the wall for the chambers of the outward court and the wall of the inner, was either fifty cubits, and the whole court an hundred.

9 And ‡ from under these chambers *was* ‡ the [c] entry on the east-side, ‡ as one goeth into them from the utter court.

‡ Or, *from the place.*
‡ Or, *he that brought me.*

10 The chambers *were* in the thickness of the wall of the court toward the east, over against the separate place, and over against the building.

[c] Under these chambers were entries, or doors to pass from one place to another.

11 And the way before them *was* like the appearance of the chambers, which *were* toward the north, as long as they *and* as broad as they and all their goings out *were* both according to their fashions, and according to their doors.

‡ Or, *as he came.*

12 And according to the doors of the chambers that *were* toward the south, *was* a door in the head of the way, *even* the way directly before the wall toward the east, as one entreth into them.

13 ¶ Then said he unto me, The north-chambers *and* the south-chambers, which *are*

650 before the feparate place, they *be* holy chambers, where the priests that approach unto the LORD fhall eat the moft holy things: there fhall they lay the moft holy things, and the meat-offering, and the fin-offering, and the treſpaſs-offering, for the place *is* holy.

14 When the priests enter therein, then ſhall they not go out of the holy place into the utter court, but there they ſhall lay their garments, wherein they miniſter: for they *are* holy, and ſhall put on other garments, and ſhall approach to thoſe things which *are* for the people.

15 Now when he had made an end of meſuring the inner houſe, he brought me forth toward the gate, whoſe proſpect is toward the eaſt, and meſured it round about.

† Heb. *wand.* 16 He meſured the eaſt † ſide with the meſuring-reed, five hundred reeds, with the meſuring-reed round about.

17 He meſured the north-ſide five hundred reeds, with a meſuring-reed round about.

18 He meſured the ſouth-ſide five hundred reeds, with the meſuring-reed.

19 ¶ He turned about to the weſt-ſide, *and* meſured five hundred reeds, with the meſuring reed.

20 He meſured it by the four ſides it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a ſeparation between the ſanctuary *and* the profane place.

CHAP. XLIII.

1 The returning of the glory of God into the temple. 7 The ſin of Iſrael hindred Gods preſence. 10 The prophet exhorteth them to repentance, and obſervation of the law of the houſe. 13 The meaſures, 18 and the ordinances of the altar.

AFterward he brought me to the gate, *even* the gate that looketh toward the eaſt.

2 And behold, the glory of the God of Iſrael came from the way of the eaſt: and * his voice *was* like a noiſe of many waters, and the earth ſhined with his glory.

* *Chap.* 1. 24.

3 And *it was* * according to the appearance of the viſion which I ſaw, *even* [a] according to the viſion that I ſaw, ‡ when I came to deſtroy the city: and the viſions *were* like the viſion that I ſaw by the river Chebar: *and* I fell upon my face.

* *Chap.* 1. 4. & 8. 4.

a when I prophefied the deſtruction of the city by the Chaldeans.

‡ Or, *when I came to* prophefy *that the city ſhould be deſtroyed.* See. *Chap.* 9. 2, 5.

4 And the [b] glory of the LORD came into the houſe by the way of the gate, whoſe proſpect *is* toward the eaſt.

b which was departed afore, *Chap.* 10. 4. & 11. 22.

5 So the ſpirit took me up, and brought me into the inner court, and behold, the glory of the LORD filled the houſe.

6 And I heard *him* ſpeaking unto me out of the houſe, and the man ſtood by me.

7 ¶ And he ſaid unto me, Son of man, the place of my throne, and the place of the ſoles of my feet, where I will dwell in the midſt of the children of Iſrael for ever, and my holy name ſhall the houſe of Iſrael no more defile, *neither* they, nor their kings, [c] by their whoredom, nor by the carcaſes of [d] their kings in their high places.

c By their idolatries.

d He alludeth to Ammon and Manaſſeh, who were buried in their gardens near the temple, and there had erected up monuments to their idols

8 In their ſetting of their threſhold by my threſholds, and their poſt by my poſt, ‡ and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have conſumed them in mine anger.

9 Now let them put away their whoredom, and the carcaſes of their kings far from me, and I will dwell in the midſt of them for ever.

10 ¶ Thou ſon of man, ſhew the houſe to the houſe of Iſrael, that they may be aſhamed of their iniquities, and let them meſure the ‡ pattern.

‡ Or, *ſtature*, or, *number.*

11 And if they be aſhamed of all that they have done, ſhew them the form of the houſe, and the faſhion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their ſight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the houſe; upon the top of the mountain, the whole limit thereof: round about *ſhall be* moſt holy: behold, this *is* the law of the houſe.

13 ¶ And theſe *are* the meſures of the altar after the cubits; the cubit *is* a cubit and an hand-breadth, even the † bottom *ſhall be* a cubit, and the breadth a cubit, and the border thereof by the † edg thereof round about *ſhall be* a ſpan, and this *ſhall be* the higher place of the altar.

† Heb. *baſon.*

† Heb. *lip.*

14 And from the bottom *upon* the ground, even to the lower ſettle, *ſhall be* two cubits, and the breadth one cubit; and from the leſſer ſettle even to the greater ſettle *ſhall be* four cubits, and the breadth *one* cubit.

15 So † the altar *ſhall be* four cubits, and from † the altar and upward *ſhall be* four horns.

† Heb. *Harel*, that is, the mountain of God.

‡ Heb. *Ariel*, that is, the lion of God.

16 And the altar *ſhall be* twelve *cubits* long, twelve broad, ſquare in the four ſquares thereof.

17 And the ſettle *ſhall be* fourteen *cubits* long, and fourteen broad in the four ſquares thereof, and the border about it *ſhall be* half a cubit, and the bottom thereof *ſhall be* a cubit about, and his ſtairs ſhall look toward the eaſt.

18 ¶ And he ſaid unto me, Son of man thus ſaith the Lord GOD, Theſe *are* the ordinances of the altar, in the day when they ſhall make it, to offer burnt-offerings thereon, and to ſprinkle blood thereon.

19 And thou ſhall give to the prieſts the Levites that be of the ſeed of Zadok which approach unto me, to miniſter unto me, ſaith the Lord GOD, a young bullock for a ſin-offering.

20 And thou ſhalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the ſettle, and upon the border round about: thus ſhalt thou cleanſe and purge it.

21 Thou ſhalt take the bullock alſo of the ſin-offering, and he ſhall burn it in the appointed

appointed place of the houſe without the ſanctuary.

22 And on the ſecond day thou ſhalt offer a kid of the goats without blemiſh for a ſin-offering, and they ſhall cleanſe the altar, as they did cleanſe *it* with the bullock.

23 When thou haſt made an end of cleanſing *it*, thou ſhalt offer a young bullock without blemiſh, and a ram out of the flock, without blemiſh.

24 And thou ſhalt offer them before the LORD, and the prieſts ſhall caſt ſalt upon them, and they ſhall offer them up *for* a burnt-offering unto the LORD.

25 Seven days ſhalt thou prepare every day a goat *for* a ſin-offering: they ſhall alſo prepare a young bullock, and a ram out of the flock without blemiſh.

26 Seven days ſhall they purge the altar and purify it, and they ſhall † conſecrate themſelves.

† Heb. *fill their hands.*

27 And when theſe days are expired, it ſhall be *that* upon the eighth day and *ſo* forward, the prieſts ſhall make your burnt-offerings upon the altar, and your ‡ peace-offerings; and I will accept you, ſaith the Lord GOD.

‡ Or, *thankſgivings.*

CHAP. XLIV.

1 The eaſt-gate aſſigned onely to the prince. 4 The prieſts reproved for polluting of the ſanctuary. 9 Idolaters uncapable of the prieſts office. 15 The ſons of Zadok are accepted thereto. 17 Ordinances for the prieſts.

THen he brought me back the way of the gate of the outward ſanctuary which looketh toward the eaſt, and it *was* ſhut.

2 Then ſaid the LORD unto me, This gate ſhall be * ſhut, it ſhall not be opened, and no man ſhall enter in by it; becauſe the LORD the God of Iſrael hath entred in by it, therefore it ſhall be ſhut.

* Hebrew, From the common people, but not from the prieſts, nor the prince, *Chap.* 46. 1, 2.

3 *It is* for the prince; the prince, he ſhall ſit in it to eat bread before the LORD; he ſhall enter by the way of the porch of *that* gate, and ſhall go out by the way of the ſame.

4 ¶ Then brought he me the way of the north-gate before the houſe; and I looked, and behold, the glory of the LORD filled the houſe of the LORD; and I fell upon my face.

5 And the LORD ſaid unto me, Son of man, † mark well, and behold with thine eyes, and hear with thine ears all that I ſay unto thee concerning all the ordinances of the houſe of the LORD, and all the laws thereof, and mark well the entring in of the houſe, with every going forth of the ſanctuary.

† Heb. *ſet thine heart.*

6 And thou ſhalt ſay to the rebellious, *even* to the houſe of Iſrael, Thus ſaith the Lord God, O ye houſe of Iſrael, let it ſuffice you of all your abominations,

7 In that ye have brought *into my ſanctuary* [a] ſtrangers uncircumciſed in heart, and uncircumciſed in fleſh, to be in my ſanctuary to pollute it, *even* my houſe, when ye offer my bread, the fat and the bloud, and they have broken my covenant, becauſe of all your abominations.

† Heb. *children of a ſtranger.*

b For they had brought idolatres which were of other countrys, to reach them their idolatry *Chap.* 23. 40.

8 And ye have not kept the [c] charge of mine holy things: but ye have ſet keepers of my ‡ charge in my ſanctuary for your ſelves.

c Ye have not offered unto me according to my laws.

9 ¶ Thus ſaith the Lord God, No ſtranger uncircumciſed in heart, nor uncircumciſed in fleſh ſhall enter into my ſanctuary, of any ſtranger that *is* among the children of Iſrael.

‡ Or, *ward*, or, *ordinance*: and ſo *verſ.* 14, & 16.

10 And the [d] Levites that are gone away far from me, when Iſrael went aſtray, which went aſtray away from me after their idols, they ſhall even bear their iniquity.

d The Levites which had commitred idolatry, were put from their dignity, and could not be received into the prieſts office, although they had been of the houſe of Aaron, but muſt ſerve in the inferiour offices, as to watch and to keep the doors, 2 *King.* 23. 9.

11 Yet they ſhall be miniſters in my ſanctuary, *having* charge at the gates of the houſe, and miniſtring to the houſe: they ſhall ſlay the burnt-offering, and the ſacrifice for the people, and they ſhall ſtand before them to miniſter unto them:

12 Becauſe they miniſtred unto them before their idols, and † cauſed the houſe of Iſrael to fall into iniquity; therefore have I lift up mine hand againſt them, ſaith the Lord GOD, and they ſhall bear their iniquity.

† Heb. *were for a ſtumbling-block of iniquity unto*, &c.

13 And they ſhall not come near unto me to do the office of a prieſt unto me, nor to come near to any of my holy things, in the moſt holy *place*: but they ſhall bear their ſhame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the houſe for all the ſervice thereof, and for all that ſhall be done therein.

15 ¶ But the prieſts the Levites, the ſons of Zadok, that [e] kept the charge of my ſanctuary, when the children of Iſrael went aſtray from me, they ſhall come near to me to miniſter unto me, and they ſhall ſtand before me to offer unto me the fat and the bloud; ſaith the Lord GOD.

e which obſerved the law of God, and fell not to idolatry.

16 They ſhall enter into my ſanctuary, and they ſhall come near to my table to miniſter unto me, and they ſhall keep my charge.

17 ¶ And it ſhall come to paſs, *that* when they enter in at the gates of the inner court, they ſhall be clothed with linen garments, and no wooll ſhall come upon them, whiles they miniſter in the gates of the inner court, and within.

18 They ſhall have linen bonnets upon their heads, and ſhall have linen breeches upon their loyns: they ſhall not gird *themſelves* ‡† with any thing that cauſeth ſweat.

‡ Or, *in ſwedting places.*

† Heb. *in*, or, *with ſweat.*

19 And when they go forth into the utter court, *even* into the utter court to the people, they ſhall put off their garments wherein they miniſtred, and lay them in the holy chambers, and they ſhall put on other garments, and they ſhall not ſanctify the people with their garments.

20 Neither ſhall they [f] ſhave their heads, nor ſuffer their locks to grow long, they ſhall onely poll their heads.

f As did the infidels and heathen.

21 Neither ſhall any prieſt drink wine, when they enter into the inner court.

22 Neither ſhall they take for their wives a * widow, or her that is † put away: but they ſhall

* *Lev.* 21. 13.

† Heb. *thruſt forth.*

650 before the separate place, they *be* holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering, for the place *is* holy.

14 When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments, wherein they minister: for they *are* holy, and shall put on other garments, and shall approach to those things which *are* for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate, whose prospect is toward the east, and measured it round about.

† Heb. *measured.*

16 He measured the east † side with the measuring-reed, five hundred reeds, with the measuring-reed round about.

17 He measured the north-side five hundred reeds, with a measuring-reed round about.

18 He measured the south-side five hundred reeds, with the measuring-reed.

19 ¶ He turned about to the west-side, *and* measured five hundred reeds, with the measuring reed.

20 He measured it by the four sides it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary *and* the profane place.

CHAP. XLIII.

1 *The returning of the glory of God into the temple.* 7 *The sin of Israel hindred Gods presence.* 10 *The prophet exhorteth them to repentance, and observation of the law of the house.* 13 *The measures,* 18 *and the ordinances of the altar.*

AFterward he brought me to the gate, *even* the gate that looketh toward the east.

2 And behold, the glory of the God of Israel came from the way of the east: and * his voice *was* like a noise of many waters, and the earth shined with his glory.

* *Chap.* 1. 24.

3 And *it was* * according to the appearance of the vision which I saw, *even* [a] according to the vision that I saw, ‡ when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar: *and* I fell upon my face.

* *Chap.* 1. 4. & 8. 4.

a when I prophesied the destruction of the city by the Chaldeans.

‡ Or, *when I came to prophesy that the city should be destroyed.* See. *Chap.* 9. 2, 3.

b which was departed afore, *Chap.* 10. 4. & 11. 22.

4 And the [b] glory of the LORD came into the house by the way of the gate, whose prospect *is* toward the east.

5 So the spirit took me up, and brought me into the inner court, and behold, the glory of the LORD filled the house.

6 And I heard *him* speaking unto me out of the house, and the man stood by me.

7 ¶ And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile, *neither* they, nor their kings, [c] by their whoredom, nor by the carcases of [d] their kings in their high places.

c By their idolatries.

d He alludeth to Ammon and Manasseh, who were buried in their gardens near the temple, and there had erected up monuments to their idols

8 In their setting of their threshold by my thresholds, and their post by my post, ‡ and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

‡ Or, *sixtum, or, numero.*

9 Now let them put away their whoredom, and the carcases of their kings far from me, and I will dwell in the midst of them for ever.

10 ¶ Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities, and let them mesure the ‡ pattern.

‡ Or, *fashion, or, number.*

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house; upon the top of the mountain, the whole limit thereof: round about *shall be* most holy: behold, this *is* the law of the house.

13 ¶ And these *are* the mesures of the altar after the cubits; the cubit *is* a cubit and an hand-breadth, even the † bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the † edg thereof round about *shall be* a span, and this *shall be* the higher place of the altar.

† Heb. *bosom.*

† Heb. *lip.*

14 And from the bottom *upon* the ground, even to the lower settle, *shall be* two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So † the altar *shall be* four cubits, and from † the altar and upward *shall be* four horns.

† Heb. *Harel*, that is, the mountain of God.

† Heb. *Ariel*, that is, the lion of God.

16 And the altar *shall be* twelve *cubits* long, twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen *cubits* long, and fourteen broad in the four squares thereof, and the border about it *shall be* half a cubit, and the bottom thereof *shall be*. a cubit about, and his stairs shall look toward the east.

18 ¶ And he said unto me, Son of man thus saith the Lord GOD, These *are* the ordinances of the altar, in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon.

19 And thou shall give to the priests the Levites that be of the seed of Zadok which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he shall burn it in the appointed

appointed place of the house without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering, and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock, without blemish.

24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up *for* a burnt-offering unto the LORD.

25 Seven days shalt thou prepare every day a goat *for* a sin-offering: they shall also prepare a young bullock, and a ram out of the flock without blemish.

26 Seven days shall they purge the altar and purify it, and they shall † consecrate themselves.

† Heb. *fill their hands.*

27 And when these days are expired, it shall be *that* upon the eighth day and *so* forward, the priests shall make your burnt-offerings upon the altar, and your ‡ peace-offerings; and I will accept you, saith the Lord GOD.

‡ Or, *thankofferings.*

CHAP. XLIV.

1 *The east-gate assigned onely to the prince.* 4 *The priests reproved for polluting of the sanctuary.* 9 *Idolaters uncapable of the priests office.* 15 *The sons of Zadok are accepted thereto.* 17 *Ordinances for the priests.*

THen he brought me back the way of the gate of the outward sanctuary which looketh toward the east, and it *was* shut.

2 Then said the LORD unto me, This gate shall be * shut, it shall not be opened, and no man shall enter in by it; because the LORD the God of Israel hath entred in by it, therefore it shall be shut.

* Heaving, From the common people, but not from the priests, not the prince, *Chap.* 46. 2, 9.

3 *It is* for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north-gate before the house; and I looked, and behold, the glory of the LORD filled the house of the LORD; and I fell upon my face.

5 And the LORD said unto me, Son of man, † mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof, and mark well the entring in of the house, with every going forth of the sanctuary.

† Heb. *set thine heart.*

6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations,

7 In that ye have brought *into my sanctuary* [b] strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant, because of all your abominations.

† Heb. *children of a stranger.*

b They had brought idolatress which were of other countrys, to teach them their idolatry, *Chap.* 23. 40.

8 And ye have not kept the [c] charge of mine holy things: but ye have set keepers of my ‡ charge in my sanctuary for your selves.

c Ye have not offered unto me according to my laws.

‡ Or, *ward, or, ordinance:* and so *verse.* 14. & 16.

9 ¶ Thus saith the Lord God, No stranger uncircumcised in heart, nor uncircumcised in flesh shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

10 And the [d] Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols, they shall even bear their iniquity.

d The Levites which had committed idolatry, were put from their dignity, and could not be received into the priests office, although they had been of the house of Aaron, but must serve in the inferiour office, 2 Chron. watch and to keep the doors, 2 *King.* 23. 9.

11 Yet they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministring to the house: they shall slay the burnt-offering, and the sacrifice for the people, and they shall stand before them to minister unto them:

12 Because they ministred unto them before their idols, and † caused the house of Israel to fall into iniquity; therefore have I lift up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

† Heb. *were for a stumbling-block, of iniquity unto,* &c.

13 And they shall not come near unto me to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place:* but they shall bear their shame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the house for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, the sons of Zadok, that [e] kept the charge of my sanctuary, when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the blood, saith the Lord GOD.

e which observed the law of God, and fell not to idolatry.

16 They shall enter into my sanctuary, and they shall come near to my table to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with linen garments, and no wooll shall come upon them, whiles they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loyns: they shall not gird *themselves* ‡† with any thing that causeth sweat.

‡ Or, *in shutting places.*

† Heb. *in, or, with sweat.*

19 And when they go forth into the utter court, *even* into the utter court to the people, they shall put off their garments wherein they ministred, and lay them in the holy chambers, and they shall put on other garments, and they shall not sanctify the people with their garments.

20 Neither shall they [f] shave their heads, nor suffer their locks to grow long, they shall onely poll their heads.

f As did the infidels and heathen.

21 Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a * widow, or her that is † put away: but they shall

* *Lev.* 21. 13.

† Heb. *put forth.*

650 before the separate place, they *be* holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering, for the place *is* holy.

14 When the priests enter therein, then shall they not go out of the holy place into the utter court, but there they shall lay their garments, wherein they minister: for they *are* holy, and shall put on other garments, and shall approach to those things which *are* for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate, whose prospect is toward the east, and measured it round about.

† Heb. *wind.* 16 He measured the east † side with the measuring-reed, five hundred reeds, with the measuring-reed round about.

17 He measured the north-side five hundred reeds, with a measuring-reed round about.

18 He measured the south-side five hundred reeds, with the measuring-reed.

19 ¶ He turned about to the west-side, *and* measured five hundred reeds, with the measuring reed.

20 He measured it by the four sides it had a wall round about, five hundred *reeds* long, and five hundred broad, to make a separation between the sanctuary *and* the profane place.

CHAP. XLIII.

1 *The returning of the glory of God into the temple.* 7 *The sin of Israel hindred Gods presence.* 10 *The prophet exhorteth them to repentance, and observation of the law of the house.* 13 *The measures,* 18 *and the ordinances of the altar.*

AFterward he brought me to the gate, *even* the gate that looketh toward the east.

2 And behold, the glory of the God of Israel came from the way of the east: and * his voice *was* like a noise of many waters, and the earth shined with his glory.

* *Chap.* 1. 24.

a Chap. 1. 4. & 8. 4. *a* when I prophesied the destruction of the city by the Chaldeans. ‡ Or, *when I came to prophesy that the city should be destroyed.* See *Chap.* 9. 2, 5. *b* which was departed afore, *Chap.* 10. 4. & 11. 22.

3 And *it was* * according to the appearance of the vision which I saw, *even* *a* according to the vision that I saw, ‡ when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar: *and* I fell upon my face.

4 And the *b* glory of the LORD came into the house by the way of the gate, whose prospect *is* toward the east.

5 So the spirit took me up, and brought me into the inner court, and behold, the glory of the LORD filled the house.

6 And I heard *him* speaking unto me out of the house, and the man stood by me.

7 ¶ And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst

c By their idolatries. *d* He alludeth to Ammon and Manasseh, who were buried in their gardens near the temple, and there had erected up monuments to their idols ‡ Or, *for* there was but a *wall between me and them.*

of the children of Israel for ever, and my holy name shall the house of Israel no more defile, *neither* they, nor their kings, *c* by their whoredom, nor by the carcases of *d* their kings in their high places.

8 In their setting of their threshold by my thresholds, and their post by my post, ‡ and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

9 Now let them put away their whoredom, and the carcases of their kings far from me, and I will dwell in the midst of them for ever.

10 ¶ Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities, and let them mesure the ‡ pattern.

‡ Or, *frame, or, number.*

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep th[illegible] ordinances th[illegible]

12 This [illegible] top of the mo[illegible] round about [illegible] *is* the law of [illegible]

13 ¶ And [illegible] after the cub[illegible] hand-breadth[illegible] cubit, and th[illegible] thereof by th[illegible] *shall be* a spa[illegible] place of the a[illegible]

14 And fro[illegible] even to the lo[illegible] and the bread[illegible] settle even to[illegible] cubits, and th[illegible]

15 So † th[illegible] from † the [illegible] horns.

16 And th[illegible] long, twelve [illegible] thereof.

17 And the [illegible] long, and fourteen broad in the four squares thereof, and the border about it *shall be* half a cubit, and the bottom thereof *shall be* a cubit about, and his stairs shall look toward the east.

18 ¶ And he said unto me, Son of man thus saith the Lord GOD, These *are* the ordinances of the altar, in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon.

19 And thou shall give to the priests the Levites that be of the seed of Zadok which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he shall burn it in the appointed

appointed place of the house without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering, and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock, without blemish.

24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up *for* a burnt-offering unto the LORD.

25 Seven days shalt thou prepare every day a goat *for* a sin-offering: they shall also prepare a young bullock, and a ram out of the flock without blemish.

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IRREGULAR PAGINATION

4 ¶ Then brought he me the way of the north-gate before the house; and I looked, and behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

† Heb. *set thine heart.* 5 And the LORD said unto me, Son of man, † mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof, and mark well the entring in of the house, with every going forth of the sanctuary.

6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations,

† Heb. *children of a stranger.* 7 In that ye have brought *into my sanctuary* † *b* strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary to pollute it, *even* my house, when ye offer my bread, the fat and the blood, and they have broken my covenant, because of all your abominations.

8 And ye have not kept the *e* charge of mine holy things: but ye have set keepers of my ‡ charge in my sanctuary for your selves.

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d The Levites which had committed idolatry, were put from their dignity, and could not be received into the priests office, although they had been of the house of Aaron, but must serve in the inferiour offices, as to watch and to keep the doors, 2 *King.* 23. 9.

11 Yet they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministring to the house: they shall slay the burnt-offering, and the sacrifice for the people, and they shall stand before them to minister unto them:

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12 Because they ministred unto them before their idols, and † caused the house of Israel to fall into iniquity; therefore have I lift up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

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18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loyns: they shall not gird *themselves* ‡† with any thing that causeth sweat.

‡ Or, *in fustating places.* † Heb. *in,* or, *with sweat.*

19 And when they go forth into the utter court, *even* into the utter court to the people, they shall put off their garments wherein they ministred, and lay them in the holy chambers, and they shall put on other garments, and they shall not sanctify the people with their garments.

f As did the infidels and heathen.

20 Neither shall they *f* shave their heads, nor suffer their locks to grow long, they shall onely poll their heads.

21 Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a * widow, or her that is † put away: but they

* *Lev.* 21. 13. † Heb. *thrust forth.*

650 before the separate place, they *be* holy chambers, where the priests that approach unto the LORD shall eat the most holy things: there shall they lay the most holy things, and the meat-offering, and the sin-offering, and the trespass-offering, for the place *is* holy.

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15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate, whose prospect is toward the east, and measured it round about.

† Heb. *waxed.* 16 He measured the east † side with the measuring-reed, five hundred reeds, with the measuring-reed round about.

17 He measured the north-side five hundred reeds, with a measuring-reed round about.

18 He measured the south-side five hundred reeds, with the measuring-reed.

19 ¶ He turned about to the west-side, *and* measured five hundred reeds, with the measuring reed.

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CHAP. XLIII.

1 The returning of the glory of God into the temple. 7 The sin of Israel hindred Gods presence. 10 The prophet exhorteth them to repentance, and observation of the law of the house. 13 The mesures, 18 and the ordinances of the altar.

AFterward he brought me to the gate, *even* the gate that looketh toward the east.

2 And behold, the glory of the God of Israel came from the way of the east: and * his voice *was* like a noise of many waters, and the earth shined with his glory.

* *Chap.* 1. 24.

3 And *it was* * according to the appearance of the vision which I saw, *even* [a] according to the vision that I saw, ‡ when I came to destroy the city: and the visions *were* like the vision that I saw by the river Chebar: *and* I fell upon my face.

* *Chap.* 1. 4. & 8. 4.

a when I prophesied the destruction of the city by the Chaldeans. ‡ Or, *when I came to prophesy that the city should be destroyed.* See. *Chap.* 9. 2, 3. 8. which was departed afore, *Chap.* 10. 4. & 11. 22.

4 And the [b] glory of the LORD came into the house by the way of the gate, whose prospect *is* toward the east.

5 So the spirit took me up, and brought me into the inner court, and behold, the glory of the LORD filled the house.

6 And I heard *him* speaking unto me out of the house, and the man stood by me.

7 ¶ And he said unto me, Son of man, the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever, and my holy name shall the house of Israel no more defile, *neither* they, nor their kings, [c] by their whoredom, nor by the carcases of [d] their kings in their high places.

c By their idolatries.

d He alludeth to Ammon and Manasseh, who were buried in their gardens near the temple, and there had erected up monuments to their idols

8 In their setting of their threshold by my thresholds, and their post by my post, ‡ and the wall between me and them, they have even defiled my holy name by their abominations that they have committed: wherefore I have consumed them in mine anger.

‡ Or, *hanun, or, mamor.*

9 Now let them put away their whoredom, and the carcases of their kings far from me, and I will dwell in the midst of them for ever.

10 ¶ Thou son of man, shew the house to the house of Israel, that they may be ashamed of their iniquities, and let them mesure the ‡ pattern.

‡ Or, *fashion.*

11 And if they be ashamed of all that they have done, shew them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the forms thereof, and all the ordinances thereof, and all the forms thereof, and all the laws thereof: and write *it* in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and do them.

12 This *is* the law of the house; upon the top of the mountain, the whole limit thereof round about *shall be* most holy: behold, this *is* the law of the house.

13 ¶ And these *are* the mesures of the altar after the cubits; the cubit *is* a cubit and an hand-breadth, even the † bottom *shall be* a cubit, and the breadth a cubit, and the border thereof by the † edg thereof round about *shall be* a span, and this *shall be* the higher place of the altar.

† Heb. *lip.*

14 And from the bottom *upon* the ground, even to the lower settle, *shall be* two cubits, and the breadth one cubit; and from the lesser settle even to the greater settle *shall be* four cubits, and the breadth *one* cubit.

15 So † the altar *shall be* four cubits, and from † the altar and upward *shall be* four horns.

† Heb. *Harel*, that is, the mountain of God.

† Heb. *Ariel*, that is, the lion of God.

16 And the altar *shall be* twelve *cubits* long, twelve broad, square in the four squares thereof.

17 And the settle *shall be* fourteen *cubits* long, and fourteen broad in the four squares thereof, and the border about it *shall be* half a cubit, and the bottom thereof *shall be* a cubit about, and his stairs shall look toward the east.

18 ¶ And he said unto me, Son of man thus saith the Lord GOD, These *are* the ordinances of the altar, in the day when they shall make it, to offer burnt-offerings thereon, and to sprinkle blood thereon.

19 And thou shall give to the priests the Levites that be of the seed of Zadok which approach unto me, to minister unto me, saith the Lord GOD, a young bullock for a sin-offering.

20 And thou shalt take of the blood thereof, and put *it* on the four horns of it, and on the four corners of the settle, and upon the border round about: thus shalt thou cleanse and purge it.

21 Thou shalt take the bullock also of the sin-offering, and he shall burn it in the appointed

appointed place of the house without the sanctuary.

22 And on the second day thou shalt offer a kid of the goats without blemish for a sin-offering, and they shall cleanse the altar, as they did cleanse *it* with the bullock.

23 When thou hast made an end of cleansing *it*, thou shalt offer a young bullock without blemish, and a ram out of the flock, without blemish.

24 And thou shalt offer them before the LORD, and the priests shall cast salt upon them, and they shall offer them up *for* a burnt-offering unto the LORD.

25 Seven days shalt thou prepare every day a goat *for* a sin-offering: they shall also prepare a young bullock, and a ram out of the flock without blemish.

26 Seven days shall they purge the altar and purify it, and they shall † consecrate themselves.

† Heb. *fill their hands.*

27 And when these days are expired, it shall be *that* upon the eighth day and *so* forward, the priests shall make your burnt-offerings upon the altar, and your ‡ peace-offerings; and I will accept you, saith the Lord GOD.

‡ Or, *thankofferings.*

CHAP. XLIV.

1 The east-gate assigned onely to the prince. 4 The priests reproved for polluting of the sanctuary. 9 Idolaters uncapable of the priests office. 15 The sons of Zadok are accepted thereto. 17 Ordinances for the priests.

THen he brought me back the way of the gate of the outward sanctuary which looketh toward the east, and it *was* shut.

2 Then said the LORD unto me, This gate shall be [a] shut, it shall not be opened, and no man shall enter in by it; because the LORD the God of Israel hath entred in by it, therefore it shall be shut.

a Hebrew, From the common people, but not from the priests, nor the prince, *Chap.* 46. 1, 2.

3 *It is* for the prince; the prince, he shall sit in it to eat bread before the LORD; he shall enter by the way of the porch of *that* gate, and shall go out by the way of the same.

4 ¶ Then brought he me the way of the north-gate before the house; and I looked, and behold, the glory of the LORD filled the house of the LORD: and I fell upon my face.

5 And the LORD said unto me, Son of man, † mark well, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the ordinances of the house of the LORD, and all the laws thereof, and mark well the entring in of the house, with every going forth of the sanctuary.

† Heb. *set thine heart.*

6 And thou shalt say to the rebellious, *even* to the house of Israel, Thus saith the Lord God, O ye house of Israel, let it suffice you of all your abominations,

7 In that ye have brought *into my sanctuary* † [b] strangers uncircumcised in heart, and uncircumcised in flesh, to be in my sanctuary to pollute it, *even* my house, when ye offer my bread, the fat and the bloud, and they have broken my covenant, because of all your abominations.

† Heb. *children of a stranger.*

b For they had brought idolaters which were of other countrys, to teach them their idolatry, Ezek. 23. 40.

8 And ye have not kept the [c] charge of mine holy things: but ye have set keepers of my † charge in my sanctuary for your selves.

c Ye have not offered unto me according to my laws.

9 ¶ Thus saith the Lord God, No stranger uncircumcised in heart, nor uncircumcised in flesh shall enter into my sanctuary, of any stranger that *is* among the children of Israel.

† Or, *ward*, or, *ordinance*: and so *vers.* 14. & 16.

10 And the [d] Levites that are gone away far from me, when Israel went astray, which went astray away from me after their idols, they shall even bear their iniquity.

d The Levites which had committed idolatry, were put from their dignity, and could not be received into the priests office, although they had been of the house of Aaron, but must serve in the inferiour offices, as to watch and to keep the doors, 2 *King.* 23. 9.

11 Yet they shall be ministers in my sanctuary, *having* charge at the gates of the house, and ministring to the house: they shall slay the burnt-offering, and the sacrifice for the people, and they shall stand before them to minister unto them:

12 Because they ministred unto them before their idols, and † caused the house of Israel to fall into iniquity; therefore have I lift up mine hand against them, saith the Lord GOD, and they shall bear their iniquity.

† Heb. *were for a stumbling-block of iniquity unto, &c.*

13 And they shall not come near unto me to do the office of a priest unto me, nor to come near to any of my holy things, in the most holy *place:* but they shall bear their shame, and their abominations which they have committed.

14 But I will make them keepers of the charge of the house for all the service thereof, and for all that shall be done therein.

15 ¶ But the priests the Levites, the sons of Zadok, that [e] kept the charge of my sanctuary, when the children of Israel went astray from me, they shall come near to me to minister unto me, and they shall stand before me to offer unto me the fat and the bloud, saith the Lord GOD.

e which observed the law of God, and fell not to idolatry.

16 They shall enter into my sanctuary, and they shall come near to my table to minister unto me, and they shall keep my charge.

17 ¶ And it shall come to pass, *that* when they enter in at the gates of the inner court, they shall be clothed with linen garments, and no wooll shall come upon them, whiles they minister in the gates of the inner court, and within.

18 They shall have linen bonnets upon their heads, and shall have linen breeches upon their loyns: they shall not gird *themselves* ‡† with any thing that causeth sweat.

‡ Or, *in sweating places.* † Heb. *in, or, with sweat.*

19 And when they go forth into the utter court, *even* into the utter court to the people, they shall put off their garments wherein they ministred, and lay them in the holy chambers, and they shall put on other garments, and they shall not sanctify the people with their garments.

20 Neither shall they [f] shave their heads, nor suffer their locks to grow long, they shall onely poll their heads.

f As did the infidels and heathen.

21 Neither shall any priest drink wine, when they enter into the inner court.

22 Neither shall they take for their wives a * widow, or her that is † put away: but they

* *Lev.* 21. 13. † Heb. *thrust forth.*

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† Heb. *from a grieved.*

shall take maidens of the seed of the house of Israel, or a widow † that had a priest before.

23 And they shall teach my people *the difference* between the holy and profane, and cause them to discern between the unclean and the clean.

24 And in controversy they shall stand in judgment, *and* they shall judge it according to my judgments: and they shall keep my laws and my statutes in all mine assemblies, and they shall hallow my sabbaths.

* *Lev.* 21. 1, 11. 25 And they shall come at no * dead person to defile themselves: but for father or for mother, or for son or for daughter, for brother, or for sister that hath had no husband, they may [g] defile themselves.

g They may be at them buried, which was a defiling.

26 And after he is cleansed, they shall reckon unto him seven days.

27 And in the day that he goeth into the sanctuary, unto the inner court to minister in the sanctuary, he shall offer his sin-offering, saith the Lord GOD.

28 And it shall be unto them for an inheritance; I * *am* their inheritance: and ye shall give them no possession in Israel; I *am* their possession.

* *Num.* 18. 20. *Deut.* 10. 9. & 18. 1, 2. *Josh.* 13. 14, 33.

29 They shall eat the meat-offering, and the sin-offering, and the trespass-offering; and every ‡ dedicate thing in Israel shall be theirs.

‡ Or, *devoted.*

30 And the ‡ * first of all the first-fruits of all *things*, and every oblation of all of every sort of your oblations shall be the priests': ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest in thine house.

‡ Or, *chief.*
* *Exod.* 23. 2. & 22. 29, 30. *Num.* 3. 13. & 18. 12.

31 The priests shall not eat of any thing that is * dead of it self or torn, whether it be fowl or beast.

* *Exod.* 22. 31. *Lev.* 22. 8.

CHAP. XLV.

1 *The portion of land for the sanctuary, 6 for the city, 7 and for the prince. 9 Ordinances for the prince.*

† Heb. *when ye cause the land to fall.*

MOreover, † when ye shall divide by lot the land for inheritance, ye shall offer an oblation unto the LORD, † an [a] holy portion of the land: the length *shall be* the length of five and twenty thousand *reeds*, and the breadth *shall be* ten thousand: this *shall be* holy in all the borders thereof round about.

1 Heb. *holiness.*
a Of all the land of Israel the Lord only requireth this portion for the temple, and for the priests, for the city, and for the prince.

2 Of this there shall be for the sanctuary five hundred *in length*, with five hundred *in breadth*, square round about; and fifty cubits round about, for the ‡ suburbs thereof.

‡ Or, *void places.*

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shall be the sanctuary, *and* the most holy *place*.

4 The holy *portion* of the land shall be for the priests the ministers of the sanctuary, which shall come near to minister unto the LORD, and it shall be a place for their houses, and an holy place for the sanctuary.

5 And the five & twenty thousand of length, & the ten thousand of breadth shall also the Levites the ministers of the house have for themselves, for a possession for twenty chambers.

6 ¶ And ye shall appoint the possession of the city five thousand broad, and five and twenty thousand long over against the oblation of the holy *portion*: it shall be for the whole house of Israel.

7 ¶ And *a portion shall be* for the prince on the one side and on the other side of the oblation of the holy *portion*, and of the possession of the city, before the oblation of the holy *portion*, and before the possession of the city, from the west-side west-ward and from the east-side east-ward; and the length *shall be* over against one of the portions, from the west-border unto the east-border.

8 In the land shall be his possession in Israel, and my princes shall no more oppress my people, and *the rest of* the land shall they give to the house of Israel according to their tribes.

9 ¶ Thus saith the Lord GOD, Let, it[b] sufb The prophet sheweth that the heads must be first reformed before any good order can be established among the people.
fice you, O princes of Israel: remove violence and spoil, and execute judgment and justice, take away your † exactions from my people, saith the Lord God.

† Heb. *expulsions.*

10 Ye shall have just * balances, and a just [c] ephah, and a just bath.

* *Lev.* 19. 35, 36.

c Ephah and bath were both of one quantity, five gallons each contained in dry things, the which unit did in liquors, *Ezek.* 45. 11. 1 *Kings* 5. 11.

11 The ephah and the bath shall be of one measure, that the bath may contain the tenth part of an homer, and the ephah the tenth part of an homer: the measure thereof shall be after the homer.

12 And the * shekel *shall be* twenty gerahs: twenty shekels, [d] five and twenty shekels, fifteen shekels shall be your maneh.

* *Exod.* 30. 13. *Lev.* 27. 25. *Num.* 3. 47.
d *Thatis*, Three score shekels make a weight called *Mina*: for he joyneth these three parts to a mina.

13 This *is* the oblation that ye shall offer; the sixth part of an ephah of an homer of wheat, and ye shall give the sixth part of an ephah of an homer of barley.

14 Concerning the ordinance of oyl, the bath of oyl, *ye shall offer* the tenth part of a bath out of the cor, *which is* an homer of ten baths; for ten baths *are* an homer:

15 And one ‡ lamb out of the flock, out of two hundred, out of the fat pastures of Israel for a meat-offering, and for a burnt-offering, and for ‡ peace-offerings, to make reconciliation for them, saith the Lord GOD.

‡ Or, *kid.*

‡ Or, *thank-offerings.*

16 All the people of the land † shall *give* this oblation ‡ for the prince in Israel.

† Heb. *shall be.*

‡ Or, *to.*

17 And it shall be the princes part *to give* burnt-offerings, and meat-offerings, and drink-offerings, in the feasts, and in the new-moons, and in the sabbaths, in all solemnities of the house of Israel: he shall prepare the sin-offering, and the meat-offering, and the burnt-offering, and the ‡ peace-offerings, to make reconciliation for the house of Israel.

‡ Or, *thank-offerings.*

18 Thus saith the Lord GOD, In the first *month* in the first *day* of the [e] month, thou shalt take a young bullock without blemish, and cleanse the sanctuary.

e which was Nisan, containing part of March and part of April.

19 And the priest shall take of the bloud of the sin-offering, and put *it* upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner court.

20 And

20 And so thou shalt do the seventh *day* of the month, for every one that erreth, and for *him that is* simple: so shall ye reconcile the house.

21 In the first *month*, in the fourteenth day of the month, ye shall have the passover, a feast of seven days, unleavened bread shall be eaten.

22 And upon that day shall the prince prepare for himself, and for all the people of the land, a bullock *for* a sin-offering.

23 And seven days of the feast he shall prepare a burnt-offering to the LORD, seven bullocks, and seven rams without blemish, daily the seven days, and a kid of the goats daily *for* a sin-offering.

24 And he shall prepare a meat-offering of an ephah for a bullock, and an ephah for a ram, and an [f] hin of oyl for an ephah.

f *Levit.* 23. 40.

25 In the seventh *month*, in the fifteenth day of the month shall he do the like in the * feast of the seven days, according to the sin-offering, according to the burnt-offering, and according to the meat-offering, and according to the oyl.

* *Num.* 29. 12.

CHAP. XLVI.

1 *Ordinances for the prince in his worship, 9 and for the people. 16 An order for the princes inheritance. 19 The courts for boiling and baking.*

THus saith the Lord GOD, The gate of the inner court that looketh toward the east, shall be shut the six working-days: but on the sabbath it shall be opened, and in the day of the new-moon it shall be opened.

2 And the prince shall enter by the way of the porch of *that* gate without, and shall stand by the post of the gate, and the priests shall prepare his burnt-offering, & his peace-offerings, and he shall worship at the threshold of the gate: then he shall go forth, but the gate shall not be shut until the evening.

3 Likewise the people of the land shall worship at the door of this gate before the LORD, in the sabbaths, and in the new-moons.

4 And the burnt-offering that the prince shall offer unto the LORD in the sabbath-day, *shall be* six lambs without blemish, and a ram without blemish.

5 And the meat-offering *shall be* an ephah for a ram, and the meat-offering for the lambs † [a] as he shall be able to give, and an hin of oyl to an ephah.

† Heb. *the gift of his hand.*
a That is, As much as he can.

6 And in the day of the new-moon *it shall be* a young bullock without blemish, and six lambs, and a ram: they shall be without blemish.

7 And he shall prepare a meat-offering, an ephah for a bullock, and an ephah for a ram; and for the lambs [b] according as his hand shall attain unto, and an hin of oyl to an ephah.

b Morning. As he shall think good.

8 And when the prince shall enter, he shall go in by the way of the porch of *that* gate, and he shall go forth by the way thereof.

9 ¶ But when the people of the land shall come before the LORD, in the solemn feasts, he that entreth in by the way of the north-gate to worship, shall go out by the way of the south-gate: and he that entreth by the way of the south-gate, shall go forth by the way of the north-gate: he shall not return by the way of the gate whereby he came in, but shall go forth over against it.

10 And the prince in the midst of them, when they go in, shall go in; and when they go forth, shall go forth.

11 And in the feasts, and in the solemnities, the meat-offering shall be an epaph to a bullock, and an ephah to a ram, and to the lambs as he is able to give, and an hin of oyl to an ephah.

12 Now when the prince shall prepare a voluntary burnt-offering or peace-offerings, voluntarily unto the LORD, *one* shall then open him the gate that looketh toward the east, and he shall prepare his burnt-offering, and his peace-offerings, as he did on the sabbath-day: then he shall go forth, and after his going forth, *one* shall shut the gate.

13 Thou shalt daily prepare a burnt-offering unto the LORD, *of* a lamb † of the first year without blemish; thou shalt prepare it † every morning.

† Heb. *a son of his year.*
† Heb. *morning by morning.*

14 And thou shalt prepare a meat-offering for it every morning, the sixth part of an ephah, and the third part of an hin of oyl, to temper with the fine flour; a meat-offering continually, by a perpetual ordinance unto the LORD.

15 Thus shall they prepare the lamb, and the meat-offering, and the oyl, every morning, *for* a continual burnt-offering.

16 ¶ Thus saith the Lord GOD, If the prince give a gift unto any of his sons, the inheritance thereof shall be his sons, it *shall be* their possession by inheritance.

17 But if he give a gift of his inheritance to one of his servants, then it shall be his to the [c] year of liberty; after, it shall return to the prince: but his inheritance shall be his sons for them.

c which was the jubile, *Levit.* 25. 9.

18 Moreover, the prince shall [d] not take of the peoples inheritance, by oppression to thrust them out of their possession; *but* he shall give his sons inheritance out of his own possession: that my people be not scattered every man from his possession.

d But be content with that portion that God hath assigned him, *Deut.* 45. 8.

19 ¶ After, he brought me through the entry, which *was* at the side of the gate, into the holy chambers of the priests, which looked toward the north: and behold, there *was* a place on the two sides west-ward.

20 Then said he unto me, This *is* the place where the priests shall boil the trespass-offering and the sin-offering, where they shall bake the meat-offering: that they bear *them* not out into the utter court, to [e] sanctify the people.

e That the people should not have to do with those things which appertain to the Lord, and think it lawful for them to eat them.

21 Then he brought me forth into the utter court, & caused me to pass by the four corners of the court, and behold, † in every corner of the court *there was* a court.

† Heb. *a court in a corner of a court, and a court in a corner of a court.*

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22 In the four corners of the court *there* were courts ‡ joyned of fourty *cubits* long, and thirty broad; these four † corners *were* of one measure.

‡ Or, *made with ceremonies.*
† Heb. *cornered.*

23 And *there was* a row *of building* round about in them, round about them four, and *it was* made with boiling-places under the rows round about.

24 Then said he unto me, These *are* the places of them that boil, where the ministers of the house shall boil the sacrifice of the people.

CHAP. XLVII.

1 The visiõn of the holy waters. 6 The virtue of them. 13 The borders of the land. 22 The divisiõn of it by lot.

AFterward he brought me again unto the door of the house, and behold, waters issued out from under the threshold of the house east-ward: for the forefront of the house *stood* toward the east, and the [a] waters came down from under from the right side of the house, at the south-side of the altar.

a whereby are meant the spiritual graces that should be given to the church under the kingdom of Christ.

2 Then brought he me out of the way of the gate north-ward, and led me about the way without unto the utter gate by the way that looketh east-ward, and behold, there ran out waters on the right side.

3 And when the man that had the line in his hand, went forth east-ward, he measured a thousand cubits, and he brought me through the waters: the † waters *were* to the ankles.

† Heb. *waters of the ankles.*

4 Again he measured a thousand, and brought me through the waters; the waters *were* to the knees: again he measured a thousand, and brought me through; the waters *were* to the loyns.

5 Afterward he measured a thousand, *and it was* [b] a river that I could not pass over: for the waters were risen, † waters to swim in, a river that could not be passed over.

b *Signifying*, That the graces of God should never decrease, but ever abound in his church.
† Heb. *waters of swimming.*

6 ¶ And he said unto me, Son of man, hast thou seen *this?* then he brought me and caused me to return to the brink of the river.

7 Now when I had returned, behold, at the † bank of the river *were* very many * [c] trees on the one side and on the other.

† Heb. *lip.*
* *Revel. 22. 2.*
c *Meaning*, The multitude of them that should be refreshed by the spiritual waters.

8 Then said he unto me, These waters issue out toward the east-country, and go down into the ‡ desert, and go into the [d] sea: *which being* brought forth into the sea, the [e] waters shall be healed.

‡ Or, *plain.*
d *Shewing*, That the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persianes, or Gene zareth, and the Sea called Mediterraneum, *Zeph. 2. 6.*
e The waters which of nature are salt and unwholsom shall be made sweet and comfortable.

9 And it shall come to pass, *that* every thing that liveth, which moveth, whithersoever the † rivers shall come, shall live: and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be healed, and every thing shall live whither the river cometh.

† Heb. *two rivers.*

10 And it shall come to pass, *that* the [f] fishers shall stand upon it, from En-gedi even unto [g] En-eglaim; they shall be a *place* to spread forth nets, their fish shall be according to their kinds as the fish of the [h] great sea, exceeding many.

f *Signifying*, That when God bestoweth his mercies in such abundance, the ministers shall by their preaching winnow.
g which were cities or the corners of the salt or dead sea.
h They shall be here of all sorts, and in as great abundance as in the great Ocean whereby they are bred.

11 But the [i] miry places thereof, and the marishes thereof, ‡ shall not be healed, they shall be given to salt.

i *That is*, the wicked and reprobate.
‡ Or, *and the which shall not be healed.*

12 And by the river upon the bank thereof on this side and on that side, † shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth ‡ new fruit according to his months, because their waters they issued out of the sanctuary, & the fruit thereof shall be for meat, and the leaf thereof ‡ for * medicine:

† Heb. *shall come up.*
‡ Or, *principal.*
‡ Or, *for healing and sores.*
* *Ezek. 22. 2.*

13 ¶ Thus saith the Lord GOD, This *shall be* the border, whereby ye shall inherit the land according to the twelve tribes of Israel: Joseph *shall have two* portions.

14 And ye shall inherit it, one as well as another: *concerning* the which I ‡ * lifted up mine hand to give it unto your fathers, and this land shall fall unto you for inheritance.

‡ Or, *sware.*
* *Gen. 17. 7. & 26 3. & 28. 13.*

15 And this *shall be* the border of the [k] land toward the north-side, from the great sea, the way of Hethlon, as men go to Zedad:

k By the land of promise he signifieth the spiritual land, whereof this was a figure.

16 Hamath, Berothah, Sibraim, which *is* between the border of Damascus, and the border of Hamath; ‡ Hazar-hatticon, which *is* by the coast of Hauran.

‡ Or, *the middle village.*

17 And the border from the sea, shall be Hazar-enan, the border of Damascus, and the north north-ward, and the border of Hamath: and *this is* the north-side.

18 And the east-side ye shall measure † from Hauran, and from Damascus, and from Gilead, and from the land of Israel *by* Jordan, from the border unto the east-sea: & *this is* the east-side.

† Heb. *from between.*

19 And the south-side south-ward from Tamar, *even* to the waters of ‡ strife *in* Kadesh, the † river to the great sea: and *this is* the south-side ‡ south-ward.

‡ Or, *Meribah.*
† Or, *valley.*
‡ Or, *toward Teman.*

20 The west-side also *shall be* the great sea from the border, till a man come over against Hamath: this *is* the west-side.

21 So shall ye divide this land unto you, according to the tribes of Israel.

22 ¶ And it shall come to pass, *that* ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, which shall beget children among you: and they shall be unto you as born in the country among the children of Israel, they shall have inheritance with you among the tribes of Israel.

‡ *Meaning*, That in this spiritual kingdom, they should be no difference between Jew and Gentile, but the ‡ faithful be partakers of the inheritance in this land Canaan.

23 And it shall come to pass, *that* in what tribe the stranger sojourneth, there shall ye give *him* his inheritance, saith the Lord GOD.

CHAP. XLVIII.

1, 23 The portions of the twelve tribes, 8 of the sanctuary, 15 of the city and suburbs, 21 and of the prince. 30 The dimensions and gates of the city.

NOw these *are* the names of the tribes, from the north-end to the coast of the way of Hethlon, as one goeth to Hamath, Hazar-enan, the border of Damascus northward, to the coast of Hamath (for these are his sides east *and* west) † a *portion* for Dan.

a The tribes that they stood into the land of promise declared fully the large extent of what esteem is set forth by this division.
† Heb. *one portion.*

2 And by the border of Dan, from the east-side unto the west-side, a *portion* for Asher.

3 And

3 And by the border of Asher, from the east-side even unto the west-side, a *portion* for Naphtali.

4 And by the border of Naphtali, from the east-side unto the west-side, a *portion* for Manasseh.

5 And by the border of Manasseh, from the east-side unto the west-side, a *portion* for Ephraim.

6 And by the border of Ephraim, from the east-side even unto the west-side, a *portion* for Reuben.

7 And by the border of Reuben, from the east-side unto the west-side, a *portion* for Judah.

8 ¶ And by the border of Judah, from the east-side unto the west-side, [b] shall be the offering which they shall offer of five and twenty thousand *reeds in* breadth, and *in* length as one of the *other* parts, from the east-side unto the west-side, and the sanctuary shall be in the midst of it.

b That is, the portion of the ground, which they shall separate and appoint to the Lord which shall be divided into three parts: for the priests, for the prince, and for the citie.

9 The oblation that ye shall offer unto the Lord, *shall be* of five and twent thousand in length, and of ten thousand in breadth.

10 And for them, *even* for the priests shall be *this* holy oblation, toward the north, five and twenty thousand *in length*, and toward the west ten thousand in breadth, and toward the east ten thousand in breadth, and toward the south five and twenty thousand in length, and the sanctuary of the Lord shall be in the midst thereof.

‡ Or, *let sanctified.* portion shall be for the priests.
† Or, *Westward, or seaward.*

11 ‡ *It shall be* for the priests that are sanctified, of the sons of Zadok, which have kept my † charge, which went not astray when the children of Israel went astray, as the Levites went astray.

12 And *this* oblation of the land that is offered, shall be unto them a thing most holy by the border of the Levites.

13 And over against the border of the priests, the Levites *shall have* five and twenty thousand in length, and ten thousand in breadth: all the length *shall be* five and twenty thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither exchange, nor alienate the first-fruits of the land: for *it is* holy unto the Lord.

15 ¶ And the five thousand that are left in the breadth over against the five and twenty thousand, shall be a profane *place* for the citie, for dwelling and for suburbs, and the city shall be in the midst thereof.

16 And these *shall be* the mesures thereof, the north-side four thousand and [c] five hundred, and the south-side four thousand and five hundred, and on the east-side four thousand and five hundred, and the west-side four thousand and five hundred.

c *Meaning*, that it should figure.

17 And the suburbs of the city shall be toward the north two hundred and fiftie, and toward the south two hundred and fiftie, and toward the east two hundred and fiftie, and toward the west two hundred and fiftie.

18 And the residu in length over against the oblation of the holy *portion shall be* ten thousand east-ward, and ten thousand west-ward: and it shall be over against the oblation of the holy *portion*, and the increase thereof shall be for food unto them that serve the city. 655

19 And they that serve the city, shall serve it out of all the tribes of Israel.

23 All the oblation *shall be* five and twenty thousand, by [d] five and twenty thousand: ye shall offer the holy oblation four-square, with the possession of the city.

d Every way it shall be five and twenty thousand.

21 ¶ And the residu *shall be* for the prince on the one side and on the other of the holy oblation, and of the possession of the city over against the five and twenty thousand, of the oblation toward the east-border, and west-ward over against the five and twenty thousand toward the west-border, over against the portions for the prince, and it shall be the holy oblation, and the sanctuary of the house *shall be* in the midst thereof.

22 Moreover, from the possession of the Levites, and from the possession of the city, *being* in the midst *of that* which is the princes, between the border [e] of Judah and the border of Benjamin, shall be for the prince.

e So that Judah was on the south side of the princes and Levites portions, and Benjamin on the south side.

23 As for the rest of the tribes, from the east-side unto the west-side, Benjamin *shall have* † a *portion*.

† Heb. *one portion.*

24 And by the border of Benjamin, from the east-side unto the west-side, Simeon *shall have* a *portion*.

25 And by the border of Simeon, from the east-side unto the west-side, Issachar a *portion*.

26 And by the border of Issachar, from the east-side unto the west-side, Zebulun a *portion*.

27 And by the border of Zebulun, from the east-side unto the west-side, Gad a *portion*.

28 And by the border of Gad, at the south-side south-ward, the border shall be even from [f] Tamar *unto* the waters of strife *in* Kadesh, *and to* the [g] river toward the great sea.

f which was Jericho the citie of palm-trees.
† Or, *Meribah-Kadesh.*
g *Meaning*, Nilus, that runeth into the Sea, called Mediterraneum.

29 This *is* the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these *are* their portions, saith the Lord GOD.

30 ¶ And these *are* the goings out of the city on the north-side, four thousand and five hundred mesures.

31 And the gates of the citie *shal be* after the names of the tribes of Israel, three gates north-ward; one gate of Reuben, one gate of Judah, one gate of Levi.

32 And at the east-side four thousand and five hundred: and three gates; and one gate of Joseph, one gate of Benjamin, one gate of Dan.

33 And at the south-side four thousand and five hundred mesures: and three gates; one gate of Simeon, one gate of Issachar, one gate of Zebulum.

34 At the west-side four thousand and five hundred, *with* their three gates; one gate of Gad, one gate of Asher, one gate of Naphtali.

35 *It was* round about eighteen thousand *mesures*: and the name of the city from that day *shall be*, † The LORD *is* there.

† Heb. *Jehovah thammah.*

THE

THE BOOK OF DANIEL.

THE ARGUMENT.

THe great providence of God, and his singular mercie toward his church are most lively here set forth, who never leaveth his destitute, but now in their greatest miseries and afflictions giveth them prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel above all other had most special revelations of such things as should come to the church, even from the time that they were in captivity, to the last end of the world, and to the general resurrection, as of the four monachies and empires of the world, to wit, of the Babylonians, Persians, Grecians, and Romans. Also, of the certain number of the times even unto Christ, when all ceremonies and sacrifices should be the accomplishment thereof: moreover sheweth Christs office and the cause of his death, which was by his sacrifice to take away sins, and to bring ever lasting life. And as from the begining, God ever exercised his people under the cross, so he teacheth here, that after that Christ is offered, he will still leave this exercise to his church until the dead rise again, and Christ gather his into his kingdom in the heavens.

CHAP. I.

1 *Iehoiakims captivity.* 3 *Ashpenaz taketh Daniel, Hananiah, Mishael, and Azariah.* 8. *They refusing the kings portion, do prosper with puls and water.* 17 *Their excellencie in wisdom.*

a 2 Reyd 2 King 24. verf. 1. and *Ier.* 25. 1.

* 2 *Chron.* 36. 6.

IN the[a] third year of the reign of Iehoiakim king of Judah, *came Nebuchadnezzar king of Babylon, unto Jerusalem, and besieged it.

2 And the Lord gave Iehoiakim king of Judah into his hand, with part of the vessels of the house of God, which he carried into the land of [b] Shinar to the house of his god, and he brought the vessels into the treasure-house of his god.

b which was a plain by Babylon, where was the the temple of their great god, and is here taken for Babylon

c who was as maister of the wards.

3 ¶ And the king spake unto [c] Ashpenaz the master of his [d] eunuchs, that he should bring *certain* of the children of Israel, and of the [e] kings seed, and of the princes;

d He calleth them eunuchs whom the king nourished and brought up to be rulers of other countries afterward.

e His purpose was to keep them as [f] hostages, and that he might shew himself [g] victorious, and also by their good interary and learning of his religion, they might favour rather him than the Jews, and so to be able to serve him as governours in their land: moreover, by this means the Jews might be better kept in subjection, fearing [h] elsewhile to procure hurt to these noble men.

4 Children in whom *was* no blemish, but wel-favoured, and skilfull in all wisdom, and cunning in knowledg, and understanding science, and such as *had* ability in them to stand in the kings palace, and whom they might teach the [i] learning and the tongue of the Chaldeans.

f The king required three things, that they should be of noble birth, that they should be witty and learned, and that they should be of a strong and comly nature, that they might do him better service: this did he for his own commodity, therefore it it not to praise his liberality: yet in this he is worthy praise, that he esteemed learning, and knew that it was a necessarie mean to governby. g That they might forget their own religion and countrey fashions, to serve him the better to his purpose: yet it is not to be thought that Daniel did learn any knowledg that was not godly: in all points he refuted the abuse of things and superstition, insomuch that he would not eat the meat that the king appointed him, but was content to learn the knowledg of natural things. h That by their good entertainment they might learn to forget the mediocritie of their own people. i Heb. *the tongue of his dyuth.*

5 And the king appointed them a daily [k] provision of the kings meat, and of [l] the wine which [m] he drank: so nourishing them[l] three years, that at the end thereof they might [n] stand before the king.

k As well to serve at the table, as in other offices.

6 Now among these were of the children of Judah, Daniel, Hananiah, Mishael, and Azariah:

7 Unto whom the prince of the evnuchs gave names: for he[l] gave unto Daniel *the name* of Beltesshazzar; and to Hananiah, of Shadrach; and to Mishael, of Meshach; and to Azariah, of Abednego.

l That they might altogether forget their religion: for the Scripture useth children names, which might ever put them in remembrance of some point of religion: therefore was a great attention, and a sign of fervente which they were not able to reach. m Not that he thought any religion to be in the meat or drink (for Daniel he did eat) but because the king feared not eate himself this fleast portion to forget his religion and sacrifice, and forsweare, and that he is more & drink he might daily remember of what people he was: and Daniel bringeth this in, to shew how God from the beginning assisted him with his Spirit, and at length called him to be a prophet. n He fignifieth they did this for their religion which was contrary to the babylonians, and therefore he preferred them, which are of a straighter sect: therefore he would condemn them, and maintain his own. † Heb. *fulden.* ‡ Or, *term, or continuance.*

8 ¶ But Daniel purposed in his heart, that he would not[m] defile himself with the portion of the kings meat, nor with the wine which he drank: therefore he requested of the prince of the evnuchs, that he might not defile himself.

9 Now God had brought Daniel into favour and tender love with the prince of the evnuchs.

10 And the prince of the evnuchs said unto Daniel, [n] I fear my lord the king, who hath appointed your meat and your drink: for why should he see your faces † worse liking than the children which are your ‡ fort? then shall ye make *me* endanger my head to the king.

11 Then said Daniel to ‡ Melzar, whom the prince of the evnuchs had set over Daniel, Hananiah, Mishael, and Azariah,

12 Prove thy servants, I beseech thee, † ten days, and let them give us † [p] puls † to eat, and water to drink.

13 Then let our countenences be looked upon before thee, and the countenance of the children that eat of the portion of the kings meat: and as thou seest, deal with thy servants.

14 So he consented to them in this matter, and proved them ten days,

15 And at the end of ten days, their[q] countrid, and *the* more they had the knowledg of all things) that they should be proved fools, and that to him appeared their ignorance, that notwithstanding their bragg, yet they were not able to the dream, except he entred them into the matter, and therefore they would pretend knowledge where was but meer ignorance, and so as delinders of the people, they were worthie to die. † Chald. *beg.*

tenances

tenances appeared fairer, and fatter in flesh than all the children which did eat the portion of the kings meat.

16 Thus Melzar, took away the portion of their meat, and the wine that they should drink: and gave them puls.

17 ¶ As for these four children, God gave them knowledg and skill in all learning and [r] wisdom, and ‡ Daniel had understanding in all [s] visions and dreams.

r *Meaning*, in the liberal sciences and natural knowledg, and not in the magical arts which are forbidden, *Deut.* 13. 11. ‡ Or, *he made Daniel understand.*

s So that he only was a prophet and none of the other: for by dreams and visions God appeared to his prophets, *Num.* 12. 6. † Of the three years above mentioned, *verf.* 5. † Heb. *wisdom of understanding.*

18 Now at the [t] end of the days that the king had said he should bring them in, then the prince of the eunuchs brought them in before Nebuchadnezzar.

19 And the king communed with them, and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stood they before the king.

20 And in all matters of † wisdom *and* understanding that the king enquired of them he found them ten times better than all the magicians *and* astrologers that *were* in all his realm.

u *That is*, he was esteemed infinitely, *Iosu* 2 prophet, *Is* king as that common wealth stood.

21 And Daniel continued *even* unto the first year of king Cyrus.

CHAP. II.

1 *Nebuchadnezzar forgetting his dream, requireth it of the Chaldeans, by promises and threatnings.* 10 *They acknowledging their inability, are judged to die.* 14 *Daniel obtaining some respit, findeth the dream.* 19 *He blesseth God.* 24 *He stayeth the decree, is brought to the king.* 31 *The dream.* 36 *The interpretation.* 40 *Daniels advancement.*

AND in the second [a] year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed [b] dreams, wherewith his spirit was [c] troubled, and his [d] sleep brake from him.

a The father and the son were both called by this name: for that this is spoken of the son when he reigned alone: for he reigned alfo after his father with his sister.

b Not that he had many dreams but because many matters were contained in this dream.

c Because it was of great importance.

d He was so heavy with sleep, that he began to sleep again. Some read, and his sleep was broken from him.

2 Then the king commanded to call the magicians, and the astrologers, and the sorcerers, and the [e] Chaldeans, for to shew the king his dreams: so they came and stood before the king.

e For all these philosophers and sorcerers called themselves by this name of honour, as though all the wisdom and knowledg of the countrey depend ed upon them, and that all other countreys were void of the same. † *That is*, In the Syrian tongue, which differed not much from the Chaldean, for it seemed to be more eloquent, and therefore the Iewes used to speake it: as she Iewish writers do to this day.

3 And the king said unto them, I have dreamed a dream, and my spirit was troubled to know the dream.

4 Then spake the [f] Chaldeans to the king in Syriack,* O king, live for ever: tell thy servants the dream, & we will shew the interpretation.

f *That is*, in the Syrian tongue, † rewards, and great honour: therefore shew me the dream, and the interpretation thereof.

5 The king answered and said to the Chaldeans, The thing is gon from me: if ye will not make known unto me the dream, with the interpretation thereof, ye[g] shall be * † cut in pieces, and your houses shall be made a dunghill.

g Heb. *fadden.* ‡ Or, *term, or continuance.*

6 But if ye shew the dream, and the interpretation thereof, ye shall receive of me gifts and

7 They answered again and said, Let the king tell[h] his servants the dream, and we will shew the interpretation of it.

h *Meaning*, the within this fort he might hearkie more inclined to be

8 The king answered and said, I know of certainty that ye would † gain the time, because ye see the thing is gon from me.

9 But if ye will not make known unto me the dream, *there is but* one decree for you: for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me the interpretation thereof.

10 ¶ The Chaldeans answered before the king, and said, There is not a man upon the earth that can shew the kings matter: therefore *there is* no king, lord, nor ruler, *that* asked such things at any magician, or astrologer, or Chaldean.

11 And *it is* a rare thing that the king requireth, and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.

12 For this cause the king was angry and very furious, and commanded to destroy all the wise *men* of Babylon.

13 And the decree went forth that the wise *men* should be slain; and they [i] fought Daniel and his fellows to be slain.

i which declareth that God would not have his servants joyned in the company of these sorcerers and astrologers, whose arts were wicked, and therefore justly ought to die, though the king did it upon a rage, and no zeal.

14 ¶ Then Daniel † answred with counsel and wisdom to Arioch the ‡ † captain of the kings guard, which was gon forth to slay the wise *men* of Babylon:

† Chald. *returned.* ‡ Or, *chief marshall*

15 He answered and said to Arioch the kings captain, Why *is* the decree *so* hastie from the king; then Arioch made the thing known to Daniel.

† Chald. *chief of the executioners*, or *slaughter-men.*

16 Then Daniel went in, and desired of the king that he would give him time, and that he would shew the king the interpretation.

17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah his companions:

18 That they would desire mercies † of the God of heaven concerning this secret: ‡ that Daniel and his fellows should not perish with the reft of the wise *men* of Babylon.

† Chald. *from before God*

‡ Or, *that they should not destroy Daniel*, &c.

19 ¶ Then was the secret revealed unto Daniel in a night-vifon: then Daniel blessed the God of heaven.

20 Daniel answered and said, * Blessed be the name of God for ever and ever: for wisdom and might are his.

* *Pfal.* 113. 2. & 115. 18.

k He sheweth that man hath neither wisdom nor knowledg, but very dark blindnes and ignorance of himself: for it comethonely of God, that man understandeth any thing.

21 And he changeth the times and the seasons: he removeth kings, and setteth up kings: he giveth wisdom unto the wise, and knowledg to them that know understanding.

l To whom thou maiest thy promise, & who lived in thy fear: wherby he excludeth all other gods.

22 He revealeth the deep and secret things: he knoweth what *is* in the darknes, and the [k] light dwelleth with him.

m Meaning, power to interpret it.

23 I thank thee, and praise thee, O thou God of my [l] fathers, who hast given me wisdom and [m] might, and hast made known unto me now what we desired of thee: for thou hast *now* made known unto us the kings matter.

n whereby appeareth that many were slain, *verf.* 13. and the reft at Daniels offer, were preserved on condition: not that Daniel favoured their wicked profession, but that he had respect to his ministry, & safe the king proceeded according to his wicked affection, and not considering, if their fcience were lawful or no.

24 ¶ Therefore Daniel went in unto Arioch whom the king had ordained to destroy the wise *men* of Babylon; he went and said thus unto him, Destroy not the[n] wise *men* of Babylon: bring me in before the king, and I will shew unto the king the interpretation.

25 Then Arioch brought in Daniel before the king in hafte, and said thus unto him, † I

† Chald. *that I have found.*

have

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† Chald. *children of the captivity of Judah.*

have found a man of the † captives of Judah, that will make known unto the king the interpretation.

26 The king answered and said to Daniel, whose name *was* Beltesshazzar, Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?

27 Daniel answered in the presence of the king, and said, The secret which the king hath demanded, cannot the wise *men*, the astrologians, the magicians, the soothsayers shew unto the king;

28 But there is a God in ° heaven that revealeth secrets, and † maketh known to the king Nebuchadnezzar, what shall be in the latter days. Thy dream, and the visions of thy head upon thy bed, are these;

29 As for thee, O king, thy thoughts † came into *thy mind*, upon thy bed, what should come to pass hereafter: and he that revealeth secrets maketh known unto thee what shall come to pass.

30 But *as* *for me*, this secret is not revealed to me, for any wisdom that I have more than any living, but for *their* sakes that shall make known the interpretation to the king, and that thou mightest know the thoughts of thy heart.

31 ¶ Thou, O king, † fawest, and behold. a great image: this great image whose brightness *was* excellent, stood before thee, and the form thereof *was* terrible.

32 This images head *was* of fine [q] gold, his breast and his arms of silver, his belly and his ‡ thighs of brass.

33 His legs of iron, his feet part of iron and part of clay.

34 Thou fawest till that a stone was cut out ‡ without hands, which smote the image upon his feet that *were* of iron and clay, and brake them to pieces.

35 Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth.

36 ¶ This *is* the dream; and we will tell the interpretation *thereof* before the king.

37 Thou, O king, *art* a king of kings: for the God of heaven hath given thee a kingdom, power, and ſtrength, and glory.

38 And wherefoever the children of men dwell, the beaſts of the field and the fowls of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou *art* this [r] head of gold.

39 And after thee ſhall ariſe another kingdom [s] inferiour to thee, and another [t] third kingdom of braſs, which ſhall bear rule over all the earth.

40 And the fourth kingdom ſhall be ſtrong as iron: for aſmuch as iron breaketh in pieces, & ſubdueth all *things:* and as iron that breaketh all theſe, ſhall it break in [u] pieces, & bruiſe.

41 And whereas thou ſaweſt the feet and toes, part of potters clay, and part of iron: the kingdom ſhall be [x] divided, but there ſhall be in it of the ſtrength of the iron, foraſmuch as thou ſaweſt the iron mixed with mirie clay.

42 And *as* the toes of the feet *were* part of iron, and part of clay: *ſo* the kingdom ſhall be partly ſtrong, and partly † broken.

43 And whereas thou ſaweſt iron mixt with miry clay, they ſhall mingle themſelves with [y] the ſeed of men: but they ſhall not cleave [z] one to another, even as iron is not mixed with clay.

44 And in † the days of theſe kings ſhall the God of heaven ſet up a kingdom, [a] which [c] ſhall never be deſtroyed: and the † kingdom ſhall not be left to other people, *but* it ſhall break in pieces, and conſume all theſe kingdoms, and it ſhall ſtand for ever.

45 Foraſmuch as thou ſaweſt that the [e] ſtone was cut out of the mountain ‡ without hands, and that it brake in pieces the iron, the braſs, the clay, the ſilver, and the gold; the great God hath made known to the king what ſhall come to paſs † hereafter: and the dream *is* certain, and the interpretation thereof ſure.

46 ¶ Then the king Nebuchadnezzar fell upon his face, and [b] worſhipped Daniel, and commanded that they ſhould offer an oblation, and ſweet odours unto him.

47 The king anſwered unto Daniel, and ſaid, Of a truth *it is*, that your [c] God is a God of gods, and a Lord of kings, and a revealer of ſecrets, ſeeing thou couldeſt reveal this ſecret.

48 Then the king made Daniel a great man, and gave him many great [d] gifts, and made him ruler over the whole province of Babylon, and [p] chief of the governours over all the wiſe *men* of Babylon.

49 Then Daniel [e] requeſted of the king, and he ſet Shadrach, Meſhach, and Abed-nego over the affairs of the province of Babylon: but Daniel *ſat* in the [f] gate of the king.

o He affirmeth that manly reaſon and art is not able to attain to the cauſe of Gods ſecrets, but the underſtanding only thereof muſt come of God: whereby he limiteth the king with a certain fear and reverence of God that he might be the more apt to receive the high myſteries, that ſhould be revealed.

† Chald. *hath made known.*

† Chald. *came up,* p Becauſe he had ſaid, that God only muſt reveal the ſignification of this dream, the king might have aſked why Daniel did enterpriſe to interpret it, and therefore he ſheweth that he was but God's miniſter, and had no gifts but ſuch as God had given him to fer forth his glory.

† Chald. *walk ſeeing.*

q By gold, ſilver, braſs, and iron, are meant the Chaldean, Perſian, Macedonian, and Roman kingdoms, which ſhould ſucceſſively rule all the world, till Chriſt (which is here called the ſtone) come himſelf, and deſtroy the laſt: and this was to aſſure the Jews, that their afflictions ſhould not end with the empire of the Chaldeans, but that they ſhould patiently abide the coming of Meſſiah, which ſhould be at the end of this fourth monarchie.

‡ Or, *ſide.*

† Or, *which was not in hands,* as *verſ* 45.

r Daniel leaveth out the kingdom of the Aſſyrians, which was before the Babylonians: both becauſe it was not a monarchie and generall empire, and alſo becauſe he would declare the things that were to come, to the coming of Chriſt, for the comfort of the elect among theſe wonderful alterations: and he calleth the Babylonian kingdom the golden head, becauſe in reſpect of the other three, it was the beſt, and yet was of it ſelf wicked and cruel. *f Meaning*, the Perſians which were not inferior in dignity, power and riches but were won touching ambition, cruelty, and all kind of vice, ſheweing, that the world ſhould grow worſe and worſe, till it was reſtored by Chriſt. *t That is*, of the Macedonians ſhall be of braſs, not alluding to the hardneſs thereof, but to the vileneſs, in reſpect of ſilver.

u *That is*, The Roman empire ſhall ſubdue all thoſe other, which after Alexander were divided into the Macedonian ſort, Syrians and Egyptians.

x They ſhall have civil wars and continual diſcords among themſelves.

‡ Or, *brittle.*

y They ſhall ſy marriages and affinities think to make themſelves ſtrong: yet ſhall they never be joyned in heart.

z Chald. *this with this,* or, not conſidering in the meane ſeaſon what Gods word did permit.

† Chald. *with mayre,*

† Chald. *they cannot,*

a Theſe are the two dangerous weapons wherewith ſatan uſeth to fight againſt the children of God; the conſent of the multitude, and the cruelty of the punishment: although ſome ſtrong ſtaied God, yet the multitude which conſented to the wicked-neſs, allowed them: and here the king required not an inward conſent, but an outward geſture, that the Jews might be little and little leaſt to forget their true religion.

† Or, *ſing out,*

† Chald. *ſymphony,*

b Shewing, that the idol is not known for an idol ſo long as he is with the workman: but when the ceremonies and juſtions are rendred & uſed, and the conſent of the people is there, then of a block they think they have made a god.

c This was ſufficient with the wicked at all times to approve their religion, if the kings authority were alledged for the eſtabliſhing thereof, or, not conſidering in the meane ſeaſon what Gods word did permit.

† Chald. *with myre,*

† Chald. *they cannot,*

a *Meaning* Chriſt, who was leſt of all, and not fit up by man, who is the beginning ſhould be finiſhed and without end: for heavy ſtones indigrum, but ſhould at length grow and fill the whole earth, which he ſheweth a great mountain, as *verſ* 35. And this kingdom, which is not only reſerved to the perſon of Chriſt, but alſo to the whole body of his church, and to every member thereof, ſhall be eternal: for the ſpirit that is in them is [illegible] all, *Ioel.* 2. 10. † Or, *Hiſtories not to hand.*

† Chald. *aſſemblies*

† Chald. *ſtrength.*

c Shadrach, Meſhach, & Abed-nego: theſe men, O king, † have not regarded thee, they ſerve not thy gods, nor worſhip the golden image which thou haſt ſet up.

13 ¶ Then Nebuchadnezzar in *his* rage and fury commanded to bring Shadrach, Meſhach, and Abed-nego: then they brought theſe men before the king.

14 Nebuchadnezzar ſpake and ſaid unto them, *Is it* ‡ true, O Shadrach, Meſhach, and Abed-nego? do not ye ſerve my gods, nor worſhip the golden image which I have ſet up?

15 [c] Now if ye be ready, that at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, and dulcimer, and all kinds of muſick, ye fall down and worſhip the image which I have made, *well:* but if ye worſhip not, ye ſhall be caſt the ſame hour into the midſt of a fiery furnace, and who *is* that God that ſhall deliver you out of my hands?

16 Shadrach, Meſhach, and Abed-nego anſwered and ſaid to the king, O Nebuchadnezzar, we [g] *are* not careful to anſwer thee in this matter.

17 If it be *ſo*, our God whom we ſerve, is [h] able to deliver us from the burning fiery furnace, and he will deliver *us* out of thine hand, O king.

18 But if not, be it known unto thee, O king, that we will not ſerve thy gods, nor worſhip the golden image, which thou haſt ſet up.

19 ¶ Then was Nebuchadnezzar † full of fury, and the form of his viſage was changed againſt Shadrach, Meſhach, and Abed-nego: *therefore* he ſpake and commanded, that they ſhould heat the furnace one ſeven [i] times more than it was wont to be heat.

20 And he commanded the † moſt mighty men that *were* in his army, to bind Shadrach, Meſhach, and Abed-nego *and* to caſt *them* into the burning fiery furnace.

21 Then theſe men were bound in their ‡ coats, their hoſen, and their † hats, and their *other* garments, and were caſt into the midſt of the burning fiery furnace.

22 Therefore becauſe the kings † commandment was urgent, and the furnace exceeding hot, the ‡ flame of the fire ſlew thoſe men that took up Shadrach, Meſhach, and Abed-nego.

23 And theſe three men, Shadrach, Meſhach, and Abed-nego, fell down bound into the midſt of the burning fiery furnace.

24 Then Nebuchadnezzar the king was aſtonied, and roſe up in haſte, *and* ſpake and ſaid unto his † counſellers, Did not we caſt three men bound into the midſt of the fire? They anſwered and ſaid unto the king, True, O king.

25 He anſwered and ſaid, Lo, I ſee four men looſe, walking in the midſt of the fire, and [l] they have no hurt, and the form of the fourth is like the [k] ſon of God.

26 ¶ Then Nebuchadnezzar came near to the † mouth of the burning fiery furnace, *and* ſpake and ſaid, Shadrach, Meſhach, and Abed-nego, ye ſervants of the moſt high God, come forth, and come *hither*. Then Shadrach, Meſhach, and Abed-nego, [l] came forth of the midſt of the fire.

27 And the princes, governours and captains, and the kings counſellers being gathered together, ſaw theſe men, upon whoſe bodies the fire had no power, nor was an hair of their head ſinged, neither were their coats changed, nor the ſmell of fire had paſſed on them.

28 *Then* Nebuchadnezzar ſpake, and ſaid, [m] Bleſſed *be* the God of Shadrach, Meſhach, and Abed-nego, who hath ſent his angel, and delivered his ſervants that truſted in him, and have changed the kings word, and yielded their bodies, that they might not ſerve nor worſhip any god, except their own God.

d Under preteſe of religion, all luſtineſs is encouraged: for a king an image to his idol: he is not touched with the wicked when they ſerve him in their religion. That the ſons of their fathers ſhould have altered the ſtate of his common wealth, and therefore he meant to bring all to one kind of religion, and ſo rather fought his own quietneſs, than Gods glory.

e Therefore it ſeemeth, that they named not Daniel, becauſe he was greatly in the kings favour, thinking if theſe three had been deſtroyed, they might have had better occaſion to accuſe Daniel: and this diſcovereth that this policy of exalting this image, was invented by the ſeditious ſtatemens, which ſought nothing but the deſtruction of the Jews, whom they accuſed of rebellion and ingratitude.

† Chald. *have ſet no regard upon thee,*

† Or, *of purple,*

† Chald. *ſtrength.*

f Signifying, that he would receive them to grace, if they would now worſhip the image.

g For they ſhould have done injury to God, if they ſhould have doubted in this holy cauſe, and therefore they ſay, that they are reſolved to die for Gods cauſe.

h They ground on two points, firſt, on the power and providence of God over them, & ſecondly, on their cauſe, which was Gods glory, and the reſtifying of his true religion with their blood, & ſo make open confeſſion, that they will not ſo much as outwardly conſent to idolatry.

† Chald. *ſilled*

i This declareth that the more that tyrants rage, and the more wirily they ſhew themſelves in inventing rage and cruel punishments, the more *is* God glorified by his ſervants to whom he giveth patience and conſtancy to abide the cruelty of their puniſhment, or elſe for either he deliverеth them from death, or elſe for this life giveth them a better.

† Chald. *mighty of ſtrength*

† Or, *mantles,*

‡ Or, *turbants,*

† Chald. *word*

‡ Or, *ſhirts.*

† Or, *gouernours,*

k For the angels were called the ſons of God, becauſe of their excellency: therefore the king called this angel, whom God ſent to comfort his in their great extremity, the ſon of God.

† Chald. *door*

l This commendeth their obedience unto God, that they would not for any fear depart out of this furnace, till the time appointed, as Noah remained in the ark till the Lord called him forth.

m He was moved by the greatneſs of the miracle to praiſe God: and his heart was not touched. And here we ſee that miracles are not ſufficient to convert men to God, but that doctrine muſt chiefly be adjoined, without the which there can be no faith.

CHAP. III.

1 *Nebuchadnezzar dedicateth a golden image in Dura.* 8 *Shadrach, Meſhach, and Abed-nego are accuſed for not worſhipping the image.* 13 *They being threatned, make a good confeſſion.* 19 *God delivereth them out of the furnace.* 26 *Nebuchadnezzar ſeeing the miracle, bleſſeth God.*

NEbuchadnezzar the king made an image of gold, whoſe height *was* threeſcore cubits, *and* the breadth thereof ſix cubits: he ſet it up in the plain of Dura, in the province of Babylon.

2 Then Nebuchadnezzar the king ſent to gather together the princes, the governours, and the captains, the judges, the treaſurers, the counſellers, the ſheriffs, and all the rulers of the provinces, to come to the [b] dedication of the image which Nebuchadnezzar the [c] king had ſet up.

3 Then the princes, the governours, and captains, the judges, the treaſurers, the counſellers, the ſheriffs, and all the rulers of the provinces were gathered together unto the dedication of the image that Nebuchadnezzar the king had ſet up; and they ſtood before the image that Nebuchadnezzar had ſet up.

4 Then an herald cried † aloud, To you † it is commanded, O people, [d] nations, and languages,

5 *That* at what time ye hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, ‡† dulcimer, and all kinds of muſick, ye fall down, and worſhip the golden image that Nebuchadnezzar the king hath ſet up.

6 And whoſo falleth not down and worſhippeth, ſhall the ſame hour be caſt into the midſt of a burning fiery furnace.

7 Therefore at that time, when all the people heard the ſound of the cornet, flute, harp, ſackbut, pſaltery, and all kinds of muſick, all the people, the nations, and the languages fell down *and* worſhipped the golden image, that Nebuchadnezzar the king had ſet up.

8 ¶ Wherefore at that time certain Caldeans came near and accuſed the Jews.

9 They ſpake and ſaid to the king Nebuchadnezzar, O king, live for ever.

10 Thou, O king, haſt made a decree, that every man that ſhall hear the ſound of the cornet, flute, harp, ſackbut, pſaltery, and dulcimer, and all kinds of muſick, ſhall fall down and worſhip the golden image:

11 And whoſo falleth not down and worſhippeth, *that* he ſhould be caſt into the midſt of a burning fiery furnace.

12 There are certain Jews whom thou haſt ſet over the affairs of the province of Babylon,

b Shewing, that the idol is not known for an idol ſo long as he is with the workman: but when the ceremonies and juſtions are rendred & uſed, and the conſent of the people is there, then of a block they think they have made a god.

c This was ſufficient with the wicked at all times to approve their religion, if the kings authority were alledged for the eſtabliſhing thereof, or, not conſidering in the meane ſeaſon what Gods word did permit.

† Chald. *with myre,*

† Chald. *they cannot,*

a Theſe are the two dangerous weapons wherewith ſatan uſeth to fight againſt the children of God; the conſent of the multitude, and the cruelty of the puniſhment: although ſome ſtrong ſtaied God, yet the multitude which conſented to the wicked-neſs, allowed them: and here the king required not an inward conſent, but an outward geſture, that the Jews might be little and little leaſt to forget their true religion.

† Or, *ſing out,*

† Chald. *ſymphony,*

d Under preteſe of religion, all luſtineſs is encouraged: for a king an image to his idol: he is not touched with the wicked when they ſerve him in their religion. That the ſons of their fathers ſhould have altered the ſtate of his common wealth, and therefore he meant to bring all to one kind of religion, and ſo rather fought his own quietneſs, than Gods glory.

† Chald. *have ſet no regard upon thee,*

† Or, *of purple,*

† Chald. *ſtrength.*

e Therefore it ſeemeth, that they named not Daniel, becauſe he was greatly in the kings favour, thinking if theſe three had been deſtroyed, they might have had better occaſion to accuſe Daniel: and this diſcovereth that this policy of exalting this image, was invented by the ſeditious ſtatemens, which ſought nothing but the deſtruction of the Jews, whom they accuſed of rebellion and ingratitude.

f Signifying, that he would receive them to grace, if they would now worſhip the image.

g For they ſhould have done injury to God, if they ſhould have doubted in this holy cauſe, and therefore they ſay, that they are reſolved to die for Gods cauſe.

h They ground on two points, firſt, on the power and providence of God over them, & ſecondly, on their cauſe, which was Gods glory, and the reſtifying of his true religion with their blood, & ſo make open confeſſion, that they will not ſo much as outwardly conſent to idolatry.

† Chald. *filled*

i This declareth that the more that tyrants rage, and the more wirily they ſhew themſelves in inventing rage and cruel puniſhments, the more *is* God glorified by his ſervants to whom he giveth patience and conſtancy to abide the cruelty of their puniſhment, or elſe for either he deliverеth them from death, or elſe for this life giveth them a better.

† Chald. *mighty of ſtrength*

† Or, *mantles,*

‡ Or, *turbants,*

† Chald. *word*

‡ Or, *ſhirts.*

† Or, *gouernours,*

k For the angels were called the ſons of God, becauſe of their excellency: therefore the king called this angel, whom God ſent to comfort his in their great extremity, the ſon of God.

† Chald. *door*

l This commendeth their obedience unto God, that they would not for any fear depart out of this furnace, till the time appointed, as Noah remained in the ark till the Lord called him forth.

m He was moved by the greatneſs of the miracle to praiſe God: and his heart was not touched. And here we ſee that miracles are not ſufficient to convert men to God, but that doctrine muſt chiefly be adjoined, without the which there can be no faith.

† Cald. *a decree is made by me,* † Cald. *errant.* ○ If this heathen king moved by Gods spirit, would not fee blaſphemy unpuniſhed, but made a law, and ſet a puniſhment to ſuch tranſgreſſours, much more ought all they that profeſs religion, take order that ſuch injiery ſeign not, puniſhment, * *Chap.* 2. 5. † Cald *made pieces,* † Cald. *made to proſper*

29 Therefore † I make a decree, That every people, nation, and language, which ſpeak † any thing ○ amiſs againſt the God of Shadrach, Meſhach, and Abed-nego, ſhall be * † cut in pieces, and their houſes ſhall be made a dunghill, becauſe there is no other God that can deliver after this ſort.

30 Then the king † promoted Shadrach, Meſhach, and Abed-nego, in the province of Babylon.

CHAP. IV.

1 *Nebuchadnezzar confeſſeth Gods kingdom, 4 maketh relation of his dream, which the magicians could not interpret.* 8 *Daniel heareth the dream.* 19 *He interpreteth it.* 28 *The ſtory of the event.*

p *Meaning,* ſo far as his dominion extended. † Cald. *it was ſeemly before me* * *Chap.* 2. 44. a There was no trouble that might cauſe me to dream, and therefore it came merely of God. b This was another dream beſides that which he ſaw of the four empires. for Daniel both declared what that dream was, and what it meant: and here he onely expoundeth the dream. c In that that he ſent abroad the others, whoſe ignorance in times paſt he had experimented: and left Daniel which was ever ready at hand: it declareth the nature of the ungodly, which never ſeek to the ſervants of God, but for very neceſſity, and then they, ſpare no flatterings. d This no doubt, was a great grief to Daniel, not onely to have his name changed, but to be called by the name of a vile idol which, thing Nebuchadnezzar did to make him forget the true religion of God. * *Chap.* 2. 48. e which alſo was a great grief to the prophet, to be numbered among the ſorcerers, and men whoſe practiſes were wicked, and contrary to Gods word. † Cald. † *was ſeeing.* ‡ By the tree is ſignified the dignity of a king, whom God ordaineth to be a defence for all kind of men, & whoſe ſtate is profitable for mankind. g *Meaning,* the angel of God, which neither eateth nor ſleepeth, but is ever ready to do Gods will & is not infected with mans corruption, but is ever holy: and in that that he commandeth to cut down this tree, he knew that ſhould not be cut down by man, but by God. † Cal. *with mig ſt,*

NEbuchadnezzar the king, unto all people, nations, and languages that dwell in all the [p] earth, Peace be multiplied unto you.

2 † I thought it good to ſhew the ſigns and wonders that the high God hath wrought toward me.

3 How great *are* his ſigns! and how mighty *are* his wonders! his kingdom *is* * an everlaſting kingdom, and his dominion *is* from generation to generation.

4 ¶ I Nebuchadnezzar was at [a] reſt in mine houſe, and flouriſhing in my palace:

5 I ſaw a [b] dream which made me afraid, and the thoughts upon my bed, and the viſions of my head troubled me.

6 Therefore made I a decree, to bring in all the wiſe *men* of Babylon before me, that they might make known unto me the interpretation of the dream.

7 Then came in the magicians, the aſtrologers, the Caldeans, and the ſoothſayers, and I told the dream before them; but [c] they did not make known unto me the interpretation thereof.

8 ¶ But at the laſt Daniel came in before me (whoſe name *was* [d] Beltesſhazzar, according to the name of my god, and in whom *is* the ſpirit of the holy gods) and before him I told the dream, *ſaying*,

9 O Beltesſhazzar, * [e] maſter of the magicians, becauſe I know that the ſpirit of the holy gods *is* in thee, and no ſecret troubleth thee, tell me the viſions of my dream that I have ſeen, and the interpretation thereof.

10 Thus *were* the viſions of mine head in my bed, † I ſaw, and behold, [f] a tree in the midſt of the earth, and the height thereof *was* great.

11 The tree grew, and was ſtrong, and the height thereof reached unto heaven, and the ſight thereof to the end of all the earth.

12 The leavs thereof *were* fair, and the fruit thereof much, and in it *was* meat for all: the beaſts of the field had ſhadow under it, and the fowls of the heaven dwelt in the boughs thereof, and all fleſh was fed of it.

13 I ſaw in the viſions of my head upon my bed, and behold, [g] a watcher, and an holy one came down from heaven.

14 He cried † aloud, and ſaid thus, Hew down the tree, and cut off his branches; ſhake off his leavs, and ſcatter his fruit; let the beaſts get away from under it, and the fowls from his branches.

15 Neverthleſs, leave the ſtump of his roots in the earth, even with a band of iron and braſs, in the tender graſs of the field, and let it be wet with the dew of heaven, and let his portion *be* with the beaſts in the graſs of the earth.

16 [h] Let his heart be changed from mans, and let a beaſts heart be given unto him, and let ſeven times paſs over him.

17 [i] This matter *is* by the decree of the watchers, and the demand by the word of the holy ones: to the intent that the living may know, that the moſt high ruleth in the kingdom of men, and giveth it to whomſoever he will, and ſetteth up over it the baſeſt of men.

18 This dream I king Nebuchadnezzar have ſeen: now thou, O Beltesſhazzar, declare the interpretation thereof, foraſmuch as all the wiſe *men* of my kingdom are not able to make known unto me the interpretation: but thou art able, for the ſpirit of the holy gods *is* in thee.

19 ¶ Then Daniel (whoſe name *was* Beltesſhazzar) was [k] aſtonied for one hour, and his thoughts troubled him: the king ſpake, and ſaid, Beltesſhazzar, let not the dream, or the interpretation thereof trouble thee. Beltesſhazzar anſwered, and ſaid, My lord, the dream *be* to them that hate thee, and the interpretation thereof to thine enemies.

20 The tree that thou ſaweſt, which grew, and was ſtrong, whoſe height reached unto the heaven, and the ſight thereof to all the earth:

21 Whoſe leavs *were* fair, and the fruit thereof much, and in it *was* meat for all, under which the beaſts of the field dwelt, and upon whoſe branches the fowls of the heaven had their habitation:

22 It *is* thou, O king, that art grown and become ſtrong: for thy greatneſs is grown, and reacheth unto heaven, and thy dominion to the end of the earth.

23 And whereas the king ſaw a watcher, and an holy one coming down from heaven, and ſaying, Hew the tree down, and deſtroy it, yet leav the ſtump of the roots thereof in the earth, even with a band of iron and braſs in the tender graſs of the field, and let it be wet with the dew of heaven, and *let* his portion *be* with the beaſts of the field, [l] till ſeven times paſs over him:

24 This *is* the interpretation, O king, and this *is* the decree of the moſt high, which is come upon my lord the king:

25 That they ſhall * drive thee from men, and thy dwelling ſhall be with the beaſts of the field, and they ſhall make thee to eat graſs [m] as oxen, and they ſhall wet thee with the dew of heaven, and ſeven times ſhall paſs over thee, till thou know that the [n] moſt high ruleth in the kingdom of men, and giveth it to whomſoever he will.

26 And whereas they commanded to leave the

[a] Ceaſe from provoking God to anger any longer by thy ſins, that he may mitigate his puniſhment, if thou ſhew by thine upright life that thou haſt true faith and repentance. ○ Or, *an healing of thine errour.* [p] Suffer the errours of thy former life to be puniſhed. [q] After that Daniel had declared this viſion: and this his pride, declared that it is not in man to convert to God, except his ſpirit more him, ſeeing that theſe terrible, threatnings could not move him to repent. † Or, *upon*

[h] Hereby he meaneth that Nebuchadnezzar ſhould not onely for a time loſe his kingdom, but be like a beaſt. [i] God hath decreed this judgement, and the whole army of heaven have, yet were falſeſeized unto it, ſeeing they deſire the extinction of his decree to ſatisfie them that lie up dignities againſt God.

[k] He was troubled for the great judgement of God, which he law ordained againſt the king: & the prophets uſed on the one part, to denounce Gods judgements for the evil they law to glory: and on the other part to have compaſſion upon men, and alſo to conſider that they ſhould be ſubject to Gods judgement, if they did not regard them with fear.

[l] whereby he meaneth a long ſpace, as ſeven times. Some interpret ſeven moneths and ſome ſeven weeks, but it ſeemeth to meant of years. * *Chap.* 5. 21. [m] Not that he was either ſhaken or changed into a beaſt, but he was mad, and ſo avoided mans company, or was caſt out for his tyranny, and ſo wandred among the beaſts, and ſo eateth graſs. [n] Daniel ſpeaketh the ſame way God thus puniſhed him-

the ſtump of the tree-roots, thy kingdom ſhall be ſure unto thee, after that thou ſhalt have known that the heavens do rule.

27 Wherefore, O king, let my counſel be acceptable unto thee, and ○ break off thy ſins by righteouſneſs, and thine iniquities by ſhewing mercy to the poor; if it may be † ᵖ a lengthening of thy tranquility.

28 ¶ All *this* came upon the king Nebuchadnezzar.

29 At the end of twelve [q] moneths he walked ‡ in the palace of the kingdom of Babylon.

30 The king ſpake, and ſaid, Is not this great Babylon that I have built for the houſe of the kingdom, by the might of my power, and for the honour of my majeſty?

31 While the word *was* in the kings mouth, there fell a voice from heaven, *ſaying*, O king Nebuchadnezzar, to thee it is ſpoken, The kingdom is departed from thee.

32 And they ſhall drive thee from men, and thy dwelling *ſhall be* with the beaſts of the field; they ſhall make thee to eat graſs as oxen, and ſeven times ſhall paſs over thee, untill thou know that the moſt high ruleth in the kingdom of men, and giveth it to whomſoever he will.

33 The ſame hour was the thing fulfilled upon Nebuchadnezzar, and he was driven from men, and did eat graſs as oxen, and his body was wet with the dew of heaven, till his hairs were grown like eagles *feathers*, and his nails like birds *claws*.

34 And at the end of the [r] days, I Nebuchadnezzar lift up mine eyes unto heaven, and mine underſtanding returned unto me, and I bleſſed the moſt high, and I praiſed and honoured him that liveth for ever, whoſe dominion *is* * an everlaſting dominion, and his kingdom *is* from generation to generation.

35 And all the inhabitants of the earth are reputed as nothing: and he doth [ſ] according to his will in the army of heaven, and *among* the inhabitants of the earth: and none can ſtay his hand, or ſay unto him, * What doeſt thou?

36 At the ſame time my reaſon returned unto me, and for the glory of my kingdom, mine honour and brightneſs returned unto me, & my [t] counſellers and my lords ſought unto me; and I was eſtabliſhed in my kingdom, and excellent majeſty was added unto me.

37 Now I Nebuchadnezzar [u] praiſe, and extol and honour the King of heaven, all whoſe works *are* truth, and his ways judgement, and thoſe that walk in pride he is able to abaſe.

CHAP. V.

1 *Belſhazzars impious feaſt.* 5 *A hand-writing, unknown to the magicians, troubleth the king.* 10 *At the commendation of the queen, Daniel is brought,* 17 *He reproving the king of pride and idolatry,* 25 *readeth and interpreteth the writing.* 30 *The monarchy is transſlated to the Medes.*

BElſhazzar the [a] king made a great feaſt to a thouſand of his lords, and drank wine [b] before the thouſand.

2 Belſhazzar, whiles he taſted the wine, commanded to bring the golden and ſilver veſſels, which his [c] father Nebuchadnezzar had † taken out of the temple which *was* in Jeruſalem, that the king and his princes, his wives and his concubines might drink therein.

3 Then they brought the golden veſſels that were taken out of the temple of the houſe of God, which *was* at Jeruſalem; and the king and his princes, his wives and his concubines drank in them.

4 They drunk wine, and praiſed the [d] gods of gold, and of ſilver, of braſs, of iron, of wood, and of ſtone.

5 ¶ In the ſame hour came forth fingers of a mans hand, and wrote over [e] againſt the candleſtick upon the plaiſter of the wall of the kings palace; and the king ſaw the part of the hand that wrote.

6 Then the kings † countenance † was changed, and his thoughts troubled him, ſo that the ‡ † joynts of his loins were looſed, and his [ε] knees ſmote one againſt another.

7 The king cried † aloud to bring in [ſ] the aſtrologers, the Caldeans, and the ſoothſayers; *and* the king ſpake and ſaid to the wiſe *men* of Babylon, Whoſoever ſhall read this writing, and ſhew me the interpretation thereof, ſhall be clothed with ‡ ſcarlet, and *have* a chain of gold about his neck, and ſhall be the third ruler in the kingdom.

8 Then came in all the kings wiſe *men*, but they could not read the writing, nor make known to the king the interpretation thereof.

9 Then was king Belſhazzar greatly troubled, and his † countenance was changed in him, and his lords were aſtonied.

10 ¶ *Now* the [h] queen by reaſon of the words of the king and his lords, came into the banquet-houſe; *and* the queen ſpake and ſaid, O king, live for ever: let not thy thoughts trouble thee, nor let thy countenance be changed.

11 * There is a man in thy kingdom, in whom *is* the ſpirit of the holy gods, and in the days of thy ‡ father light and underſtanding and wiſdom like the wiſdom of the gods, was found in him; whom the king Nebuchadnezzar thy † father, the king, *I ſay*, thy father made * maſter of the [i] magicians, aſtrologers, Caldeans, *and* ſoothſayers.

12 Foraſmuch as an excellent ſpirit, and knowledge, and underſtanding, ‡ interpreting of dreams, and ſhewing of hard ſentences, and ‡ diſſolving of † doubts were found in the ſame Daniel, whom the king named Beltesſhazzar: now let Daniel be called, and he will ſhew the interpretation.

13 Then was Daniel brought in before the king; *and* the king ſpake, and ſaid unto Daniel, *Art* thou that Daniel, which *art* of the children of the captivity of Judah, whom the king my † father brought out of Jewry?

14 I have even heard of thee, that [k] the ſpirit of the gods *is* in thee, and *that* light, and

[a] when the term of thee ſeven years was accompliſhed. * *Chap.* 7. 14. *Mich.* 4. 7. *Luk.* 1. 33. [b] ſit confeſſeth God will to be the rule of all iuſtice, and a moſt perfect law whereby he governeth both man and angels, and devils, ſo that none ought to murmure, or ask a reaſon of his doing, but onely to ſtand content therewith, and give him the glory. ○ *Jer.* 9. 12. *Iſa.* 45. 9. † By whom it ſeemeth that he had been put from his kingdom before. ○ He doth not onely [c] teach God for his deliverance, but alſo confeſſeth his fault, that God may onely have the glory, and man the ſhame, and that he may be exalted, and man caſt down.

[d] Daniel reciteth this hiſtory of king Belſhazzar & Nebuchadnezzar, to the Gods judgements againſt the wicked for the deliverance of his church, and how the proſperity of Jeremiah writing, that they ſhould be deliverd after ſeventy years. b The kings of the eaſt parts then uſed to ſit alone commonly, and diſdained that any ſhould ſit in their company: and now to ſhew his power and how little he fet by his enemy which then beſieged Babylon, he made a ſolemn banquet, and uſed exceſs in their company, which is meant here by drinking wine: that the wicked are moſt diſſolute and negligent, when their deſtruction is at hand.

[e] *Meaning*, his grandfather. † Cald. *brought forth*

[f] Or, *girdles* † Cald. *bindings*, or *knots* [g] So he that before contemned God, was moved by this ſight to tremble for fear of Gods judgements † Cald. *with might* [h] Thus the wicked in their troubles ſeek many means, which ſhew them from God, becauſe they ſeek not to him who is the onely comfort in all afflictions. † Or, *purple*,

† Cald. *brightneſs*

[i] *Te tuit*, his grandmother Nebuchadnezzars wife, which for her age was not before or after the feaſt, but came children when the heard of theſe ſtrange news.

* *Chap.* 2. 48.

† Or, *grand father*

† Or, *grandfather*, * *Chap.* 4. 9. [k] Read *chap.* 4. 6. and this declareth, that both this name and alſo odious unto him, and alſo he did not uſe theſe vile practiſes, becauſe he was not among them when all were called. † Or, *of an interpreter, &c.* † Or, *of a diſſolver* † Cald. *knots* † Or, *grand father* [l] For the idolaters thought that the angels had power as God, and therefore had them in like eſtimation, as they had God, thinking that the ſpirit of prophecy and underſtanding came of them.

662 underſtanding, and excellent wiſdom is found in thee.

15 And now the wiſe-*men*, the aſtrologers have been brought in before me, that they ſhould read this writing, and make known unto me the interpretation thereof: but they could not ſhew the interpretation of the thing.

‖ Cald. *interpret*, 16 And I have heard of thee, that thou canſt † make interpretations, and diſſolve doubts: now if thou canſt read the writing, and make known to me the interpretation thereof, thou ſhalt be clothed with ſcarlet, and *have* a chain of gold about thy neck, and ſhalt be the third ruler in the kingdom.

17 ¶ Then Daniel anſwered and ſaid before the king, Let thy gifts be to thy ſelf, and ‖ Or, *fee*, as *Chap.* 2. 6. give thy ‡ rewards to another, yet I will read the writing unto the king, and make known to him the interpretation.

18 O thou king, the moſt high God gave Nebuchadnezzar thy father a kingdom, and majeſty, and glory, and honour.

19 And for the majeſty that he gave him, all people, nations and languages trembled and feared before him: whom he would he ſlew, and whom he would he kept alive, and whom he would he ſet up, and whom he would he put down.

20 But when his heart was lifted up, and his mind hardened ‡ in pride, he was † depoſed from his kingly throne, and they took his glory from him.

21 And he was * driven from the ſons of men, and ‡ his heart was made like the beaſts, and his dwelling *was* with the wild aſſes: they fed him with graſs like oxen, and his body was wet with the dew of heaven, till he knew that the moſt high God ruled in the kingdom of men, and *that* he appointed over it whomſoever he will.

22 And thou his ſon, O Belſhazzar, haſt not humbled thine heart, though thou kneweſt all this:

23 But haſt lifted up thy ſelf againſt the Lord of heaven, and they have brought the veſſels of his houſe before thee, and thou and thy lords, thy wives and thy concubines have drunk wine in them, and thou haſt praiſed the gods of ſilver and gold, of braſs, iron, wood, and ſtone, which ſee not, nor hear, nor know: and the God in whoſe hand thy breath *is*, and whoſe *are* all thy ways, haſt thou not glorified.

m After that God had ſo long time deferred his anger, and patiently waited for ſome amendment.

24 m Then was the part of the hand ſent from him, and this writing was written.

n This word is twice written for the certainty of the thing: ſhewing that God had moſt ſurely counted: ſignifying alſo, that God hath appointed a term for all kingdoms, and that a miſerable end ſhall come on all that raiſe themſelves againſt him.

25 ¶ And this *is* the writing that was written, n MENE MENE, TEKEL UPHARSIN.

26 This *is* the interpretation of the thing; MENE, God hath numbred thy kingdom, and finiſhed it.

27 TEKEL, thou art weighed in the balances, and art found wanting.

28 PERES, thy kingdom is divided, and given to the Medes and Perſians.

29 Then commanded Belſhazzar, and they clothed Daniel with ſcarlet, and *put* a chain of gold about his neck, and made a proclamation concerning him, that he ſhould be the third ruler in the kingdom.

30 ¶ In that night was Belſhazzar the king of the Caldeans ſlain.

o Cyrus his ſon-in-law gave him this title of honour, although Cyrus in effect had the dominion.

31 And Darius o the Mede took the kingdom, † *being* ‡ about threeſcore and two years old.

‖ Cald. he tittle *ſhroff. &c.*

‡ Or, *new*

CHAP. VI.

1 *Daniel is made chief of the preſidents.* 4 *They conſpiring againſt him, obtain an idolatrous decree.* 10 *Daniel accuſed of the breach thereof, is caſt into the lions den.* 18 *Daniel is ſaved.* 24 *His adverſaries devoured,* 25 *and God magnified by a decree.*

IT pleaſed Darius to ſet over the kingdom a an hundred and twenty princes, which ſhould be over the whole kingdom.

a 2 And over theſe, three preſidents (of whom Daniel *was* firſt) that the princes might give accouts unto them, and the king ſhould have no damage.

3 Then this Daniel b was preferred above the preſidents and princes, becauſe an excellent ſpirit *was* in him: and the king thought to ſet him over the whole realm.

4 ¶ Then the preſidents and princes c fought to find occaſion againſt Daniel concerning the kingdom, but they could find none occaſion nor fault: foraſmuch as he *was* faithful, neither was there any errour or fault found in him.

5 Then ſaid theſe men, We ſhall not find any occaſion againſt this Daniel, except we find *it* againſt him concerning the law of his God.

6 Then theſe preſidents and princes ‡ aſſembled together to the king, and ſaid thus unto him, King Darius, live for ever.

7 All the preſidents of the kingdom, the governours, and the princes, the counſellers and the captains have conſulted together to eſtabliſh a royal ſtatute, and to make a firm ‡ decree, that whoſoever ſhall aſk a petition of any God or man for thirty days, ſave of thee, O king, he ſhall be caſt into the den of lions.

8 Now, O king, eſtabliſh the decree, and ſign the writing; that it be not changed, according to the * law of the Medes and Perſians which † altereth not.

9 Wherefore king Darius d ſigned the writing and the decree.

10 ¶ Now when Daniel knew that the writing was ſigned, he went into his houſe; and his e windows being open in his chamber * toward Jeruſalem, he kneeled upon his knees * three times a day, and prayed, and gave thanks before his God, as he did afore-time.

11 Then theſe men aſſembled, and found Daniel praying, and making ſupplication before his God.

12 Then they came near, and ſpake before the king concerning the kings decree, Haſt thou not ſigned a decree, that every man that ſhall

ſhall aſk *a petition* of any God or man, within thirty days, ſave of thee, O king, ſhall be caſt into the den of lions? The king anſwered, and ſaid, The thing *is* true, according to the law of the Medes and Perſians, which altereth not.

13 Then anſwered they and ſaid before the king, That Daniel which *is* of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou haſt ſigned, but maketh his petition three times a day.

14 Then the king when he heard *theſe* words, was ſore diſpleaſed with himſelf, and ſet *his* heart on Daniel to deliver him: and he laboured till the going down of the ſun, to deliver him.

15 Then theſe men aſſembled unto the king, and ſaid unto the king, Know, O king, that the law of the Medes and Perſians *is*, that no decree nor ſtatute which the king eſtabliſheth, may be ‖ changed.

16 Then the king commanded, and they brought Daniel, and caſt *him* into the den of lions: *now* the king ſpake and ſaid unto Daniel, Thy God, whom thou ſerveſt continually, he will deliver thee.

17 And a ſtone was brought, and laid upon the mouth of the den, and the king ſealed it with his own ſignet, and with the ſignet of his lords; that the purpoſe might not be changed concerning Daniel.

‡ Or, *talls*

18 ¶ Then the king went to his palace, and paſſed the night faſting: neither were ‡ inſtruments of muſick brought before him, and his ſleep went from him.

19 Then the king aroſe very early in the morning, and went in haſte unto the den of lions.

20 And when he came to the den, he cried with a lamentable voice unto Daniel, *and* the king ſpake and ſaid to Daniel, O Daniel, ſervant of the living God, is thy God whom thou ſerveſt continually, g able to deliver thee from the lions?

21 Then ſaid Daniel unto the king, O king, live for ever.

22 My God hath ſent his angel, and hath ſhut the lions mouths that they have not hurt me: foraſmuch as before him h innocency was found in me; and alſo before thee, O king, have I done ‖ no hurt.

23 Then was the king exceeding glad for him, and commanded that they ſhould take Daniel up out of the den: ſo Daniel was taken up out of the den, and no manner of hurt was found upon him, becauſe he k believed in his God.

24 ¶ And the king commanded, and they brought thoſe men which had accuſed Daniel, and they ‖ caſt *them* into the den of lions, them, their children, and their wives; and the lions had the maſtery of them, and brake all their bones in pieces or ever they came at the bottom of the den.

25 ¶ Then king Darius wrote unto all people, nations, and languages that dwell in all the earth, Peace be multiplied unto you. 663

26 I make a decree, that in every dominion of my kingdom, men tremble and fear m before the God of Daniel: for he *is* the n living God, and ſtedfaſt for ever, and his kingdom *that* which ſhall not be * deſtroyed, and his dominion *ſhall be even* unto the end.

m This proveth not that Darius did worthily God aright, or elſe was converted: for thus he would have deſtroyed all ſuperſtition and idolatry, and not onely given God the chief place, but alſo have fet him up, and cauſed him to be honoured according to his word: but this was a certain confeſſion of Gods power, whereunto he was compelled by this wonderful miracle.

27 He delivereth and reſcueth, and he worketh ſigns and wonders in heaven and in earth, who hath delivered Daniel from the † power of the lions.

28 So this Daniel proſpered in the reign of Darius, and in the reign of * Cyrus the Perſian.

n which hath not onely life in himſelf, but is the onely fountain of life, and quickneth all things, ſo that without him there is no life. * *Chap.* 2. 44. & 4. 3. & 7. 14, 27. *Luk.* 1. 33.

‖ Heb. *hand* + *Chap.* 1. 21.

CHAP. VII.

1 *Daniels viſion of four beaſts,* 9 *of Gods kingdom.*
15 *The interpretation thereof.*

IN the firſt year of Belſhazzar king of Babylon, Daniel † had a dream and viſions of his head upon his bed: a then he wrote the dream, *and* told the ſum of the ‡ matters.

† Cald. *ſaw*

a whereas the people of Iſrael looked for a continual quietneſs after theſe ſeventy years, as Jeremiah had declared, he ſhewed, that this reſt ſhall not be a deliverance from all troubles, but a beginning, and therefore encouraged them to look for a conſiderable affliction, till the Meſſiah be uttered and revealed, by whom they ſhould have a ſpiritual deliverance, and all the promiſes fulfilled: whereof they ſhould have a certain token in the deſtruction of the Babylonical kingdom.

2 Daniel ſpake and ſaid, I ſaw in my viſion by night, and behold, the four winds of the heaven ſtrove upon b the great ſea.

‖ Or, *words.*

b which ſignified that there ſhould be horrible troubles and afflictions in all the corners of the world, and at ſundry times.

3 And four great beaſts came up from the ſea, diverſe one from another.

4 The firſt *was* like a c lion, and had eagles wings: *and* I beheld till the wings thereof were pluckt, ‡ and it was lifted up from the earth, and made ſtand upon the feet as a man, and a mans heart was given to it.

c *Meaning*, the Aſſyrian and Caldean empire which was moſt ſtrong and fierce in power, and moſt ſoon come to their authority, as though they had wings to flie, yet their wings were pulled by the Perſians, and they went on their feet, and were made like other men, which is here meant by mans heart.

5 And behold, another beaſt, a ſecond like to a d bear, and † it raiſed up it ſelf on e one ſide, and *it had* three ribs in the f mouth of it between the teeth of it: g and they ſaid thus unto it, Ariſe, devour much fleſh.

‡ Or, *whereupon*

d *Meaning* the Perſians, which were barbarous and cruel.

e They were ſmall in the beginning, and were ſtut up in the mountains, and had no breath.

f Or, *ſtuffed out*

g *To wit*, the angels by Gods commandment, who by this means puniſhed the ingratitude of the world.

6 After this I beheld, and lo, another like a h leopard, which had upon the back of it i four wings of a fowl, the beaſt had alſo four heads; and k dominion was given to it.

h *Meaning*, Alexander the king of Macedonia.

i *That is*, his four chief captains, which had the empire amongſt them after his death. Seleucus had Aſia the great, Antigonus theſeſs, Caſſander, and after him, Antipater was king of Macedonia, and Ptolemeus had Egypt. It was not of himſelf, nor of his own power, that he got all theſe countreys: for his armies conſiſted but of thirty thouſand men, and he overcame in one batte Darius, which had ten hundred thouſand when he was ſo heavy with fleſh, that his eyes were ſcarce open, as ſtories report: therefore this power was given him of God. I *That is*, the Roman empire, which was a monſter, and could not be contained to any beaſt, becauſe the nature of none was able to expreſs it. m Signifying, the tyranny and greedineſs of the Romans. n That which the Romans could not quietly enjoy in other countreys, they would give it to other kings, and rulers, that at all times when they would they might take it again: which liberality is here called, the ſtamping of the reſt under the feet. o *That is*, ſundry and diverſe provinces which were governed by the deputies and proconſuls, whereof every one may be compared to a king. p which is meant of Julius Ceſar, Auguſtus, Tiberius, Caligula, *Claudius*, and Nero, &c. who were as kings in effect, but becauſe they could not rule but by the conſent of the Senate, their power is compared to a little horn. For Mahomet came not of the Roman empire, and the pope hath no vocation of government: therefore this cannot be applied unto them: and alſo in this prophely the prophets purpoſe is chiefly to comfort the Jews unto the revelation of Chriſt. Some take it for the Antichriſt. q *Meaning*, a certain portion of the ten horns: *that is*, a part from the whole eſtate was plucke away, for Auguſtus took from the Senate the liberty of chuſing the deputies to ſend into the provinces, and took the government of certain countries to himſelf.

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horns pluckt up by the roots: and behold, in this horn *were* [r] eyes like the eyes of man, and a mouth speaking great things.

9 ¶ I beheld till the [s] thrones were cast down, and the [t] ancient of days did sit, whose garment *was* white as snow, and the hair of his head like the pure wool; his throne *was like* the fiery flame, *and* his wheels *as* burning fire.

10 A fiery stream issued, and came forth from before him: * thousand thousands ministred unto him, and ten [u] thousand times ten thousand stood before him: the judgement was set, and the [x] books were opened.

11 I beheld then, [y] because of the voice of the great words which the horn spake; I beheld *even* till the beast was slain, and his body destroyed, and given to the burning flame.

12 *As* [z] *concerning* the rest of the beasts, they had their dominion taken away: yet † their lives were prolonged for a season and time.

13 ¶ I saw in the night visions, and behold, * *one* like the son of man came with the clouds of heaven, and [a] came to the ancient of days, and they brought him near before him.

14 And there was given him [c] dominion and glory, and a kingdom, that all people, nations and languages should serve him: his dominion *is* * an everlasting dominion, which shall not pass away, and his kingdom *that* which shall not be destroyed.

15 ¶ I Daniel was [d] grieved in my spirit in the midst of *my* † body, and the visions of my head troubled me.

16 I came near unto [e] one of them that stood by, and asked him the truth of all this: so he told me, and made me know the interpretation of the things.

17 These great beasts, which are four, *are* four kings, *which* shall arise out of the earth.

18 But the saints of the † [f] most high shall take the [g] kingdom, and possess the kingdom for ever, even for ever and ever.

19 Then I would know the truth of the fourth beast, which was [h] diverse † from all the others, exceeding dreadful, wose teeth *were* of iron, and his nails of brass, *which* devoured, brake in pieces, and stamped the [i] residue with his feet,

20 And of the ten horns that *were* in his head, and *of* the other which came up, and before whom three fell, even *of* that horn that had eyes, and a mouth that spake very great things, whose [k] look *was* more stout than his fellows.

21 I beheld, and the same [l] horn made war with the saints, and prevailed against them;

22 Untill [m] the ancient of days came, and judgement was given to the saints of the most high: and the time came that the saints possessed the kingdom.

23 Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces.

24 And the ten horns out of this kingdom *are* ten kings *that* shall arise: and another shall rise after them, and he shall be diverse from the first, and he shall subdue [n] three kings.

25 And he shall speak *great* words against [o] the most high, and shall wear out the saints of the most high, and think to [p] change time and laws: and they shall be given into his hand, untill a [q] time and times and the dividing of time.

26 But the [r] judgement shall sit, and they shall take away his dominion, to consume, and to destroy *it* unto the end.

27 And the [s] kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most high, whose kingdom *is* an everlasting kingdom, and all ‡ [t] dominions shall serve and obey him.

28 Hitherto *is* the end of the matter, *As for* me Daniel, my [u] cogitations much troubled me, and my countenance changed in me: but I kept the matter in my heart.

[r] Or, *eyes of a man*
[s] Or, *cast down*
[t] *That is*, God, which was before *all* times, and is here described as mans nature is able to comprehend some portion of his glory.
* *Revel.* 5. 11.
[u] *That is*, an infinite number of angels, which were ready to execute his Commandment.
* *Revel.* 20. 12.
[x] This is meant of the first coming of Christ; when as the will of God was plainly revealed by his gospel.
[y] *Meaning*, that he was attonied, when he saw these Emperours in such dignity and pride, and so suddenly destroyed at the coming of Christ, when this fourth Monarchy was subject to men of other nations.
[z] As the three former Monarchies had an end at the time that God appointed, although they flourished for a time, so shall this fourth have, and they that patiently abide Gods appointment, shall enjoy the promises.
† Calde. *a prolonging to life was given them.*
[a] which is ment of Christ, who had not yet taken upon him mans nature, neither was the son of David according to the flesh, as he was afterward: but appeared then in a figure, and clear in the clouds: *that is*, being separate from the common sort of men by manifest signs of his divinity. b *Did see*, when he ascended into the heavens, and his divine majesty appeared, and all power was given unto him in heaven and earth. *Mediatour.* c This is ment of the beginning of Christs kingdom, when God the father gave unto him all dominion, as to the Mediatour, to the intent that he should govern here his church in earth continually, till the time that he brought them to eternal life. * *Chap.* 2. 44. *Matth.* 4. 7. *Luk.* 1. 33. d Through the stirangeness of the vision. † Calde, *sheath*, c *Meaning*, of heavenly, as *verse.* 10. † Calde. *high ones*, that is, *things*, or *places*. f *That is*, of the most high things, because God hath chosen them out of this world, that they should look up to the heavens, whereon all their hope dependeth. g Because Abraham was appointed heir of all the world, *Rom.* 4. 14. and in him all the faithful therefore the kingdom thereof is theirs by right, which their foot beetls or tyrans should invade and usurp untill the world were restored by Christ: and this was to confirm them that were troubled that their affections should have an end at length. h For the other three Monarchies were governed by a king, and the Roman Empire by Consils: the Romans changed their governours yearly, and the other Monarchies retained them for term of life: also the Romans were the strongest of all the others, and were never quiet among themselves. i Calde *from all those*, † Read *verf.* 7. k This is meant of the fourth beast, which was more terrible than the other.

[l] *Meaning* the Roman Emperours, who were most cruel against the Church of God both of the Jews and of the Gentiles, m Till God drew ed his power in the person of Christ, and by the preaching of the gospel gave unto his some rest, and so ceased a long time in the world, and were called the church of God, or the kingdom of God.
[n] Read the exposition hereof, *verf.* 8.
[o] *That is*, shall make wicked decrees and proclamations against God and his people, and send throughout all their dominions to destroy all that did profess it.
[p] Their emperours shall not consider that they have their power of God, but think it is in their own power to change Gods law and ordinance as it were the order of nature, stopping the course of Sun, Tybrius, Caligula, Nero, Domitian, &c.
[q] God shall suffer them thus to rage against his church for a long time, which is meant by the time & times, but at length he will destroy them.
[r] Or, *power*
[s] *That is*, given
[t] Or, *against the saft.*
[u] Antiochus raged against the elect of God, and trod his precious flars under feet, which are fo called, because they are separated from the world.
[x] Or, *against*
[y] *That is*, God who governed and maintained his church.
[z] Or, *from him*
[a] He laboured to abolish all religion, and therefore call Gods service out of his temple, which God had chosen as a little corner from all the rest of the world to have his name there truly called upon. b Or, *the host was given over for the transgression against the daily* sacrifice, c He sheweth, that their sins are the cause of all their horrible misfortune: and yet confoureth them, in that he appointeth this tyrant a time, whom he would not confoure Gods service. u *Meaning*, that he should abolish for a time the true doctrin of Christ, whom he calleth a certain one, or a feerce one, or a marvelous one. † *The numberer of the stars*, which were the cause of this destruction. y *That is*, which suppresseth Gods worship: z *That is*, a Christ answered me for the comfort of the church. † Heb. *evening and morning*: a *That is*, until so many natural days be past, which make six years three moneths & half: for so long under Antiochus was the temple prophaned. † Heb. *justified*, be God manifested in the flesh. * *Chap.* 9. 21. c This power to command the angel, declared that he was God. d The effect of his vision shall not yet appear, but a long time after.

[1] Heb. *a horn of fact.*
[g] Though he came in the name of all Greece, yet he tare the title and dignity of general captain, fo that the strength was attributed to him, which is meant by this horn.
[h] Alexander overcame Darius in two sindry battels, and he had the two kingdoms of the Medes and Persians.

[i] Alexanders great power was broken, for when he had overcome all the east, he thought to return toward Grecia to subdue them that there had rebelled, and to died by the way.
* *Chap.* 11. 4.
[k] *That is*, which were famous: for almost in the space of fifteen yeare, there were fifteen divers successours before this Monarchy was divided to three sons, whereof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the leefs, and Ptolomeus Egype.
[l] which was Antiochus Epiphanes, who was of a feerful and flattering nature, and also there were other betwen him and the kingdom, and therefore is here called the little horn, because hither princely conditions, nor any other thing was in him, why he should obtain this kingdom.
[m] *That is*, toward Egype.
[n] whereby he meaneth Ptolomais.
* *Pfal.* 42. 2. *Ecclu.* 50. 6.
[o] *That is*, Judea.
[p] Or, *against the host.*
[q] Antiochus raged against the elect of God, and trod his precious flars under feet, which are fo called, because they are separated from the world.
[r] Or, *against*
[s] *That is*, God who governed and maintained his church.
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[a] who was also called Alfyages.
† Or, *to the Jewish nation.*
[b] For Cyrus led with ambition, went about wars in other countreys, and therefore Darius had the title of the kingdom, although Cyrus was king in effect.
[c] For though he was an excellent prophet, yet he daily increased in knowledge by reading of the scripture.
* *Jerem.* 25. 12. & 29. 10.
[d] He speaketh not of that ordinary prayer, which he did in his house thrice a day, but a rare & vehement prayer, leaft their sins should confounded to delay the time of their deliverance prophecied by Jeremiah.
[e] *Meaning*, that great rage which Antiochus should shew against the church.

[f] *That is*, out of Grecia,
[g] They shall not have like power as had Alexander.
[h] Heb. *are accomplished*,
[i] Nothing, that this king Antiochus was famous, dreadful, and cruel, and also for his policy that he should not be deceived.
[k] *That is*, not like Alexanders kingdom.
[l] Both the Gentiles that dwell about him, and also the Jews.
[m] Heb. *people of the Jews.*
† whatsoever he goeth about by his wit he shall bring it to pass.
† Or, *prosperity*: m *That is*, under pretence of peace: or as it were in sport.
n *Meaning*, against God.
* 2 *Mach.* 9. 9.
o For God would destroy him with a notable plague, and so confirm his church.
p Read. *verf.* 14. For fear and astonishment.

CHAP. IX.

1 *Daniel considering the time of the captivity,* 3 *maketh confession of sins,* 16 *and prayeth for the reformation of Jerusalem.* 20 *Gabriel informeth him of the seventy weeks.*

IN the first year of Darius the son of [a] Ahasuerus, of the seed of the Medes, † which was made king over the [b] realm of the Caldeans;

2 In the first year of his reign, I Daniel understood by [c] books the number of the years, whereof the word of the LORD came to * Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.

3 ¶ And I set my face unto the Lord GOD to [d] seek by prayer and supplications, with fasting, and sackcloth, and ashes.

4 And I prayed unto the LORD my God, and made my confession, and said, O * Lord, the [e] great and dreadful God, keeping the covenant, and mercy to them that love him, and to them that keep his commandments:

5 * We have sinned and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and from thy judgements.

6 Neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.

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7 O Lord, [f] righteousnes ‡ *belongeth* unto thee, but unto us confusion of faces, as at this day: to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel *that are* near, and *that are* far off, through all the countreys whither thou hast driven them, because of their treſpass that they have treſpassed against thee.

8 O Lord, * to us *belongeth* confusion of face, to our [g] kings, to our princes, and to our fathers, because we have sinned against thee.

9 To the Lord our God *belong* mercies and forgivenesses, though we have rebelled against him.

10 Neither have we obeyed the [h] voice of the LORD our God, to walk in his laws which he set before us, by his servants the prophets.

11 Yea, all Israel have transgressed thy law, even by departing that they might not obey thy voice, therefore the [i] curse is poured upon us, and the oath that *is* written in the * law of Moses the servant of God, because we have sinned against him.

12 And he hath confirmed his words which he spake against us, and against our judges that judged us, by bringing upon us a great evil: for under the whole heaven hath not been done, as hath been done upon Jerusalem.

13 As * *it is* written in the law of Moses, all this evil is come upon us: yet [k] made we not our prayer before the LORD our God, that we might turn from our iniquities, and understand thy truth.

14 Therefore hath the LORD watched upon the evil, and brought it upon us: for the LORD our God *is* righteous in all his works which he doth: for we obeyed not his voice.

15 And now O Lord our God, that hast brought thy people forth out of the land of Egypt with a mighty hand, and hast † gotten thee * renown as at this day: we have sinned, we have done wickedly.

16 ¶ O Lord, according to all thy [k] righteousnes, I beseech thee, let thine anger, and thy fury be turned away from thy city Jerusalem, thy holy mountain: because for our sins, and for the iniquities of our fathers, Jerusalem and thy people *are become* a reproach to all *that are* about us.

17 Now therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to [l] shine upon thy sanctuary *that is* desolate, for the [m] Lords sake.

18 O my God, encline thine ear and hear; open thine eyes, and behold our desolations, and the city, † which is called by thy name: for we do not † present our supplications before thee for our [n] righteousnesses, but for thy great mercies.

19 O Lord hear, O Lord forgive, O Lord [o] hearken and do, deferr not, for thine own sake, O my God: for thy city, and thy people are called by thy name.

20 ¶ And whiles I was speaking, and praying, and confessing my sin, and the sin of my people Israel, and presenting my supplication before the LORD my God, for the holy mountain of my God:

21 Yea, whiles I *was* speaking in prayer, even the man * Gabriel, whom I had seen in the vision at the beginning, being caused to flie † swiftly, touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth † to give thee skill and understanding.

23 At the beginning of thy supplications the † commandment came forth, and I am come to shew *thee*; for thou *art* † greatly beloved: therefore understand the matter, and consider the vision.

24 Seventy [p] weeks are determined upon [q] thy people, and upon thy holy city, ‡ to finish the transgression, and † to make an end of [r] sins, and to make reconciliation for iniquity, and to bring in everlasting righteousnes, and to seal up the vision and † prophesie, and to anoint the most holy.

25 Know therefore and understand, *that* from [r] the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the prince, *shall be* seven [s] weeks; and * threescore and two weeks the street † shall be built again, and the ‡ wall, even † in troublous times.

26 And after threescore and * two weeks shall Messiah be cut off, ‡ but [y] not for himself: and the people of [z] the prince that shall come, shall destroy the city, and the sanctuary, and the end thereof *shall be* with a sloud, and unto the end of the war ‡ desolations are determined.

27 And he [a] shall confirm the covenant with many for one week: and in the midst of the week he shall cause the sacrifice and the oblation to [b] cease [c] and ‡ for the overspreading of *abominations, he shall make *it* desolate, even untill the consummation, and that determined shall be poured upon the desolate.

from this building of the temple unto the baptisim of Christ. † Heb. *fall*. [a] Or, *breach*, or *ditch*. † Heb. *in strait of times*. ‡ In this half week of the seventy hail Christ come and preach, and suffer death. [b] Or, *and shall have nothing*. [y] He shall seem to have no beauty, nor to be of any estimation, as *Isa.* 53. 2. *Meaning*, Titus Vespasianus, who should come and destroy both the temple and the people, without all hope of recovery. Or, *it shall be cut off by desolations*. [z] By the preaching of the gospel he confirmed his promise to the Jews, and after to the Gentiles. [a] Christ accomplished this by his death and resurrection. [b] *Meaning*, that Jerusalem and the Sanctuary should be utterly destroyed for their rebellion against God, and their idolatry: or, as some read, that the plagues shall be of great, the city shall all be astonied at them. ‡ Or, *with the abominable armies*. * *Matth. 24. 15. Mark 13. 14. Luke 21. 20.*

CHAP. X.

1 Daniel having humbled himself, seeth a vision.
10 Being troubled with fear, he is comforted by the angel.

IN the [a] third year of Cyrus king of Persia, a thing was revealed unto Daniel, (whose name was called Belteshazzar) and the thing *was* true, but the time appointed *was* [b] long, and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was mourning three † full weeks.

[a] He noteth his child years, before the building of the temple was finished by Cambyses, Cyrus son, when he in Asia minor against the Scythians, which a discouraging to the godly, and a great fear to

Daniel. † Heb. *great*. [b] which is to declare that the godly should not hasten too much but patiently to abide the issue of Gods promise. † Heb. *weeks of days*.

3 I ate

† Heb. *bread of desires*.

3 I ate no † pleasant bread, neither came flesh, nor wine in my mouth, neither did I anoint my self at all, till three whole weeks were fulfilled.

4 And in the four and twentieth day of the [c] first moneth, as [d] I was by the side of the great river, which *is* * Hiddekel:

5 Then I lifted up mine eyes and looked, and behold, † a certain man [e] clothed in linnen, whose loins *were* * girded with fine gold of Uphaz:

6 His body also *was* like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished bras, and the voice of his words like the voice of a multitude.

7 And I Daniel alone saw the vision, for the men that were with me saw not the vision: but a great quaking fell upon them, so that they fled to hide themselvs.

8 Therefore I was left alone, and saw this great vision, and there remained no ſtrength in me: for [f] my ‡ * comelineſs was turned in me into corruption, and I retained no ſtrength.

9 Yet heard I the voice of his words: and when I heard the voice of his words, then was I in a deep ſleep on my face, and my face toward the ground.

10 ¶ And behold, an [g] hand touched me, which † ſet me upon my knees, and *upon* the palms of my hands.

11 And he ſaid unto me, O Daniel, † a man greatly beloved, underſtand the words that I ſpeak unto thee, and † ſtand upright: for unto thee am I now ſent: and when he had ſpoken this word unto me, I ſtood trembling.

12 Then ſaid he unto me, Fear not, Daniel: for from the firſt day that thou didſt ſet thine heart to underſtand, and to chaſten thy ſelf before thy God, thy words were heard, and I am come for thy words.

13 But the [h] prince of the kingdom of Perſia withſtood me one and twenty days: but lo, [i] Michael ‡ one of the chief princes came to help me, and I remained there with the kings of Perſia.

14 Now I am come to make thee underſtand what ſhall befall thy people in the latter days: for yet the [k] viſion *is* for *many* days.

15 And when he had ſpoken ſuch words unto me, I ſet my face toward the ground, and I became dumb.

16 And behold [l] *one* like the ſimilitude of the ſons of men touched my lips: then I opened my mouth, and ſpake, and ſaid unto him that ſtood before me, O my lord, [m] by the viſion my ſorrows are turned upon me, and I have retained no ſtrength.

17 For how can ‡ the ſervant of this my lord, talk with this my lord? for *as for* me, ſtraightway there remained no ſtrength in me, neither is there breath left in me.

18 Then there came again and touched me *one* like the appearance of a man, and he ſtrengthened me;

19 And ſaid, O man greatly beloved, fear not, [n] peace *be* unto thee, be ſtrong, yea, be ſtrong: and when he had ſpoken unto me, I [o] was ſtrengthened, and ſaid, Let my lord ſpeak; for thou haſt ſtrengthened me.

20 Then ſaid he, Knoweſt thou wherefore I come unto thee? and now will I return to fight with the prince of Perſia: and when I am gone forth, lo, the [p] prince of Grecia ſhall come.

21 But I will ſhew thee *that which is* noted in the ſcripture of truth, [q] and *there is* none that † holdeth with me in theſe things, but [r] Michael your prince.

[c] Called Abib, which containeth part of March, and part of April & lasting carried by the ſyde of Euphrate to have the ſight of this river Tygris. [d] *Gen. 2. 14.* * *Dan. 10. 4.* [e] This was the angel of God which was ſent to aſſiſt Daniel in this propheſie that followeth. * *Revel. 1. 13. & 15. 6.*

† Heb. *to make thee skilful of underſtanding*.

† Heb. *a man of deſires*.

[f] The word alſo ſignifieth, comelineſs, or beauty, as that for fear he was like a dead man for deformity. ‡ Or, *vigour* * *Cap. 7. 28.*

† Heb. *moved*. † Heb. *a man of deſire*. † Heb. *ſtand upon my ſtanding*.

[g] which declareth, that when we are ſtricken down with the majeſty of God, we cannot riſe, except he aſſiſt us up with his hand, which is his power.

[h] *Meaning*, Cambyſes, who reigned in his fathers ſtead, and did not only for this ſpace hinder the building of the temple, but would have further ragged, if God had not ſent me to reſiſt him, & therefore I ſtayed for the profit of the church. [i] Through God could no man reſiſt deſtroy all the world, yet to aſſiſt for his children of his love, he ſendeth forth double power, even Michael *that is*, Chriſt Jeſus, the head of angels. † Or, *the firſt*. † For through the prophet Daniel ſhould end and ceaſe, yet his doctrin ſhould continue till the coming of Chriſt, for the comfort of his church. [k] This was the ſame angel that ſpake with him before in the 8. miniute of 9. time. [l] It was overcome with fear and ſorrow, when I ſaw the viſion. † Or, *this ſtrength of my lord*.

[m] He declareth hereby, that God would be merciful unto the people of Iſrael. [n] which declareth, that when God fruſtrath down his children, and ſhall bring them up at once (for none the angel had touched him twice) but by little & little. [o] *Meaning*, that he would not onely himſelf bridle the rage of Cambyſes, but alſo the other kings of Perſia, by

king of Macedonia. [q] For this angel was appointed for the defence of the church under Chriſt, who is the head thereof. † Heb. *ſtrengthened himſelf*.

CHAP. XI.

1 The overthrow of Perſia by the king of Grecia.
5 Leagues and conflicts between the king of the ſouth and of the north. *30 The invaſion and tyranny of the Romans.*

ALSO I, in the firſt year of Darius the Mede, *even* I [a] ſtood to confirm and to ſtrengthen him.

2 And now will I ſhew thee the truth. Behold, there ſhall ſtand up yet [b] three kings in Perſia, and the fourth ſhall be far richer than *they* all: and by his ſtrength through his riches he ſhall ſtir up [c] all againſt the realm of Grecia.

3 And a [d] mighty king ſhall ſtand up, that ſhall rule with great dominion, and do according to his will.

4 And when he ſhall ſtand up, [e] his kingdom ſhall be broken, [f] and ſhall be divided toward [g] the four winds of heaven; and not to his [h] poſterity, nor according to his [i] dominion which he ruled: for his kingdom ſhall be pluckt up, even for others beſides [k] thoſe.

5 ¶ And the [l] king of the ſouth ſhall be ſtrong, and *one of* [m] his princes, and he ſhall be ſtrong above him, and have dominion: his dominion *ſhall be* a great dominion.

6 And in the end of yeares they † ſhall joyn themſelvs together; for the kings [n] daughter of the ſouth ſhall come to the king of the north to make † an agreement: but ſhe ſhall not retain the power of [o] the arm, neither ſhall [p] he ſtand, nor his [q] arm; but ſhe ſhall be given up, and they that brought her, and ‡ he [r] that begat her, and he that ſtrengthened her in *theſe* times.

7 But out of a branch of her [s] roots ſhall *one* ſtand up in his eſtate, [t] which ſhall come with an army, and ſhall enter into the fortreſs of the

[a] The angel aſſureth Daniel, that God hath given him power to perform theſe things, ſeeing he appointed him to aſſiſt Darius, when he overcame the Caldeans. [b] whereof Cambyſes that now reigned was the firſt, the ſecond Smerdes, the third Darius the ſon of Hyſtaſpes, and the fourth Xerxes, which all were enemies to the people of God, and ſtood againſt them. [c] For he raiſed up all the eaſt countreys for to fight againſt the Grecians: and albeit he had in his army nine hundred houſhold men, yet in four battels the was diſcomfited and fled away with ſhame. [d] That is, Alexander the great. [e] For when his eſtate was moſt flouriſhing, he overcame himſelf with drink, and ſo fell into a diſeaſe, or as ſome write, was poiſoned by Caſſander. [f] For his twelve chief princes firſt divided his kingdom among themſelvs. [g] After this his monarchy was divided into four: for Seleucus had Syria, Antigonus Aſia minor, Caſſander the kingdom of Macedonia, and Ptolomeus Egypt. [h] Thus God revenged Alexanders ambition and cruelty, in cauſing his poſterity to be murthered, partly of the fathers chief friends, partly one of another. [i] None of their four ſtuff to be able to becompared to the power Alexander, [k] *That is*, his poſterity having not part thereof. [l] For ſon, Ptolomeus king Egypt. [m] *That is*, Antiochus the ſon of Seleucus, and one of Alexanders princes ſhall be more mighty: for he ſhould have both Aſia and Syria. † Heb. *ſhall aſſociate themſelves*. [n] *That is*, Berenice the daughter of Ptolomeus Philadelphus ſhall be given in marriage to Antiochus Theos, thinking by this affinity, that Syria and Egypt ſhould have a continual peace together. † Heb. *regale*: or That force and ſtrength ſhall not continue: for ſoon after Berenice and her young ſon after her husbands death was ſlain of her ſtep ſon Seleucus Calinicus, the ſon of Laodice, the lawful wife of Antiochus, was put away for this womans ſake. [o] Neither Ptolomeus nor Antiochus. [p] Some read, ſeed, *meaning* the child begotten of Berenice. [q] Or, *whom ſhe brought forth*. [r] Some read, ſhe that begat her, and thereby underſtand her nurſe, which brought her up: ſo that all they that were occaſion of this marriage, were deſtroyed † *Meaning*, that Ptolomeus Evergetes after the death of his father Philadelphus ſhould ſucceed in the kingdom, being of the ſame ſtock that Berenice was, [t] To avenge his ſiſters death againſt Antiochus Calinicus king of Syria.

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king of the north, and shall deal against them, and shall prevail:

8 And shall also carry captives into Egypt, their gods with their princes, *and* with † their precious vessels of silver and of gold, and he shall continue [u] *more* years than the king of the north.

9 So the king of the south shall come into *his* kingdom, and shall return into his own land.

10 But his [x] sons ‡ shall be stirred up, and shall assemble a multitude of great forces: and *one* [y] shall certainly come and overflow, and pass through: then shall he [z] return, and be stirred up *even* to his fortress.

11 And the king of the south shall be moved with choler, and shall come forth and fight with him, *even* with the king of the north: and he shall set forth a great [a] multitude, but the multitude shall be given into his hand.

12 *And* when he hath taken away the multitude, his heart shall be lifted up, and he shall cast down *many* ten thousands; but he shall not be strengthened *by it.*

13 For the king of the north [b] shall return, and shall set forth a multitude greater than the former, and shall certainly come († after certain years) with a great army, and with much riches.

14 And in those times there shall [c] many stand up against the king of the south; also † the robbers of thy [d] people shall exalt themselves to establish the vision; but they shall fall.

15 So the king of the north shall come, and cast up a mount, and take † the most fenced cities, and the arms of the south shall [e] not withstand, neither † his chosen people, neither *shall there be any* strength to withstand.

16 But he that cometh against him, shall do according to his own will, and none shall stand before him: and he shall stand in the ‡ ‡ † glorious land, which by his hand shall be consumed.

17 He shall also [g] set his face to enter with the strength of his whole kingdom, and ‡ upright ones with him: thus shall he do, and he shall give him the [h] daughter of women † corrupting † her: but † she shall not stand *on his side*, neither be for him.

18 After this shall he turn his face unto the [i] isles, and shall take many: but a prince [m] for his own behalf shall cause † the reproach offered by him, to cease; without his own reproach he shall cause *it* to turn upon [n] him.

19 Then he shall turn his face towards the fort of [o] his own land: but he shall stumble and fall, and not be [p] found.

x *Meaning* Seleucus and Antiochus the great, the sons of Celinices, shall make war against Ptolomeus the son of Philopater Philadelphus.

† Heb. *vessels of desire*

u For this Ptolomeus reigned six and forty years.

‡ Or, *shall war*, y For his elder brother Seleucus died, or was slain whiles the wars were preparing.

z *That is*, Philopater when he shall see Antiochus to rise great dominions from him in Syria, and also ready to invade Egypt.

a For Antiochus had six thousand horsemen and three-score thousand footmen.

b After the death of Ptolomeus Philopater, who left Ptolomeus Epiphanes his heir.

† Heb. *at the end of times & years*

c For not onely Antiochus came against him, but also Philip king of Macedonia, and these two brought great power with them.

† Heb. *the children of robbers*

d For under Onias which fully alledged that place of *Isa.* 19. *verse*, 19. certain of the Jews retired with him into Egypt to. fulfill this prophesie: also the angel sheweth that all these troubles which are in the church are by the providence and counsel of God.

† Heb. *the city of munitions*,

e The Egyptians were not able to resist Scopos, Antiochus captain.

† Heb. *the people of his choice*,

‡ Or, *godly land*.

† Heb. *land of ornament*,

f He sheweth, that he shall not onely afflict the Egyptians, but also the Jews, and shall enter into their country, whereof he admonisheth them before, that they may know that all these things come by Gods providence.

g This was the second battel that Antiochus fought against Ptolomeus Epiphanes.

† Or, *much uprightness*, or *equal conditions*: h *To wit*, a beautiful woman, which was Cleopatra, Antiochus daughter. † Heb. *to corrupt* † For he regarded not the life of his daughter, in respect of the kingdom of Egypt. k Shee shall not agree to his wicked counsel, but shall love her husband as her duty requireth, and not seek his destruction † *That is*, toward Asia, Greece, and those Iles which are in the Sea, called Mediterranean: for the Jews called all countries Iles: which were divided from them by sea.

m For whereas Antiochus was wont to contemn the Romans, and put their ambassadours to shame in all places, Antilius the Consul, or Lucius Scipio put him to flight, and caused his shame to turn on his own head. † Heb. *for him* † Heb *his reproach* n By his wicked life, and obeying of foolish counsel. o For fear of the Romans he shall flee to his holds. p For when as under the pretence of poverty he would have robbed the temple of Jupiter Dodoneus, the country men slew him.

20 [q] Then shall stand up in his estate † a raiser of taxes *in* the glory of the kingdom; but within few days he shall be destroyed, neither in † [r] anger, nor in battel.

21 And in his estate shall stand up a [s] vile person, to whom they shall not give the honour of the kingdom: but he shall come in peaceably, and obtain the kingdom by flatteries.

22 And *with* the [t] arms of a flood shall they be overflown from before him, and shall be broken: yea, also the prince of the [u] covenant.

23 And after [x] the league *made* with him, he shall work deceitfully; for he shall come up, and shall become strong with a [y] small people.

24 He shall enter ‡ peaceably even upon the fattest places of the province, and he shall [z] *that* which his [a] fathers have not done, nor his fathers fathers, he shall scatter among them the prey and spoil, and riches: yea, and he shall † forecast his devices against the strong holds, even for a [b] time.

25 And he shall stir up his power and his courage against the king of the south with a great army: and the king of the south shall be stirred up to battel with a very great and mighty army; but he shall not [b] stand: for they shall forecast devices against him.

26 Yea, they that feed of the portion of [c] his meat, shall destroy him, and his army [d] shall overflow: and many shall fall down slain.

27 And both these kings † hearts *shall be* to do [e] mischief, and they shall speak lies at one table; but it shall not prosper: for [f] yet the end *shall be* at the time appointed.

28 Then shall he return into his land with great [g] riches, and his heart *shall be* against the holy covenant: and he shall do *exploits*, and return to his own land.

29 At the time appointed he shall return, and come toward the south, but it shall not be as the former, or as the latter.

30 ¶ For the ships [h] of Chittim shall come against him: therefore he shall be grieved and return, and have indignation against the holy covenant: so shall he do, he shall even return [i] and have intelligence with them that forsake the holy covenant.

31 And arms [k] shall stand on his part, and they shall pollute the sanctuary † of strength, and shall take away the daily *sacrifice*, & they shall place the abomination that ‡ maketh desolate.

32 And such as do wickedly [m] against the covenant, shall he ‡ corrupt by flatteries: but

q *That is*, Seleucus shall succeed his father Antiochus.

† Heb. *one that causeth an exactour to pass over*,

† Heb. *anger*,

r Not by foreign enemies or lands, but by traitors.

s Which was Ant. Antiochus Epiphanes, who as it seemeth, upon occasion of Seleucus his brothers death, and son of a vile, cruel and flattering nature, and defrauded his brothers son of the kingdom, and usurped the kingdom without the consent of the people.

t He thereby, that Gods favour, power and love helpeth young men to victory against his enemies, and preserveth them from danger.

u As God will not leave his church destitute, yea will he not deliver it at once, but for lely, rather may full seem to fight under the cross, as he did in the time of the Machabees, whereof he here prophesieth.

x *That is*, there shall be even of this small number, many hypocrites.

y *That*, of them that for God, and will not live like for the defence of our religion, figurative title, that the church must continually be tried and purged, and ought to look for no preferences.

z Antiochus Epiphanes after another for God hath appointed the time, therefore we must obey.

a Or, *by them*, Herein the angels purpose is to flie the whole craft of the perfidious of the Jews unto the coming of Christ, let now forth with the monarchy of the Romans, which he foreth by the time of a king, who were without all religion, and contemners of the true God.

b Seeing, by the time, he overthrow by traitors in the church.

c He shall have overcome with simulation.

† Heb. *shall eat his fat*,

d He will contrive himself with the chief children of time, to overthrow by craftie stratagems the church.

e Signifying, his princes, and the chief of them.

f Declaring, that his foolishness shall burst out, seeing that this king shall not be able to take the full measure of their prince.

g Heb. *substance*.

h The Romans shall oftwise not remain form of religion in any nation, but shall change their gods at their pleasure, yea contemn them, and prefere themselves to their gods.

i Signifying, that they should be ashamed of humanity: for the love of women is blandie & flatterie, yea great love, as *2 Sam.* 1. 26.

k Or, *mannaces*.

l Heb. *Menetzim*, or, *defarbs Alexandrines*: Or, *God of his fortresse shall honour*, *Iea shall honour a God*, &c.

† *That is*, the God of power and riches: they shall esteem their own power above all their gods, and worship it.

† Under pretence of worshipping the gods, they shall entish their city with the most precious gifts of all the world because that hereby all men should have them in admiration for their riches.

† Heb. *things desired*. a although in their hearts they had no religion: yet they delighted as Atheists: but this was to increase their fame and riches: and when they got them, *secretly of munitions*.

† Heb. *a prince*. b *That is*, both the Egyptians and Syrians shall be overcome. † Or, *treaties land*, † Heb. *land of ornament*, c The angel foreswarneth the Jews that when they should see the Romans to take all this way down by Gods providence, for sinmuch as he warneth them of it to keep their religion, and therefore he would still preserve them. † Heb. *send forth* d He signifieth that Cæsius shall overthrow the Parthians, and recovered that which Antonius had lost.

the people that do know their God, shall be strong, and do *exploits*.

n They that remain constant among the people shall teach others by their example, & edify more in the true religion

o whereby he exhorteth the godly to constancy, although they should perish a thousand times, and though their miseries endure never so long.

33 And they that understand among [n] the people, shall instruct many: [o] yet they shall fall by the sword, and by flame, by captivity and by spoil *many* days.

34 Now when they shall fall, they shall be holpen with a [p] little help: but many shall cleave to them with [q] flatteries.

35 And *some* of them [r] of understanding shall fall, to try ‡ them, and to purge, and to make *them* white, *even* to the time of the end: because *it is* yet for a time appointed.

36 And the [s] king shall do according to his will, and he shall exalt himself, and magnify himself above every god, and shall speak marvellous things against the God of gods, and shall prosper till the indignation [t] be accomplished: for that that is determined, shall be done.

37 Neither shall he regard the [u] God of his fathers, nor the desire [x] of women, nor regard any god: for he shall magnify himself above all.

38 But in his estate shall he honour the God of ‡ † [y] forces: and a God whom his fathers knew not, shall he honour with [z] gold and silver, and with precious stones, and † pleasant things.

39 Thus shall he do in the [a] † most strong holds with a strange God, whom he shall acknowledge *and* increase with glory: and he shall cause them to rule over many, and shall divide the land for † gain.

40 And at the time of the end shall the king of the [b] south push at him, and the king of the north shall come against him like a whirlwind with chariots, and with horsmen, and with many ships, and he shall enter into the countreys, and shall overflow and pass over:

41 He shall enter also into the ‡ † [c] glorious land, and many *countreys* shall be overthrown; but these shall escape out of his hand, *even* Edom, and Moab, and the chief of the children of Ammon.

42 He shall † stretch forth his hand also upon the countreys, and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and silver, and over all the precious things of Egypt: and the Libyans and the Ethiopians *shall be* at his steps.

44 But tidings out of the east, and out of the north shall [d] trouble him: therefore he shall go forth [e] with great fury to destroy, and utterly to make away many.

45 And he shall plant the taberna cles [f] of his palace between the seas in the ‡ † [g] glorious holy mountain, yet he shall come to [h] his end, and none shall help him.

and in Judea: but at length for their cruelty God shall destroy them.

† The Romans after this reigned quietly through all countries, and from Sea to Sea,

† Heb. *mountain of delights of holiness*.

‡ Or, *goodly*

† Heb.

CHAP. XII.

1 Michael shall deliver Israel from their troubles.
5 Daniel is informed of the times.

AND at that [a] time shall Michael stand up, the great prince which standeth for the children of thy people, & there shall be a time of trouble, such as never was since there was a nation, *even* to that same time: and at that time thy people *shall be* delivered, every one that *shall be* found written in the book.

a The angel here noteth two things first, that the church shall be in great affliction and trouble at Christs coming, and next, that God will send his angel to deliver it, whom here he calleth Michael, *meaning* of Christ, which is published by the preaching of the gospel.

2 And many [b] of them that sleep in the dust of the earth shall awake, [c] some to everlasting life, and some to shame *and* everlasting contempt.

b *Meaning*, all shall rise at the general resurrection, which thing he here noteth, because the faithful should have their refuge to that: for in the earth there shall be no true comfort.

c *Matth.* 25. 46. *John* 5. 29.

3 And they that be ‡ [d] wise shall * shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever.

‡ Or, *teachers*

d who have kept the true fear of God, and his religion.

* *Matth.* 13. 43.

4 But thou, O Daniel, [e] shut up the words, and seal the book *even* to the [f] time of the end: many shall run to and fro, and knowledge shall be increased.

e He chiefly meaneth the ministers of Gods word, & next, all the faithful which follow their diligence, and bring them to the true knowledge of God.

f Though the most part despise this prophesy, yet keep them it sure, and esteem it as a treasure.

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the † bank of the [g] river, and the other on that side of the bank of the river.

† Heb. *lip*, which was Tygris.

g Heb. *Hiddekel*.

6 And *one* said to the man clothed in * linen, which *was* † upon the waters of the river, How long *shall it be* to the end of these wonders?

† Or, *from above*

* *Ezek.* 9. 2. which was, as a double cloth, and did the more confirm the thing.

7 And I heard the man clothed in linen, which *was* upon the waters of the river, when he [h] held up his † right hand, and his left hand unto heaven, and † sware by him that liveth for ever, that *it shall be* for a [i] time, times, and ‡ an half: and when he shall have accomplished [k] to scatter the power of the holy people, all these *things* shall be finished.

h *Meaning*, along time, a longer time, & so forth.

† Heb. *lifted up*

i Shortning and signifying, that their troubles should have an end.

k Or, *part*: & when the church shall be scattered and diminished in such fort, as it shall seem to have no power.

8 And I heard, but I understood not: then said I, O my Lord, what *shall be* the end of these *things*?

9 And he said, Go thy way, Daniel: for the words *are* closed up and sealed till the time of the end.

l From the time that Christ by his sacrifice shall take away the sacrifice

10 Many shall be purified and made white, and tried: but the wicked shall do wickedly: and none of the wicked shall understand, but the wise shall understand.

11 And from the time *that* the [l] daily *sacrifice* shall be taken away, and † the abomination that ‡ maketh desolate set up, *there* [m] *shall be* a thousand two hundred and ninety days.

m From the time that Christ is to be offered for the sins of the world, which was 1290. years, and from the time that God hath appointed for the full revelation of these things: and then many shall run to and fro to search the knowledge of these mysteries, which things they obtain now by the light of the gospel.

12 Blessed *is* he that waiteth, and cometh to the thousand three hundred and [n] five and thirty days.

n Or, *and then*, &c.

13 But go [o] thou thy way till the end *be*: for thou shalt rest, and stand in thy lot at the end of the days.

o Or, *Daniel* to his ministrie & calling assigned him.

† Heb. *to set up the abomination*, &c. ‡ Or, *abomination*, &c.

Signifying, that the time shall be long of Christs second coming, and yet the children of God ought not to be discouraged though it be deferred. In this number he addeth a moneth and an half to the former number, signifying, that it is not in man to appoint the time of Christs coming, but that they are blessed that patiently abide his appearing. o The angel warneth the prophet patiently to abide, till the time appointed come, signifying that he should depart this life, and rise again with the elect, when God had sufficiently humbled and purged his church. † Or, *and then*, &c.

HOSEA.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and subtile counsel of Jeroboam the son of Nebat, and in stead of his true service commanded by his word, worshipped him according to their own fantasies and traditions of men, giving themselves to most vile idolatry and superstition, the Lord from time to time sent them prophets to call them to repentance: but they grew ever worse and worse, and still abused Gods benefits. Therefore now when their prosperity was at the highest under Jeroboam the son of Joash, God sent Hosea and Amos to the Israelites (as he did at the same time Isaiah and Micah to them of Judah) to condemn them of their ingratitude, and whereas they thought themselves to be greatly in the favour of God, and to be his people, the prophet calleth them bastards, and children born in adultery: and therefore sheweth them that God would take away their kingdom, and give them to the Assyrians to be led away captives. Thus Hosea faithfully executed his office for the space of seventy years, though they remained still in their vices and wickedness, and derided the prophets, and contemned Gods judgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselves by the sweetness of Gods promises, he setteth before them the two principal parts of the law, which are the promise of salvation, and the doctrin of life: for the first part he directeth the faithful to Messiah, by whom onely they should have true deliverance: and for the second, he useth threatnings and menaces to bring them from their wicked manners and vices, and this is the chief scope of all the prophets, either by Gods promises to allure them to be godly, or else by threatnings of his judgements to fear them from vice: and albeit that the whole law contain these two points, yet the prophets moreover note peculiarly both the time of Gods judgements, and the manner.

CHAP. I.

1 Hosea, to shew Gods judgement for spiritual whoredom, taketh Gomer, 4 and hath by her Jezreel, 6 Lo-ruhamah, 8 and Lo-ammi, 10 The restauration of Judah and Israel.

THe word of the LORD that came unto Hosea, the son of Beeri, in the days of [a] Uzziah, Jotham, Ahaz, *and* Hezekiah [b] kings of Judah, and in the days of Jeroboam the son of Joash king of Israel.

a Called also Azaria; who being a leper was deposed from his kingdom.
b So that it may be gathered by the reign of these 4 kings, that he preached above 60 years.

2 The beginning of the word of the LORD by Hosea: and the LORD said to Hosea, Go, take unto thee a wife [c] of whoredoms and children of whoredoms: for the land hath committed great whoredom, *departing* from the LORD.

3 So he went and took [d] Gomer the daughter of Diblaim, which conceived and bare him a son.

4 And the LORD said unto him, Call his name [e] Jezreel; for yet a little *while* and I will † avenge the bloud of Jezreel upon the [f] house of Jehu, and will cause to cease the kingdom of the house of Israel.

5 And it shall come to pass at that [g] day that I will break the bow of Israel in the valley of Jezreel.

6 ¶ And she conceived again, and bare a daughter; and *God* said unto him, Call her name [h] Lo-ruhamah: for † I will no more have mercy upon the house of Israel, ‡ but I will utterly [i] take them away.

7 But I will have mercy upon the house of Judah, & will [k] save them by the LORD their God, & will not save them by bow, nor by sword, nor by battel, by horses, nor by horsemen.

8 ¶ Now when she had weaned Lo-ruhamah, she conceived and bare a son.

9 Then said *God*, Call his name [l] Lo-ammi: for ye *are* not my people, and I will not be your *God*.

10 ¶ Yet the number of the [m] children of Israel shall be as the sand of the sea, which cannot be measured nor numbred; and it shall come to pass, *that* ‡ in the place where it was said unto them, Ye *are* not my people, *there* it shall be said unto them, *Ye are* the sons of the living God.

11 * Then shall the children of Judah and the children of Israel be [n] gathered together, and appoint themselvs one head, and they shall come up out of the land: for great *shall be* the [o] day of Jezreel.

c *That is*, one that of long time hath accustomed to play the harlot: not that the prophet did this thing in effect, ‡ ur he few this in a vision, or else was commanded by God, to set forth under this parable, or figure, the idolatry of the pyragogue, and of the people her children.
d Gomer signifieth a consumption or corruption, and Diblaim a cluster of figs, declaring that they were all corrupt, like rotten figs.
e *Meaning*, that they should be no more called Israelites, of the which name they boasted, becaule Iehu did prevail with God: but that they were as bastards, and therefore should be called Jezreelites, *that is*, feasteid people, alluding to Jezreel, which was the chief city of the ten tribes under Ahab, where Jehu did so much bloud. 2 *Kin.* 10. 8, 11.
f Heb. *visit*. I will be avenged upon Jehu for the bloud that he shed in Jezreel: for albeit God shired him up to execute his judgements, yet he did them for his own ambition, and not for the glory of God, as the end declared: for he built up that idolatry, which he had destroyed.
g when the measure of their iniquity is full, and I shall take vengeance and destroy all their policy and force. h *That is*, not obtaining mercy, whereby he signifieth that Gods favour was departed from them. i Heb. *I will not add any more to*
k Or, *that I should altogether pardon them*: 2 For the Israelites were returned after that they were taken captives by the Assyrians.
l Because they thought that God could not have been true in his promise, except he had performed them, he declareth that though they were delivered, as for the true Israelites, which are the sons of the promise, should be without number, which stand both of the Jews and the Gentiles. *Rom.* 9. 26.
m Or, *in stead that*
n *Jesus*, 2. 21. *Ezek.* 34. 23. *Hos.* 3. 5.
o *To wit*, after the captivity of Babylon, when the Jews were restored, but referred to the time of Christ, who should be the head both of the Jews and Gentiles. ‡ The calamity and destruction of Israel shall be so great, that to restore them shall be as a miracle.

CHAP. II.

1 The idolatry of the people. 6 Gods judgements against them. 14 His promises of reconciliation with them.

SAy ye unto your [a] brethren, ‡ Ammi, and to your sisters, ‡ Ruhamah.

2 Plead with your [b] mother, plead: for she *is* not my wife, neither *am* I her husband: let her therefore put away her whoredoms out of her sight, and her adulteries [c] from between her breasts;

3 [d] Least I strip her naked, and set her as in the day that she was [e] born; and make her as a wilderness, and set her like a drie land, and slay her with thirst.

4 And I will not have mercy upon her children; for they *be* the [f] children of whoredoms.

5 For their mother hath plaid the harlot: she that conceived them hath done shamefully: for she said, I will go after my [g] lovers, that give *me* my bread and my water, my wooll and my flax, mine oyl, and my † drink.

6 ¶ Therefore behold, I will [h] hedge up thy way with thorns, and † make a wall, that she shall not find her paths.

7 And she shall follow after her lovers, but she shall not overtake them, and she shall seek them, but shall not find *them*: then shall she say, [i] I will go and return to my first husband, for then *was it* better with me than now.

8 For she did not know that I gave her [k] corn, and † wine, and oyl, and multiplied her silver and gold ‡ *which* they prepared for Baal.

9 Therefore will I return, and take away my [l] corn in the time thereof, and my wine in the seaſon thereof, and will ‡ recover my wooll and my flax *given* to cover her nakedneſs.

10 And now will I diſcover [m] her † lewdneſs in the ſight of her lovers, and none ſhall deliver her out of mine hand.

11 I will alſo cauſe all her mirth to ceaſe, her feaſt days, her new moons, and her ſabbaths, and all her ſolemn feaſts.

12 And I will † deſtroy her vines and her fig-trees, whereof ſhe hath ſaid, Theſe *are* my rewards that my lovers have given me: and I will make them a forreſt, and the beaſts of the field ſhall eat them.

13 And I will viſit upon her the days of [n] Baalim, wherein ſhe burnt incenſe to them, and ſhe decked her ſelf with her [o] ear-rings and her jewels, and ſhe went after her lovers, and forgat me, ſaith the LORD.

14 ¶ Therefore behold, I will [p] allure her, and bring her into the wilderneſs, and ſpeak ‡ ‡ comfortably unto her.

15 And I will give her her vineyards from thence, and the valley of [q] Achor for a door of hope, and ſhe ſhall [r] ſing there as in the days of her youth, and as in the day when ſhe came up out of the land of Egypt.

16 And it ſhall be at that day, ſaith the LORD, *that* thou ſhalt call me [s] Iſhi; and ſhalt call me no more [t] Baali.

17 For I will take away the names of Baalim out of her mouth, and they ſhall no more be remembred by their [u] name.

18 And in that day will I make a * covenant for them with the [x] beaſts of the field, and with the fowls of heaven, and *with* the creeping things of the ground: and I will break the bow and the ſword, and the battel out of the earth, and will make them to lie down ſafely.

a when I brought her out of Egypt, *Exod.* 16. 1, 32.
b *That is*, Iſrael begotten in adultery.
c *Meaning*, the idols which they ſerved, and by whom they thought that they had wealth and abundance.
d Heb. *drinks*.
e I will puniſh her, that then ſhou myeſelf my children, and being ſtare into ſuch ſtupidneſs that none ſhall have no hope to play the woman.
f Heb. *will a wall*.
g This he ſpeak-eth of the faithful which are truly converted, and alſo ſheweth the uſe and profit of Gods rods.
h This declareth his diſlolaters deſtroid God of his honour when they attribute his benefits to their idols.
i Heb. *new wine*.
k Or, wherewith my *meat* Baal.
l Signifying that God will take away his benefits when many be ingratitude doth abuſe them.
m Or, *take away* *That is*, all her ſervice, ceremonies, and inventions, whereby he multiplied her idols.
n I will puniſh her for her idolatry.
o By ſhewing how luſtfully ſhe demeſtes to pleaſe others, he declareth how the ſuperſtitious idolatries ſet a great ſtir of their religion in decking themſelves on their holy days.
p By my benefits in offring her grace and mercy, even in that place where ſhe ſhall think her ſelf deſtitute of all help and comfort.
q Or, *ſtreitly*
r Heb. *to her voice*.
s which was a plentiful valley, and wherein they had great comfort when they came out of the wilderneſs, Joſh. 7. 26. and is called the door of hope becauſe it was a deſcription from death, and an entry into life.
t Shee ſhall then profeſſe God, as ſhe did when ſhe was delivered out of Egypt.
u *That is*, my husband, knowing that I am joyned to him by an inviolable covenant.
x *That is*, my maſter: which name was applied to their idols.
* *Meaning*, that he will ſo bleſs them, that all creatures ſhall favour them.

a Because the Iſraelites would not obey the admonitions of the prophets, he alleeth them before the judgements-ſeat of God againſt whom they chiefly offended, *Zech.* 12. 10. *Iſa.* 7. 13. *Mich.* 6. 1, 2.
b Heb. *bloudis*
In every place ſignifieth liberty to moſt licentious vices, to ſhut a man out of the preſence of another.
c As though he would ſay, that it were in vain to reaſon them: for no man can abide it: yea, they will ſpeak againſt the prophets and prieſts, whoſe office it is chiefly to rebuke them.

19 And I will betroth thee unto me for ever, yea I will betroth thee unto me in righteouſneſs, and in judgement, and in loving kindneſs, and in mercies.

20 I will even betroth thee unto me in [y] faithfulneſs, and thou ſhalt know the LORD.

21 And it ſhall come to paſs in that day, I will hear, ſaith the LORD, I will hear [z] the heavens, and they ſhall hear the earth,

22 And the earth ſhall hear the corn and the wine and the oyl, and they ſhall hear Jezreel.

23 And I will ſow her unto me in the earth, and I will have mercy upon her that had not obtained mercy, & I * will ſay to *them which were* not my people, Thou *art* my people; and they ſhall ſay, *Thou art* my God.

y with a covenant that never ſhall be broken.
z Then ſhall the heaven deſire rain for the earth, which ſhall bring forth for the uſe of man.

* *Rom.* 9. 26. 1 *Pet.* 2. 10.

CHAP. III.

1 By the expiation of an adultereſs, 4 is ſhewed the deſolation of Iſrael before their reſtauration.

THen ſaid the LORD unto me, [a] Go yet, love a woman (beloved of *her* friend, yet an adultereſs) according to the love of the LORD toward the children of Iſrael, who look to other gods, and [b] love flagons † of wine.

2 So [c] I bought her to me for fifteen *pieces* of ſilver, and *for* an homer of barley, and an † half-homer of barley.

3 And I ſaid unto her, Thou ſhalt * abide for [d] me many days, thou ſhalt not play the harlot, and thou ſhalt not be for *another* man, ſo *will* I alſo *be* for thee.

4 For the children of Iſrael ſhall [e] abide many days without a king, and without a [f] prince, and without a ſacrifice, and without † an image, and without an ephod, and *without* teraphim.

5 Afterward ſhall the children of Iſrael return, and ſeek the LORD their God, and * [g] David their king, and ſhall fear the LORD, and his goodneſs in the * latter days.

a Herein the prophet repreſenteth the perſon of God, which loved his church before he called her, and did not withdraw the ſame when ſhe gave her ſelf unto idols.
b *That is*, gave themſelves wholly to pleaſures, and could not take up as they that are given to drunkenneſs.
† Heb. *of grapes*.
c Yet I loved her, and payed a ſmall portion for her, ſeeſt the perceiving the greatneſs of my love, ſhould have ſtoned me, and not been tender duty: for fifteen pieces of ſilver were but half the price of a horſe. *Exod.* 21. 32.
† Heb. *Lethech*.
* *Deut.* 21. 13.
d I will try thee a long time as in thy widow-hood, whether thou wilt be mine or no.
e *Meaning*, not onely all the time of their captivity, but alſo unto Chriſt.
f *That is*, they ſhould neither have policy nor religion, and their idols alſo wherein they put their confidence, ſhould be deſtroyed.
† Heb. *a ſtanding image, or, ſtatue*.
* Jer. 30. 9. *Ezek.* 34. 23.
g This is meant of Chriſts kingdom, which was promiſed unto David to be eternal, *Pſal.* 72. 17. * *Iſa.* 2. 2.

CHAP. IV.

1 God judgements againſt the ſins of the people, 6 and of the prieſts, 12 and againſt their idolatry. 15 Judah is exhorted to take warning by Iſraels calamity.

HEar the word of the LORD, ye children of Iſrael: for the LORD [a] hath a controverſy with the inhabitants of the land, becauſe *there is* no truth, nor mercy nor knowledge of God in the land.

2 By ſwearing, and lying, and killing, and ſtealing, and committing adultery, they break out, and ‡ [b] bloud toucheth bloud.

3 Therefore ſhall the land mourn, and every one that dwelleth therein ſhall languiſh with the beaſts of the field, and with the fowls of heaven, yea the fiſhes of the ſea alſo ſhall be taken away.

4 Yet [c] let no man ſtrive, nor reprove another; for thy people *are* as they that ſtrive with the prieſt.

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d Ye shall perish all together: the one, because he would not obey, and the other, because he would not admonish.
e *That is,* the Synagogue, wherein thou boastest.
f *That is,* the priests shall be cast off, because that for lack of knowledge they are not able to execute their charge, and finish it to the end. *Deut. 33. 3. Malach. 2. 7.*
g *Meaning,* the whole body of the people, which were weary with hearing the word of God.
h The more I was beneficial unto them.
i *To wit,* the priests seek to eat the peoples offerings, and flatter them in their sins.
† Heb. *lift up their soul to their iniquity.*
Isa. 24. 2.
k Signifying, that as they have sinned together, so shall they be punished together.
† Heb. *visit upon*
† Heb. *cause to return*
l Shewing, that their wickedness shall be punished on all sorts: for though they think by the multitude of wives to have many children, yet they shall be deceived of their hope.
m In giving themselves to pleasures, they become like brute beasts.
n This he speaketh by derision in calling them his people, which now for their sins they were not: for they sought help of blocks and sticks.
o They use carried away with a rage.
p Because they take away Gods honour, and give it to idols, therefore he will give them up to their lusts, that they shall dishonour their own bodies, *Rom. 1. 28.*
‡ Or, *shall I not*, &c.
q I will not correct your shame to bring you to amendment, but let you run headlong to your own damnation. † Or, *be punished.*

5 Therefore shalt thou fall in the [d] day, and the prophet also shall fall with thee in the night, and I will † destroy thy [e] mother.

6 ¶ My people are † destroyed for lack of knowledge: [f] because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing [g] thou hast forgotten the law of thy God, I will also forget thy children.

7 As they were [h] increased, so they sinned against me: *therefore* will I change their glory into shame.

8 [i] They eat up the sin of my people, and they † set their heart on their iniquity.

9 And there shall be * like people, like † priest: and I will † punish them for their ways, and † reward them their doings.

10 For they shall eat, and not have enough; they shall [l] commit whoredom, and shall not increase: because they have left off to take heed to the LORD.

11 [m] Whoredom, and wine, and new wine take away the heart.

12 ¶ My [n] people ask counsel at their stocks, and their staff declareth unto them: for the [o] spirit of whoredoms hath caused *them* to err, and they have gone a whoring from under their God.

13 They sacrifice upon the tops of the mountains, and burn incense upon the hills, under oaks, and poplars, and elms, because the shadow thereof *is* good: therefore your daughters shall [p] commit whoredom, and your spouses shall commit adultery.

14 ‡ I will not [q] punish your daughters when they commit whoredom, nor your spouses when they commit adultery: for themselves are separated with whores, and they sacrifice with harlots: therefore the people *that* doth not understand, shall ‡ fall.

15 ¶ Though thou Israel play the harlot, *yet* [r] let not Judah offend, and come not ye unto Gilgal, neither go ye up to * [s] Beth-aven, nor swear, The LORD liveth:

16 For Israel slideth back, as a back-sliding heifer: now the LORD will feed them as a [u] lamb in a large place.

17 Ephraim *is* joyned to idols: let him alone.

18 Their drink † is sowr: they have committed whoredom continually: her † rulers *with* shame do love, * Give ye.

19 The wind hath [y] bound her up in her wings, and they shall be ashamed because of their sacrifices.

CHAP. V.

1 Gods judgements against the priests, the people, and the princes of Israel for their manifold sins, 15 untill they repent.

HEar ye this, O priests, and hearken, ye house of Israel, and give ye ear, O house of the king; for judgement *is* toward you, because ye have been a [a] snare on Mizpah, and a net spread upon Tabor.

2 And the revolters are profound to make [b] slaughter, ‡ though I *have been* † a [c] rebuker of them all.

3 I know [d] Ephraim, and Israel is not hid from me: for now, O Ephraim, thou committest whoredom, *and* Israel is defiled.

4 † ‡ They will not frame their doings to turn unto their God: for the spirit of whoredoms *is* in the midst of them, and they have not known the LORD.

5 And the [e] pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah also shall fall with them.

6 They shall go with their flocks, and with their herds to seek the LORD: but they shall not find *him*, he hath withdrawn himself from them.

7 They have dealt treacherously against the LORD: for they have begotten [f] strange children, now shall [g] a moneth devour them with their portions.

8 Blow ye the cornet in Gibeah, *and* the trumpet in Ramah: cry aloud *at* Beth-aven: after thee, O [h] Benjamin.

9 Ephraim shall be desolate in the day of rebuke: among the tribes of Israel have I made [i] known that which shall surely be.

10 The princes of Judah were like them that [k] remove the bound: *therefore* I will pour out my wrath upon them like water.

11 Ephraim *is* oppressed, *and* broken in judgement: because he willingly walked after the [l] commandment.

12 Therefore *will* I *be* unto Ephraim as a moth [m]: and to the house of Judah as ‡ rottenness.

13 When Ephraim saw his sickness, and Judah *saw* his wound, then went Ephraim to the [n] Assyrian, and sent ‡ to king [o] Jareb: yet could he not heal you, nor cure you of your wound.

14 For I *will be* unto Ephraim as a lion, and as a young lion to the house of Judah: I, *even* I will tear and go away; I will take away, and none shall rescue *him*.

15 ¶ I will go *and* return to my place, † till they acknowledge their offence, and seek my face: in their affliction they will seek me early.

CHAP. VI.

1 An exhortation to repentance. 4 A complaint of their untowardness and iniquity.

COme and let us † return unto the LORD: for he hath torn, and he will heal us; he hath smitten, and he will bind us up.

2 * After two days will [b] he revive us, in the third day he will raise up, and we shall live in his sight.

3 Then shall we know, *if* we follow on to know the LORD: his going forth is prepared as the morning; and he shall come unto us as the rain; as the latter *and* former rain unto the earth.

4 ¶ O

a The priests and princes catched the poor people in their snares, as the fowlers did the birds in their two high mountains.
b Notwithstanding all they seemed to be given to sacrifice, and to fasting, which here he calleth slaughter, is corrupt.
† Or, *and*, &c.
c Heb. *a reprover.*
d Though I had admonished them continually by my prophets.
e They exalted themselves so greatly to be idolaters, but also Ephraimites, because their king took care of that tribe.
† Heb. *they will not give themselves unto.*
f Meaning their conversing of evil admonitions.
g That is, their children are degenerate, for that there is no hope in them.
h Their destruction is not far off.

f Heb. *wells a Meaning,* that there was not one kind of vice among them, but that they were linked to all wickedness, both secret and open.
† Heb. *be open*
† Heb. *beg you to*

b They esteem their wicked king Jeroboam above God, and seek but how to flatter and please him.
c He compareth the rage of the people to a burning oven which the baker kindleth till all his dough be leavened and ripe.
† Or, *thereafter will cease*
† Or, *from waking*
d They used all mirth and excess in their feasts and solemnities, whereby their king was overcome with lusts, and brought into disorder, and delighted in flatteries.
† Or, *with heat through wine.*
e Or, *applied*
f By their accession God hath digested them of all good nature.
† That is; he consumeth with the religion of the Gentiles, yet is but as a cake baked on the one side, but partly Jew, and partly a Gentile.

i That is, all Israel comprehended under this part signifying, that the Lords plagues should pertse them from quiet to quiet, till they were destroyed.
k By the lords they shall know that I have lately determined this.
l They have turned topsie-turvy all political order, and all manner of religion.

m In stead of seeking for remedy at God and
† Or, *to the king that should plead.*
n whom you king of the Assyrians.

† Heb. *till they be guilty.*

a He foreshews the people how they ought to turn to the Lord, that he might call back his plagues.
* *Osee 13. 14.*
b Though he seem to turn from his wrath, yet he helps still with a fit coff, if needs turn to him.

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c You seem to have a certain holiness and repentance, but it is upon the sudden, and as a morning cloud.
† Or, *mercy* or, *kindnesse*
d I have still laboured by my prophets, and, as it were, stamped you to bring you to amendment, but all was in vain: for my word was not meant to feed them, but a sword to slay them.
† Or, *that thy judgements might be*, &c.
e My doctrin which I taught thee, was most evident.
* *Num. 15. 22. Deut. 5. 1. Matth. 9. 13. & 12. 7.*
f He threatneth what shall befall his doctrin rejected, that they should perish by the execution of God, and the love of their neighbour with outward sacrifice.
g That is, like age and weak persons.
† Or, *at Adam* i. which was the place where the priests dwelt, and which should have been best instructed in my word.
† Or, *turning for blood.*
† Heb. *with one footsoler*, or *to Shechem:*
† Or, *enormity.*
i That is,

10 And the * pride of Israel testifieth to his face, and they do not return to the LORD their God, nor seek him for all this.

11 ¶ Ephraim also is like a filly dove without [k] heart; they call to Egypt, they go to Assyria.

12 When they shall go, I will spread my net upon them, I will bring them down as the fowls of the heaven, I will chastise them as their [l] congregation hath heard.

13 Wo unto them, for they have fled from me: † destruction unto them, because they have transgressed against me: though I have [k] redeemed them, yet they have spoken lies against me.

14 And they have not cried unto me with their heart, [l] when they howled upon their beds: [m] they assemble themselves for corn and wine, *and* they rebell against me.

15 Though I † have bound, *and* strengthened their arms, yet do they imagin mischief against me.

16 They return, *but* not to the most high: they are like a deceitful bow: their princes shall fall by the sword for the * rage [n] of their tongue: this *shall be* their derision in the land of Egypt.

CHAP. VIII.

1, 12 Destruction is threatned for their impiety, 5 and idolatry.

SEt the trumpet to † thy [a] mouth, *he shall* † *come* as an eagle against the house of the LORD, because they have transgressed my covenant, and trespassed against my law.

2 Israel shall [b] cry unto me, My God, we know thee.

3 Israel hath cast off *the thing that is* good: the enemy shall pursue him.

4 They have set up [c] kings, but not by me: they have made princes, and I knew *it* not: of their silver and their gold have they made them idols, that they may be cut off.

5 ¶ Thy calf, O Samaria, hath cast *thee* off; mine anger is kindled against them: how long *will it be* ere they attain to [d] innocency?

6 For from Israel *was it* also, the workmen made it, therefore it *is* not God: but the calf of Samaria shall be broken in pieces.

7 For they have [e] sown the wind, and they shall reap the whirlwind: it hath no ‡ stalk; the bud shall yield no meal: if so be *it* yield, the strangers shall swallow it up.

8 Israel is swallowed up, now shall they be among the Gentiles, as a vessel wherein *is* no pleasure.

9 For they are gone up to Assyria, a [g] wild ass alone by himself: Ephraim hath hired † lovers.

10 Yea, though they have hired among the nations, now will I gather them, and they shall ‡ sorrow a little for the [h] burden of the king of princes.

11 Because Ephraim hath made many altars to sin, altars shall be unto him to sin.

12 I have written to him the great things

k They were as a silly dove, without any counsel, but run to and fro to seek help.
† Heb. *lovers.*

i According to my cruell manner of punishing, as the whole congregation of Israel.
† Heb. *spoil*

k That is, divers times and oftentimes, & delivered them from death.

l when they were in affliction, and cried not for pain, they sought not unto me for help.
m They onely seek their commodity & wealth, and pass not for me their God.
† Or, *chastened*, *Prov. 23. 13.*
n Because they boast of their own strength, and pass not what they speak against me and my servants, *Psalm 73. 9.*

a That is, with a counterfeit and hypocritic mouth.
† Heb. *the roof of thy mouth.*
b God encouraging the prophet to signifie the speedy coming of the enemy against Israel, which was once the people of God.
† Heb. *shall cry*
c Though all cry like hypocrites, but not from the heart, as their deeds declare.
c That is, Jeroboam, by whom they fought their own liberty, and not to obey my will.

d That is, upright judgement, and goodly.
e Meaning, the calf was invented by themselves, and of their fathers in the wilderneſs.
f Shewing, that their religion hath but a shew, and in it self is but vanity.
‡ Or, *standing-corn*;

g They were a wild people, and so are to this day unto them: which means the Lord useth to bring them to repentance.

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of my law, *but* they were counted as a[i] ſtrange thing.

13 ‡ They ſacrifice fleſh *for* the ſacrifices of mine offerings, and eat *it; but* the [k] LORD accepteth them not: now will he remember their iniquity, and viſit their ſins: they ſhall return to Egypt.

14 For Iſrael hath forgotten his maker, and buildeth temples; and Judah hath multiplied fenced cities: but I will ſend a fire upon his cities, and it ſhall devour the palaces thereof.

CHAP. IX.

1 The diſtreſs and captivity of Iſrael for their ſins and idolatry.

REjoyce not, O Iſrael, for joy, [a] as *other* people: for thou haſt gone a whoring from thy God, thou haſt loved [b] a reward ‡ upon every corn-floor.

2 [c] The floor and the ‡ wine-preſs ſhall not feed them, and the new wine ſhall fail in her.

3 They ſhall not dwell in the LORD'S land; but Ephraim ſhall return to Egypt, and they ſhall eat unclean *things* in Aſſyria.

4 They ſhall not offer [d] wine-*offerings* to the Lord, neither ſhall they be pleaſing unto him: their ſacrifices *ſhall be* unto them as the bread of mourners: all that eat thereof ſhall be polluted: for their bread [e] for their ſoul ſhall not come into the houſe of the LORD.

5 What will ye do [f] in the ſolemn day, and in the day of the feaſt of the LORD?

6 For lo, they are gon, becauſe of † [g] deſtruction: Egypt ſhall gather them up, Memphis ſhall bury them: ‡ † the pleaſant *places* for their ſilver, nettles ſhall poſſeſs them: thorns *ſhall be* in their tabernacles.

7 The days of viſitations are come, the days of recompence are come, Iſrael ſhall know *it:* [h] the prophet *is* a fool, the † ſpiritual man *is* mad, for the multitude of thine iniquity, and the great hatred.

8 The watchman of Ephraim [i] *was* with my God: *but* the prophet *is* a ſnare of a fowler in all his ways, *and* hatred † in the houſe of his God.

9 They [k] have deeply corrupted *themſelves*, as in the days of [l] Gibeah: *therefore* he will remember their iniquity, he will viſit their ſins.

10 I found Iſrael like [m] grapes in the wilderneſs: I ſaw your fathers as the firſt-ripe in the fig-tree at her firſt-time: *but* they went to [n] Baal-peor, and ſeparated themſelves unto that ſhame; and *their* abominations were according as [o] they loved.

11 *As for* Ephraim, their glory ſhall flie away like a bird; from the birth, [p] and from the womb, and from the conception.

12 Though they bring up their children, yet will I bereave them *that there ſhall* not *be* a man *left:* yea, wo alſo to them when I depart from them.

13 Ephraim, as I ſaw [q] Tyrus, *is* planted in a pleaſant place: but Ephraim ſhall bring forth his children to the murderer.

14 Give them, O LORD, what wilt thou give? give them a † [r] miſcarrying womb, and dry breaſts.

15 All their wickedneſs * *is* in [s] Gilgal: for there I hated them: for the wickedneſs of their doings I will drive them out of mine houſe, I will love them no more: all their princes *are* revolters.

16 Ephraim is ſmitten, their root is dried up, they ſhall bear no fruit; yea, though they bring forth, yet will I ſlay *even* † the beloved *fruit* of their womb.

17 My God will caſt them away, becauſe they did not hearken unto him: and they ſhall be wanderers among the nations.

CHAP. X.

1 Iſrael is reproved and threatned for their impiety and idolatry.

ISrael *is* ‡ [a] an empty vine, he bringeth forth fruit unto himſelf: according to the multitude of his fruit, he hath increaſed the altars; according to the [b] goodneſs of his land, they have made goodly † images.

2 ‡ Their heart is [c] divided; now ſhall they be found faulty: he ſhall † break down their altars: he ſhall ſpoil their images.

3 For now they ſhall ſay, We have no [d] king, becauſe we feared not the LORD; what then ſhould a king do to us?

4 They have ſpoken words, ſwearing falſly in making a [e] covenant: thus [f] judgement ſpringeth up as hemlock in the furrows of the field.

5 The inhabitants of Samaria ſhall [g] fear, becauſe of the calvs of Beth-aven: for the people thereof ſhall mourn over it, and ‡ the [h] priests thereof *that* rejoyced on it, for the glory thereof, becauſe it is departed from it.

6 It ſhall be alſo carried unto Aſſyria *for a* preſent to * king Jareb: Ephraim ſhall receive ſhame, and Iſrael ſhall be aſhamed of his own counſel.

7 As for Samaria, her king is cut off as the fome upon † the water.

8 The high places alſo of [i] Aven, the ſin of Iſrael ſhall be deſtroyed: the thorn and the thiſtle ſhall come up on their altars; * and they ſhall ſay to the mountains, Cover us, and to the hills, Fall on us.

9 O Iſrael, thou haſt [k] ſinned from the days of Gibeah: there they ſtood: the battel in Gibeah againſt the children of iniquity did not overtake them.

10 *It is* in my deſire [m] that I ſhould chaſtiſe them: and the people ſhall be gathered againſt them, ‡ when they ſhall bind themſelves in their two [n] furrows.

11 And Ephraim *is as* an heifer *that is* taught, *and* loveth [p] to tread out *the corn*, but I paſſed over upon † her [q] fair neck: I will make Ephraim to ride: Judah ſhall plow, *and* Jacob ſhall break his clods.

12 Sow to your ſelvs in righteouſneſs, reap in mercy: † break up your fallow ground: for *it is* time to ſeek the LORD, till he come and rain righteouſneſs upon you.

13 Ye have plowed wickedneſs, ye have reaped iniquity, ye have eaten the fruit of lies: becauſe thou didſt truſt in thy way, in the multitude of thy mighty men.

14 Therefore ſhall a tumult ariſe among thy people, and all thy fortreſſes ſhall be ſpoiled, as Shalman ſpoiled * Beth-arbel in the day of battel: the mother was daſhed in pieces upon *her* children.

15 So ſhall Beth-el do unto you, becauſe of † your great wickedneſs: in a morning ſhall the king of Iſrael utterly be cut off.

CHAP. XI.

1 The ingratitude of Iſrael unto God for his benefits. 5 His judgement. 8 Gods mercy toward them.

WHen Iſrael [a] *was* a child, then I loved him, and * called my ſon out of Egypt.

2 *As* they called them, ſo they [b] went from them: they ſacrificed unto Baalim, and burnt incenſe to graven images.

3 I taught Ephraim alſo to go, taking them by their arms: but they knew not that I healed them.

4 I drew them with cords [c] of a man, with bands of love, and I was to them as they that † take off the yoke on their jaws, and I laid meat unto them.

5 ¶ He ſhall not return into the land of Egypt, but the Aſſyrian ſhall be his [d] king, becauſe they refuſed to return.

6 And the ſword ſhall abide on his cities and ſhall conſume his branches, and devour *them*, becauſe of their own counſels.

7 And my people are bent to back-ſliding from me: though [e] they called them to the moſt high, † none at all would exalt *him.*

8 [f] How ſhall I give thee up, Ephraim? *how* ſhall I deliver thee, Iſrael? how ſhall I make thee as [g] * Admah? *how* ſhall I ſet thee as Zeboim? mine heart is turned within me, [h] my repentings are kindled together.

9 I will not execute the fierceneſs of mine anger, I will not return to deſtroy Ephraim; for I *am* God, and not man, the holy one in the midſt of thee, and I will not [i] enter into the city.

10 They ſhall walk after the LORD: he ſhall roar like a lion: when he ſhall roar, then the children ſhall tremble from the weſt.

11 [k] They ſhall tremble as a bird out of Egypt, and as a dove out of the land of Aſſyria: and I will place them in their houſes, ſaith the LORD.

12 Ephraim compaſſeth me about with lies, & the houſe of Iſrael with deceit: but Judah yet ruleth with [l] God, & is faithful † with the ſaints.

CHAP. XII.

1 A reproof of Ephraim, Judah, and Jacob. 3 By former favours he exhorteth to repentance. 7 Ephraims ſins provoke God.

EPhraim feedeth [a] on wind, and followeth after the eaſt-wind: he daily increaſeth lies and deſolation, and they do make a covenant with the Aſſyrians, *and* [b] oyl is carried into Egypt.

2 The LORD hath alſo a controverſie with [c] Judah, and will † puniſh Jacob according to his ways; according to his doings will he recompenſe him.

3 ¶ He took his brother * by the heel in the womb, and by his ſtrength he † * had [d] power with God:

4 Yea, he had [e] power over the angel and prevailed: he wept and made ſupplication unto him: [f] he found him *in* * Beth-el, and there he ſpake with us.

5 Even the LORD God of hoſts, the LORD *is* his * memorial.

6 Therefore turn thou to thy God: keep mercy and judgement, and wait on thy God continually.

7 ¶ *He is* ‡ [g] a merchant, the balances of deceit *are* in his hand: he loveth to ‡ oppreſs.

8 And Ephraim ſaid, Yet I am become rich, I have found me out ſubſtance: ‡ *in* all my labours they ſhall find none iniquity in me, † that *were* ſin.

9 And I *that am* the LORD thy God from the land of Egypt, will yet make thee to dwell in tabernacles, as in [i] the days of the ſolemn feaſt.

10 I have alſo ſpoken by the prophets, and I have multiplied viſions, and uſed ſimilitudes, † by the miniſtery of the prophets.

11 *Is there* [k] iniquity in Gilead? ſurely they are vanity, they ſacrifice bullocks in * Gilgal; yea, their altars *are* as heaps in the furrows of the fields.

12 [l] And Jacob * fled into the countrey of Syria, and Iſrael * ſerved for a wife, and for a wife he kept *ſheep.*

13 * And by a [m] prophet the LORD brought Iſrael out of Egypt, and by a prophet was he preſerved.

14 Ephraim provoked *him* to anger † moſt bitterly: therefore ſhall he leave his † bloud upon him: and his reproach ſhall his Lord return unto him.

CHAP. XIII.

1 Ephraims glory, by reaſon of idolatry, vaniſheth. 5 Gods anger for their unkindneſs. 9 A promiſe of Gods mercy. 15 A judgement for rebellion.

WHen Ephraim ſpake, [a] trembling, he [b] exalted himſelf in Iſrael; but when he offended in Baal, [c] he died.

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i Thus the idolaters count the word of God as ſtrange in reſpect of their own inventions.

1 Or, *in the ſacrifices of mine offerings they, &c.*

k Saying, that they offer it to the Lord, but he accepteth no ſervice which he himſelf hath not appointed.

a For though all other people ſhould elcape, yet thou ſhalt be puniſhed.

b Thou haſt committed idolatry in hope of reward, and to have thy barns filled, Jer. 44. 17. 18. on hailot that had rather live by playing the whore, than to be entertained of her own husband.

2 Or, *no, &c.*

c Their outward things that thou feekeſt ſhall be taken from thee.

‡ Or, *wanefat*

d All thele doings both touching policy and religion ſhall be rejected as things polluted.

e The meat offering, which they offered for themſelves.

f When the Lord ſhall take away all the occaſions of ſerving him, which ſhall be the moſt grievous point of your captivity, when ye ſhall ſee your ſelves cut off from God

† Heb. *ſpoil:*

g Though they think to eſcape by fleeing the deſtruction that is at hand yet ſhall they be deſtroyed in the place whither they flee for ſuccour

‡ Or, *their ſilver, ſhall be deſired, the nettle, &c.*

† Heb. *the deſire*

h Then they ſhall know that they were deluded by them who challenged to themſelves to be theit prophets and ſpiritual men.

† Heb. *man of the ſpirit.*

i The prophets duty is to bring men to God, and not to be a ſnare to pull them from God.

1 Or, *againſt*

k This people is ſo rooted in their wickedneſs, that Gibeah, which was like to Sodom, was never more corrupt, Jud. 19. 22. * Jud. 19. 18.

l *Meaning*, that he ſo eſteemed them and delighted in them.

* *Num.* 25. 3.

m They were as abominable unto me, as their lovers the idols.

n Signifying, that God would deſtroy their children to theſe ſundry means, and ſo conſume them by little and little.

o As they kept tender plants in their houſes in Tyrus, to preſerve them from the cold air of the Sea, ſo was Ephraim at the firſt unto me, but now I will give him to the ſlaughter.

p Wherein is pleaſure, as in ploughing in labour and pain.

† Heb. *the beauty of her neck.*

q I will by my viſitation take upon her fat neck.

r Read *Jer.* 4. 3.

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a Or, *a vine empty.*

b The more fruit, the more they gave to their idols.

c Or, *deceitful*

d Heb. *a king.*

e As they were rich, and had plenty, they were not thankful, but ſtubborn.

f Or, *the fruits, or, healing images.*

g Or, *to whom all the world ſhall take their heart:* for ſo *Jer.* 8. 22. ſpringeth up as hemlock in the furrows of the field.

† That is, *ſufficiently* and not as beaſts or lions.

† Heb. *loſt up*

h Heb. *the prieſts of it.*

i Heb. *Beth-aven*

* Or, *to a king Jareb.*

k Thus the children of Iſrael have continued ſinning from the days of Gibeah, even to this day, *Hoſ.* 9. 9. and 10. 9.

l Heb. *the ſtones*

m Thus he ſpeaketh in contempt of Beth-el, read *Gen.* 28. 19. * 31. 13. *Luke* 19. 30. *Revel.* 6. 14.

n Heb. *furrows.*

p Or, *to tread out the corn, but I paſſed over upon her fair neck: I will make Ephraim to ride: Judah ſhall plow, and Jacob ſhall break his clods.*

q Or, *I will make Ephraim to ride: Judah ſhall plow, and Jacob ſhall break his clods.*

r The prophet ſeeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather than that this great ſlaughter ſhould come upon their children.

* *Gen.* 25. 17. ſ The chief cauſe of their deſtruction is, that they commit idolatry, and corrupt my religion in Gilgal.

† Heb. *the diſcord*

That is, Shalmanezar in the deſtruction of that city ſpared neither kind nor age.

* *2 Kings* 18. 24. *Iſa.* 36. 9.

† Heb. *the evil of yeſterevils:*

a *That is,* flattereth himſelf with vain confidence.

b *Meaning*, preſents to get friendſhip.

c Which in theſe points was like to Ephraim, but not in idolatrie.

† Heb. *with upon*

* *Gen.* 25. 26. Heb. *was a prince, or he labored himſelf princely.*

* *Gen.* 32. 24. *&c.*

d Seeing that God did thus praiſe Jacob their father, Judahs ingratitude was the more to be abhorred.

e Read *Gen.* 32. 31. † God found Jacob as he lay ſheeping in Beth-el. *Gen.* 28. 12. and ſo ſpake with him there, that the fruit of that ſpeech repertained to the whole body of the people, whereof we are.

* *Gen.* 35. 9. 10.

* *Exod.* 3. 15.

f Or, *Canaan.*

g As for Ephraim he is more like the wicked Canaanites than godly Abraham or Jacob.

‡ Or, *deceive.*

† Heb. *all my labours ſuffice me not:* he ſhall have *puniſhment of iniquity, in whom is ſin.*

i Heb. *within*

k Thus the wicked meſſiure Gods favour, by outward proſperity, and like hypocrites cannot abide that any ſhould reprove their vile contemu.

l Seeing thou wilt not acknowledge my benefits, I will bring thee again to dwell in tents, as in the firſt of the Tabernacles, which thou doſt now contemu.

† Heb. *by the hand of the Prophets*

m The people thought that no man durſt have ſpoken againſt Gilead, that holy place, and yet the Prophet ſaith that all their religion was but vanity.

* *Chap.* 4. 15. *&c.*

† If you boaſt of your riches and nobility, ye ſeem to reproach your father who was a poor fugitive and ſervant.

* *Gen.* 28. 5. * *Gen.* 29. 20. 28. * *Exod.* 12. 20. 15. 20. 23. 15. n *Meaning*, Moſes, whereby appeareth, that whatſoeve they have, it cometh of Gods free goodneſs.

† Heb. *with bitter offenſes*

i Heb. *bloudi.*

a He ſheweth the excellency and authority that this time had above all the reſt.

b He made a king of his tribe.

c The Ephraimites are not far from deſtruction, and have loſt their authority.

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† Heb. *they add to sin*

2 And now † they sin more and more, and have made them molten images of their silver, *and* idols according to their own understanding, all of it the work of the craftsmen: they say of them, Let ‡ the men [d] that sacrifice, kiss the calvs.

‡ Or, *the sacrificers of men*.
d The false prophets perswaded the idola ers to offer their children after the example of Abraham, and he sheweth how they would exhort one another to the same, and to kiss and worship these calvs which were their idols.

3 Therefore they shall be as the morning cloud, and as the early dew it passeth away, as the chaff *that* is driven with a whirlwind out of the floor, and as the smoke out of the chimney.

4 Yet * I *am* the LORD thy God [e] from the land of Egypt, and thou shalt know no God but me: for *there is* no saviour beside me.

* *Isa.* 43. 11. *Chap.* 12. 9.
e He calleth them to repentance, and reproveth their ingratitude.

5 ¶ I did know thee in the wilderness in the land of † great drought.

† Heb. *drooghts.*

6 According to their pasture, so were they filled: they were filled, and their heart was exalted: therefore have they forgotten me.

7 Therefore I will be unto them as a lion; as a leopard by the way will I observe *them.*

† Heb. *the beast of the field*

8 I will meet them as a bear *that is* bereaved *of her whelps*, and will rent the caul of their heart, and there will I devour them like a lion: † the wild beast shall tear them.

† Heb. *as any beast.*

9 ¶ O Israel, thou [f] hast destroyed thy self, but in me † *is* thine help.

f This destruction is certain, and my benefits toward thee declare that it cometh not of me: therefore thine own malice, idolatry, and vain confidence in men must needs be the cause thereof.
† Heb. *in thy help.*

10 [g] I will be thy king; where *is any other* that may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and princes?

g I am all one, *Jam.* 1. 17.
* *Sam.* 8. 5. *&c.* *&* 15. 23.

11 I gave thee a * king in mine anger, and took *him* away in my wrath.

h It is surely bid up to be punished, 22 *Jer.* 17. 1.
† Heb. *a time*
i But should come out of the womb, *that is*, out of this danger wherein he is and not tarry to be stifled.

12 The iniquity of Ephraim *is* [h] bound up: his sin *is* hid.

† Heb. *the band*
* Or, Ge. 15. 14. 25. 1 Kk *Meaning*, that no power shall refill God, when he will deliver his, but even in death will he give them, life.
l Because they will not turn to me, I will not change my purpose.

13 The sorrows of a travailing woman shall come upon him, he *is* an unwise son, for he should not stay † long in *the place of* the breaking forth of children.

14 I will ransom them from † the power of the grave: I will redeem them from death: * O [k] death, I will be thy plagues; O grave, I will be thy destruction; [l] repentance shall be hid from mine eyes.

15 ¶ Though he be fruitful among *his* brethren, * an east-wind shall come, the wind of the LORD shall come up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all † pleasant vessels.

* *Ezek.* 19. 12.

† Heb. *vessels of desire.*

16 Samaria shall become desolate, for she hath rebelled against her God: they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ript up.

CHAP. XIV.

1 An exhortation to repentance. 4 A promise of Gods blessing.

O Israel [a] return unto the LORD thy God, for thou hast fallen by thine iniquity.

a He exhorteth them to repentance, to avoid all their plagues, willing them to declare by words their obedience and repentance.

2 Take with you words, and turn to the LORD, say unto him, [b] Take away all iniquity, and ‡ receive *us* graciously: so will we render the * calvs of our [c] lips.

b He sheweth them how they ought to confess their sins.
‡ Or, *give good*: * Heb. 13. 15.
c Declaring the this is the true sacrifice, that the faithful an offer, even thanks and praise Heb. 13. 15.

3 Ashur shall [d] not save us, we will not ride upon horses, neither will we say any more to the work of our hands, *Ye are* our gods: for in thee the fatherless findeth mercy.

d we will leave off all vain confidence and pride.
e He declareth what mercy God is to receive them that do repent.

4 ¶ [e] I will heal their back-sliding, I will love them freely: for mine anger is turned away from him.

† Or, *disease of the palmer-worm.*

5 I will be as the dew unto Israel: he shall ‡ grow as the lilly, and † cast forth his roots as Lebanon.

† Heb. *scatter.*

6 His branches † shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

7 They that dwell under his [f] shadow shall return, they shall revive *as* the corn, and ‡ grow as the vine: the ‡ scent thereof *shall be* as the wine of Lebanon.

f whosoever joyn themselves to this people, shall be blessed.
‡ Or, *flourish*
‡ Or, *memorial*

8 Ephraim *shall say*, What have I to do any more with idols? I [g] have heard *him*, and observed him: I *am* like a green fir-tree, from me *is* thy fruit found.

g God sheweth how prompt he is to hear them, when they repent and to offer himself at all times, and foregoed unto them as a ready sufficient friend and sure.
h Signifying, that the true wisdom and knowledge consisteth in this, even to rest upon God.

9 Who *is* [h] wise, and he shall understand these *things?* prudent, and he shall know them? for the ways of the LORD *are* right, and the just shall walk in them: but the transgressours shall fall therein.

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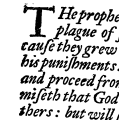
JOEL.

THE ARGUMENT.

The prophet Joel first rebuketh them of Judah, that being now punished with a great plague of famin, remain still obstinate. Secondly, he threatneth greater plagues, because they grew daily to a more hardness of heart, and rebellion against God, notwithstanding his punishments. Thirdly, he exhorteth them to repentance, shewing that it must be earnest, and proceed from the heart, because they had grievously offended God. And so doing, he promiseth that God will be merciful, and not forget his covenant that he made with their fathers: but will send his Christ, who shall gather the scattered sheep, and restore them to life and liberty, though they seemed to be dead.

CHAP. I.

1 Joel declaring sundry judgements of God, exhorteth to observe them, 8 and to mourn. 14 He prescribeth a fast for complaint.



THE word of the LORD that came to Joel the son of Pethuel.

2 Hear this, ye [a] old men, and give ear, all ye inhabitants of the land: hath [b] this been in your days, or even in the days of your fathers?

a Signifying, the princes, the priests and the governours.
b He calleth the Jewes to the consideration of Gods judgements, who had now plagued the fruits of the ground for the space of four years, which was for their sins, and to stir them to repentance.
† Heb. *The residue of the palmer-worm.*

3 Tell ye your children of it, and *let* your children *tell* their children, and their children another generation.

4 † That which the palmer-worm hath left, hath the locust eaten; and that which the locust hath left, hath the canker-worm eaten; and that which the canker-worm hath left, hath the caterpiller eaten.

c *Meaning*, that the condition of their excess and drunkenness was taken away.
d This was an other plague wherewith God had punished them, when he stirred up the Assyrians against them.
† Heb. *laid my fig-tree for a barking.*

5 Awake ye [c] drunkards, and weep, and howl all ye drinkers of wine, because of the new wine: for it is cut off from your mouth.

6 For [d] a nation is come up upon my land, strong, and without number, whose teeth *are* the teeth of a lion, and he hath the cheek-teeth of a great lion.

7 He hath laid my vine waste, and † barked my fig-tree: he hath made it clean bare, and cast *it* away, the branches thereof are made white.

8 ¶ Lament like a virgin girded with sackcloth for the [e] husband of her youth.

e Mourn grievously as a woman which had lost her husband, to whom she hath been married in her youth.

9 The meat-offering, and the drink-offering is [f] cut off from the house of the LORD; the priests the LORDS ministers mourn.

f The tokens of Gods wrath did appear in his temple, inasmuch as Gods service was left off.
‡ All comfort and substance for nourishment is taken away.
‡ Or, *ashamed.*

10 The field is wasted, the land mourneth; for the corn is wasted: ‡ the new wine is † dried up, the oyl languisheth.

11 Be ye ashamed, O ye husbandmen: howl, O ye vine-dressers, for the wheat and for the barley: because the harvest of the field is perished.

12 The vine is dried up, and the fig-tree languisheth, the pomegranate-tree, the palm-tree also, and the apple-tree, *even* all the trees of the field are withered: because joy is withered away from the sons of men.

13 [h] Gird your selvs, and lament, ye priests: howl, ye ministers of the altar: come, lie all night in sackcloth, ye ministers of my God: for the meat-offering and the drink-offering is withholden from the house of your God.

h He sheweth that the onely means to avoid Gods wrath, and to have all things reflored, is unfained repentance.

14 ¶ * Sanctifie ye a fast, call a ‡ folemn assembly, gather the elders, *and* all the inhabitants of the land *into* the house of the LORD your God, and cry unto the LORD:

* *Chap.* 2. 15.
‡ Or, *day of restraint.*

15 Alas for the day: for * the [i] day of the LORD *is* at hand, and as a destruction from the Almighty shall it come.

* *Isa.* 13. 6.
i we feele by these great plagues, that utter destruction is at hand.

16 Is not the meat cut off before our eyes, *yea*, joy and gladness from the house of our God?

17 The † seed is rotten under their clods, the garners are laid desolate, the barns are broken down; for the corn is withered.

† Heb. *grain*

18 How do the beasts groan? the herds of cattel are perplexed, because they have no pasture; yea, the flocks of sheep are made desolate.

19 O LORD, to thee will I cry: for the fire hath devoured the ‡ pastures of the wilderness, and the flame hath burnt all the trees of the field.

‡ Or, *habitations*

20 The beasts of the field cry also unto thee: for the rivers of waters are dried up, and the [k] fire hath devoured the pastures of the wilderness.

k *That is*, drought.

CHAP. II.

1 He sheweth unto Zion the terribleness of Gods judgement. 12 He exhorteth to repentance, 15 prescribeth a fast, 18 promiseth a blessing thereon. 21 He comforteth Zion with present 28 and future blessings.

BLOW * ye the † trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

* *Jer.* 4. 5. *Ezek.* 33. 3. *Hos.* 5. 8.
† Heb. *cornet*

a He sheweth the great judgements of God, which are at hand, except they repent.
‡ Or, *cornet*

2 A [a] day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a [b] great people and a strong, there hath not been ever the like, neither shall be any more after it, *even* to the years † of many generations.

b of affliction and trouble.
c *Meaning*, the Assyrians.
† Heb. *of generation and generation.*

3 A fire devoureth before them, and behind them a flame burneth: the land *is* as the garden of [d] Eden before them, and behind them a desolate wilderness, yea; and nothing shall escape them.

d The enemy destroyeth our pleasant countrey wheresoever he cometh.

4 The appearance of them *is* as the appear-

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ance of horſe, and as horſmen, ſo ſhall they run.

5 Like the noiſe of chariots on the tops of mountains ſhall they leap; like the noiſe of a flame of fire that devoureth the ſtubble, as a ſtrong people ſet in battel aray.

6 Before their face the people ſhall be much pained: all faces [e] ſhall gather † blackneſs.

7 They ſhall run like mighty men, they ſhall climb the wall like men of war, and they ſhall march every one on his ways, and they ſhall not break their ranks.

8 Neither ſhall one [f] thruſt another, they ſhall walk every one in his path: and *when* they fall upon the ‡ſword, they ſhall not be wounded.

9 They ſhall run to and fro in the city: they ſhall run upon the wall, they ſhall climb up upon the houſes: they ſhall enter in at the windows like a thief.

10 The earth ſhall quake before them, the heavens ſhall tremble, *the [g] ſun and the moon ſhall be dark, and the ſtars ſhall withdraw their ſhining.

11 And the LORD ſhall [h] utter his voice before his army: for his camp *is* very great: for *he is* ſtrong that executeth his word: for the *day of the LORD *is* great and very terrible, and who can abide it?

12 ¶ Therefore alſo now, ſaith the LORD, *Turn ye *even* to me with all your heart, and with faſting, and with weeping, and with mourning.

13 And [i] rent your heart and not your garments, and turn unto the LORD your God: for he *is* *gracious and merciful, ſlow to anger, and of great kindneſs, and repenteth him of the evil.

14 * Who knoweth *if* he will [k] return and repent, and leave a bleſſing behind him, *even* a meat-offering, and a drink-offering unto the LORD your God?

15 ¶ Blow the trumpet in Zion, *ſanctifie a faſt, call a ſolemn aſſembly.

16 Gather the people: ſanctifie the congregation: aſſemble the elders; gather the [l] children, and thoſe that ſuck the breaſts: let the bridegroom go forth of his chamber, and the bride out of her cloſet.

17 Let the prieſts, the miniſters of the LORD, weep between the porch and the altar, and let them ſay, Spare thy people, O LORD, and give not thine heritage to reproach; that the heathen ſhould ‡rule over them: wherefore ſhould they ſay among the people, Where *is* their God?

18 ¶ Then will the LORD be [m] jealous for his land, and pity his people.

19 Yea, the LORD will anſwer and ſay unto his people, Behold, I will ſend you corn, and wine, and oyl, and ye ſhall be ſatisfied therewith: and I will no more make you a reproach among the heathen.

20 But I will remove far off from you the [n] northern *army*, and will drive him into a land barren and deſolate, with his face toward the [o] eaſt ſea, and his hinder part towards the utmoſt ſea; and his ſtink ſhall come up, and his ill ſavour ſhall come up, becauſe † he hath done great things.

21 ¶ Fear not, O land, be glad and rejoyce: for the LORD will do great things.

22 Be not afraid, ye beaſts of the field: for the paſtures of the wilderneſs do ſpring, for the tree beareth her fruit, the fig-tree and the vine do yield their ſtrength.

23 Be glad then, ye children of Zion, and rejoyce in the LORD your God: for he hath given you ‡ the former rain [p] ‡ moderately, and he * will cauſe to come down for you the rain, the former rain, and the latter rain in the firſt *moneth*.

24 And the floors ſhall be full of wheat, and the fats ſhall overflow with wine and oyl.

25 And I will reſtore to you the years that the locuſt hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I ſent among you.

26 And ye ſhall eat in plenty, and be ſatisfied, and praiſe the name of the LORD your God, that hath dealt wonderouſly with you: and my people ſhall never be aſhamed.

27 And ye ſhall know that I *am* in the midſt of Iſrael, and *that* I *am* the LORD your God, and none elſe: and my people ſhall never be aſhamed.

28 ¶ And it ſhall come to paſs afterward, *that* I* will pour [q] out my ſpirit upon all fleſh, and your ſons and your daughters ſhall propheſie, your old men ſhall dream [r] dreams, your young men ſhall ſee viſions:

29 And alſo upon the ſervants and upon the handmaids in thoſe days, will I pour out my ſpirit.

30 And I will ſhew [s] wonders in the heavens, and in the earth, blood and fire and pillars of ſmoke.

31 * The [t] ſun ſhall be turned into darkneſs, and the moon into bloud, before the great and the terrible day of the LORD come.

32 And it ſhall come to paſs, *that* * whoſoever ſhall call [u] on the name of the LORD ſhall be delivered; for in mount Zion and in Jeruſalem ſhall be deliverance, as the LORD hath ſaid, [x] and in the remnant whom the LORD ſhall call.

CHAP. III.

1 *Gods judgements againſt the enemies of his people.*
9 *God will be known in his judgement.* 18 *His bleſſing upon the church.*

FOr behold, in [a] thoſe days, and in that time when I ſhall bring again the captivity of Judah and Jeruſalem,

2 I will alſo gather all nations, and will bring them down into [b] the valley of Jehoſhaphat, and will plead with them there for my people, and *for* my heritage Iſrael, whom they have ſcattered among the nations, and parted my land.

3 And they have caſt lots for my people, and have given a boy [c] for an harlot, and ſold a girl for wine, that they may drink.

4 Yea, and [d] what have ye to do with me, O Tyre and Zidon, and all the coaſts of Paleſtine? will ye render me [e] a recompence? and if ye recompence me, ſwiftly *and* ſpeedily will I return your recompence upon your own head.

5 Becauſe ye have taken my ſilver and my gold, and have carried into your temples my goodly † pleaſant things.

6 The children alſo of Judah, and the children of Jeruſalem have ye ſold unto † the Grecians, that ye might remove them far from their border.

7 Behold, I will raiſe them, out of the place whither ye have ſold them, and will return your recompence upon your own head.

8 And I will ſell your ſons & your daughters into the hand of the children of Judah, and they [f] ſhall ſell them to the Sabeans, to a people far off; for the LORD hath ſpoken *it*.

9 ¶ Proclaim ye this among the Gentiles: † prepare war, wake up the mighty men, let all the men of war draw near, let them come up.

10 * [g] Beat your plow-ſhares into ſwords, and your ‡ pruning-hooks into ſpears; let the weak ſay, I *am* ſtrong.

11 Aſſemble your ſelves, and come all ye heathen, and gather your ſelves together round about: thither ‡cauſe thy mighty ones to come down, O LORD.

12 Let the heathen be wakened, and come up to the valley of Jehoſhaphat: for there will I ſit to judge all the heathen round about.

13 * Put ye in the [h] ſickle, for the harveſt is ripe; come, get you down, for the preſs is full, the fats overflow, for their wickedneſs is great.

14 Multitudes, multitudes in the valley of ‡deciſion: for the *day of the LORD *is* near in the valley of deciſion.

15 The *ſun and the moon ſhall be darkned, and the ſtars ſhall withdraw their ſhining.

16 The LORD alſo ſhall * roar out of Zion, and utter his voice from Jeruſalem, and the heavens and the earth ſhall ſhake; but the LORD *will be* the † hope [i] of his people, and the ſtrength of the children of Iſrael.

17 So ſhall ye know that I *am* the LORD your God dwelling in Zion, my holy mountain: then ſhall Jeruſalem be † holy, and there ſhall no *ſtrangers paſs [k] through her any more.

18 ¶ And it ſhall come to paſs in that day, *that* the mountains ſhall [l] drop down new wine, and the hills ſhall flow with milk, and all the rivers of Judah ſhall † flow with waters, and a fountain ſhall come forth of the houſe of the LORD, and ſhall water the valley of Shittim.

19 [m] Egypt ſhall be a deſolation, and Edom ſhall be a deſolate wilderneſs, for the violence *againſt* the children of Judah, becauſe they have ſhed innocent bloud in their land.

20 But Judah ſhall ‡ dwell for ever, and Jeruſalem from generation to generation.

21 For I will [n] cleanſe their bloud *that* I have not cleanſed, ‡ for the LORD dwelleth in Zion.

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but now he promiſeth to cleanſe them, and to make them pure unto him. † Or, *even I the LORD that dwelleth in Zion.*

AMOS.

THE ARGUMENT.

Among many other prophets that God raiſed up to admoniſh the Iſraelites of his plagues, for their wickedneſs and idolatry, he ſtirred up Amos, who was an herd-man or ſhepherd and to denounce Gods horrible judgements againſt them, except they did in time repent: ſhewing them, that if God ſpare not the other nations about them, who had lived, as it were, in ignorance of God in reſpect of them, but for their ſins will puniſh them, that they could look for nothing but an horrible deſtruction, except they turned to the Lord by unfained repentance. And finally, he comforteth the godly with hope of the coming of the Meſſiah, by whom they ſhould have perfect deliverance and ſalvation.

CHAP. I.

1 *Amos ſheweth Gods judgement upon Syria, 6 upon the Philiſtins, 9 upon Tirus, 11 upon Edom, 13 upon Ammon.*

THE words of Amos, who was among the herd-men of [a] Tekoa, which he ſaw concerning Iſrael, in the days of Uzziah king of Judah, and in the days of [b] Jeroboam the ſon of Joaſh king of Iſrael, two years before the * [c] earthquake.

2 And he ſaid, the LORD will * roar from Zion, and utter his voice from Jeruſalem: and the habitations of the ſhepherds ſhall mourn, and the top of [d] Carmel ſhall wither.

3 Thus ſaith the LORD, For [e] three tranſgreſſions of Damaſcus, and ‡ for four I will not turn away *the puniſhment* thereof, becauſe they have [f] threſhed Gilead with threſhing inſtruments of iron.

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[a] Called the eaſt ſea: or Perſian ſea; *meaning*, that though his army was ſo great, that it filled all from this ſea to the ſea called Mediterranean, yet he would ſcatter them.

[b] Heb. *he hath magnificd to do*

[c] That which the enemy got for the ſale of my people, he beſtowed upon harlots and drink.

[d] He taketh the cauſe of his church in hand againſt the enemy, as though the injury were done to himſelf.

[e] Here I done you wrong, that you will render me the like?

[f] Heb. *Iſraelits*

[g] Heb. *the ſons of the Grecians,*

[h] For afterward God ſold them by Nebuchadnezzar, and Alexander the great, for the love he bare to his people, and thereby they were comforted as though the price had been theirs.

[i] Heb. *ſanctify*

[k] *Iſa.* 2. 4.

[l] when I ſhall execute my judgements againſt mine enemies, I will cauſe every one to be ſafe, and to prepare their weapons to deliver one another ſo my churches ſake.

[m] *Iſa.* 44. 3. *Ioel* 2. 27.

[n] *Thatis*, in greater abundance: & more generally than in time paſt: for this was fulfilled under Chriſt, when as God gave, and his Spirit under the goſpel was abundantly given to the Church, *Iſa.* 44. 3. *Ioel* 2 17. *Iohn* 7. 38. 39.

[o] As they had ſinfions and ſhame in old time, ſo ſhall they now have citizen mercifions

[p] He warneth the faithful what ſtumbling-block ſhould come, to the intent they ſhould not look for continual quietneſs in this world, and yet in all their troubles he would preſerve them.

[q] *Ioel* 3. 11.

[r] That ſhall be in the ſame meaſure that God would judge them.

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[a] which was a town ſix miles from Jeruſalem in Iudea, but he propheſied in Iſrael.

[b] In his days the kingdom of Iſrael did moſt flouriſh.

[c] *Zach.* 14. 5. which, as Joſephus writeth was when Uzziah would have uſurped the prieſts office, and therefore was ſmitten with the leproſy.

[d] whereof is fruitful and pleaſant in Iſrael ſhall ſhortly perith.

[e] He ſheweth, firſt that all the people round about ſhould be deſtroyed for their manifold ſins: which are meant by three and four, which makeſeven, becauſe the Iſraelites ſhould the more deeply conſider Gods judgements toward them. † Or, *reaſon*, or *let it be quiet*, and ſo *verſ.* 6. *&c.* ‡ If the Syrians ſhall not be ſpared for committing this cruelty againſt one city, it is not poſſible that Iſrael ſhould eſcape punihment, which hath committed ſo many and grievous ſins againſt God and man.

g The antiquity of their buildings shall not avoid my judgements, read Jer. 49. 27.

‡ Or, *Bikgath aven.*

h Tiglath-pileser led the syrians captive, and brought them to Cyrene, which he called here Kir. 2 *Chron.* 28. 18.

‡ Or, *carried them away with an entire captivity.*

i They joyned themselves with the Edomites their enemies, which caried them away captives.

† Heb. *the covenant of brethren.*

k For Esau (of whom came the Edomites) and Jacob were brethren: therefore they ought to have abandoned them of their brotherly friendship, and not to have provoked them to hatred.

l Heb *corrupted his compassions.*

l He was a continual enemy unto him.

m Heareth the great cruelty of the Ammonite, that ripped not the women, but most tyrannously tormented them, and yet the Ammonites came of Lot, who was of the houshold of Abraham.

‡ Or, *deuided the mountains*

4 But I will send a fire into the house of Hazael, which shall devour the [s] palaces of Benhadad.

5 I will break also the bar of Damascus, and cut off the inhabitant from ‡ the plain of Aven: and him that holdeth the scepter from ‡ the house of Eden, and the people of Syria shall go into captivity unto [h] Kir, saith the LORD.

6 ¶ Thus saith the LORD, For three transgressions of * Gaza, and for four I will not turn away *the punishment* thereof: because they ‡ [i] carried away captive the whole captivity, to deliver *them* up to Edom.

7 But I will send a fire on the wall of Gaza, which shall devour the palaces thereof.

8 And I will cut off the inhabitant from Ashdod, and him that holdeth the scepter from Ashkelon, and I will turn mine hand against Ekron; and the remnant of the Philistins shall perish, saith the Lord GOD.

9 ¶ Thus saith the LORD, For three transgressions of Tyrus, and for four I will not turn away *the punishment* thereof: because they delivered up the whole captivity to Edom, and remembred not † the [k] brotherly covenant.

10 But I will send a fire on the wall of Tyrus, which shall devour the palaces thereof.

11 ¶ Thus saith the LORD, For three transgressions of Edom, and for four I will not turn away, *the punishment* thereof: because he did persue his brother with the sword, and † did cast off all pity, and his anger did tear perpetually, and kept his wrath for [l] ever.

12 But I will send a fire upon Teman, which shall devour the palaces of Bozrah.

13 ¶ Thus saith the LORD, For three transgressions of the children of Ammon, and for four I will not turn away *the punishment* thereof: because they [m] have ‡ ript up the women with child of Gilead, that they might enlarge their border.

14 But I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battel; with a tempest in the day of the whirlwind.

15 And their king shall go into captivity, he, and his princes together, saith the LORD.

CHAP. II.

1 Gods wrath against Moab, 4 upon Judah, 6 and upon Israel. 9 God complaineth of their unthankfulnes.

THus saith the LORD, For three transgressions of Moab, and for four I will not turn away *the punishment* thereof: because he * burnt the [a] bones of the king of Edom into lime.

* 2 *Kings* 3. 27.

a For the Moabites were to cruel against the king of Edom, that they burnt his bones after that he was dead which declared their barbarous rage, seeing they would revenge themselves of the dead.

2 But I will send a fire upon Moab; and it shall devour the palaces of Kirioth, and Moab shall die with tumult, with shouting, *and* with the sound of the trumpet.

3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith the LORD.

4 ¶ Thus saith the LORD, For three transgressions of Judah, and for four I will not [b] turn away *the punishment* thereof: because they have despised the law of the LORD, and have not kept his commandments, and their lies caused them to err, after the which their fathers have walked.

5 But I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.

6 ¶ Thus saith the LORD, For three transgressions of [c] Israel, and for four I will not turn away *the punishment* thereof: because * they fold the righteous for silver, and the poor [d] for a pair of shoes.

7 That pant after the [e] dust of the earth on the head of the poor, and turn aside the way of the meek: and a man and his father will go in unto the *same* ‡ maid, to profane my holy name.

8 And they lay *themselves* down upon clothes laid to pledge, [f] by every altar, and they [g] drink the wine of ‡ the condemned *in* the house of their god.

9 ¶ Yet destroyed I the * [h] Amorite before them, whose height *was* like the height of the cedars, and he *was* strong as the oaks, yet I destroyed his fruit from above, and his roots from beneath.

10 Also * I brought you up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite.

11 And I raised up of your sons for prophets, and of your [i] young men for Nazarites, *Is it* not even thus, O ye children of Israel? saith the LORD.

12 But ye gave the Nazarites wine to drink, and commanded the prophets, * saying, Prophesy not.

13 Behold, ‡ I am [k] pressed under you, as a cart is pressed *that is* full of sheaves.

14 Therefore the flight shall perish from the [l] swift, and the strong shall not strengthen his force, neither shall the mighty deliver † himself.

15 Neither shall he stand that handleth the bow, and *he that is* swift of foot shall not deliver *himself*, neither shall he that rideth the horse deliver himself.

16 And *he that is* † couragious among the mighty, shall flee away naked in that day, saith the LORD.

CHAP. III.

1 The necessity of Gods judgement against Israel. 9 The publication of it, with the causes thereof.

HEar this word that the LORD hath spoken against you, O children of Israel, against the whole family which I brought up from the land of Egypt, saying,

2 You [a] only have I known of all the families of the earth: therefore I will † punish you for all your iniquities.

3 Can two walk together, except they be [b] agreed?

4 Will a [c] lion roar in the forrest, when he hath no prey? will a young lion † cry out of his den, if he have taken nothing?

b Seeing the Gentiles sinne had not so far known, were then punished, Judah which was fully instructed of the Lord, will, might not think to escape.

c If he spare not Judah, unto whom his punishments were made, much more he will not spare this degenerate kingdom.

d *Ezek.* 8. 6.

e They esteemed most vile tribes more than mens lives.

f When they have spoiled him and thrown him to the ground, they poyson his life.

‡ Or, *young woman,*

† Thinking by their covetousness, by lying, by forswearing, and being near mine slut they may avoid all their other wickedness.

g They spoil others, and offer thereof unto God, thinking that he will dispence with them when he is made partaker of their iniquity.

‡ Or, *fish as have found, or availed.*

h *Num.* 21. 24. *Deut.* 2. 31. *Josh.* 24. 8.

i The diminution of their enemies and his mercyes, and his word then doth have caused this beasts to rest for love toward him.

k *Exod.* 22. 25. † I commend my benefits, and should my guest, and carefully warn about to flay the mouths of my prophets.

l *Deut.* 7. 17. 18.

‡ Or, *I will spoil your plots as a cart full of sheaves.*

m Heb. *to flee.*

k You have received me with your fists, *Isa.* 1. 15.

l None shall be delivered by any means.

† Heb. *to fast, or, to fly.*

† Heb. *brought his heart,*

5 [d] Can a bird fall in a snare upon the earth, where no gin *is* for him? shall *one* take up a [e] snare from the earth, and have taken nothing at all?

6 [f] Shall a trumpet be blown in the city, and the people ‡ not be afraid? shall there [g] be evil in a city, ‡ and the LORD hath not done *it?*

7 Surely the Lord GOD will do nothing, but he [h] revealeth his secret unto his servants the prophets.

8 The lion hath roared, who will not fear? the Lord GOD hath spoken, who can but [i] prophesy?

9 ¶ Publish in the palaces at [k] Ashdod, and in the palaces in the land of Egypt, and say, Assemble your selvs upon the mountains of Samaria: and behold the great tumults in the midst thereof, and the ‡ oppressed in the midst thereof.

10 For they know not to do right, saith the LORD; who store up violence and ‡ robbery [l] in their palaces.

11 Therefore thus saith the Lord GOD, An adversary *there shall be* even round about the land; and he shall bring down thy strength from thee, and thy palaces shall be spoiled.

12 Thus saith the LORD, As the shepherd † taketh [m] out of the mouth of the lion two legs, or a piece of an ear; so shall the children of Israel be taken out, that dwell in Samaria, in the corner of a bed, and † in [n] Damascus *in* a couch.

13 Hear ye, and testify in the house of Jacob, saith the Lord GOD, the God of hosts,

14 That in the day that I shall ‡ visit the transgressions of Israel upon him, I will also visit the altars of Beth-el, and the horns of the altar shall be cut off, and fall to the ground.

15 And I will smite the winter-house with the summer-house, and the houses of ivory shall perish, and the great houses shall have an end, saith the LORD.

CHAP. IV.

1 He reproveth Israel for oppression, 4 for idolatry, 6 and for their incorrigiblenes.

HEar this word, ye [a] kine of Bashan, that *are* in the mountain of Samaria, which oppress the poor, which crush the needy, which say to their masters, [b] Bring, and let us drink.

2 The Lord GOD hath sworn by his holiness, that lo the days shall come upon you, that he will take you away with [c] hooks, and your posterity with fish-hooks.

3 And ye shall go out at the breaches, every *cow at that which is* before her, and ‡ ye shall cast *them* into the palace, saith the LORD.

4 ¶ Come to [d] Beth-el and transgresse, at Gilgal multiply transgression; and bring your sacrifices every morning, *and* your tithes after † three [e] *years.*

5 And † offer a *sacrifice* of thanksgiving with leaven, and proclaim *and* publish the

a Can any thing come without Gods providence?

b Shall his threatnings lie in vain?

c Heb. *with fishes.*

d Destroy idolatry, or come without Gods appointment. *Ezek.* 45. 7.

‡ Or, *and shall set the Lord down* for him?

e God deuiseth not with the Israelites, as he doth with other people for he *ere* while bestowed him to the ground, they poyson his life.

‡ Or, *young woman,*

† Thinking by their covetousness, by lying, by forswearing, and being near mine slut they may avoid all their other wickedness.

g They spoil others, and offer thereof unto God, thinking that he will dispence with them when he is made partaker of their iniquity.

‡ Or, *fish as have found, or availed.*

h *Num.* 21. 24. *Deut.* 2. 31. *Josh.* 24. 8.

i The diminution of their enemies and his mercyes, and his word then doth have caused this beasts to rest for love toward him.

k *Ezek.* 22. 25. † I commend my benefits, and should my guest, and carefully warn about to flay the mouths of my prophets.

l *Deut.* 7. 17.

‡ Or, *I will spoil your plots as a cart full of sheaves.*

m Heb. *to flee.*

k You have received me with your fists, *Isa.* 1. 15.

l None shall be delivered by any means.

† Heb. *brought his heart,*

‡ Heb. *so ye love,*

f You onely delight in their outward ceremonies, and have none other respect.

h *Thus* is, lack of bread and meat.

i I stayed the rain till the fruits of the earth were destroyed with drought, yet you would not confesse it, to return to me by repentance.

k They could not find water enough where they had heard say it had rained.

‡ Or, *the multitude of your gardens & did the palmer-worm, &c.*

m You were almost all confessed, and a few of you wonderfully preserved, 2 *Kings* 19. *vers.* 26.

n To turn to him by repentance.

‡ Or, *spirit,*

free-offerings; for ‡ this [s] liketh you, O ye children of Israel, saith the Lord GOD.

6 ¶ And I also have given you [f] cleanness of teeth in all your cities, and want of bread in all your places: yet have ye not returned unto me, saith the LORD.

7 And also I have withholden the rain from you, when *there were* yet three [i] moneths to the harvest, and I caused it to rain upon one city, and caused it not to rain upon another city: one piece was rained upon, and the piece whereupon it rained not, withered.

8 So two *or* three cities wandered unto one city, to drink water; but they were [k] not satisfied: yet have ye not returned unto me, saith the LORD.

9 I have smitten you with blasting and mildew; ‡ when your gardens and your vineyards, and your fig-trees, and your olive-trees increased, the palmerworm devoured *them:* yet have ye not returned unto me, saith the LORD.

10 I have sent among you the pestilence, ‡ after the manner of [l] Egypt: your young men have I slain with the sword, and † have taken away your horses, and I have made the stink of your camps to come up unto your nostrils: yet have ye not returned unto me, saith the LORD.

11 I have overthrown *some* of you, as God overthrew * Sodom and Gomorrah, and ye were as a [m] firebrand pluckt out of the burning: yet have ye not returned unto me, saith the LORD.

12 Therefore thus will I do unto thee, O Israel: *and* because I will do this unto thee, prepare to [n] meet thy God, O Israel.

13 For lo, he that formeth the mountains, and createth the ‡ wind, and declareth unto man what *is* his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the LORD, the God of hosts *is* his name.

CHAP. V.

1 A lamentation for Israel. 4 An exhortation to repentance. 21 God rejecteth their hypocritical service.

HEar ye this word which I take up against you, *even* a lamentation, O house of Israel.

2 The [a] virgin of Israel is fallen, she shall no more rise: she is forsaken upon her land, *there is* none to raise her up.

a He so calleth them because they [o] bosted of themselves, or because they were given to wantonness and daintiness, and [p] hundred, and that which went forth *by* an hundred, shall leave ten to the house of Israel.

Meaning, that the tenth part should scarcely be saved.

3 For thus saith the Lord GOD, The city that went out *by* a thousand, shall leave an

4 ¶ For thus saith the LORD unto the house of Israel, Seek ye me, and ye shall live.

5 But seek not * Beth-el, nor enter into Gilgal, and pass not to Beer-sheba: for [q] Gilgal shall surely go into captivity, and Beth-el shall come to nought.

* *Chap.* 4. 4.

c In these places they worshipped new idols, which a foretime served for the true honor of God: three foregoe he saith, that shall not save them.

6 Seek the LORD and ye shall live, least he break out like fire in the house of Joseph, and devour

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devour *it*, and *there be* none to quench *it* in Beth-el.

7 Ye who turn [d] judgement to wormwood, and leave off righteousnes in the earth;

8 *Seek him* that [e] maketh the * seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that * calleth for the waters of the sea, and poureth them out upon the face of the earth, the LORD *is* his name:

9 That strengtheneth the † spoiled against the strong; so that the spoiled shall come against the fortresse.

10 They hate him [f] that rebuketh in thegate, and they abhor him that speaketh uprightly.

11 Forasmuch therefore as your treading *is* upon the poor, and [g] ye take from him burdens of wheat, * ye have built houses of hewen stone but ye shall not dwell in them: ye have planted † pleasant vineyards, but ye shall not drink wine of them.

12 For I know your manifold transgressions, and your mighty sins: they afflict the just, they take ‡ a bribe, and they turn aside the poor in the gate *from their right.*

13 Therefore [h] the prudent shall keep silence in that time, for it *is* an evil time.

14 Seek good and not evil, that ye may live: and so the LORD the God of hosts shall be with you, as ye have spoken.

15 * Hate the evil, and love the good and establish judgement in the gate: it may be that the LORD God of hosts will be gracious unto the remnant of Joseph.

16 Therefore the LORD the God of hosts, the Lord saith thus, Wailing *shall be* in all streets, and they shall say in all the high-ways, Alas, alas: and they shall call the [i] husbandman to mourning, and such as are skilful of lamentation to wailing.

17 And in all vineyards *shall be* wailing: *for* I will pass through thee, saith the LORD.

18 * Wo unto you that [k] desire the day of the LORD: to what end *is* it for you? the day of the LORD *is* darknesse and not light.

19 As if a man did flee from a lion, and a bear met him; or went into the house, and leaned his hand on the wall, and a serpent bit him.

20 *Shall* not the day of the LORD *be* darknesse, and not light? even very dark, and no brightnes in it?

21 ¶ * I hate, I despise your feast-days, and I will not ‡ smell in your solemn assemblies.

22 Though ye offer me burnt-offerings, and your meat-offerings, [l] I will not accept *them:* neither will I regard the ‡ peace-offerings of your fat beasts.

23 Take thou away from me the noise of thy songs, for I will not hear the melody of thy viols.

24 But let judgement † run down as [m] waters, and righteousnes as a mighty stream.

25 * Have ye offered unto me sacrifices and offerings in the wildernes forty years, O house of Israel?

26 But ye have born ‡ the tabernacle of your [n] Moloch and Chiun your images, the star of your god, which ye made to your selvs.

27 Therefore will I cause you to go into captivity beyond Damascus, saith the LORD, whose name *is* the God of hosts.

CHAP. VI.

1 *The wantonnesse of Israel 7 shall be plagued with desolation, 12 and their incorrigiblenes.*

WO to [a] them *that* ‡ *are* at ease in Zion, and trust in the mountain of Samaria, [b] *which are* named * ‡ chief of the nations, to whom the house of Israel came.

2 Pass ye unto Calneh, and see; and from thence go ye to Hamath the great: then go down to Gath of the Philistins: *be* [c] *they* better than these kingdoms? or their border greater than your border?

3 Ye that * put far away the * [d] evil day, and cause the ‡ seat of violence to come near:

4 That lie upon beds of ivory, and ‡ stretch themselvs upon their couches, and eat the lambs out of the flock, and the calvs out of the midst of the stall:

5 That ‡ chant to the sound of the viol, *and* invent to themselvs instruments of musick, like [e] David.

6 That drink ‡ wine in bowls, and anoint themselvs with the chief ointments: but they are not [f] grieved for the † affliction of Joseph.

7 ¶ Therefore now shall they go captive with the first that go captive, and [g] the banquet of them that stretched themselvs, shall be removed.

8 [h] The Lord GOD hath sworn by himself, saith the LORD the God of hosts, I abhor [i] the excellency of Jacob, and hate his palaces: therefore will I deliver up the city, with † all that is therein.

9 And it shall come to pass, if there remain ten men in one house, *that* they shall die.

10 And a mans uncle [k] shall take him up, and he that burneth him, to bring out the bones out of the house, and shall say unto him that *is* by the [l] sides of the house, *Is there* yet *any* with thee? and he shall say, No: then shall he say, * [m] Hold thy tongue; for ‡ we may not make mention of the name of the LORD.

11 For behold, the LORD commandeth, and he will smite the great house with ‡ breaches, and the little house with clefts.

12 ¶ Shall horses [n] run upon the rock? will *one* plow *there* with oxen? for ye have turned judgement into gall, and the fruit of righteousnes into [o] hemlock.

13 Ye which rejoyce in a thing of nought, which say, Have we not taken to us [p] horns by our own strength?

14 But behold, I will raise up against you a nation, O house of Israel, saith the LORD the God of hosts, and they shall afflict you from the entring in of [q] Hamath, unto the ‡ river of the wilderness.

d In stead of judgement and equity, they exercise cruelty and oppression.
e The describeth the power of God.
* *Job. 9. 9. & 38. 31.*
* *Chap. 9. 6.*

† Heb. *spoil*

f They hate the prophets, which reprove them in the open assemblies.

g Ye take both his money and also his food wherewith he should live.
* *Zeph. 1. 13.*
‡ Heb. *vineyards of desire,*

‡ Or, *a ransom,*

h God will so plague them; that they shall not further the godly ones to open their mouths to admonish them of their faults.

i So that all degrees shall have matters of lamentation for the great plagues.

* *Isa. 5. 19. Jerem. 30. 7. Joel 2. 2. Zeph. 1. 15.*
k Thus he speaketh, because the wicked and hypocrites said, they were content to abide Gods judgements, whereas he godly tremble and fear.

* *Isa. 1. 11. Jerem 6. 20.*
‡ Or, *smell your holy days.*
l Because ye have corrupted my true service, & remain ontimate in your vices.
† Or, *thank offerings.*

† Heb. *well*
m Do your duty to God and to your neighbour, and so ye shall feel his grace plentifully, if you shew your abundant affections according to Gods word.
* *Micah 7. 42.*

a Which signified the ripenesse of the sinne, and the readinesse of Gods judgements.

† Heb. *be silent.*
b There shall be none left to mourn for them.
c By flying the life of food and necessary things which you have gotten into your own hands, and so cause the poor to perish quickly that little that they have, and at length be necessitie to become your slaves.
d when the death was once come, they were so greedy of gain, that they thought the holy day to be an hindrance unto them.
† Or, *month*
Heb. *open*
e *That is,* the measure small and the price great.
† Heb. *perverting the ballances of deceit?*
* *Chap. 5. 6.*
f *That is,* the inhabitants of the land shall be drowned, as Nilus drowneth many when it overfloweth
g In the mids of their prosperity will send great afflictions.

CHAP. VII.

1 *The judgement of the grasshoppers, and of the fire, are diverted by the prayer of Amos. 7 By the wall of a plumbline is signified the rejection of Israel. 10 Amaziah complaineth of Amos. 14 Amos sheweth his calling, 16 and Amaziahs judgement.*

THus hath the Lord GOD shewed unto me, and behold, he formed ‡ [a] grasshoppers in the beginning of the shooting up of the latter growth, and lo, *it was* the latter growth, [b] after the kings mowings.

2 And it came to pass, *that* when they had made an end of eating the gras of the land, then I said, O Lord GOD, forgive, I beseech thee, ‡ by whom shall Jacob arise? for he *is* small.

3 The LORD [c] repented for this: It shall not be, saith the LORD.

4 ¶ Thus hath the Lord GOD shewed unto me, and behold, the Lord GOD called to contend by fire, [d] and it devoured the great deep, and did eat up a part.

5 Then said I, O Lord GOD, cease, I beseech thee; by whom shall Jacob arise? for he *is* small.

6 The LORD repented for this: This also shall not be, saith the Lord GOD.

7 ¶ Thus he shewed me, and behold, the Lord stood upon a wall, *made* by a plumbline, [e] with a plumb-line in his hand.

8 And the LORD said unto me, Amos, what seest thou? and I said, A plumb-line. Then said the Lord, Behold, I will set a plumb-line in the midst of my people Israel, I will not again pass by them any more.

9 And the high places of Isaac shall be desolate, and the sanctuaries of Israel shall be laid waste; and I will rise against the house of Jeroboam with the sword.

10 ¶ [f] Then Amaziah the priest of Beth-el sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.

11 For thus Amos saith, Jeroboam shall die by the sword, and Israel shall surely be led away captive, out of their own land.

12 Also [g] Amaziah said unto Amos. O thou seer, go, flee thee away into the land of Judah, and there eat bread, and prophesy there.

13 But prophesy not again any more at Beth-el: for it *is* the kings ‡ chappel and it *is* the † kings court.

14 ¶ Then answered Amos, and said to Amaziah, I *was* no [h] prophet, neither *was* I a prophets son, but I *was* an herdman, and a gatherer of ‡ sycomore-fruit.

15 And the LORD took me † as I followed the flock, and the LORD said unto me, Go, prophesy unto my people Israel.

16 ¶ Now therefore hear thou the word of the LORD: thou sayest, Prophesy not against Israel, and * drop not *thy word* against the house of Isaac.

a To devour the land and he alludeth to the invading of the enemy.
b After the publick commandment for mowing was given: or as some read, when the kings sheep were shorn.

† Or, who *or* (or, *for*) *Jaal shall feed?*
c *That is,* stayed his plagues at my prayer.

d *Meaning,* that Gods indignation was inflamed against the flesh-lusters of this people.

e Signifying, that this should be the full meditating of the people, and that he would defer his judgement no longer.

f *That is,* when Amos had prophesied that the kingdom should be destroyed, this wicked priest made for him, and by the love he bare to the people, than for love toward the king, thought this accusation sufficient to condemn him, whereto none other could take place.
† Or, *sanctuary.*
‡ Heb. *house of the kingdom.*
g Supposed, the envy of them that flourish therein shall fall against him.
h Read *Jer. 31. verse 6.*
† *That is,* therish as and pomp.
‡ Heb. *by their inheritance.*
k The divine function shall be to you; that none shall reckon me to be of the order of the prophets.
l Thus he flouteth by his extraordinary vocation that God had given him a charge which he must needs execute.
† Or, *while he feeds.*
‡ Heb. *from behind.*
* *Zach. 2. 11.*

16 Therefore thus saith the LORD, [i] Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided by line: and thou shalt die in a polluted land, and Israel shall surely go into captivity forth of his land.

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i Thus God useth to approve the authority of his prophets by his plagues and judgements against them which were malicious enemies of his gospel.

Jer. 28. 12. & 29. 21, 22. as this day he doth against them that persecute the ministers of his

CHAP. VIII.

1 *By a basket of summer-fruit, is shewed the propinquity of Israels end. 4 Oppression is reproved. 11 A famin of the word threatned.*

THus hath the Lod GOD shewed unto me, and behold, a basket of summer-fruit.

2 And he said, Amos, what seest thou? and I said, A basket of summer-[a] fruit. Then said the LORD unto me, The end is come upon my people of Israel, I will not again pass by them any more.

3 And the songs of the temple † shall be howlings in that day, saith the Lord GOD: *there shall be* many dead bodies in every place, they shall cast *them* forth † with [b] silence.

4 ¶ Hear this, O ye that [c] swallow up the needy, even to make the poor of the land to fail;

5 Saying, When will the [d] ‡ new moon be gone, that we may sell corn? and the sabbath, that we may † set forth wheat, making [e] the ephah small, and the shekel great, and † falsifying the balances by deceit?

6 That we may buy the poor for * silver, and the needy for a pair of shoes; *yea*, and sell the refuse of the wheat?

7 The LORD hath sworn by the excellency of Jacob, Surely I will never forget any of their works.

8 Shall not the land tremble for this, and every one mourn that dwelleth therein? and it shall rise up wholly as a floud; & it shall be cast out and [f] drowned, as *by* the floud of Egypt.

9 And it shall come to pass in that day, saith the Lord GOD, that I will cause the [g] sun to go down at noon, and I will darken the earth in the clear day.

10 And I will turn your feasts into mourning, and all your songs into lamentation, and I will bring up sackcloth upon all loins, and baldnes upon every head: and I will make it as the mourning of an onely *son*, and the end thereof as a bitter day.

11 ¶ Behold, the days come, saith the Lord GOD, that I will send a famin in the land, not a famin of bread, nor a thirst for water, but of hearing the words of the LORD.

12 And they shall wander from sea to sea and from the north even to the east, they shall run to and fro to seek the [h] word of the LORD, and shall not find *it.*

13 In that day shall the fair virgins and young men faint for thirst.

14 They that swear by the sin [i] of Samaria, and say, Thy God, O Dan, liveth, and the [k] manner of Beer-sheba liveth; even they shall fall, and never rise up again.

a which signified the ripenesse of the sinne, and the readinesse of Gods judgements.

† Heb. *howlsat.*
b There shall be none left to mourn for them.
c By flying the life of food and necessary things which you have gotten into your own hands, and so cause the poor to perish quickly that little that they have, and at length be necessitie to become your slaves.
d when the death was once come, they were so greedy of gain, that they thought the holy day to be an hindrance unto them.
† Or, *month*
Heb. *open*
e *That is,* the measure small and the price great.
† Heb. *perverting the ballances of deceit?*
* *Chap. 5. 6.*
f *That is,* the inhabitants of the land shall be drowned, as Nilus drowneth many when it overfloweth
g In the mids of their prosperity will send great afflictions.

h whereby he sheweth that they shall not onely perish for lack of bread, but also in soul, for lack of Gods word, which is the food thereof.
i For the idolaters did vile for Jeroboam by their idols, which here he calleth their sin, as the papists yet do by theirs.
k *That is,* the common manner of worshipping, and the service or religion there used.

m They shall be so astonished at this destruction that they shall not be more offensive to God, and that they are his people: but they shall be dumb when they hear Gods sentence, and abhor it, as they that are desperate or reprobate. † Or, *they will not,* or, *have not.* ‡ Or, *through.*
n He compareth them to barren rocks where upon it is in vain to bellow labour, because Gods benefits can have no place among them. o Read *Chap. 5. 7.* † *That is,* pestilent
p From one corner of the country to another. ‡ Or, *valley.*
q From one corner of the country to another. ‡ Or, *Succoth your king,*
r That idol which you esteemed as your king and credited about as you do Christ, in the which images you thought that there was a certain divinity.

CHAP. IX.

1 The certainty of the desolation. 11 The restoring of the tabernacle of David.

a which was at Jerusalem: for he appeared not in the idolatrous places of Israel.
‡ Or, *chapiter*, or, *knop*
‡ Or, *wound them*
b both the chief of them, and also the common people.
* *Esai.* 13.13. &c.

I SAW the Lord standing upon the [a] altar, and he said, Smite the ‡ lintel of the door, that the posts may shake: and ‡ cut them in the [b] head all of them; and I will slay the last of them with the sword: he that fleeth of them shall not flee away; and he that escapeth of them shall not be delivered.

2 * Though they dig into hell, thence shall mine hand take them: though they climb up to heaven, thence will I bring them down.

c He sheweth that God will declare himself enemy unto them in all places, and that his elements and creatures shall be enemies to destroy them.
* Jer. 44. 12.

3 And though they hide themselves in the top of Carmal; I will search and take them out thence, and though they be hid from my sight in the bottom of the sea, thence will I command the [c] serpent, and he shall bite them.

4 And though they go into captivity before their enemies, thence will I command the sword, and it shall slay them: and * I will set mine eyes upon them for evil, and not for good.

5 And the Lord GOD of hosts *is* he that toucheth the land, and it shall melt, and all that dwell therein shall mourn, and it shall rise up wholly like a flood, and shall be drowned, as *by* the flood of Egypt.

‡ Or, *sphereth* d He declareth by the wonderful power of God, by the making of the heavens and the elements, that it is not possible for man to escape his judgements when he punisheth.
† Heb. *ascensions*
* *Psal.* 104. 3.
‡ Or, *bundle*

6 *It is* he that buildeth his ‡ [d] † * stories in the heaven, and hath founded his ‡ troup in the earth, he that * calleth for the waters of the sea, and poureth them out upon the face of the earth: the LORD *is* his name.

7 *Are* ye not as children of the Ethiopians [e] unto me, O children of Israel, saith the LORD? have not I brought up Israel out of the land of Egypt? and the Philistims from [f] Caphtor, and the Assyrians from Kir?

Chap. 5. 8. e Am I more bound to you than to the Ethiopians or Blackmoors? yet have I bestowed upon you greater benefits.

f Read Jer. 47. 4.

8 Behold, the eyes of the Lord GOD *are* upon the sinful kingdom, and I will destroy it from off the face of the earth; saving that I will not utterly [g] destroy the house of Jacob, saith the LORD.

g Though he destroy the wicked nations multitude, yet he will ever reserve the remnant of his church to call upon his name.

9 For lo, I will command, and I will † sift the house of Israel among all nations, like as *corn* is sifted in a five, yet shall not the [h] least † grain fall upon the earth.

h Heb. *least son.* *Meaning*, that none of his should perish in his wrath.

10 All the sinners of my people shall die by the sword, which say, The evil shall not overtake nor prevent us.

11 ¶ In that day will I raise up the [i] tabernacle of David that is fallen, and † close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old:

i Heb. *booths*, or, *tents* k *Meaning*, that the very enemies, as were the Edomites, and others, should be joined with the Jews in one society and body, whereof Christ should be the head.
l Heb. *upon whom my name is called.*

12 That they may possess the remnant of [k] Edom, and of all the heathen, † which are called by my name, saith the LORD that doth this.

m Signifying, that three shall be great plenty of all things, so that when one kind of fruit is ripe, another shall follow, and every one in course.

13 Behold, the days come, saith the LORD, that the plow-man shall [l] overtake the reaper, and the treader of grapes him that † soweth seed, and the mountains shall drop ‡ [m] sweet wine, and all the hills shall melt.

n The Gentiles now planted in the church, out of the which they can never be pulled up after they are once gathered thereto.

14 [n] And I will bring again the captivity of my people of Israel, and they shall build the waste cities, and inhabit *them*; and they shall plant vineyards, and drink the wine thereof: they shall also make gardens, and eat the fruit of them.

15 And I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God.

OBADIAH.

THE ARGUMENT.

THE Idumeans which came of Esau, were mortal enemies always to the Israelites, which came of Jacob, and therefore did not onely vex them continually with sundry kinds of cruelty, but also stirred up others to fight against them. Therefore when they were now in their greatest prosperity, and did most triumph against Israel, which was in great affliction and misery, God raised up his prophet to comfort the Israelites, forasmuch as God had now determined to destroy their adversaries, which did so sore vex them, and to send them such as should deliver them, and set up the kingdom of Messiah, which he had promised.

1 The destruction of Edom, 3 for their pride, 10 and for their wrong unto Jacob. 17 The salvation and victory of Jacob.

1 God hath certainly revealed to his prophets that in full time he will raise up the heathen to destroy the Edomites, whereof the manner is now published, *Jerem.* 49. 14.
† Thus the heathen encourage themselves to rise against Edom, which despiseth all others in regard of thy self, and retaineth an hateful in contenance of others, and an hart up enough the hills, as found from the rest of the world.
a *Jerem.* 49. 16.

THE vision of Obadiah. Thus saith the Lord GOD, concerning Edom, [a] We have heard a rumour from the LORD, and an ambassadour is sent among the heathen, Arise ye, & [b] let us rise up against her in battel.

2 Behold, I have made thee small among the heathen: thou art greatly despised.

3 ¶ The [c] pride of thine heart hath deceived thee: thou that dwellest in the clefts of the rock, whose habitation *is* high, that saith in his heart, Who shall bring me down to the ground?

4 * Though thou exalt *thy self* as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the LORD.

5 If [d] thieves came to thee, if robbers by night, (how art thou cut off!) would they not have stolen till they had enough? if the grape gatherers came to thee, would they not leave ‡ *some* grapes?

d God will so destroy them, that he will leave none, though thieves when they come take but till they have enough, and they that gather grapes, ever leave some behind them, *Jer.* 49. 9.
‡ Or, *gleanings*.
† They in whom thou didst trust; for to have help and friendship of them, shall be thine enemies, and destroy thee.
‡ Heb. *the men of thy peace*
† Heb. *the men of thy bread.*
† *That is*, thy familiar friends and spoils have by force prefided destroyed thee.
‡ Or, *of it.*
* *Isa.* 29. 14. *Jerem.* 49. 9.

6 How are *the things* of Esau searched out? *how* are his hid things sought up?

7 All the men of thy confederacy [e] have brought thee even to the border: † the men that were at peace with thee have deceived thee, *and* prevailed against thee: † *they that eat* thy [f] bread, have laid a wound under thee: *there is* none understanding ‡ in him.

8 * Shall I not in that day, saith the LORD, even destroy the wise *men* out of Edom, and understanding out of the mount of Esau?

9 And thy mighty men, O Teman, shall be dismayed, to the end that every one of the mount of Esau may be cut off by slaughter.

10 ¶ For *thy* * violence against thy [g] brother Jacob, shame shall cover thee, and thou shalt be cut off for ever.

11 In the day that thou stoodst [h] on the other side, in the day that the strangers ‡ carried away captive his forces, and forreiners entred into his gates, and cast lots upon Jerusalem, even thou *wast* as one of them.

* Gen. 27. 41. *Ezek.* 35. 5. *Amos* 1. 11.
g He sheweth the cause why the Edomites were so sharply punished: *to wit*, because they were enemies to his church, whom now he comforteth by punishing their enemies.
h when Nebuchadnezzar came against Jerusalem, thou joinedst with him, and hadst part of the spoil, and to shift rejoice, when my people, *that is*, thy brother, were afflicted, whereas thou shouldest have pitied and holpen thy brother. ‡ Or, *carried away his substance*,

12 But ‡ thou shouldest not have looked on the day of thy brother, in the day that he became [i] a stranger, neither shouldest thou have rejoyced over the children of Judah in the day of their destruction: neither shouldest thou have † spoken proudly in the day of distress.

‡ Or, *do not behold*, &c.
i when the Lord deprived them of their former dignity, and gave them to be carried into captivity.
† Heb. *magnified thy mouth.*

13 Thou shouldest not have entred into the gate of my people in the day of their calamity; yea, thou shouldest not have looked on their affliction in the day of their calamity, nor have laid *hands* on their ‡ substance, in the day of their calamity.

‡ Or, *force*,

14 Neither shouldest thou have stood in the cross-way, to cut off those of his that did escape, neither shouldest thou have ‡ delivered up those of his that did remain in the day of distress.

‡ Or, *shut up*

15 For the day [k] of the LORD *is* near upon all the heathen: * as thou hast done, it shall be done unto thee, thy reward shall return upon thine own head.

k when he will summon all the heathen and feed them to destroy thee.
* *Ezek.* 35. 15.

16 For as ye have [l] drunk upon my holy mountain, *so* shall all the heathen drink continually, yea, they shall drink, and they shall ‡ swallow down, and they shall be [m] as though they had not been.

l *That is*, rejoiced and triumphed.
‡ Or, *sup up*,
m The Edomites shall utterly be destroyed, and yet in despite of all the enemies, it will reserve my church and restore it.

17 ¶ But upon mount Zion shall be ‡ deliverance, and † there shall be holiness, and the house of Jacob shall possess their possessions.

† Or, *they that escape*,
‡ Or, *it shall be holy*,
n God attributeth this power, to consume his enemies to his church, which power is onely proper to himself, as *Isa.* 10. 17. *Deut.* 4. 24. *Heb.* 12. 29.

18 And the house of Jacob shall be [n] a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them, and there shall not be *any* remaining of the house of Esau; for the LORD hath spoken *it*.

19 And *they of* the south shall possess the [o] mount of Esau, and *they of* the plain, the Philistins: and they shall possess the fields of Ephraim, and the fields of Samaria, and Benjamin *shall possess* Gilead.

o He describeth, how the church shall be enlarged and have great possessions, but this chiefly is accomplished under Christ, when as the faithful are made heirs and lords of all things by him which is their head.

20 And the captivity of this host of the children of Israel *shall possess* that of the [p] Canaanites, even unto Zarephath, and the captivity of Jerusalem ‡ which *is* in Sepharad, shall possess the cities of the south.

p By the Canaanites the Jews mean the Dutchmen: and by Zarephath, France: and by Sepharad Spain.
‡ Or, shall possess *that which is in Sepharad*,
* 1 *Tim.* 4. 16.

21 And * [q] saviours shall come up on mount Zion to judge the mount of Esau, and the kingdom shall be the LORDS.

q *Meaning*, that God will raise up in his church such as shall rule and govern for the defence of the same, and destruction of his enemies under Messiah, whom the prophet calleth here the Lord and head of his kingdom. * *Luc.* 1. 33.

JONAH.

THE ARGUMENT.

WHen Jonah had long propheſied in Iſrael, and had little profited, God gave him expreſs charge to go and denounce his judgements againſt Nineveh the chief city of the Aſſyrians, becauſe he had appointed, that they which were of the heathen, ſhould convert by the mighty power of his word, and that within three dayes preaching, that Iſrael might ſee how horribly they had provoked Gods wrath, which for the ſpace of ſo many years, had not converted to the Lord for ſo many prophets, and ſo diligent preaching. He propheſied under Joaſh, and Jeroboam, as 2 King. 14. 25.

CHAP. I.

1 Jonah ſent to Nineveh fleeth to Tarſhiſh. 4 He is beurayed by a tempeſt, 11 is thrown into the ſea, 17 and ſwallowed by a fiſh.

a After that he had preached a long time in Iſrael: and ſo Ezekiel, after that for a time he had propheſied in Judah, he lived in Babylon. *Ezek. 1. 1.* 2 Called *Matt. 12. verſ. 39 Jonas*

b For ſeeing the great obſtination of the Iſraelites, he ſent his prophet to the Gentiles, that they might provoke them to repentance, or at leaſt make them inexcuſable: for Nineveh was the chief city of the Aſſyrians.

* *Gen. 10. 11. 12. Chap. 3. 1.*

c For as authours write, it contained in circuit about eight and forty miles, and had a thouſand and five hundred towers, and at this time there were an hundred and twenty thouſand children therein. *Chap. 4. 11.*

d whereby he declared his weakneſs, that would not promptly follow the Lords calling, but gave place to his own reaſon, which perſwaded him, that he ſhould nothing at all profit there, ſeeing he had done ſo ſmall good among his own people. *Chap. 4. 2.*

e which was the haven and port to take ſhipping thither, called alſo Joppe

† From that vocation wherewith God had called him, and wherein he would have aſſiſted him.

† Heb. *caſt forth*

† Heb. *thought to be broken.*

g As one that would have caſt off this care and ſolicitude, by ſeeking reſt and quietneſs.

h As they had called on their Idols, which declared, that Idolaters have no ſtay nor certainty, but in their troubles ſeek, they cannot tell to whom.

i which declareth, that the matter was in great extremity and doubt, which thing was Gods motion in them, for the trial of the cauſe, and this may not be done but in matters of great importance

† Heb. *waith great fear,* † Heb. *may be ſilent from us?* ‡ Or, *grew more and more tempeſtuous,* ‖ Heb. *went*

NOw the word of the LORD came [a] unto ‡ Jonah the ſon of Amittai, ſaying,

2 Ariſe, go to [b] Nineveh that * [c] great city, and cry againſt it; for their wickedneſs is come up before me.

3 But Jonah roſe up to [d] flee unto Tarſhiſh from the preſence of the LORD, and went down to [e] Joppa; and he found a ſhip going to Tarſhiſh: ſo he paid the fare thereof, and went down into it to go with them unto Tarſhiſh, from the [f] preſence of the LORD.

4 ¶ But the LORD † ſent out a great wind into the ſea, and there was a mighty tempeſt in the ſea, ſo that the ſhip † was like to be broken.

5 Then the mariners were afraid, and cried every man unto his god, and caſt forth the wares that *were* in the ſhip, into the ſea, to lighten *it* of them: but Jonah was gone down [g] into the ſides of the ſhip, and he lay, and was faſt a ſleep.

6 So the ſhip-maſter came to him, and ſaid unto him, What meaneſt thou, O ſleeper? ariſe, call upon thy [h] God, if ſo be that God will think upon us, that we periſh not.

7 And they ſaid every one to his fellow, Come, and let us caſt † lots, that we may know for whoſe cauſe this evil *is* upon us. So they caſt lots, and the lot fell upon Jonah.

8 Then ſaid they unto him, Tell us, we pray thee, for whoſe cauſe this evil *is* upon us; what *is* thine occupation? and whence comeſt thou? what *is* thy countrey? and of what people *art* thou?

9 And he ſaid unto them, I *am* an Hebrew, and I fear the LORD the God of heaven, which hath made the ſea and the dry land.

10 Then were the men † exceedingly afraid, and ſaid unto him, Why haſt thou done this? (for the men knew that he fled from the preſence of the LORD, becauſe he had told them)

11 ¶ Then ſaid they unto him, What ſhall we do unto thee, that the ſea † may be calm unto us? (for the ſea ‡ † wrought and was tempeſtuous)

12 And he ſaid unto them, Take me up, and caſt me forth into the ſea; ſo ſhall the ſea be calm unto you: for I know that for my ſake this great tempeſt *is* upon you.

13 Neverthleſs the men † rowed hard to bring *it* to the land, but they could not; for the ſea wrought, and was tempeſtuous againſt them.

14 Wherefore they cried unto the LORD, and ſaid, [k] We beſeech thee, O LORD, we beſeech thee, let us not periſh for this mans life, and lay not upon us innocent bloud: for thou, O LORD, haſt done as it pleaſed thee.

15 So they took up Jonah, and caſt him forth into the ſea, and the ſea † ceaſed from her raging.

16 Then the men † feared the LORD exceedingly, and † offered a ſacrifice unto the LORD, and made vows.

17 ¶ Now the LORD had prepared a great fiſh to ſwallow up Jonah, and * Jonah was in the † [m] belly of the fiſh three days and three nights.

and not of a pure heart and affection, neither according to Gods word. *ſacrifice unto the LORD and vowed vows.* * *Matth. 12. 40. & 16. 4.* Heb. *Iona* m Thus the Lord would chaſtiſe his prophet with a moſt terrible ſpectacle of death, and lenity alſo confirmed him of his favour and ſupport in this his charge, which was enjoyned him.

CHAP. II.

1 The prayer of Jonah. 10 He is delivered from the fiſh.

THen Jonah prayed unto the LORD his God [a] out of the fiſhes belly,

2 And ſaid, I * cried ‡ by reaſon of mine affliction unto the LORD, and he heard me; out of the belly [b] of † hell cried I, *and* thou heardeſt my voice.

3 For thou haſt caſt me into the deep, in the † midſt of the ſeas, and the ſtouds compaſſed me about, all thy billows and thy waves paſſed over me.

4 Then I ſaid, I am [c] caſt out of thy ſight; yet I will look again toward thy holy temple.

5 The * waters compaſſed me about *even* to the ſoul: the depth cloſed me round about, the weeds were wrapt about my head.

6 I went down to the † bottoms of the mountains; the earth with her bars *was* about me for ever; yet haſt thou brought up my [d] life from ‡ corruption, O LORD my God.

7 When my ſoul fainted within me, I remembred the LORD, and my prayer came in unto thee, into thine holy temple.

8 They that obſerve lying [e] vanities, forſake their own [f] mercy.

k This declareth, that the very wicked in their neceſſities flee unto God for ſuccour, and alſo that they are touched with a certain fear to find mans bloud, wherein they know no meaſure of wickedneſs.

† Heb. *feared* I They were touched with a certain repentance of their life paſt, and began to worſhip the true God, by whom they ſaw themſelves ſo miraculouſly delivered: but this was done for fear.

† Heb. *feared with great fear*

a Bring now ſuch loved up of death, and feeling no remedy to eſcape, his faith cauſeth not ceaſe the Lord, knowing that out of the very hell he was able to deliver him

* *Pſal. 130. 1.*

† Or, *out of mine affliction*

b For he was now in the fiſhes belly, as in a grave or place of darkneſs.

† Or, *the grave*

† Heb. *hell*

c This declared what his party was, and how he laboured between hope and deſpair, conſidering the neglect of his vocation, and Gods judgements for the ſame: here in the end faith gat the victory.

* *Pſal. 69. 1.*

† Heb. *compaſſed me about*

d Thou haſt delivered me from the belly of thy fiſh, and all theſe dangers as it were, telling me from death to life. † Or, *the pit,* e They that depend upon any thing ſave on God alone. f They refuſe their own felicity, and that goodneſs which they ſhould elſe receive of God.

9 But I will ſacrifice unto thee with the voice of * thankſgiving, I will pay *that* that I have vowed: * ſalvation *is* of the LORD.

10 ¶ And the LORD ſpake unto the fiſh, and it vomited out Jonah upon the dry land.

CHAP. III.

1 Jonah ſent again, preacheth to the Ninevites. 5 Upon their repentance, 10 God repenteth.

AND the word of the LORD came unto [a] Jonah the ſecond time, ſaying,

2 Ariſe, go unto Nineveh that great city, and preach unto it the preaching that I bid thee.

3 So Jonah aroſe and went unto Nineveh, according to the word of the LORD: (now Nineveh was an † exceeding [b] great city of three days journey)

4 And Jonah began to enter into the city a days [c] journey, and he cried, and ſaid, Yet forty days and Nineveh ſhall be overthrown.

5 ¶ So the people of Nineveh * [d] believed God, and proclaimed a faſt, and put on ſackcloth from the greateſt of them even to the leſt of them.

6 For word came unto the king of Nineveh, and he aroſe from his throne, and he laid his robe from him, and covered *him* with ſackcloth, and ſat in aſhes.

7 And he cauſed *it* to be proclamed, and † publiſhed through Nineveh (by the decree of the king and his † nobles) ſaying, Let neither man nor * beaſt, herd nor flock taſte any thing: let them not feed, nor drink water.

8 But let man and beaſt be covered with ſackcloth, and [e] cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that *is* in their hands.

9 * [f] Who can tell *if* God will turn and repent, and turn away from his fierce anger, that we periſh not?

10 ¶ And God ſaw their [h] works, that they turned from their evil way, and [i] God repented of the evil that he had ſaid that he would do unto them, and he did *it* not.

a This is a great declaration of Gods mercy, that he receiveth him again, and ſendeth him forth as his Prophet, which hitherto hereof is great inſtantly.

† Heb. *of God* b *Jonah* chap. 1. 2.

c He went forward one day in the city, and preached till the city was converted.

* *Matt. 12. 41. Luk. 11. 32.*

d For he declared that he was a proſelyte to them from God, to denounce his judgements againſt him.

† Heb. *And*

† Heb. *great men*

e Not that the dumb beaſts had ſinned, or could repent, but that by this ample man might learn humbled, conſidering this for his ſin, the anger of God larged over all creatures.

f He willed that the men ſhould earneſtly call unto God for mercy.

* *Joel. 2. 14.*

g For partly by the threatning of the prophet, and partly by the motion of his conſcience he doubted whether God would ſhew them mercy.

h *That is,* the fruits of their re-

pentance, which did proceed of faith, which God had planted by the miniſtry of his prophet.

i *Jerem. 18. 8.*

CHAP. IV.

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1 Jonah repining at Gods mercy, 4 is reproved by the type of a gourd.

BUt it diſpleaſed * Jonah exceedingly, and he was very angry.

2 And he prayed unto the LORD, and ſaid, I pray thee, O LORD, *was* not this my ſaying, when I was yet in my countrey? Therefore I fled before unto [b] Tarſhiſh: for I knew that thou *art* a * gracious God and merciful, ſlow to anger and of great kindneſs, and repenteſt thee of the evil.

3 Therefore now, O LORD, take, I beſeech thee, my life [c] from me; for it *is* better for me to die than to live.

4 ¶ Then ſaid the Lord, ‡ Doeſt thou well to be [d] angry?

5 So Jonah went out of the city, and ſat on the eaſt-ſide of the city, and there made him a booth, and ſat under it in the ſhadow, [e] till he might ſee what would become of the city.

6 And the LORD God prepared a ‡ [f] † gourd, and made *it* to come up over Jonah, that it might be a ſhadow over his head, to deliver him from his grief. So Jonah † was exceeding glad of the gourd.

7 But God prepared a worm when the morning roſe the next day, and it ſmote the gourd that it withered.

8 And it came to paſs when the ſun did ariſe, that God prepared a ‡ vehement eaſt-wind; and the ſun beat upon the head of Jonah, that he fainted, and wiſhed in himſelf to die, and ſaid, *It is* better for me to die than to live.

9 And God ſaid to Jonah, ‡ Doeſt thou well to be angry for the gourd? and he ſaid, ‡ I do well to be [g] angry *even* unto death.

10 Then ſaid the LORD, Thou haſt ‡ had pity on the gourd, for the which thou haſt not laboured, neither madeſt it grow, which † came up in a night, and periſhed in a night:

11 And ſhould [h] not I ſpare Nineveh that great city, wherein are more than ſix-ſcore thouſand perſons, that [i] cannot diſcern between their right hand and their left hand, *and alſo* much cattel?

a Becauſe hereby he ſhould be taken as a falſe prophet, and ſo the name of God, which he preached, ſhould be blaſphemed.

b Read *chap. 1. 3.*

* *Exod. 34. 6. Pſal. 86. 5. Joel. 2. 13.*

c Thus he prayed of grief, fearing leaſt Gods name by his forgiveneſs might be blaſphemed, as though he feut his prophets forth to denounce his judgements in vain.

† Or, *art thou greatly angry?*

d wilt thou be judge when I do things for my glory, and when I do not?

e For he doubted yet, whether God would ſpare them mercy or no: and therefore after ſome days he departed out of the city, looking what iſſue God would ſend.

‡ Or, *paſſionately,*

† which was a further means to cover him from the heat of the ſun, as he remained in his booth.

† Heb. *Kikajon.*

† Heb. *rejoyced with greatly joy*

‡ Or, *ſilent*

‡ Or, *art thou greatly angry?*

† Or, *I am greatly angry.*

g This declareth the great inconvenience wherein Gods ſervants do fall, when they give place to their own affections, and do not in all things willingly ſubmit themſelves to God.

‡ Heb. *was the ſon of the night.*

h Thus God mercifully reproveth him, which would pity himſelf, and thouſand people,

MICAH.

THE ARGUMENT,

Micah the prophet, of the tribe of Judah, served in the work of the Lord concerning Judah and Israel at the left thirty years: at what time Isaiah prophesied. He declareth the destruction, first of the one kingdom, and then of the other, because of their manifold wickedness, but chiefly for their idolatry. And to this end he noteth the wickedness of the people, the cruelty of the princes and governours, and the permission of false prophets, and the delighting in them. Then he setteth forth the coming of Christ, his kingdom, and the felicity thereof. This Prophet was not that Micah, which resisted Ahab and all his false prophets, as 1 King. 22. 8. *but another of the same name.*

CHAP. I.

1 *Micah sheweth the wrath of God against Jacob, for idolatry.* 10 *He exhorteth to mourning.*

a Born in Moreshah, a city of Judah.

THe word of the LORD that came to Micah the [a] Morasthite in the days of Jotham, Ahuz, *and* Hezekiah, kings of Judah, which he saw concerning Samaria & Jerusalem.

† Heb. *hear ye people all of them,* b Because of the malice and obstinacy of the people whom he had so oft exhorted to repentance, he summoneth them to Gods judgements, taking all creatures and God himself to witness, that the preaching of his Prophets, which they have abused, shall be revenged. * *Deut.* 32. 1. *Isa.* 1. 2. † Heb. *the fulness thereof.* * *Isa.* 26. 21. * *Psal.* 115. 3. c *Meaning* hereby, that God will come to judgement against the strong cities and holds. * *Deut.* 32. 13. & 33. 29. * *Psal.* 97. 5. † Heb. *a descent,* d Samaria, which should have been an example to all Israel of true religion and justice, was the puddle and dross of all idolatry and corruption, and profaned themselves of their father Jacob. e *That is,* the Idolatry and infection † which they gathered by evil practises, and thought that their idols had enriched them therewith, for their service done unto them. g The gain that they made by their idols shall be consumed as a thing of nought; for as the wages or riches of harlots are wickedly gotten, so at they wilely and deedily spent. † Heb. *daughters of the evil.* † Or, *she is grievously sick of her wounds.* * 2 *Sam.* 1. 20. h Left the Philistines our enemies rejoyce at our destruction. i which was a city near to Jerusalem. *Josh.* 18. 23. three called Ophrah, and signifieth dust: therefore he willeth them to mourn, and row themselves in the dust, for their deadly city. * *Jer.* 6. 26. † Or, *stoop thy self wholly,* † Heb. *inhabitress* k These were cities whereby the enemy should pass, as he came to Judah. * *Isa.* 47. 3. † Or, *the country of flocks*

2 † Hear, [b] all ye people * hearken, O earth, and † all that therein is, and let the Lord GOD be witness against you, the Lord from his holy temple.

3 For behold, * the LORD cometh forth out of his [c] place, and will come [c] down, and tread upon the * high places of the earth.

4 And * the mountains shall be molten under him, and the valleys shall be cleft: as wax before the fire, *and* as the waters *that are* poured down † a steep place.

5 For the transgression of Jacob *is* all this, and for the sins of the house of Israel. What *is* the transgression of Jacob? *is it* not [d] Samaria? and what *are* the [e] high places of Judah? *are they* not Jerusalem?

6 Therefore I will make Samaria *as* an heap of the field, *and as* plantings of a vineyard: and I will pour down the stones thereof into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be beaten to pieces, and all the [f] hires thereof shall be burnt with the fire, and all the idols thereof will I lay desolate; for [g] she gathered *it* of the hire of an harlot, and they shall return [g] to the hire of an harlot.

8 Therefore I will wail and howl, I will go † stript and naked: I will make a wailing like the dragons, and mourning as the † owls.

9 For † her wound *is* incurable, for it is come unto Judah: he is come unto the gate of my people, *even* to Jerusalem.

10 ¶ * Declare ye *it* not at [h] Gath, weep ye not all: in the house of [i] Aphrah * roll thy self in the dust.

11 Pass ye away, † thou † inhabitant of [k] Saphir, having thy * shame naked; the inhabitant of † Zaanan came not forth in the mourning of † Beth-ezel, he shall [l] receive of you his standing.

12 For the inhabitant of Maroth † waited carefully for good; but evil came down from the LORD unto the [m] gate of Jerusalem.

13 O thou inhabitant of Lachish, bind the chariot to the swift [n] beast: she *is* [o] the beginning of the sin to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents ‡ to Moresheth-[p] gath: the houses of ‡ Achzib *shall be* a lie to the kings of Israel.

15 Yet will I bring an [q] heir unto thee, O inhabitant of Mareshah: ‡ he shall come unto Adullam [r] the glory of Israel.

16 Make thee * bald, and poll thee for thy delicate children, enlarge thy baldness as the eagle, for they are gone into captivity from thee.

† Or, *sojourner,* l He shall not depart before he hath overcome you, and so you shall pay for his flight.

m Or, was grieved, or For Rabshakeh had shut up Jerusalem, thinking could not find a convenient time.

n To fit an office Sennacherib led forth his captains and army against Jerusalem.

o Thou shalt receive of the idolatry of Israelites, and so do infect unto Jerusalem.

† Or, *for.*

p Thou shalt take the Philistims for thy neighbours, but they shall deceive thee, as well as they of Jerusalem.

‡ That is, *a lie.*

† He prophesieth of Micah.

q Or, *a possessor.*

r Thou shalt be driven to Adullam, and there shalt thou find rest, as David did.

CHAP. II.

1 *Against oppression.* 4 *A lamentation.* 7 *A reproof of injustice & idolatry.* 12 *A promise of restoring Jacob.*

WO to them that devise iniquity, and work evil upon their beds: [a] when the morning is light, they practise it, because it is in the power of their hand.

2 And they covet * fields, and take *them* by violence: and houses, and take *them* away: so they † oppress a man and his house, even a man and his heritage.

3 Therefore thus saith the LORD, Behold, against this family do I devise an evil, from which ye shall not remove your necks, neither shall ye go haughtily: for this time *is* evil.

4 ¶ In that day shall *one* take up a parable against you, and lament † with a doleful lamentation, *and* say, [b] We be utterly spoiled: he hath changed the portion of my people: how hath he removed *it* from me! ‡ turning away he hath divided our fields.

5 Therefore thou shalt have none that shall * cast a cord by lot in [c] the congregation of the LORD.

6 ‡ † * [d] Prophesy ye not, *say they to them that* prophesy: [e] they shall not prophesy to them, *that* they shall not take shame.

† Heb. *stirring* which shall not go half, both to govern the people aright, and also to oppose disagreeable things your own ambition? & avarice?

a The prophet understands the wicked governours, not only of ungodly cities, but of Jerusalem, for that corrupteth him most.

† That is, when I shall rule their wickedness: for though I see the ungodly before they be ripe, *Psal.* 37. 35. yet I will not suffer their iniquity to grow *Gen.* 15. 16. *Lam.* 5. 22.

† *Psa.* 1. 17. 12. * *Gen.* 2. 21. ‡ They devour all their substance, and then fleece them, permitting not all shall go free: but if one offers him their bellies, then they shall use all ways to satisfie it.

b Heb. *with a lamentation of lamentations.*

† Thus the Jews lament, and say, that there is no hope of restitution seeing they are of different minds among the enemies.

c Or, *in that of restoring.*

† *Jer.* 32. 8, 9. ‡ Ye shall have no more lands to divide, and no more times paid, and as you used to measure them in the jubile.

d Or, *prophesy not as they prophesy.*

† Heb. *drop,* &c. * *Isa.* 30. 10. ‡ Thus the people warn the prophets that they speak not to them no more.

e God saith that they shall not prophesy, and more

for they cannot abide their threatnings, any more of their rebukes or taunts.

7 ¶ O *thou that art* named the house of Jacob, is the spirit of the LORD ‡ straitned? *are* these his doings? do not my words do good to him [a] that walketh † uprightly?

8 Even † [b] of late my people is risen up as an enemy: ye pull off the [c] robe † with the garment, from them that pass by securely, as men averse from war.

9 The ‡ women of my people have ye cast out from their pleasant houses, from their children have ye taken away [k] my glory for ever.

10 Arise ye and depart, for this *is not your* [l] rest: because it is polluted, it shall destroy *you* even with a sore destruction.

11 If a man ‡ [m] walking in the spirit and falshood, do ly, *saying,* [n] I will prophesie unto thee of wine and of strong drink; he shall even be the prophet of this people.

12. ¶ I will surely [o] assemble, O Jacob, all of thee: I will surely gather the remnant of Israel, I will put them together as the sheep of Bozrah, as the flock in the midst of their fold: they shall make great noise by reason of *the* [p] *multitude of* men.

13 The [p] breaker is come up before them; they have broken up, and have passed through the gate, and are gone out by it, and their king shall pass before them, and the LORD [q] on the head of them.

CHAP. III.

1 *The cruelty of the princes.* 5 *The falshood of the prophets.* 8 *The security of them both.*

ANd I said, Hear, I pray you, O heads of Jacob, and ye princes of the house of Israel: *is it* not for you to know [a] judgement?

2 Who hate the good, and love the evil, who pluck off their skin from off them, and their flesh from off their bones.

3 Who also eat the * flesh of my people, and flay their skin from off them, and they break their bones and chop *them* in pieces, as for the pot, and as flesh within the cauldron.

4 Then [c] shall they cry unto the LORD, but he will not hear them: he will even hide his face from them at that time, as they have behaved themselves ill in their doings.

5 ¶ Thus saith the LORD concerning the prophets that make my people err, that * [d] bite with their teeth, and cry, Peace: and he that putteth not into their mouths, they even prepare war against him.

6 Therefore [e] night *shall be* unto you † that ye shall not have a vision, and it shall be dark unto you, † that ye shall not divine, and the sun shall go down over the prophets, and the day shall be dark over them.

7 Then shall the seers be ashamed, and the diviners confounded: yea, they shall all [f] cover their † lips, for *there is* no answer of God.

8 ¶ But truely I am full [g] of power by the spirit of the LORD, and of judgement and of might, to declare unto Jacob his transgression, and to Israel his sin.

9 Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgement, and pervert all equity.

10 They build up Zion with * † [h] bloud, and Jerusalem with iniquity.

11 The heads thereof judge for reward, and the priests thereof, teach for hire, and the prophets thereof divine for money: yet will they [i] lean upon the LORD, † and say, *Is* not the LORD among us? none evil can come upon us.

12 Therefore shall Zion for your sake be [k] plowed *as a* field, and Jerusalem shall become heaps, and the mountain of the house, as the high places of the forrest.

a He sheweth that there is no true religion but where as the people are taught by Gods pure word.

b By his corrections and threatnings he will bring the people into falshedom, which are in the worst corners of the world.

* *Isa.* 2. 4. *Joel* 3. 10.

† Or, *Orders;* c They shall abstain from all evil doing, and exercise themselves in godliness & well-doings to others.

† Read *Isa.* 2. 4. g He sheweth that the people of God ought to remain confident in their religion, albeit all the world should give themselves to their superstition and idolatry.

* *Zeph.* 3. 19. h I will cause that Israel, which is now as one lame and halting, and so afflicted, shall live again & grow into a great people.

* *Deut.* 7. 14. *Luke* 1. 13.

i Meaning, Jerusalem, where the Lords flock was gathered.

k The flourishing estate of the kingdom, at it was under David and Solomon, which thing was accomplished to the church, by the coming of Christ.

l In the mean season he sheweth that they should endure great troubles and temptations when they saw themselves neither to have King nor counsel.

CHAP. IV.

1 *The glory,* 3 *peace,* 8 *kingdom,* 11 *and victory of the church.*

BUt * in the [a] last days it shall come to pass, *that* the mountain of the house of the LORD shall be established in the top of the mountains, and it shall be exalted above the [b] hills, and people shall flow unto it.

2 And many nations shall come and say, Come and let us go up to the mountain of the LORD, and to the house of the God of Jacob, and he will [c] teach us of his ways, and we will walk in his paths: for the law shall go forth of Zion, and the word of the LORD from Jerusalem.

3 ¶ And he shall judge among many people, and [d] rebuke strong nations afar off, and they shall beat their swords into * plowshares, and their spears into ‡ [e] pruning-hooks; nation shall not lift up a sword against nation, neither shall they [f] learn war any more.

4 But they shall sit every man under his vine, and under his fig-tree: and none shall make *them* afraid: for the mouth of the LORD of hosts hath spoken *it*.

5 For all people will walk [g] every one in the name of his god, and we will walk in the name of the LORD our God for ever and ever.

6 In that day, saith the LORD, will I assemble her that halteth, and I will gather her *that* [h] *is* driven out, and her that I have afflicted.

7 And I will make her that * halted [h] a remnant, and her *that was* cast far off, a strong nation; and the LORD * shall reign over them in mount Zion, from henceforth even for ever.

8 ¶ And thou, O [i] tower of the flock, the strong hold of the daughter of Zion, unto thee shall it come, even [k] the first dominion, the kingdom shall come to the daughter of Jerusalem.

9 Now why dost thou cry out aloud? *is* [l] *there* no king in thee? is thy counseller perished? for pangs have taken thee as a woman in travail.

10 Be in pain, and labour to bring forth, O daughter of Zion, like a woman in travail: for

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now shalt thou go forth out of the city, and thou shalt dwell in the field, and thou shalt go *even* to Babylon, there shalt thou be delivered: there the LORD shall redeem thee from the hand of thine enemies.

11 ¶ Now also many nations are gathered against thee, that say, Let her be defiled, and let our eye look upon Zion.

12 But they [m] know not the thoughts of the LORD, neither understand they his counsel: for he shall gather them as the sheaves unto the floor

13 Arise and thresh, [n] O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass, and thou shalt beat in pieces many people: and I will consecrate their gain unto the LORD, and their substance unto the Lord of the whole earth.

CHAP. V.

1 *The birth of Christ.* 4 *His kingdom.* 8 *His conquest.*

NOw gather thy self in troups, O daughter of troups: he hath laid siege against us: they shall smite the judge of Israel with a rod upon the cheek.

2 But thou Beth-lehem Ephratah, *though* thou be [b] little among the thousands of Judah, *yet* out of thee shall he come forth unto me, *that is* to be ruler in Israel: whose [c] goings forth *have been* from of old, from † everlasting.

3 Therefore will he give them up until the time *that* [d] she which travaileth hath brought forth: then the remnant of his brethren shall return unto the children of Israel.

4 ¶ And he shall [e] stand and ‡ feed in the strength of the LORD, in the majesty of the name of the LORD his God, and they shall abide: for now shall he be great unto the ends of the earth.

5 And this *man* [f] shall be the peace when the Assyrian shall come into our land: and when he shall tread in our palaces, then shall we raise against him seven shepherds, and eight † principal men.

6 And they shall † waste the land of [g] Assyria with the sword, and the land of Nimrod ‡ in the entrances thereof: thus shall he deliver *us* from the [h] Assyrian when he cometh into our land, and when he treadeth within our borders.

7 And the [i] remnant of Jacob shall be in the midst of many people, as a dew from the LORD, as the showrs upon the grass, that tarrieth not for man, nor waiteth for the sons of men.

8 ¶ And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a lion among the beasts of the forrest, as a young lion among the flocks of ‡ sheep; who if he go through, both treadeth down, and teareth in pieces, and none can deliver.

9 Thine hand shall be lift up upon thine adversaries, and all thine enemies shall be cut off.

10 And it shall come to pass in that day, saith the LORD, that I will cut off thy [k] horses out of the midst of thee, and I will destroy thy chariots:

11 And I will cut off the cities of thy land, and throw down all thy strong holds:

12 And I will cut off witchcrafts out of thine hand, and thou shalt have no *more* soothsayers.

13 Thy graven images also will I cut off, and thy ‡ standing images out of the midst of thee, and thou shalt no more worship the work of thine hands.

14 And I will pluck up thy groves out of the midst of thee: so will I destroy thy ‡ cities.

15 And I will execute vengeance in anger and fury upon the heathen, [l] *such* as they have not heard.

CHAP. VI.

1 *Gods controversie for unkindness,* 6 *for ignorance,* 10 *for injustice,* 16 *and for idolatry.*

HEar ye now what the LORD saith, Arise, contend thou ‡ before the [*] mountains, and let the hills hear thy voice.

2 Hear ye, O mountains, the LORDS controversie, and ye ‡ strong foundations of the earth: for the LORD hath a controversie with his people, and he will plead with Israel.

3 O my people, what have I done unto thee, and wherein have I wearied thee? testifie against me.

4 For I [b] brought thee up out of the land of * Egypt, and redeemed thee out of the house of servants, and I sent before thee Moses, Aaron, and Miriam.

5 O my people, remember now what * Balak king of Moab consulted, and what Balaam the son of Beor answered him from * [c] Shittim unto Gilgal, that ye may know the [d] righteousness of the LORD.

6 ¶ Wherewith [e] shall I come before the LORD, *and* bow my self before the high God? shall I come before him with burnt-offerings, with calvs † of a year old?

7 Will the LORD be pleased with thousands of rams, *or* with ten thousands of rivers of oyl? shall I give my [f] first-born *for* my transgression, the fruit of my † body *for* the sin of my soul?

8 He hath * shewed thee, O man, what *is* good; and what doth the LORD require of thee, [g] but to do justly, and to love mercy, and to † walk humbly with thy God?

9 The LORDS voice crieth unto the [h] city, and ‡ *the man* of wisdom shall see thy name: hear ye the rod, and who hath appointed it.

10 ¶ ‡ *Are* there yet the treasures of wickedness in the house of the wicked, and the † scant measure *that is* abominable?

11 ‡ Shall

[m] He sheweth that the faithful ought not to measure Gods judgements by the things and threatnings of the wicked, but thereby are admonished to lift up their hearts to God to call for deliverance.

[n] God giveth his church this victory to stir us be overcometh their enemies: but the accomplishment hereof shall be at the last coming of Christ.

[a] He forewarneth them of the dangers that shall come before they enjoy their comforts, shewing that forasmuch as Jerusalem was accustomed with her garrisons to trouble others, the Lord would now cause other garrisons to vex her, & that her rulers should be smitten on the face most contemptuously.

[b] For to the Jews shewed as a chief captain, and because Beth-lehem was not able to make a thousand, he calleth it little, but yet God will raise up his captain and governour therein: and thus it is not the left by occasion of this benefit, as *Matth.* 2. 6. *Joh.* 7. 42.

[c] He sheweth that the coming of Christ and all his ways were appointed of God from all eternity.

[d] Heb. *the days of eternity.*

[e] He compareth the Jews to women with child, who for a time should have great sorrows, but at length they should have a comfortable deliverance, *Joh.* 16. 21.

[f] *That is,* Christs kingdom shall be stable and everlasting, and his people as well the Gentiles as the Jews shall dwell in safety.

† Or, *rule*

‡ This Messiah shall be a sufficient safeguard for us, & though the enemy invade us for a time, yet shall God stir up many which shall be able to deliver us.

[g] These whom God shall raise up for the deliverance of his church, shall destroy all the enemies thereof, which are meant here by the Assyrians and Babylonians which were the chief at that time.

[h] By these governours will God deliver us, when the enemy cometh into our land.

[i] This remnant, or church which God shall deliver, shall onely depend on Gods power and defence, as doth the grass of the field, and not on the hope of man.

† Heb. *princes of men.* † Heb. *eat up.* † Or, *goats,*

[k] I will destroy all things wherein thou puttest thy confidence, as thy vain confidence and idolatry, and so will help thee.

[l] It shall be as terrible that the Jews which have been heard of

[*] Or, *hills*

[b] Thou shalt be confirmed with great grief and evils.

[c] *Meaning,* that the city should go about to save her sins, as they that be bold on that which they would conceal.

* *Deut.* 28. 38. *Hag.* 1. 6. 10, *to doth much hurt to,* &c. as You have received all the corruption and idolatry, wherewith the ten tribes were infected under Omri, and to confir your doings, you allege the kings austerity by his statues, and also wisdom and policy in so doing, but you shall not escape punishment, but as the ofspring of Omri have felt the like hath not been heard of.

[d] It shall be high mountains and hard rocks to withstand the obstinacy of his people.

[e] Or, *waits* *Hos.* 12. 2.

[f] He sheweth the

[g] Or, *examin*

[h] Thou shalt be like beasts not knowing their own good.

[i] Heb. *the fruit of my body.*

[k] Heb. *the sacrifice of my soul.*

[l] Heb. *the sin of my soul?*

[m] Therein nothing is required of us but that we should follow that which he commandeth us, & not change their laws.

[n] Heb. *the wise shall see thy name.*

[o] Heb. *Is there yet the treasures of wickedness in the house of the wicked,* &c. *Meaning,* that God is no less offended with hypocrisie than with open wickedness, and therefore will serve it brought to nought by open confessions, unless they shamefully willingly relent

mandeth. † Heb. *belly.* * *Deut.* 10. 12. [g] The prophet in few words calleth them to the true observation of the second table, to know if they will obey God aright or no, tying a distinct hath prescribed them to do this. † Heb. *humble thy self to walk.* [h] *Meaning,* that God speaketh to any city or nation, the godly will acknowledge his majesty, and come nor the mortal man that bringeth the threatning, but God that sendeth it. *shall be that which is:* ‡ Or, *is there yet unto every man an house of the wicked,* &c. † Heb. *measure of leanness.*

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[i] Or, *shall I be pure with,* &c.

[k] That is, of Jerusalem.

11 ‡ Shall I count *them* pure with the wicked balances, & with the bag of deceitful weights?

12 For the rich men [i] thereof are full of violence, and the inhabitants thereof have spoken lies, and their tongue *is* deceitful in their mouth.

13 Therefore also will I make *thee* sick in smiting thee, in making *thee* desolate because of thy sins.

14 Thou shalt eat, but not be satisfied, and thy [b] casting down *shall be* in the midst of thee, and thou shalt † take hold, but shalt not deliver: and *that* which thou deliverest will I give up to the sword.

15 Thou shalt * sow, but thou shalt not reap: thou shalt tread the olivs, but thou shalt not anoint thee with oyl; and sweet wine, but shalt not drink wine.

16 ¶ For ‡ the [m] statutes of * Omri are kept, and all the works of the house of * Ahab, and ye walk in their counsels, that I should make thee a ‡ desolation, and the inhabitants thereof an hissing: therefore ye shall bear the reproach of my people.

CHAP. VII.

1 *The church complaining of her small number,* 3 *and the general corruption,* 5 *putteth her confidence, not in man, but in God.* 8 *She triumpheth over her enemies.* 14 *God comforteth her by promises,* 16 *by confusion of the enemies,* 18 *and by his mercies.*

WO is me, for I am † as [a] when they have gathered the summer-fruits, as the grape-gleanings of the vintage: *there is* no cluster to eat: my soul desired the first-ripe-fruit,

2 The * ‡ good *man* is perished out of the earth: and *there is* none upright among men: [b] they all ly in wait for bloud: they hunt every man his brother with a net.

3 ¶ That they may do evil with both hands earnestly, the prince asketh, and the judge *asketh* for a reward: and the [c] great *man* he uttereth † his mischievous desire: [d] so they wrap it up.

4 The best of them *is as* [e] a brier: the most upright *is sharper* than a thorn-hedge: the day of [f] thy watchmen, *and* thy visitation cometh: now shall be their perplexity.

5 ¶ Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom.

6 For * the son dishonoureth the father, the daughter riseth up against her mother, the daughter in law against her mother in law;

a mans enemies *are* the men of his own house.

7 Therefore I [g] will look unto the LORD: I will wait for the God of my salvation: my God will hear me.

8 ¶ Rejoyce not against me, [h] O mine enemy: when I fall, I shall arise; when I sit in darkness, the LORD *shall be* a light unto me.

9 I will bear the indignation of the LORD, because I have sinned against him, untill he plead my cause, and execute judgement for me: he will bring me forth to the light, *and* I shall behold his righteousness.

10 ‡ Then *she that is* mine enemy shall see *it*, and shame shall cover her, which said unto me, * Where is the LORD thy God? mine eyes shall behold her, now † shall she be troden down as the mire of the streets.

11 *In* [i] the day that thy * walls are to be built, *in* that day shall [k] the decree be far removed.

12 *In* that day *also* he shall come even to thee from [l] Assyria, ‡ and *from* the fortified cities, and from the fortress even to the river, and from sea to sea, and *from* mountain to mountain.

13 ‡ Notwithstanding the land shall be desolate, because of them that dwell therein, for the fruit of [m] their doings.

14 ¶ ‡ [n] Feed thy people with thy rod, the flock of thine heritage, which dwell solitarily *in* the wood, in the midst of Carmel: let them feed *in* Bashan and Gilead, as in the days of old.

15 [o] According to the days of thy coming out of the land of Egypt will I shew unto him marvellous things.

16 ¶ The nations shall see & be confounded at all their might: they shall [p] lay their hand upon *their* mouth, † their ears shall be deaf.

17 They shall [r] lick the * duft like a serpent, they shall move out of their holes like ‡ worms of the earth: they shall be afraid of the LORD our God, and shall fear because of thee.

18 Who *is a* God like unto thee, that * [q] pardoneth iniquity, and [r] passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in [s] mercy.

19. He will turn again, he will have compassion upon us: he will subdue our iniquities: and thou wilt cast all [t] their sins into the depths of the sea.

20 Thou wilt perform the [u] truth to Jacob, *and* the mercy to Abraham, which thou hast † sworn unto our fathers from the days of old.

[b] Heb. *their casting down.*

[c] That is, the rich man that is able to pay pecuniary punishment from his wickedness.

[d] Heb. *so they weave it.*

[e] They are of most estimation, and are counted most honest among them, as the thorns are taken to pick.

[f] *Meaning,* of the prophets and governours.

[g] The prophet sheweth, that the onely remedy for the godly in despaire evils, is to flee unto God for succour.

[h] This is spoken in the person of the church, which calleth the malignant church her enemy.

[i] Or, *and then wilt fet her that is now in misery, and cause her to walk* ‡ *home,*

* *Pſal.* 72. 20. *Ier.* 15. 2. *Ioel* 2. 17.

[k] Heb. *the ſtatute ſhall be for a treading down*

[l] That is, when God ſhall ſhew himſelf a deliverer of his church, and a deſtroyer of his enemies.

* *Amos* 9. 11, &c

[m] Meaning, the cruel empire of the Babylonians.

[n] When the church ſhall be reſtored, they that were enemies afore ſhall come out of all the corners of the world unto her, ſo that neither hilles, rivers, ſeas, nor mountains ſhall be able to let them.

‡ Or, *even to*

† Or, *after that it hath been*

m Afore this grace appear, he ſheweth how grievouſly the hypocrites themſelves ſhall be punished, feeing that the earth it ſelf, which cannot ſin, ſhall be made waſte, becauſe of their wickedneſs.

† Or, *rule*

n The prophet prayeth to God to be mercifull unto his church, when they ſhould be ſcattered abroad as in ſolitary places in Babylon, and to gather them unto them as in time paſt.

o God promiſeth to be favourable to his people, as he had been aforetime.

p They ſhall be as dumb men, and daze bragg no more.

q They ſhall be aſtonied & afraid to hear men ſpeak, leſt they ſhould hear of their deſtruction.

† They ſhall fall flat on the ground for fear. * *Pſal.* 72. 9. † Or, *creeping things:* * *Exod.* 34, 6, 7. ‡ As though he would not ſee it, but wink at it. † *Meaning,* of his elect. [s] The church is aſſured that God will declare in effect the truth of his merciful promiſe which he had made of old to Abraham, and to all that ſhould apprehend the promiſe by faith.

NAHUM.

THE ARGUMENT.

AS they of Nineveh shewed themselves prompt and ready to receive the word of God at Jonahs preaching, and so turned to the Lord by repentance: so after a certain time, rather giving themselves to worldly means to increase their dominion, than seeking to continue in the fear of God, and trade wherein they had begun, they cast off the care of religion, and so returned to their vomit, and provoked Gods just judgement against them, in afflicting his people. Therefore their city Nineveh was destroyed, and Meroch-baladan king of Babel (or as some think Nebuchad-nezzar) enjoyed the empire of the Assyrians. But because God hath continual care of his church, he stirreth up his prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And as it seemeth, he prophesied about the time of Hezekiah, and not in the time of Manasseh his son, as the Jews write.

CHAP. I.

1 The majesty of God in goodness to his people, and severity against his enemies.

a Read *Isa.* 13. 1.
b The vision or revelation, which God commanded Nahum to write concerning the Ninevites.
c *That is,* born in a poor village in the tribe of Simeon.

THE [a] burden of Nineveh. [b] The book of the vision of Nahum the [c] Elkoshite.

2 ‡ God *is* * [d] jealous, and the LORD revengeth, the LORD revengeth, and † *is* furious, the LORD will take vengeance on his adversaries; and he reserveth *wrath* for his enemies.

‡ Or, *the Lord is a jealous God, and a revenger,* &c.
* *Exod.* 20. 5.
d *Meaning,* of his glory.

3 The [e] LORD *is* * slow to anger, and great in power, and will not at all acquit *the wicked*: the LORD *hath* his way in the whirlwind, and in the storm, and the clouds *are* the dust of his feet.

e Heb. *that hath fury.*
* with his, he is but angry for a time, but his anger never alswageth toward the rebrobate, though for a time he desert it.

4 He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of Lebanon languisheth.

f Thus the wicked would make Gods mercy an occasion to sin, but the prophet willeth them to consider his force and justice.

5 The mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world, and all that dwell therein.

* *Exod.* 24. 6, 7.
g If all creatures be at Gods commandment, and none is able to resist his wrath, shall man flatter himself, and think by any means to escape when he provoketh his God to anger?

6 [g] Who can stand before his indignation? and who can † abide in the fierceness of his anger? his fury is poured out like fire, and the rocks are thrown down by him.

† Heb. *stand up.*

7 The LORD *is* good, [h] a ‡ strong hold in the day of trouble, and he knoweth them that trust in him.

h Least the faithful should be discouraged by hearing the power of God, he sheweth them that his mercies appertain unto them, and that he hath care over them.

8 But with an overrunning sloud he will make an utter end of the [i] place thereof, and darkness shall pursue his enemies.

‡ Or, *strength*
i Signifying, that God will suddenly destroy Nineveh, and the Assyrians, in such sort, as they shall ly in perpetual darkness, and never recover their strength again.

9 What do ye [k] imagin against the LORD? he will make an utter end: affliction shall not rise up the second time.

k He sheweth that the enterprises of the Assyrians against Judah and the church were against God, and therefore he would so destroy them at once, that he should not need to return the second time.

10 For while *they be* [l] folden together *as* thorns, and while they are drunken *as* drunkards, they shall be devoured as stubble fully dry.

l Though the Assyrians think themselves like thorns that prick on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they shall be nothing able to resist him. in which may be understood either of Sennacherib, or of the whole body of the people of Nineveh. † Heb. *a counseller of Belial.*

11 There [m] is *one* come out of thee, that imagineth evil against the LORD: † a wicked counseller.

‡ Or, *if they would have been at peace, so should they have been strong, and he should have passed away:* [m] quiet, and likewise many, yet thus shall they be † cut down, when he shall pass through: though I have afflicted thee, I will afflict thee no more.

12 Thus saith the LORD, ‡ Though *they be*

13 For now will I break his yoke from off thee, and will burst thy bonds in sunder.

14 And the LORD hath given a commandment concerning thee, *that* no more of thy name be [o] sown: out of the house of thy gods will I cut off the graven image, and the molten image, I will make thy grave, for thou art vile.

15 Behold upon the * mountains the feet of him that bringeth good tidings, that publisheth [p] peace: O Judah, † keep thy solemn feasts, perform thy vows: for † the wicked shall no more pass through thee, he is utterly cut off.

n Though they think themselves in most safety, and of greatest strength yet when God shall please, he will destroy them: namely, notwithstanding he continueth his mercies unto them, and promiseth to make an end of punishing them by the Assyrians.
† Heb. *pass,*
o *Meaning,* Sennacherib, who should have no more children, but be slain in the house of his gods.
p Isa. 52. 7.

CHAP. II.

1 The fearful and victorious armies of God against Nineveh.

‡ HE [a] that dasheth in pieces is come up before thy face: keep the munition, watch the way, make *thy* loyns strong, fortify *thy* power mightily.

a Heb. *city of slaughters.*
† Or, *Nebuchadnezzar is a confederate to destroy the Assyrians:* and the prophet describeth the miseries of the Assyrians which purposed to resist him.
b Seeing God hath punished his own people Judah and Israel, he will not punish the enemies by whom he scourged them, read *Isa.* 10. 12.
c Or, *the pride of Jacob as the pride of Israel.*
d Signifying, that the Israelites were utterly robbed and spoiled by their enemy, and also that they themselves should not be soon after spoiled of their blood one of another in dissensions.
‡ Or, *for turn away.*
e *Meaning,* that princes should shake and stink for fear.
f Then the Assyrians shall have all means to prepare their posts, but all shall be in vain, for God shall subdue.
‡ Or, *molten.*
g Heb. *running.*

2 For the LORD hath † turned away ‡ the excellency of Jacob, as the excellency of Israel: for the emptiers have emptied them out, and c marred their vine-branches.

3 The shield of his mighty men is made red, [d] the valiant men *are* ‡ in scarlet: the chariots *shall be* with ‡ flaming torches in the day of his preparation, and [e] the fir-trees shall be terribly shaken.

4 The chariots shall rage in the streets, they shall justle one against another in the broad ways: † they shall seem like torches, they shall run like the lightnings.

5 [f] He shall recount his ‡ worthies: they shall stumble in their walk: they shall make haste to the wall thereof, and the † defence shall be prepared.

6 The gates of the rivers shall be opened, and the palace shall be ‡ dissolved.

7 And ‡ Huzzab shall be † led away captive, she shall be brought up, and her maids shall lead *her* as with the voice of doves, tabring upon their breasts.

‡ Or, *discovered,*

8 But

8 But Nineveh *is* [g] ‡ of old like a pool of water: yet they shall flee away. Stand, stand, *shall they cry;* but none shall ‡ look back.

9 [h] Take ye the spoil of silver, take the spoil of gold: ‡ for *there is* none end of the store, *and* glory out of all the † pleasant furniture.

h The Assyrians will flatter themselves, and cry, that Nineveh is so ancient that it can never perish, and lies as a fish-pool, whose waters they will not let run the banks cannot reach, but they will be fastened, and shall not look back, through men would call them.
i Or, *from the days, that she hath been*
k Or, *caste them naked.*

10 [i] She is empty, and void, and waste, and the * heart melteth, and the knees smite together, and much pain *is* in all loins, *and* the faces [k] of them all gather blackness.

11 Where *is* the [l] dwelling of the lions, and the feeding place of the young lions? where the lion, *even* the old lion walked, *and* the lions whelp, and none made *them* afraid.

l God commandeth the enemies to spoil Nineveh, and promiseth them infinite riches and treasures.

12 The lion did tear in pieces enough for his whelps, and strangled for his lioness, and filled his holes with prey, and his dens with ravin.

m Or, *and their rabots fore, fore,* † Heb. *nefesh of desire.*
‡ That is Nineveh, and the men thereof shall be stirr'd in fleet.

13 Behold, I *am* against thee, saith the LORD of hosts, and I will burn her chariots in the [m] smoak, and the sword shall devour thy young lions, and I will cut of thy prey from the earth, and the voice of thy [n] messengers shall no more be heard.

n *Isa.* 14. 25.
* Jer. 50. 37.
† Heb. *city of blood,*
* Zach. 14. 3.
‡ 2 were enebled with all saith.
b He shewth by the Chaldeans full latte, and two contagious that battles shall be hindering the ground when they encountred the Assyrians.
† Heb. *the flame of his sword, and the lightning of his spear,*

CHAP. III.

The miserable ruin of Nineveh.

WO to the ‡ * bloudy city, it *is* all full of lies *and* robbery, [a] the prey departeth not.

2 The noise of a whip, [b] and the noise of the ratling of the wheels, and of the praunsing horses, and of the jumping chariots.

3 The horsman lifteth up both † the bright sword, and the glittering spear, and *there is* a multitude of slain, and a great number of carcases; and *there is* none end of *their* corpses: they stumble upon their corpses.

c He compareth Nineveh to an harlot, which by her beauty and lilthy trickes enticeth young men and bringeth them to destruction.

4 Because of the multitude of the whoredoms of the [c] wel-favoured harlot, the mistress of witchcrafts, that selleth nations through her whoredoms, and families through her witchcrafts.

* Ifa. 47. 2. Ezek. 16. 37.

5 Behold, I *am* against thee, saith the LORD of hosts, and * I will discover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame.

6 And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing-stock.

7 And it shall come to pass, *that* all they that look upon thee, shall flee from thee, and say, Nineveh is laid waste, who will bemoan her? whence shall I seek comforters for thee?

8 Art thou better than ‡ † [d] populous No, that was situate among the rivers, *that had* the waters round about it, whose rampart *was* the sea, *and* her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and *it was* infinite. Put and Lubim were † thy helpers.

10 Yet *was* she carried away, she went into captivity: her young children also were dashed in pieces at the top of all the streets: and they cast lots for her honourable men, and all her great men were bound in chains.

11 Thou also shalt be * drunken: thou shalt be hid; thou also shalt seek strength because of the enemy.

12 All thy strong holds *shall be like* figtrees with the first ripe figs: if they be shaken, they shall even fall into the mouth of the eater.

13 Behold, thy people in the midst of thee *are* women: the gates of thy land shall be set wide open unto thine enemies, the fire shall devour thy bars.

14 Draw thee waters for the siege, fortifie thy strong holds: go into clay, and tread the morter, make strong the brick-kiln.

15 There shall the fire devour thee: the sword shall cut thee off: it shall eat thee up like the [e] cankerworm: make thy self many as the cankerworm, make thy self many as the locusts.

16 Thou hast multiplied thy merchants above the stars of heaven: the cankerworm ‡ spoileth and flieth away.

17 Thy crowned *are* as the locusts, and thy captains as the great grashoppers which camp in the hedges in the cold day: *but* when the sun ariseth they flee away: and their place is not known where they *are.*

18 Thy [f] shepherds slumber, O king of Assyria: thy ‡ nobles shall dwell *in the dust*: thy people is scattered upon the mountains, and no man gathereth *them.*

19 *There is* no † healing of thy bruise: thy wound is grievous: all that hear the brunt of thee shall clap the hands over thee; for upon [g] whom hath not thy wickedness passed continually?

‡ Or, *discovered.* ‡ Or, *that which was established, or there was a fastness* ‡ Or, *molten.*

d Signifying, that no more children should be left in the land, but that all should be destroyed by the Assyrians as these vermin are with rain or change of weather.
‡ Or, *spreadeth himself*

e Signifying, that God's judgements should suddenly destroy the Assyrians as these vermin are with rain or change of weather.

f Thy princes and counsellers.
‡ Or, *valiant men*

† Heb. *wrinkling*
g *Meaning,* that there was no people to whom the Assyrians had not done hurt.

HABAKKUK.

THE ARGUMENT.

THe prophet complaineth unto God, considering the great felicity of the wicked, and the miserable oppression of the godly, which endure all kind of affliction and cruelty, and yet can see none end. Therefore he had this revelation shewed him of God, that the Caldeans should come and take them away captives, so that they could look for none end of their troubles as yet, because of their stubbornness and rebellion against the Lord. And least the godly should despair, seeing this horrible confusion, he comforteth them by this, that God will punish the Caldeans their enemies, when their pride and cruelty shall be at height: wherefore he exhorteth the faithful to patience by his own example, and sheweth them a form of prayer, wherewith they should comfort themselves.

CHAP. I.

1 Unto Habakkuk, complaining of the iniquity of the land, 5 is shewed the fearful vengeance by the Caldeans. 12 He complaineth that vengeance should be executed by them who are far worse.

THe burden which Habakkuk the prophet did see.

2 O LORD, how long shall I crie, and thou wilt not hear! *even* cry out unto thee * *of* violence, and thou wilt not save!

a The prophet complaineth unto God, and bewaileth that among the Jews is left none equity or brotherly love but in stead hereof reigneth cruelty, theft, contention, and strife.

3 Why dost thou shew me iniquity, and cause *me* to behold grievance? for spoiling and violence *are* before me: and there are *that* raise up strife and contention.

4 Therefore the law is slacked, and judgement doth never go forth: for the * wicked doth [b] compass about the righteous: therefore ‡ [c] wrong judgement proceedeth.

5 ¶ * Behold ye among the heathen, and regard, and wonder marvellously: for I will work a work in your days, *which* [d] ye will not believe, though it be told *you*.

6 For lo, I raise up the Caldeans, that bitter and hasty nation, which shall march through the † breadth of the land, to possess the dwelling places *that are* not theirs.

7 They *are* terrible and dreasul: ‡ [e] their judgement and their dignity shall proceed of themselves.

8 Their horses also are swifter than the leopards, and are more † fierce than the * evening wolves: and their horsmen shall spread themselves, and their horsmen shall come from far, they shall flie as the eagle *that* hasteth to eat.

9 They shall come all for violence: ‡† their faces shall sup up *as* the [f] east wind, and they shall gather the captivity [g] as the sand.

10 And they shall scoff at the kings, and the princes *shall be* a scorn unto them: they shall deride every strong hold, for they shall heap [h] dust and take it.

11 Then shall *his* [i] mind change, and he shall pass over, and offend, *imputing* this his power unto his god.

12 ¶ *Art* thou not from everlasting, O LORD my God, mine holy one? we shall [k] not die: O LORD, thou hast ordained them for judgement, and O † mighty God, thou hast † established them for correction.

13 *Thou art* of purer eyes than to behold evil, and canst not look on ‡ iniquity: wherefore lookest thou upon them that deal treacherously, *and* holdest thy tongue when the wicked devoureth the man *that is* more righteous than he?

14 And makest men as the [l] fishes of the sea, as the † creeping things *that have* no ruler over them.

15 They take up all of them with the angle: they catch them in their net, and gather them in their ‡ drag; therefore they rejoyce and are glad.

16 Therefore they sacrifice unto their [m] net, and burn incense unto their drag: because by them their portion *is* fat, and their meat ‡† plenteous.

17 Shall they therefore empty their net, and not * spare continually to slay the nations?

CHAP. II.

1 Unto Habakkuk, waiting for an answer, is shewed that he must wait by faith. 5 The judgement upon the Caldean for insatiablenes, 9 for covetousnes, 12 for cruelty, 15 for drunkennes, 18 and for idolatry.

I Will * stand upon my [a] watch, and set me upon the † tower, and will watch to see what he will say ‡ unto me, and what I shall answer ‡† when I am reproved.

2 And the LORD answered me, and said, Write the vision, and make *it* plain upon tables, that he may run † that readeth it.

3 For the vision *is* yet for an appointed time, but at the [c] end it shall speak, and not lie: though it tarry, wait for it; because it will * surely come, it will not tarry.

4 Behold, [d] his soul *which* is lifted up, is not upright in him: but the * just shall live by his faith.

b Headlonh the godly of God punishing, and suffering that the cruelty can do no more than God hath appointed, and also that their time is required him a days end.

k Hab. 1. 4. l Hab. 1. 14. Heb. *fainted* m Or, *gravenets*

n *Moving*, that the enemies feast themselves, and glory in their own power and wit.

o Or, *slaying*. p Hab. 1. 6. *Meaning*, the they should on.

q Or, *sin*.

r Or, *of his wrath*.

s So that he got devoureth, destroyeth small, and the Caldeans destroy all the world.

t Or, *running*

u Or, *for ever*

5 ¶ ‡ Yea also, because he transgresseth by wine, [e] *he is* a proud man, neither keepeth at home, who enlargeth his desire as hell, and *is* as death, and cannot be satisfied, but gathereth unto him all nations, and heapeth unto him all people:

6 Shall not all these take up a parable against him, and a taunting proverb against him, and say, ‡ Wo to him that increaseth *that which is* not his: [f] how long? and to him that ladeth himself with thick clay.

7 Shall [g] they not rise up suddenly that shall bite thee, and awake that shall vex thee, and thou shalt be for booties unto them?

8 Because thou hast spoiled many nations, all the remnant of the people shall spoil thee: because of mens † bloud, and *for* the violence of the land, of the city, and of all that dwell therein.

9 ¶ Wo to him that * ‡ coveteth an evil covetousnes to his house, that he may set his nest on high, that he may be delivered from the † power of evil,

10 Thou [h] hast consulted shame to thy house, by cutting off many people, and hast sinned *against* thy soul.

11 For the [i] stone shall cry out of the wall, and the ‡ beam out of the timber shall ‡ answer it.

12 ¶ Wo to him that buildeth a town with † * bloud, and stablisheth a city by iniquity.

13 Behold, *is it* not of the [k] LORD of hosts, that the people shall labour in the very fire, and the people shall weary themselvs ‡ for very vanity?

14 For the earth shall [l] be filled ‡ with the * knowledge of the glory of the LORD, as the waters cover the sea.

15 ¶ Wo unto him that giveth his neighbour [m] drink: that puttest thy bottle to *him*, and makest *him* drunken also, that thou mayest look on their nakednes.

16 Thou art filled ‡ with shame [n] for glory: * drink thou also, and let thy foreskin be uncovered: the cup of the LORDS right hand shall be turned unto thee, and shameful spewing *shall be* on thy glory.

17 For the [o] violence of Lebanon shall cover thee: and the spoil of beasts, *which* made them afraid because of mens bloud, and for the violence of the land, of the city, and of all that dwell therein.

18 ¶ What profiteth the graven [p] image, that the maker thereof hath graven it; the molten image, and a * teacher of lies, that † the maker of his work trusteth therein, to make *him* dumb idols?

19 Wo unto him that saith to the wood, Awake; to the dumb stone, Arise, it shall teach: ‡ behold, it *is* laid over with gold and silver, and *there is* no breath at all in the midst of it:

20 But * the LORD *is* in his holy temple: † let all the earth keep silence before him.

1 Habakkuk in his prayer, trembleth at Gods majesty. 17 The confidence of his faith.

A Prayer of Habakkuk the prophet ‡ upon [a] Sigionoth.

2 [b] O LORD, I have heard † thy speech *and* was afraid: O LORD, ‡ revive thy [c] work in the midst of the years, in the midst of the years make known; in wrath remember mercie.

3 God came from ‡ [d] Teman, and the holy one from mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise.

4 And *his* brightnes was as the light, * he had ‡ horns *coming* out of his hand, and there *was* the hiding of his power.

5 Before him went the pestilence, and ‡ burning coals went forth at his feet.

6 He stood and measured the earth: he beheld, and drove asunder the nations, and the everlasting mountains were scattered, the perpetual hills did bow: his [e] ways *are* everlasting.

7 I saw the tents of ‡ Cushan ‡ [g] in affliction: *and* the curtains of the land of Midian did tremble.

8 Was the LORD displeased against the [h] rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride [i] upon thine horses, *and* ‡ thy chariots of salvation?

9 Thy [k] bowe was made quite naked, *according* to the [l] oaths of the tribes, *even thy* word. Selah. ‡ Thou [m] didst cleave the earth with rivers.

10 The mountains saw thee, *and* they trembled: the overflowing of the water [n] passed by: the deep uttered his voice, *and* lift up his hands on high.

11 The [o] sun *and* moon stood still in their habitation: ‡ [p] at the light of thine * arrows they went, *and* at the shining of thy glittering spear.

12 Thou didst march through the land in indignation, thou didst threth the heathen in anger:

13 Thou wentest forth for the salvation of thy people, *even* for salvation with thine [q] anointed, thou woundedst the head out of the house of the wicked, by † discovering the foundation unto the [r] neck. Selah.

14 Thou didst * strike through with his staves the head of his villages: they † came out as a whirlwind to scatter me: their rejoycing *was* as to devour the poor secretly.

Or, *according to variable songs*, or *tunes, called in Hebrew Shigionoth.*

a The prophet inciteth his people to pray unto God, not onely for their great sins, but also for such as they had committed of ignorance.

b Thus the people were afraid, when they heard Gods threatnings, and prayed.

c Heb. *top report*, or *top hearing*.

‡ Or, *preserve alive*

d *That is*, the ſtate of thy church which is now ready to perish before it come to half a perfect age, which ſhould be under Chriſt.

e Or, *the ſouth* d Teman and Paran were near ſituate where the law was given: whereby is ſignified, that his deliverance was as preſent now, as it was then.

f whereby is meant a power that was joyned with his kindgineſs, which was ſaid to the reſt of the world, but was revealed in mount Sinai to his people. *1 Sal. 11. 1. &c.*

g Or, *bright beams out of his ſide*

h Or, *ſtarving diſeaſes*.

i Signifying, that God hath wonderful means, and ever had a marvellous power when he would deliver his church.

k Or, *Ethiopia*

l Or, *under aſſiſtion*, or *vowes*.

m The iniquity of the king of Syria in breaking thy people, was made manifeſt by thy judgement, to the comfort of thy church, *Judg. 5. 10.* and alſo of the Midianites, which deſtroyed themſelvs *Judg. 7. 22.*

n *Meaning*, that God was not angry with the waters, but that by this means he would deſtroy his enemies and deliver his church.

o And ſo didſt uſe all the elements as inſtruments for the deſtruction of thine enemies.

p Or, *thy chariots were ſalvation*

‡ *That is*, thy power.

q For he had not onely made a covenant with Abraham, but renewed it with his poſterity. r Or, *thou didſt cleave the river of the earth*. m Read *Num. 20. 11.* n He alludeth to the red ſea, and Jordan, which gave paſſage to Gods people, and ſhewed ſigns of their obediences, as it were, by lifting up of their hands. o As appeareth the ſun was directed by the weapons of thy people, that fought in thy cauſe as though it durſt not go forward. * *Jeſh. 10. 11.* q Signifying, that there is no ſalvation but by Chriſt. r Heb. *making naked* † From the top to the toe thou hadſt deſtroyed the enemies. † God deſtroyed his enemies both great and ſmall with their own weapons, though they were never ſo fierce againſt his church. † Heb. *were tempeſtuous*

* *Pſal. 11. 4.*

† Heb. *be ſilent all the earth before him.*

1 Or, *how much more*, c He compareth the proud and covetous man to a drunkard that is without reaſon & feare, whom God will punish and make him a laughing ſtocke to all the world: and this he ſpeaketh for the comfort of the godly, and againſt the Caldeans.

2 Or, *lies*, & ſignifying, that all the world ſhall with the deſtruction of tyrants, and that by their oppreſſions and covetouſneſs, they heap but upon themſelves more heavy burdens: for the more they get, the more are they troubled.

g *That is*, the Iſraelites and Perſians that ſhould deſtroy the Babylonians.

3 Heb. *blinds*, * *Iſa. 21. 12.*

4 Or, *gauntly an eaſy pace*

† Heb. *palm of the hand.*

h Signifying, that the covetous man is the ruin of his own houſe, when as he thinketh to ruin it by cruelty and oppreſſion.

i The ſtones of the houſe ſhall cry, and ſay, that they are the ſpoils of bloud, and the wood ſhall anſwer, and ſay the ſame of it ſelf.

5 Or, *lyers*, or *ſalſers*

6 *Iſa. 14. 9.*

Iohan 3. 1.

7 Heb. *bloud*, k *Meaning*, that God will not delay his vengeance long, but come and deſtroy all their idolours, as though they were conſumed with fire.

8 Or, *in vain*

l In the deſtruction of the Babylonians his glory ſhall appear enough all the world.

* *Iſa. 11. 9.*

m Or, *by learning the glory of the Lord.*

n Or, *to be infamed*

* *Iſa. 51. 17.*

o Or, *ſhame for glory*

p Or, *the image of the maker*

† Or, *a teacher of lies*

q Or, *the maker of his work truſteth therein*

r Or, *ſpirit*

s Or, *ſoul*

t Or, *ſpeaketh*

u Or, *ſhame for his glorious houſe*

v Or, *ſhame for glory*

* *Iſa. 51. 17. Jer. 25. 26. 27.*

w Or, *ſhame for glory*

x Or, *who is in the temple of his holy place*

y Or, *ſtand in his place*

z Or, *ſhame for glory*

a Or, *upon*

b Or, *ſong*

c Or, *in the midſt of the yeares*

d Heb. *from the ſouth*

e Or, *goings*

f Or, *tents*

g Or, *Ethiopia*

h Or, *againſt the rivers*

i Or, *thine horſemen*

k Or, *bow*

l Or, *ſwearings*

m Or, *didſt cleave the earth with rivers*

n Or, *ſtorm*

o Or, *habitation*

p Or, *at the light of thine arrows they went*

q Or, *to, and alſo for the Miſſions*

r *Meaning*, that God was not angry with the waters, but that by this means he would deſtroy his enemies and deliver his church.

s And ſo didſt uſe all the elements as inſtruments for the deſtruction of thine enemies.

t Or, *thy chariots were ſalvation*

u *That is*, thy power.

v For he had not onely made a covenant with Abraham, but renewed it with his poſterity.

w Or, *thou didſt cleave the river of the earth*

x Read *Num. 20. 11.*

y He alludeth to the red ſea, and Jordan, which gave paſſage to Gods people, and ſhewed ſigns of their obediences, as it were, by lifting up of their hands.

z As appeareth the ſun was directed by the weapons of thy people, that fought in thy cauſe as though it durſt not go forward.

a *Jeſh. 10. 11.*

b Signifying, that there is no ſalvation but by Chriſt.

c Heb. *making naked*

d From the top to the toe thou hadſt deſtroyed the enemies.

e God deſtroyed his enemies both great and ſmall with their own weapons, though they were never ſo fierce againſt his church.

f Heb. *were tempeſtuous*

1 Heb. *to ſwallow up the poor.*

2 Or, *ſtarving diſeaſes*.

3 Signifying, that God hath wonderful means, and ever had a marvellous power when he would deliver his church.

4 Or, *Ethiopia*

5 Or, *under aſſiſtion*, or *vowes*.

6 The iniquity of the king of Syria in breaking thy people, was made manifeſt by thy judgement, to the comfort of thy church, *Judg. 5. 10.* and alſo of the Midianites, which deſtroyed themſelvs *Judg. 7. 22.*

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19 From the top to the toe thou hadſt deſtroyed the enemies.

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21 Heb. *were tempeſtuous*

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15 Thou didst walk through the sea with thine horses, *through* the ‡ heap of great waters.

16 When I[t] heard, my belly trembled: my lips quivered at the voice: rottenness entred into my bones, and I trembled in my self, that I might rest in [u] the day of trouble: when he cometh up [x] unto the people, he will ‡ invade them with his troups.

17 ¶ Although the fig-tree shall not blosſom, neither *shall* fruit *be* in the vines, the labour of the olive shall † fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and *there shall be* no herd in the ſtalls:

18 Yet I will rejoyce in the LORD, I will joy [y] in the God of my salvation.

19 The Lord GOD *is* my ſtrength, and he will make my feet like * hinds *feet*, and he will make me to walk upon mine high places. [z] To the chief ſinger on my † ſtringed inſtruments.

† Or, *mind*

† He returneth to that which he ſpake in the ſecond verſe, and ſheweth how he was afraid of Godsjudgements. u He ſheweth that the faithful can never have true reſt, except they feel before the weight of Gods judgements.

x *Teutric*, the enemy: but the godly ſhall be quiet, knowing that all things ſhall turn to good unto them. ‡ Or, *cut them in pieces.*

! Heb. *lie*, y He declareth wherein conſiſteth the comfort and joy of the faith-ful, that they ſee never ſo great afflictions prepar-

* 2 *Sam.* 22. 16. *Pſal.* 18. 15.

z The chief ſinger upon the inſtruments of muſick ſhall intimate unto vs the diſpoſition to praiſe God for this great deliverance of his church.

† Heb. *ſtringed.*

ZEPHANIAH.

THE ARGUMENT.

SEeing the great rebellion of the people, and that there was now no hope of amendment, he denounceth the great judgement of God, which was at hand: ſhewing that their countrey ſhould be utterly deſtroyed, and they carried away captives by the Babylonians. Yet for the comfort of the faithful, he propheſied of Gods vengeance againſt their enemies, as the Philiſtins, Moabites, Aſſyrians, and others, to aſſure them that God had a countinual care over them. And as the wicked ſhould be puniſhed for their ſins and tranſgreſſions, ſo he exhorteth the godly to patience, and to truſt to find mercy by reaſon of the free promiſe of God made unto Abraham: therefore quietly to abide till God ſhew them the effect of that grace, whereby in the end they ſhould be gathered unto him, and counted as his people and children.

CHAP. I.

Gods ſevere judgement againſt Judah for divers ſins.

THe word of the LORD which came unto Zephaniah the ſon of Cuſhi, the ſon of Gedaliah, the ſon of Amaria, the ſon of Hizkiah, in the days of Joſiah, the ſon of Amon king of Judah.

2 † I will utterly conſume all *things* from off † the land, ſaith the LORD.

3 I will conſume man and beaſt: I will conſume the [a] fowls of the heaven, and the fiſhes of the ſea, and the ‡ ſtumbling-blocks with the wicked, and I will cut off man from off the land, ſaith the LORD.

4 I will alſo ſtretch out mine hand upon Judah, and upon all the inhabitants of Jeruſalem, and I will cut off the remnant of Baal from this place, *and* the name of the [b] chemarims with the prieſts:

5 And them that worſhip the hoſt of heaven upon the houſe-tops, and them that worſhip, *and* that ſwear † by the LORD, and that ſwear by [c] Malcham:

6 And them that are turned back from the LORD, and *thoſe* that have not ſought the LORD, nor enquired for him.

7 Hold thy peace at the preſence of the Lord GOD: for the day of the LORD *is* at hand; for the LORD hath prepared a ſacrifice, he hath † bid his gueſts.

8 And it ſhall come to paſs in the day of the LORDS ſacrifice, that I will † puniſh the princes, and the kings children, and all ſuch as are clothed with [d] ſtrange apparel.

9 In the ſame day alſo will I puniſh all thoſe that [e] leap on the threſhold, which fill their maſters houſes with violence and deceit.

10 And it ſhall come to paſs in that day, ſaith the LORD, *that there ſhall be* the noiſe of a cry from the [f] fiſh-gate, and an howling from the ſecond, and a great craſhing from the hills.

11 Howl, ye inhabitants of [g] Makteſh, for all the merchant people are cut down: all they that bear ſilver are cut off.

12 And it ſhall come to paſs at that time, *that* I will ſearch Jeruſalem with [h] candles, and puniſh the men *that are* † ſetled [i] on their lees: that ſay in their heart, The LORD will not do good, neither will he do evil.

13 Therefore their goods ſhall become a booty, and their houſes a deſolation: they ſhall alſo build houſes, but * not inhabit *them*; and they ſhall plant vineyards, but not drink of the wine thereof.

14 The great day of the LORD *is* near, *it is* near, and haſteth greatly, *even* the voice of the day of the LORD: the [k] mighty man ſhall cry there bitterly.

15 That day *is* a day of * wrath, a day of trouble and diſtreſs, a day of waſteneſs and deſolation, a day of darkneſs and gloominess, a day of clouds and thick darkneſs,

16 A day of the trumpet and alarm againſt the fenced cities, and againſt the high towers.

17 And I will bring diſtreſs upon men, that they ſhall walk like blind men, becauſe they

! Heb. *by taking away I will make an end*

† Heb. *the face of the land*, a Not that God was angry with theſe dumb creatures, but becauſe man was ſo wicked, that they were created, God maketh them to take part of the puniſhment with him.

‡ Or, *idols*

b which were an order of ſuperſtitious prieſts, appointed to miniſter in the ſervice of Baal, and were as his peculiar clerphians, read 2 *Kings* 23. 5. *Hoſea* 10. 5.

‡ Or, *to the Lord*

c He alludeth to their idol Molech, which was forbidden, *Levit.* 20. *verſ.* 2. yet they called him their king, and made him as a god: therefore he here noteth them that will both ſay they worſhip God, and yet will ſwear by idols, and ſerve them: which halting is condemned, as *Exod.* 20. 19. 2 *Kings* 18. 21. 2 *Kings* 17. 33.

† Heb. *ſanctified*, or *prepared.*

! Heb. *viſit upon*

d *Meaning*, the courtiers, which did imitate the ſtrange apparel of other nations to their diſcredit thereby, and to appear glorious in the eyes of all others, read *Exod.* 33. 4.

e He meaneth the ſervants of the nations which imitate other mens manners, and rejoyce, and leap for joy, whereby they get any gay ware to pleaſe their maſter with.

f Or, *water*, &c. † Theſe nations preſumed to take from the Jews that country which the Lord had given them.

g Signifying, the all the quarter of the city of Jeruſalem ſhould be full of trouble.

h This is meant of the ſearch of the merchants which was more than the reſt of the place could.

i So the ſtanding dull ſtore of wine.

! Heb. *curdled*, or *thickned*

k By their proſperity they are hardened in their wickedneſs.

* *Deut.* 28. 30. 39. *Amos* 5. 11.

§ When he ſhall deliver his people out of their enemies & idols, his glory ſhall ſhine throughout all the world.

† Heb. *make haſte*

! Heb. *ſir*, y He declareth wherein conſiſteth the comfort and joy of the faithful, that they ſee never ſo great afflictions prepar-

* 2 *Sam.* 22. 16. *Pſal.* 18. 33.

z The chief ſinger upon the inſtruments of muſick ſhall intimate unto vs the diſpoſition to praiſe God for this great deliverance of his church.

† Heb. *ſtringed.*

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a *Ezek.* 25. 16. *Zech.* 9. 5.

b *Tiot is*, which have lived uprightly and godly, according as he preſcribeth by his word.

c He comforteth the faithful in that, that God would change his puniſhments from them unto the Philiſtins their enemies and other nations.

d *Tiot is*, Galilee: by their nations he meaneth the people that dwelle near the Jews, and is ſtead of kinſfolk were their enemies: therefore he calleth them Canaanites whom the Lord appointed to be ſlain.

e He meaneth the ſervants of the nations which inſult other mens poſſeſſions, and rejoyce, and leap for joy, whereby we may get a gay ware to pleaſe our maſter with.

f Signifying, the all the quarter of the city of Jeruſalem ſhould be full of trouble.

g This is meant of the ſearch of the merchants which was more than the reſt of the place could.

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* *Deut.* 28. 30. 39. *Amos* 5. 11.

§ When he ſhall deliver his people out of their enemies & idols, his glory ſhall ſhine throughout all the world.

† Heb. *make haſte*

they have ſinned againſt the LORD, and their bloud ſhall be poured out as duſt, and their fleſh as the dung.

18 * Neither their ſilver nor their gold ſhall be able to deliver them in the day of the LORDS wrath, but the whole land ſhall be * devoured by the fire of his jealouſy: for he ſhall make even a ſpeedy riddance of all them that dwell in the land.

CHAP. II.

1 An exhortation to repentance. 4 The judgement of the Philiſtins, 8 of Noah and Ammon, 12 of Ethiopia and Aſſyria.

GAther [a] your ſelves together, yea, gather together, O nation ‡ not deſired.

2 Before the decree bring forth, *before* the day paſs as the chaff, before the fierce anger of the LORD come upon you, before the day of the LORDS anger come upon you.

3 Seek ye the LORD, all ye meek of the earth, which [b] have wrought his judgement, ſeek righteouſneſs, ſeek meekneſs: it may be, ye ſhall be hid in the day of the LORDS anger.

4 ¶ For [c] Gaza ſhall be forſaken, and Aſhkelon a deſolation: they ſhall drive out Aſhdod at the noon day, and Ekron ſhall be rooted up.

5 Wo unto the inhabitants of the ſea-[d] coaſt, the nation of the Cherethites: the word of the Lord *is* againſt you: O Canaan, the land of the Philiſtins, I will even deſtroy thee, that there ſhall be no inhabitant.

6 And the ſea-coaſt ſhall be dwellings *and* cottages for ſhepherds, and folds for flocks.

7 And the coaſt ſhall be for the [e] remnant of the houſe of Judah, they ſhall feed thereupon, in the houſes of Aſhkelon ſhall they lie down in the evening: ‡ for the LORD their God ſhall viſit them, and turn away their captivity.

8 ¶ I have heard the reproach of Moab, and the revilings of the children of Ammon, whereby they have reproached my people, and [f] magnified *themſelves* againſt their border.

9 Therefore *as* I live, ſaith the LORD of hoſts the God of Iſrael, Surely Moab ſhall be as Sodom, and the children of Ammon as Gomorrah, *even* the breeding of nettles, and ſaltpits, and a perpetual deſolation, the reſidue of my people ſhall ſpoil them, and the remnant of my people ſhall poſſeſs them.

10 This ſhall they have for their pride, becauſe they have reproached and magnified *themſelves* againſt the people of the LORD of hoſts.

11 The LORD *will be* terrible unto them: § for he will † famiſh all the gods of the earth, and *men* ſhall worſhip him, every one from his place, *even* all the iſles of the heathen.

12 ¶ Ye Ethiopians alſo, *ye ſhall be* ſlain by my ſword.

13 And he will ſtretch out his hand againſt the north, and deſtroy Aſſyria, and will make Nineveh a deſolation, *and* dry like a wilderneſs.

14 And flocks ſhall lie down in the midſt of her, all the beaſts of the nations; both the

a He exhorteth them to repentance and willeth them to aſſemble themſelves, and gather themſelves together, leſt they be ſcattered like chaff.

‡ Or, *not deſirous.*

‡ [h] cormorant and the bittern ſhall lodge in the upper lintels of it: *their* voice ſhall ſing in the windows, deſolation *ſhall be* in the threſholds: for he ſhall uncover the cedar work.

15 This *is* the [i] rejoycing city that dwelt carelefly, that ſaid in her heart, *I am*, and *there is* none beſide me: how is ſhe become a deſolation, a place for beaſts to lie down in! * every one that paſſeth by her, ſhall hiſs *and* wag his hand.

† Or, *pelicans*

h Read *Iſa* 34. 11

‡ Or, *knops*, or *chapiters*

† Or, *when he hath answered*

i *Meaning*, Nineveh, which rejoyced in much of her ſtrength and proſperity, ſhould be thus made waſte and Gods people deliverd.

* *Iſa.* 47. 8.

CHAP. III.

1 A ſharp reproof of Jeruſalem for divers ſins. 8 An exhortation to wait for the reſtauration of Iſrael, 14 and to rejoyce for their ſalvation by God.

WO to ‡ † her that is filthy and polluted, to the oppreſſing [a] city.

2 She obeyed not the voice: ſhe received not ‡ correction: ſhe truſted not in the LORD: ſhe drew not near to her God.

3 * Her princes within her *are* roaring lions; her judges *are* evening wolves, they [b] gnaw not the bones till the morrow.

4 Her * prophets *are* light *and* treacherous perſons: her prieſts have polluted the ſanctuary, they have done * violence to the law.

5 [c] The juſt Lord *is* in the midſt thereof: he will not do iniquity: † every morning doth he bring his judgement to light, he faileth not, but the unjuſt knoweth no ſhame.

6 I have [d] cut off the nations: their ‡ towers are deſolate, I made their ſtreets waſte, that none paſſeth by: their cities are deſtroyed, ſo that there is no man, that there is none inhabitant.

7 I ſaid, Surely thou wilt fear me: thou wilt receive inſtruction, ſo their dwelling ſhould not be cut off, howſoever I puniſhed them: but [e] they roſe early, *and* corrupted all their doings.

8 ¶ Therefore [f] wait ye upon me, ſaith the LORD, until the day that I riſe up to the prey: for my determination *is* to gather the nations, that I may aſſemble the kingdoms, to pour upon them mine indignation, *even* all my fierce anger: for all the earth ſhall be devoured with the fire of my * jealouſy,

9 For [g] then will I turn to the people a pure † language, that they may all call upon the name of the LORD, to ſerve him with one † conſent.

10 From beyond the rivers of Ethiopia, my ſuppliants, *even* the [h] daughter of my diſperſed ſhall bring mine offering.

11 In that day ſhalt thou not be aſhamed for [i] all thy doings, wherein thou haſt tranſgreſſed againſt me: for then I will take away, out of the midſt of thee them that rejoyce in thy pride, and thou ſhalt no more be haughty † because of my holy mountain.

12 I will alſo leave in the midſt of thee an afflicted and poor people, and they ſhall truſt in the name of the LORD.

13 The remnant of Iſrael ſhall not do iniquity, nor ſpeak lies: neither ſhall a deceitful tongue be found in their mouth: for they ſhall

* *Ezek.* 22. 27. *Micah.* 3. 9. 10.

b They are ſo greedy that they eat up bones and all.

* *Jer.* 23. 11. *Hoſe.* 9. 7.

* *Ezek.* 22. 26.

c The wicked thus beaſted that God was ever among them, but the prophets anſwereth, that that cannot excuſe their wickedneſs: for God will not bear with their ſins: yet that he did patiently abide, and ſent his prophets continually to call them to repentance, but he profited nothing.

† Heb. *morning*

d By the deſtruction of other nations he herweth that the Jews ſhould have learned to fear God.

‡ Or, *corners*

e They were moſt earneſt and ready to do wickedly.

f Seeing ye will not repent, you ſhall look for my vengeance as well as other nations.

* *Chap.* 1. 18.

g Leaſt any ſhould think then that Gods people ſhould have perihed when Judah was deſtroyed, he ſheweth that he will publiſh his grace through all the world.

† Heb. *lip*

‡ Heb. *ſhoulder*, h *Tiot is*, the Jews ſhall come as well as the Gentiles: which is to be underſtood under the time of the goſpel.

i For they ſhall have full remiſſion of their ſins and the hypocrites which boaſted of the temple which was alſo thy pride in times paſt, ſhall be taken from thee.

† Heb. *in my holy*

feed and lie down, and none shall make *them* afraid.

14 ¶ Sing, O * daughter of Zion, shout O Israel, be glad and rejoyce with all the heart, O daughter of Jerusalem.

15 The LORD hath taken away thy [k] judgements, he hath cast out thine [l] enemy: the king of Israel, *even* the LORD *is* in the midst of [m] thee: thou shalt not see evil any more.

16 In that day it shall be said to Jerusalem, Fear thou not: *and* to Zion, Let not thine hands be ‡ slack.

17 The LORD thy God in the midst of thee *is* mighty: he will save, he will rejoyce over thee with joy: ‡ he will rest in [n] his love, he will, joy over thee with singing.

18 I will gather *them that are* sorrowful for the solemn assembly, *who* are of thee, *to whom* [†] the reproach of [o] it *was* a burden.

19 Behold, at that time I will undo all that afflict thee, and I will [p] save her that halteth, and gather her that was driven out, and [†] I will get them praise and fame in every [q] land, [†] where they have been put to shame.

20 At that time will I bring you *again*, even in the time that I gather you: for I will make you a name and a praise among all people of the earth, when I turn back your captivity before your eyes, saith the LORD.

* *Isa.* 12. 6. & 54. 1.

k *That is*, the punishment for thy sin.

l As the Assyrians, Caldeans, Egyptians and other nations.

m To defend thee as by thy sins thou hast put him away, and left thy self naked, as *Exod.* 33. 21.

‡ Or, *faint.*

† Heb. *he will be silent* in Signifying, that God delighteth to shew his love and great affection toward his church.

† Heb. *the burden upon it was reproach.*

o *That is*, then that were hal in hatred, and reviled for the sake of the religion.

p I will deliver the church which now is afflicted as *Micah* 4. 6.

q Heb. *I will put them for a praise* & *a name* among the Assyrians and Caldeans which did mock them and put them to shame.

† Heb. *of their shame.*

HAGGAI.

THE ARGUMENT,

When the time of the seventy years captivity prophesied by Jeremiah, was expired, God raised up Haggai, Zechariah, and Malachi to comfort the Jews, and to exhort them to the building of the temple, which was a figure of the spiritual temple and church of God, whose perfection and excellency stood in Christ. And because that all were given to their own pleasures & commodities, he declareth that that plague of famin, which God then sent among them, was a just reward of their ingratitude, in that they contemned Gods honour, who had delivered them. Yet he comforteth them, if they will return to the Lord, with the promise of greater felicity, forasmuch as the Lord will finish the work that he hath begun, and send Christ whom he had promised, and by whom they should attain to perfect joy and glory.

CHAP. I.

1 Haggai reproveth the people for neglecting the building of the house. 7 He inciteth them to the building. 12 He promiseth Gods assistance to them being forward.

IN the second year of [a] Darius the king, in the sixth moneth, in the first day of the moneth, came the word of the LORD † by Haggai the prophet unto [b] Zerubbabel the son of Shealtiel, ‡ governour of Judah, and to Joshua the son of Josedech the high priest, saying,

2 Thus speaketh the LORD of hosts, saying, This people say, The time is not come, the time that [c] the LORDS house should be built.

3 Then came the word of the LORD by Haggai the prophet, saying,

4 *Is it* time for you, O ye, to dwell in your [d] cieled houses, and this house *lie* waste?

5 Now therefore, thus saith the LORD of hosts, † Consider your ways.

6 [e] Ye have * sown much, and bring in little: ye eat, but ye have not enough: ye drink, but ye are not filled with drink: ye clothe you, but there is none warm; and he that earneth wages, earneth wages *to put it* into a bag † with holes.

7 ¶ Thus saith the LORD of hosts, Consider your ways.

8 Go [f] up to the mountain, and bring wood, and build the house; and [g] I will take pleasure in it, and I will [h] be glorified, saith the LORD.

9 Ye looked for much, and lo *it came* to little; and when ye brought *it* home, I did ‡ blow [i] upon it: why? saith the LORD of hosts; because of mine house that *is* waste, and ye run every man unto his own house.

10 Therefore * the heaven over you is stayed from dew, and the earth is stayed *from* her fruit.

11 And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oyl, and upon *that* which the ground bringeth forth, and upon men, and upon cattel, and upon all the labour of the hands.

12 ¶ Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech the high priest, with all the remnant of the people obeyed the [k] voice of the LORD their God, and the words of Haggai the prophet, (as the LORD their God had sent him) and the people did fear before the LORD.

13 Then spake Haggai the LORDS messenger in the LORDS message unto the people, saying, I *am* with you, saith the LORD.

14 And the LORD stirred up [l] the spirit of Zerubbabel the son of Shealtiel, governour of Judah, and the spirit of Joshua the son of Josedech the high priest, and the spirit of all the remnant of the people, and they came and did work in the house of the LORD of hosts their God.

15 In the four and twentieth day of the sixth moneth, in the second year of Darius the king.

CHAP. II.

1 He encourageth the people to the work, by promise of greater glory to the second temple, than was in the first. 10 In the type of holy things and unclean, he sheweth their sins hindred the work. 20 Gods promise to Zerubbabel.

IN the seventh *moneth*, in the one and twentieth *day* of the moneth, came the word of the LORD † by the prophet Haggai, saying,

2 Speak now to Zerubbabel the son of Shealtiel governour of Judah, and to Joshua the son of Josedech the high priest, and to the residue of the people, saying,

3 Who *is* left among you that saw this [a] house in her first glory? and how do ye see it now? *is it* not in your eyes in comparison of it, as nothing?

4 Yet now be strong, O Zerubbabel, saith the LORD, and be strong, O Joshua, son of Josedech the high priest, and be strong all ye people of the land, saith the LORD, and [b] work: for *I am* with you, saith the LORD of hosts.

5 *According to* the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you: fear ye not.

6 For thus saith the LORD of hosts, [c] Yet once, it *is* a little while, and I will shake the heavens, and the earth, and the sea, and the dry land;

7 And I will shake all nations, and [d] the desire of all nations shall come, and I will fill this house with glory, saith the LORD of hosts.

8 The [e] silver *is* mine, and the gold *is* mine, saith the LORD of hosts.

9 The glory of this latter house shall be greater than of the former, saith the LORD of hosts: and in this place will I give [f] peace, saith the LORD of hosts.

10 ¶ In the four and twentieth *day* of the ninth *moneth*, in the second year of Darius, came the word of the LORD by Haggai the prophet, saying,

11 Thus saith the LORD of hosts, Ask now the priests *concerning* the law, saying,

12 If one bear [g] holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oyl, or any meat, shall it be holy? and the priests answered and said, No.

13 Then said Haggai, If one *that is* unclean by a dead body, touch any of these, shall it be unclean? and the priests answered and said, It shall be unclean.

14 Then answered Haggai, and said, So *is* this people, and so *is* this nation before me, saith the LORD, and so *is* every work of their hands, and that which they offer there *is* unclean.

15 And now, I pray you, consider from this [h] day and upward, from before a stone was laid upon a stone in the temple of the LORD.

16 [i] Since those *days* were, when *one* came to an heap of twenty *measures*, there were *but* ten: when *one* came to the press-fat for to draw out fifty *vessels* out of the press; there were *but* twenty.

17 ¶ I smote you * with blasting, and with mildew, & with hail, in all the labours of your hands, yet ye *turned* not to me, saith the LORD.

18 Consider now from [k] this day, and upward from the four and twentieth day of the ninth *moneth*, *even* from the day that the foundation of the LORDS temple was laid, consider *it*.

19 *Is* the [l] seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree hath not brought forth: from this day will I bless *you*.

20 ¶ And again the word of the LORD came unto Haggai in the four and twentieth *day* of the moneth, saying,

21 Speak to Zerubbabel governour of Judah, saying, I [m] will shake the heavens and the earth:

22 And I will overthrow the throne of kingdoms, and I will destroy the strength of the [n] kingdoms of the heathen, and I will overthrow the chariots, and those that ride in them, and the horses and their riders shall come down, every one by the sword of his brother.

23 In that day, saith the LORD of hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the LORD, and will make thee as a [o] signet: for I have chosen thee, saith the LORD of hosts.

a who was the son of Hystaspis, and the third king of the Persians, as some think.

† Heb. *by the hand of Haggai* b Because the building of the temple began to cease, by reason that the people were discouraged by their enemies, and if these two notable men had need to be stirred up, and admonished of their duties, what shall we think of other governours, whose doings are either against God, or very cold in his cause.

‡ Or, *captain*

c Not that they condemned the building thereof, but they preferred policy and private profit to religion, being content with small beginnings.

d Shewing, that they sought not onely their necessities, but their very pleasures before Gods honour.

† Heb. *set your heart on your ways.* e Consider the plagues of God upon you for preferring your policies to his religion, and because ye seek not him first of all. * *Deut.* 28. 38. *Mich.* 6. 14. † 5.

† Heb. *parted through.*

f *Meaning*, that they should take off their own commodities and go forward in the building of the temple, and in the living faith of his religion.

g *That is*, I will have your prayers coming to my presence, 1 *Kings* 8. 27. 2 *Chron.* 2. 6.

h *That is*, my glory shall be let forth by you.

† Or, *turn it away.*

i And so being it is nothing.

* *Deut.* 28. 22.

k This declared, that God was the authour of the deliverie, and he was but the ministre, *Exod.* 4. 12. *Josh.* 1. 5. *Judg.* 2. 18. which declareth, that men are unapt enough to serve the Lord, neither can they obey his word or his messengers before God infourm their hearts and give them new spirits, *Jer.* 4. 4.

g *That is*, the flesh of the sacrifices, whereby he signifieth that that thing which of it self is good, cannot make another thing so, and therefore they ought not to justifie themselves by their sacrifices and ceremonies: but contrary, he that is unclean, and not pure of heart, doth corrupt those things, and make them detestable unto God, which else are good and godly.

h Consider how God did plague you with famin afore you began to build the temple.

i *That is*, before the building was begun.

* *Amos* 4. 9.

k From the time they began to build the temple, he promised that God would bless them: and albeit as yet the fruit was not come forth, yet in the gathering they should have plenty.

l He exhorteth them to patience, and to abide till the seed-time came, and then they should see Gods blessings.

m I will make a change and renew all things in Christ, of whom Zerubbabel here is a figure.

n Hereby he sheweth that there shall be no let nor hinderance when God will make this wonderful subversion of his church.

o Signifying, that his dignity should be most excellent, which thing was accomplished in Christ.

ZECHARIAH.

THE ARGUMENT.

TWo moneths after that Haggai had begun to prophesy, Zechariah was also sent of the Lord to help him in the labour, and to confirm the same doctrin. First therefore he putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth them, if they will repent unfainedly, and not abuse this great benefit of God in their deliverance, which was a figure of that true deliverance, that all the faithful should have from death and sin by Christ. But because they still remained in their wickedness, and coldness to set forth Gods glory, and were not yet made better by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, he ever mixeth the promise of grace, that they might by this means be prepared to receive Christ, in whom all should be sanctified to the Lord.

CHAP. I.

1 Zechariah exhorteth to repentance. 7 The vision of the horses. 12 At the prayer of the angel comfortable promises are made to Jerusalem. 18 The vision of the four horns, and the four carpenters.

IN the eighth moneth, in the
second year of [a] Darius, came
the word of the LORD unto
[b] Zechariah, the son of Ba-
rachiah, the son of Iddo the
prophet, saying,
2 The LORD hath been † [c] sore displeased
with your fathers.
3 Therefore say thou unto them, Thus
saith the LORD of hosts, * [d] Turn ye unto me,
saith the LORD of hosts, and I will turn unto
you, saith the LORD of hosts.
4 Be ye not as your fathers, unto whom
the former prophets have cried, saying, Thus
saith the LORD of hosts, * Turn ye now from
your evil ways, and *from* your evil doings:
but they did not hear, nor hearken unto me,
saith the LORD.
5 Your fathers, where [e] *are* they? and the
prophets, do they live for ever?
6 But my word and my statutes, which I
commanded my servants the prophets, did
they not ‡ take hold of [f] your fathers? and
[g] they returned and said, * Like as the LORD
of hosts thought to do unto us, according to
our ways, and according to our doings, so
hath he dealt with us.
7 ¶ Upon the four and twentieth day of
the eleventh moneth, which *is* the moneth
[h] Sebat, in the second year of Darius, came
the word of the LORD unto Zechariah, the
son of Barachiah, the son of Iddo the prophet,
saying,
8 I [i] saw by night, and behold, [k] a man
riding upon a red horse, and he stood among
the myrtle-trees that *were* in the bottom, and
behind him *were there* [l] red horses, ‡ speckled
and white.
9 Then said I, O my lord, what *are* these?
And the angel that talked with me, said unto
me, I will shew thee what these be.
10 And the man, that stood among the
myrtle-trees, answered and said, These *are*
they whom the LORD hath sent to walk to
and fro through the earth.
11 And they answered the angel of the
LORD that stood among the myrtle-trees, and
said, We have walked to and fro through the
earth, and behold, all the earth sitteth still,
and is at rest.
12 ¶ Then the [m] angel of the LORD answered
and said, O LORD of hosts, how long wilt thou
not have mercy on Jerusalem, and on the
cities of Judah, against which thou hast had in-
dignation these threescore and ten years?
13 And the LORD answered the angel that
talked with me, with good words, *and* com-
fortable words.
14 So the angel that communed with me
said unto me, Crie thou, saying, Thus saith
the LORD of hosts, I am * [n] jealous for Jeru-
salem, and for Zion with a great jealousy.
15 And I am very sore displeased with the
heathen *that are* at ease: for I was but a [o] little
displeased, and they helped forward the af-
fliction.
16 Therefore thus saith the LORD, I am
returned to Jerusalem with mercies: my house
shall be built in it, saith the LORD of hosts,
and a line [p] shall be stretched forth upon Jeru-
salem.
17 Crie yet, saying, Thus saith the LORD
of hosts, My cities through † prosperity shall
yet [q] be spread abroad, and the LORD shall
yet comfort Zion, and shall yet choose Jeru-
salem.
18 ¶ Then lift I up mine eyes, and saw, and
behold [r] four horns.
19 And I said unto the angel that talked
with me, What *be* these? and he answered
me, These *are* the horns which have scattered
Judah, Israel, and Jerusalem.

a who was the son of Hystaspis. b This was not that Zechariah whereof is mentioned, 2 *Chron.* 24. 20. but had the same name, and is called the son of Barachiah, as he was, because he came of those progenitors, as of Joiada or Barachiah and Iddo. † Heb. *with displeasure* c He speaketh this to fear them with Gods judgements that they should not provoke him as their fathers had done, whom he so grievously punished. * *Mal.* 3. 7. d Let your fruits declare that you are Gods people, and that he hath wrought in you by his spirit and mortified you: for else man hath no power to return to God, but God must convert him, as *Jer.* 31, 18 *Lament.* 5. 21. *Isa.* 21. 8. & 45. 21. * *Isa.* 31. 6. & 18. 11. *Hos.* 14. 1. e Though your fathers be dead, yet Gods judgements in punishing them ought still to be before your eyes: and though the prophets be dead, yet their doctrin remaineth for ever, 2 *Pet.* 1. 15. ‡ Or, *overtake* f Seeing ye saw, the force of my doctrin in punishing your fathers why do not ye fear the threatnings contained in the same, and declared by my prophets? g As men astonished with my judgements, and not that they were touched with true repentance. * *Lament.* 1. 18. h which containeth part of January and part February. i This vision signifieth the restauration of the church, but as yet it should not appear to mans eyes; which is here meant by the night, by the bottom, and by the mirtle trees which are so black, and give a dark shadow: yet he compareth God to a king, who hath his post and messengers abroad, by whom he still worketh his purpose, and bringeth his matters to pass. k who was the chief among the rest of the horse-men.

l These signified the divers offices of Gods angels; by whom God sometime punisheth, and sometime comforteth, and bringeth forth his works in divers sort. ‡ Or, *bay* m *That is*, Christ the Mediatour prayed for the salvation of his church, which was now troubled when all the countreys about them were at rest. * *Chap.* 8. 2. n Though for a time God defer his help and comfort from his church, yet this declareth that he loveth them still most dearly, as a most merciful father his children, or an husband his wife, and when it is expedient for them his help is ever ready. o In destroying the reprobate I shewed my self but a little angry toward my church but the enemy would have destroyed them also, & considered not the end of my chastisements. p To measure out the buildings. † Heb. *good* q The abundance shall be so great, that the places of store shall not be able to contain these blessings that God will send, but shall even break for fulness. r which signified all the enemies of the church, East, west, North, South.

20 And

20 And the LORD shewed me four [f] car-
penters.
21 Then said I, What come these to do? and
he spake, saying, These *are* the horns which
have scattered Judah, so that no man did lift up
his head: but these are come to fray them, to
cast out the horns of the Gentiles, which lift up
their horn over the land of Judah to scatter it.

CHAP. II.

1 God in the care of Jerusalem, sendeth to measure it. 6 The redemption of Zion. 10 The promise of Gods presence.

I Lift up mine eyes again, and looked, and
behold, a [a] man with a measuring-line in his
hand.
2 Then said I, Whither goest thou? and he
said unto me, To measure Jerusalem, to see
what *is* the breadth thereof, and what *is* the
length thereof.
3 And behold, the angel that talked with
me: went forth, and another angel went out to
meet him,
4 And said unto him, Run, speak to this
[b] young man, saying, [c] Jerusalem shall be inha-
bited *as* towns without walls for the multi-
tude of men and cattel therein.
5 For I, saith the LORD, will be unto her
a wall of [d] fire round about, and will [e] be the
glory in the midst of her.
6 ¶ Ho, ho, *come* [f] *forth*, and flee from the
land of the north, saith the LORD: for I have
spread you abroad as the four [g] winds of the
heaven, saith the LORD.
7 [h] Deliver thy self, O Zion, that dwellest
with the daughter of Babylon.
8 For thus saith the LORD of hosts, After
the [i] glory hath he sent me unto the nations
which spoiled you, for he that * toucheth you,
toucheth the [k] apple of his eye.
9 For behold, I will shake mine hand [l] upon
them, and [m] they shall be a spoil to their ser-
vants: and ye shall know that the LORD of
hosts hath [n] sent me.
10 ¶ * Sing and rejoyce, O daughter of
Zion: for lo, I come, and I * will dwell in
the midst of thee, saith the LORD.
11 And many nations shall be joyned to
the LORD in that day, and shall be my people:
and I will dwell in the midst of thee, and thou
shalt know that the LORD of hosts hath sent
me unto thee.
12 And the LORD shall inherit Judah, his
portion in the holy land, and shall choose Je-
rusalem again.
13 Be silent, O all flesh, before the LORD:
for he is raised up out of † his holy habitation.

f These carpenters or smiths are Gods instruments, which with their mallets and hammers break these hard and strong horns which would overthrow the church, and declare that no enemies horn is so strong, but God hath an hammer to break it in pieces.

a *That is*, the angel who was Christ: for in respect of his office he is oft times called an angel, but in respect of his eternal essence, is God, and so called. b *Meaning*, himself Zechariah. c Signifying, the spiritual Jerusalem and church under Christ, which should be extended by the Gospel through all the world, and should need no material walls, nor trust in any worldly strength, but should be safely preserved, and dwell in peace among all their enemies. d To defend my church, to fear the enemies, and to destroy them if they approach near. e In me they shall have their full felicity, and glory. f He calleth to them which partly for fear, and partly for their own ease, remained still in captivity, and so preferred their own private commodities to the benefits of God promised in his church. g As it was I that scattered you, so have I power to restore you. h By flying from Babylon and coming to the church. i Seeing that God hath begun to shew his grace among you by delivering you, he continueth the same still toward you, and therefore sendeth me his angel, and his Christ to defend you from your enemies, that they shall not hurt you, neither by the way nor at home

* *Deut* 32. 10, *Psalm* 17. 8. k Ye are so dear unto God, that he can no more suffer your enemies to hurt you, than a man can abide to be thrust in the eye, *Psal.* 17. 8. l Upon the heathen your enemies. m They shall be your servants as you have been theirs. n This must necessarily be understood of Christ, who being God equal with his Father, was sent as he was Mediatour to dwell in his church, and to govern them. * *Isa.* 12. 6. & 54. 1. * *Lev.* 26. 12. *Ezek.* 37. 27. 2 *Cor.* 6. 16. † Heb. *the habitation of his holiness.*

CHAP. III.

1 Under the type of Joshua, the restauration of the church. 8 Christ the Branch is promised.

AND he shewed me Joshua the high priest,
[a] standing before the angel of the LORD,
and ‡ [b] Satan standing at his right hand † to
resist him.
2 And the [c] LORD said unto Satan, * The
LORD rebuke thee, O Satan, even the LORD
that hath chosen Jerusalem, rebuke thee: *is*
not this a [d] brand pluckt out of the fire?
3 Now Joshua was clothed with filthy gar-
ments, and stood before the angel.
4 And he answered, and spake unto those
that stood before him, saying, Take away the
[e] filthy garments from him. And unto him he
said, Behold, I have [f] caused thine iniquity to
pass from thee, and I will clothe thee with
change of raiment.
5 And I said, Let them [g] set a fair mitre
upon his head: so they set a fair mitre upon his
head, and clothed him with garments, and
the angel of the LORD stood by.
6 And the angel of the LORD protested
unto Joshua, saying,
7 Thus saith the LORD of hosts, If thou
wilt walk in my ways, and if thou wilt keep
my ‡ charge, then thou shalt also [h] judge my
house, and shalt also keep my [i] courts, and I
will give thee † places to walk among [k] these
that stand by.
8 Hear now, O Joshua the high priest,
thou and thy fellows that sit before thee: for
they *are* † [l] men wondered at: for behold, I will
bring forth [m] my servant the BRANH.
9 For behold, the [n] stone that I have laid
before Joshua; upon one stone *shall be* seven
eyes, behold, I will [o] engrave the graving
thereof, saith the LORD of hosts, and I will [p] re-
move the iniquity of that land in one day.
10 In that day, saith the LORD of hosts,
shall ye call every man his neighbour under
the [q] vine, and under the fig-tree.

a He prayed to Christ the Mediator for the state of the church.

‡ *That is*, an *adversary* b which declareth that the faithful have not only war with flesh and bloud, but with Satan himself, and spiritual wickedness, *Ephes.* 6. 12. † Heb. *to be his adversary.* c *That is*, Christ speaketh to God as the Mediatour of his church, that he would rebuke Satan: and here he sheweth himself to be the continual preserver of his church, * *Jude* 9. d *Meaning*, that Jehoshua was wonderfully preserved in the captivity, and now Satan fought to afflict and trouble him when he was doing his office. e In respect of the glorious garments and precious stones that the priests did wear before the captivity: and by this contemptible state the prophet signifieth that these small beginnings should be made excellent, when Christ shall make the full restitution of his church. f He sheweth of what apparel he speaketh, which is when our filthy sins are taken away and we are clad with Gods mercies, which is meant of the spiritual restitution. g The prophet prayeth that besides the raiment, the priest might also have tire for his head accordingly, *that is*, that the dignity of the priesthood might be perfect: and this was fulfilled in Christ, who was both priest and King: and here all such are condemned that can content themselvs with any mean reformation in religion, seeing the prophet desireth the perfection, and obtaineth it. ‡ Or, *ordinance*, h *That is*, have rule and government in my church, as thy predecessors have had. i whereby he meaneth to have the whole charge and ministery of the church. † Heb. *walks* k *That is*, the angels who represented the whole number of the faithful: signifying, that all the godly should willingly receive him. † Heb. *men of wonder*: l Because they follow my word, they are contemned in the world, and esteemed as monsters *Isa.* 8. 18. m *That is*, Christ, who did so humble himself, that not onely he became the servant of God, but also the servant of men: and therefore in him they should have comfort, although in the world they were contemned, *Isa.* 11. *vers.* 1. *Jerem* 23. 5. & 33. 14 15. *Chap.* 6. 11. *Luk.* 1. 78. n He sheweth that the ministers cannot build, before God lay the first stone, which is Christ. who is full of eyes, both because he giveth light unto all others, and that all ought to seek light at him, *Chap.* 4. 10. o *That is*, I will make it perfect in all points, as a thing wrought by the hand of God. p Though I have punished this land for a time, yet I will, even now be pacified, and visit their sins no more. q Ye shall then live in peace and quietness, *that is*, in the kingdom of Christ, *Isa.* 2. 2. *Mich.* 4. 4. *Hag.* 2. 10.

CHAP. IV.

1 By the golden candlestick is foreshewed the good success of Zerubbabels foundation: 11 By the two olive-trees, the two anointed ones.

AND the angel that talked with me, came
again and waked me, as a man that is
wakened out of his sleep,
2 And said unto me, What seest thou?
and I said, I have looked, and behold, a [a] can-
dlestick all *of* gold, † with a bowl upon the top
of it, and his seven lamps thereon, and ‡ seven
[b] pipes to the seven lamps, which *were* upon
the top thereof:

a which was even in the mids of the temple, signifying that the graces of Gods Spirit should shine there in most abundance, and in all perfection.

† Heb. *with her bowl*, † Or, *seven several pipes to the lamps, &c.* b which conveyed the oil that dropped from the trees into the lamps, so that the light never failed, and this vision was to confirm the faithful; that God had sufficient power in himself to continue his graces, and to bring his promise to pass, though he had no help of man.

3 And

3 And two olive-trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof,

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?

5 Then the angel that talked with me, answered, and said unto me, Knowest thou not what these be? and I said, No, my lord.

6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto [c] Zerubbabel, saying, Not by ‡ might, nor by [d] power, but by my spirit, saith the LORD of hosts.

7 Who *art* thou, O [e] great mountain? before Zerubbabel *thou shalt become* a plain, and [f] he shall bring forth the head-stone thereof with shoutings, *crying*, Grace, grace unto it.

8 Moreover, the word of the LORD came unto me, saying,

9 The hands of Zerubbabel have laid the foundation of this house, his hands shall also finish it; and [g] thou shalt know that the LORD of hosts hath sent me unto you.

10 For who hath despised the day of [h] small things? ‡ for they shall rejoyce, and shall see the † [i] plummet in the hand of Zerubbabel *with* [k] those seven, they *are* the eyes of the LORD, which run to and fro through the whole earth.

11 ¶ Then answered I and said unto him, What *are* these two olive-trees upon the right *side* of the candlestick, and upon the left *side* thereof?

12 And I answered again, and said unto him, What be *these* two olive-branches, which † through the two golden pipes ‡ empty † the golden *oyl* out of themselves?

13 And he answered me and said, Knowest thou not what these *be*? And I said, No, my lord.

14 Then said he, These *are* the two † [l] anointed ones, that stand by the Lord of the whole earth.

c who was a figure of Christ: and therefore this doctrin was directed to all the church, who are his body and members.

‡ Or, *army*,

d He sheweth that Gods power onely is sufficient to preserve his church, though he use not mans help thereunto.

e He compareth the power of the adversaries to a great mountain, who thought the Jews nothing in respect of them, and would have hindred Zerubbabel, who represented Christ, whom the enemies daily labour to let in the building of his spirituall temple, but all in vain.

f Though the enemies think to stop this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall rejoyce, and pray unto God that he would continue his grace and favour toward the temple.

g *Meaning*, the prophet, that I am Christ sent of my Father for the building and preservation of my spiritual temple.

h Signifying, that all were discouraged at the small poor beginning of the temple.

‡ Or, *fifth the seven eyes of the* LORD *shall rejoyce*, † Heb. *stone of tin* i whereby he signifieth the plummet and line, *that is*, that Zerubbabel which represented Christ, should go forward with his building, to the joy and comfort of the godly, though the world be against him, and though his fore a while be discouraged, because they see not things pleasant to the eye. k *That is*, God hath seven eyes: *meaning*, a continual providence, so that neither Satan nor any power in the world can go about to hinder his work. *chap.* 3. 9. l Heb. *by the hand* ‡ Or, *empty out of themselves* oil into *the gold* † Heb. *the gold* ‡ Heb. *sons of oil*, which were ever green and full of oil, so that still they powred forth oil into the lamps: signifying that God will continually maintain and preserve his church, and endue it still with abundance and perfection of graces.

CHAP. V.

1 *By the flying roll, is shewed the curse of thieves and swearers.* 5 *By a woman pressed in an ephah, the final damnation of Babylon.*

THen I turned, and lift up mine eyes, and looked, and behold, a flying roll.

2 And he said unto me, What seest thou? and I answered, I see a flying [a] roll, the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

3 Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for † every one that [b] stealeth, shall be cut off *as on* this ‡ side, according to it: and every one that [d] sweareth, shall be cut off *as on* that side, according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsly by my name: and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof.

5 ¶ Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

6 And I said, What *is* it? and he said, This *is* an [e] ephah that goeth forth. He said moreover, This *is* their [f] resemblance through all the earth.

7 And behold, there was lift up a ‡ talent of lead: and this *is* a [h] woman that sitteth in the midst of the ephah.

8 And he said, This *is* [i] wickedness; and he cast it into the midst of the ephah, and he cast the weight of lead upon the mouth thereof.

9 Then lift I up mine eyes and looked, and behold, there came out two [k] women, and the wind *was* in their wings, (for they had wings like the wings of a stork) and they lift up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, [l] To build it an house in the land of Shinar, and it shall be established, and set there upon her own base.

a Because the Jews had provoked Gods plagues by contemning his words, and casting off all judgements and equity, he sheweth that Gods curses written in this book had justly light both on them, & their fathers: but now if they would repent, God would send the same among the Children as their former enemies. b Or, *every one of* this people *that stealeth, hold-eth himself guiltless, as it doth*: b *That is*, useth any injury toward his neighbour c *Meaning*, wheresoever he be in the world.

d He that transgresseth the first Table, and leaveth not God wright, but doubteth Gods power.

e which was a meetaine, in dry things containing about ten pottels, or 5 bushels.

f Or, *in all the wickedness of the ungodly is in Gods sight, which he keepeth in a measure, and as short as it were at his pleasure.*

‡ Or, *tungsty*

g To cover the measure.

h which represenseth iniquity, as in the next verse.

i Signifying, that Satan should not leave both power against the Jews to temp them, as he had in time past, but that God would shut up their iniquity in a measure, & punish them, which accordingly he did by the means of Titus and Adrian emperors.

k To remove the iniquity & afflictions that came for the time from Judah, to plant it for ever in Babylon.

l Or, *to build it an house in the land of Shinar, and it shall be established, and set there upon her own base.*

CHAP. VI.

1 *The vision of the four chariots.* 9 *By the crowns of Joshua, is shewed the temple and kingdom of Christ the Branch.*

AND I turned, and lift up mine eyes, and looked, and behold, there came four [a] chariots out from between two [b] mountains, and the mountains *were* mountains of brass.

2 In the first chariot *were* [c] red horses, and in the second chariot [d] black horses,

3 And in the third chariot [e] white horses, and in the fourth chariot grisled and [f] ‡ bay horses.

4 Then I answered, and said unto the angel that talked with me, What *are* these, my lord?

5 And the angel answered and said unto me, These *are* the [g] four ‡ spirits of the heavens, which go forth from standing before the Lord of all the earth.

6 The black horses which *are* therein, go forth into the north countrey, and the white go forth after them; and the grisled go forth toward the [h] south countrey.

7 And the † bay went forth, and fought to go, that they might walk to and fro through the earth; and he said, Get ye hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north countrey have quieted my [k] spirit in the north countrey.

a By the chiefest ken, as by horses also, he meaneth the chiefest instruments of God, to execute and declare his will.

b By the twelve mountains he meaneth the eternall counsel and providence of God, whereby he hath fore-before all causes & effects decreed what shall come to pass: and that which neither Satan nor all the world can alter.

c which signified the great cruelty and persecution that the church had endured under divers monarchs.

d Signifying the glory had attained great affliction under the Babylonians.

e These represented the Medes, which subdued Babylon, by whom they were likewise delivered.

f Or, *grisled*

g To receive of him and the other three, money to make the two crowns: which were men of great authority among the Jews, and desired of the redemption of their kingdom, and of the spirituall bond, & hast others by their example.

h Becaufe this could not be accomplished to any purpose according to the law, therefore it followeth that Jehoshua must receive the Medals, who was both priest and king.

i Chap. 3. 8. *a Meaning* Christ, of whom Jehoshua was the figure: for in Christ they were both called Jesus.

k Or, *branch up from under him*, *that is*, of himself without the help of man. which declareth that none could build this temple, whereof Haggai speaketh, but only Christ: and therefore it was spiritual, and not carnall. *Haggi.* 2 10.

l To remove the iniquity & afflictions that came for the time from Judah, to plant it for ever in Babylon.

m which declareth that they rebelled not onely against the prophets, but against the Spirit of God, that spake in them. n *Ezek.* 3. 15. *Jer.* 1. 15. & 14. 12. o *That is*, after they were carried captive. ¶ Heb. *land of desire*

p By their sins, whereby they provoked God to anger.

CHAP. VII.

1 *The captivs enquire of fasting.* 4 *Zechariah reproveth their fasting.* 8 *Sin the cause of their captivity.*

AND it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth moneth, *even* in [a] Chisleu?

2 When [b] they had sent unto the house of God, Sherezer, and Regem-melech, and their men † to pray before the LORD.

3 *And* to speak unto the priests which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I [c] weep in the fifth moneth, [d] separating my self, as I have done these so many [e] years?

4 ¶ Then came the word of the LORD of hosts unto me, saying,

5 Speak unto all the people of the land, and to the [f] priests, saying, When ye * fasted and mourned in the fifth and seventh *moneth*, even those seventy years, did ye at all fast unto me,

6 *Even* to me? And when ye did eat, and when ye did drink, ‡ did not ye eat [h] *for your selves*, and drink *for your selves*?

a which contained part of November, and part of December.

b That is, the rest of the people that remained yet in Caldea, sent to the Jewes at Jerusalem, for the reformation of their superfluous, beastly & cruell manner of living, which they had confirmed upon them by the agreement of the whole church, the one in the moneth that the temple was destroyed, and the other when Gedaliah was slain, *Jer.* 41. 42.

† Heb. *to intreat the face of the* LORD,

c By weeping and mourning, figuring what exercises they used in their fasting.

d That is, separate my self with all devotion to this fast.

e which was now since the time the temple was destroyed.

f For these were both of the people and of the priests, which had delivered vnto God their religion. * *Isa.* 58. 5. g For they thought they fasting of it self be good, yet because they thought it a service toward God, and trusted therein, they were reproved.

7 ‡ *Should ye* not *hear* the words which the LORD [i] hath cried † by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south of the plain?

8 ¶ And the word of the LORD came unto Zechariah, saying,

9 Thus speaketh the LORD of hosts, saying, † [k] Execute true judgement, and shew mercy and compassions every man to his brother.

10 And * oppress not the widow, nor the fatherless, the stranger, nor the poor, and let none of you imagin evil against his brother in your heart.

11 But they refused to hearken, and † [l] pulled away the shoulder, and † stopped their ears, that they should not hear.

12 Yea, they made their hearts *as* an adamant-stone, least they should hear the law, and the words which the LORD of hosts hath sent in his [m] spirit † by the former prophets: therefore came a great wrath from the LORD of hosts.

13 Therefore it is come to pass, *that* as he cried, and they would not hear; so * they cried, and I would not hear, saith the LORD of hosts.

14 But I scattered them with a whirlwind among all the nations whom they knew not: thus the land was desolate [n] after them; that no man passed through nor returned; for they laid the † pleasant land [o] desolate.

‡ Or, *be not ye like that, &c.*

i Did ye not eat and drink for your own commodity and necessity? and so likewise ye did after the precepts of my law.

‡ Or, *are not these the words*

† Hereby he condemneth their hypocrisy, which thought by their fasting to please God, and by such things as they invented, & in the meam season would not serve him as he had commanded.

† Heb. *by the hand of, &c.*

† Heb. *judge judgement of truth.*

k He sheweth that they did not fail with a finetre heart, but for hypocrisy, and that it was not done of a pure religion, because they that they lacked these offices of charity, which they would have declared that they were godly, *Matt.* 23. 23.

* *Exod.* 22. 21. 22. *Isa.* 1. 23.

Jer. 5. 28.

l Heb. *they gave a back, shaking shoulder,*

† And would not carry the Lords burden, which was sweet and easy, but would bear their own, which was heavy and grievous to the flesh, thinking to merit thereby: which similitude is taken of oxen, which shrink at the yoke, *Nehem.* 9. 29. † Heb. *made heavy* m which declareth that they rebelled not onely against the prophets, but against the Spirit of God, that spake in them. † Heb. *by the hand of &c.* * *Zech.* 1. 4. *Isa.* 1. 15. *Jer.* 11. 11. & 14. 12. n *That is*, after they were carried captive. † Heb. *land of desire*

o By their sins, whereby they provoked God to anger.

CHAP. VIII.

1 *The restauration of Jerusalem.* 9 *They are encouraged to the building by Gods favour to them.* 16 *Good works are required of them.* 18 *Joy and enlargement are promised.*

AGain the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts, * I was [a] jealous for Zion, with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD, I am returned unto Zion, and will dwell in the midst of Jerusalem, and Jerusalem shall be called a city of [b] truth; and the mountain of the LORD of hosts, the holy mountain.

4 Thus saith the LORD of hosts, There shall yet old [c] men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand † for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts, If it be ‡ [d] marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

* *Chap.* 1. 14.

a I loved my city with a singular love, so that I could not abide that any should do her any injury.

b Because she shall be faithful and loyal toward me her husband.

c Though their age did greatly molest & trouble them, yet God would come and dwell among them, and so prefer them so long as nature would suffer them to live and increase their children in great abundance.

‡ Heb. *Yet multitude of days.*

† Or, *hard*, or *difficult*

d He sheweth wherein our faith standeth, *that is*, to believe that God can perform that which he hath promised, though it seem impossible to man, *Rom.* 4. 20. *Genes.* 17. 17.

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7 Thus saith the LORD of hosts, behold, I will save my people from the east-country, and from † the west-country.

8 And I will bring them, and they shall dwell in the midst of Jerusalem, and they shall be my people, and I will be their God in truth and in righteousness.

9 ¶ Thus saith the LORD of hosts, Let your † hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day that the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days ‡ there was no * hire § for man, nor any hire for beast, neither *was there any* peace to him that went out, or came in, because of the affliction: for I set all men, every one against his neighbour.

11 But now I *will* not *be* unto the residue of this people, as in the former days, saith the LORD of hosts.

12 For the seed *shall be* † prosperous, the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew, and I will cause the remnant of this people to possess all these *things*.

13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts, As I thought to punish [h] you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not;

15 So again have I thought in these days to do well unto Jerusalem, and to the house of Judah: fear ye not.

16 ¶ These *are* the things that ye shall do, * Speak ye every man the truth to his neighbour; † execute the judgement of truth and peace in your gates.

17 And let none of you imagin evil in your hearts against his neighbour, and love no false oath: for all these *are things* that I hate, saith the LORD.

18 ¶ And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts, The fast of the fourth *moneth*, and the fast of the fifth, and the fast of the seventh, and the fast of the [k] tenth shall be to the house of Judah joy and gladness, and cheerful † feasts, therefore love the truth and peace.

20 Thus saith the LORD of hosts, *It shall* yet *come to pass*, that there shall come [l] people, and the inhabitants of many cities.

21 And the inhabitants of one *city* shall go to another, saying, * Let us go ‡ † speedily † to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts, In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard *that* God *is* with you.

CHAP. IX.

1 *God defendeth his church.* 9 *Zion is exhorted to re-joyce for the coming of Christ, and his peaceable kingdom.* 12 *Gods promises of victory and defence.*

THE burden of the word of the LORD in the land of [a] Hadrach, and Damascus *shall be* the [b] rest thereof: when the [c] eyes of man, as of all the tribes of Israel *shall be* toward the LORD.

2 And Hamath also shall border [d] thereby; Tyrus and Zidon, though it be [e] very * wise.

3 And Tyrus did build her self a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.

4 Behold, the Lord will cast her out, and he will smite her [f] power in the sea, and she shall be devoured with fire.

5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron: for her expectation shall be ashamed, and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

6 And a [g] bastard shall dwell in Ashdod, and I will cut off the pride of the Philistins.

7 And I will take away his † bloud out of his mouth, and his abominations from between his [h] teeth: but he that remaineth, even he *shall be* for our God, and he shall be as a governour in Judah, and [i] Ekron as a Jebusite.

8 And I will encamp about [k] mine house because of the army, because of him that passeth by, and because of him that returneth; and no oppressour shall pass through them any more: for now [l] have I seen with mine eyes.

9 ¶ * Rejoyce greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy king cometh unto thee: [m] he *is* just, & ‡ having salvation, lowly, and riding upon an [n] ass, and upon a colt the foal of an ass.

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the [o] battel-bow shall be cut off; and he shall speak peace unto the heathen: and his dominion *shall be* * from [p] sea *even* to sea, and from the [q] river *even* to the ends of the earth.

11 [r] *As for* thee also, ‡ by the bloud of thy covenant, I have sent forth thy * [s] prisoners out of the pit, wherein *is* no water.

12 ¶ Turn ye to the [t] strong hold, ye [u] prisoners of hope, even to day do I declare, *that* I will render [x] double unto thee:

13 When I have [y] bent Judah for me, filled the bow with Ephraim, and raised up thy [z] sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet; and shall go with whirlwinds of the south.

15 The LORD of hosts shall defend them, and they shall devour, [a] and ‡ subdue with sling-stones, and they shall drink, *and* make a noise as through wine, and they ‡ shall be filled like bowls, *and* as the corners of the altar.

16 And the LORD their God shall save them in that day as the flock of his people, for *they shall be as* the [b] stones of a crown, lifted up as an ensign upon his land.

17 For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men ‡ cheerful, and new wine the maids.

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h Read Ezek. 18. verse. 20.

i which declareth that man cannot turn to God till he change mans heart by his Spirit, and so begin to do well, which is to pardon his sins, and to give him his graces.

* *Ephes.* 2. 21.

† Heb. *judge truth, and the judgement of peace.*

k which fast was appointed when the city was besieged, and was the first fast of their four: and here the prophet theweth, that if the Jews will repent, and turn wholy to God, they shall have no more occasion to fast, or to shew signs of heavinesse: for God will feed them joy and gladness.

† Heb. *solemn or set times.*

l He declareth the great zeal that God should give the Gentiles, to come to his church, and to joyn with the Jews in his true religion, which should be in the kingdom of Christ.

* *Isa.* 2. 3. *Micb.* 4. 2.

‡ Or, *continually*

† Heb. *going*

† Heb. *to intreat the face of the LORD.*

1 Heb. *the countrey of the going down of the sun.*

e So that their return shall not be in vain: for God will accomplish his promise, and their prosperity shall be sure and stable.

§ Let neither reject of your private commodities, neither contempt of others, nor fear of enemies discourage you in the going forward with the, building of the temple, but be constant, and obey the prophets which encourage you thereunto.

2 Or, *the hire of man became nothing, &c.*

* Hag. 1. 6.

* For God curseth your work so, that neither man nor beast had profit of their labours.

1 Heb. *of peace,*

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1 The prophet reproveth the Jews, becauſe by him own infidelity they put back Gods graces promised, and so famine come by God till judgements: therefore to read this chapter willeth them to turn to God, and to pray vnto him, and he will give them abundance.

† Or, *lightenings*, hitherto to rehearsions Gods punishments in famine and plenty, he nowe willeth not in him, but in their idols and forces, who ever deceived them.

* Jer. 10. 8. Hoſea. 2. 18.

† Heb. *teraphims*

‡ That is, the Jews were into captivity.

‡ Or, *enlarged that, &c.*

† Heb. *visited you*

a Meaning, the chief governours, which did oppress the poore people: Ezek. 34. verſ. 16. 17.

b He will be merciful to his church, & cherish them as a king or prince doth his beſt loſſe, which dealt ſo for his own ſake in the ſon.

† Out of Judah ſhall the chief gouernour proceed, who ſhall be as a corner to ſupport the building, and as a nail to faſten it together.

g Over their enemies.

† Or, *they ſhall make the rulers as fools aſhamed*

h That is, the Israelites, which ſhould be gathered under Chriſt, to the reſt of the church. i whereby he declareth the power of God, who needeth no great preparation, when he will deliver his: for with a beck or his

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2 He poſſeſſeth that the Jews had deſtroyed their enemies, and have abundance and ease of all things, as there is abundance on the altar when the ſacrifices is offered: which things are not to move them to intemperancy but to liberality, and a thankful remembrance of Gods great liberality.

† Or, *ſhidder the ſtones of the ſtorm,*

‡ Or, *ſhall fill each the horns, &c.*

a The faithful ſhall be preſerved, and reverenced of all, that the very enemies ſhall be compelled to eſteem them: for Gods glory ſhall ſhine in them, as Joſephus declareth of Alexander the great when he met Jeſu the high prieſt.

† Or, *grow, or ſpeak.*

CHAP. X.

1 *God is to be ſought unto, and not idols.* 5 *As he viſited his flock for ſin, ſo he will ſave and reſtore them.*

ASk ye of the * LORD rain in the time of the latter rain, *ſo* the LORD ſhall make ‡ bright clouds, and give them ſhowrs of rain, to every one graſs in the field.

2 For the * † idols have ſpoken vanity, and the diviners have ſeen a lie, and have told falſe dreams; they comfort in vain: therefore they † went their way as a flock, they ‡ were troubled, becauſe *there was* no ſhepherd.

3 Mine anger was kindled againſt the ſhepherds, and I † puniſhed the [d] goats: for the LORD of hoſts hath viſited his flock the houſe of Judah, and hath made them as [e] his goodly horſe in the battel.

4 Out [f] of him came forth the corner, out of him the nail, out of him the battel-bow, out of him every [g] oppreſſour together.

5 ¶ And they ſhall be as mighty men, which tread down *their enemies* in the mire of the ſtreets in the battel, and they ſhall fight, becauſe the LORD *is* with them, and ‡ the riders on horſes ſhall be confounded.

6 And I will ſtrengthen the houſe of Judah, and I will ſave the houſe [h] of Joſeph, and I will bring them again to place them; for I have mercy upon them: and they ſhall be as though I had not caſt them off: for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim ſhall be like a mighty man, and their heart ſhall rejoyce as through wine: yea, their children ſhall ſee *it*, and be glad, their heart ſhall rejoyce in the LORD.

8 I will † hiſs for them, and gather them, for I have redeemed them: and they ſhall increaſe as they have increaſed.

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b Becauſe the Jews thought themſelves ſo ſtrong by reaſon of this mountain, that no enemy could come to hurt them the prophet theweth, that when God ſendeth the enemies, it ſhall ſtew it ſelf ready to receive them.

† Heb. *Howle*

b He promiſeth to deſtroy the Jews when he hath taken vengeance on their enemies for their cruelty, and wrongs done to them.

† As the Jebuſites had been diſtroyed, ſo ſhould Ekron and all the Philiſtins.

‡ That is, God hath now ſeen the Jews miſeries and affliction: wherewith they have been afflicted by their enemies.

† Iſa. 62. 11.

Matt. 21. 5.

Joh. 12. 15.

c That is, he took righteouſneſs and deliverance for the life and commodities of his church

† Or, *ſaving himſelf*

d which declareth that they ſhould not look for help of God, and yet in himſelf have all things.

e No power of man or counſel ſhall be able to let this kingdom of Chriſt, and he ſhall peaceably govern them by his ſpirit.

* *Pſal.* 72. verſ. 8. † That is, from the red ſea to the ſea called Syrtanum, and by the ſides which the Jews knew, he meaneth an infinite ſpace and compaſs over the whole world. ‡ That is, from Euphrates. f Meaning, Jeruſalem, or the church which is ſaved by the bloud of Chriſt, whereof the bloud of the ſacrifice was a figure, and is here called the covenant of the church becauſe God made it with his church, and left it with them for the love that he bare unto them.

† Or, *whoſe covenant is by bloud,* * *Iſa.* 61. 1. God therefore that he will deliver his church out of all dangers, ſeem they never ſo great. ‡ That is, into the holy land where the city and the temple are, where God will defend you. g Meaning, the faithful, which deemed to be in danger of their enemies on every ſide, and yet lived in hope that God would reſtore them to liberty. h That is, double benefits, and proſperity in reſpect of that which your fathers enjoyed from Davids time to the captivity. i I will make Judah and Ephraim, that is, my whole church, victorious againſt all enemies, which he here meaneth by the Grecians.

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9 And I will [k] ſow them among the people: and they ſhall remember me in far countreys, and they ſhall live with their children, and [l] turn again.

10 I will bring them again alſo out of the land of Egypt, and gather them out of Aſſyria, and I will bring them into the land of Gilead and Lebanon, and *place* ſhall not be found for them.

11 And he [m] ſhall paſs through the ſea with affliction, and ſhall ſmite the waves in the ſea, and all the deeps of the river ſhall dry up: and the pride of Aſſyria ſhall be brought down, and the ſcepter of Egypt ſhall depart away.

12 And I will ſtrengthen them in the LORD, and they ſhall walk up and down in his name, ſaith the LORD.

CHAP. XI.

1 *The deſtruction of Jeruſalem.* 3 *The elect being cared for, the reſt are rejected.* 10 *The ſtaves of Beauty and Bands broken by the rejection of Chriſt.* 15 *The type and curſe of a fooliſh ſhepherd.*

OPen thy doors, O [a] Lebanon, that the fire may devour thy cedars.

2 Howl [b] fir-tree, for the cedar is fallen; becauſe the ‡ mighty are ſpoiled: howl, O ye oaks of Baſhan, for ‡ the [c] forreſt of the vintage is come down.

3 ¶ *There is* a voice of the howling of the ſhepherds; for their [d] glory is ſpoiled: a voice of the roaring of young lions; for the pride of Jordan is ſpoiled.

4 Thus ſaith the LORD my God, Feed the flock of the [e] ſlaughter:

5 Whoſe poſſeſſours ſlay them, [f] and hold themſelvs not guilty: and they that ſell them ſay, [g] Bleſſed *be* the LORD, for I am rich: and their own ſhepherds pity them not.

6 For I will no more pity the inhabitants of the land, ſaith the LORD: but lo, [h] I will † deliver the men every one into his neighbours hand, and into the hand of his [i] king: and they ſhall ſmite the land, and out of their hand I will not deliver *them.*

7 And I will feed the flock of ſlaughter, ‡ *even* you, [k] O poor of the flock: and I took unto me [l] two ſtaves; the one I called Beauty, and the other I called ‡ Bands, and I fed the flock.

8 [m] Three ſhepherds alſo I cut off in one moneth, and my ſoul † loathed [n] them, and their ſoul alſo abhorred me.

9 Then ſaid I, I will not feed you: * that that dieth, let it die: and that that is to be cut

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k Though they ſhall yet be ſcattered and ſeem to be loſt, yet it ſhall be profitable unto them: for there they ſhall come to the knowledge of my name, which was accompliſhed under the goſpel among whom it was firſt preached.

l Not that they ſhould return into their countrey, but be gathered and joyned in one faith, by the doctrin of the goſpel.

m He alludeth to the deliverance of the people out of Egypt, whereas the angel ſmote the ſtouds and rivers.

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a Becauſe the Jews thought themſelves ſo ſtrong by their ſituation, that no enemy could come to hurt them the prophet theweth, that when God ſendeth the enemies, it ſhall ſtew it ſelf ready to receive them.

b Shewing, that the ſtrong men were deſtroyed, the weaker were more eaſie to reſiſt.

† Or, *gallant*

‡ Or, *the defenced forreſt*

c Seeing that Lebanon was deſtroyed, which was the ſtrongeſt mountain, the cities could not think to hold out.

d That is, the renown of Judah and Iſrael ſhould periſh.

e which being now deliuered to be ſlain, were delivered as out of the lions mouth.

f Their governours did ſpare them without any remorſe of conſcience, yea thinking that they do evil.

g To ſcorneth the hypocrites, which ever have the name of God in their mouths, though in their life and doings they deny God, attributing all their gain to Gods bleſſings, which ſtreath of the ſpoil of their brethren.

h It will cauſe one to deſtroy another. † Heb. *make to be found* i Their governours ſhall execute cruelty over them, ‡ Or, *verily the poor,* k That is, the ſmall remnant whom he thought worthy to ſhew mercy unto. l God ſheweth his great benefits toward his people to convince them of greater ingratitude, which would neither be ruled by his moſt beautiful order of government, neither continue in the bands of brotherly unities; and therefore he breaketh both the one and the other, ſome read, for Bands, Deſtroyers, but in the 14 verſe the firſt reading is confirmed.

m Meaning, by whom he ſhewed his care and diligence; that he would ſuffer them to have no evil rulers, becauſe they ſhould conſider his great love. † Heb. *was ſtraitned for them,* n Meaning the people, becauſe they would not acknowledge their great benefits of God, * *Jerem.* 15. 2.

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off, let it be cut off; and let the rest eat, every one the flesh † of another.

10 ¶ And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and ‡ so the ° poor of the flock that waited upon me, knew that it *was* the word of the LORD.

12 And I said unto them, † If ye think good, give *me* my ᵖ price; and if not, forbear: so they ᵠ weighed for my price thirty *pieces* of silver.

13 And the LORD said unto me, Cast it unto the * ˢ potter: a goodly price that I was prized at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

14 Then I cut asunder mine other staff, *even* ‡ Bands, that I might break the brotherhood between Judah and Israel.

15 ¶ And the LORD said unto me, Take unto thee yet the ʳ instruments of a foolish shepherd.

16 For lo, I will raise up a shepherd in the land, *which* shall not visit *those that be* ‡ cut off, neither shall seek the young one, nor heal *that that is* broken, nor ‡ feed that that ᵗ standeth still: but he shall eat the flesh of the fat: and tear their claws in pieces.

17 * Wo to the idol shepherd that leaveth the flock: the sword *shall be* upon his ᵉ arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

† Heb. *of his fellow, or neighbour.*

‡ Or, *the poor of the flock, &c. certainly knew*

° He sheweth that the left part ever profit by Gods judgements.

† Heb. *If it be good in your eyes.*

ᵖ Besides their ingratitude God accuseth them of malice & wickedness, which did not onely forget his benefits, but effectuall them as things of nought.

* *Matt.* 26. 15.

* *Matt.* 27. 9, 10.

ᵠ Shewing, that it was too littleto pay his wages which could scarce suffice to make a few tiles for to cover the temple.

‡ Or, *binders.*

ʳ Signifying, that they should have a certain kind of negligient, and outward flow of government: but in effect, it should be nothing, for they should be wolves, and devouring beasts in stead of shepherds.

‡ Or, *hinder:*

† Or, *tear*

‡ And is in health and sound.

* *Jer.* 23. 1. *Ezek.* 34. 2. *John* 10. 12.

ᵉ By the arm he signifieth strength, as he doth wisdom and judgement by the eye:

CHAP. XII.

1 *Jerusalem a cup of trembling to her self,* 3 *and a burdensom stone to her adversaries.* 6 *The victorious restoring of Judah.* 9 *The repentance of Jerusalem.*

THe burden of the word of the LORD for ᵃ Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2 Behold, I will make Jerusalem a ᵇ cup of ‡ trembling unto all the people round about, ‡ when they shall be in the siege both against Judah, *and* against Jerusalem.

3 ¶ And in that day will I make Jerusalem a burdensom stone for all people; all that burden themselves with it, shall be cut in pieces, though all the people of the earth be gathered together against it.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness, and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governours of Judah shall say in their heart, ‡ The ᶜ inhabitants of Jerusalem *shall be* my strength in the LORD of hosts their God.

6 ¶ In that day will I make the governours of Judah like a hearth of fire among the wood, & like a torch of fire in a sheaf; and they shall devour all the people round about on the right hand and on the left: and Jerusalem shall be inhabited again, in her own place, *even* in Jerusalem.

7 The LORD also shall save the ᵈ tents of Judah first, that the glory of the house of David, and the glory of the inhabitants of Jerusalem, do not magnify *themselves* against Judah.

8 In that day shall the LORD defend the inhabitants of Jerusalem, and he that is ‡† feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them.

9 ¶ And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of ᵉ grace and of supplications, and they shall * look upon me whom they have ᶠ pierced, and they shall mourn for ᵍ him, as one mourneth for *his* onely *son*, and shall be in bitterness for him, as one that is in bitterness for *his* first-born.

11 In that day shall there be a great * mourning in Jerusalem, * as the ʰ mourning of ⁱ Hadadrimmon in the valley of Megiddon.

12 And the ᵏ land shall mourn, † every family ˡ apart, the family of the ᵐ house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart:

13 The family of the house of Levi apart, and their wives apart: the family ⁿ of Shimei apart, and their wives apart:

14 All the families that ° remain, every family apart, and their wives apart.

ᵃ *That is*, the ten tribes, which neglected Gods benefits in delivering their brethren, and had rather remain in captivity, than to return home, when God called them.

ᵇ Jerusalem shall be defended against all her enemies: so shall God defend all Judah, and shall destroy the enemies

‡ Or, *slumber, or poison*

† Or, *and also*

‡ *Or, such Judah shall which feeble*

‡ Or, *against Jer.*

‡ Or, there is *strength to me* and *to the inhabitants, &c.*

ᶜ Every captain that had many under him afore, shall now think that the small power of Jerusalem shall be sufficient to defend them against all enemies, because the LORD is among them.

ᵈ The people which were as it were dispersed by the exiles, and lie open to their enemies, shall be so fully protected by my power that if they were under their kings, which is meant by the house of David) or in the defenced cities.

‡† *Heb. fainting*

ᵉ He sheweth what shall be the fruit of the repentance, to wit, faith in the blood of *Christ*: which shall be a continual running fountain and purge them from all uncleanness.

ᶠ *His fountain for uncleanness.* 1 *Joh.* 1. 9.

ᵍ He promiseth that God will not purge them from all hypocrisie & superstition, but that their religion shall be true.

ʰ *Meaning*, the fast appointed at Jerusalem, whose the compass of all religion was the mother and fullest fountain

ⁱ *That is*, when they shall pitifully see, and make God who is the author of truth, a glorifier of Christ. Jer. 13. 17. where it is referred to Christian. 65. 19. 20. 17. 30. 5. 7.

ᵏ *That is*, when they have constantly vexed with their obstinacy, and grieved by their ingratitude.

ˡ *Heb.* 2. 11. 12. *Chron.* 31. 14. *Isa.* 8. 18. *Heb.* 2. 13. They shall lament and mourn exceedingly for their offences against God.

ᵐ Josiah was slain.

ⁿ Heb. *families.*

° which was the name of a town and place near to Megiddo, where *2 Chron.* 35. 22.

† That *is*, in all places where the Jews shall remain.

families. 1 Signifying that this mourning or repentance should not be a vain ceremony but every one touched with his own grief shall lament. ᵐ Under these remain families he means each of all the tribes, and sheweth that both the kings and the priests had by their disobedience drawn on Called alfo Simeon. ° *to wit*, which were elect by grace, and preserved from the common destruction.

CHAP. XIII.

1 *The fountain of purgation for Jerusalem,* 2 *from idolatry, and false prophesy.* 7 *The death of Christ, and the trial of a third part.*

IN that day there ᵃ shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for ſin, and for † uncleanness.

2 ¶ And it shall come to pass in that day, saith the LORD of hosts, *that* I will * cut off the ᵇ names of the idols out of the land, and they shall no more be remembred: and also I will cause the ᶜ prophets, and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet ᵈ prophesy, then his father and his mother, that begat him, shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother, that begat him, ᵉ shall thrust him through when he prophesieth.

4 And it shall come to pass in that day, *that* the prophets shall be ᶠ ashamed every one of ᵍ Heb. *a garment of hair*

† Heb. *to lie.*

ᵍ They shall confess their former ignorance, and be content to labour for their living.

ʰ Hereby he sheweth, that though their parents and friends dealt more gently with them, and put them not to death, yet they would fo punish their children that become falſe prophets, that the marks and signs should remain for ever.

ⁱ The prophet wareth the Jews, that before this great comfort should come under Christ, there should be an horrible diſſipation among the people: for their governours and paſtours should be destroyed, and the people should be as ſcattered sheep: and the evangeliſt applyeth this to Christ, because he was the head of all paſtours, *Matth.* 26. 31. *Mark* 14. 27.

ᵏ The greateſt part ſhall have no portion of thoſe bleſſings, and yet they that ſhall enjoy them, unleſs they do preſerve them. * 1 *Peter.* 1. 6, 7.

CHAP. XIV.

1 *The deſtroyers of Jeruſalem deſtroyed.* 4 *The coming of Chriſt, and the graces of his kingdom.* 12 *The plague of Jeruſalems enemies.* 16 *The remnant ſhall turn to the Lord,* 20 *and their ſpoils ſhall be holy.*

BEhold, the day of the LORD cometh, & thy ſpoil ſhall be ᵃ divided in the midſt of thee.

2 For I will gather all nations againſt Jeruſalem to battel, and the city ſhall be taken, and the houſes riſled, and the women raviſhed, and half of the city ſhall go forth into captivity, and the reſidue of the people ſhall not be cut off from the city.

3 Then ſhall the LORD go forth, and fight againſt thoſe nations, as when he ᵇ fought in the day of battel.

4 ¶ And his feet ſhall ſtand in that day upon the ᶜ mount of Olives, which *is* before Jeruſalem on the eaſt, and the mount of Olives ſhall cleave in the midſt thereof toward the eaſt, and toward the weſt, *and there ſhall be* a very great ᵈ valley, and half of the mountain ſhall remove toward the north, and half of it toward the ſouth.

5 And ye ſhall flee *to* the ᵉ valley of ‡ the mountains: ‡ for the valley of the mountains ſhall reach unto Azal: yea, ye ſhall flee like as ye fled from before the ᶠ earthquake in the days of Uzziah king of Judah: and the LORD my God ſhall come, & all the ſaints with thee.

6 And it ſhall come to paſs in that day, that the light ſhall not be † clear, *nor* † dark.

7 But ‡ it ſhall be * one day which ſhall be known to the LORD, ʰ not day, nor night: but it ſhall come to paſs *that* at * evening-time it ſhall be light.

ᵃ *That is*, the ſpiritual graces of God, which ſhould ever continue in moſt abundance.

* *Ezek.* 47. 1. *Joel* 3. 18. *Rev.* 22. 1.

† Or, *ſuffers*

ᵇ All idolatry and ſuperſtition ſhall be aboliſhed, and there ſhall be one God, one faith, and one religion.

† Or, *compaſſed*

‡ This new Jeruſalem ſhall be ſeen through all the world, and ſhall excell the firſt in excellency.

‡ Or, *ſhall abide*

ᶜ By the Egyptians, which were greateſt enemies to true religion he meaneth all the Gentiles.

† Heb. *which ſhall not be known* there is not.

‡ Or, *ſin*

ᵈ Signifying, that to what ſervice they were put before, now (whether to labour, or to ſerve in war) they were now holy becauſe the Lord had ſanctified them.

ᵉ As precious the one as the other, becauſe they ſhall be ſanctified.

* *Iſa.* 31. 5. *Joel* 3. 17. *Rev.* 21. 27. & 22. 15.

† But all ſhall be pure and clear and there ſhall neither be hypocriſie, nor any that ſhall corrupt the true ſervice.

his viſion, when he hath propheſied: neither ſhall they wear † a rough garment † to deceive.

5 But he ſhall ſay, I *am no* ᵍ prophet, I *am* an husbandman: for man taught me to keep cattel from my youth.

6 And one ſhall ſay unto him, What *are* theſe ʰ wounds in thine hands? Then he ſhall anſwer, *Thoſe* with which I was wounded *in* the houſe of my friends.

7 ¶ Awake, O ſword, againſt my ⁱ ſhepherd, and againſt the man *that is* my fellow, ſaith the LORD of hoſts: ſmite the ſhepherd, and the ſheep ſhall be ſcattered: and I will turn mine hand upon the little ones.

8 And it ſhall come to paſs, *that* in all the land, ſaith the LORD, ᵏ two parts therein ſhall be cut off, *and* die, but the third ſhall be left therein.

9 And I will bring the third part through the fire, ˡ and will * refine them as ſilver is refined, and will try them as gold is tried: they ſhall call on my name, and I will hear them: I will ſay, It *is* my people: and they ſhall ſay, The LORD *is* my God.

ᵃ He ſheweth the ugly and the great tentations the Jeruſalemites ſhould come in: ſhould be deſtroyed by ſpoyling of their houſes, profaning of their wives under Chriſt, that when this diſorder ſhould come, they might know that they were warned of them before.

ᵇ As your fathers and you have had experience, both in the red Sea, and in all other times. Chriſt in this manner of ſpeech the people thereof Gods power and care over his church, and how unable it were by mortall force in it.

ᶜ As that out of all the parts of the world, they ſhall be ſenſible, which was before hid with this mountain: and this he meaneth of the ſpiritual Jeruſalem, the church.

ᵈ He ſpeaketh of the hypocrites, which could not abide Gods preſence, but ſhould flie into all places, where they might hide them among the mountains.

† Or, *my mountains:*

Or, when he ſhall touch the valley of the mountains to the Weſtward, &c.

‡ And *Amos* 1. 1. 1 Beſides they did not credit the prophets words, as remedies to God, faith, Thou, O God, with thine angels will come to perform his great things.

ᵉ He ſheweth what ſhall be the ſtate of the Jeruſalemites, when they ſhall be ſcattered, & ſubject to all miſeries.

ᶠ *Amos* 1. 1. 1 Beſides they did not credit the prophets words, as remedies to God, faith, Thou, O God, with thine angels will come to perform his great things.

ᵍ Signifying, that there ſhould be great troubles in the church, and that the time herof is in the Lords hands, yet at length (which were meant by the evening) God would ſend comfort, * *Iſa.* 30. 19. *Rev.* 22. 23.

ʰ He ſheweth that the ſame Chriſt which ſhall be ſlain, ſhall be the deſtruction of his enemies, & the ſalvation of his elect.

ⁱ *Heb.* 2. 7. 9. *That is*, when they have conſtantly vexed with their obſtinacy, and grieved by their ingratitude.

ᵏ *Joh.* 19. 34. 37. *Rev.* 1. 7. *That is*, when they have conſtantly vexed with their obſtinacy, and grieved by their ingratitude. *Joh.* 19. 37. where it is referred to Chriſtian. 65. 9. which herein referred to the Chriſtians of God. ˡ They ſhall turn to God by unfeyned repentance, when before they had ſo grievouſly offended by their ingratitude.

* *Mal.* 3. 2. 3. *Rev.* 3. 18.

ᵐ God will not onely raiſe up war without, but ſedition at home to try them.

ⁿ To hunt, and oppreſs him.

† Or, *then alſo*

O Judah ſhalt

‡ Or, *againſt*

ᵒ The enemies are rich, and therefore ſhall not come for a prey, but to deſtroy and ſhed blood.

ᵖ As the men ſhould be deſtroyed, *verſ.* 12.

8 And it ſhall be in that day, *that* ‘ living *waters ſhall go out from Jeruſalem: half of them toward the † former ſea, and half of them toward the hinder ſea: in ſummer and in winter ſhall it be.

9 And the LORD ſhall be king over all the earth: in that day ſhall there be one ᵏ LORD, and his name one.

10 All the land ſhall be ‡ turned ˡ as a plain from Geba to Rimmon, ſouth of Jeruſalem: & it ſhall be lifted up and † inhabited in her place: from Benjamins gate unto the place of the firſt gate, unto the corner-gate, and *from* the tower of Hananiel unto the kings winepreſſes.

11 And *men* ſhall dwell in it, and there ſhall be no more utter deſtruction, but Jeruſalem ‡ ſhall be ſafely inhabited.

12 ¶ And this ſhall be the plague wherewith the LORD will ſmite all the people, that have fought againſt Jeruſalem: their fleſh ſhall conſume away while they ſtand upon their feet, and their eyes ſhall conſume away in their holes, and their tongue ſhall conſume away in their mouth.

13 And it ſhall come to paſs in that day, *that* ᵐ a great tumult from the LORD ſhall be among them, and they ſhall lay hold every one on ⁿ the hand of his neighbour, and his hand ſhall riſe up againſt the hand of his neighbour.

14 And ‡ Judah alſo ſhall fight † at Jeruſalem; and the wealth of all the heathen round about ſhall be gathered together, ° gold, and ſilver, and apparel in great abundance.

15 And ſo ſhall be the plague of the horſe, of the mule, of the camel, and of the aſs, and of all the beaſts that ſhall be in theſe tents, as this ᵖ plague.

16 ¶ And it ſhall come to paſs, *that* every one that is left of all the nations which came againſt Jeruſalem, ſhall even go up from year to year to worſhip the King, the LORD of hoſts, and to keep the feaſt of tabernacles.

17 And it ſhall be, *that* whoſo will not come up of *all* the families of the earth unto Jeruſalem, to worſhip the King, the LORD of hoſts, even upon them ſhall be no rain.

18 And if the family of ᵠ Egypt go no up, and come not, † that have no *rain*: there ſhall be the plague wherewith the LORD will ſmite the heathen that come not up to keep the feaſt of tabernacles.

19 This ſhall be the ‡ puniſhment of Egypt, and the puniſhment of all nations that come not up to keep the feaſt of tabernacles.

20 ¶ In that day ſhall there be upon the ‡ ʳ Bells of the horſes, HOLINESS UNTO THE LORD; and the ˢ pots in the LORDS houſe ſhall be like the bowls before the altar.

21 Yea, every pot in Jeruſalem and in Judah ſhall be Holineſs unto the LORD of hoſts: and all they that ſacrifice, ſhall come and take of them, and ſeethe therein: and in that day there ſhall be no more the * ᵗ Canaanite in the houſe of the LORD of hoſts.

‘ *That is*, the ſpiritual graces of God, which ſhould ever continue in moſt abundance.

* *Ezek.* 47. 1. *Joel* 3. 18. *Rev.* 22. 1.

† Or, *ſuffers*

ᵏ All idolatry and ſuperſtition ſhall be aboliſhed, and there ſhall be one God, one faith, and one religion.

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‡ This new Jeruſalem ſhall be ſeen through all the world, and ſhall excell the firſt in excellency.

‡ Or, *ſhall abide*

ˡ Or, *ſhall abide,*

ᵠ By the Egyptians, which were greateſt enemies to true religion he meaneth all the Gentiles.

† Heb. *which ſhall not be known* there is not.

‡ Or, *ſin*

ʳ Signifying, that to what ſervice they were put before, now (whether to labour, or to ſerve in war) they were now holy becauſe the Lord had ſanctified them.

ˢ As precious the one as the other, becauſe they ſhall be ſanctified.

* *Iſa.* 31. 5. *Joel* 3. 17. *Rev.* 21. 27. & 22. 15.

† But all ſhall be pure and clear and there ſhall neither be hypocriſie, nor any that ſhall corrupt the true ſervice.

MALACHI.

THE ARGUMENT.

THis prophet was one of the three, which God raiſed up for the comfort of his church after the captivity, and after him there was no more until John Baptiſt *was ſent, which was either a token of Gods wrath, or an admonition that they ſhould with more fervent deſires look for the coming of Meſſiah. He confirmeth the ſame doctrin, that the two former do; but chiefly he reproveth the prieſts for their covetouſneſs, and for that they ſerved God after their own fantaſies, and not according to the preſcript of his word. He alſo noteth certain peculiar ſins, which were then among them, as marrying of idolatrous and many wives, murmurings againſt God, impatiency, and ſuch like. Notwithſtanding for the comfort of the godly, he declareth that God would not forget his promiſe made unto their fathers, but would ſend Chriſt his meſſenger, in whom the covenant ſhould be accompliſhed, whoſe coming ſhould be terrible to the wicked, and bring all conſolation and joy unto the godly.*

CHAP. I.

1 *Malachi complaineth of Iſraels unkindneſs,* 6 *of their irreligiouſneſs,* 12 *and profaneneſs.*

a Read *Iſa.* 13. 1.

THE a burden of the word of the LORD to Iſrael † by Malachi.

† Heb. *by the hand of Malachi.*

2 I have loved you, ſaith the LORD: yet ye ſay, b Wherein haſt thou loved us? *was* not Eſau Jacobs brother? ſaith the LORD: yet I * loved Jacob,

b which declareth their great ingratitude that did not acknowledge this love, which was ſo evident, in that he choſe Abraham from out of all the world, and next, choſe Jacob the younger brother, of whom they came, and left Eſau the elder.

* *Rom.* 9. 13.

3 And I c hated Eſau, and laid his mountains, and his heritage waſte, for the dragons of the wilderneſs.

c For beſides that the ſigns of my hatred appeared even when he was made ſervant unto his younger brother, being yet in his mothers belly, and alſo afterward in that he was put from his birthright, yet even now before your eyes the ſigns hereof are evident, in that his countrey lyeth waſte, and he ſhall never return to inhabit it, whereas ye my people, whom the enemy hated more than them, are by my grace and love toward you delivered, read *Rom.* 9. 13.

4 Whereas Edom ſaith, We are impoveriſhed, but we will return and build the deſolate places: thus ſaith the LORD of hoſts, They ſhall build, but I will throw down; and they ſhall call them:, The border of the wickedneſs, and the people againſt whom the LORD hath indignation for ever.

5 And your eyes ſhall ſee, and ye ſhall ſay, The LORD will be magnified ‡ † from the border of Iſrael.

6 ¶ A ſon honoureth *his* father, and a ſervant his maſter: if then I *be* a father, where *is* mine honour? and if I *be* a maſter, where *is* my fear? ſaith the LORD of hoſts unto you, d O prieſts, that deſpiſe my name: and ye ſay, e Wherein have we deſpiſed thy name?

† Or, *upon*

d Beſides the reſt of the people he condemneth the prieſts chiefly, becauſe they ſhould have reproved others for their hypocriſy, and obſtinacy againſt God, and not have hardened them by their example to greater evils.

e He noteth their groſs hypocriſy, which would not ſee their faults, but muſt impudently covered them, and ſo were blind guids

7 ‡ Ye offer f polluted bread upon mine altar; and ye ſay, Wherein have we polluted thee? In that ye ſay, The table of the LORD *is* contemptible.

‡ Or, *ſpeak*

† Heb. *From upon*

f Yet for your own preſidents, and do examin whether they be according to my law or no.

8 And if ye offer the blind † for ſacrifice, *is it* not no evil? and if ye offer the lame & ſick, *is it* not evil? offer it now unto thy governour,

g Not that they did thus, but by their doings they declared no leſs.

† Heb. *to ſacrifice*

h You

make it no fault: whereby he condemneth them that thinke it ſufficient to ſerve God, partly, as he hath commanded, and partly, after mens fantaſy, and ſo come not to that purcueſs of religion, which he requireth, and therefore in reproach he ſheweth them that a mortal man would not be couteni to be ſo ſerved.

will he be pleaſed with thee, or accept thy perſon? ſaith the LORD of hoſts.

9 And now I pray you, i beſeech † God that he will be gracious unto us: this hath been † by your means: will he regard your k perſons? ſaith the LORD of hoſts.

i He deſireth the prieſts, who ſate in the people in hand that they prayed for them, and ſheweth that they were the occaſion that their evils came upon the people.

† Heb. *the face of God*

k God rendreth you your office & place, ſeeing you are ſo corrupt and wicked?

10 Who *is there* even among you l that would ſhut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. I have no pleaſure in you, ſaith the LORD of hoſts, neither will I accept an * offering at your hand.

l Becauſe the prieſts, who kept the doors, did not regard whether the ſacrifices that came were lawful or not, ſeeing no man would offer but he that was bound.

11 For from the riſing of the ſun even unto the going down of the ſame, my name *ſhall be* m great among the Gentiles, and in every place incenſe *ſhall be* offered unto my name, and a pure offering: for my name *ſhall be* great among the heathen, ſaith the LORD of hoſts.

m God doeth ſhew that their ingratitude, and neglect of his miraculous benefits ſhall be cauſe of the calling of the Gentiles and of the prophet that was under the law, framed his words to the capacity of the people, and ſo the Iſraelites finiſhed the meaneth the ſpiritual ſervice of God which ſhould be under the Goſpel, when an end ſhould be made of the people

12 ¶ But ye have profaned it, in that ye ſay, The table of the LORD *is* n polluted, and the fruit thereof, *even* his meat is contemptible.

n *Iſa.* 1. 11. *Amos* 5. 21.

13 Ye ſaid alſo, Behold, what a o wearineſs *is it*, and † ye have ſnuffed at it, ſaith the LORD of hoſts, and ye brought *that which was* torn, and the lame, and the ſick: thus ye brought an offering: ſhould I accept this of your hands? ſaith the LORD.

o Sleeping, that obedience, both not decline Gods will, is not his negligence and pride.

† Or, *ſaid in the heart*

† Or, *blow upon them*

14 But curſed *be* the deceiver, ‡ which hath in his flock p a male, and voweth and ſacrificeth unto the Lord a corrupt thing: for I *am* a great King, ſaith the LORD of hoſts, and my name *is* dreadful among the heathen.

p *Exod.* 12. 6. The prophet ſeeth this ingratitude of the Jews toward God and their neglect for ſeeing they were all born of one father Iſaakem, and God had choſen to be their God, and to his people, they do not only neither to him ſelf, but alſo to other nations, whereby they ſtand bound to God to be an holy people.

‡ Or, *a curſed cheat is* † *That is*, hath ability to leave the Lord according to his word, and yet will ſerve him according to his covetous mind.

CHAP. II.

1 *He ſharply reproveth the prieſts for neglecting their covenant,* 11 *and the people for idolatry,* 14 *for adultery,* 17 *and for infidelity.*

AND now, O ye q prieſts, this commandment *is* for you.

q He ſpeaketh unto them chiefly, becauſe them ſecondarily all the people alſo.

2 If ye will not hear, and if ye will not lay *it* to heart, to give glory r unto my name, ſaith the LORD of hoſts, I will even ſend a curſe upon you, and I will curſe your s bleſſings; yea, I have curſed them already, becauſe ye do not lay *it* to heart.

r That is, the foundacer of Gods benefits. 1 Or, *reprove.*

s Your feed ſhall come to no profit.

† Heb. *ſcatter*

t You bowl of your holineſs, ſacrifices and feaſts, but they ſhall turn to your ſhame, and be as vilies dung.

† Or, *it ſhall take away with it.*

‡ The prieſts ſubjected againſt the prophet that he could not reprove them, but he muſt ſpeak againſt the priesthood, and the office eſtabliſhed of God by promiſe, but he deemeth that the office is nothing ſtabliſhed when thei vilifies and dung are called by unclean names.

u He threteth what vengeance two conſiſions of the ſin-cause made with thoſe of Levi: on Gods part, that he would give them long life and health, and on mens part, that they ſhould faithfully ſerve him according to his word.

† I preſcribed Levi certain law toſtienme.

‡ He reſtored me and in ſtead of my glory with humility and ſtabliſhment.

x He threteth that the prieſts caught by whoredom ſhould be diſhonoured, and inſtead of the Lord.

3 Behold, I will † corrupt d your ſeed, and † ſpread dung upon your faces, *even* the e dung of your ſolemn feaſts, and † *one* ſhall take you away with it.

† Or, *blaſt*

d Your ſeed ſhall be unfruitful, and ſo your poſterity ſhall periſh.

† Or, *upbraid*

e Your ſolemnities ſhall be turned into reproach.

4 And ye ſhall know that I have f ſent this commandment unto you, that my covenant might be with Levi, ſaith the LORD of hoſts.

f That is, I have given you occaſion to know that they have not obſerved my covenant.

5 g My covenant was with him of life and peace, and I h gave them to him, *for* the fear wherewith he feared me, and was afraid before my name.

g Of mercy and free grace.

h I gave them to him, that they ſhould fear me.

6 The law of i truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

i Of doctrin which is conſtant and ſure.

7 For the prieſts k lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth: for he *is* the l meſſenger of the LORD of hoſts.

k Of God ordained for the people.

l Becauſe they ſhould be the interpreters of the law.

8 But ye are departed out of the way: ye have cauſed many to † ſtumble at the law: ye have corrupted the covenant of Levi, ſaith the LORD of hoſts.

† Or, *offended*

9 Therefore have I alſo made you contemptible and baſe before all the people, according as ye have not kept my ways, but ‡ † have been partial in the law.

‡ † Or, *accepted perſons*

10 * Have we not all one m father? hath not one God created us? why do we deal treacherouſly every man againſt his brother, by profaning the covenant of n our fathers?

* *Mal.* 1. 6.

m Of Adam.

n Of the fathers.

11 ¶ Judah hath dealt treacherouſly, and an abomination is committed in Iſrael and in Jeruſalem: for Judah hath profaned the holineſs of the LORD, which he † loved, and hath married the o daughter of a ſtrange god.

† Or, *loſt in the love*

o Idols, *Deut.* 32. 16. *Ezra* 9. 2.

12 The LORD will cut off the man that doth this: ‡ the maſter and the ſcholar out of the tabernacles of Jacob, and him that p offereth an offering unto the LORD of hoſts.

‡ Or, *ſhall in the tabernacles*

p Shall not be ſuffered to offer.

13 And this have ye done again, q covering the altar of the LORD with tears, with weeping, and with crying out, inſomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

q Which ſhould be ſprinkled with the blood of the ſacrifice.

14 ¶ Yet ye ſay, r Wherefore? Becauſe the LORD hath been witneſs between thee and the wife of thy youth, againſt whom thou haſt dealt treacherouſly: yet *is* ſhe thy ſ companion, and the wife of thy † covenant.

r Seeing you are ſo ſtubborn.

ſ Becauſe of the nearneſs of the bond.

† Or, *oath*

15 And did not t he make one? yet had he the ‡ reſidue of the ſpirit: and wherefore one? that he might ſeek † a godly u ſeed:

t Or, *him*

‡ That is, the prieſts.

† Or, *ſeed*

r. Ye cauſe the people to ſin.

u She that was joyned to thee by a ſolemn covenant.

therefore take heed to your a ſpirit, and let none deal ‡ treacherouſly againſt the wife of his youth.

a Contain your ſelves within your bounds, and be ſober in mind, and bridle your affections.

16 For the LORD the God of Iſrael ſaith, ‡ that he b hateth † putting away: for *one* covereth c violence with his garment, ſaith the LORD of hoſts: therefore take heed to your ſpirit, that you deal not treacherouſly.

‡ Or, *if he hate her, put her away:*

† Or, *ſhe ſhall put away:*

b This ſheweth that whatſoever Moſes permitted them in this caſe for the hardneſs of their heart, yet it exceſted them not before God, but ſtill it was ſin.

† Heb. *to put away:*

c He thinketh it ſufficient to keep his wife ſtill albeit he take others, and ſo as it were covereth his fault.

17 ¶ Ye have d wearied the LORD with your words: yet ye ſay, Wherein have we wearied *him?* when ye ſay, Every one that e doth evil, *is* good in the ſight of the LORD, and he delighteth in them; or † where *is* the God of judgement?

d We murmured againſt God, becauſe he heard not you as ſoon as ye called.

e In thinking that God favoured the wicked, and had not reſpect to them he judged not according to their fantaſies.

† Or, *ſhall I not rather ſay, that the God of judgement is with the wicked?*

CHAP. III.

1 *Of the meſſenger, majeſty, and grace of Chriſt.* 7 *of the rebellion,* 8 *ſacrilege,* 13 *and infidelity of the people.* 16 *The promiſe of bleſſing to them that fear God.*

BEhold * I will ſend my a meſſenger, and he ſhall prepare the way before me: and b the LORD whom ye ſeek, ſhall ſuddenly come to his temple: even the c meſſenger of the covenant, whom ye delight in: behold, he ſhall come, ſaith the LORD of hoſts.

* *Matth.* 11. 10. *Mark.* 1. 2. *Luk.* 1. 76. & 7. 27.

a This is meant of John Baptiſt, as Chriſt expounded. *Luk.* 7. 27.

b *Matanigy. Meſſias.* Pſ. 40. 7. *Dan* 9. 17. 25. 26.

c That is, Chriſt by whom the covenant was made and ratified, who is called the angel or meſſenger of the covenant, becauſe he reconciled us to his Father; and is Lord & king becauſe he hath the government of his church.

2 But who d may abide the day of his coming, and who ſhall ſtand when he appeareth? for he *is* like a refiners fire, and like fullers ſope.

d He threteth that he will be ſuch a judge as ſhall not ſpare the hypocrites, which will ſo much for the Lords coming, will not abide, when he draweth near: for he will conſume them, and purge his, and make them clean.

3 And he ſhall ſit *as* a refiner and purifier of ſilver: and he ſhall purify the ſons e of Levi, and purge them as gold and ſilver, that they may offer unto the LORD an offering in righteouſneſs.

e He beginneth at the prieſts, that they might be lights and shine unto others.

4 Then ſhall the offerings of Judah and Jeruſalem be pleaſant unto the LORD, as in the days of old, and as in ‡ former years.

‡ Or, *ancient*

5 And I will come near to you to judgement, and I will be a ſwift witneſs againſt the ſorcerers, and againſt the adulterers, & againſt falſe ſwearers, and againſt thoſe that ‡ oppreſs the hireling in *his* wages, the widow, and the fatherleſs, and that turn aſide the ſtranger *from his right* ſ and fear not me, ſaith the LORD of hoſts.

‡ Or, *defraud*

ſ Or, *unjuſtly*

6 For I *am* the LORD, I change not: therefore ye ſons of Jacob f are not conſumed.

f They murmured againſt God becauſe they ſaw not his puniſhments, and yet did never preſume to deſpiſe them: and therefore he acknowledgeth them to be of his elect, becauſe they are not conſumed, and ſheweth that they are not daily conſumed, it is a token that he doth ſtill defend them: and ſo his mercy toward them never changeth.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them:* g return unto me, and I will return unto you, ſaith the LORD of hoſts: but ye ſaid, Wherein ſhall we return?

g Of your own accord without any compulſion.

8 ¶ Will a h man rob God? yet ye have robbed me: but ye ſay, Wherein have we robbed thee? i In tithes and offerings.

h They are not to be numbred among the heathen for their groſſe ſins, which will deſtroud their gods of their honour, or deal deceitfully with them.

i Heb. *ſpoyl*

9 Ye *are* curſed with a curſe: for ye have robbed me, *even*, this whole nation.

ſervice of God ſhould have been maintained, and the prieſts and the poor relieved.

* *Gen.*

10 Bring ye all the tithes into the ſtorehouſe, that there may be meat in mine houſe, and prove me now herewith, ſaith the LORD of hoſts, if I will not open you the * windows of heaven, and † pour you out a bleſſing, that

† Heb. *empty out*

* *Lev.* 26. 14. &c. *Deut.* 28. 15. &c.

† Or, *reſtore me according to my word.*

g There are none of the heathen ſo barbarous that will deſtroud their gods of their honour, or deal deceitfully with them.

h Read *Zach.* 1. 3.

i There are none of the heathen ſo ſtubborn, that will not ſtand in awe of their gods, and ſtick to their religion.

MALACHI.

THE ARGUMENT.

THis prophet was one of the three, which God raised up for the comfort of his church after the captivity, and after him there was no more untill John Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more fervent desires look for the coming of Messiah. He confirmeth the same doctrin, that the two former do; but chiefly he reproveth the priests for their covetousness, and for that they served God after their own fantasies, and not according to the prescript of his word. He also noteth certain peculiar sins, which were then among them, as marrying of idolatrous and many wives, murmurings against God, impatiency, and such like. Notwithstanding for the comfort of the godly, he declareth that God would not forget his promise made unto their fathers, but would send Christ his messenger, in whom the covenant should be accomplished, whose coming should be terrible to the wicked, and bring all consolation and joy unto the godly.

CHAP. I.

1 *Malachi complaineth of Israels unkindness,* 6 *of their irreligiousness,* 12 *and profaneness.*

a Read *Isa.* 13.1.
† Heb. *by the hand of Malachi.*

THe a burden of the word of the LORD to Israel † by Malachi.

2 I have loved you, saith the LORD: yet ye say, b Wherein hast thou loved us? *was* not Esau Jacobs brother? saith the LORD: yet I * loved Jacob,

3 And I c hated Esau, and laid his mountains, and his heritage waste, for the dragons of the wilderness.

4 Whereas Edom saith, We are impoverished, but we will return and build the desolate places: thus saith the LORD of hosts, They shall build, but I will throw down; and they shall call them, The border of the wickedness, and the people against whom the LORD hath indignation for ever.

5 And your eyes shall see, and ye shall say, The LORD will be magnified ‡ † from the border of Israel.

6 ¶ A son honoureth *his* father, and a servant his master: if then I *be* a father, where *is* mine honour? and if I *be* a master, where *is* my fear? saith the LORD of hosts unto you, d O priests, that despise my name: and ye say, e Wherein have we despised thy name?

7 ‡ Ye offer † polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the LORD *is* f contemptible.

8 And if ye offer the blind † for sacrifice, *is it* not † evil? and if ye offer the lame & sick, *is it* not evil? offer it now unto thy governour, will he be pleased with thee, or accept thy person? saith the LORD of hosts.

9 And now I pray you, † beseech † God that he will be gracious unto us: this hath been † by your means: will he regard your g persons? saith the LORD of hosts.

10 Who *is there* even among you † that would shut the doors *for nought?* neither do ye kindle *fire* on mine altar for nought. I have no pleasure in you, saith the LORD of hosts, neither will I accept an * offering at your hand.

11 For from the rising of the sun even unto the going down of the same, my name *shall be* h great among the Gentiles, and in every place incense *shall be* offered unto my name, and a pure offering: for my name *shall be* great among the heathen, saith the LORD of hosts.

12 ¶ But ye have profaned it, in that ye say, The table of the LORD *is* i polluted, and the fruit thereof, *even* his meat is contemptible.

13 Ye said also, Behold, what a k weariness *is it*, and ‡ ye have snuffed at it, saith the LORD of hosts, and ye brought *that which was* torn, and the lame, and the sick: thus ye brought an offering: should I accept this of your hands? saith the LORD.

14 But cursed *be* the deceiver, ‡ which hath in his flock l a male, and voweth and sacrificeth unto the Lord a corrupt thing: for I *am* a great King, saith the LORD of hosts, and my name *is* dreadful among the heathen.

CHAP. II.

1 *He sharply reproveth the priests for neglecting their covenant,* 11 *and the people for idolatry,* 14 *for adultery,* 17 *and for infidelity.*

ANd now, O ye a priests, this commandment *is* for you.

2 If ye will not hear, and if ye will not lay *it* to heart, to give glory b unto my name, saith the LORD of hosts, I will even send a curse upon you, and I will curse your c blessings; yea, I have cursed them already, because ye do not lay *it* to heart.

3 Behold, I will † corrupt d your seed, and † spread dung upon your faces, *even* the e dung of your solemn feasts, and ‡ *one* shall take you away with it.

4 And ye shall know that I have f sent this commandment unto you, that my covenant might be with Levi, saith the LORD of hosts.

5 g My covenant was with him of life and peace, and I h gave them to him, *for* the fear wherewith he feared me, and was afraid before my name.

6 The law of k truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity.

7 For the priests l lips should keep knowledge, and they should seek the law at his mouth: for he *is* the m messenger of the LORD of hosts.

8 But ye are departed out of the way: ye have caused many to ‡ stumble at the law: ye have corrupted the covenant of Levi, saith the LORD of hosts.

9 Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but ‡ † have been partial in the law.

10 * Have we not all one n father? hath not one God created us? why do we deal treacherously every man against his brother, by profaning the covenant of o our fathers?

11 ¶ Judah hath dealt treacherously, and an abomination is committed in Israel and in Jerusalem: for Judah hath profaned the holiness of the LORD, which he ‡ loved, and hath married the p daughter of a strange god.

12 The LORD will cut off the man that doth this: ‡ the master and the scholar out of the tabernacles of Jacob, and him that q offereth an offering unto the LORD of hosts.

13 And this have ye done again, r covering the altar of the LORD with tears, with weeping, and with crying out, insomuch that he regardeth not the offering any more, or receiveth *it* with good will at your hand.

14 ¶ Yet ye say, s Wherefore? Because the LORD hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet *is* she thy t companion, and the wife of thy u covenant.

15 And did not x he make one? yet had he the ‡ y residue of the spirit: and wherefore one? that he might seek † a godly z seed:

a Lev. 26.14. &c. Deut. 28.15. &c.
b To serve me according to my word.
c *That is,* the abolishing of Gods benefits.
† Or, *reproves.*
d Your seed shall come to no profit.
† Heb. *scatter.*
e You boast of your holiness, sacrifices and feasts, but they shall turn to your shame, and be as vile as dung.
† Or, *he shall take you away with it.*
† That the priests delighted against the prophet that he could not reprove them, but he must speak against the priesthood, and the office established of God by ignorance, but he knoweth that the office is nothing esteemed when their wicked vilanies and dung are called by many an honourable name.
f Heb. *he knoweth what to do.*
g He knoweth what we are, and the conditions of the covenant made with the seed of Levi: and as God is just, that he would give them long life and sobriety, and on many part, that they should faithfully serve him according to his word.
h I preferred Levi's simple law to leave me. Inherited me and in him set glory with all humility and faithfulness.
k He knoweth that the priests ought to have been living to admonish others in the end of the law.
l He has the true foundation of Gods word, and ought to give to every one accordingly to their necessity, and not to enhance for himself.
m Shewing, that whatsoever doth not declare Gods will, is not his messenger and point.
† Or, *fell in the law.*
‡ Or, *lifted up the face against.*
† Heb. *accepted you.*
* *Ephes.* 4. 6.
n The prophet accuseth the ingratitude of the Jews toward God and one another: for seeing they were all born of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren.
o whereby they had bound them.
p Not to give to God to be an holy people.
† Or, *ought to love.*
q They have joyned themselves in marriage with them that are of another religion.
† Or, *him that waketh, and him that answereth of that is,* the priests.
r Ye cause the people to lament.
† Heb. *another fault,* whereof he accuseth them, *that is,* that they brake the laws of marriage.
s Ye think that I was joyned to thee by a solemn covenant, for many.
† Or, *excellency*
x Did not God make man and woman as one flesh and one man.
y By his power and vertue he could have made many women of one man.
† Heb. *a seed of God:*
z Such as should be born in lawful and moderate marriage, wherein is no excess of lusts.

a He desireth the priests, who have the people in hand that they prayed for them, and wherewith that they were the occasion that God's evils came upon the people.
† Heb. *his face*
† God
† Heb. *from your hand.*
b I will God reward you after your offices & flatte, seeing you are so cowring and wicked.
† Because the Levites, who kept the doors, did not try whether the sacrifices that were in, were according to the law, God willeth that they would rather shut the doors, than to receive such as were not perfite.
* *Isa.* 1.11. Jer. 6.20. *Amos* 5.21.
c For God feareth that their ingratitude, and neglect of his true service shall be the cause of the calling of the Gentiles and leave the prophet that are under the law, framed his words to the quality of the people, and by the altars and sacrifice he meaneth the spiritual service of God which should be under the gospel, when an end should be made to all these legal ceremonies by Christs onely sacrifice.
n Both the priest and the people were infected with this errour, that they pleased not what they offered: for they thought the God was well content with the less as with the fat: but in the mean season they thrusted not the obedience to God, which he required, and so committed both impiety, and also heaped their contempt of God, and covetousness.
o The priests and people were both weary with serving God, and pulled not what manner of sacrifice and service they gave to God, for that which is left profitable, was thought good enough for the Lord.
† Or, *whereas you might have blown away.*
† Or, *in whose stock is*
p *That is,* hath ability to serve the Lord according to his word, and yet will serve him according to his covetous mind.

a He speaketh unto them chiefly, but under them he comprehendeth the people also.

therefore take heed to your a spirit, and let none deal ‡ treacherously against the wife of his youth.

16 For the LORD the God of Israel saith, ‡ that he b hateth † putting away: for *one* covereth c violence with his garment, saith the LORD of hosts: therefore take heed to your spirit, that you deal not treacherously.

17 ¶ Ye have d wearied the LORD with your words: yet ye say, Wherein have we wearied *him?* when ye say, Every one that e doth evil, *is* good in the sight of the LORD, and he delighteth in them; or f where *is* the God of judgement?

CHAP. III.

1 *Of the messenger, majesty, and grace of Christ.* 7 *of the rebellion,* 8 *sacrilege,* 13 *and infidelity of the people.* 16 *The promise of blessing to them that fear God.*

BEhold * I will send my a messenger, and he shall prepare the way before me: and b the LORD whom ye seek, shall suddenly come to his temple: even the c messenger of the covenant, whom ye delight in: behold, he shall come, saith the LORD of hosts.

2 But who d may abide the day of his coming, and who shall stand when he appeareth? for he *is* like a refiners fire, and like fullers sope.

3 And he shall sit *as* a refiner and purifier of silver: and he shall purify the sons e of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness.

4 Then shall the offerings of Judah and Jerusalem be pleasant unto the LORD, as in the days of old, and as in ‡ former years.

5 And I will come near to you to judgement, and I will be a swift witness against the sorcerers, and against the adulterers, & against false swearers, and against those that ‡ oppress the hireling in *his* wages, the widow, and the fatherless, and that turn aside the stranger *from his right* ‡, and fear not me, saith the LORD of hosts.

6 For I *am* the LORD, I change not: therefore ye sons of Jacob † are not consumed.

7 ¶ Even from the days of your fathers ye are gone away from mine ordinances, and have not kept *them:* g return unto me, and I will return unto you, saith the LORD of hosts: but ye said, Wherein shall we return?

8 ¶ Will a h man rob God? yet ye have robbed me: but ye say, Wherein have we robbed thee? i In tithes and offerings.

9 Ye *are* cursed with a curse: for ye have robbed me, *even* j this whole nation.

10 Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the LORD of hosts, if I will not open you the * windows of heaven, and † pour you out a blessing, that

b which declareth their great ingratitude that did not acknowledge this love, which was so evident, in that he chose Abraham from out of all the world; and next, chose Jacob the younger brother, of whom they came, and left Esau the elder.
* *Rom.* 9. 13.
c For besides that the signs of my hatred appeared even when he was made servant unto his younger brother, being yet in his mothers belly, and also afterward in that he was put from his birthright, yet even now before your eyes the signs hereof are evident, in that his country lyeth waste, and he shall never return to inhabit it, whereas ye my people, whom the enemy hated more than them, are by my grace and love rowned you delivered, read *Rom.* 9. 13.
‡ Or, *upon*
† Heb. *from upon*
d Besides the ieft of the people he condemneth the priests chiefly, because they should have reproved others for their hypocrisy, and obstinacy against God, and not have hardened them by their example to greater evils.
e He noteth their grosse hypocrisy, which would not see their faults, but most impudently covered them, and so were blind guids
‡ Or, *bring nots.* &c
f Ye receive all manner of offerings for your own greedinesse, and do examin whether they be according to my law or no.
g Not that they fled thus, but by their doings they declared no less.
† Heb. *to sacrifice*
h Yon make it no fault: whereby he condemneth them that think it sufficient to serve God, partly, as he hath commanded, and partly, after mans fantasy, and so come not to that pureness of religion, which he requireth, and therefore in reproach he sheweth them that a mortal man would not be content to be so served.

a Comfort your selves within your bounds, and be sober in mind, and bridle your affections.
† Or, *unfaithfully*
‡ Or, *if he have her past her away:*
b This sheweth that whatsoever Moses permitted them in this case for the hardnesse of their heart, yet it exuseth them not before God, but still it was sin.
† Heb. *to put away:*
c He thinketh it sufficient to keep his wife still alive he takes others, seeing he is called.
† Or, *in thinking that God favoured the wicked,*
and had not respect to them that serve him.
† Thus they blaspheme God in condemning his power and justice, because he judged not according to their fantasies.

i Or, *sentence*
‡ Or, *desraud*

f They murmured against God because he helped not his people, but rather preferred to defend them: and therefore he accuseth them of ingratitude, and threateneth that all that they see not daily confirmed, it is a token that he doth still defend them: and to his mercy rewarded them never changed.
g Read *Zech.* 1. 3.
h There are none of the heathen so barbarous that will defraud their gods of their honour, or deal deceitfully with them.
* *Gen.*

that *there shall* not *be* [k] *room* enough *to receive it.*

11 And I will rebuke the [l] devourer for your sakes; and he shall not † destroy the fruits of your ground, neither shall your vine cast her fruit before the time in the field, saith the LORD of hosts.

12 And all nations shall call you blessed: for ye shall be a delightsom land, saith the LORD of hosts.

13 ¶ Your words have been * stout [m] against me, saith the LORD: yet ye say, What have we spoken *so much* against thee?

14 Ye have said, It *is* vain to serve God: and what profit *is it*, that we have kept † his ordinance, and that we have walked † mournfully before the LORD of hosts?

15 And now we call the proud happy: yea, they that work wickedness † are set up; yea, *they that* * tempt God are even [n] delivered.

16 ¶ [o] Then they that feared the LORD, spake often one to another, & the LORD hearkened, and heard *it*, and a [p] book of remembrance was written before him for them that feared the LORD, and that thought upon his name.

17 And they shall be mine, saith the LORD of hosts, in that day [q] when I make up my ‡jewels, and I will [r] spare them as a man spareth his own son that serveth him.

18 Then shall ye return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not.

k Not having respect how much ye need, but I will give you in all abundance: so that ye shall lack place to put my blessings in.
l *Asswag*, the caterpillar, and what soever destroyeth corn and fruits
† Heb. *corrupt*

m Job 21. 14. The prophets condemn them of double blasphemy against God: first, in that they think, that God had no respect to them that served him, and next, that the wicked were more in his favour than the godly.
† Heb. *his observation.*
† Heb. *in black.*
‡ Heb. *are built?*
* *Psal.* 95. 9.
n They are not onely preferred to honour, but also delivered from dangers.
o After these admonitions of the prophet some were likely couched, & incouraged others to fear God.
p Both because the thing was strange that some turned to God in that great and universall corruption, and also that this might be an example of Gods mercies to all penitent sinners.
q when I shall restore my church according to my promise, they shall be as mine own proper goods.
† Or, with my Spirit.

CHAP. IV.

1 Gods judgement on the wicked, 2 and his blessing on the good. 4 He exhorteth to the study of the law, and telleth of Elijahs coming and office.

FOr behold, the day cometh that shall [a] burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the LORD of hosts, that it shall leave them neither root nor branch.

2 ¶ But unto you that fear my name, shall the * [b] sun of righteousness arise with healing in his wings; and ye shall [c] go forth and grow up as calvs of the stall.

3 And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I will do *this*, saith the LORD of hosts.

4 ¶ [d] Remember ye the * law of Moses my servant, which I commanded unto him in Horeb for all Israel, *with* the statutes and judgements.

5 ¶ Behold, I will send you * [e] Elijah the prophet, before the coming of the great and [f] dreadful day of the LORD.

6 And he shall [g] turn the heart of the fathers to the children, and the heart of the children to their fathers, least I come [h] and smite the earth with a curse.

a He propheseth of Gods judgements against the wicked, who would not receive Christ, whom as God should find him for the reformation of his church.
* *Luk.* 1. 78.
b Meaning, Christ who with his wings, or beams of his grace should lighten and comfort his church, *Ephes.* 5. 14 and he is called the sun of righteousness because in himself he hath all perfection, and also the author of the Father dwelleth in him, whereby he regenerateth us into righteousness, cleanseth us from the filth of the world, and reneweth us to the image of God
c He shall be as at liberty and in exercise in the joy of the Spirit,
‡ *Ge.* 3. 17.
d Because the time was come that the Jews should be destitute of prophets untill the time

e This Christ expoundeth of John Baptist, *Matt.* 11. 13, 14. Who both for his zeal, and restoring of religion, is fitly compared to Elijah. f which as it is true for the wicked, so doth it waken the godly, and call them to repentance. g He sheweth wherein Johns office should stand: in the turning of mens God, and joyning of the fathers and children in one unity of faith: for but the father shall turn to the religion of his son, which is converted unto Christ, and the son shall embrace the faith of the true fathers, Abraham, Isaac and Jacob. h The second point of his office was to denounce Gods judgements against them that would not receive Christ.

of Christ, because they should with more fervent minds desire his coming, whereby they might continue in the true religion, and also be armed

THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST.

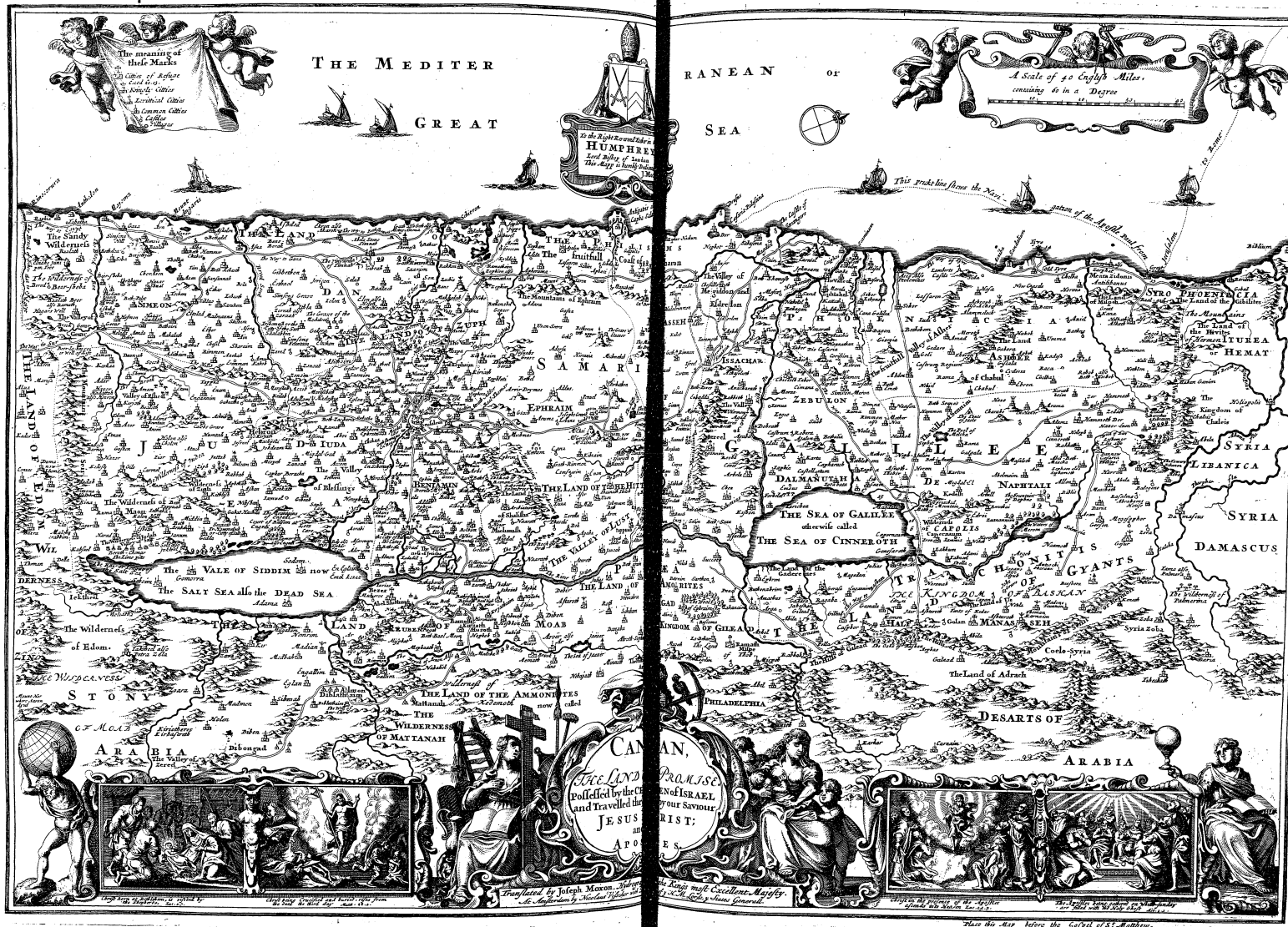
Newly translated out of the original Greek, and with the former translations diligently compared and revised, by his Majesties special command.

With brief Summaries and Expositions of THEOD. BEZA *upon the hard places.*

Together with the Annotations of FR. JUNIUS upon the Revelation of S. JOHN.

The which Notes have never been till now set forth with this new translation; but are now placed in due order by J. C.

¶ Printed, *Anno Dom.* M DC LXXIX.


The meaning of these Marks
Cities of Refuge
Cities of Levites
Royal Cities
Territorial Cities
Common Cities
Cities of Prophets
THE MEDITERRANEAN or GREAT SEA
A Scale of 40 English Miles, containing 60 in a Degree
This prickt line shews the Nature of the Ayr
To the Right Reverend Father in God HUMPHREY Lord Bishop of London This Map is humbly Dedicated by Him
The Sandy Wilderness
The Wilderness of Beer-sheba
The Valley of Eshcol
The Wilderness of Maon
The Wilderness of Edom.
The Wilderness of Engaddi
The Wilderness of Mattanah
The Vale of Siddim now the Salt Sea
The Salt Sea also the Dead Sea
The Valley of Hinnom
The Valley of Jehoshaphat
The Valley of Rephaim
The Valley of Lust
The Land of the Hittites
The Land of the Ammonites now called
The Land of Moab
The Land of Edom
The Land of Canaan
The Land of Promise Possessed by the Children of Israel, and Travelled through by our Saviour JESUS CHRIST;
Translated by Joseph Moxon. Hydrographer to the Kings most Excellent Majesty.
Engraved by Abraham Augustine and Peter Stent
Printed and Sold by Will. Hondius at the Spread Eagle
Printed and Sold by Nicolas Visscher at the Golden Ball
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Place this Map before the Gospel of St. Matthew.

THE GOSPEL ACCORDING TO S. MATTHEW.

CHAP. I.

1 *The genealogy of Christ from Abraham to Joseph.* 18 *He was conceived by the holy Ghost, and born of the virgin Mary, when she was espoused to Joseph.* 19 *The angel satisfieth the misdeeming thoughts of Joseph, and interpreteth the names of Christ.*

a *Luk.* 3. 23.
1 Jesus Christ came of Abraham, of the tribe of Juda, and of the stock of David, as God promised.
2 *Rehearsal*: As the Hebrews use to speak, as *Gen.* 5. 1. *The book of the generations.*
b of the ancestours of whom Christ came.
c which Christ is also the son of Abraham.
* *Gen.* 21. 2.
* *Gen.* 25. 26.
* *Gen.* 29. 35.
* *Gen.* 38. 27.
* *Ruth.* 4. 18.
1 *Chron.* 2. 5.

THE book of the * 1 2 generation b of JESUS CHRIST, the son of David, c the son of Abraham.

2 * Abraham begat Isaac, and * Isaac begat Jacob, and * Jacob begat Judas and his brethren.

3 And * Judas begat Phares and Zara of Thamar, and * Phares begat Esrom, and Esrom begat Aram.

4 And Aram begat Aminadab, and Aminadab begat Naasson, and Naasson begat Salmon.

5 And Salmon begat Booz of Rachab, and Booz begat Obed of Ruth, and Obed begat Jesse.

6 And * Jesse begat David the king, and * David the king begat Solomon of her *that had been the wife* of Urias.

* 1 *Sam.* 16. 1. & 17. 12.
* 1 *Sam.* 12. 24.
* 2 *Chron.* 3. 10.

7 * And Solomon begat Roboam, and Roboam begat Abia, and Abia begat Asa.

8 And Asa begat Josaphat, and Josaphat begat Joram, and Joram begat Ozias.

9 And Ozias begat Joatham, and Joatham begat Achaz, and Achaz begat Ezekias.

* 2 *King.* 20. 21. 1 *Chron.* 3. 13.

10 And * Ezekias begat Manasses, and Manasses begat Amon, and Amon begat Josias.

‡ Some read, *Josias begat, Jakim, and Jakim begat Jechonias.*
d That is, The captivity fell in the days of Jakim and Jechonias: for Jechonias was born before their coming away into captivity.
* 1 *Chron.* 3. 16, 17.

11 And ‡ Josias d begat Jechonias and his brethren, about the time they were carried away to Babylon.

12 And after they were brought to Babylon, * Jechonias begat Salathiel, and Salathiel begat Zorobabel.

13 And Zorobabel begat Abiud, and Abiud begat Eliakim, and Eliakim begat Azor.

14 And Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud.

15 And Eliud begat Eleazar, and Eleazar begat Matthan, and Matthan begat Jacob.

16 And Jacob begat Joseph the husband of Mary, of whom was born Jesus, who is called Christ.

e All these which are reckoned up, in this pedigree of David's stock, as they begat one another orderly in their degrees.
* *Luk.* 1. 27.
2 Christ the true Emmanuel, and therefore Jesus.
f That is, Saviour.
g is conceived in the virgin by the holy Ghost, as it was foretold by the prophets.

17 So e all the generations from Abraham to David, *are* fourteen generations: and from David until the carrying away into Babylon, *are* fourteen generations: and from the carrying away into Babylon unto Christ, *are* fourteen generations.

18 ¶ Now the * birth of 2 Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the holy Ghost.

19 Then Joseph her husband being a just man, and not willing to make her a publick example, was minded to put her away privily.

20 But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph thou son of David, fear not to f take unto thee Mary thy g wife: for that which is h conceived in her, is of the holy Ghost.

21 * And she shall i bring forth a son, and thou shalt call his name Jesus: for he shall i save his people from their sins.

22 (Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying,

23 * Behold, a k virgin shall be with child, and shall bring forth a son, and ‡ they shall call his name Emmanuel, which being interpreted, is, God with us)

24 Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife:

25 And knew her not l till she had brought forth her first-born son; and he called his name Jesus.

f Receive her as her parents and kinsfolks hands.
g which was promised and made sure to thee to be thy wife.
h Of the mothers substance by the holy Ghost.
* *Luk.* 1. 31.
i Christ is born of the same virgin which never knew man, and is called Jesus of God himself, by the angel.
i Deliver, and this therein us the meaning of this name Jesus.
* *Isa.* 7. 14.
k There is in the Hebrew and Greek text, an article added, to point out the woman, and set her forth plainly: as you would say, *That virgin*, or, *a certain virgin.*
‡ Or, *his name shall be called.*
l The little word *Till*, in the Hebrew tongue, giveth us to understand also, that a thing shall not come to pass in time to come: as Michal had no children *Till* her deaths day, 2 *Sam* 6. 23. And in the last chapter of this Evangelist; *Behold, I am with you* Till *the end of the world.*

CHAP. II.

1 *The wise-men out of the east, are directed to Christ by a star.* 11 *They worship him, and offer their presents.* 14 *Joseph fleeth into Egypt, with Jesus and his mother.* 16 *Herod slayeth the children:* 20 *Himself dieth.* 23 *Christ is brought back again into Galilee to Nazareth.*

NOw when * 1 Jesus was born in Bethlehem of a Judea, in the days of Herod the king, behold, there came b wise-men from the east to Jerusalem,

2 Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

3 When Herod the king had heard *these things*, he was c troubled, and all Jerusalem with him.

4 And when he had gathered all the d chief priests and e scribes of the people together, he demanded of them where Christ should be born.

5 And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet;

6 * And thou Bethlehem *in* the land of Juda, art not the f least among the princes of Juda: for out of thee shall come a Governour that shall g rule my people Israel.

* *Luk.* 2. 6, 7.
1 Christ a poor child, laid down in a crib, and nothing set by of his own people received notwithstanding a noble witness of his divinity from heaven, and of his kingly estate, of strangers: which his own also unwittingly allow of, although they do not acknowledge him.
a For there was another in the tribe of Zebulun.
b wise and learned men: it is a Persian word which they use in good part.
c was much moved for he was a stranger and came to the kingdom by force: and the Jews were troubled: for wicked.
d The chief priests, *that is*, Such as were of Aarons family, which were divided into four and twenty orders, 1 *Chron.* 24. 5. & 2 *Chron* 36. 14.
e They that expound the law to the people, for the Hebrews take his word of another, as much, as to expound and declare.
* *Mic.* 5. 2. *John.* 7. 42.
f Though thou be a small town, yet shalt thou be very famous and noble through the birth of the Messias, who shall be born in thee.
g Or, *feed*, for kings are fitly called feeders, and shepherds of the people.

4

7 Then Herod, when he had privily called the wise-men, enquired of them diligently what time the ſtar appeared.

8 And he ſent them to Bethlehem, and ſaid, Go, and ſearch diligently for the young child, and when ye have found *him*, bring me word again, that I may come and worſhip him alſo.

9 When they had heard the king, they departed, and lo, the ſtar which they ſaw in the eaſt, went before them, till it came and ſtood over where the young child was.

10 When they ſaw the ſtar, they rejoyced with exceeding great joy.

11 ¶ And when they were come into the houſe, they ſaw the young child with Mary his mother, and [b] fell down, and worſhipped him: and when they had opened their [l] treaſures, they ‡ preſented unto him gifts; gold, and frankincenſe, and myrrh.

12 And being [k] warned of God in a dream, that they ſhould not return to Herod, they departed into their own country another way.

13 And [z] when they were departed, behold, the angel of the Lord appeareth to Joſeph in a dream, ſaying, Ariſe, and take the young child, and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will ſeek the young child to deſtroy him.

14 When he aroſe, he took the young child & his mother by night, & departed into Egypt:

15 And was there until the death of Herod: that it might be fulfilled which was ſpoken of the Lord by the prophet, ſaying, * Out of Egypt have I called my ſon.

16 ¶ Then Herod when he ſaw that he was mocked of the wiſe-men, was exceeding wroth, and ſent forth, and ſlew all the children that were in Bethlehem, and in all the coaſts thereof, from two years old and under, according to the time which he had diligently enquired of the wiſe-men.

17 Then was fulfilled that which was [l] ſpoken by * Jeremy the prophet, ſaying,

18 In Rama was there [m] a voice heard, lamentation and weeping, and great mourning, [n] Rachel weeping *for* her children, and would not be comforted, becauſe they are not.

19 ¶ [z] But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joſeph in Egypt,

20 Saying, Ariſe, and take the young child and his mother, and go into the land of Iſrael: for they are dead which ſought the young childs life.

21 And he aroſe, and took the young child and his mother, & came into the land of Iſrael.

22 But when he heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither: notwithſtanding, being warned of God in a dream, he turned aſide into the parts of Galilee:

23 And he came and dwelt in a city called Nazareth, that it might be fulfilled which was ſpoken by the prophets, He ſhall be called a Nazarene.

h A kind of humble and lowly reverence.
i The rich and coſtly preſents, which they brought him.
‡ Or, *offered.*
k God warned and told them of it, when as they aſked it not.
z Chriſt being yet a force born, begianneth to be crucified for us, both in himſelf, and alſo in his members.

* *Hoſ.* 11. 1.

l For God ſpeaketh by the mouth of the prophets.
* Jer. 31. 15.
m A voice of lamenting, weeping, and howling.
n *That is to ſay,* All that compaſs about Bethlehem: for Rachel Jacobs wife who died in childbed, was buried in the way that leadeth to this town, which is alſo called Ephrata, becauſe of the fruitfulneſs of the ſoil, and plenty of corn.

Chriſt is brought up in Nazareth, after the death of the tyrant, by Gods providence: that by the very name of the place it might plainly appear to the world, that he is the Lords true Nazarite.

CHAP. III.

1 Johns preacheth: his office, life, and baptiſme. 7 He reprehendeth the Phariſees, 13 and baptizeth Chriſt in Jordan.

IN * thoſe days came * 1 John the Baptiſt preaching in the [b] wilderneſs of Judea,

2 And ſaying, [c] Repent ye: for the [d] kingdom of heaven is at hand.

3 For this is he that was ſpoken of by the prophet Eſaias, ſaying, * The voice of one crying in the wilderneſs, Prepare ye the way of the Lord, make his paths [e] ſtraight.

4 And the ſame John had his raiment of camels hair, and a leathern girdle about his loyns; and his meat was locuſts and wild hony.

5 Then went out to him [g] Jeruſalem and all Judea, and all the region round about Jordan,

6 And were baptized of him in Jordan, [h] confeſſing their ſins.

7 ¶ [z] But when he ſaw many of the Phariſees and Sadducees come to his baptiſm, he ſaid unto them, * O generation of vipers, who hath warned you to flee from the wrath to come?

8 [3] Bring forth therefore fruits ‡ meet for repentance.

9 [4] And [i] think not to ſay [k] within your ſelves, * We have Abraham to *our* father: for I ſay unto you, that God is able of theſe ſtones to raiſe up children unto Abraham.

10 And now alſo the ax is laid unto the root of the trees: * therefore every tree which bringeth not forth good *fruit* is hewn down, and caſt into the fire.

11 * [1] I indeed baptize you with water unto repentance; but he that cometh after me, is mightier then I, whoſe ſhoes I am not worthy to bear: he ſhall baptize you with the holy Ghoſt, and *with* fire.

12 [6] Whoſe fan *is* in his hand, and he will throughly [m] purge his floor, and gather his wheat into the garner: but he will burn up the chaff with unquenchable fire.

13 ¶ * [7] Then cometh Jeſus from Galilee to Jordan unto John to be baptized of him.

14 But John forbad him, ſaying, I have need to be baptized of thee, & comeſt thou to me?

15 And Jeſus anſwering, ſaid unto him, Suffer *it to be ſo* now: for thus it becometh us to fulfil [n] all righteouſneſs. Then he ſuffered him.

16 And Jeſus when he was baptized, went up ſtraightway out of the water: and lo, the heavens were opened unto [o] him, and he ſaw the Spirit of God deſcending like a dove, and lighting upon him.

17 ‡ And lo, a voice from heaven, ſaying, This is my beloved Son, in whom I am [p] well pleaſed.

1 *John preacheth: his office, life, and baptiſme.* 7 *He reprehendeth the Phariſees,* 13 *and baptizeth Chriſt in Jordan.*

* *Mark* 1. 2. *Luk.* 3. 1.
1 Chriſt was tempted all manner of ways, and ſtill overcometh, that we alſo through his virtue may overcome.
‡ Full fourty days.

* *Deut.* 8. 3.

b The buſtlement whereith the flat roof of the temple was compaſſed about, that no man might fall down: as was appointed by the law, *Deut.* 22. 8.
* *Pſal.* 91. 11.

* *Deut.* 6. 16.
c *word for word,* Thou ſhalt not go on ſtill in tempting.

* *Deut.* 6. 13. & 10. 20.
* *Mark* 1. 14. *Luk.* 4. 14. *Joh.* 4. 43.
i when the heralds mouth is ſtopped, the Lord moveth himſelf, and bringeth full light into the boſomes of this world, preaching fire forgiveneſs of ſins to them that repent.
k Let alſo none of the Lyturgies, or becauſe that country bended toward Tyrus which ſtanderh upon the ſea that cutteth the midſt of the world.
l *So called, Jos.* 19. 28. cauſe it bordered upon Tyrus and Sidon, and for cauſe Solomon gave the king of Tyrus twenty cities in that quarter, 1 *King.* 9. 11.
* *Mark* 1. 14.
m Come to you.
* *Mark.* 1. 16.

* *Hoſ.* 6. 2.
n Chriſt thinking by time, that he ſhould at length depart from us, even at the beginning of his preaching, ſtretcheth him ſelf unto the moſt heavenly fountain, indeed poor, and utterly unlearned, and therefore ſuch as might be leaſt ſuſpected, whether he of the truth of thoſe things they heard and ſaw.

1 Not when Jeſus went to dwell at Nazareth, but a great while after, about the ſpace of five and twenty years: for in the thirtieth year of his age was Jeſus baptized of John: Therefore by thoſe days is meant, at the time that Jeſus remained in yet an inhabiter of the town of Nazareth.
* *Mark* 1. 4. *Luk.* 3. 2.
2 John, who through his ſingulis holineſs and rare auſterenes of life, ſtuffed all men to caſt their eyes upon him, as upon a Prieſt from heaven, for Chriſt, following faſt on at his heels, as the prophet Eſay foretold, and delivereth the ſum of the Goſpel, which in that place after ſhould be delivered more fully.
3 In an hilly country, which was notwithſtanding inhabited, for plenty dwelt there, *Luk.* 1. 39. and there was Jeabs houſe, 1 *King.* 2. 36. and beſides theſe, Jeſhohua maketh mention of ſix towns that were in this tribe, *Jeſhuah.* 15. 61.
c *The word in the Greek tongue, ſignifieth,* A changing of our minds and hearts from evil to better.
d The kingdom of Meſſias, whoſe government ſhall be heavenly and nothing but heavenly.
* *Iſa.* 40. 3. *Mark.* 1. 3.
e Make him a plain and ſmooth way.
f Locuſts were a kind of meat, which tents of the eaſt people uſe, which were therefore called decourers of locuſts, *Exod.* 10. 5.
g The people of Jeruſalem.
h Acknowledging that they were ſaved only by free remiſſion and forgiveneſs of their ſins.
i There is nothing the ſtopped up the heart of Hanny and ſalvation ſo much as the opinion of our own righteouſneſs, as the opinion of *Luk.* 18. 11. 12.
k *Luk.* 3. 8.
l True repentance is a ſound thing, which hath his feat in the mind and heart. ‡ Or, *unfavorable to amendment of life.* 4 The faith of the fathers, availeth the unbelieving children nothing at all: and yet for all that, God ſpareth not the lazy, nor deſireth unfaithfully in his league which he made with the fathers. 5 Think not the ſame to begin of your ſelves, and to ſtand in your hearts. * *John* 8. 39. 6 To Chriſt, who is the ſtone which God hath * *Mark* 1. 8. *Luk.* 3. 16. *John* 1. 26. 5 we may neither dwell upon them that miniſter them: but endeavor, as much as in us lieth, to lead us unto our Salvation, neither upon them that miniſter them: but we muſt climb up to the matter it ſelf, *that is to ſay,* To Chriſt, who inſtructeth us effectually, which is outwardly ſignified unto us. 7 The outward ſign putteth us in mind of this that we muſt change our lives, and become better, aſſuring us, as by a ſeal, that we are ingrafted into Chriſt, whereby our old man dieth, and the new man riſeth up, *Rom.* 6. 4. 8 The triumphs of the wicked ſhall end in everlaſting torment. in will deſire it thoroughly, and enter with a full riddance. * *Mark* 1. 9. *Luk.* 3. 21. 22. 7 Chriſt ſanctifieth our baptiſm in himſelf, and authorizing to the office of the mediatorſhip: 8 To John. 9 To Chriſt. 10 Chriſt fulfilleth our adoption viſible ſign of the holy Ghoſt. ‡ The Greek word betokeneth a thing of great conſtancy, and ſuch as highly pleaſeth a man. 11 So then the father ſaith, that Chriſt is the only man, whom when he beholdeth, look what opinion he had conceived of us, he layeth it clean aſide.

CHAP.

CHAP. IV.

1 Chriſt faſteth, and is tempted. 11 *The angels miniſter unto him.* 13 *He dwelleth in Capernaum,* 17 *beginneth to preach,* 18 *calleth Peter and Andrew,* 21 *James and John,* 23 *and healeth all the diſeaſed.*

THen was * Jeſus led up of the ſpirit into the wilderneſs, to be [t] tempted of the devil.

2 And when he had faſted [a] fourty days and fourty nights, he was afterward an hungred.

3 And when the tempter came to him, he ſaid, If thou be the Son of God, command that theſe ſtones be made bread.

4 But he anſwered and ſaid, It is written, * Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God.

5 Then the devil taketh him up into the holy city, and ſetteth him on a [b] pinnacle of the temple.

6 And ſaith unto him, If thou be the Son of God, caſt thy ſelf down: for it is written, * He ſhall give his angels charge concerning thee, and in their hands they ſhall bear thee up, leſt at any time thou daſh thy foot againſt a ſtone.

7 Jeſus ſaid unto him, It is written again, * Thou ſhalt not [c] tempt the Lord thy God.

8 Again, the devil taketh him up into an exceeding high mountain, and ſheweth him all the kingdoms of the world, and the glory of them:

9 And ſaith unto him, All theſe things will I give thee, if thou wilt fall down and worſhip me.

10 Then ſaith Jeſus unto him, Get thee hence, Satan: for it is written, * Thou ſhalt worſhip the Lord thy God, and him only ſhalt thou ſerve.

11 [z] Then the devil leaveth him, and behold, angels came and miniſtred unto him.

12 ¶ * Now when Jeſus had heard that John was ‡ caſt into priſon, he departed into Galilee.

13 And leaving Nazareth, he came and dwelt in [d] Capernaum, which is upon the ſea-coaſt, in the borders of Zabulon and Nephthalim:

14 That it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying,

15 * The land of Zabulon, and the land of Nephthalim, *by* the way of the [e] ſea beyond Jordan, Galilee of the [f] Gentiles:

16 The people which ſat in darkneſs, ſaw great light: and to them which ſat in the region and ſhadow of death, light is ſprung up.

17 ¶ * From that time Jeſus began to preach, and to ſay, Repent, for the kingdom of heaven is [g] at hand.

18 ¶ * [3] And Jeſus walking by the ſea of Galilee, ſaw two brethren, Simon, called Peter, and Andrew his brother, caſting a net into the ſea: (for they were fiſhers)

19 And he ſaith unto them, Follow me, and I will make you fiſhers of men.

20 And they ſtraightway left *their* nets, and followed him.

21 And going on from thence, he ſaw other two brethren, James *the ſon* of Zebedee, and John his brother, in a ſhip with Zebedee their father, mending their nets: and he called them.

22 And they immediately left the ſhip and their father, and followed him.

23 ¶ [4] And Jeſus went about all Galilee, teaching in [h] their [i] ſynagogues, and preaching the goſpel of the [k] kingdom, and healing all [l] manner of ſickneſs, and all manner of [m] diſeaſe among the people.

24 And his fame went throughout all Syria: and they brought unto him all ſick people that were taken with divers diſeaſes, and [n] torments, and thoſe which were poſſeſſed with devils, and thoſe which were [o] lunatick, and thoſe that had the [p] palſy; and he healed them.

25 And there followed him great multitudes of people, from Galilee, and *from* Decapolis, and *from* Jeruſalem, and *from* Judea, and *from* beyond Jordan.

t Chriſt is tempted, that he might be a mercyful Prieſt, and able to help them that are tempted, Heb. 2. 18. and 4. 15. and that he might be a ſtrong conqueror, and able to overcome the tempter, Heb. 2. 14.
a Chriſt faſteth, that he might ſhew unto us, that we muſt not ſeek to ſatisfie the luſts of the fleſh, but muſt ſubdue them by faſting, Prayer, and other exerciſes of godlineſs.
b The higheſt part of the temple.
c Tempt not God, by diſtruſting his promiſes, and by preſuming upon them.
z Chriſt is miniſtred unto by the Angels, that we might learn to deſpiſe the world, and to be contented with a little.
* *Mat.* 14. 3. *Mark* 1. 14. *Luk.* 3. 19. 20.
d Which was a town great deal more famous then Nazareth was.
* *Iſa.* 9. 1.
e Of Tyberias, or becauſe that country bended toward Tyrus which ſtanderh upon the ſea that cutteth the midſt of the world.
f *So called, Jos.* 19. 28. cauſe it bordered upon Tyrus and Sidon, and for cauſe Solomon gave the king of Tyrus twenty cities in that quarter, 1 *King.* 9. 11.
* *Mark* 1. 14.
g Come to you.
* *Mark.* 1. 16.
3 Chriſt thinking by time, that he ſhould at length depart from us, even at the beginning of his preaching, ſtretcheth him ſelf unto the moſt heavenly fountain, indeed poor, and utterly unlearned, and therefore ſuch as might be leaſt ſuſpected, whether he of the truth of thoſe things they heard and ſaw.
4 Chriſt aſſureth the hearts of the believers of his ſpiritual & living Vintner, by healing the diſeaſes of the body.
h Their; *that is,* The Galilæans.
i Synagogues, *that is,* The Jews churches.
k Of Meſſias.
l Diſeaſes of all kinds, but not every one: *that is, as we ſay,* Some of every one.
m *The word ſignifieth properly,* The weakneſs of the ſtomack, but here it is taken for thoſe diſeaſes which make men faint and wax weary, that have them.
n *The word ſignifieth properly,* The ſtone wherewith gold is tryed, and by a borrowed kind of ſpeech is applyed to all kind of examination, as here by rough dealing and torments, we go about to draw out the truth of men, which otherwiſe they would not confeſs: and in this place it is taken for thoſe diſeaſes which put ſick men to great woe, o which at every full moon or other changes of the moon, are ſtrangely troubled and diſeaſed. p weak and feeble men, who have the parts of their body looſed, and ſo weakned, that they are neither able to gather them up together, nor put them out as they would.

CHAP. V.

1 Chriſt beginneth his ſermon in the mount: 3 *declaring who are bleſſed,* 13 *who are the ſalt of the earth,* 14 *the light of the world, the city on an hill:* 15 *the candle:* 17 *that he came to fulfil the law.* 21 *What it is to kill,* 27 *to commit adultery,* 33 *to ſwear:* 38 *exhorteth to ſuffer wrong,* 44 *to love even our enemies,* 48 *and to labour after perfectneſs.*

ANd ſeeing the multitudes, he went up into a mountain: and when he was ſet, his diſciples came unto him.

2 [1] And he opened his mouth, and taught them, ſaying,

3 * Bleſſed *are* the [a] poor in [b] ſpirit: for theirs is the kingdom of heaven.

4 Bleſſed *are* they that mourn: for they ſhall be comforted.

5 * Bleſſed *are* the meek: for they ſhall inherit the earth.

6 Bleſſed *are* they which do hunger and thirſt after righteouſneſs: * for they ſhall be filled.

7 Bleſſed *are* the merciful: for they ſhall obtain mercy.

8 * Bleſſed *are* the [c] pure in heart: for they ſhall ſee God.

9 Bleſſed *are* the peace-makers: for they ſhall be called the children of God.

10 * Bleſſed *are* they which are perſecuted for righteouſneſs ſake: for theirs is the kingdom of heaven.

11 Bleſſed are ye when men ſhall revile you, and perſecute *you*, and ſhall ſay all manner of * evil againſt you † falſely for my ſake.

12 Rejoyce, and be exceeding glad: for great *is* your reward in heaven: for ſo perſecuted they the prophets which were before you.

13 ¶ [2] Ye are the ſalt of the [d] earth: * but if the ſalt have loſt his ſavour, wherewith ſhall it be ſalted? it is thenceforth good for nothing, but to be caſt out, and to be troden under foot of men.

1 Chriſt teacheth that the greateſt joy and felicity is not in the commodities, and pleaſures of this life, but is laid up in heaven for them that willingly reſt in the good will and pleaſure of God, and endeavour to yield all men, although they be cruelly vexed and troubled of the worldlings, becauſe they will not fashion themſelves to their manners.
* *Luk.* 6. 20.
a Under the name of poverty, are all ſuch miſeries meant, as are joyned with poverty.
b Whoſe minds and ſpirits are brought under, and tamed, and obey God.
* *Pſal.* 37. 11.
* *Iſa.* 65. 13.
* *Pſal.* 24. 4.
c Fitly is this word, *pure,* joyned with the heart, for as a bright and ſhining reſemblance or image ſhewed in a glaſs, ſeen plainly in a clear and pure looking glaſs, even ſo doth the face (as it were) of the everlaſting God ſhine forth, and clearly appear in a pure heart.
* *Pſal.* 3. 14.
* *Pſal.* 65. 14.
d Gr. *ſyria.*
2 The miniſters of the word eſpecially (unleſs they will be the moſt caitifs of all) muſt needs lead other both by word and deed to this greateſt joy and felicity. d Your doctrine muſt be very found, or elſe it is not ſo, if it ſhall be nought ſet by, and caſt away as a thing unſavoury and vile * *Mark.* 9. 50. *Luk.* 14. 34. e what ſhall you have to ſalt withall? And ſo are fools in the Latine tongue called ſalſides, as you would ſay, men that have no ſalt, or ſavour and wit in them.

6 f You shine and give light, by being made partakers of the true Light.
* Mark 4. 21. Luk. 8. 16.
c 11. 33.
1 The word in the originall signifieth, *Mountaines containing about a iust leſs then a perch.*
* 1 Pet. 2. 12.
3 Chriſt came not to bring any new way of righteouſneſs & ſalvation into the world, but to fulfil that in deed which was ſhadowed by the figures of the law, by delivering men through grace from the curſe of the law: and moreover to teach the true uſe of obedience, which the law appointeth, and to grave in our hearts the force of obedience.
g That the prophecies may be accompliſhed.
* Luk. 16. 17.
* James 2. 10.
4 He beginneth with the true expounding of the law, and ſetteth it againſt the old (but yet falſe) gloſſes of the Scribes: So ſhe in him abo-liſhing the leaſt commandment of his Father.
h He ſhall have no place in the church.
5 The true meaning of the ſixt commandment.
‡ Or, *to them.*
* Exod. 20. 13. Deut. 5. 17.
i He ſpeaketh of God and of the difference of ſins, and therefore applieth his words to the form of civil judgment, which were then uſed.
k Of that judgment which was uſed by three men who had the hearing and deciding of money-matters, and ſuch other ſmall cauſes.
l By the judgment which ſtood of three & twenty judges, who had the hearing & deciding of weighty affairs, & matters of life and death: as the higheſt judges of all were to the number of ſeventy and one, which had the hearing of moſt weighty affairs, as the matter of an whole tribe, or of an high prieſt, or of a falſe prophet. as whereas we read here, *Hell*, it is in the text in ſtil, *Gehenna*, which is an Hebrew word made of two, and is as much to ſay, *as the valley of Hinnom*, which otherwiſe the Hebrews called, *Tophteth*: it was a place where the Iſraelites were wont moſt cruelly to ſacrifice their children to falſe gods, whereupon it was taken for a place appointed to torment the reprobate in. Jer. 7. 31. m The Jews alſo uſed four kinds of punishments before their government was taken away by Herod, hanging, beheading, ſtoning and burning: this is it that Chriſt here ſpeaketh of, becauſe burning was the greateſt punishment, therefore in that he maketh mention of a judgment, a counſel, and a fire, he meaneth that ſome ſins are worſe then other ſome, but yet they are all ſuch that we muſt give an account for them, and ſhall be puniſhed for them.
n The covetous Phariſees taught that God was appeaſed by the ſacrifices appointed in the law, which they themſelves devoured; But Chriſt on the contrary ſide denieth, that God accepteth any mans offering, unleſs he maketh ſatisfaction to his brother whom he hath offended: and ſaith moreover, that thoſe ſtubborn and ſtiffnecked deſpiſers of their brethren, ſhall never eſcape the wrath & curſe of God, before they have made full ſatisfaction to their brethren. o He applyeth all this ſpeech, to the ſtate of his time, when as there was an alienating in Jeruſalem: and therefore they are very foolish, that gather hereupon, that we muſt build altars and uſe ſacrifices: but they are more fools, which draw that to purgatory, which is ſpoken of peace-making and atonement one with another. * Luk. 12. 58. p Cut off all cauſe of enmity. q Thou ſhalt be deale withall, to the utmoſt extremity. r He is taken for an adulterer before God whatſoever he be, that coveteth a woman: and therefore we muſt keep our eyes cloſſe, & all the members we have, yea, & we muſt eſchew all occaſions, which might move us to evil, how dear ſoever it coſt us. * Exod. 20. 14.

14 Ye are the [f] light of the world. A city that is ſet on a hill, cannot be hid.

15 Neither do men * light a candle, and put it under ‡ a buſhel: but on a candleſtick, and it giveth light unto all that are in the houſe.

16 Let your light ſo ſhine before men, * that they may ſee your good works, and glorify your Father which is in heaven.

17 ¶ [3] Think not that I am come to deſtroy the law or the prophets: I am not come to deſtroy, but to [g] fulfil.

18 For verily I ſay unto you, * Till heaven and earth paſs, one jot or one tittle ſhall in no wiſe paſs from the law, till all be fulfilled.

19 * [4] Whoſoever therefore ſhall break one of theſe leaſt commandments, and ſhall teach men ſo, he ſhall be called the [h] leaſt in the kingdom of heaven: but whoſoever ſhall do, and teach *them*, the ſame ſhall be called great in the kingdom of heaven.

20 For I ſay unto you, That except your righteouſneſs ſhall exceed *the righteouſneſs* of the ſcribes and Phariſees, ye ſhall in no caſe enter into the kingdom of heaven.

21 ¶ [5] Ye have heard, that it was ſaid ‡ by them of old time, * Thou ſhalt not kill: and whoſoever ſhall kill, ſhall be in danger of the judgment.

22 But I ſay unto you, that whoſoever is angry with his brother without a cauſe, ſhall be in [i] danger of the [k] judgment: and whoſoever ſhall ſay to his brother, Raca, ſhall be in danger of the [l] councel: but whoſoever ſhall ſay, Thou fool, ſhall be in danger of [m] hell-[n] fire.

23 [6] Therefore, if thou bring thy gift to the [o] altar, and there remembreſt that thy brother hath ought againſt thee;

24 Leave there thy gift before the altar, and go thy way, firſt be reconciled to thy brother, and then come and offer thy gift.

25 * [7] Agree with thine adverſary quickly, whiles thou art in the way with him: leſt at any time the adverſary deliver thee to the judge, and the judge deliver thee to the officer, and thou be caſt into priſon.

26 Verily, I ſay unto thee, thou ſhalt by no means come out thence, till thou haſt [q] paid the uttermoſt farthing.

27 ¶ [7] Ye have heard that it was ſaid by them of old time, * Thou ſhalt not commit adultery.

28 But I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath committed adultery with her already in his heart.

29 * And if thy [r] right eye [r] offend thee, pluck *it* out, and caſt *it* from thee: for *it is* profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

30 And if thy right hand offend thee, cut it off, and caſt *it* from thee: for it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.

31 It hath been ſaid, * Whoſoever ſhall put away his wife, let him give her a writing of devorcement.

32 But I ſay unto you, that * whoſoever ſhall put away his wife, ſaving for the cauſe of fornication, cauſeth her to commit adultery: and whoſoever ſhall marry her that is divorced, committeth adultery.

33 ¶ [8] Again, ye have heard that it hath been ſaid, by them of old time, * Thou ſhalt not forſwear thy ſelf, but ſhalt perform unto the Lord thine oaths.

34 But I ſay unto you, Swear not at all; neither by heaven, for it is Gods throne:

35 Nor by the earth, for it is his footſtool: neither by Jeruſalem, for it is the city of the great King.

36 Neither ſhalt thou ſwear by thy head, becauſe thou canſt not make one hair white or black.

37 * But let your communication be, [t] Yea, yea; Nay, nay: for whatſoever *is* more then theſe, cometh of [u] evil.

38 ¶ [9] Ye have heard that it hath been ſaid, * An eye for an eye, and a tooth for a tooth.

39 But I ſay unto you, * that ye reſiſt not evil: but whoſoever ſhall ſmite thee on thy right cheek, turn to him the other alſo.

40 And if any man will ſue thee at the law, and take away thy coat, let him have thy cloak alſo.

41 And whoſoever ſhall compel thee to go a mile, go with him twain.

42 Give to him that aſketh thee, and * from him that would borrow of thee, turn not thou away.

43 ¶ Ye have heard that it hath been ſaid, * Thou ſhalt love thy neighbour, and hate thine enemy:

44 But I ſay unto you, * Love your enemies, bleſs them that curſe you, do good to them that hate you, and pray * for them which deſpitefully uſe you, and perſecute you:

45 [10] That ye may be the children of your Father which is in heaven, for he maketh his ſun to riſe on the evil and on the good, and ſendeth rain on the juſt and on the unjuſt.

46 * For if ye love them which love you, what reward have ye? do not even the publicans the ſame?

47 And if ye ſalute your brethren onely, what do you more *then others?* do not even the * publicans ſo?

48 Be ye therefore perfect, even as your Father which is in heaven is perfect.

CHAP.

* Chap. 18. 8. Mark. 9. 47.
r He meaneth, The right eye, and the right hand, becauſe the parts of the right ſide of our body, are the chiefeſt and readieſt to commit any wickedneſs.
* Wood for wood, Do caſt ſtone to offend: for ſtone is ſtumbling blocks, ſo is wood. *that is to ſay*, Rocks which we are caſt upon.
* Deut. 24. 1.
* Luk. 16. 18. † Cor. 7. 10.
s The meaning of the third commandment againſt the forſwearing of men and judgment of the falſe, which crauled to curſe or indirect forms of ſwearing.
* Exod. 20. 7. Lev. 19. 12. Deut. 5. 11.
t Iames 5. 12.
u whatſoever you vouch, vouch it boldly, and what ſoever you deny, deny it barely, without any more words.
* Exod. 21. 24. Lev. 24. 20. Deut. 19. 21.
* Luk. 6. 29. Rom. 12. 17. 1 Theſſ. 5. 15.
* Deut. 15. 8.
* Lev. 19. 18. * Luk. 6. 27. * Luk. 23. 34. Act. 7. 60.
10 A doubtfull ſpeech: The end is taken of the effectives: The children muſt be like their father. The other is taken of compariſons. The children of God muſt be better then the children of this world.
* Luk. 6. 32.
11 That God was appeaſed by the ſacrifices appointed in the law, which they themſelves devoured; But Chriſt on the contrary ſide denieth, that God accepteth any mans offering, unleſs he maketh ſatisfaction to his brother whom he hath offended: and ſaith moreover, that thoſe ſtubborn and ſtiffnecked deſpiſers of their brethren, ſhall never eſcape the wrath & curſe of God, before they have made full ſatisfaction to their brethren. o He applyeth all this ſpeech, to the ſtate of his time, when as there was an alienating in Jeruſalem: and therefore they are very foolish, that gather hereupon, that we muſt build altars and uſe ſacrifices: but they are more fools, which draw that to purgatory, which is ſpoken of peace-making and atonement one with another. * Luk. 12. 58. p Cut off all cauſe of enmity. q Thou ſhalt be deale withall, to the utmoſt extremity. r He is taken for an adulterer before God whatſoever he be, that coveteth a woman: and therefore we muſt keep our eyes cloſſe, & all the members we have, yea, & we muſt eſchew all occaſions, which might move us to evil, how dear ſoever it coſt us. * Exod. 20. 14.

CHAP. VI.

1 *Chriſt continueth his ſermon in the mount, ſpeaking of almes, 5 prayer, 14 forgiving our brethren, 16 faſting, 19 where our treaſure is to be laid up, 24 of ſerving God and mammon: 25 exhorteth, not to be careful for worldly things: 33 but to ſeek Gods kingdom.*

1 Ambition maketh almes vain.

TAke heed that ye do not your [1] alms before men, to be ſeen of them: otherwiſe ye have no [a] reward ‡ of your Father which is in heaven.

2 Therefore, * when thou doſt *thine* alms, ‡ do not found a trumpet before thee, as the [b] hypocrites do, in the ſynagogues, and in the ſtreets, that they may have glory of men. Verily, I ſay unto you, they have their reward.

3 But when thou doſt alms, let not thy left hand know what thy right hand doth:

4 That thine alms may be in ſecret: and thy Father which ſeeth in ſecret, himſelf ſhall reward thee openly.

5 ¶ [2] And when thou prayeſt, thou ſhalt not be as the hypocrites *are*: for they love to pray ſtanding in the ſynagogues, and in the corners of the ſtreets, that they may be ſeen of men. Verily, I ſay unto you, they have their reward.

6 But thou, when thou prayeſt, enter into thy cloſet, and when thou haſt ſhut thy door, pray to thy Father which is in ſecret, and thy Father which ſeeth in ſecret, ſhall reward thee openly.

7 But when ye pray, uſe not [c] vain * repetitions, as the heathen do: for they think that they ſhall be heard for their much ſpeaking.

8 Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

9 [3] After this manner therefore pray ye: * Our Father which art in heaven, Hallowed be thy name.

10 Thy kingdom come. Thy will be done in earth as *it is* in heaven.

11 Give us this day our [d] daily bread.

12 And forgive us our debts, as we forgive our debtors.

13 And lead us not into temptation, but deliver us from [e] evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

14 * [4] For, if ye forgive men their treſpaſſes, your heavenly Father will alſo forgive you.

15 But if ye forgive not men their treſpaſſes, neither will your Father forgive your treſpaſſes.

16 ¶ [5] Moreover, when ye faſt, be not as the hypocrites, of a ſad countenance: for they disfigure their faces, that they may appear unto men to faſt. Verily, I ſay unto you, they have their reward.

17 But thou, when thou faſteſt, anoint thine head, and waſh thy face:

18 That thou appear not unto men to faſt, but unto thy Father which is in ſecret: and thy Father which ſeeth in ſecret, ſhall reward thee openly.

19 ¶ [6] Lay not up for your ſelves treaſures upon earth, where moth and ruſt doth corrupt, and where theives break through and ſteal.

20 * But lay up for your ſelves treaſures in heaven, where neither moth nor ruſt doth corrupt, and where theives do not break through nor ſteal.

21 For where your treaſure is, there will your heart be alſo.

22 * [7] The light of the body is the eye: if therefore thine eye be [g] ſingle, thy whole body ſhall be full of light.

23 But if thine eye be evil, thy whole body ſhall be full of darkneſs. If therefore the light that is in thee be darkneſs, how great *is* that darkneſs!

24 ¶ * [8] No man can ſerve [h] two maſters: for either he will hate the one, and love the other; or elſe he will hold to the one, and deſpiſe the other. Ye cannot ſerve God and [i] mammon.

25 [9] Therefore I ſay unto you, * Take no thought for your life, what ye ſhall eat; or what ye ſhall drink; nor yet for your body what ye ſhall put on: Is not the life more then meat, and the body then raiment?

26 Behold the fowls of the [k] air: for they ſow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better then they?

27 Which of you by [l] taking thought can add one cubit unto his ſtature?

28 And why take ye thought for raiment? Conſider the lilies of the field how they grow; they [m] toil not, neither do they ſpin.

29 And yet I ſay unto you, that even Solomon in all his glory, was not arayed like one of theſe.

30 Wherefore if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the oven, *ſhall he* not much more *clothe* you, O ye of little faith?

31 Therefore take no thought, ſaying, What ſhall we eat? or what ſhall we drink? or wherewithal ſhall we be clothed?

32 (For after all theſe things do the Gentiles ſeek) for your heavenly Father knoweth that ye have need of all theſe things.

33 But ſeek ye firſt the kingdom of God, and his righteouſneſs, and all theſe things ſhall be added unto you.

34 Take therefore no thought for the morrow: for the morrow ſhall take thought for the things of it ſelf: ſufficient unto the day *is* the evil thereof.

CHAP. VII.

1 *Chriſt ending his ſermon in the mount, reproveth raſh judgment, 6 forbiddeth to caſt holy things to dogs, 7 exhorteth to prayer, 13 to enter in at the ſtrait gate, 15 to beware of falſe prophets, 21 not to be hearers, but doers of the word: 24 like houſes builded on a rock, 26 and not on the ſand.*

JUdge [1] not, that ye be not judged.

2 For with what judgment ye judge, ye ſhall be judged: * and with what meaſure ye mete, it ſhall be meaſured to you again.

3 * And why beholdeſt thou the mote that is

7
* Luk. 12. 33. 1 Tim. 6. 19.
‡ This judgment of the mind: that as the body is with the eyes, ſo our whole life may be ruled with right reaſon, *that is to ſay*, with the ſpirit of God wherewith we are lightned.
* Luk. 16. 13.
‡ God will be worſhiped of the whole man.
h which be at jar together, for if they agree, they are eaſe one.
i This word is a Syrian word, and ſignifieth all things that belong to mony.
5 The froward and ſelfe-conſiderateneſs for things of this life, is corrected in the children of God by an earneſt thinking upon the providence of God.
* Pſal. 55. 22. Luke. 12. 22.
k Or, *The fowls of the air.*
l Or, *to his ſtature.*
m Or, *they ſpin not.*
6 He ſpeaketh of care which is joyned with thought of mind, and hurt, for the moſt part, diſtruſt ioyned with it, in thy labour.
* Luk. 6. 37.
Rom. 2. 1.
1 We ought to find fault one with another, but we muſt beware we do it not without cauſe, or to ſeem holier then they, or in hatred of them.
* Mark. 4. 24. Luk. 6. 38.
* Luk. 6. 41.

8 is in thy brothers eye, but considerest not the beam that is in thine own eye?

4 Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and behold, a beam *is* in thine own eye?

5 Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brothers eye.

a The stiffnecked and stubborn enemies of the gospel are unworthy to have it preached unto them.
b A pearl hath his name among the Grecians, for the orient brightness that is in it: and a pearl was in ancient time in great estimation among the Latines, for a pearl that Cleopatra had, was valued at two hundred and fifty thousand crowns: and the word is now borrowed from that, to signify the most precious heavenly doctrine.

6 ¶ [a] Give not that which is holy unto the dogs, neither cast ye your [b] pearls before swine, lest they trample them under their feet, and turn again and rent you.

7 ¶ * [1] Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

8 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

9 Or what man is there of you, whom if his son ask bread, will he give him a stone?

10 Or if he ask a fish, will he give him a serpent?

11 If ye then being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

c A refersal of the meaning of the second table. *b That is to say,* The doctrine of the law and prophets.
* *Chap.* 21. 22. *Mark.* 11. 24. *Luk.* 11. 9. *John.* 16. 24. *James* 1. 6.
1 Prayers are a sure refuge in all miseries.

12 [c] Therefore all things * whatsoever ye would that men should do to you, do ye even so to them: for this is the [b] law & the prophets.

13 ¶ * [2] Enter ye in at the strait gate; for wide *is* the gate, and broad *is* the way that leadeth to destruction, and many there be which go in thereat:

14 ‡ Because [c] strait *is* the gate, and narrow *is* the way which leadeth unto life, and few there be that find it.

15 ¶ [a] Beware of false prophets, which come to you in sheeps clothing, but inwardly they are ravening wolves.

16 Ye shall know them by their fruits: * Do men gather grapes of thorns, or figs of thistles?

17 Even so every good tree bringeth forth good fruit: but a corrupt tree bringeth forth evil fruit.

18 A good tree cannot bring forth evil fruit: neither *can* a corrupt tree bring forth good fruit.

* *Chap.* 3. 10.

19 * Every tree that bringeth not forth good fruit, is hewn down and cast into the fire.

20 Wherefore by their fruits ye shall know them.

7 Even the best gifts that are, are nothing, without godliness.
* *Rom.* 2. 13. *James* 1. 22.

21 ¶ [7] Not every one that saith unto me, * Lord, Lord, shall enter into the kingdom of heaven: but he that doth the will of my Father which is in heaven.

22 Many will say to me in that day, Lord, Lord, have we not prophesied in thy [d] name? and in thy name have cast out devils? and in thy name done many [e] wonderful works?

23 And then will I profess unto them, * I never knew you: * depart from me [g] ye that work iniquity.

d By name here, is meant that mighty working power of God, which every man wresteth that calleth upon him.
e Properly, *powers*: Now these excellent works wrought, are called powers, by occasion of those things which they bring to pass, for by them we understand how mighty the power of God is.
* *Luk.* 13. 27. f *Vae vis*, Not of ignorance, but because he will call them away.
* *Psal* 6. 8. g You that are given to all kind of wickedness, and seem to make an art of sin.

24 ¶ [8] Therefore, * whosoever heareth these sayings of mine, and doth them, I will liken him unto a wise man which built his house upon a rock:

8 True godliness refteth upon Christ, and therefore always remaineth invincible.
* *Luk.* 6. 47.

25 And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell not, for it was founded upon a rock.

26 And every one that heareth these sayings of mine, and doth them not, shall be likned unto a foolish man which built his house upon the sand:

27 And the rain descended, and the floods came, and the winds blew, and beat upon that house: and it fell, and great was the fall of it.

28 And it came to pass when Jesus had ended these sayings, * the people were astonished at his doctrine.

29 For he taught them as one having authority, and not as the scribes.

Chap. VIII.

2 Christ cleanseth the leper, 5 healeth the centurions servant. 14 Peters mother in law, 16 and many other diseased, 18 sheweth how he is to be followed: 23 stilleth the tempest on the sea, 28 driveth the devils out of two men possessed, 31 and suffereth them to go into the swine.

WHen he was come down from the mountain, great multitudes followed him.

2 * And [1] behold, there came a leper and worshipped him, saying, Lord, if thou wilt, thou canst make me clean.

3 And Jesus put forth *his* hand and touched him, saying, I will, be thou clean. And immediately his leprosy was cleansed.

4 And Jesus saith unto him, See thou tell no man, but go thy way, shew thy self to the priest, and offer the gift that * Moses commanded, for a testimony unto them.

5 ¶ * [2] And when Jesus was entred into Capernaum, there came unto him a centurion, beseeching him,

6 And saying, Lord, my servant lieth at home sick of the palsy, grievously tormented.

7 And Jesus saith unto him, I will come and heal him.

8 The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word onely, and my servant shall be healed.

9 For I am a man under authority, having souldiers under me: and I say to this *man*, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it.

10 When Jesus heard *it*, he marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no not in Israel.

11 And I say unto you, that many shall come from the east and west, and shall [a] sit down with Abraham, and Isaac, and Jacob in the kingdom of heaven.

12 But the children of the kingdom shall be cast out into [b] outer darkness: there shall be weeping and gnashing of teeth.

13 And

13 And Jesus said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour.

14 ¶ * [3] And when Jesus was come into Peters house, he saw his wives mother laid, and sick of a fever.

15 And he touched her hand, and the fever left her: & she arose and ministred unto them.

16 ¶ * When the even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed all that were sick:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying, * Himself took our infirmities, and bare *our* sicknesses.

18 Now when Jesus saw great multitudes about him, he gave commandment to depart unto the [d] other side.

19 * [4] And a certain scribe came, and said unto him, Master, I will follow thee whithersoever thou goest.

20 And Jesus saith unto him, The foxes have holes, and the birds of the air *have* [e] nests; but the Son of man hath not where to lay *his* head.

21 And another of his disciples, said unto him, Lord, suffer me first to go and bury my father.

22 But Jesus said unto him, Follow me, and let the dead bury their dead.

23 ¶ [6] And when he was entred into a ship, his disciples followed him.

24 * And behold, there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but he was asleep.

25 And his disciples came to him, and awoke him, saying, Lord, save us: we perish.

26 And he saith unto them, Why are ye fearful, O ye of little faith? Then he arose and rebuked the winds and the sea, and there was a great calm.

27 But the men marvelled, saying, What manner of man is this, that even the winds and the sea obey him?

28 ¶ * [7] And when he was come to the other side, into the country of the Gergesens, there met him two possessed with devils, coming out of the tombs, exceeding fierce, so that no man might pass by that way.

29 And behold, they cried out, saying, What have we to do with thee, Jesus thou Son of God? art thou come hither to torment us before the time?

30 And there was a good way [f] off from them an herd of many swine, feeding.

31 So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.

32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and behold, the whole herd of swine ran violently down a steep place into the sea, and perished in the waters.

33 And they that kept them fled, and went their ways into the city, and told every thing; and what was befallen to the possessed of the devils.

34 And behold, the whole city came out to meet Jesus, and when they saw him, they besought him that he would [8] depart out of their coasts.

8 where men live as swine, there doth not Christ tarry but devils.

Chap. IX.

1 Christ curing one sick of the palsy, 9 calleth Matthew from the receit of custom, 10 eateth with publicans and sinners, 14 defendeth his disciples for not fasting, 20 cureth the bloudy issue, 23 raiseth from death Jairus daughter, 27 giveth sight to two blind men, 32 healeth a dumb man possessed of a devil, 36 and hath compassion of the multitude.

AND he [1] entred into a ship, and passed over, and came into his [a] own city.

2 * And behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus [b] seeing their faith, said unto the sick of the palsy, Son, be of good cheer, thy sins be forgiven thee.

3 And behold, certain of the scribes said within themselves, This man [c] blasphemeth.

4 And Jesus knowing their thoughts, said, Wherefore think ye evil in your hearts?

5 For whether is easier to say, Thy sins be forgiven thee? or to say, Arise and walk?

6 But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy) Arise, take up thy bed, and go unto thine house.

7 And he arose, and departed to his house.

8 But when the multitude saw *it*, they marvelled, and glorified God, which had given such power unto men.

9 ¶ * [2] And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receit of [d] custom: and he saith unto him, Follow me. And he arose, and followed him.

10 ¶ And it came to pass, as Jesus sat at meat in the house, behold, many publicans & [e] sinners came & sat down with him & his disciples.

11 And when the Pharisees saw *it*, they said unto his disciples, Why eateth your master with publicans and sinners?

12 But when Jesus heard *that*, he said unto them, They that be whole need not a physician, but they that are sick.

13 But go ye and learn what that meaneth, * I will have mercy, and not sacrifice: for I am not come to call the righteous, * but sinners to repentance.

14 ¶ [3] Then came to him the disciples of John, saying, * Why do we and the Pharisees fast oft, but thy disciples fast not?

15 And Jesus said unto them, Can the [f] children of the bride-chamber mourn, as long as the bridegroom is with them? but the days will come when the bridegroom shall be taken from them, and then shall they fast.

16 No man putteth a piece of [g] new cloth unto an old garment: for that which is put in to fill it up, taketh from the garment, and the rent is made worse.

17 Neither do men put new wine into old bottles, else the bottles break, & the wine runneth out, and the bottles perish: but they put

new

7 Sins are the causes of our afflictions, and Christ onely forgiveth them; if we believe.
Also Capernaum, for as *Tirosph. faith*, Beth-lehem brought him forth, Nazareth brought him up, and Capernaum was his dwelling place.
* *Mark.* 2. 3. *Luk.* 5. 18.
b Knowing by a manifest sign.
c To blaspheme, signifieth amongst the more eloquent Grecians, to slander.

d For Capernaum was situate upon the lake of Tiberias.
* *Luk.* 9. 57.
4 Virtue discipline of Christ must prepare themselves to all kind of miseries.
5 word for word, stakes made with knights.
6 when God recounteth our labour, we must have off all duty to men.
* *Mark* 1. 44. *Luk.* 5. 12.
1 Christ, in healing the leprosy with the touching of his hand, *Saturnius.* That he abhorreth no sinners that come unto him, he shewed by cleansing the leper.
* *Mark.* 4. 37. *Luk.* 8. 23.
* *Leu.* 14. 4.

e Although Christ forseeth offensions to neglect his, yet in time commodious he sheweth himself to be known.
* *Luk.* 7. 5.
2 Christ, by letting before them the example of the unmerciful centurion, and yet of an excellent faith, provoketh the Jews to emulation, and together foreseweth them of their calling off, and the calling of the Gentiles.

f Or on hill, as Mark and Luke witnesse: Now *Gregor. de Joseph recumbit. lead.* 17. *chap.* 13. lived after the order of the Grecians, and therefore we may not marvel if there were swine there.

* *Mark* 5. 1. *Luk.* 8. 26.
7 Christ came to deliver men from the miserable thraldom of Satan: but the world had rather lack Christ, then the vilest and least of their commodity.

1 Against naughty emulation in matters indifferent.
* *Mark.* 2. 18. *Luk.* 5. 33.
f Hebrew kind of speech, for they that are admitted into the marriage chamber, are as the nearest about the bridegroom.
g Raw, which was never put to the fuller.

10 new wine into new bottles, and both are preserved.

18 ¶ * [4] While he spake these things unto them, behold, there came a ruler and worshipped him, saying, My daughter is even now dead: but come and lay thy hand upon her, and she shall live.

19 And Jesus arose, and followed him, and *so did* his disciples.

20 ¶ (And behold, a woman which was diseased with an issue of bloud twelve years, came behind *him*, and touched the hem of his garment.

21 For she said within her self, If I may but touch his garment, I shall be whole.

22 But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour)

23 [5] And when Jesus came into the rulers house, and saw the [h] minstrels and the people making a noise,

24 He said unto them, Give place, for the maid is not dead, but sleepeth. And they laughed him to scorn.

25 But when the people were put forth, he went in, and took her by the hand, and the maid arose.

26 And ‡ the fame hereof went abroad into all that land.

27 ¶ [6] And when Jesus departed thence, two blind men followed him, crying, & saying, Thou son of David, have mercy on us.

28 And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? they said unto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith, be it unto you.

30 And their eyes were opened, and Jesus straitly charged them, saying, See that no man know *it*.

31 But they, when they were departed, spread abroad his fame in all that country.

32 ¶ * As they went out, behold, they brought to him a dumb man possessed with a devil.

33 And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel.

34 But the Pharisees said, * He casteth out the devils through the prince of the devils.

35 * And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness, and every disease among the people.

36 ¶ * [1] But when he saw the multitudes, he was moved with compassion on them, because they ‡ fainted, and were scattered abroad, * as sheep having no shepherd.

37 Then saith he unto his disciples, * The harvest truly *is* plenteous, but the labourers *are* few.

38 Pray ye therefore the Lord of the harvest, that he will [i] send forth labourers into his harvest.

5 Even death it self giveth place to the power of Christ.
h It appeareth that they used minstrels at their mourning.

‡ Or, *this fame.*

6 By healing these two blind, Christ sheweth that he is the light of the world.

* *Luke* 11. 14. 7. An example of the power, that Christ hath over the devil.

* *Chap.* 12. 24. *Mark* 3. 22. *Luke* 11. 15.
* *Mark* 6. 6. *Luke.* 13. 22.

* *Mark*, 6. 34. 8 Although the ordinary pastours cease, yet Christ hath not cast off the care of his church.
‡ Or, *were tired and lay down.*
* *Numb.* 27. 17.
* *Luke*, 10. 2.

i word for word, *cast them out*, for no-one are very slow in so holy a work.

CHAP. X.

1 *Christ sendeth out his twelve apostles, enabling them with power to do miracles,* 5 *giveth them their charge, teacheth them,* 16 *comforteth them against persecutions,* 40 *and promiseth a blessing to those that receive them.*

AND * [1] when he had called unto him his twelve disciples, he gave them power ‡ *against* unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease.

2 Now the names of the twelve apostles are these; The [a] first, Simon, who is called Peter, and Andrew his brother, James *the son* of Zebedee, and John his brother,

3 Philip, and Bartholomew, Thomas, & Matthew the publican, James *the son* of Alpheus, and Lebbeus, whose surname was Thaddeus,

4 Simon the Canaanite, and Judas [b] Iscariot, who also betrayed him.

5 These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into *any* city of the Samaritans enter ye not.

6 * But go rather to the lost sheep of the house of Israel.

7 [2] And as ye go, preach, saying, * The kingdom of heaven is at hand.

8 [3] Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

9 * ‡ [4] Provide neither [c] gold, nor silver, nor brass in your purses:

10 Nor scrip for your journy, neither two coats, neither shoes, nor yet staves: (* for the workman is worthy of his [d] meat)

11 * [5] And into whatsoever city or town ye shall enter, enquire who in it is worthy, and there abide till ye go thence.

12 And when ye come into an house, salute it.

13 And if the house be worthy, let your [e] peace come upon it: but if it be not worthy, let your peace return to you.

14 * And whosoever shall not receive you, nor hear your words: when ye depart out of that house, or city, * shake off the dust of your feet.

15 Verily I say unto you, It shall be more tolerable for the land of Sodom & Gomorrah, in the day of judgment, then for that city.

16 ¶ * [6] Behold, I send you forth as [f] sheep in the midst of wolves: be ye therefore wise as serpents, and ‡ [g] harmless as doves.

17 But beware of [h] men, for they will deliver you up to the councels, and they will scourge you in their synagogues.

18 And ye shall be brought before governours and kings for my sake, for a testimony against them and the Gentiles.

19 * But when they deliver you up, take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak.

20 For it is not ye that speak, but the spirit of your Father which speaketh in you.

21 * And the brother shall deliver up the brother

* *Mark* 3. 16. *Luke*, 6. 14.
1 The apostles are sent to preach the gospel in Israel.
† Or, *were.*

a Theophylact saith, That Peter and Andrew surnamed the first, because they were first called.
b A man of Kerioth. Now Kerioth was in the tribe of Judah. *Josh.* 15. 25.
* *Mat.* 13. 45.
2 The sum of the gospel, or reproving all the apostles.
* *Luke*, 10. 9.
3 Miracles are the pendauces of the word.
* *Mark*, 6. 8. *Luke*, 9. 3. & 22. 35.
† Or, *get.*
4 The minister of the word must cast away all cares that might hinder them in the holy office that might be.
c For this iourny, to wit, both that nothing might hinder them, and also that they might feel some taste of Gods providence: for as there return back, the Lord asketh of them, whether they lacked any thing by the way, *Luke*, 22. 35.
d *Luke*, 10. 7. 1 *Tim.* 5. 18.
d God will provide you meat.
* *Luke*, 10. 8.
Happy are they that receive the preaching of the gospel: and unhappy are they that refuse it.
e It is a manner of speech taken from obstinate, and whereby they ment all kind of happiness.
* *Mark* 6. 11.
* *Act.* 13. 51.
* *Luke*, 10. 3.
f Christ sheweth how the ministers must behave themselves unto the cross.
g You shall see in your course.
h Or, *simple.*
g You shall not be much as sweyed an injury: and by the mixing of shifts and drifts natures together, he will not have us malicious, not even to be malicious, not our selves to be simpled, but a certain form of good manners as exempt from fraud & deceit, both them & may be.
h For in the cause of religion men are wolves one to another.
* *Mark* 13. 13.
* *Luke*, 21. 16.

brother to death, and the father the child: and the children shall rise up against *their* parents, and cause them to be put to death.

22 And ye shall be hated of all men for my names sake: * but he that endureth to the end, shall be saved.

23 But when they persecute you in this city, flee ye into another: for verily I say unto you, ye shall not ‡ have [i] gone over the cities of Israel till the Son of man be come.

24 * The disciple is not above *his* master, nor the servant above his lord.

25 It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house [k] Beelzebub, how much more *shall they call* them of his houshold?

26 [l] Fear them not therefore: * for there is nothing covered, that shall not be reveiled; and hid, that shall not be known.

27 What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the [m] house-tops.

28 * And [n] fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.

29 Are not two sparrows sold for a ‡ [o] farthing? and one of them shall not fall on the ground without your Father.

30 * But the very hairs of your head are all numbred.

31 Fear ye not therefore, ye are of more value then many sparrows.

32 * [7] Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven.

33 * But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 * [8] Think not that I am come to send peace on earth: I came not to send peace, but a sword.

35 For I am come to set a man at variance * against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 And a mans foes *shall be* they of his own houshold.

37 * [9] He that loveth father or mother more then me, is not worthy of me: and he that loveth son or daughter more then me, is not worthy of me.

38 * And he that taketh not his cross, and followeth after me, is not worthy of me.

39 * He that [p] findeth his life shall lose it: & he that loseth his life for my sake, shall find it.

40 ¶ * [10] He that receiveth you, receiveth me, and he that receiveth me, receiveth him that sent me.

41 [11] He that receiveth a prophet in the [q] name of a prophet, shall receive a prophets reward; and he that receiveth a righteous man, in the name of a righteous man, shall receive a righteous mans reward.

42 * And whosoever shall give to drink unto one of these [r] little ones, a cup of cold water onely, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

i Or, *and, or, finish.* Going to an end, *Matt.* 24. 14. you shall not have gone through all the cities of Israel, and preached in them.
* *Luke*, 6. 40. *John* 13. 16.
k It was the idol of the Ecronites, which we call the god of flies.

l Truth shall not always be hid.
* *Mark* 4. 22. *Luke*, 8. 17. & 12. 2.

m Openly, and in the highest places, for the tops of their houses were so made, that they might walk upon them. *Act.* 10. 9.
* *Luke*, 12. 4.
n Though tyrants heaven to raging and cruel, yet we may not fear them.
It is in vain to fear prop. — Tarquin, in the original, as being the most part of the Roman-people.
o The fourth part of an ounce.
* *Matt.* 14. 27. *Mar.* 27. 54.
The necessity and reward of upon confessing Christ.
* *Luke*, 12. 8.
* *Mark*, 8. 38.
* *Luke*, 9. 26.
2 *Tim.* 2. 12.

* *Luke*, 12. 51.
1 Civil differtions follow the preaching of the Gospel.

* *Mic.* 7. 6.

* *Luke*, 14. 26.
9 Nothing without exception is to be preferred before our duty to God.

* *Chap.* 16. 24. *Luke*, 9. 23. *Mark*, 8. 34.
* *John* 12. 25.
q They are said to find their life, which deliver it out of danger; and this is spoken after the opinion of the people, which think them clean lost that die: because they think not of the life to come.
* *Luke*, 10. 16. *John* 13. 20.
10 God is both author and revenger of his holy ministry.
Christ.
11 we shall lose nothing that we bestow upon
9 As a prophet.

1 Christ sheweth by his works that he is the promised Messias.
a Of instructing them with precepts.
b The disciples cities, *that is to say*, in Galilee where many of them were born.
* *Luke*, 7. 18.

* *Isa.* 35. 6.

* *Isa.* 61. 1.

2 what agreement and what difference is betwixt the ministry of the prophets, the preaching of John, and the full light of the gospel, which Christ hath brought.

* *Mal.* 3. 1.

c In the new state of the church where the true glory of God shineth, the person are not compared together, but the kind of doctrines, and the preaching of John, with the Law and the prophets, and again, mine most clear preaching of the gospel with John.
* *Luke*, 16. 16.
† Or, *is gotten by force, and they that through men.*
d They prophesied of things to come, which are now present, and clerly, and plain of them.
* *Mal.* 4. 5.
1 There are none more stout and stubborn enemies of the gospel, then they to whom it ought to be most acceptable.
* *Luke*, 7. 31.
e He blameth the frowardness of this age, by a proverb, in that they could be moved neither with rough, nor gentle dealing.

12 ing, and they say, Behold, a man glutt-
tonous and a wine-bibber, a friend of publi-
cans and sinners: [a] but [f] wisdom is justified
[a] That which the most pure resuſe, the elect and chosen embrace.
[f] wiſe men do acknowledge the wisdom of the gospel, when they receive it.
of her children.

20 ¶ * [1] Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not.

21 Wo unto thee Chorazin, wo unto thee Bethsaida: for if the mighty works which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.

22 But I say unto you, It shall be more tolerable for Tyre and Sidon at the day of judgment, then for you.

23 And thou Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day.

24 But I say unto you, that it shall be more tolerable for the land of Sodom, in the day of judgment, then for thee.

* *Luk.* 10. 21.

25 ¶ * At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast [g] reveiled them unto babes.

26 Even [h] so Father, for so it seemed [i] good in thy sight.

27 * [6] All things are delivered unto me of my Father: and no man knoweth the Son but the Father: * neither knoweth any man the Father, save the Son, and he to whom-soever the Son will reveil *him*.

28 ¶ Come unto me all ye that labour, and are heavy laden, and I will give you rest.

29 Take my yoke upon you, and learn of me, for I am meek and lowly in heart: * and ye shall find rest unto your souls.

30 * For my yoke is [k] easy, and my burden is light.

[g] Through the ministry of Christ, who onely sheweth the truth of all things pertaining to God.
[h] This word sheweth that he consenteth himself in his Fathers counsel.
[i] Gods will is the onely rule of righteousness.
* *Joh.* 3. 35.
[6] There is no true knowledge of God, nor quietness of mind, but onely in Christ alone.
* *Joh.* 6. 46.
* *Jer.* 6. 16.
* 1 *Joh.* 5. 3.
[k] May easily be born: for his commandments are not grievous, for all that is born of God, overcometh the world.

CHAP. XII.

1 Christ reproveth the blindneſs of the Phariſees concerning the breach of the ſabbath, 3 by ſcriptures, 9 by reaſon, 13 and by a miracle. 22 He healeth the man poſſeſſed that was blind and dumb. 31 Blaſphemy againſt the holy Ghoſt ſhall never be forgiven. 36 Accounts ſhall be made of idle words. 38 He rebuketh the unfaithful who ſeek after a ſign, 49 and ſheweth who is his brother, ſiſter, and mother.

1 Of the true ſanctifying of the ſabbath, and the abrogating of it.
* *Deut.* 23. 25.
Mark 2. 23.
Luk. 6. 1.

AT [1] that time * Jesus went on the sab-
bath-day through the corn, and his dis-
ciples were an hungred, and began to pluck the ears of corn, and to eat.

2 But when the Phariſees saw *it*, they said unto him, Behold, thy disciples do that which is not lawful to do upon the sabbath-day.

* 1 *Sam.* 21. 6.
[2] The Hebrews call it bread of faces, because it stood before the Lord all the week upon the golden table appointed to that service, *Levit.* 24. 6.
* *Exod.* 29. 32, 33. *Levit.* 8. 31. & 24. 9.

3 But he said unto them, Have ye not read * what David did when he was an hungred, and they that were with him,

4 How he entred into the house of God, and did eat the [a] shew-bread, which was not lawful for him to eat, neither for them which were with him, * but onely for the priests?

5 Or have ye not read in the * law, how that on the sabbath-days the priests in the temple [b] profane the sabbath, and are blameleſs?

6 But I say unto you, that in this place is *one* greater then the temple.

7 But if ye had known what this meaneth, * I will have mercy and not sacrifice, ye would not have condemned the guiltleſs.

8 For the Son of man is Lord even of the sabbath-day.

9 * [2] And when he was departed thence, he went into their synagogue.

10 ¶ And behold, there was a man which had *his* hand withered: and they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuſe him.

11 And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold on it, and lift *it* out?

12 How much then is a man better then a sheep? wherefore it is lawful to do well on the sabbath-days.

13 Then saith he to the man, Stretch forth thine hand: and he stretched *it* forth; and *it* was restored whole, like as the other.

14 ¶ [3] Then the Phariſees went out, and ‡ held a council against him, how they might destroy him.

15 But when Jesus knew *it*, he withdrew himself from thence: and great multitudes followed him, and he healed them all,

16 And charged them that they should not make him known:

17 That it might be fulfilled which was spoken by Esaias the prophet, saying,

18 * Behold, my servant whom I have chosen, my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall shew [c] judgment to the Gentiles.

19 He shall not strive, nor cry, neither shall any man hear his voice in the streets.

20 A bruised reed shall he not break, and smoking flax shall he not quench, till he [d] send forth judgment unto victory.

21 And in his name shall the Gentiles truſt.

22 ¶ * [4] Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw.

23 And all the people were amazed, and said, Is not this the Son of David?

24 * But when the Phariſees heard *it*, they said, This *fellow* doth not cast out devils, but by Beelzebub the prince of the devils.

25 [5] And Jesus knew their thoughts, and said unto them, Every kingdom divided against it-
self, is brought to desolation: and every city or house divided against it self, shall not stand.

26 And if Satan cast out Satan, he is divided against himself; how shall then his kingdom stand?

27 And if I by Beelzebub cast out devils, by whom do your children cast *them* out? therefore they shall be your judges.

28 But

* *Numb.* 28. 9.
[b] when the priests do Gods service upon the Sabbath-day, yet they break not the law: much leſs doth the Lord of the Sabbath break the Sabbath.
* *Hoſ.* 6. 6. *Matt.* 9. 13.

* *Mark* 3. 1. *Luk.* 6. 6.
[3] The enemeies of the law are not against the love of our neighbour.

* *Mark* 3. 28. *Luk.* 12. 10. 1 *Joh.* 5. 16.

6 Of blaſphemy against the holy Ghoſt.

7 Hypocrites at the laſt betray themſelves even by their own mouth.
* *Luk.* 6. 45.

‡ How far and in what reſpect we may give place to the unbridled rage of the wicked.
[c] Or, truth and juſtice.

* *Iſa.* 42. 1.

[d] By judgment is meant a ſtated ſtate, becauſe Chriſt was to publiſh the true religion among the Gentiles, and to caſt out ſuperſtition, which thing wherefore it is done, the Lord is ſaid, to reign and judge them: *that is to ſay*, To govern and rule mercies.

* *Iſa.* 42. 2.

[4] Chriſt teacheth by the ſorrowful example of the Jews, that there are none more miſerable then of whom they which put out the light of the goſpel, which was kindled in them.
* *Iſaa.* 5. 5.
* 1 *King.* 10. 1. [e] He meaneth the Queen of Saba: whoſe country is ſouth, in reſpect of the land of Iſrael.
[f] For Saba is ſituate in the uttermoſt coaſt of happy Arabia, upon the mouth of the Arabian Sea.
* *Luk.* 11. 24.

28 But if I caſt out devils by the ſpirit of God, then the kingdom of God is come unto you.

29 Or elſe, how can one enter into a ſtrong mans houſe, and ſpoil his goods, except he firſt bind the ſtrong man? and then he will ſpoil his houſe.

30 He that is not with me, is againſt me: and he that gathereth not with me, ſcattereth abroad.

31 ¶ Wherefore I ſay unto you, * All manner of ſin and blaſphemy ſhall be forgiven unto men: but the blaſphemy *againſt* the *holy* Ghoſt ſhall not be forgiven unto men.

32 And whoſoever ſpeaketh a word againſt the Son of man, it ſhall be forgiven him: [6] but whoſoever ſpeaketh againſt the holy Ghoſt, it ſhall not be forgiven him, neither in this world, neither in the *world* to come.

33 Either make the tree good, and his fruit good; or elſe make the tree corrupt, & his fruit corrupt: for the tree is known by *his* fruit.

34 [7] O generation of vipers, how can ye, being evil, ſpeak good things? * for out of the abundance of the heart the mouth ſpeaketh.

35 A good man out of the good treaſure of the heart, bringeth forth good things: and an evil man out of the evil treaſure, bringeth forth evil things.

[e] vain and unprofitable words: which the moſt part of men do ſpend their lives in.

36 But I ſay unto you, That every [e] idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment.

37 For by thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned.

[f] Againſt froward deſires of miracles.
* *Gen.* 16. 1. *Iob.* 11. 29. 1 *Cor.* 1. 22.

38 ¶ * [f] Then certain of the ſcribes and of the Phariſees anſwered, ſaying, Maſter, we would ſee a ſign from thee.

[f] Baſtards which fell from Abrahams faith, or forſook the true worſhip of God.
* *Jonas* 1. 17.

39 But he anſwered and ſaid to them, An evil and [f] adulterous generation ſeeketh after a ſign, and there ſhall no ſign be given to it, but the ſign of the prophet Jonas.

40 * For as Jonas was three days and three nights in the whales belly: ſo ſhall the Son of man be three days and three nights in the heart of the earth.

41 [g] The men of Nineveh ſhall riſe in judgment with this generation, and ſhall condemn it, * becauſe they repented at the preaching of Jonas, and behold, a greater then Jonas *is* here.

[g] Chriſt teacheth the ſtrouſeful example of the Jews, that there are none more miſerable then of whom they which put out the light of the goſpel, which was kindled in them.
* *Jonas* 3. 5.

42 * The queen of the [g] ſouth ſhall riſe up in the judgment with this generation, and ſhall condemn it: for ſhe came from the [h] uttermoſt parts of the earth to hear the wiſdom of Solomon, and behold, a greater then Solomon *is* here.

* 1 *King.* 10. 1.
[g] He meaneth the Queen of Saba: whoſe country is ſouth, in reſpect of the land of Iſrael.
[h] For Saba is ſituate in the uttermoſt coaſt of happy Arabia, upon the mouth of the Arabian Sea.

43 * When the unclean ſpirit is gone out of a man, he walketh through dry places, ſeeking reſt, and findeth none.

44 Then he ſaith, I will return into my houſe from whence I came out; and when he is come, he findeth *it* empty, ſwept, and garniſhed.

45 Then goeth he, and taketh with himſelf ſeven other ſpirits more wicked then himſelf, and they enter in and dwell there: * and the laſt ſtate of that man is worſe then the firſt. Even ſo ſhall it be alſo unto this wicked generation.

* *Heb.* 6. 4. & 10. 26. 2 *Pet.* 2. 20.

46 ¶ [10] While he yet talked to the people, * behold, his mother and his brethren ſtood without, deſiring to ſpeak with him.

47 Then one ſaid unto him, Behold, thy mother and thy brethren ſtand without, deſiring to ſpeak with thee.

48 But he anſwered and ſaid unto him, that told him, Who is my mother? and who are my brethren?

49 [11] And he ſtretched forth his hand towards his diſciples, and ſaid, Behold my mother, and my brethren.

50 For whoſoever, ſhall do the will of my Father which is in heaven, the ſame is my brother, and ſiſter, and mother.

[10] To Chriſt teacheth by his own example, how that all things ought to be poſt apart, in reſpect of Gods glory.
* *Mark* 3. 31. *Luk.* 8. 20.

[11] None are more neer unto us, then they that are of the houſhold of faith.

CHAP. XIII.

3 The parable of the ſowr and the ſeed: 18 the expoſition of it. 24 The parable of the tares, 31 of the muſtard-ſeed, 33 of the leaven, 44 of the hidden treaſure, 45 of the pearl, 47 of the draw-net caſt into the ſea, 53 and how Chriſt is contemned of his own country men.

THE ſame day went Jesus out of the houſe, * and ſat by the ſea-ſide.

* *Mark* 4. 1.

2 [1] And great multitudes were gathered together unto him, ſo that he went into a ſhip, and ſat, and the whole multitude ſtood on the ſhore.

[1] Chriſt ſheweth, in putting forth this parable of the ſower, that the ſeed of life which is ſown in the world, commeth not on ſo well in one as in another and the reaſon is, by the which part, either do not receive it, or bring it not to ripen.
* *Luk.* 8. 5.

3 And he ſpake many things unto them in parables, ſaying, * Behold, a ſower went forth to ſow.

4 And when he ſowed, ſome *ſeeds* fell by the way-ſide, and the fowls came and devoured them up.

5 Some fell upon ſtony places, where they had not much earth: and forthwith they ſprung up, becauſe they had no deepneſs of earth:

6 And when the ſun was up, they were ſcorched, and becauſe they had not root, they withered away.

7 And ſome fell among thorns: and the thorns ſprung up and choked them.

8 But other fell into good ground, and brought forth fruit, ſome an hundred-fold, ſome ſixty-fold, ſome thirty-fold.

9 Who hath ears to hear, let him hear.

10 And the diſciples came, and ſaid unto him, Why ſpeakeſt thou unto them in parables?

11 [2] He anſwered and ſaid unto them, Becauſe it is given unto you to know the myſteries of the kingdom of heaven, but to them it is not given.

[2] The gift of underſtanding and of faith is proper to the elect, and all the reſt are blinded through the juſt judgment of God.
* *Chap.* 25. 29.

12 * For whoſoever hath, to him ſhall be given, and he ſhall have more abundance: but whoſoever hath not, from him ſhall be taken away, even that he hath.

13 Therefore ſpeak I to them in parables: becauſe they ſeeing, ſee not: and hearing, they hear not, neither do they underſtand.

14 And in them is fulfilled the prophecy

13 * *Heb.* 6. 4. & 10. 26. 2 *Pet.* 2. 20.

14 of Esaias, which saith, * By hearing ye shall hear, and shall not understand: and seeing ye shall see, and shall not perceive.
* Isa. 6. 9. Mark. 4. 12. Luk. 8. 10. John 12. 40. Act. 28. 26. Rom. 11. 8.

15 For this peoples heart is waxed grosse, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with *their* eyes, and hear with *their* ears, and should understand with *their* heart, and should be converted, and I should heal them.

3 The condition of the church under, and since Christ, is better then it was in the time of the fathers under the law.

16 ‖ But blessed *are* your eyes, for they see; and your ears, for they hear.
‖ Luk. 10. 24.

17 For verily I say unto you, * that many prophets and righteous men have desired to see those things which ye see, and have not seen *them:* and to hear those things which ye hear, and have not heard *them.*

18 ¶ Hear ye therefore the parable of the sower.

19 When any one heareth the word of the kingdom, and understandeth *it* not, then cometh the wicked one, and catcheth away that which was sown in his * heart: this is he which received seed by the way-side.

a Though there be mention made of the heart, yet his sowing is referred to hearing, without understanding: for whether the seed be received in the heart or no, yet he that soweth, soweth to the heart.

20 But he that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it:

21 Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended.

22 He also that received seed among the thorns, is he that heareth the word: and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful.

23 But he that received seed into the good ground, is he that heareth the word, and understandeth *it*, which also beareth fruit, and bringeth forth some an hundred-fold, some sixty, some thirty.

4 Christ sheweth in another parable of the evil seed mixt with the good, that the church shall never be free and quit from offences, both in doctrine and manners until the day appointed for the severing of all things to come, and therefore the faithful have to arm themselves with patience and constancy.

24 ¶ ‖ Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field:
‖ Luk. 13. 18.

25 But while men slept, his enemy came and sowed tares among the wheat, and went his way.

26 But when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 So the servants of the housholder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares?

28 He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up?

29 But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them.

30 Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn.

31 ¶ ‖ Another parable put he forth unto them, saying, * The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field.
‖ Luk. 13. 18.

32 Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs, and becometh a tree: so that the birds of the air come and lodge in the branches thereof.

33 ¶ * Another parable spake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three † measures of meal, till the whole was leavened.
* Luk. 13. 20.
† The word in the Greek is, of measure containing about a peck and a half, saving a little more then a pint.

34 * All these things spake Jesus unto the multitude in parables, and without a parable spake he not unto them:
* Mark. 4. 33.

35 That it might be fulfilled which was spoken by the prophet, saying, * I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world.
* Psal. 78. 2.

36 Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field.

37 ‖ He answered and said unto them, He that soweth the good seed, is the Son of man:
‖ He expoundeth the former parable of the good and evil seed.

38 The field is the world: the good seed are the children of the kingdom: but the tares are the children of the wicked one:

39 The enemy that sowed them, is the devil: * the harvest is the end of the world: and the reapers are the angels.
* Joel 3. 13. Rev. 14. 15.

40 As therefore the tares are gathered and burnt in the fire; so shall it be in the end of this world.

41 The Son of man shall send forth his angels, and they shall gather out of his kingdom all ‡ things that offend, and them which do iniquity;
‡ Or, *scandals.*

42 And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth.

43 * Then shall the righteous shine forth as the sun, in the kingdom of their Father. Who hath ears to hear, let him hear.
* Dan. 12. 3.

44 ¶ ‖ Again, the kingdom of heaven is like unto treasure hid in a field: the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath, and buyeth that field.
‖ Few men unless stand how great the riches of the kingdom of heaven are: and no man can be partaker of them, but he that redeemeth them with the loss of all his goods.

45 ¶ Again, the kingdom of heaven is like unto a merchant-man, seeking goodly pearls:

46 Who when he had found one pearl of great price, he went and sold all that he had, and bought it.

47 ¶ ‖ Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind.
‖ There are many in the church, which seemeth standing are not of the church, and therefore shall at length fall headlong out: but the full and perfect cleansing thereof is deferred to the last day.

48 Which, when it was full, they drew to shore, and sat down, and gathered the good into vessels, but cast the bad away.

49 So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just;

50 And

50 And shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth.

51 ‖ Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.
‖ They ought to be diligent, which have not only to be wise for themselves, but to difference the wisdom of God to others.

52 Then said he unto them, Therefore every scribe which is instructed unto the kingdom of heaven, is like unto a man that is an housholder, which bringeth forth out of his treasure things new and old.

53 ¶ And it came to pass, that when Jesus had finished these parables, he departed thence.

54 * [10] And when he was come into his own country, he taught them in their synagogue, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works?
* Mark. 6. 1. Luk. 4. 16.
10 Men do not onely sin of ignorance, but also wittingly and willingly lay stumbling-blocks in their own ways that when God calleth them, they may not obey, and so most plainly destroy and call away themselves.
* John 6. 42.

55 * Is not this the carpenters son? is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas?
* Mark. 6. 4. Luk. 4. 24. John 4. 44.

56 And his sisters, are they not all with us? whence then hath this man all these things?

57 And they were offended in him. But Jesus said unto them, * A prophet is not without honour, save in his own country, and in his own house.

58 And he did not many mighty works there, because of their unbelief.

CHAP. XIV.

1 Herods opinion of Christ. 3 Wherefore John Baptist was beheaded. 13 Jesus departeth into a desert place: 15 where he feedeth five thousand men with five loaves and two fishes. 22 He walketh on the sea to his disciples: 34 and landing at Genesaret, healeth the sick by the touch of the hems of his garment.

1 Here is John, an example of an invincible courage, which all faithful ministers of Gods word ought to follow: is blessed, an example of tyrannous cruelty, pride, and cruelty, and to be short of a cruelly conformed, and of their miserable slavery which have once given themselves were slaves: is Herodias and her daughter, an example of whoredom, like wantonness and womanly cruelty.

AT [1] that time * Herod the tetrarch heard of the fame of Jesus,
* Mark 6. 14. Luk. 9. 7.

2 And said unto his servants, This is John the Baptist; he is risen from the dead, and therefore [a] mighty works ‡ do shew forth themselves in him.
a By vertue, he meaneth that none and power, whereby works are wrought, and not the works, as is often oft before. Or, are wrought by him.

3 ¶ * For Herod had laid hold on John, and bound him, and put *him* in prison for Herodias sake, his brother Philips wife.
* Luk. 3. 19, 20. * Lev. 18. 16. & 20. 21.

4 For John said unto him, * It is not lawful for thee to have her.
* Chap. 22. 26. b There were three Herods in the birth of them was Antipetes son, who is also called *Agrippa*, in whose reign Christ was born, and he it was that caused the children to be slain. The second was called *Antipas Magnus* his son whose brothers name was *Malthace*, or, *Martace*, and this was called *Temarch*, by reason of enlarging his dominion, by *Archelaus*, was banished to Vienna in France. The third was *Agrippa Magnus* his nephew

5 Now Herod had laid hold on John, and bound him, and cast *him* into prison, for Herodias' sake, his brother Philip's wife.

6 But when Herods birth-day was kept, the daughter of Herodias danced before them, and pleased [b] Herod.

7 Whereupon he promised with an oath, to give her whatsoever she would ask.

8 And she, being before instructed of her mother, said, Give me here John Baptists head in a charger.

9 And the king was sory: nevertheless for the oaths sake, and them which sat with him at meat, he commanded *it* to be given *her.*

10 And he sent and beheaded John in the prison.

11 And his head was brought in a charger, and given to the damsel: and she brought *it* to her mother.

12 And his disciples came, and took up the body and buried it, and went and told Jesus.

13 ¶ * When Jesus heard *of it*, he departed thence by ship into a desert place, apart: and when the people had heard *thereof*, they followed him on foot out of the cities.
* Mark 6. 32. Luk. 9. 10.

14 [2] And Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick.
2 Christ refresheth a great multitude with five loaves and two little fishes, shewing thereby that they shall want nothing, which by all things abide, and seek the kingdom of heaven.
* Mark 6. 33. John 6. 5.

15 ¶ * And when it was evening his disciples came to him, saying, This is a desert place, and the time is now past; send the multitude away, that they may go into the villages, and buy themselves victuals.

16 But Jesus said unto them, They need not depart, give ye them to eat.

17 And they say unto him, We have here but five loaves, and two fishes.

18 He said, Bring them hither to me.

19 And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, & looking up to heaven, he blessed, and brake, and gave the loaves to *his* disciples, and the disciples to the multitude.

20 And they did all eat, and were filled: and they took up of the fragments that remained, twelve baskets full.

21 And they that had eaten were about five thousand men, beside women and children.

22 ¶ And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away.

23 * And when he had sent the multitudes away, he went up into a mountain apart to pray: * and when the evening was come, he was there alone.
* Mark 6. 46.
* John 6. 16.

24 [3] But the ship was now in the midst of the sea, tossed with waves: for the wind was contrary.
3 We must fall even through mighty tempests and Christ will never forsake us, so that we go whither he hath commanded us.

25 And in the [c] fourth watch of the night, Jesus went unto them walking on the sea.
c By the fourth watch is meant the time near to day breaking: for all that time they divided the night into four watches, of which they scouted.

26 And when the disciples saw him walking on the sea, they were troubled, saying, It is a [d] spirit; and they cried out for fear.
d A spirit, *as it is here taken*, is that which a man imagineth to himself vainly in his mind, perswading himself that he feeth something, & feeth nothing.

27 But straightway Jesus spake unto them, saying, Be of good cheer, it is I, be not afraid.

28 [4] And Peter answered him and said, Lord, if it be thou, bid me come unto thee on the water.
4 By faith we tread under our feet even the temptations themselves, but yet by the vertue of Christ, which helpeth that virtue, which he of his mercy hath given.

29 And he said, Come. And when Peter was come down out of the ship, he walked on the water, to go to Jesus.

30 But when he saw the wind ‡ boistrous, he was afraid: and beginning to sink, he cried, saying, Lord save me.
‡ Or, *strong.*

31 And immediatly Jesus stretched forth *his* hand, and caught him, and said unto him, O thou of little faith, wherefore didst thou doubt?

32 And when they were come into the ship, the wind ceased.

16

33 Then they that were in the ship, came and worshipped him, saying, Of a truth thou art the Son of God.

34 ¶ * And when they were gone over, they came into the land of [c] Gennesaret.

35 [s] And when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased,

36 And besought him, that they might only touch the hem of his garment: and as many as touched were made perfectly whole.

* *Mark.* 6. 53.
c This Gennesaret was a lake nigh to Capernaum, which it also called the sea of Galilee, and Tiberias, so that the country is self same to be called by that name.
s In that that Christ healeth the sick, we are given to understand, that we must seek remedy, for spiritual diseases at his hands: and that we are bound not only to run out selves, but also to bring others unto him.

CHAP. XV.

3 Christ reproveth the scribes and Pharisees, for transgressing Gods commandments, through their own traditions; 11 teaching how that which goeth into the mouth, doth not defile a man. 21 He healeth the daughter of the woman of Canaan, 30 and other great multitudes: 32 and with seven loaves, and a few little fishes, feedeth four thousand men, besides women and children.

THen * [1] came to Jesus scribes and Pharisees, which were of Jerusalem, saying,
2 Why do thy disciples transgress the tradition of the elders? for they [a] wash not their hands when they eat bread.
3 [2] But he answered and said unto them, Why do you also transgress the commandment of God by your tradition?
4 For God commanded, saying, * [b] Honour thy father and mother: and, * he that curseth father or mother, let him die the death.
5 But ye say, [c] Whosoever shall say to *his* father or *his* mother, * *It is* a gift by whatsoever thou mightest be profited by me,
6 And honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none [d] effect by your tradition.
7 [3] Ye hypocrites, well did Esaias prophesy of you, saying,
8 * This people draweth nigh unto me with their mouth, and honoureth me with their lips: but their heart is far from me.
9 But in vain they do worship me, teaching *for doctrines* the commandments of men.
10 ¶ * [4] And he called the multitude, and said unto them, Hear and understand.
11 Not that which goeth into the mouth defileth a man: but that which cometh out of the mouth, this defileth a man.
12 Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying?
13 But he answered and said, * Every plant which my heavenly Father hath not planted, shall be rooted up.
14 Let them alone: * they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch.
15 * Then answered Peter and said unto him, Declare unto us this parable.

* *Mark.* 7. 1.
1 None commonly are more bold contemners of God, then they whom God appointeth keepers of his law.
a which they received of their ancestors from hand to hand, or their elders allowed, which were the governours of the church.
2 Their wicked holdfast in corrupting the commandment of God, and that upon pretence of godliness and usurping authority to make laws is best reproved.
b By honour is meant, all kind of duty which children owe to their parents.
* *Exod.* 20. 12. *Deut.* 5. 16.
* *Exod.* 21. 17. *Lev.* 20. 9. *Prov.* 20. 20.
c *The meaning is this*: whatsoever I bestow upon the temple, is to thy profit, for it is as good as if I gave it thee, for (as the Pharisees of our time say) it shall be meritorious for thee, for under this colour of religion they raked all to themselves, as though that he that had given any thing to the temple, had done the duty of a child.
d Thou made it of no power and authority as much as lay in you: for otherwise the commandments of God stand still in the Church of God, in despite of the world and Satan.
3 The same men are condemned for hypocrisy and superstition, because they made the kingdom of God to stand in outward things. * *Isa.* 29. 13. * *Mark.* 7. 14. 4 Christ teacheth us, that hypocrisy of false teachers which deceive our souls, is not to be born withall, no not in indifferent matters, and there is no reason why their ordinary vocation should blind our eyes: otherwise we are like to perish with them. * *John* 15. 2. * *Luk.* 6. 39. * *Mark.* 7. 17.

16 And Jesus said, Are ye also yet without understanding?
17 Do not ye yet understand, that whatsoever entreth in at the mouth, goeth into the belly, and is cast out into the draught?
18 But those things which proceed out of the mouth, come forth from the heart, and they defile the man.
19 * For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.
20 These are the things which defile a man: but to eat with unwashen hands, defileth not a man.
21 ¶ * Then Jesus went thence, and departed into the [c] coasts of Tyre and Sidon.
22 And behold, a woman of [c] Canaan came out of the same coasts, and cryed unto him, saying, Have mercy on me, O Lord, thou son of David; my daughter is grievously vexed with a devil.
23 [5] But he answered her not a word. And his disciples came and besought him, saying, Send her away, for she cryeth after us.
24 But he answered and said, * I am not sent, [6] but unto the lost sheep of the house of Israel.
25 Then came she and worshipped him, saying, Lord, help me.
26 But he answered and said, It is not meet to take the childrens bread, and to cast it to dogs.
27 And she said, Truth Lord: yet the dogs eat of the crumbs which fall from their masters table.
28 Then Jesus answered and said unto her, O woman, great *is* thy faith: be it unto thee even as thou wilt. And her daughter was made whole from that very hour.
29 * [6] And Jesus departed from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there.
30 * And great multitudes came unto him, having with them those that were lame, blind, dumb, [b] maimed, and many others, and cast them down at Jesus feet, and he healed them:
31 Insomuch that the multitude wondred when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.
32 ¶ * [7] Then Jesus called his disciples unto him, and said, I have compassion on the multitude, because they [i] continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way.
33 And his disciples say unto him, Whence should we have so much bread in the wilderness, as to fill so great a multitude?
34 And Jesus saith unto them, How many loaves have ye? and they said, Seven, and a few little fishes.
35 And he commanded the multitude to [k] sit down on the ground.

* *Mark.* 7. 18.
c Coasts which were next to Tyre and Sidon, for they, in this course where Judea bendeth toward Phenice, and the sea of Syria.
f Of the flock of the Canaanites, which dwelled in Phenicia.
6 In the Christ doth sometimes as it were flee his own salvation, by prayers of his elders, he doth it for his glory, and our profit.
* *Chap.* 10. 6.
g Of the people of Israel, which people was distinguished from all those tribes came of one house.

* *Mark.* 8. 1.
b Christ confesseth not to be benefited even there where he is concerned, and is the child of God unless he gather, together and unite his flock.
i *Isa.* 35. 5, 6.
k whole members were restored with the gifts, or by nature, first created it whole, he healed them. Now Christ went not to heal in this wise, but such diseases as were weak, heterogenous to health, and yet he healed easily, if he had would, have given them health and ease, and other members them.
* *Mark.* 8. 1.
i By doing this this miracle doth shew unto the world that he will not be wanting to them that follow him, no not in the wilderness.

1 Kind of vessel wrought with twigs.

* *Gen.* 6. 5. & 8. 21.

36 And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude.
37 And they did all eat, and were filled: and they took up of the broken meat that was left, seven [1] baskets full.
38 And they that did eat, were four thousand men, beside women and children.
39 And he sent away the multitude, & took ship, and came into the coasts of Magdala.

CHAP. XVI.

1 The Pharisees require a sign. 6 Jesus warneth his disciples of the leaven of the Pharisees and Sadducees. 13 The peoples opinion of Christ. 16 and Peters confession of him. 21 Jesus foreshweth his death, 23 reproving Peter for disswading him from it. 24 And admonisheth those that will follow him, to bear the crosse.

THe * [1] Pharisees also with the Sadducees, came, and [a] tempting, desired him that he would shew them a sign from heaven.
2 He answered and said unto them, When it is evening, ye say, *it will be* fair weather: for the sky is red.
3 And in the morning, *It will be* foul weather to day: for the sky is red and lowring. O ye hypocrites, ye can discern the [b] face of the sky, but can ye not *discern* the signs of the times?
4 A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the [c] sign of the prophet Jonas. And he left them, and departed.
5 And when his disciples were come to the other side, they had forgotten to take bread.
6 ¶ [2] Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees, and of the Sadducees.
7 And they reasoned among themselves, saying, *It is* because we have taken no bread.
8 *Which* when Jesus [d] perceived, he said unto them, O ye of little faith, why reason ye among your selves, because ye have brought no bread?
9 * Do ye not yet understand, neither remember the [e] five loaves of the five thousand, and how many baskets ye took up?
10 * Neither the seven loaves of the four thousand, and how many baskets ye took up?
11 [f] How is it that ye do not understand, that I [g] spake *it* not to you concerning bread, that ye should beware of the leaven of the Pharisees, and of the Sadducees?
12 Then understood they how that he bade *them* not beware of the leaven of bread, but of the doctrine of the Pharisees, and of the Sadducees.
13 ¶ [3] When Jesus came into the coasts of Cesarea Philippi, he asked his disciples, saying, * Whom do men say, that I, the Son of man, am?
14 And they said, Some *say* that thou art John the Baptist, some Elias, and others Jeremias, or one of the prophets.

* *Mark.* 8. 11. *Luk.* 12. 54.
a The wicked which otherwise are at defiance one with another, agree well together against Christ, but do what they can, Christ beareth away the victory, and triumpheth over them.
b To try whether he could do that which they desired, but their purpose was naught, in they thought to find some thing in him by that mean, whereupon they might have just occasion to apprehend him, or else difficult & easily moved them to do, for by faith means also is God said to be tempted, *that is a fact*, Deut. vi. 16. vexed to anger, as though men would strive with him.
b The outward face and countenance, as it were of all things, is called in the Hebrew tongue, a face.
c The article shewth the nobleness of the deed.
2 False teachers must be taken heed of.
d Not by others, but by virtue of his divinity.
* *Chap.* 14. 17.
e That five thousand men were filled with so many loaves.
* *Chap.* 15. 34.
f A demand or question joyned with admiration.
g Said not commanded.

3 There are divers judgments and opinions of Christ: some are unwise, finding he is but a man like unto others.

* *Mark.* 8. 27. *Luk.* 9. 18.

15 He saith unto them, But whom say ye that I am?
16 And Simon Peter answered and said, * Thou art Christ the Son of the living God.
17 [4] And Jesus answered and said unto him, Blessed art thou Simon Bar-jona: for [h] flesh and bloud hath not revealed *it* unto thee, but my Father which is in heaven.
18 [5] And I say also unto thee, that * thou art [i] Peter, and upon this rock I will build my church: and the [m] gates of hell shall not prevail against it.
19 * [6] And I will give unto thee the [n] keys of the kingdom of heaven: and whatsoever thou shalt [o] bind on earth, shall be bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.
20 [7] Then charged he his disciples that they should tell no man that he was Jesus the Christ.
21 ¶ [8] From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the [p] elders, and chief priests, and scribes, and be killed, and be raised again the third day.
22 Then Peter [q] took him, and began to rebuke him, saying, be it far from thee, Lord: this shall not be unto thee.
23 [9] But he turned, and said unto Peter, Get thee behind me, [r] Satan, thou art an offence unto me: for thou [s] favourest not the things that be of God, but those that be of men.
24 ¶ * [10] Then said Jesus unto his disciples, If any man will come after me, let him deny himself, and take up his cross and follow me.
25 For whosoever will save his life, shall lose it: and whosoever will lose his life for my sake, shall [t] find it.
26 For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?
27 For the Son of man shall come in the [u] glory of his Father, with his angels; * and then he shall reward every man according to his works.
28 Verily I say unto you, * There be some standing here, which shall not taste of death, till they see the Son of man coming in his [x] kingdom.

* *John* 6. 69.
4 Faith is of grace, not of nature.
h By this kind of speech is meant humans natural procreation upon the earth, the creatures not being destroyed which was made, but deformed through sin: *so often this is the meaning*, This was not revelled to thee by any understanding of man, but God shewed it thee from heaven.
i That is true faith, which confesseth Christ, the virtue whereof is invincible.
* *John* 1. 42.
5 Christ spake in the Syrian tongue, & therefore used not this defacing twixt *Petros*, which signifieth Peter, and *Petra*, which signifieth a Rock, but in both places alled this word *Cepha*: but his mind was better inclined, by the divers termination to make a difference between Peter which is a piece of the building, & Christ the *Petra*, *that is* The rock and foundation: or else he gave his name Peter, because of the confession of his faith, which is the churches as well as his, as the old fathers witness *for faith I thought, is a fact*.
The confession which thou hast made, shall be the foundation of the believers.
m The enemies of the church are compared to a strong kingdom and therefore by gates are meant, cities which are made strong with counsel and forteresses; *and this is the meaning*, whatsoever Satan can do by counsel or strength: So doth Beth. 1 Cor. 10. 4. call them strong holds.
* *John* 20. 22.
6 The authority of the church is from God.
n A Metaphor, taken of stewards to which every thing is committed.
o Ministers of the Gospel, may rightly be called the key of the kingdom of heaven. o They are bound whose sins are retained, heaven is shut against them, because they receive not Christ by faith: on the other side how happy are they, to whom heaven is open, which imbrace Christ, and are delivered by him, and become fellow heirs with him. 7 Men must first learn, and then teach. 8 The minds of men are in time to be prepared, and made ready against the thumbling-block of perfection. p It was a name of dignity, and not of age: and it is put for them which were the judges, which the Hebrews call Sanhedrin. q Took him by the hand, and led him aside, as they use to do, which mean to talk familiarly with one. 9 Against superabundance of zeal. r The Hebrews call him, Satan: *that is to say*, An adversary, whom the Grecians call *diabolus*, *that is to say*, Slanderer, or tempter: but it is spoken of them, that either of malice, as Judas, *John* 6. 70. or of lightness and pride, resist the will of God. s By this word we are taught, that Peter finned through a false perswasion of himself. * *Chap.* 10. 38. *Mark.* 8. 34. 10 No men do worse provide for themselves, then they that love themselves more then God. t Shall gain himself: *and this is his meaning*, They that deny Christ to live themselves, do not only lose that which they look for, but also lose the thing they would have kept, *that is*, Themselves, which lofe is the greatest of all: but as for them that dedicate not to God for Christ, it fareth far otherwise with them. u Like a king. * *Chap.* 6. 29. * *Phil.* 6. 12. *Rom.* 2. 6. * *Mark.* 9. 1. *Luk.* 9. 27. x By his kingdom is understood, The glory of his ascension, and what followeth thereof, *Ephes.* 4. 10. or, the preaching of the Gospel, *Mark.* 2. 1.

CHAP. XVII.

1 *The transfiguration of Christ.* 14 *He healeth the lunatick,* 22 *foretelleth his own passion,* 24 *and payeth tribute.*

a *Mark* 9. 2. *Luk.* 9. 28.
1 Christ is in such sort humble in the gospel, that in the mean season he is Lord both of heaven and earth.
2 Luke reckoneth eight days, comprising in that number the first and last, and Matthew speaketh but of them that were betwixt them.
b Changed into another hue.

AND [a] after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart,

2 And was [b] transfigured before them, and his face did shine as the sun, and his raiment was white as the light.

3 And behold, there appeared unto them Moses and Elias talking with him.

4 Then answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias.

c 2 *Pet.* 1. 17.

5 * While he yet spake, behold, a bright cloud overshadowed them: and behold, a voice out of the cloud, which said, This [c] is my beloved Son, in whom I am well pleased; hear ye him.

c *The article is,* Severeth Christ from other children, for he is Gods natural Son, we by adoption, therefore he is called, *The first begotten among the brethren:* because that although he be of right the onely Son, yet is he chief among many, in that he is the fountain and head of the adoption.

6 And when the disciples heard *it,* they fell on their [d] face, and were sore afraid.

d Fell down flat on their faces, and worshipped him, *as Chap.* 2. 11.

7 And Jesus came and touched them, and said, Arise, and be not afraid.

8 And when they had lift up their eyes, they saw no man, save Jesus onely.

9 And as they came down from the mountain, Jesus charged them, saying, Tell the [e] vision to no man, until the Son of man be risen again from the dead.

e which they saw, otherwise the word used in this place is properly spoken of that which is seen in a dream.

10 And his disciples asked him, saying, * Why then say the scribes, that Elias must first come?

* *Chap.* 11. 14. *Mark* 9. 11.

11 And Jesus answered and said unto them, Elias truly shall first come, and restore all things:

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of man suffer of them.

13 Then the disciples understood that he spake unto them of John the Baptist.

* *Mark*, 9. 17. *Luk.* 9. 38.
2 Men are unworthy of Christ his goodness, yet notwithstanding he regardeth them.
f As men that make supplications use to do.

14 ¶ * [2] And when they were come to the multitude, there came to him a *certain* man, [f] kneeling down to him, and saying,

15 Lord, have mercy on my son, for he is [g] lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water.

g They that are certain times of the moon are troubled with the falling sickness, or any other kind of disease: but in this place, we must to take it, that besides the natural disease he had a devilish frenzy.

16 And I brought him to thy disciples, and they could not cure him.

3 Incredulity and distrust, hinder and break the course of Gods benefits.

17 Then Jesus answered and said, O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? bring him hither to me.

* *Luk.* 17. 6.

18 And Jesus rebuked the devil, and he departed out of him: and the child was cured from that very hour.

19 [3] Then came the disciples to Jesus apart, and said, Why could not we cast him out?

20 And Jesus said unto them, Because of your unbelief: for verily I say unto you, * If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be unpossible unto you.

4 The remedy against difficult. 21 [4] Howbeit this kind goeth not out, but by [h] prayer and fasting.

h To give us to understand the wickedness and difficulty of our evil prayers, which cannot be without sobriety.

22 ¶ * [5] And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men:

* *Chap.* 20. 17. *Luk.* 9. 44.

23 And they shall kill him, and the third day he shall be raised again: and they were exceeding sory.

5 Our minds must be prepared unto and more against the offence of the cross.

24 ¶ [6] And when they were come to Capernaum, there that received ‡ tribute-*money*, came to Peter, and said, [i] Doth not your master [k] pay [l] tribute?

6 In that Christ doth willingly obey Cesars edicts, he sheweth the civil policy is not taken away by the gospel.
i *Called in the original Didrachma, being in value fifteen pence.*

25 He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own [m] children, or of strangers?

k He denieth not, but he acknowledgeth it.
l Ought he not to pay?

26 Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free.

m They that were from twenty years of age to fifty, paid half a shekel of the sanctuary, Exod. 30. 13. This was an Attick drachma, which the Romans exacted after they had subdued Judea. By children must not understand simply children, but strangers.

27 Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up: and when thou hast opened his mouth, thou shalt find a [n] piece of mony: that take, and give unto them for me and thee.

n *Which pay tribute, but naturall children.* ‡ *A Stater, it is half an ounce of silver, or value two shillings six pence, after five shillings the ounce.*

CHAP. XVIII.

1 *Christ warneth his disciples to be humble and harmless,* 7 *to avoid offences, and not to despise the little ones:* 15 *teacheth how we are to deal with our brethren, when they offend us,* 21 *and how oft to forgive them;* 23 *which he setteth forth by a parable of the king, that took account of his servants,* 32 *and punished him who shewed no mercy to his fellow.*

AT * the same time came the disciples unto Jesus, saying, Who is the greatest in the kingdom of heaven?

* *Mark* 9. 33. *Luk.* 9. 46.

1 Humbleness of mind is the right way to preeminence.

2 [1] And Jesus called a [a] little child unto him, and set him in the midst of them,

a A child is green, not [b] crafty.
b *Chap.* 10. 16. *Rom.* 16. 19. *1 Cor.* 14. 20.

3 And said, Verily I say unto you, * Except ye be [b] converted, and become as little children, ye shall not enter into the kingdom of heaven.

b A kind of speech taken from the Hebrews, and it is as much as *Repent.*

4 Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

5 And whoso shall receive one such little child in my name, receiveth me.

6 * [2] But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea.

* *Mark* 9. 42. *Luk.* 17. 1, 2.
2 *Toyl.* 3. 14. & Prophane and void of religion: such men, the Jews called Gentiles: whose company they shunned, as they did the publicans.
c Less and lighter offences which stop the course of good works. *The Greek word answereth that word, Things which we stumble at.*
* *Chap.* 5. 30. *Mark* 9. 45.

7 ¶ [3] Wo unto the world because of offences: for it must needs be that [c] offences come: but wo to that man by whom the offence cometh.

3 A good man cannot but go through the midst of offences, yet he must cut off offences, & lay hindrances which stop the course of good works. *The Greek word answereth that word, Things which we stumble at.*
* *Chap.* 5. 30. *Mark* 9. 45.

8 * Wherefore if thy hand or thy foot offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather then having two hands or two feet, to be cast into everlasting fire.

9 And if thine eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather then having two eyes to be cast into hell-fire.

4 The weaker that a man is, the greater care we ought to have of his filtration, as God teacheth us by his own example.
* *Luk.* 19. 10.

10 [4] Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven.

11 * For the son of man is come to save that which was lost.

* *Luk.* 15. 4.

12 * How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?

13 And if so be that he find it, verily I say unto you, he rejoyceth more of that *sheep*, then of the ninety and nine which went not astray.

14 Even so it is not the will of your Father which is in heaven, that one of these little ones should perish.

* *Lev.* 19. 17. *Luk.* 17. 3.
1 we must labour to conceal, not to revenge injuries.
2 If his offence be such, that thou easily knowest thy brothers offence.
* *Deut.* 19. 15. *Jon.* 1. 17.
† *Cor.* 13. 1. *Heb.* 10. 28.
‡ That is, By the word & witness, the mouth is sufficient taken for the word or speech, *Numb.* 35. and also for 2 still witnesses, when the more speaketh of it self, as *Aristotle Cap.* 11. 16. & Size & certain. & He that condemneth the judgment of the church, contemneth God.

15 ¶ Moreover, * [5] if thy brother shall trespass against [c] thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

16 But if he will not hear *thee*, *then* take with thee one or two more, that in * the [d] mouth of two or three witnesses every word may be [e] established.

Hired for word. Do not vouchsafe to hear, or make accompt he did not hear.

17 And if he shall [h] neglect to hear them, tell it unto the church: but if he neglect to hear the [i] church, let him be unto thee as an * [k] heathen man and a publican.

h He speaketh not of any kind of perfury, but of an accustomed offence by the speaking afterward of the poor or of looseness and blinding, which belongeth to the order used in thofe days, at what time the eldest had the judgment of church matters in their hands, *John.* 9. 22. & 12. 42. & 16. 2. and ufed ofting out of the Synagogue for a punishment as we do now excommunication.
i *1 Cor.* 5. 9.
2 *Toyl.* 3. 14.

18 Verily I say unto you, * Whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

19 Again I say unto you, that if two of you shall [l] agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

l To undertand the wickedness and difficulty of our evil prayers, which cannot be without sobriety.
* *Chap.* 20. 17. *Luk.* 9. 44.

20 For where two or three are gathered together in my name, there am I in the midst of them.

21 ¶ Then came Peter to him, and said, Lord, how oft shall my brother sin against me, and I forgive him? * till seven times?

22 Jesus saith unto him, I say not unto thee, Until seven times: but, until seventy times seven.

23 ¶ Therefore is the kingdom of heaven likned unto a certain king which would take account of his servants.

24 And when he had begun to reckon, one was brought unto him which ought him [m] ten thousand ‡ talents.

m Less then 750 ounces of silver, which after five shillings the ounce, is 187 l. 10 shillings.

25 But forasmuch as he had not to pay, his lord commanded him to be sold, and his wife and children, and all that he had, and payment to be made.

26 The servant therefore fell down, and ‡ [n] worshipped him, saying, Lord have [o] patience with me, and I will pay thee all.

n This was a civil reverence which was very usual in the east.
o Yeild not too much to thine anger against me: so is God called in the Scripture, *slow to anger*, that is to say, *gentle*, and one that refraineth the storming of his mind, *Psal.* 86. 5. *patient and of great mercy.*
1 *The Roman prop is the eighth part of an ounce, which after five shillings the ounce is seven pense half-peny.*

27 Then the lord of that servant was moved with compassion, and loosed him, and forgave him the debt.

28 But the same servant went out, and found one of his fellow-servants which ought him an hundred ‡ pence: and he laid hands on him, and took *him* by the throat, saying, Pay me that thou owest.

29 And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all.

30 And he would not: but went and cast him into prison, till he should pay the debt.

31 So when his fellow-servants saw what was done, they were very sory, and came and told unto their lord all that was done.

32 Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me:

33 Shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee?

34 And his lord was wroth, and delivered him to the tormentours, till he should pay all that was due unto him.

35 So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

CHAP. XIX.

2 *Christ healeth the sick;* 3 *answereth the Pharisees concerning divorcements* 10 *sheweth when marriage is necessary:* 13 *receiveth little children:* 16 *instructeth the young man how to attain to eternal life,* 20 *and how to be perfect:* 23 *telleth his disciples how hard it is for a rich man to enter into the kingdom of God:* 27 *and promiseth reward to those that forsake any thing, to follow him.*

AND it came to pass, * that when Jesus had finished these sayings, he [a] departed from Galilee, and came into the coasts of Judea, beyond Jordan:

* *Mark* 10. 1.
a Passed over the water out of Galilee into the border of Judea.

2 And great multitudes followed him, and he healed them there.

1 The band of marriage ought not to be broken, unless it be for fornication.

3 ¶ [1] The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to [b] put away his wife for every cause?

b To send her a book of divorcement, *after chap.* 5. 31.

4 And he answered and said unto them, Have ye not read, * that he which made *them* at the beginning, made them male and female?

* *Gen.* 1. 27. *Ephes.* 5. 31.
1 *The Greek word importeth,* To be glewed unto, whereby is signified that strait knot, which is betwixt man and wife, as though they were glewed together.

5 And said, * For this cause shall a man leave father and mother, and shall [c] cleave to his wife: and * they [d] twain shall be one flesh.

* *Gen.* 2. 24.
c *1 Cor.* 6. 16.
d They which were two, become as it were one: and this word flesh is by a figure taken for the whole man, or the body, after the manner of the Hebrews.

6 Wherefore they are no more twain, but one flesh. What therefore God hath [e] joyned together, let not man put asunder.

e Hath made them yoke-fellows as the marriage it self is by a borrowed kind of speech called a yoke.

7 [2] They say unto him, * Why did Moses then command, to give a writing of divorcement, and to put her away?

* *Deut.* 24. 1.
2 Because politick laws are constituted to bear with some things, as much as by and by that God alloweth them.

8 He saith unto them, Moses [f] because of the hardness of your hearts, [g] suffered you to put away your wives: but from the beginning it was not so.

f Being occasioned by reason of the hardness of your hearts.
g By a politick law, not by the moral law: for this law is a perpetual law of Gods justice, the other boweth and bendeth as the carpenters level.

20

* *Chap.* 5. 32. *Mark.* 10. 11. *Luk.* 16. 18.
1 *Cor.* 7. 11.
h Therefore in these days the laws that were made against adulterers, were not regarded: for they should have needed no divorcement. If marriage had been esteemed with punishment by death.

i If the matter stand so between man and wife, or in marriage, : 3 The gift of continency is peculiar, and therefore no man can set a law to himself of perpetual continency.

k Receive and admit, as by translation we say, that a strait and narrow place, is not able to receive many things.
1 The word eunuch is a general word, and hath divers kinds under it, as gelded men, and diseased men.
m which abstain from marriage, and live continently through the gift of God.
* *Mark.* 10. 12. *Luk.* 18. 15.
4 Infants & little children are contained in the free covenant of God.
5 They neither know themselves nor the law, that seek to be saved by the law.
* *Mark.* 10. 17. *Luk.* 18 18.
* *Exod.* 20. 13.

9 * And I say unto you, Whosoever shall put away his wife, except *it be* for [h] fornication, and shall marry another, committeth adultery: and whoso marrieth her which is put away, doth commit adultery.

10 ¶ His disciples say unto him, If the[i] case of the man be so with *his* wife, it is not good to marry.

11 But he said unto them, All men cannot[k] receive this saying, save *they* to whom it is given.

12 For there are some[l] eunuchs, which were so born from *their* mothers womb: and there are some eunuchs, which were made eunuchs of men: and there be ennuchs, which have[m] made themselves eunuchs for the kingdom of heavens sake. He that is able to receive *it*, let him receive *it*.

13 ¶ *[4] Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them.

14 But Jesus said, Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven.

15 And he laid *his* hands on them, and departed thence.

16 ¶ * And behold, one came and said unto him, Good master, what good thing shall I do that I may have eternal life?

17[r] And he said unto him, Why calleste thou me good? *there is* none good but one *that is* God: but if thou wilt enter into life, keep the commandments.

18 He saith unto him, Which? Jesus said, *Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness.

19 Honour thy father and *thy* mother: and, Thou shalt love thy neighbour as thy self.

20 The young man saith unto him, All these things have I kept from my youth up: what lack I yet?

n The young man did not answer timely in saying, That he had kept all the commandements: and therefore he layeth out an example of true charity before him, to shew the diseases that lay lurking in his mind.

6 Rich men have need of a singular gift of God to escape out of the snares of satan.
o *Word for word*, It is of less labour.
p *Theophylact notes*, That by this word is meant a cable rope: but *Cuninus alleageth out of the Thalmudists*, That it is a proverb, and the word, *Camel*, signifieth the beast it self.

21 Jesus said unto him, If thou wilt be[n] perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come *and* follow me.

22 But when the young man heard that saying, he went away sorrowful: for he had great possessions.

23 ¶ [6] Then said Jesus unto his disciples, verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven.

24 And again I say unto you, It is[o] easier for a[p] camel to go through the eye of a needle, then for a rich man to enter into the kingdom of God.

25 When his disciples heard *it*, they were exceedingly amazed, saying, Who then can be saved?

26 But Jesus beheld them, and said unto them, With men this is unpossible, but with God all things are possible.

27 ¶ *Then answered Peter, and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore?

* *Mark.* 10. 28. *Luk.* 18. 28.

28 [7] And Jesus said unto them, Verily I say unto you, that ye which have followed me in the[q] regeneration, when the Son of man shall sit in the throne of his glory, * ye also shall sit upon twelve thrones, judging the twelve tribes of Israel.

29 And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my names sake, shall receive an hundred-fold, and shall inherit everlasting life.

30 * * But many *that are* first, shall be last, and the last *shall be* first.

CHAP. XX.

1 Christ by the similitude of the labourers in the vineyard, sheweth that God is debter unto no man, 17 foretelleth his passion. 20 by answering the mother of Zebedees children, teacheth his disciples to be lowly, 30 and giveth two blind men their sight.

FOr the kingdom of heaven is like unto a man that is an[1] housholder, which went out early in the morning to hire labourers into his vineyard.

2 And when he had * agreed with the labourers for a ‡peny a day, he sent them into his vineyard.

3 And he went out about the third hour, and saw others standing idle in the market-place,

4 And said unto them, Go ye also into the vineyard, and whatsoever is right, I will give you. And they went their way.

5 Again he went out about the sixth and ninth hour, and did likewise.

6 And about the[b] eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle?

7 They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard, and whatsoever is right, *that* shall ye receive.

8 So when even was come, the lord of the vineyard saith unto his steward, Call the labourers, and give them *their* hire, beginning from the last unto the first.

9 And when they came that *were hired* about the eleventh hour, they received every man a peny.

10 But when the first came, they supposed that they should have received more, and they likewise received every man a peny.

11 And when they had received *it*, they murmured against the good-man of the house,

12 Saying, These last ‡have wrought but one hour, and thou hast made them equal unto us, which have born the burden and heat of the day.

13 But he answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a peny?

14 Take *that* thine *is*, and go thy way: I will give unto this last, even as unto thee.

15 Is it not lawful for me to do what I will with mine own? [c] is thine eye evil because I am good?

16 * So

[7] It is not lost, that is neglected for Gods sake.
[q] The regeneration is taken for the world, wherein the elect shall begin to live a new life, that is to say, when they shall enjoy the heavenly kingdom both in body and soul.
* *Luk.* 22. 30.
* *Chap.* 20. 16. *Mark.* 10. 31. *Luk.* 13. 30.
[r] To have begun well, and not to continue unto the end doth not pay: for not profit, but also hurteth very much.

* *Chap.* 19. 30.

[1] God is termed to no man, and therefore he calleth whom he will, and whether, and when he listeth. This only every man ought to take heed of, and hereupon bestow his whole endeavour, that he go forward and come to the mark without all stopping or lingering: and not curiously to examine other mens doings, or the judgments of God.

‡ *Word for Word*, fell to time: it is a kind of speech taken from song.
‡ The Romans as the eighth part of an ounce, which *as* for five shillings the ounce, is from pence half-penny. ‡ Hath been, for the day was twelve hours long: and the full hour began at the last rising.

* *Luk.* 22. 25. Somewhat simply and roughly.

[4] *Phil.* 2. 7.

* *Mark* 10. 46. *Luk.* 18. 35.
[5] Child by healing these blind men with an onely touch, *foreseeth* That he is the onely light of the world.

[t] Or, *have restored their sight.*
[u] Nought, that is to say, Doth thou envy at my goodness towards them for the believe in me, and not for mine envy, &c. considered in the eyes, as also *Chap.* 6. 23. where to answer the word, *single*, and it is taken there for corrupt: for whereas the field there after, Yet, 22. *If thine eye be single*, &c. but in the 23. *but if thine eye be wicked*, &c. on the contrary, the word being the same in that place as it is here.

16 * So the last shall be first, and the first last: for many be called, but few chosen.

17 ¶ *[2] And Jesus going up to Jerusalem, took the twelve disciples apart in the way, and said unto them,

18 [3] Behold, we go up to Jerusalem, and the Son of man shall be betrayed unto the chief priests, and unto the scribes, and they shall condemn him to death,

19 * [4] And shall deliver him to the Gentiles to mock and to scourge, and to crucify *him*: and the third day he shall rise again.

20 ¶ *[5] Then came to him the mother of Zebedees children, with her sons, worshipping *him*, and desiring a certain thing of him.

21 And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy kingdom.

22 But Jesus answered and said, Ye know not what ye ask. Are ye able to [d] drink of the cup that I shall drink of, and to be baptized with the [e] baptism that I am baptized with? They say unto him, We are able.

23 And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not [f] mine to give, but *it shall be given to them* for whom it is prepared of my Father.

24 And when the ten heard *it*, they were moved with indignation against the two brethren.

25 But Jesus called them unto him, and said, * Ye know that the princes of the Gentiles exercise [g] dominion over them, and they that are great, exercise authority upon them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your minister.

27 And whosoever will be chief among you, let him be your servant.

28 Even as the * Son of man came not to be ministred unto, but to minister, and to give his life a ransom for many.

29 * [6] And as they departed from Jericho, a great multitude followed him.

30 ¶ And behold, two blind men sitting by the way-side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David.

31 And the multitude rebuked them, because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David.

32 And Jesus stood still, and[h] called them, and said, What will ye that I shall do unto you?

33 They say unto him, LORD, that our eyes may be opened.

34 So Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

CHAP. XXI.

1 Christ rideth into Jerusalem upon an ass, 12 driveth the buyers and sellers out of the temple, 17 curseth the fig-tree, 23 putteth to silence the priests and elders, 28 and rebuketh them by the similitude of the two sons, 35 and the husbandmen, who slew such as were sent unto them.

AND *[1] when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples,

2 Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose *them*, and bring *them* unto me.

3 And if any man say ought unto you, ye shall say, The Lord hath need of them; and straightway he * will send them.

4 All this was done, that it might be fulfilled which was spoken by the prophet, saying,

5 * Tell ye the [b] daughter of Sion, Behold, thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass.

6 * And the disciples went, and did as Jesus commanded them,

7 And brought the ass, and the colt, and put on them their [c] clothes, and they set *him* [d] thereon.

8 And a very great multitude spread their garments in the way; others cut down branches from the trees, and strawed *them* in the way.

9 And the multitudes that went before, and that followed, cryed, saying, [e] Hosanna to the son of David: [f] blessed is he that cometh in the name of the Lord, Hosanna in the highest.

10 * And when he was come into Jerusalem, [g] all the city was moved, saying, Who is this?

11 And the multitude said, This is Jesus the prophet of Nazareth of Galilee.

12 ¶ And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the mony-changers, and the seats of them that sold doves,

13 And said unto them, It is written, * My house shall be called the house of prayer, * but ye have made it a den of theives.

14 And the blind and the lame came to him in the temple, and he healed them.

15 [2] And when the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the son of David; they were sore displeased,

16 And said unto him, Hearest thou what these say? And Jesus saith unto them, Yea; have ye never read, * Out of the mouth of babes and sucklings thou hast [h] perfected praise?

17 ¶, And he left them, and went out of the city into Bethany, and he lodged there.

18 * Now in the morning as he returned into the city, he hungred.

19 * And

* *Mark* 11. 1. *Luk.* 19. 29.
[1] Christ by his humility triumpling over the pride of this world, ascendeth to true glory by ignominy of the Cross.

[2] Such as should be meuther of godliness, are they that do most envy the glory of Christ: but in vain.
* *Psal* 8. 2.
[h] Thou hast made most perfect. *We read in David* Thou hast established, &c. and if the matter be considered well, it is all one: the Evangelist saith, that God is stable and sure, which is most perfect.

[a] He that shall say any thing to you, shall let them go; *to wit*, The ass and the colt.
* *Isa.* 62. 11. *Zech.* 9. 9.
[b] *Joh.* 12. 15.
[b] The city of Sion. An hebrew kind of speech, commonly used in the Lamentations of Jeremy.
* *Mark* 11. 2.
[c] Their uppermost garments.
[d] Upon their garments, not upon the ass and the colt.
[e] This was an ancient kind of crying, which they used in the feast of Tabernacles, when they carried boughs, according as God commanded, *Levit.* 23. 40. And the word is corruptly made of two, for we should say, *Hoshiaungona* which is as much as to say, *Asi save I pray you.*
[f] well be it to him that commeth in the name of the Lord, *that is to say*, whom the Lord hath given us for our king.
* *Mark* 11. 15.
Luk. 19. 46.
[g] *That is*, All the men of Jerusalem were moved.
* *Isa.* 56. 7.
* *Jer.* 7. 11. *Mark* 11. 17. *Luk.* 19. 45. *Joh.* 2. 13.
[i] Such as should be mother of godliness, are they that do most envy the glory of Christ: but in vain.
* *Psal* 8. 2.
[h] Thou hast made most perfect. *We read in David* Thou hast established, &c. and if the matter be considered well, it is all one: the Evangelist saith, that God is stable and sure, which is most perfect.
[i] Christ doth so forsake the wicked, that yet he hath a consideration and regard of his Church.
[k] Hypocrites shall at length have their mask discovered, and vizards plucked from their faces.

22

19 * And when he saw a fig-tree in the way, he came to it, and found nothing thereon, but leaves onely, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig-tree withered away.

20 And when the disciples saw *it*, they marvelled, saying, How soon is the fig-tree withered away?

* *Mark* 12. 13.

21 [s] Jesus answered and said unto them, Verily I say unto you, If ye have faith and doubt not, ye shall not onely do this *which is done* to the fig-tree, but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done.

s How great the force of faith is.

i The Greek word signifieth a flicking or wavering of mind, so that we cannot tell which way to take.

22 And all things whatsoever ye shall ask in prayer, believing, ye shall receive.

* *Mark* 11. 27. *Luk.* 20. 1.

23 ¶ * [6] And when he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what [k] authority doest thou these things? and who gave thee this authority?

6 Against them which overslipping the doctrine, found the calling and vocation to an ordinary function, going about by that falſe pretext, to ſtop Chriſts mouth.

k Or by what power.

24 And Jesus answered and said unto them, I also will [l] ask you one thing, which if ye tell me, I in like wiſe will tell you by what authority I do theſe things.

l One word, that is to ſay, I will ask you in one word.

25 The [m] baptiſm of John, whence was it? from [n] heaven, or of men? and they [o] reaſoned with themſelves, ſaying, If we ſhall ſay, From heaven; he will ſay unto us, Why did ye not then believe him?

m Joſhns preaching is called by a figure, Baptiſm, becauſe he is preached the Baptiſm of repentance, *&c.*

n From God, and ſo it is plainly ſeen, how thiefe are fet one againſt another.

o Beat their heads about it and muſed, or laid their heads together.

26 But if we ſhall ſay, Of men; we fear the people; * for all hold John as a prophet.

27 And they anſwered Jeſus, and ſaid, We cannot tell. And he ſaid unto them, Neither tell I you by what authority I do theſe things.

* *Chap.* 14. 5.

28 ¶ [7] But what think you? A certain man had two ſons, and he came to the firſt, and ſaid, Son, go work to day in my vineyard.

7 It is no new thing to ſee them to be the worſt of all men, which ought to ſhew the way of godlineſs to others.

29 He anſwered and ſaid, I will not: but afterward he repented, and went.

30 And he came to the ſecond, and ſaid likewiſe. And he anſwered and ſaid, I *go* ſir; and went not.

p They make haſt to the kingdom of God, and you ſlack, ſo that at leaſt wiſe you ſhould have followed their example. *Mark then*, That this word, go before, is improperly taken in this place, whereas no man followeth. * *Chap.* 3. 8.

31 Whether of them twain did the will of his father? They ſay unto him, The firſt. Jeſus ſaith unto them, Verily I ſay unto you, that the publicans and the harlots [p] go into the kingdom of God before you.

q Living uprightly, being of a good and honeſt converſion: For the Hebrewes uſe this word, way, for life and manners.

32 For * John came unto you in the [q] way of righteouſneſs, and ye believed him not: but the publicans and the harlots believed him. And ye when ye had ſeen *it*, repented not afterward, that ye might believe him.

r Thoſe men of-tentimes are the cruelleſt enemies of the Church, to whoſe fidelity it is committed: For the vocation of God is neither tied to time, place, nor perſon. * *Iſa.* 5. 1. *Jer* 2. 21. *Mark* 12. 1. *Luk.* 20. 9.

33 ¶ [r] Hear another parable: There was a certain houſholder* which planted a vineyard, and hedged it round about, and digged a wine-preſs in it, and built a [r] towr, and let it out to husbandmen, and went into a far country.

s Made the place ſtrong, for a towr is the ſtrongeſt place of a wall.

34 And when the time of the fruit drew near, he ſent his ſervants to the husbandmen, that they might receive the fruits of it.

35 And the husbandmen took his ſervants, and beat one, and killed another, and ſtoned another.

36 Again, he ſent other ſervants, mo then the firſt: and they did unto them likewiſe.

37 But laſt of all, he ſent unto them his ſon, ſaying, They will reverence my ſon.

38 But when the husbandmen ſaw the ſon, they ſaid among themſelves, This is the heir, * come, let us kill him, and let us [s] ſeiſe on his inheritance.

39 And they caught *him*, and caſt him out of the vineyard, and ſlew *him*.

40 When the Lord therefore of the vineyard cometh, what will he do unto thoſe husbandmen?

41 They ſay unto him, He will [t] miſerably deſtroy thoſe wicked men, and will let out *his* vineyard unto other husbandmen, which ſhall render him the fruits in their ſeaſons.

42 Jeſus ſaith unto them, * Did ye never [u] read in the ſcriptures, The ſtone which the [u] builders rejected, the ſame is [x] become the [y] head of the corner: this is the [z] Lords doing, and it is marvellous in our eyes?

43 Therefore ſay I unto you, The kingdom of God ſhall be taken from you, and given to [a] nation bringing forth the * fruits thereof.

44 And whoſoever * ſhall fall on this ſtone, ſhall be broken: but on whomſoever it ſhall fall, it will [b] grind him to powder.

45 And when the chief prieſts and Phariſees had heard his parables, they perceived that he ſpake of them.

46 [c] But when they ſought to lay hands on him, they feared the multitude, becauſe they took him for a prophet.

* *Chap.* 16. 5. *Iohn* 1. 51.

t *Word for word*, Let us hold it faſt.

u A kind of proverb, ſhewing what end the wicked are worthy of.

* *Pſal.* 118. 22. *Acts* 4. 11.

x Maſter builders, which are called builders of the houſe. *That is*, Of the Church.

y Regus to be.

z The chief ſtone in the corner is called the head of the corner: which beareth up the couplings or joints of the whole building.

a That name (in that the ſtone which was caſt away is made the head) is the Lords doing which we behold and gently marvail at.

* Being forth the fruits of the kingdom of God, which being forth the fruits of the ſpirit, and not of the fleſh. *Gal.* 5. 22, 23.

* *Iſa.* 8. 14, 15. *Rom.* 9. 33.

b *Pet.* 2. 7.

b An old ſaith to be ſeemed with the wind, for he ſaith a word which ſignifieth properly to ſeem: for the duſt from the corn with winnowing, and to winnow.

9 The wicked can do nothing but what God will.

CHAP. XXII.

1 *The parable of the marriage of the kings ſon.* 9 *The vocation of the Gentiles.* 12 *The puniſhment of him that wanted the wedding-garment.* 15 *Tribute ought to be paid to Ceſar.* 23 *Chriſt confuteth the Sadducees for the reſurrection,* 34 *anſwereth the lawyer, which is the firſt and great commandment,* 41 *and poſeth the Phariſees about the Meſſias.*

AND [1] Jesus anſwered * and ſpake unto them again by parables, and ſaid,

1 Not all the whole company of them that are called by the voice of the Goſpel, are the true Church before God: for the moſt part of them hid rather follow the commodities of this life, and ſeem to be moſt cruelly perſecute thoſe that ſeem true: but they are the true Church, which when they are called, ſuch as the moſt part they are, when the world deſpiſeth.

2 The kingdom of heaven is like unto a certain king, which made a marriage for his ſon,

3 And ſent forth his ſervants to call them that were bidden to the wedding: and they would not come.

4 Again he ſent forth other ſervants, ſaying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and *my* fatlings *are* [c] killed, and all things *are* ready: come unto the marriage.

c *Luk.* 14. 16. *Rev.* 19. 9. d The word here uſed is commonly uſed in ſacrifices, and is by ſignification uſed for other feaſts alſo: for feaſts and banquets were wont to be kept with ſacrifices.

5 But they made light of *it*, and went their ways, one to his farm, another to his merchandiſe:

6 And the remnant took his ſervants, and entreated *them* ſpitefully, and ſlew *them*.

7 [2] But when the king heard *thereof*, he was wroth: and he ſent forth his armies, and deſtroyed thoſe murderers, and burnt up their city.

2 A ſignification of them that contemn the Goſpel.

8 Then ſaith he to his ſervants, The [b] wedding feaſt. The marriage is

is ready, but they which were bidden were not worthy.

e God doth firſt call us, when we think nothing of it.

9 [3] Go ye therefore into the high-ways, and as many as ye ſhall find, bid to the marriage.

10 So thoſe ſervants went out into the *high*-ways, and gathered together all as many as they found, both [e] bad and good: and the wedding was furniſhed with gueſts.

e The general calling, wherein the Goſpel to all men, but their life is examined ere enter in.

11 ¶ And when the king came in to ſee the gueſts, he ſaw there a man which had not on a wedding garment:

12 And he ſaith unto him, Friend, how cameſt thou in hither, not having a wedding garment? And he was [d] ſpeechleſs.

13 Then ſaid the king to the [e] ſervants, Bind him hand and foot, and take him away, and caſt *him* into outer darkneſs: there ſhall be weeping and gnaſhing of teeth.

e In the final number which come at the calling, there are ſome caſt away which do not confirm their faith with new-nes of life.

14 * For many are called, but few *are* choſen.

15 ¶ * Then went the Phariſees, and took counſel how they might [f] intangle him *in* talk.

f *Word for word*, baulkered, *that is to ſay*, He held his peace, as though he had had a bridle or an halter about his neck.

16 And they ſent out unto him their diſciples, with the [g] Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God in [h] truth, neither careſt thou for any man: for thou regardeſt not the [i] perſon of men.

g To them that loved the gueſts.

* *Chap.* 20. 16. * *Mark* 12. 13. *Luk.* 20. 20. *I* ſeare him in his words, or rules. The Greek word is derived of ſtamps which ſtamers lay, gther which with ſtamed made a new religion, patched together of the heathenith and of the Jewiſh religion.

h Truely, and ſincerely.

i Thou art not moved with any appearance and outward ſhew.

17 [3] Tell us therefore, What thinkeſt thou? Is it lawful to give [k] tribute unto Ceſar, or not?

k Or money.

18 But Jeſus perceived their wickedneſs, and ſaid, Why tempt ye me, ye hypocrites?

19 Shew me the tribute-mony. And they brought unto him a ‡ [l] peny.

‡ The Romane peny was worth 7 d. ob. of our money.

l The word that ſignifieth properly a ſtamp or ſtamping of mens fantaſies, according to the proportion whereof they purſued riſe but in thoſe provinces, which were ſubiect to tribute and it is here taken for the tribute it ſelf.

20 And he ſaith unto them, Whoſe *is* this image and ‡ ſuperſcription?

‡ *In value from one half penp. Chap.* 20. 2. I Before. *Chap.* 17. 24. there is ſpoken of a double tribute, and here of a peny where as a diſtinction is more by the ſeventh part then a peny: for that three ſeventeth to be a iot in thoſe two places: but they may eaſily be accorded thus. The peny was paid to the Romans for tribute, according to the proportion they were taxed at, the diſtinction was paid of every one to the temple, which alſo the Romans took to themſelves, whether had finiſhed Iudea.

21 They ſay unto him, Ceſars. Then ſaith he unto them, * Render therefore unto Ceſar, the things which are Ceſars: and unto God, the things that are Gods.

22 When they had heard *theſe words*, they marvelled, and left him, and went their way.

23 ¶ * [4] The ſame day came to him the Sadducees, * which ſay that there is no reſurrection, and asked him,

24 Saying, Maſter, * Moſes ſaid, If a man die, having no [m] children, his brother ſhall marry his wife, and raiſe up ſeed unto his brother.

m Or ſons.

25 Now there were with us ſeven brethren, and the firſt when he had married a wife, deceaſed, and having no iſſue, left his wife unto his brother.

26 Likewiſe the ſecond alſo, and the third, unto the ſeventh.

27 And laſt of all the woman died alſo.

28 Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeven? for they all had her.

29 Jesus anſwered and ſaid unto them, Ye

4 Of reſurrection. * *Rom.* 12. 7. * *Mark* 12. 18. *Luk.* 20. 27. 6 Chriſt voucheth the reſurrection of the fleſh againſt the Sadducees. * *Acts* 23. 8. * *Deut.* 25. 5. m Under which name the daughters alſo comprehended, but yet as touching the family and name of a man, becauſe he that left daughters, was in no better caſe, then if he had left no children at all, (for they were not reckoned in the family) by the name of children are ſons underſtood.

do err, not knowing the ſcriptures, nor the power of God.

30 For in the reſurrection they neither marry, nor are given in marriage; but are as the [n] angels of God in heaven.

n He ſaith not that they ſhall be without bodies; for then they ſhould not be men any more; but they ſhall be as Angels, for they ſhall neither marry, nor be married. * *Exod.* 3. 6.

31 But as touching the reſurrection of the dead, have ye not read that which was ſpoken unto you by God, ſaying,

32 * I am the God of Abraham, and the God of Iſaac, and the God of Jacob? God is not the God of the dead, but of the living.

33 And when the multitude heard *this*, they were aſtoniſhed at his doctrine.

34 ¶ [7] But when the Phariſees had heard that he had put the Sadducees to ſilence, they were gathered together.

7 The Goſpel doth not abolish the precepts of the law, but doth rather confirm them.

35 Then [o] one of them *which was* a lawyer, asked *him* a queſtion, tempting him, and ſaying,

o A Scribe, ſo *Mark*, 12. 28. now what a ſcribe is, look *Chap.* 2. 4.

36 Maſter, which *is* the great commandment in the law?

37 Jesus ſaid unto him, * Thou ſhalt love the Lord thy God with all thy heart, and with all thy [p] ſoul, and with all thy mind.

* *Deut.* 6. 5.

p The Hebrew text readeth *Deut.* 6. 5. with thine heart, ſoul, and ſtrength: and in *Mark*, 12. 30. & *Luk.* 10. 27. we read, with ſoul, heart, ſtrength and thought. * *Lev.* 19. 18.

38 This is the firſt and great commandment.

39 And the ſecond *is* like unto it, * Thou ſhalt love thy [q] neighbour as thy ſelf.

q Another man. * *Mark*, 12. 31. *Luk.* 20. 41.

40 On theſe two commandments hang all the law and the prophets.

41 ¶ * [8] While the Phariſees were gathered together, Jesus asked them,

8 Chriſt proveth manifeſtly that he is David's ſon, according to the fleſh; but otherwiſe David's Lord, and very God.

42 Saying, What think ye of Chriſt? [r] whoſe ſon is he? They ſay unto him, *The ſon* of David.

r Of whoſe ſtock or family: for the Hebrewes call a mans poſterity, ſons. * *Pſal.* 110. 1.

43 He ſaith unto them, How then doth David in ſpirit call him LORD, ſaying,

44 * The LORD ſaid unto my Lord, Sit thou on my right hand, till I make thine enemies thy footſtool?

45 If David then call him Lord, how is he his ſon?

46 And no man was able to anſwer him a word, neither durſt any man (from that day forth) ask him any mo queſtions.

CHAP. XXIII.

1 *Chriſt admoniſheth the people to follow the good doctrine, not the evil examples of the ſcribes and Phariſees.* 5 *His diſciples muſt beware of their ambition.* 13 *He denounceth eight woes againſt their hypocricy and blindneſs.* 34 *and propheſieth of the deſtruction of Jeruſalem.*

THen ſpake Jesus to the multitude, and to his diſciples,

2 Saying, The [1] ſcribes and the Phariſees [a] ſit in Moſes ſeat.

1 we ought to hear whatſoever any wicked teachers teach us pure-ly out of the word of God, yet ſo that we eſchew the evil maners.

a Becauſe God appointed the order, therefore the Lord would have his word to be heard even from the mouth of hypocrites and blinde.

3 [b] All therefore whatſoever they bid you obſerve, *that* obſerve and do; but do not ye after their works: for they ſay, and do not.

b Hypocrites are moſt ſevere exactours of thoſe things which they themſelves chiefly neglect.

4 * [2] For they bind heavy burdens, and grievous to be born, and lay *them* on mens ſhoulders, but they themſelves will not move them with one of their fingers.

2 Hypocrites are ambitious.

5 ¶ [3] But all their works they do, for to be

3 Provided always, that they deliver Moſes his doctrine which they profeſs, which thing the metaphor of the ſeat ſheweth, which they occupied as teachers of Moſes his learning. * *Luk.* 11. 46.

24 * *Num. 15. 38. Deut. 22. 12.* c It was a thread, or trivand of blue silk in the fringe of a garment, the beholding whereof made them to remember the laws and ordinances of God: and therefore was it called a phylactery, as ye would say, a keeper. *Num. 15. 38. Deut. 6. 8.* which order the Jews afterward abused, as they do now a days, which hang S. Johns Gospel about their necks: a thing condemned many years ago in the councel of Antioch. d *Word for word,* Twilled tasels of thread, which hanged at the necthemselves hemms of their garments. * *Mark. 12. 38. Luk. 11. 43.* e when assemblies and councels are gathered together. f *This word Rab,* signifieth one that is above his fellows, and is as good as a master of them: and we may see by the repeasing of it, how proud a title it was. Now they were called Rabbi, which by laying on of hands were ordered and declared to the world to be wisemen. * *James 3. 1.* g Modesty is a singular ornament of Gods ministers. h Seek not ambitiously after it: for our Lord doth not forbid us to give the magistrate and our masters the honour that is due to them. *Magnificus do formicæ verbi Domini ex Mat. Chap. 11.* h He seemeth to allude to a place of Esaias, *Chap. 54. 13. & Jer. 31. 34.* i He shooteth at a fashion which the Jews vsed, for they called the Rabbins, our Fathers. * *Mat. 1 6.* k It seemeth that the scribes did very greedily hunt after such titles, whom *verse 16.* he calleth blind guides. * *Luk. 14. 11. & 18. 14.* l He seemeth to alliude to the name of the Rabbins, for Rab signifieth one that is aloft. s Hypocrites enjoin others that which they themselves will not do. t Faithfulness in keeping of promises. u A proverb vsed of the Jews, which hath this meaning, Go ye on all and follow your superstitions, that at length you may attain to the full. x Look *Gen. 5.* 10 Hypocrites must be cleansed.

seen of men: * they make broad their c phylacteries, and enlarge the d borders of their garments,

6 * And love the uppermost rooms at feasts, and the e chief seats in the synagogues,

7 And greetings in the markets, and to be called of men, f Rabbi, Rabbi.

8 * g But be not ye called h Rabbi: for i one is your master, *even* Christ, and all ye are brethren.

9 And call no man your j father upon the earth: * for one is your father which is in heaven.

10 Neither be ye called k masters: for one is your master, *even* Christ.

11 But he that is greatest among you, shall be your servant.

12 * And whosoever shall l exalt himself, shall be abased; and he that shall humble himself, shall be exalted.

13 ¶ m But * wo unto you scribes and Pharisees, m hypocrites: for ye shut up the kingdom of heaven against men: for ye neither go in your selves, neither suffer ye them that are n entring, to go in.

14 o Wo unto you scribes and Pharisees, hypocrites; * for ye devour widows houses, and for a o pretence make long prayer; therefore ye shall receive the greater damnation.

15 Wo unto you scribes and Pharisees, hypocrites; for ye compass sea and p land to make one proselyte, and when he is made, ye make him twofold more the child of hell then your selves.

16 Wo unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing: but whosoever shall swear by the gold of the temple, he is a q debter.

17 Ye fools, and blind: for whether is greater, the gold, or the temple that r sanctifieth the gold?

18 And whosoever shall swear by the altar, it is nothing: but whosoever sweareth by the gift that is upon it, he is ‡ guilty.

19 Ye fools, and blind: for whether *is* greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon.

21 And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein.

22 And he that shall swear by heaven, sweareth by the t throne of God, and by him that sitteth thereon.

23 ? Wo unto you scribes and Pharisees, hypocrites; * for ye pay tithe of mint and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and u faith: these ought ye to have done, and not to leave the other undone.

24 Ye blind guides, which strain at a gnat, and swallow a camel.

25 ? Wo unto you scribes and Pharisees, hypocrites; * for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

26 Thou blind Pharisee, cleanse first that *which is* within the cup and platter, that the out side of them may be clean also.

27 Wo unto you scribes and Pharisees, hypocrites; for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead mens bones, and of all uncleaness.

28 Even so ye also outwardly appear righteous unto men, but within ye are full of hypocricy and iniquity.

29 ? Wo unto you scribes and Pharisees, hypocrites; because ye build the tombs of the prophets, and garnish the sepulchres of the righteous,

30 And say, If we had been in the days of our fathers, we would not have been partakers with them in the bloud of the prophets.

31 Wherefore ye be witnesses unto your selves, that ye are the children of them which killed the prophets.

32 x Fill ye up then the measure of your fathers.

33 Ye serpents, ye generation of vipers, how can ye escape the damnation x of hell?

34 ¶ ? Wherefore behold, I send unto you prophets, and wise men, and scribes; and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues and persecute *them* from city to city:

35 ? That upon you may come all the righteous bloud shed upon the earth, * from the bloud of righteous Abel, unto the bloud of Zacharias, son of ? Barachias, whom ye slew between the temple and the altar.

36 Verily I say unto you, all these things shall come upon this generation.

37 * ? O Jerusalem, Jerusalem, thou that killest the prophets, * and stonest them which are sent unto thee, how often would I have ? gathered thy children together even as a hen gathereth her chickens under *her* wings, and ye would not!

38 Behold, your house is left unto you desolate.

39 For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed *is* he that cometh in the name of the Lord.

CHAP. XXIV.

1 Christ foretelleth the destruction of the temple: 3 what and how great calamities shall be before it. 29 The signs of his coming to judgment. 36 And because that day and hour is unknown, 42 we ought to watch like good servants, expecting every moment our masters coming.

AND * Jesus went out, and departed from the temple: and his disciples came to *him* for to shew him the buildings of the temple.

2 ? And

1 The destruction of the city, and especially of the temple is foretold. * *Luk. 19. 44.*

2 ? And Jesus said unto them, See ye not all these things? verily I say unto you, * There shall not be left here one stone upon another, that shall not be thrown down.

3 ¶ And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy coming, and of the end of the world?

? The church shall have a continual conflict with infinite miseries and offences, *and that worst of all,* with false prophets, until the day of victory and triumph cometh.

4 ? And Jesus answered and said unto them, Take heed that no man deceive you.

5 For many shall come in my name, saying, I am Christ: and shall deceive many.

6 And ye shall hear of wars, and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is

? *That is,* when these things are fulfilled, yet the end shall not come.

not yet.

7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes in b divers places.

b Every where.

8 All these *are* the beginning of c sorrows.

c *Word for word,* Of great torments, like unto women in travail. * *Osea. 10. 17. Luk. 21. 11. Jon. 1 6. 2.*

9 * Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my names sake.

10 And then shall many be offended, & shall betray one another, & shall hate one another.

11 And many false prophets shall rise, and shall deceive many.

12 And because iniquity shall abound, the love of many shall wax cold.

13 ? But he that shall endure unto the end, the same shall be saved.

14 And this d gospel of the kingdom shall be preached in e all the world, for a witness unto all nations, and then shall the end come.

15 * ? When ye therefore shall see the f abomination of desolation, spoken of by * Daniel the prophet, stand in the holy place, (whoso readeth, let him understand)

16 Then let them which be in Judea, flee into the mountains.

17 Let him which is on the house-top, not come down to take any thing out of his house:

18 Neither let him which is in the field, return back to take his g clothes.

19 And wo unto them that are with child, and to them that give suck in those days.

20 But pray ye that your flight be not in the winter, neither on the h sabbath-day:

21 For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be.

22 And except those days should be shortned, there should no k flesh be saved, but for the elects sake those days shall be shortned.

23 * Then if any man shall say unto you, Lo, here *is* Christ, or there: believe *it* not.

24 For there shall arise false Christs, and false prophets, and shall ? shew great signs and wonders, insomuch that (if *it were* possible) they shall deceive the very elect.

25 Behold, I have told you before.

26 Wherefore, if they shall say unto you, Behold, he is in the desert, go not forth: behold, *he is* in the secret chambers, believe *it* not.

27 For as the lightning cometh out of the east, and shineth even unto the west: so shall also the coming of the Son of man be.

28 * ? For wheresoever the m carcase is, there will the eagles be gathered together.

29 ¶ Immediately after the tribulation of those days, * shall the sun be darkned, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.

30 And then shall appear the n sign of the Son of man in heaven: and then shall all the o tribes of the earth ? mourn, * and they shall see the Son of man q coming in the clouds of heaven, with power and great glory.

31 * And he shall send his angels ‡ with a great found of a trumpet, and they shall gather together his elect from the r four winds, from one end of heaven to the other.

32 ? Now learn a parable of the fig-tree: When his branch is yet r tender, and putteth forth leaves, ye know that summer *is* nigh:

33 So likewise ye, when ye shall see all these things, know that it is near, *even* at the doors.

34 Verily I say unto you, This r generation shall not pass, till all these things be fulfilled.

35 * ? Heaven and earth shall pass away, but my words shall not pass away.

36 ¶ ? But of that day and hour knoweth no man, no, not the angels of heaven, but my Father onely.

37 But as the days of Noe *were*, so shall also the coming of the Son of man be.

38 * For as in the days that were before the flood, they were s eating and drinking, marrying and giving in marriage, until the day that Noe entred into the ark,

39 And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be.

40 * ? Then shall two be in the field, the one shall be taken, and the other left.

41 x Two *women shall be* grinding at the mill, the one shall be taken, and the other left.

42 ¶ * ? Watch therefore, for ye know not what hour your Lord doth come.

43 * But know this, that if the good-man of the house had known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up.

44 Therefore be ye also ready: for in such an hour as you think not, the Son of man cometh.

45 * Who then is a faithful and wise servant, whom his Lord hath made ruler over his houshold, to give them meat in due season?

25 * *Luk. 17. 37.* ? The only remedy against the furious rage of the world, is to be gathered and joyned to Christ. m Christ who will come with speed; and his presence will come with speed, and his presence will be with a majesty to whom all shall flock even as eagles. 6 Everlasting damnation shall be the end of the security of the wicked, and everlasting bliss, of the miseries of the godly. * *Isa. 13. 10. Ezek. 32. 7. Joel 2. 31. Mark 13. 24. Luk. 21. 25.* n The exceeding glory & majesty, which shall bear witnesse, that Christ the Lord of heaven and earth draweth neer to judge the world. o All nations, and he alludeth to the difpersion which we read of, *Gen. 13 & 11.* or to the dividing of the people of Israel. p They shall be in great sorrow, that they shall strike themselves: and it is transferred to the mourning. * *Zach. 12. 7.* q Sitting upon the clouds, as he was taken up into heaven. * *Act. 1. 11. 52. 1 Thes. 4. 16.* I Or, *with a trumpet, and a great voice.* r From the four quarters of the world. ? If God hath prefixed a certain order to nature, much more hath he done so to his eternal judgments, but the wicked understand it not, or rather make a mock at it, but the godly do mark it, and wait for it. s when his enemies deserve death that the fig which is the life of the tree, is taken from the root into the bark. t This age: *this word generation or age*, being used for the inhabitants of this age. * *Mark. 13. 31.* ? The Lord doth now begin the judgment, which he will make an end off in the latter day. g It is fufficient for us to know that God hath appointed a latter day for the ende of this age. * *Mark. 13. 32.* ? The Lord doth now begin the judgment, which he will make an end off in the latter day. g It is fufficient for us to know that God hath appointed a latter day for the ende of this age. * *Mark. 13. 32.*

? *That is,* the end of them which professe the Gospel, under the pretence of zeal. * *Gen. 6. 5.* ? Of Jacob, who was also called Israel. * *Luk. 13. 34.* 12 where the misery of Gods people shall be greatest when wicked men shall be in greatest confidence. 13 and at length the most sharp judgement of God. * 2 *Chron. 24. 21.* 2 He speaketh of the outward ministery, and he was promised for the saving of his people, for he also careful for them that temple was made to Abraham.

* *Mark 13. 2. Luk. 21. 6.*

? And

k Flesh, *Gen. 6. 3.* l Of Jacob, who was also called Israel. * *Luk. 13. 34.* 12 where the misery of Gods people shall be greatest when wicked men shall be in greatest confidence. 13 and at length the most sharp judgement of God. * 2 *Chron. 24. 21.* 2 He speaketh of the outward ministery, and he was promised for the saving of his people, for he also careful for them that temple was made to Abraham.

* *Mark 13. 2. Luk. 21. 6.*

? And

the more watchful, that we be not taken, as they were in old time, in the flood. * *Gen. 7. Luk. 17. 26.* u The word which the Evangelist useth, expresseth the matter more fully: then ours doth: for it is a word which is proper to bruit beasts: *and his meaning is*, that in the days men shall be given to their bellies like unto brute beasts: for otherwise it is no fault to eat and drink? * *Luk. 17. 26.* 10 Against them that perfuade themselves that God will be merciful to all men, and do by that means give over themselves to sin, that they may in the mean while live in pleasure, void of all care. * *Mark. 13. 35.* x The Greek women and the Barbarians grind & bake, *Plutarch. lib. Problem.* 11 An example of the horrible carelesness of men in those things wherof they ought to be most careful. * *Luk. 12. 39.* ? *Thes. 5. 2. Rev. 16. 15.* * *Luk. 12. 42.*

26 46 Blessed *is* that servant, whom his Lord when he cometh, shall find so doing.

47 Verily I say unto you, that he shall make him ruler over all his goods.

48 But and if that evil servant shall say in his heart, My Lord delayeth his coming,

49 And shall begin to smite *his* fellow-servants, and to eat and drink with the drunken:

50 The Lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not ware of;

† Or, *cut him off.* yTo *wit*, From the rest, or will cut him into two parts, which was a most cruel kind of punishment wherewith as Justine Martyr witnesseth, Isaiah the prophet was executed by the Jews: the like kind of punishment we read of, 1 *Sam.* 15. 33. & *Dan.* 3. 29.

51 And shall † [y] cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAP. XXV.

1 The parable of the ten virgins, 14 and of the talents.
31 Also the description of the last judgment.

z we must desire strength at Gods hand, which may serve us as a torch whiles we walk through this darkness, to bring us to our desired end: otherwise if we become slothful and negligent, as weary of our pains and travel we shall be shut out of the doors.

a The pomp of bridals was wont for the most part to be kept in the night seasons, and that by damsels.

b Their eyes being heavy with sleep.

THen [1] shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and [a] went forth to meet the bridegroom.

2 And five of them were wise, and five *were* foolish.

3 They that were foolish took their lamps, and took no oyl with them:

4 But the wise took oyl in their vessels with their lamps.

5 While the bridegroom tarried, they all [b] slumbered and slept.

6 And at midnight there was a cry made, Behold, the bridegroom cometh, go ye out to meet him.

7 Then all those virgins arose, and trimmed their lamps.

8 And the foolish said unto the wise, Give us of your oyl, for our lamps are ‡ gone out.

‡ Or, *going out.*

9 But the wise answered, saying, *Not so*; lest there be not enough for us and you: but go ye rather to them that sell, and buy for your selves.

10 And while they went to buy, the bridegroom came, and they that were ready, went in with him to the marriage, and the door was shut.

11 Afterward came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered and said, Verily I say unto you, I know you not.

13 * Watch therefore, for ye know neither the day nor the hour, wherein the Son of man cometh.

14 ¶ * [2] For *the kingdom of heaven is* as a man travelling into a far country, who called his own servants, and delivered unto them his goods:

15 And unto one he gave five ‡ talents, to another two, and to another one, to every man according to his several [c] ability, and straightway took his journy.

16 Then he that had received the five talents, went and traded with the same, and made *them* other five talents.

17 And likewise he that *had received* two, he also gained other two.

18 But he that had received one, went and digged in the earth, and hid his lords mony.

19 After a long time, the lord of those servants cometh, and reckoneth with them.

20 And so he that had received five talents, came and brought other five talents, saying, Lord, thou deliveredst unto me five talents: behold, I have gained besides them five talents mo.

21 His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: [d] enter thou into the joy of thy lord.

d Come and receive the fruit of my goodness: for your Lords joy is double, Matt. 25. 21. the joy you may receive in ours, and your joy be fulfilled.

22 He also that had received two talents, came and said, Lord, thou deliveredst unto me two talents: behold, I have gained two other talents besides them.

23 His lord said unto him, Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord.

24 Then he which had received the one talent, came and said, Lord, I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed:

25 And I was afraid, and went and hid thy talent in the earth: lo, there thou hast *that is* thine.

26 His lord answered and said unto him, Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed:

27 Thou oughtest therefore to have put my mony to the [e] exchangers, and then at my coming I should have received mine own with usury.

e Table-men which have their shop bulks, or tables for shoud, where they lay out mony to usury.

28 Take therefore that talent from him, and give it unto him which hath ten talents.

29 * For unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away, even that which he hath.

30 And cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth.

31 ¶ [3] When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory.

f A lively seeing forth of the universal judging judgment which is to come.

32 And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats:

33 And he shall set the sheep on his right hand, but the goats on the left.

34 Then shall the King say unto them on his right hand, Come ye [f] blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

f Blessed and happy, upon whom my Father hath mercifully bestowed his benefits.

35 * For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in:

36 Naked

36 Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me.

37 Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed *thee*? or thirsty, and gave *thee* drink?

38 When saw we thee a stranger, and took *thee* in? or naked, and clothed *thee*?

39 Or when saw we thee sick, or in prison, and came unto thee?

40 And the King shall answer, and say unto them, Verily I say unto you, In as much as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me.

41 Then shall he say also unto them on the left hand, * Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.

* Psal. 6. 8. Chap. 7. 23.

42 For I was an hungred, and ye gave me no meat: I was thirsty, and ye gave me no drink:

43 I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not.

44 Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

45 Then shall he answer them, saying, Verily I say unto you, In as much as ye did *it* not to one of the least of these, ye did *it* not to me.

* Dan. 12. 2. John 5. 29.

46 And * these shall go away into everlasting punishment: but the righteous into life eternal.

CHAP. XXVI.

1 The rulers conspire against Christ. 6 The woman anointeth his feet. 14 Judas selleth him. 17 Christ eateth the pass-over: 26 instituteth his holy supper: 36 prayeth in the garden: 47 and being betrayed with a kisse, 57 is carried to Caiaphas, 69 and denied of Peter.

ANd [1] it came to pass, when Jesus had finished all these sayings, he said unto his disciples,

2 * [2] Ye know that after two days is *the feast* of the pass-over, and the Son of man is betrayed to be crucified.

3 * Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas,

4 And consulted that they might take Jesus by subtilty, and kill *him.*

5 But they said, Not on the [a] feast *day*, lest there be an uproar among the people.

6 ¶ * [3] Now when Jesus was in Bethany, in the house of Simon the leper,

7 [b] There came unto him a woman having an alabaster-[c] box of very precious ointment, and poured *it* on his head, as he sat at *meat.*

8 But when his [d] disciples saw *it*, they had indignation, saying, To what purpose *is* this [e] waste?

9 For this ointment might have been sold for much, and given to the poor.

10 * When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

11 * [5] For ye have the poor always with you, but me ye have not always.

12 For [f] in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

14 ¶ * Then one of the twelve, called Judas Iscariot, went unto the chief priests,

15 And said *unto them*, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ * [6] Now the [g] first *day* of the *feast of* unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the pass-over?

18 And he said, Go into the city to such a man, and say unto him, The master saith, My time is at hand, I will keep the pass-over at thy house with my disciples.

19 And the disciples did as Jesus had appointed them, and they made ready the pass-over.

20 * Now when the even was come, he [h] sat down with the twelve.

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, * He that [i] dippeth his hand with me in the dish, the same shall betray me.

24 The Son of man goeth as it is written of him: but wo unto that man by whom the Son of man is betrayed: it had been good for that man, if he had not been born.

25 Then [k] Judas, which betrayed him, answered, and said, Master, is it I? He said unto him, Thou hast said.

26 ¶ [7] And as they were eating, * Jesus took bread, and ‡ [l] blessed *it*, and brake *it*, and gave

27 8 But when his [d] disciples saw *it*, they had indignation, saying, To what purpose *is* this [e] waste?

d This is a figure called Synecdoche: for it is said but of Judas, that he was moved thereat, John 12. 4.

e Unprofitable spending.

9 For this ointment might have been sold for much, and given to the poor.

10 * When Jesus understood *it*, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me.

f we ought not rashly to condemn that which is not orderly done.

11 * [5] For ye have the poor always with you, but me ye have not always.

* Deut. 15. 11. 5 Christ who was once anointed in his own person, must always be anointed in the poor.

12 For [f] in that she hath poured this ointment on my body, she did *it* for my burial.

13 Verily I say unto you, Wheresoever this gospel shall be preached in the whole world, *there* shall also this, that this woman hath done, be told for a memorial of her.

In that she poured this ointment upon my body, she did it to bury me.

14 ¶ * Then one of the twelve, called Judas Iscariot, went unto the chief priests,

* Mark. 14. 10. Luk. 22. 3.

15 And said *unto them*, What will ye give me, and I will deliver him unto you? and they covenanted with him for thirty pieces of silver.

16 And from that time he sought opportunity to betray him.

17 ¶ * [6] Now the [g] first *day* of the *feast of* unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the pass-over?

* Mark. 14. 12. Luk. 22. 7.

6 Christ verily purposing to bring us into our country out of hand, and so to abrogate the figure of the Law, fulfilleth the Law, neglecting the contrary tradition and custom of the Jews: and therewithal sheweth that all things shall so come to pass by the ministry of men, that the secret counsel of God shall govern them.

g This was the fourteenth day of the first month: and the first day of unleavened bread should have been the fifteenth, but because this days evening (which after the manner of the Romans was referred to the day before) did belong by the Jews manner to the day following, therefore it is called the first day of unleavened bread.

18 And he said, Go into the city to such a man, and say unto him, The master saith, My time is at hand, I will keep the pass-over at thy house with my disciples.

* Mark. 14. 18. Luk. 22. 14. John 13. 21.

19 And the disciples did as Jesus had appointed them, and they made ready the pass-over.

20 * Now when the even was come, he [h] sat down with the twelve.

h Because the Law appointed them to be shod, and have their shoes in their hands, as though they were in haste, thereby it is to be gathered, that they

21 And as they did eat, he said, Verily I say unto you, that one of you shall betray me.

22 And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I?

23 And he answered and said, * He that [i] dippeth his hand with me in the dish, the same shall betray me.

i Christ wittingly his voluntary going to death (that he will make full satisfaction for the sin of Adam, by his obedience.

* Mark. 14. 1. Luk. 22. 1. John 13. 1.

2 God himself and see men appointed the time that Christ should be crucified in.

* John 11. 47.

3 By this word *Feast*, is meant the whole stuff of unleavened bread: the first & eighth day whereof, were so holy, that they might do no manner of work therein, though the whole company of the Sanhedrin determined otherwise: And yet it came to pass through Gods providence, that Christ suffered at that time, to the end that all the people of Israel might be witnesses of his everlasting sacrifice. * Mark 14. 3. John 11. 1. 4 By this sudden work of a sinful woman, Christ giveth the guests to understand of his death and burial which was nigh, the favour whereof shall bring life to all sinners which flee unto him. But Judas taketh an occasion hereby to accomplish his wicked purpose and counsel. b For Gentiles native two histories. c These boxes were of alabaster, which in old time men made hollow to put in ointments: for some write that alabaster keepeth ointment very well without

eate not down when they did eat the Pass-over, but flood, for otherwise when they went to meat, they put off their shoes: therefore he speaketh here in this place, not of the Pass-over, but of the Supper which was celebrated after that the Pass-over was solemnly done. * *Psal.* 41. 9. 1 *That is to say*, whom I vouchsafed to come to my table, alluding to the place, *Psal.* 41. 10. which is not so to be understood as though at the first time Judas had spoken these words, Judas had had his hand in the dish (for that had been an undoubted token) but it is meant of his talking and eating with him. k whose head we shout nothing elſe but to betray him. 7. Christ minding forthwith to fulfil the promises of the old covenant, instituteth a new covenant with new signs. * 1 *Cor.* 11. 23, 24. l Many Greek copies have, *Gave thanks.* I Mark saith, *Had given thanks*: and therefore blessing is not a consecrating, with a conjuring kind of murmuring and force of words, and ye the bread and the wine are changed, not in nature, but in quality, for they become undoubted tokens of the body and blood of Christ, not of their own nature or force of words, but by Christ his institution, which must be recited, and laid forth, that faith may find what to lay hold on, both in the word and in the elements.

28 *it* to the disciples, and said, Take, eat; this is
m This is a figurative speech, which is called, *Metonymia: that is to say*, The putting of one name for another: so calling the bread his body, which is the sign and sacrament of his body: & yet notwithstanding, it is so a figurative and changed kind of speech, that the faithful do receive Christ indeed with all his gifts (though by a spiritual means) and become one with him.
n Therefore they which took away the cup from the people did against Christ his institution.
o *To wit*, This cup or wine, is my blood sacramentally, as *Luk.* 22. 20.
p Or, the covenant, *that is to say*, whereby the new league and covenant is made: for in making of leagues, they used pouring of wine and shedding of blood.
q Or, *psalm.* when they had made an end of their solemn singing, which some think was six psalms, beginning at the 112 to the 117.
r Christ being more careful of his disciples then of himself, forewarneth them of their flight, and putteth them in better comfort.
* *Mark* 14. 27.
Jebn 16 32.
* *Zech.* 13. 7.
* *Mark.* 14. 28.
*& 16. 7.
* *Iohn* 13. 38.
* *Mark.* 14. 72.
Luk. 22. 59.
s Christ having regard to the weakness of his disciples, leaving all the rest in safety, taketh with him but three to be witnesses of his anguish, and agents of purpose into the place appointed to betray him in.
t The word which he useth, signifieth great sorrow, and marvelous and deadly grief: which thing, as it betokeneth the truth of man nature, which flourisheth death, as a thing that entred in against nature, so it sheweth that though Christ were void of sin, yet he sustained this horrible punishment, because he felt the wrath of God kindled against us for sins, which he revenged and punished in his person.
u Christ a true man going about to suffer the punishment which was due unto us, for forsaking of God, is forsaken of his own: he hath a terrible conflict with the horrour and fear of the curse of God: out of which he escaping as conquerour, casteth us not to be any more afraid of death.
x *That is*, which is at hand, and is offered and prepared for me: a kind of speech which the Hebrews used for the wrath of God, and the punishment he sendeth: *above Chap.* 20. 22.
11 An example of the carelessness of man.

my m body.
27 And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye n all of it:
28 ° For this is my bloud of the p new testament which is shed for many for the remission of sins.
29 But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Fathers kingdom.
30 And when they had sung an ‡ q hymn they went out into the mount of Olives.
31 r Then saith Jesus unto them,* All ye shall be offended becaufe of me this night: for it is written, * I will smite the shepherd, and the sheep of the flock shall be scattered abroad.
32 But after I am risen again, * I will go before you into Galilee.
33 Peter answered and said unto him, Though all men shall be offended becaufe of thee, *yet* will I never be offended.
34 Jesus said unto him, * Verily I say unto thee, that this night before the crok crow, thou shalt deny me thrice.
35 Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples.
36 ¶ * s Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.
37 And he took with him, Peter, and the two sons of Zebedee, and began to be t forrowful, and very heavy.
38 ᵘ Then saith he unto them, My soul is exceeding forrowful, even unto death: tarry ye here and watch with me.
39 And he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, ‖ let this x cup pass from me: nevertheless, not as I will, but as thou *wilt*.
40 ᵘ And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?
41 Watch and pray, that ye enter not into temptation: the spirit indeed *is* willing, but the flesh *is* weak.
42 He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done.
43 And he came and found them asleep again: for their eyes were heavy.
44 And he left them, and went away again, and prayed the third time, saying the same words.
45 Then cometh he to his disciples, and saith unto them, Sleep on now, and take your rest; behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.
46 ᵗ² Rise, let us be going: behold, he is at hand that doth betray me.
47 ¶ And * while he yet spake, lo, Judas one of the twelve came, and with him a great multitude with swords and staves ᵘ from the chief priests and elders of the people.
48 Now he that betrayed him, gave them a sign, saying, Whomsoever I shall kiss, that same is he, hold him fast.
49 And forthwith he came to Jesus, and said, Hail master; and kissed him.
50 ¹³ And Jesus said unto him, ˣ Friend, wherefore art thou come? Then came they and laid hands on Jesus, and took him.
51 And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and stroke a servant of the high priests, and smote off his ear.
52 ¹⁴ Then said Jesus unto him, Put up again thy sword into his place: * for all they that ʸ take the sword, shall perish with the sword.
53 ¹⁵ Thinkest thou that I cannot now pray to my Father, and he shall presently give me more then twelve legions of angels?
54 ² But how then shall the scriptures be fulfilled, * that thus it must be?
55 In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I sat daily with you teaching in the temple, and ye laid no hold on me.
56 But all this was done, that the * scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled.
57 ¶ * ¹⁶ And they that had laid hold on Jesus, led *him* away to ᶻ Caiaphas the high priest, where the scribes & the elders were assembled.
58 But Peter followed him afar off, unto the high priests ᵇ palace, and went in, and sat with the servants to see the end.
59 Now the chief priests and elders, and all the councel, fought false witness against Jesus to put him to death,
60 But found none: yea, though many false witnesses came, yet found they none. At the last came two false witnesses,
61 And said, This *fellow* said, * I am able to destroy the temple of God, and to build it in three days.
62 And the high priest arose, and said unto him, Answerest thou nothing? ᶜ What *is it which* these witnes against thee?
63 But Jesus held his peace. And the high priest answered and said unto him, I adjure thee by the living God, that thou tell us, whether thou be the Christ the Son of God.
64 Jesus saith unto him, Thou hast said: nevertheless I say unto you, *ᵈ Hereafter shall ye see the Son of man ᵉ sitting on the right hand of power, and coming in the ᶜ clouds of heaven.
65 Then the high priest ᵍ rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? behold, now ye have heard his blasphemy.
66 What think ye? They answered and said, He is guilty of death.
67 * Then did they spit in his face, and buffeted him, and others smote *him* with ‡ the palms of their hands,
68 Saying, Prophesy unto us, thou Christ, who is he that smote thee?
69 ¶ * ¹⁷ Now Peter ʰ sat without in the palace: and a damsel came unto him, saying, Thou also wast with Jesus of Galilee.
70 But he denied before them all, saying, I know not what thou sayest.
71 And when he was gone out into the porch, another *maid* saw him, and said unto them that were there, This *fellow* was also with Jesus of Nazareth.
72 And again he denied with an oath, I do not know the man.
73 And after a while came unto him they that stood by, & said to Peter, Surely thou also art *one* of them, for thy speech bewrayeth thee.
74 Then began he to ⁱ curse and to swear, *saying*, I know not the man. And immediately the crok crew.
75 And Peter remembred the words of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly.

CHAP. XXVII.

1 Christ is delivered bound to Pilate. 3 Judas hangeth himself. 19 Pilate admonished of his wife, 24 washeth his hands, 26 and looseth Barabbas. 29 Christ is crowned with thorns, 34 crucified, 40 reviled, 50 dieth, and is buried. 66 His sepulchre is sealed and watched.

WHen the morning was come, * all the chief priests and elders of the people, took counsel against Jesus to put him to death.
2 And when they had bound him, they led *him* away, and delivered him to Pontius Pilate the governour.
3 ¶ ¹ Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders,
4 Saying, I have sinned, in that I have betrayed the innocent bloud. And they said, what *is that* to us? see thou *to that*.
5 And he cast down the pieces of silver in the temple, * and ᵃ departed, and went and hanged himself.
6 And the chief priests took the silver pieces, and said, It is not lawful for to put them into the ᵇ treasury, becaufe it is the price of ᶜ bloud.
7 And they took counsel, and bought with them the potters field, to bury ᵈ strangers in.
8 Wherefore that field was called, * The field of bloud unto this day.
9 (Then was fulfilled that which was spoken by ᵉ Jeremy the prophet, saying, * And ᶠ they took the thirty pieces of silver, the price of him that was valued, ‡ whom they of the children of Israel did value:

10 And gave them for the porters field, as the Lord appointed me)
11 ² And Jesus stood before the governour: and the governour asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest.
12 And when he was accused of the chief priests and elders, he answered nothing.
13 Then saith Pilate unto him, Heareft thou not how many things they witneſs againſt thee?
14 And he answered him to never a word, insomuch that the governour marvelled greatly.
15 * ³ Now at *that* feast the governour was wont to releaſe unto the people a priſoner, whom they would.
16 And they had then a notable priſoner, called Barabbas.
17 Therefore when they were gathered together, Pilate said unto them, Whom will ye that I releaſe unto you? Barabbas, or Jesus, which is called Christ?
18 For he knew that for envy they had delivered him.
19 ¶ When he was ſet down on the judgment-ſeat, his wife ſent unto him, saying, Have thou nothing to do with that juſt man: for I have ſuffered many things this day in a dream, becauſe of him.
20 * But the chief priests and elders perſwaded the multitude that they ſhould aſk Barabbas, and deſtroy Jesus.
21 The governour answered and said unto them, Whether of the twain will ye that I releaſe unto you? They said, Barabbas.
22 Pilate saith unto them, What ſhall I do then with Jesus, which is called Christ? They all say unto him, Let him be crucified.
23 And the governour said, Why, what evil hath he done? But they cried out the more, saying, Let him be crucified.
24 ¶ ⁴ When Pilate ſaw that he could prevail nothing, but that rather a tumult was made, he took water, and ᵍ waſhed his hands before the multitude, saying, I am innocent of the ʰ bloud of this juſt perſon: ſee ye *to it*.
25 ¶ Then anſwered all the people, and said, His ⁱ bloud *be* on us, and on our children.
26 ¶ Then releaſed he Barabbas unto them: and when he had fourged Jesus, he delivered him to be crucified.
27 * Then the ſouldiers of the governour took Jesus into the ‡ common hall, and gathered unto him the whole band *of ſouldiers*.
28 ˡ And they ſtripped him, and ᵏ put on him ˡ a ſcarlet robe.
29 ¶ And when they had platted a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail King of the Jews.
33 And they ſpit upon him, and took the reed, and ſmote him on the head.
31 And after that they had mocked him,

12 Christ offereth himself willingly to be taken, that to ſo obeying willingly, he might make ſatisfaction for the willful fall of man.
* *Mark*, 14. 43. *Luk.* 22. 47. *Iohn* 18. 3.
u Sent from the high priests.
13 Christ is taken, that we might be delivered.
* *Mark* 14. 66. *Luk.* 22. 55. *Iohn* 18. 25.
14 Peter by the wonderful providence of God, appointed to be a witneſs of all theſe things, is prepared to the example of ſingular conſtancy, by the experience of his own incredulity.
x *That is*, without the place where the Biſhop ſit, but not without the houſe, for afterward he went from thence into the porch.
15 Christ was betrayed of his own diſciple, becauſe he was willing to be taken.
y By this queſtioning, he aſſureth a ſly enemy, for they might have aſked him, why he did not in this his great extremity of danger, call unto Father for aid for to this he anſwereth by a queſtion.
* *Iſa.* 53. 10.
* *Luk.* 24. 20.
* *Matt.* 26. 31.
Luk. 22. 36.
Iohn 16. 32.
16 Chriſt being innocent, is condemned of the high preſt for that wickedneſs whereof he is not guilty.
z From Annas to Caiaphas before whom the multitude was aſſembled.
a The word here uſed, ſignifieth properly an open large room before the houſe, as we ſee in kings palaces and noble menshouſes: we call it a court, for it is open to the air, and by ſtept. Synecdoche, is taken for the houſe it ſelf.
* *Iohn* 2. 19. ſhow contained it to paſs the cheefe men witneſs againſt their lord.
* *Chap.* 16. 27. *Rem.* 14. 10. *1 Theſſ.* 4. 6.
b This word diſtinguiſheth it from all other coming from the lord.
c Clouds ſignifie the great multitude of his power, *that is*, in great and power: for the right hand ſignifieth among the Hebrews, that is mighty and of great power.
d Clouds ſignifie heaven, becauſe they bound to go, in the Syrian text the prophets name is not ſet down at all. * *Zech.* 11. 12. ſ The Evangeliſt doth not follow the prophets words, but his meaning, which he ſheweth to be fulfilled.
1 An example of the horrible judgment of God, in well againſt them which fell Chriſt, as againſt them which buy Chriſt.
* *Acts* 1. 18. 1 Out of mens ſighs.
b Thereceiue of the temple.
c Of life and death.
d Strangers and gueſts whom the Jew could not abide to be joyned into, no not after they were dead.
* *Acts* 1. 19. e Seeing this prophecy is read in *Zach.* 11. 12. it cannot be denied but Jeremies name crept into the text either through the printers fault, or by ſome other ignorance: it may be alſo that it came out of the margent, by reaſon of the abbreviation of the letters, the one being *Ieſ.*, the other *Zach.* whiten are not much unlike: But in the Syrian text the prophets name is not ſet down at all.
f Or, *weigh they bought of the children of Iſrael.*
10 And gave them for the porters field, as the Lord appointed me) 29
2 Chriſt holdeth his peace when he is accuſed, that we may not be accuſed: acknowledging our guiltineſs, and there withall his own innocency.
3 Chriſt is firſt quitted of the ſame iudge, before he be condemned, that we might ſee how the juſt died for the unjuſt.
* *Luk.* 23. 17.
4 Chriſt being quit by the teſtimony of the iudge himſelf, is notwithſtanding condemned by the ſame, to quit us before God.
g It was a manner in old time, when any man was murdered, and in other ſlaughters, to waſh their hands in water, to declare themſelves guiltleſs.
h Of the murder, an Hebrew kind of ſpeech.
i If there be any offence commiſſion in ſlaying him, let us & our poſterity finde it.
* *Iohn* 19. 7.
i *Or, governours houſe.*
5 Chriſt ſuffereth the reproach which was due to our ſins, notwithſtanding in the mean time by the ſecret providence of God, he is intituled King by them which did him that reproach.
k They cut a cloak about him, and wrapped it about him, for it lacked ſleeves.
l John and Mark make mention of purple robe, which is alſo a very pleaſant red. But there prophane and mulepart foucy foul-dieſes clad Jeſus in this array, to mock him withall, who was indeed a true King.

30 they took the robe off from him, and put his own raiment on him, and led him away to crucify him.

31 * And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his croſs.

32 ¶ [6] And when they were come unto a place called Golgotha, that is to ſay, A place of a ſcul, 34 ¶ [7] They gave him vineger to drink, mingled with gall: and when he had taſted *thereof*, he would not drink.

35 [8] And they crucified him, and parted his garments, caſting lots: that it might be fulfilled which was ſpoken by the prophet, *They parted my garments among them, and upon my veſture did they caſt lots.

36 And ſitting down, they watched him there:

37 [9] And ſet up over his head, his accuſation written, THIS IS JESUS THE KING OF THE JEWS.

38 [10] Then were there two thieves crucified with him: one on the right hand, and another on the left.

39 ¶ [11] And they that paſſed by, reviled him, wagging their heads,

40 And ſaying, Thou that deſtroyeſt the temple, and buildeſt *it* in three days, ſave thy ſelf: if thou be the Son of God, come down from the croſs.

41 Likewiſe alſo the chief prieſts mocking him, with the ſcribes and elders, ſaid,

42 He ſaved others, himſelf he cannot ſave: if he be the king of Iſrael, let him now come down from the croſs, and we will believe him.

43 * He truſted in God; let him deliver him now if he will have him: for he ſaid, I am the Son of God.

44 The [n] thieves alſo which were crucified with him, caſt the ſame in his teeth.

45 [12] Now from the ſixth hour there was darkneſs over all the land unto the ninth hour.

46 And about the ninth hour Jeſus cried with a loud voice, ſaying, Eli, Eli, lama ſabachthani? that is to ſay, * My God, my God, why haſt thou [o] forſaken me?

47 Some of them that ſtood there, when they heard that, ſaid, This man calleth for [p] Elias.

48 And ſtraightway one of them ran, and took a ſpunge, *and filled *it* with vineger, and put *it* on a reed, and gave him to drink.

49 The reſt ſaid, Let be, let us ſee whether Elias will come to ſave him.

50 ¶ [13] Jeſus, when he had cried again with a loud voice, yeilded up the ghoſt.

51 [14] And behold, the [q] vail of the temple was rent in twain, from the top to the bottom; and the earth did quake, and the rocks rent,

52 And the [r] graves were opened, and many bodies of ſaints, which ſlept, aroſe,

53 And came out of the graves after his reſurrection, and went into the holy city, and appeared unto many.

54 Now when the centurion, and they that were with him, watching Jeſus, ſaw the earthquake, and thoſe things that were done, they feared greatly, ſaying, Truly this was the Son of God.

55 And many women were there (beholding afar off) which followed Jeſus from Galilee, miniſtring unto him.

56 Among which was Mary Magdalene, and Mary the mother of James and Joſes, and the mother of Zebedees children.

57 * [15] When the even was come, there came a rich man of Arimathea, named Joſeph, who alſo himſelf was Jeſus diſciple:

58 He went to Pilate, and begged the body of Jeſus: then Pilate commanded the body to be delivered.

59 And when Joſeph had taken the body, he wrapped it in a clean linen cloth,

60 And laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great ſtone to the door of the ſepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary, ſitting over againſt the ſepulchre.

62 ¶ [16] Now the next day that followed the day of the preparation, the chief prieſts and Phariſees came together unto Pilate,

63 Saying, Sir, we remember that that deceiver ſaid, while he was yet alive, After three days I will riſe again.

64 Command therefore that the ſepulchre be made ſure until the third day, leſt his diſciples come by night, and ſteal him away, and ſay unto the people, He is riſen from the dead: ſo the laſt errour ſhall be worſe then the firſt.

65 Pilate ſaid unto them, Ye have a [f] watch, go your way, make *it* as ſure as you can.

66 So they went and made the ſepulchre ſure, ſealing the ſtone, and ſetting a watch.

CHAP. XXVIII.

1 Chriſts reſurrection is declared by an angel to the women. 9 He himſelf appeareth unto them. 11 The high prieſts give the ſouldiers mony to ſay that he was ſtolen out of his ſepulchre. 16 Chriſt appeareth to his diſciples, 19 and ſendeth them to baptize and teach all nations.

IN [1] the * end of the [a] ſabbath, as it [b] began to dawn towards the firſt *day* of the week, came Mary Magdalene, and the other Mary, to ſee the ſepulchre.

2 And behold, there ‡ was a great earthquake; for the angel of the Lord deſcended from heaven, and came and rolled back the ſtone from the door, and ſat upon it.

3 His [c] countenance was like lightning, and his raiment white as ſnow.

4 And for fear of him the keepers did ſhake, and became as dead men.

5 And the angel anſwered and ſaid unto the women, [d] Fear not ye: for I know that ye ſeek Jeſus, which was crucified.

6 He is not here: for he is riſen, as he ſaid: come, ſee the place where the Lord lay.

7 And go quickly and tell his diſciples that he is riſen from the dead; and behold, he goeth before you into Galilee, there ſhall ye ſee him, lo, I have told you.

8 And they departed quickly from the ſepulchre, with fear and great joy, and did run to bring his diſciples word.

9 ¶ [2] And as they went to tell his diſciples, behold, Jeſus met them, ſaying, All hail. And they came, and held him by the feet, and worſhipped him.

10 Then ſaid Jeſus unto them, Be not afraid: go tell my brethren that they go into Galilee, and there ſhall they ſee me.

11 ¶ [3] Now when they were going, behold, ſome of the watch came into the city, and ſhewed unto the chief prieſts all the things that were done.

12 And when they were aſſembled with the elders, and had taken counſel, they gave large mony unto the ſouldiers,

13 Saying, Say ye, His diſciples came by night, and ſtole him away while we ſlept.

14 And if this [e] come to the governours ears, we will perſwade him, and ſecure you.

15 So they took the mony, and did as they were taught: and this ſaying is commonly reported among the Jews until this day.

16 ¶ [4] Then the eleven diſciples went away into Galilee, into a mountain where Jeſus had appointed them.

17 And when they ſaw him, they worſhipped him: but ſome doubted.

18 And Jeſus came, and ſpake unto them, ſaying, All power is given unto me in heaven and in earth.

19 ¶ [5] * Go ye therefore and teach all nations, baptizing them in the [f] name of the Father, and of the Son, and of the holy Ghoſt:

20 Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you [g] alway even unto the end of the world. Amen.

* *Mark.* 16. 15. [f] Calling upon the name of the Father, the Son, and the Holy Ghoſt. [g] For ever: and this place is meant of the manner of the preſence of his ſpirit, by meanes wereof he maketh us partakers both of himſelf, and of all his benefits: but is abſent from us in body.

¶ THE GOSPEL ACCORDING TO S. MARK.

CHAP. I.

1 The office of John the Baptiſt. 9 Jeſus is baptized, 12 tempted: 14 he preacheth: 16 calleth Peter, Andrew, James and John: 23 healeth one that had a devil, 29 Peters mother in law, 32 many diſeaſed perſons: 41 and cleanſeth the leper.

THE beginning of the goſpel of Jeſus Chriſt the Son of God,

2 [1] As it is written in the [a] prophets, * Behold, [b] I ſend my meſſenger [c] before thy face, which ſhall prepare thy way before thee.

3 * The voice of one crying in the wilderneſs, prepare ye the way of the Lord, make his paths ſtraight.

4 [2] * John did baptize in the wilderneſs, and preach the [d] baptiſm of repentance, ‡ for the remiſſion of ſins.

5 * And there went out unto him all the land of Judea, and they of Jeruſalem, and were all baptized of him in the river of Jordan, confeſſing their ſins.

6 And John was * clothed with camels hair, and with a girdle of a skin about his loyns: and he did eat locuſts and wild hony:

7 [3] And preached, ſaying, There cometh one mightier then I after me, the latchet of whoſe ſhoes I am not worthy to [e] ſtoup down and unlooſe.

8 I indeed have [f] baptized you with water: but he ſhall baptize you with the holy Ghoſt.

9 * [4] And it came to paſs in thoſe days, that Jeſus came from Nazareth of Galilee, and was baptized of John in Jordan.

10 [g] And ſtraightway coming up out of the water, [h] he ſaw the heavens ‡ opened, and the Spirit like a dove deſcending upon him.

11 And there came a voice from heaven, *ſaying*, Thou art my beloved Son, in whom I am [h] well pleaſed.

12 * [6] And immediately the ſpirit [i] driveth him into the wilderneſs.

13 And he was there in the wilderneſs fourty days tempted of Satan, and was with the wild beaſts, and the angels miniſtred unto him.

14 [7] Now after that John was put in priſon, * Jeſus came into Galilee, preaching the goſpel of the kingdom of God,

15 And ſaying, The time is fulfilled, and the kingdom of God is at hand: repent ye and believe the goſpel.

16 [8] * Now as he walked by the ſea of Galilee, he ſaw Simon, and Andrew his brother, caſting a net into the ſea: (for they were fiſhers)

17 And Jeſus ſaid unto them, Come ye after me, and I will make you to become fiſhers of men.

18 And ſtraightway they forſook their nets, and followed him.

19 [9] And when he had gone a little further

32 thence, he saw James *the son* of Zebedee, and John his brother, who also were in the ship mending their nets.

20 And straightway he called them: and they left their father Zebedee in the ship with the hired servants, and went after him.

* *Mat.* 4. 11. k From the city Nazareth.

21 * And they went into k Capernaum, and straightway on the sabbath-day he entred into the synagogue, and taught.

* *Mat.* 7. 28.

22 * And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes.

* *Luk.* 4. 33. l He preacheth that doctrine, by which Satan is driven out of the world, which also he confirmeth by a miracle.

23 * l And there was in their synagogue a man with an unclean spirit, and he cried out,

1 *Word for word*, A man in an unclean spirit, *that is to say*, possessed with an evil spirit.

24 Saying, Let us alone, what have we to do with thee, thou m Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the n holy one of God.

m He is born in Bethlehem, but through the errour of the people, he was called a Nazarite, because he was brought up in Nazareth

n He alludeth to that name that was written in the golden plate which the high priest wore, Exod. 28. 36.

25 And Jesus rebuked him, saying, Hold thy peace, and come out of him.

26 And when the unclean spirit o had torn him, and cried with a loud voice, he came out of him.

o *Luk* beneath *Chap.* 9. 20.

27 And they were all amazed, insomuch that they questioned p among themselves, saying, What thing is this? what new doctrine *is* this? for with authority q commandeth he even the unclean spirits, and they do obey him.

p As men amazed.

28 And immediately his fame spread abroad throughout all the region r round about Galilee.

q By his own authority, or as a Lord.

29 * 12 And forthwith, when they were come out of the synagogue, they entred into the house of Simon and Andrew, with James and John.

r Not onely into Galilee, but also into the countrys bordering upon it.

* *Mat.* 8. 14.

30 But Simons wives mother lay sick of a fever, and anon they tell him of her.

31 And he came and took her by the hand, and lift her up; and immediately the fever left her, and she ministred unto them.

s By healing of divers diseases, *be forseeth*, That he hath brought true life into the world.

32 And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils.

33 And all the city was gathered together at the door.

34 And he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils ‡ to speak, because they knew him.

f For it belongeth not to the devils to preach the Gospel, *Acts* 16. 18.

‡ Or, *to say that they knew him.*

35 And in the morning rising up a great while before day, he went out, and departed into a solitary place, and there prayed,

36 And Simon, and they that were with him, followed after him.

37 And when they had found him, they said unto him, All men seek for thee.

38 And he said unto them, Let us go into the t next towns, that I may preach there also: for therefore came I forth.

t Villages which were as cities.

* *Mat.* 8. 2.

39 And he preached in their synagogues throughout all Galilee, and cast out devils.

* *Mat.* 8. 2. 12 By healing the leprous, *he forseeth*, That he came for this cause to wipe out the sins of the world with his touching.

40 * 12 And there came a leper to him, beseeching him, and kneeling down to him, and saying unto him, If thou wilt, thou canst make me clean.

41 And Jesus moved with compassion, put forth *his* hand, and touched him, and saith unto him, I will, be thou clean.

42 And assoon as he had spoken, immediately the leprocy departed from him, and he was cleansed.

43 And he straitly charged him, and forthwith sent him away;

44 13 And saith unto him, See thou say nothing to any man: but go thy way, shew thy self to the u priest, and offer for thy cleansing those things which Moses commanded for a testimony unto them.

13 He witnesseth that he was not moved with ambition, but with the onely desire of his Fathers glory, and love towards poor sinners.

u All the posterity of Aaron might judge of a leper.

45 * But he went out, and began to publish *it* much, and to blaze abroad the matter, insomuch that Jesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

* *Luk.* 5. 15.

CHAP. II.

2 Christ healeth one sick of the palsy, 14 calleth Matthew from the receit of custom, 15 eateth with publicans and sinners, 18 excuseth his disciples for not fasting, 23 and for plucking the ears of corn on the sabbath-day.

ANd again * he entred into Capernaum, 1 after *some* days, and it was noised that he was in the a house.

* *Mat.* 9. 1. *Greek* Amonth. By healing this man, which was sick of the palsy, that men receive in him, through faith onely, all their strength which they have lost.

a In the hole where he used to remain: for he chose Capernaum to dwell in, and left Nazareth.

2 And straightway many were gathered together, insomuch that b there was no room to receive *them*, no not so much as about the door: and he preached the word unto them.

b Neither the house nor thereby was able to hold them.

3 And they come unto him, bringing one sick of the palsy, which was born of four.

4 And when they could not come nigh unto him for preass, they uncovered the roof where he was: and when they had broken *it* up, they c let down the d bed wherein the sick of the palsy lay.

c They brake up the upper part of the house, which was plain, and let down the man with the bed of the palsy into the lower part where Christ preached for they could not otherwise come unto his sight.

d The word signifieth for the most part a kind of bed whereupon men use to lay down themselves to necessitie, and such other times to refresh themselves, we call it a couch.

5 When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.

6 But there were certain of the scribes sitting there, and e reasoning in their hearts,

e In their minds disputing upon that matter, on both sides.

7 Why doth this man thus speak blasphemies? * who can forgive sins but God only?

* *Isa.* 43. 25. *Jer.* 31. 34.

8 And immediately, when Jesus perceived in his spirit, that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee: or to say, Arise, and take up thy bed and walk?

10 But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy)

11 I say unto thee, Arise, and take up thy bed, and go thy way into thine house.

12 And immediately he arose, took up the bed, and went forth before them all, insomuch that they were all f amazed, and glorified God, saying, we never saw it on this fashion.

f *Word for word*, Paft themselves, or out of their wits.

13 2 And he went forth again by the seaside, and all the multitude resorted unto him, and he taught them.

2 The Gospel offendeth the great, and giveth the humble.

14 * And as he passed by, he saw g Levi *the son* of Alpheus sitting ‡ at the receit of custom, and said unto him, Follow me. And he arose and followed him.

* *Mat.* 9. 9. g Matthews other name.

‡ Or, *at the place where the custom was received.*

15 And it came to pass, that as Jesus sat at meat in his house, many publicans & sinners sat also together with Jesus and his disciples: for there were many, and they followed him.

16 And when the scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners?

17 When Jesus heard *it*, he saith unto them, They that are whole, have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance.

18 * 3 And the disciples of John, and of the Pharisees used to fast: and they come, and say unto him, Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not?

* *Luk.* 5. 33. 3 The superstitious and hypocrites do rashly put the sum of godliness in things indifferent, and are here for their cavils reprehended.

Word, For that not considering what every thing is, they rashly make all manner of laws concerning such things, without all discretion.

‡ Or, *raise*, or *set upright.*

19 And Jesus said unto them, Can the children of the bride-chamber fast, while the bridegroom is with them? as long as they have the bridegroom with them they cannot fast.

20 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

21 No man also seweth a piece of ‡ new cloth on an old garment: else the new piece that filled it up, taketh away from the old, and the rent is made worse.

22 And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred: but new wine must be put into new bottles.

* *Mat.* 12. 1. *Luk.* 6. 1. 4 *Constantly*, for tho they make no difference between the laws which God made concerning the same things, and laws the ate made of things which are meerly unlawful.

Word for word, On the Sabbaths, *that is*, on the holy days.

23 * 4 And it came to pass, that he went through the corn-fields on the h sabbath-day, and his disciples began as they went, to pluck the ears of corn.

h *Levit.* 23. 7. He is called Abimelech, and his son Abiathar, but by conference of other places, it is plain that both of them had two names. *Luk* 1 *Chron.* 24. 6. 2 *Sam.* 8. 17. & 15. 29. 1 *King.* 2. 25. 2 *King.* 25. 18. k Hath the Sabbath-day in his power, and may rule it as him lifteth.

24 And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful?

25 And he said unto them, Have ye never read what David did, when he had need & was an hungred, he, and they that were with him?

26 How he went into the house of God in the days of i Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat, but for the priests, and gave also to them which were with him?

i Or, *Ahimelech.*

27 And he said unto them, The sabbath was made for man, and not man for the sabbath:

28 Therefore the Son of man is Lord also of the k sabbath.

CHAP. III.

1 Christ healeth the withered hand, 10 and many other infirmities: 11 rebuketh the unclean spirits: 13 chooseth his twelve apostles: 22 convinceth the blasphemy of casting out devils by Beelzebub: 31 and sheweth who are his brother, sister, and mother.

ANd * 1 he entred again into the Synagogue, and there was a man there which had a a withered hand.

* *Mat.* 12. 9. 1 *Thereby*, for that they perverted the ceremonial law (which was but an appendant to the moral law) before the moral law: whereas contrariwise, they should have learned out of this, the true use of the ceremonial law.

a *That is*, Unprofitable and dead.

2 And they watched him, whether he would heal him on the sabbath-day, that they might accuse him.

3 And he saith unto the man which had the withered hand, Stand forth.

4 And he saith unto them, Is it lawful to do good on the sabbath-days, or to do evil? to save b life, or to kill? but they held their peace.

b A figurative speech, by the figure *Synecdoche*, for this kind of saying, *To save the life*, is as much as to save the man.

5 And when he had looked round about on them c with anger, being grieved for the ‡ d hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched *it* out: and his hand was restored whole as the other.

c When they have wrong done unto them, are angry, but not without vice: but Christ is angry without vice, neither is he sorry so much for the injury that is done to his own person, as for their wickedness: and therefore he had pity upon them, and for that cause is he said to have mourned.

‡ Or, *blindness.*

d Although their heart had been so closed up, and drawn together, that wholesome doctrine could prevail no more with them.

6 2 And the Pharisees went forth, & straightway took counsel with the e Herodians against him, how they might destroy him.

2 The more the truth is kept under the more it cometh out.

e *Luke Mat.* 22. 16.

7 But Jesus withdrew himself with his disciples to the sea: and a great multitude from Galilee followed him, and from Judea,

f which Josephus calleth stony or rocky

8 And from Jerusalem, and from Idumea, and from f beyond Jordan, and they about Tyre and Sidon, a great multitude, when they had heard what great things he did, came unto him.

g Should always be ready for him.

9 And he spake to his disciples, that a small ship should g wait on him, because of the multitude, lest they should throng him.

h Diseases wherewith God scourgeth men as it were with whips.

10 For he had healed many, insomuch that they ‡ preassed upon him for to touch him, as many as had h plagues,

‡ In them whom they had entred into: or by the figure called *Metonymy*, for them which were vexed with the unclean spirits.

11 And i unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God.

i Or, *wicked.*

12 And he straitly charged them, that they should not make him known.

* *Mat.* 10. 1. 3 The twelve apostles are set apart to be trained up to the office of the apostleship.

13 * And he goeth up into a mountain, and calleth unto him whom he would: and they came unto him.

4 Christ and appointed out twelve to be familiar and conversant with him.

14 3 And he k ordained twelve, that they should be with him, and that he might send them forth to preach:

k *Luk.* 22. 1. 1 *Cor.* 24. 6. *Gen.* 8. 17. & 15. 29. 1 *King.* 2. 25. 2 *King.* 25. 18.

15 And to have power to heal sicknesses, and to cast out devils.

16 And Simon he furnamed Peter.

17 And James *the son* of Zebedee, and John the brother of James (and he furnamed them Boanerges, which is, The sons of thunder)

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James *the son* of Alpheus, and l Thaddeus, and Simon the Canaanite,

l whom Luke also calleth Judas: and for difference sake, the other Judas is called Iscariot.

19 And Judas Iscariot, which also betrayed him: and they went m ‡ into an house.

m The disciples whom Christ had taken to be of his train and to live with him, came home to his house, to be with him always after.

‡ Or, *home.*

20 And the multitude cometh together again, so that they could not so much as eat bread.

21 * And when his ‡ n friends heard *of it*, they went out to lay hold on him: for they said, He is beside himself.

* None are worse enemies of the Gospel then they that leaft ought.

‡ Or, *kinsmen.*

22 ¶ And the scribes which came down from Jerusalem, said, * He hath Beelzebub, and by the prince of the devils casteth he out devils.

n *Word for word*, They that were of Him, *that is*, His kinsfolks: for they that were mad were brought to their kinfmen.

* *Mat.* 9. 34.

23 And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24 And

34

24 And if a kingdom be divided against it
self, that kingdom cannot stand.
25 And if a house be divided against it self,
that house cannot stand.
o Satans imps or bands. 26 And if o Satan rise up against himself, &
be divided, he cannot stand, but hath an end.
27 No man can enter into a strong mans
house, and spoil his goods, except he will first
bind the strong man, and then he will spoil
his house.
* *Mat.* 12. 31. 28 * 5 Verily I say unto you, All sins shall be
5 They onely are without hope of salvation, which do maliciously oppugn Christ, whom they know. forgiven unto the sons of men, and blasphemies
wherewith soever they shall blaspheme:
29 But he that shall blaspheme against the
holy Ghost, hath never forgiveness, but is in
danger of eternal damnation:
p These are the words of the evangelist. 30 P Because they said, He hath an unclean
spirit.
* *Mat.* 12. 46. 31 ¶ * There came then his q brethen and
q Under this name Brother, the Hebrews understand all that are of the same flock and kindred. his mother, and standing without, sent unto
him, calling him.
32 And the multitude sat about him, and
r The spiritual kindred is far otherwife to be accounted of, then the carnal or fleshly. they said unto him, behold, thy mother and
thy brethren without seek for thee.
33 And he answered them, saying, Who is
my mother, or my brethren?
34 r And he looked round about on them
which sat about him, and said, Behold my mo-
ther and my brethren.
35 For whosoever shall do the will of God,
the same is my brother, and my sister, and
mother.

CHAP. IV.

1 *The parable of the sower,* 14 *and the meaning there-*
of. 21 *We must communicate the light of our know-*
ledge to others. 26 *The parable of the seed growing*
secretly, 30 *and of the mustard-seed.* 35 *Christ stil-*
leth the tempest on the sea.

* *Mat.* 13. 1. 2 Sea-side of Tyberias. AND * he began again to teach by the
2 sea-side: and there was gathered unto
him a great multitude, so that he entred into
b In a ship which was lanched into the Sea. a ship, and sat b in the sea, and the whole
multitude was by the sea, on the land.
2 And he taught them many things by pa-
rables, and said unto them in his doctrine,
3 The self same doctrine of the Gospel is sown every where, but it hath not like fuccess, indeed through the fault of man, but yet by the just judgment of God. 3 1 Hearken, Behold, there went out a
sower to sow:
4 And it came to pass as he sowed, some
fell by the way-side, and the fowls of the air
came and devoured it up.
5 And some fell on stony ground, where
it had not much earth, and immediately it
sprang up, because it had no depth of earth.
6 But when the sun was up, it was scor-
ched, and because it had no root, it withred
away.
7 And some fell among thorns, and the
thorns grew up, and choked it, and it yeild-
ed no fruit.
8 And other fell on good ground, and did
yeild fruit that sprang up and increased, and
brought forth some thirty, and some sixty,
and some an hundred.
9 And he said unto them, He that hath
ears to hear, let him hear.
10 And when he was c alone, they that were
c *Word for word* solitary. d about him with the twelve, asked of him the
d They that followed him at the heels. parable.
11 And he said unto them, Unto you it is
given to know the mystery of the kingdom
of God: but unto them that are e without, all
e *That is to say,* To strangers and such as are none of ours. *these* things are done in parables:
12 * That seeing they may see, and not per-
* *Mat.* 13. 14. ceive, and hearing they may hear, and not
understand; lest at any time they should be
converted, and *their* sins should be forgiven
them.
13 And he said unto them, Know ye not
this parable? and how then will you know all
parables?
14 ¶ The sower soweth the word.
15 And these are they by the way-side, where
the word is sown, but when they have heard,
Satan cometh immediately, and taketh away
the word that was sown in their hearts.
16 And these are they likewise which are
sown on stony ground, who when they have
heard the word, immediately receive it with
gladness:
17 And have no root in themselves, and so
endure but for a time: afterward when affliction
or persecution ariseth for the words sake,
immediately they are offended.
18 And these are they which are sown
among thorns: such as hear the word,
19 And the cares f of this world, * and the f Which pens into this life. * 1 *Tim.* 6. 17. deceitfulness of riches, and the lusts of other
things entring in, choke the word, and it be-
cometh unfruitful.
20 And these are they which are sown on
good ground, such as hear the word, and re-
ceive *it*, and bring forth fruit, some thirty-
fold, some sixty, and some an hundred.
21 ¶ * 2 And he said unto them, Is a candle
* *Mat.* 5. 15. 2 Although the light of the Gospel be clouded of the world, yet it ought to be light-ed, if it were for no other ende then this, the wickedness of the world might be made manifest. brought to be put under a ‡ bushel, or under
a bed? and not to be set on a candlestick?
22 * For there is nothing hid which shall
not be manifested: neither was any thing kept
secret, but that it should come abroad.
23 If any man have ears to hear, let him
hear.
24 3 And he said unto them, Take heed
3 The word in the original signifieth a full measure, as *Mat.* 5. 15. *Luke* 6. 38. what you hear: * with what measure ye mete,
it shall be measured to you: and unto you
that hear shall more be given.
25 * For he that hath, to him shall be given:
4 The more liberally that we communicate such gifts as God hath given us with our brethren, the more bountifull will God be toward us. * *Mat.* 7. 2. and he that hath not, from him shall be taken
even that which he hath.
26 ¶ 4 And he said, So is the kingdom of
* *Mat.* 13. 31. 4 The Lord seeth & regardeth after a manner unknown to men. God, as if a man should cast seed into the
ground,
27 And 5 should sleep, and rise night and
5 *That is,* when he hath done sowing, would put the day and night, nothing doubting but that the seed should spring, which groweth both by day and night. day, and the seed should spring and grow up,
h he knoweth not how.
28 For the earth bringeth forth fruit i of her
self, first the blade, then the ear, after that
the full corn in the ear.
29 But when the fruit is ‡ brought forth,
h It is the part of the ministers to labour the ground with all diligence, and commend the success to God: for that mighty working whereby the seed comets to blade and ear is secret, and is onely known by the fruit. i By a certain power which moveth it self. 1 Or, ripe.

immediately he putteth in the sickle, because
the harvest is come.
30 ¶ c And he said, * Whereunto shall we
c That is, after the manner of men use, beginneth with the least, and endeth with the greatest. liken the kingdom of God? or with what com-
parison shall we compare it?
* *Mat.* 13. 31. 31 *It is* like a grain of mustard-seed, which
when it is sown in the earth, is less then all
the seeds that be in the earth.
32 But when it is sown it groweth up, and
becometh greater then all herbs, and shooteth
out great branches, so that the fowls of the
air may lodge under the shadow of it.
* *Mat.* 13. 34. 33 * And with many such parables spake
k According to the capacity of the hearers. he the word unto them as k they were able to
hear *it*.
34 But without a parable spake he not unto
l *Word for word,* Loosed, *as you would say,* resolved them the hard riddles. them: and when they were alone, he l ex-
pounded all things to his disciples.
* *Mat.* 8. 23. 35 * And the same day when the even was
come, he saith unto them, Let us pass over
unto the other side.
36 And when they had sent away the mul-
titude, they took him even as he was in the
ship, and there were also with him other
little ships.
6 They that fall with Christ, although he seem to sleep never so soundly when they are in danger, yet they are preserved of him in time convenient, being awaked. 37 6 And there arose a great storm of
wind, and the waves beat into the ship, so
that it was now full.
38 And he was in the hinder part of the
ship, asleep on a pillow: and they awake him,
and say unto him, Master, carest thou not that
we perish?
39 And he arose, and rebuked the wind,
and said unto the sea, Peace, be still; and the
wind ceased, and there was a great calm.
m How cometh it to pass that you have no faith? 40 And he said unto them, m Why are ye
so fearful? how is it that you have no faith?
41 And they feared exceedingly, and said
one to another, What manner of man is this,
that even the wind and the sea obey him?

CHAP. V.

1 *Christ delivering the possessed of the legion of devils,*
13 they enter into the swine. 25 *He healeth the wo-*
man of the bloudy issue, 35 *and raiseth from death*
Jairus his daughter.

* *Mat.* 8. 28. 1 *Many have the time of Christs incarnination, and yet they will not redeem it with the loss of the least thing they have.* AND * 1 they came over unto the other
side of the sea, into the country of the
2 Gadarenes.
2 And when he was come out of the ship,
immediately there met him out of the tombes,
a man with an a unclean spirit,
3 Who had *his* dwelling among the tombes,
a *Look Mat.* 8. 28. b *Word for word,* In an unclean spirit: now they are said to be in the flesh, because the spirit beholdeth them felt locked up, and as it were bound. and no man could bind him, no not with
chains:
4 Because that he had been often bound
with fetters and chains, and the chains had
been plucked asunder by him, and the fetters
broken in pieces: neither could any man
tame him.
5 And always night and day, he was in
the mountains, and in the tombes, crying,
and cutting himself with stones.
6 But when he saw Jesus afar off, he ran
and worshipped him,
7 And cried with a loud voice, and said,
What have I to do with thee, Jesus, thou
Son of the most high God? I c adjure thee by
c *That is,* Affore me by an oath, that thou wilt not vex me. God, that thou torment me not.
8 (For he said unto him, Come out of the
man, thou unclean spirit)
9 And he asked him, What *is* thy name?
and he answered, saying, My name *is* legion:
for we are many.
10 And he d besought him much, that he
d That devil that played the mes-fenger for his fellows. would not send them away out of the country.
11 Now there was there nigh unto the
e This whole country is for the greater part of it very hilly, for the mountains of Galilad run through it. e mountains, a great herd of swine feeding.
12 And all the devils besought him, saying,
Send us into the swine, that we may enter
into them.
13 And forthwith Jesus gave them leave.
And the unclean spirits went out, and entred
into the swine, and the herd ran violently
f *Strabo in the fourteenth book, saith,* That in Gadaris there is a standing pool of very mighty water, which if beasts taste of, they shed their hair, nailes, or hooves and horns. down a steep place into the f sea, (they were
about two thousand) and were choked in
the sea.
14 And they that fed the swine fled, and
told *it* in the city, and in the country. And
they went out to see what it was that was
done.
15 And they come to Jesus, and see him
that was possessed with the devil, and had the
legion, sitting, and clothed, and in his right
mind, and they were afraid.
16 And they that saw *it*, told them how it
befell to him that was possessed with the devil,
and also concerning the swine.
17 And they began to pray him to depart
out of their coasts.
18 And when he was come into the ship,
he that had been possessed with the devil,
prayed him that he might be with him.
19 Howbeit, Jesus suffered him not, but
saith unto him, Go home to thy friends, and
tell them how great things the Lord hath done
for thee, and hath had compassion on thee.
20 And he departed, and began to publish
in Decapolis, how great things Jesus had done
for him: and all men did marvel.
21 And when Jesus was passed over again
by ship unto the other side, much people
gathered unto him, and he was nigh unto
the sea.
* *Mat.* 9. 18. 22 * And 2 behold, there cometh one of the
g The whole company assembled not discordely, but in every synagogue there were certain men which governed the people. rulers of the synagogue, Jairus by name, and
when he saw him, he fell at his feet,
23 And besought him greatly, saying, My
little daughter lieth at the point of death,
I pray thee come and lay thy hands on her that
she may be healed, and she shall live.
24 And *Jesus* went with him, and much
people followed him, and thronged him.
2 Jesus being touched with true faith, although it be but weak, doth heal us by his vertue. 25 2 And a certain woman which had an
issue of bloud twelve years,
26 And had suffered many things of many
physicians, and had spent all that she had, and
was nothing bettered, but rather grew worse,
27 When she had heard of Jesus, came
in the preass behind, and touched his gar-
ment.

28 For

36 28 For the said, If I may touch but his clothes, I shall be whole.

29 And straightway the fountain of her bloud was dried up: and she felt in her body that she was healed of that plague.

30 And Jesus immediately knowing in himself, that virtue had gone out of him, turned him about in the preass, and said, Who touched my clothes?

31 And his disciples said unto him, Thou seest the multitude thronging thee, and sayest thou, Who touched me?

32 And he looked round about to see her that had done this thing.

33 But the woman fearing and trembling, knowing what was done in her, came and fell down before him, and told him all the truth.

34 And he said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague.

35 While he yet spake, there came from the ruler of the synagogues *house*, *certain* which said, Thy daughter is dead, why troublest thou the Master any further?

5 Fathers apprehend by faith, the promises of life even for their children.

36 [5] Assoon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, onely believe.

37 And he suffered no man to follow him, save Peter, and James, and John the brother of James.

38 And he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saith unto them, Why make ye this ado, and weep? the damsel is not dead, but sleepeth.

6 Such as mock and scorn Christ are unworthy to be witnesses of his goodnefs.
h The three disciples.

40 [6] And they laughed him to scorn: but when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entreth in where the damsel was lying.

41 And he took the damsel by the hand, and said unto her, Talitha cumi, which is being interpreted, Damsel (I say unto thee) arise.

42 And straightway the damsel arose, and walked; for she was *of the age* of twelve years: and they were astonished with a great astonishment.

43 And he charged them straitly, that no man should know it: and commanded that something should be given her to eat.

CHAP. VI.

1 *Christ is contemned of his countrymen.* 7 *He giveth the twelve power over uncleam spirits:* 14 *Divers opinions of Christ.* 18 *John Baptist is beheaded,* 29 *and buried.* 30 *The apostles return from preaching* 34 *The miracle of five loaves and two fishes.* 48 *Christ walketh on the sea:* 53 *and healeth all that touch him.*

* *Mat.* 13. 54.
1 The faithfels world doth no whit at all diminish the virtue of Christ, but wittingly and willingly deprives it self of the efficacy of it, being offered unto them.

AND * he [1] went out from thence, and came into his own country, and his disciples follow him.

2 And when the sabbath-day was come, he began to teach in the synagogue: and many hearing *him* were astonished, saying, From whence hath this man these things? and what wisdom *is* this which is given unto him, that even such [a] mighty works are wrought by his hands?

a *The word signifieth, powers or virtues, whereof are meant Thefe wonderful works that Christ did which shewed forth the divine power of his God-head to all the world.*

3 Is not this the carpenter, the son of Mary, the brother of James and Joses, and of Juda, and Simon? and are not his [b] sisters here with us? And they were offended at him.

b After the manner of the Hebrews who, *by brethren and sisters, understand all other kin-folk.*

4 But Jesus said unto them, * A prophet is not without [c] honour, but in his own country, and among his own kin, and in his own house.

c Jer. 4. 14. Not onely that hath that honour, which of right is due to him, but is alfo evil fpoken of, and mifpeq-cted.

5 And he [d] could there do no mighty work, save that he laid his hands upon a few sick folk, and healed *them*.

d *That is*, He would not: for we muft need put forth if we will receive the works of God.

6 And he marvelled becaufe of their unbelief. * And he went round about the villages, teaching.

* *Mat.* 9. 35. *Luk.* 13. 22.

7 ¶ *[2] And he calleth unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits,

2 The disciples are prepared to the general apoftlefhip, by especial finding forth.

8 And commanded them that they should take nothing for *their* journy, save a staff only: no scrip, no bread, no [e] mony in *their* purse:

3 Faithfel pafors ought not to have their minds fe, no not on things that are needfary for this life, if they may be in hindrance unto them, be it never fo little.

9 But *be* shod with [e] sandals: and not put on [f] two coats.

e The word fignifieth, *a pair of fingle mony in the law* taken *left than a farthing*, Mat. 10. 9. f *That is*, Two fhould take no change of garments with them, that they might be lighter for this journy, and make more fpeed.

10 And he said unto them, In what place soever ye enter into an house, [g] there abide till ye depart from that place.

g *That is*, Thy fhould take no change of garments with them, that they might be lighter for this journy, and make more fpeed.

11 *[3] And whosoever shall not receive you, nor hear you, when ye depart thence, * shake off the dust under your feet, for a testimony against them. Verily I say unto you, it shall be more tolerable for Sodom and Gomorrha in the day of judgment, then for that city.

* *Act.* 13. 51.
3 The paffed contumeth the guilty, and vexeth the wicked.

12 And they went out and preached that men should repent.

13 And they cast out many devils, * and [h] anointed with oyl many that were sick, and healed *them*.

* *Jam.* 5. 14.
h That oyl was a token and a fign of this miraculous time: and feeing that the gift of healing is ceafed a good while fince, the ceremony which is yet retained of fome, is to no purpofe.

14 *[4] And king Herod heard *of him*, (for his name was spread abroad) and he said, that John the Baptist was risen from the dead, and therefore [i] mighty works do shew forth themselves in him.

* *Mat.* 14. 1.
4 The Lord is a moft ftrong re-compenfer of his fervants.
i *Act.* 13. 11.

15 Others said, that it is Elias. And others said, That it is a prophet, or as one of [k] the prophets.

Jam. 5. 14.
k That oyl was a token and a fign of this miraculous time: and feeing that the gift of healing is ceafed a good while fince, the ceremony which is yet retained of fome, is to no purpofe.

16 * But when Herod heard *thereof*, he said, It is John whom [l] I beheaded, he is risen from *the* dead.

* *Mat.* 14. 15.
l Commeth in beheaded.

17 For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias sake, his brother Philips wife; for he had married her.

18 For John had said unto Herod, * It is not lawful for thee to have thy brothers wife.

19 Therefore Herodias [m] had ‡ a quarrel against him, and would have killed him, but she could not.

m *Luk.* 3. 19. Commeth in beheaded.
* *Lev.* 18. 16.
n Sought all means to do him hurt.

20 For Herod feared John, knowing that he was a just man and an holy, and [n] observed him, and when he heard him, he did many things, and heard him [o] gladly.

21 And when a convenient day was come, that Herod on his birth-day made a supper to

‡ Or, *an inward grudge.* † Or, *kept him,* o *i. saved him.* n The tyrant was very well content to let fentence pronounced againft himfelf, but the feed fel upon alloay place.

his lords, high captains, and chief eftates of Galilee:

o Which the fame Herodias had not by Herodes Antipas, but by Philip, *and Jofephus called her Salome.*

22 And when the daughter [o] of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give *it* thee.

23 And he sware unto her, Whatsoever thou shalt ask of me, I will give *it* thee, unto the half of my kingdom.

p Few women used not to fit at table with men.

24 And [p] she went forth, and said unto her mother, What shall I ask? And she said, The head of John the Baptift.

25 And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger, the head of John the Baptift.

26 And the king was exceeding sory, *yet* for his oaths sake, and for their sakes which sat with him, he would not reject her.

1 Or, *one of his guard.*
q *The word fignifieth*, one that beareth a dart, and the kings guard was fo called, becaufe they did bear darts.

27 And immediately the king sent ‡ [q] an executioner, and commanded his head to be brought: and he went and beheaded him in the prison,

28 And brought his head in a charger, and gave it to the damsel: and the damsel gave it to her mother.

29 And when his disciples heard *of it*, they came and took up his corps, & laid it in a tomb.

* *Luk.* 9. 10.

30 * And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught.

6 Such as follow Christ fhall want nothing, no not as the wildernefs, but fhall have abundance. And how wicked a thing it is, not to look for this transitory life at his hands, who giveth everlafting life.

31 [6] And he said unto them, Come ye your selves apart into a desert place, and rest a while: for there were many coming and going, and they had no leisure so much as to eat.

* *Mat.* 14. 13.

32 * And they departed into a desert place by ship privately.

33 And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and out went them, & came together unto him.

* *Mat.* 9. 36.

34 * And Jesus, when he came out, saw much people, and was moved with conpassion toward them, becaufe they were as sheep not having a shepherd: and he began to teach them many things.

* *Mat.* 14. 15.

35 * And when the day was now far spent, his disciples came unto him, and said, This is a desert place, and now the time *is* far passed:

36 Send them away, that they may go into the country round about, and into the villages, and buy themselves bread: for they have nothing to eat.

7 This is a kind of demand and wonding, not without a privy mock, which men do Commonly ufe, when beginning to be in a fume, they deny to do a thing. Which is about twenty crowns, which is five pound.
r *The Roman penny is feven pence half penny, as at Mat.* 18. 28.

37 He answered and said unto them, Give ye them to eat. And they say unto him, [r] Shall we go and buy [t] two hundred ‡ peny-worth of bread, and give them to eat?

38 He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes.

39 And he commanded them to make all sit down by [t] companies upon the green grass.

40 And they sat down in [u] ranks by hundreds, and by fifties.

u The word fignifieth the beds in a garden, and it is word for word, by beds and beds, *meaning thereby*, that they fat down in rowes one by another, as beds in a garden.

41 And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave *them* to his disciples to set before them; and the two fishes divided he among them all.

42 And they did all eat and were filled.

43 And they took up twelve baskets full of the fragments, and of the fishes.

44 And they that did eat of the loaves, were about five thousand men.

7 The faithful fervants of God after their little labour, are fubject to a great tempeft, which Chrift doth fo moderate, being prefent in power, although abfent in body, that he bringeth them to an happy heaven, at fuch time, and by fuch means, as they looked not for: A lively image of the church tofled to and fro in this world.

45 [7] And straightway he constrained his disciples to get into the ship, and to go to the other side before ‡ unto Bethsaida, while he sent away the people.

I Or, *over against Bethfaida.*
x His difciples.
* *Mat.* 14. 23.

46 And when he had sent [x] them away, he departed into a mountain to pray.

47 * And when even was come, the ship was in the midst of the sea, & he alone on the land.

48 And he saw them toyling in rowing: (for the wind was contrary unto them) and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them.

49 But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out.

50 (For they all saw him, and were troubled) And immediately he talked with them, & saith unto them, Be of good cheer, it is I, be not afraid.

y They were fo far from leaving to be amazed, when they knew that it was no fpirit, that they were much more aftonifhed then ever they were before when they faw the wind and the fea obey his commandments.

51 And he went up unto them into the ship, and the wind ceased: and they were [y] sore amazed in themselves beyond measure, and wondred.

52 For they [z] confidered not *the miracle* of the loavs, for their heart was hardned.

z Either they perceived not, or had not well confidered that miracle of the five loaves, in fomuch that that virtue of Chrift was no leff ftrange to them, then if they had not been prefent at that miracle which was done but a little before.

53 * And when they had passed over, they came into the land of Genefaret, and drew to the shore.

* *Mat.* 14. 34.

54 [z] And when they were come out of the ship, straightway they knew him,

55 And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was.

a Being rejected in his own country, and arriving upon a hidden amongft them, of whom he was not looked for, it received to their great profit.

56 And whithersoever he entred, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment: and as many as touched [a] ‡ him, were made whole.

‡ Or, the hem of the garment.
† Or, *it.*

CHAP. VII.

1 *The Phariſees find fault at the disciples, for eating with unwaſhen hands.* 8 *They break the commandment of God by the traditions of men.* 14 *Meat defileth not the man.* 24 *He healeth the Syrophenician womans daughter of an unclean ſpirit,* 31 *and one that was deaf and ſtammered in his ſpeech.*

* *Mat.* 15. 1.
1 None do more to feem wifdom of God, then they that fhould be wifeft, and that upon a zeal of their own traditions: for men do not pleafe themfelves more in any thing then in fuperftition, *that is to fay*, In a worfhip of God fondly defifed of themfelves.
2 *Word for word*, Eat bread: a kind of fpeech which the Hebrews ufe, taking bread for all kind of food.

THEN * [1] came together unto him the Phariſees, and certain of the ſcribes, which came from Jeruſalem.

2 And when they ſaw ſome of his diſciples [2] eat bread with [b] ‡ defiled (that is to ſay, with unwaſhen) hands, they found fault.

b For the Phariſees would not eat their meat with unwaſhen hands, becauſe they thought that their hands were defiled with common handling of things, *Mat.* 15. 11. 12. ‡ Or, *common.*

38 1 Or, *diligently*; in the Original, *curiously*, the first: Theophylact, *περὶ τὸν ἀκριβῆ*.
c Observing diligently.
d *That is to say*, from civil affairs and worldly, they go not to mark, unless they wash themselves first.
1 *Sextarium is about a pint and an half.*
e By these words are understood all kinds of vessels, which are appointed for our daily use.
1 Or, *beds*.
f why live they not? a kind of speech taken from the Hebrews: for among them, the way is taken for trade of life.
2 Hypocrisy is always joyned with superstition.
* *Isa.* 29. 13.
Mat. 15. 8.
3 The more earnest the superstitious are mad in promoting themselves Gods favour by their defects.
4 The devises of superstitious men do not onely not fulfil the law of God (as they blasphemously perswade themselves) but also do utterly take it away.
5 True religion, which is clean contrary to superstition, consisteth in spiritual worship: and all enemies of true religion, although they seem to have taken deep root, shall be plucke up.
2 Or, *frustrate*.
g without hope of pardon, he shall be put to death.
* *Mat.* 15. 5.
* *Mat.* 15. 10.

3 For the Pharisees, and all the Jews, except they wash *their* hands ‡ oft, eat not, c holding the tradition of the elders.

4 And *when they come* from the d market, except they wash, they eat not. And many other things there be, which they have received to hold, *as* the washing of cups and ‡ e pots, brasen vessels, and of ‡ tables.

5 Then the Pharisees and scribes asked him, Why c walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands?

6 2 He answered and said unto them, Well hath Esaias propheſied of you hypocrites, as it is written, * This people honoureth me with *their* lips, but their heart is far from me.

7 3 Howbeit, in vain do they worſhip me, teaching for doctrines the commandments of men.

8 4 For laying aſide the commandment of God, ye hold the tradition of men, as the waſhing of pots and cups: and many other ſuch like things ye do.

9 5 And he ſaid unto them, Full well ye ‡ reject the commandment of God, that ye may keep your own tradition.

10 For Moſes ſaid, Honour thy father and thy mother: and, Whoſo curſeth father or mother, let him f die the death.

11 But ye ſay, If a man ſhall ſay to his father or mother, *It is* * Corban, that is to ſay, a gift, by whatſoever thou mighteſt be profited by me: *he ſhall be free.*

12 And ye ſuffer him no more to do ought for his father or his mother:

13 Making the word of God of none effect through your tradition, which ye have delivered: and many ſuch like things do ye.

14 ¶ * And when he had called all the people unto him, he ſaid unto them, Hearken unto me every one of you, and underſtand.

15 There is nothing from without a man that entring into him can defile him: but the things which come out of him, thoſe are they that defile the man.

16 If any man have ears to hear, let him hear.

17 And when he was entred into the houſe from the people, his diſciples aſked him concerning the parable.

18 And he ſaith unto them, Are ye ſo without underſtanding alſo? Do ye not perceive, that whatſoever thing from without entreth into the man, it cannot defile him.

19 Becauſe it entreth not into his heart, but into the belly, and goeth out into the draught, h purging all meats?

20 And he ſaid, That which cometh out of the man, that defileth the man.

21 * For from within, out of the heart of men, proceed evil thoughts, adulteries, for-
nications, murders,

22 Theſts, i covetouſneſs, wickedneſs, deceit, laſciviouſneſs, an k evil eye, blaſphemy, pride, fooliſhneſs:

23 All theſe evil things come from within, and defile the man.

24 ¶ * 6 And from thence he aroſe, and went into the l borders of Tyre and Sidon, and entred into an houſe, and would have no man know *it*; but he could not be hid.

25 For a certain woman whoſe young daughter had an unclean ſpirit, heard of him, and came and fell at his feet:

26 (The woman was a ‡ Greek, a^n Syrophenician by nation) and ſhe beſought him that he would caſt forth the evil out of her daughter.

27 But Jeſus ſaid unto her, Let the children firſt be filled: for it is not meet to take the childrens bread, and to caſt *it* unto the dogs.

28 And ſhe anſwered and ſaid unto him, ° Yes Lord: yet the dogs under the table eat of the childrens crums.

29 And he ſaid unto her, For this ſaying, go thy way, the devil is gone out of thy daughter.

30 And when ſhe was come to her houſe, ſhe found the devil gone out, and her daughter laid upon the bed.

31 ¶ * And again departing from the coaſts of Tyre & Sidon, he came unto the ſea of Galilee, through the midſt of the coaſts of p Decapolis.

32 And they bring unto him one that was deaf, and had an impediment in his ſpeech: & they beſeech him to put his hand upon him.

33 And he took him aſide from the multitude, and put his fingers into his ears, and he ſpit, and touched his tongue.

34 And looking up to heaven, he ſighed, & ſaith unto him, Ephphatha, that is, Be opened.

35 And ſtraightway his ears were opened, and the ſtring of his tongue was looſed, and he ſpake plain.

36 And he charged them that they ſhould tell no man: but the more he charged them, ſo much the more a great deal they publiſhed *it*,

37 And were beyond meaſure aſtoniſhed, ſaying, He hath done all things well: he maketh both the deaf to hear, and the dumb to ſpeak.

CHAP. VIII.

1 Chriſt feedeth the people miraculouſly: 10 refuſeth to give a ſign to the Phariſees: 14 admoniſheth his diſciples to beware of the leaven of the Phariſees, & of the leaven of Herod: 22 giveth a blind man his ſight: 27 acknowledgeth that he is the Chriſt, who ſhould ſuffer and riſe again: 34 and exhorteth to patience in perſecution for the profeſſion of the goſpel.

IN thoſe dayes * the multitude being very great, & having nothing to eat, Jeſus called his diſciples unto him, and ſaith unto them, * *Mat.* 15. 32.

2 I have compaſſion on the multitude, becauſe they have now been with me three days, and have nothing to eat:

3 And if I ſend them away faſting to their own houſes, they will q faint by the way: for divers of them came from far.

4 And his diſciples anſwered him, From whence can a man ſatisfy theſe men with bread here in the wilderneſs?

5 And he aſked them, How many loaves have ye? And they ſaid, Seven.

6 And he commanded the people to ſit down

g *Mat.* 15. 21. That which the proud do well when it is offered unto them, the fame to the modeſt and humble ſeemeth violently wrung out.
l Into the uttermoſt coaſts of Palestine, which were next to Tyre and Sidon.
1 Or, *gentile*.
m By profeſſion, prophane.
n Neighbour, or near to Damaſcus.

o As if he ſaid, It is as thou ſaiſt, Lord, for it is enough for all the dogs, if they can but gather up the crums that are under the table: therefore I crave the crums and not the childrens bread.

p As the Father entred in to his life in the beginning is his entry for, ſo doth he alſo in himſelfe return to us unto everlaſting life.
p It was a little country, ſo called of ten cities, which the four governours do run betwen and compaſs. *Plin. lib.* 5. *Cap.* 8.

down on the ground: and he took the ſeven loaves, and gave thanks, and brake, and gave to his diſciples to ſet before *them*: and they did ſet *them* before the people.

7 And they had a few ſmall fiſhes: and he bleſſed, and commanded to ſet them alſo before *them*.

8 So they did eat, and were filled: and they took up of the broken meat that was left, ſeven baſkets.

9 And they that had eaten were about four thouſand; and he ſent them away.

10 ¶ And ſtraightway he entred into a ſhip with his diſciples, and came into the parts of Dalmanutha.

11 * 1 And the r Phariſees ſ came forth, and began to queſtion with him, ſeeking of him a ſign from heaven, tempting him.

12 And he t ſighed deeply in his ſpirit, and ſaith, Why doth this generation ſeek after a ſign? verily I ſay unto you, There ſhall no u ſign be given to this generation.

13 And he left them, and entring into the ſhip again, departed to the other ſide.

14 ¶ * Now *the diſciples* had forgotten to take bread, neither had they in the ſhip with them more then one loaf.

15 2 And he charged them, ſaying, Take heed, beware of the leaven of the Phariſees, and *of* the leaven of Herod.

16 3 And they reaſoned among themſelves, ſaying, *It is* * becauſe we have no bread.

17 And when Jeſus knew *it*, he ſaith unto them, Why reaſon ye, becauſe ye have no bread? perceive ye not yet, neither underſtand? have ye your heart yet hardned?

18 Having eyes, ſee ye not? and having ears, hear ye not? and do ye not remember?

19 When I brake the five loaves among five thouſand, how many baſkets full of fragments took ye up? They ſay unto him, Twelve.

20 And when the ſeven among four thouſand, how many baſkets full of fragments took ye up? And they ſaid, ſeven.

21 And he ſaid unto them, ᵉ How is it that ye do not underſtand?

22 ¶ 4 And he cometh to Bethſaida, and they bring a blind man unto him, and beſought him to touch him.

23 And he took the blind man by the hand, and led him out of the town; and when he had ſpit on his eyes, and put his hands upon him, he aſked him if he ſaw ought.

24 And he looked up, and ſaid, ᶠ I ſee men as trees, walking.

25 After that, he put *his* hands again upon his eyes, and ᵍ made him look up: and he was reſtored, and ſaw every man clearly.

26 5 And he ſent him away to his houſe, ſaying, Neither go into the town, nor tell *it* to any in the town.

27 ¶ * 6 And Jeſus went out, and his diſciples, into the towns of Ceſarea Philippi: and by the way he aſked his diſciples, ſaying unto them, Whom do men ſay that I am?

* *Mat.* 16. 1.
r The ſtubborn enemies of the doctrine of the goſpel, giving no credit to the miracles already done, require yet new Chriſt being angry with them, doth unterly forſake them.
s A common kind of ſpeech, whith the Hebrewes use, whereby is meant that the Phariſees went from their houſes of purpoſe to encounter with him.
t Theſe ſighs ſore from his heart root, for the Lord was very much moved with theſe mens ſo great infidelity.
u *Were for vaine*, If a ſign be given: it is a certain kind of ſpeech very common among the Hebrewes, wherein ſome ſuch words as theſe muſt be underſtood, Let me be taken for a liar, or ſome ſuch like. And when they aſk out the whole, *thus ſay*, The Lord do thus unto me.
* *Mat.* 16. 5.
ᵉ We muſt eſpecially take heed of them which conceit the word of God, what degree ſoever they be of, either in the church, or in civil policy.
3 They that have their minds fixed on earthly things, are wonderfully blinded in heavenly things although they be never ſo plainly ſet forth unto them.
* *Mat.* 16. 7.
ᶜ How cometh it to paſs, that you underſtand not theſe things which are ſo plain and evident?
4 A true image of our regeneration, which Chriſt figureth us from the world, worketh and accompliſheth by little and little in us.
ᶠ He perceived ſome moving of men when he could not diſcern their bodies.
ᵍ He commanded him again, to try indeed, whether he could ſee well or no.
5 Chriſt will not have his miracles to be ſeparated from his doctrine.
6 Many preach Chriſt, which yet notwithſtanding ſpeil him of his praiſe.
* *Mat.* 16. 13.

28 And they anſwered, John the Baptiſt: but ſome *ſay*, Elias; & others, One of the prophets.

29 And he ſaid unto them, But whom ſay ye that I am? And Peter anſwereth and ſaith unto him, Thou art the Chriſt.

30 7 And he charged them that they ſhould tell no man of him.

31 8 And he began to teach them, that the Son of man muſt ſuffer many things, and be rejected of the elders, and of the chief prieſts, and ſcribes, and be killed, and after three days riſe again.

32 9 And he ſpake that ſaying openly. And Peter took him, and began to rebuke him.

33 But when he had turned about, and looked on his diſciples, he rebuked Peter, ſaying, Get thee behind me, Satan: for thou h favoureſt not the things that be of God, but the things that be of men.

34 ¶ 10 And when he had called the people unto him, with his diſciples alſo, he ſaid unto them, * Whoſoever will come after me, let him deny himſelf, and take up his croſs, and follow me.

35 For whoſoever will ſave his life, ſhall loſe it; but whoſoever ſhall loſe his life for my ſake and the goſpels, the ſame ſhall ſave it.

36 11 For what ſhall it profit a man, if he ſhall gain the whole world, and loſe his own ſoul?

37 Or what ſhall a man give in exchange for his ſoul?

38 * Whoſoever therefore ſhall be aſhamed of me, and of my words, in this adulterous and ſinful generation, of him alſo ſhall the Son of man be aſhamed when he cometh in the glory of his Father, with the holy angels.

CHAP. IX.

2 Jeſus is transfigured. 11 He inſtructeth his diſciples concerning the coming of Elias: 14 caſteth forth a dumb and deaf ſpirit: 30 foretelleth his death and reſurrection: 33 exhorteth his diſciples to humility: 38 bidding them not to prohibit ſuch as be not againſt them, nor to give offence to any of the faithful.

AND he ſaid unto them, * Verily I ſay unto you, that there be ſome of them that ſtand here, which ſhall not taſte of death, till they have ſeen the a kingdom of God come with power.

2 ¶ * 1 And after ſix dayes, Jeſus taketh with him, Peter, and James, and John, and leadeth them up into an high mountain apart by themſelves: and he was transfigured before them.

3 And his raiment became b ſhining, exceeding white as ſnow; ſo as no fuller on earth can white them.

4 And there appeared unto them Elias, with Moſes: and they were talking with Jeſus.

5 And Peter anſwered and ſaid to Jeſus, Maſter, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moſes, and one for Elias.

6 For he wiſt not what to ſay, for they were ſore ᶜ afraid.

7 And there was a cloud that overſhadowed them: and a voice came out of the cloud, ſaying, This is my beloved Son: hear him.

7 Chriſt hath appointed his times to the preaching of the goſpel, and therefore hee deferreth it to a more commodious time, leſt ſudden hurle ſhould rather hinder then further the myſtery of his coming.
8 Chriſt ſuffered all that he ſuffered for us, not unwillingly, neither unawares, but forknowing it, and willingly.
9 None are more mad then they that are wiſe before the word of God.
h This is not good, but worldly wiſdom.
10 The diſciples of Chriſt muſt ever ſtoutly, what burden ſoever the Lord layeth upon them, and ſubdue the affections of the fleſh.
* *Mat.* 10. 38.
11 There are the moſt foolish of all men, which purchaſe the enjoying of his life with the loſs of everlaſting bliſs.

* *Mat.* 10. 33.

* *Mat.* 16. 28.

a when he ſhall begin his kingdom through the preaching of the goſpel: *that is to ſay*, after the reſurrection.
* *Mat.* 17. 1.
1 The heavenly glory of Chriſt which ſhould within a ſhort ſpace be abaſed upon the croſs, is evouched by viſible ſigns, by the preſence and talk of Elias and Moſes, and by the voice of the Father himſelf, before three of his diſciples: which are witneſſes, againſt whom hypocriſy no diſception.
b Did ſparkle as it were.
c They were beſides themſelves for fear.

40

8 And suddenly when they had looked round about, they saw no man any more, save Jesus onely with themselves.

2 The Lord hath appointed his times for the publishing of the gospel.

9 [2] And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead.

d Even very hardly as it were

10 And they [d] kept that saying with themselves, [c] questioning one with another what the rising from the dead should mean.

c They questioned not together touching the general relurrection, which shall be in the latter day, but they understood not what he meant by that which he spoke of his own peculiar relurrection.

11 ¶ [3] And they asked him, saying, Why say the scribes that Elias must first come?

3 The foolish opinion of the Rabbins is here refelled, touching Elias coming, which was, that either Elias should rise again from the dead, or that his soul should enter into some other body.

12 And he answered and told them, Elias verily cometh first, and restoreth all things, and * how it is written of the Son of man, that he must suffer many things, and be set at nought.

* Isa. 53. 2, 4.
* Mal. 4. 5, 6.

13 But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him.

14 ¶ * [4] And when he came to *his* disciples, he saw a great multitude about them, and the scribes questioning with them.

4 Christ sheweth by a miracle even to the unworthy, that he is come to bridle the rage of Satan.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the scribes, What question ye ‡ with them?

‡ Or, *among your selves.*

17 And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit:

18 And wheresoever he taketh him, he ‡ [f] teareth him; and he fometh, and gnasheth with his teeth, and pineth away: and I spake to thy disciples, that they should cast him out, and they could not.

‡ Or, *dasheth him.*
f Vexeth him inwardly, as the evilike useth to do.

19 He answered him, and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me.

20 And they brought him unto him: and when [g] he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed foming.

g So soon as Jesus had looked upon the boy that was brought unto him, the devil began to rage after his manner.

21 And he asked his father, How long is it ago since this came unto him? And he said, Of a child.

22 And oft-times it hath cast him into the fire, and into the waters to destroy him: but if thou canst do any thing, have compassion on us, and help us.

23 Jesus said unto him, If thou canst believe, [h] all things *are* possible to him that believeth.

h There is nothing but Christ can and will do it, for them that believe in him.

24 And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.

25 When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, Come out of him, and enter no more into him.

5 The nearer that the virtue of Christ is, the more outragiously doth Satan rage.

26 [5] And *the spirit* cried, and rent him sore, and came out of him; and he was as one dead, insomuch that many said, He is dead.

27 But Jesus took him by the hand, and lifted him up, and he arose.

28 [6] And when he was come into the house, his disciples asked him privately, Why could not we cast him out?

6 we have need of faith, & therefore of prayer and fasting to cast Satan out of his old possession.

29 And he said unto them, This kind can come forth by nothing, but by prayer and fasting.

30 ¶ * And they departed thence, and passed through Galilee; and he would not that any man should know *it*.

* Mat. 17. 22.
1 He and his disciples together.

31 [7] For he taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him, and after that he is killed, he shall rise the third day.

7 Christ forewarneth us with great diligence, to the end we should not be oppressed with feeden calamities, but rise forth. [8] Silence of man is wonderful.

32 But they understood not that saying, and were afraid to ask him.

33 ¶ * [8] And he came to Capernaum, and being in the [k] house, he asked them, What was it that ye disputed among your selves, by the way?

* Mat. 18. 1.
8 Onely humility doth exalt.
k where he was wont to make his abode.

34 But they held their peace: for by the way they had disputed among themselves, who *should be* the greatest.

35 And he sat down & called the twelve, & saith unto them, If any man desire to be first, the same shall be last of all, and servant of all.

36 And he took a child, and set him in the midst of them: and when he had taken him in his arms, he said unto them,

37 Whosoever shall receive one of such children in my name, receiveth me: and whosoever shall receive me, receiveth not me, [l] but him that sent me.

l He doth not onely receive, but also him that sent me.

38 ¶ * [9] And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbad him, because he followeth not us.

* Luk. 9. 49.
9 God, who is the author of unity, doth worthily abhor and detest divisions: & unadvisedly to set us if it please him: But as unadvised motions tryed by the doctrine and the effects.
* 1 Cor. 12. 3.

39 But Jesus said, Forbid him not: * for there is no man which shall do a miracle in my name, that can lightly speak evil of me.

* Mat. 10. 42.

40 For he that is not against us, is on our part.

41 * For whosoever shall give you a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward.

* Mat. 5. 32. & 19. 9.
c whom he putteth away, for he is an adulterer by keeping company with another.

42 * [10] And whosoever shall offend one of *these* little ones that believe in me, it is better for him, that a millstone were hanged about his neck, and he were cast into the sea.

* Mat. 18. 6.
10 God is severe revenger of offences, that it is better to suffer any loss, than to be an occasion of offence unto any.
* Mat. 5. 29. & 18. 8.

43 * And if thy hand ‡ offend thee, cut it off: it is better for thee to enter into life maimed, then having two hands, to go into hell, into the fire that never shall be quenched:

‡ Or, *causeth thee to offend.*

44 * Where their [m] worm dieth not, and the fire is not quenched.

* Isa. 66. 24.
m Their worm which shall be alive into that flame.

45 And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, then having two feet, to be cast into hell, into the fire that never shall be quenched:

‡ Or, *causeth thee to offend.*

46 Where their worm dieth not, and the fire is not quenched.

47 And if thine eye ‡ offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, then having two eyes to be cast into hell fire:

48 Where

48 Where their worm dieth not, and the fire is not quenched.

11 we must be fashioned and powdered by God, both that we may be acceptable sacrifices unto him, and also that we being knit together, may season one another.
n That is, Shall be confederate to God being seasoned with the incorruptible word.
* Levit. 2. 13.
* Mat. 5. 13.

49 [11] For every one shall be [n] salted with fire, * and every sacrifice shall be salted with salt.

50 * Salt *is* good: but if the salt have lost his saltness, wherewith will you season it? Have salt in your selves, and have peace one with another.

CHAP. X.

2 *Christ disputeth with the Pharisees touching divorcement:* 13 *blesseth the children that are brought unto him:* 17 *resolveth a rich man how he may inherit life everlasting:* 23 *telleth his disciples of the danger of riches:* 28 *promiseth rewards to them that forsake any thing for the gospel:* 32 *foretelleth his death and resurrection:* 35 *biddeth the two ambitious suiters to think rather of suffering with him:* 46 *and restoreth to Bartimeus his sight.*

AND he [a] arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again; & as he was wont, he taught them again.

* Mat. 19. 1.
a That is to say, Departed & went from thence: for so in the Hebrew tongue, sitting and dwelling are all one; and so rising and going forth.

2 ¶ And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him.

3 And he answered and said unto them, What did Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

1 God did never allow riotous divorces which the law did tolerate.
b Look Mat. 19. 8. For Moses gave them no commandment to put away their wives, but rather made a good provision for the wives against the fleshly hardness of their husbands.

5 [1] And Jesus answered and said unto them, For the hardness of your heart, he wrote you this [b] precept.

6 But from the beginning of the creation, God made them male and female.

7 For this cause shall a man leave his father and mother, and cleave to his wife;

8 And they twain shall be one flesh: so then they are no more twain, but one flesh.

9 What therefore God hath joyned together, let not man put asunder.

10 And in the house his disciples asked him again of the same matter.

11 And he saith unto them, * Whosoever shall put away his wife, and marry another, [c] committeth adultery against her.

12 And if a woman shall put away her husband, and be married to another, she committeth adultery.

13 ¶ * [2] And they brought young children to him, that he should touch them; and *his* disciples rebuked those that brought *them*.

* Mat. 19. 13.
2 God of his goodness compendeth in the contrary not onely the fathers, but also the children also: and therefore he blesseth them.

14 But when Jesus saw *it*, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

3 we must in malice become children, if we will enter into the kingdom of heaven.

15 Verily I say unto you, Whosoever shall not receive the kingdom of God [3] as a little child, he shall not enter therein.

* Mat. 19. 16.
4 Two things are chiefly to be eschewed of them which carefully seek eternal life: *that is to say*, An opinion of their merits or deservings, which is not onely undefined, but condemned by the due consideration of the law: And the love of riches, which turneth aside many from that race wherein they ran with a good courage.

16 And he took them up in his arms, put his hands upon them, and blessed them.

17 ¶ * [4] And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18 And Jesus said unto him, Why callest thou me good? *there is* none good, but one, *that is* God.

19 Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, [d] Defraud not, Honour thy father and mother.

d Neither by force nor deceit, nor any other means whatsoever.

20 And he answered and said unto him, Master, all these have I observed from my youth.

21 Then Jesus beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor; and thou shalt have treasure in heaven; and come, take up the cross, and follow me.

22 And he was sad at that saying, and went away grieved: for he had great possessions.

23 ¶ And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24 And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches, to enter into the kingdom of God!

25 It is easier for a camel to go through the eye of a needle, then for a rich man to enter into the kingdom of God.

26 And they were astonished out of measure, saying among themselves, Who then can be saved?

27 And Jesus looking upon them, saith, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ * [5] Then Peter began to say unto him, Lo, we have left all, and have followed thee.

* Mat. 19. 27.
5 To neglect all things in comparison of Christ, is a sure way to eternal life, for that we fall not away by the way.

29 And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the gospels,

30 But he shall [e] receive an hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with [f] persecutions; and in the world to come eternal life.

e An hundredfold as much, if we look to the true life and commodities of this life, so that we mediate them after the will of God, and not after the wealth & fel, & our greedy desire.
f Even in the midst of persecutions.

31 * But many *that are* first, shall be last: and the last, first.

* Mat. 19. 30. & Mat. 20. 16.

32 ¶ * [6] And they were in the way going up to Jerusalem: and Jesus went before them; and they were amazed, and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him,

6 The disciples are again prepared to patience not to be overcome, by the foretelling unto them of his death, which was at hand, and thereafter withall of life, which doubtless shall most certainly follow.

33 *Saying*, behold, we go up to Jerusalem, and the Son of man shall be delivered unto the chief priests, and unto the scribes: and they shall condemn him to death, and shall deliver him to the Gentiles;

34 And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35 ¶ * [7] And James and John the sons of Zebedee come unto him, saying, Master, [g] we would that thou shouldst do for us whatsoever we shall desire.

* Mat. 20. 20.
7 we must first thrive before we triumph.
g we pray thee.

42

36 And he said unto them, What would ye that I should do for you?

37 They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left hand, in thy glory.

38 But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39 And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withall, shall ye be baptized:

40 But to sit on my right hand and on my left hand, is not mine to give, but *it shall be given* to them for whom it is prepared.

41 And when the ten heard *it*, they began to be much displeased with James and John.

42 § But Jesus called them to him, and saith unto them, * Ye know that [b] they which ‡ are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them.

43 But so shall it not be among you: but whosoever will be great among you, shall be your minister:

44 And whosoever of you will be the chiefest, shall be servant of all.

45 For even the Son of man came not to be ministed unto, but to minister, and to give his life a ransome for many.

46 ¶ * [9] And they came to Jericho: and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the high-way side, begging.

47 And when he heard that it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me.

48 And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me.

49 And Jesus stood still, and commanded him to be called: and they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee.

50 And he casting away his garment, rose, and came to Jesus.

51 And Jesus answered and said unto him, What wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight.

52 And Jesus said unto him, Go thy way; thy faith hath ‡ made thee whole. And immediately he received his sight, and followed Jesus in the way.

§ The magistrates according to Gods appointment rule over their subjects: but the pastors are not called to rule, but to serve according to the example of the Son of God himself, who went before them, for so much as he also was a Minister of his Fathers will.

* *Luk.* 22. 25.

b They to whom it is decreed and appointed.

‡ Or, *thine good.*

* *Mat.* 20. 29.

9 Christ onely, being called upon by faith, healeth our blindneth.

‡ Or, *saved thee.*

CHAP. XI.

1 *Christ rideth with triumph into Jerusalem.* 12 *Curseth the fruitless leafy tree:* 15 *purgeth the temple:* 20 *exhorteth his disciples to stedfastness of faith, and to forgive their enemies:* 27 *and defendeth the lawfulness of his actions, by the witness of John, who was a man sent of God.*

* *Mat.* 21. 1.

1 A lively image of the spiritual kingdom of Christ on earth.

AND * [1] when they came nigh to Jerusalem, unto Bethphage, and Bethany, at the mount of Olives, he sendeth forth two of his disciples,

2 And saith unto them, Go your way into the village over against you; and assoon as ye be entred into it, ye shall find a colt tied, whereon never man sat; loose him, and bring *him.*

3 And if any man say unto you, Why do ye this? say ye that the Lord hath need of him; and straightway he will send him hither.

4 And they went their way, and found the colt tied by the door without, in a place where two ways met: and they loose him.

5 And certain of them that stood there, said unto them, What do ye loosing the colt?

6 And they said unto them even as Jesus had commanded: and they let them go.

7 And they brought the colt to Jesus, and cast their garments on him; and he sat upon him.

8 And many spread their garments in the way: and others cut down branches of the trees, and strawed *them* in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna, * blessed *is* he that cometh in the name of the Lord.

10 [b] Blessed *be* the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest.

11 And Jesus entred into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the even-tide was come, he went out unto Bethany with the twelve.

12 ¶ And on the morrow when they were come from Bethany, he was hungry.

13 * [2] And seeing a fig-tree afar off, having leavs, he came, if haply he might find any thing thereon: and when he came to it, he found nothing but leavs; for the time of figs was not *yet.*

14 And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. And his disciples heard *it.*

15 ¶ * [3] And they come to Jerusalem: and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the mony-changers, and the seats of them that sold doves;

16 And would not suffer that any man should carry any [c] vessel through the temple.

17 And he taught, saying unto them, Is it not written, My house shall be [d] called of all nations the house of prayer? but ye have made it a den of thieves.

18 And the scribes and chief priests heard *it*, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine.

19 And when even was come, he went out of the city.

20 ¶ * [4] And in the morning, as they passed by, they saw the fig-tree dried up from the roots.

21 And Peter calling to remembrance, saith unto

2 Well let it in him that comes to us from God, or that is fear of God.

b Happy and prosperous.

* *Mat.* 21. 19.

2 An example of that vengeance which hangeth over the heads of hypocrites.

* *Mat.* 21. 12.

3 Christ shewth indeed that he is the very king and high Priest, and therefore revenger of the divine service of the temple.

c *That is,* Any prophane instrument of which thefe fellows had a number, that made the court of the temple a market place.

d Shall openly be so accounted and taken.

* *Mat.* 21. 21.

4 The form of faith is exceeding great, and cherished ever joyned with it.

unto him, Master, behold, the fig-tree which thou cursedst, is withered away.

22 And Jesus answering, saith unto them, ‡ [c] Have faith in God.

23 For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.

24 Therefore I say unto you, * What things soever ye desire when ye pray, believe that ye receive *them*, and ye shall have *them.*

25 And when ye stand, praying, * forgive, if ye have ought against any: that your Father also which is in heaven may forgive you your trespasses.

26 But if you do not forgive, neither will your Father which is in heaven, forgive your trespasses.

27 ¶ [5] And they come again to Jerusalem: * and as he was walking in the temple, there come to him the chief priests, and the scribes, and the elders,

28 And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things?

29 And Jesus answered and said unto them, I will also ask you one ‡ question, and answer me, and I will tell you by what authority I do these things.

30 The baptism of John, was it from heaven, or of men? answer me.

31 And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him?

32 [6] But if we shall say, Of men, they feared the people: for all men counted John, that he was a‡ prophet indeed.

33 And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

‡ Or, *have the faith of God.*

c God is that affirmed faith and truft which we have in him.

* *Mat.* 7. 7.

‡ *Word for word,* The you receive is, speaking in the time that now is, to shew the certainty of the thing, and the performance in deed.

* *Mat.* 6. 14.

g when you shall stand before the face.

5 The Gospel hath been affiabel long time since, under the presence of an ordinary succession.

* *Mat.* 21. 23.

‡ Or, *thing.*

6 A reward of an evil conscience to behold of those, of whom they should and might have been feared.

* *Mat.* 21. 32.

1 *In a parable of the vineyard let out to unthankful husbandmen, Christ foretelleth the reprobation of the Jews, and the calling of the Gentiles.* 13 *He avoideth the snare of the Pharisees and Herodians about paying tribute to Cesar:* 18 *convinceth the errour of the Sadducees, who denied the resurrection:* 28 *resolveth the scribe, who questioned of the first commandment:* 35 *refuteth the opinion that the scribes held of Christ:* 38 *bidding the people to beware of their ambition and hypocrisy:* 41 *and commendeth the poor widow for her two mites, above all.*

AND * [1] he began to speak unto them by parables. A *certain* man planted a vineyard, and set an hedge about it, and digged *a place for* the wine-fat, and built a towr, and let it out to husbandmen, and went into a far country.

2 [b] And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard.

3 And they caught *him* and beat him, and sent *him* away empty.

4 And again he sent unto them another servant; and at him they cast stones, and wounded *him* in the head, and sent *him* away shamefully handled.

43

5 And again, he sent another; and him they killed: and many others, beating some, and killing some.

6 Having yet therefore one son, his welbeloved, he sent him also last unto them, saying, They will reverence my son.

7 But those husbandmen said amongst themselves, This is the heir; come, let us kill him, and the inheritance shall be ours.

8 And they took him, and killed *him*, and cast *him* out of the vineyard.

9 What shall therefore the Lord of the vineyard do? he will come and destroy the husbandmen, and will give the vineyard unto others.

10 And have ye not read this scripture? * The stone which the builders rejected is become the head of the corner.

11 This was the Lords doing, and it is marvellous in our eyes.

12 And they [c] sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him, and went their way.

13 ¶ * [2] And they send unto him certain of the Pharisees, and of the Herodians, to catch him in *his* words.

14 And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou [d] regardest not the person of men, but teachest the [e] way of God in truth: Is it lawful to give tribute to Cesar, or not?

15 Shall we give, or shall we not give? But he knowing their hypocricy, said unto them, Why tempt ye me? bring me a ‡ peny, that I may see *it.*

16 And they brought *it*: and he saith unto them, Whose *is* this image and superscription? And they said unto him, Cesars.

17 And Jesus answering said unto them, Render to Cesar the things that are Cesars, and to God the things that are Gods. And they marvelled at him.

18 ¶ * [3] Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying,

19 Master, Moses wrote unto us, If a mans brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, & raise up seed unto his brother.

20 Now there were seven brethren: and the first took a wife, and dying left no seed.

21 And the second took her, and died, neither left he any seed: and the third likewise.

22 And the seven had her, and left no seed: last of all the woman died also.

23 In the resurrection therefore when they shall rise, whose wife shall she be of them? for the seven had her to wife.

24 And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God?

2 The gospel joyneth the authority of the magistrate with the service of God.

d Thou dost not to judge by outward appearance, that the truth is thereby darkned any with at all.

e The way wherein we come to God.

‡ *Valuing of our money seven pence half-penny, at.* *Mat.* 18. 28.

* *Mat.* 22. 23.

3 The resurrection of the body is avouched against the foolish ignorance and malice of the Sadducees.

44

25 For when they shall rise from the dead, they neither marry, nor are given in marriage: but are as the angels which are in heaven.

26 And as touching the dead, that they rise: have ye not read in the book of Moses, how in the bush God spake unto him, saying, I *am* the God of Abraham, and the God of Isaac, and the God of Jacob?

27 He is not the God of the dead, but the God of the living: ye therefore do greatly err.

* *Mat.* 22. 35. a Sacrifices and outward worship never pleased God, unless such necessary duties as we owe to God and our neighbours went afore.

28 ¶ * [a] And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all?

29 And Jesus answered him, The first of all the commandments *is*, Hear, O Israel, the Lord our God is one Lord:

30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.

31 And the second *is* like, *namely* this, Thou shalt love thy neighbour as thy self: there is none other commandment greater then these.

32 And the scribe said unto him, Well Master, thou hast said the truth: for there is one God, and there is none other but he.

33 And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love *his* neighbour as himself, is more then all whole-burnt-offerings and sacrifices.

34 And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question.

* *Mat.* 22. 41. b Christ proveth his Godhead even out of David himself, of whom he came according to the flesh.

35 ¶ * [b] And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David?

* *Psal.* 110. 1. f *Word for word*, in the holy Ghost, and there is great force in this kind of speech, whereby is meant, that it was not so much David, as the holy Ghost that spake, who did in a manner possess David.

36 For David himself said by the [f] holy Ghost, *The LORD said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool.

37 David therefore himself calleth him Lord; and whence is he *then* his son? and the common people heard him gladly.

g whiles he taught them.

38 ¶ [g] And he said unto them in his doctrine, * Beware of the scribes, which love to go in [h] long clothing, and *love* salutations in the market-places,

* *Mat.* 23. 5. h The word is a stole, which is a kind of womans garment, long even down to the heels, and is taken generally, for any garment made for comliness, but in this place it seemeth to signify, That fringed garment, mentioned in *Deut.* 22. 12.

39 And the chief seats in the synagogues, and the uppermost rooms at feasts:

* *Mat.* 23. 14. * *Luk.* 21. 1. i The doing of our duties, which God alloweth, is not esteemed according to the outward value, but to the inward affects of the heart. 1 *A piece of brass money, See Mat.* 10. 29. k Mony of any kind of metal as the Romans used, who in the beginning did stamp or coin brass, and after used it for current mony.

40 * Which devour widows houses, and for a pretence make long prayers: these shall receive greater damnation.

41 ¶ * And Jesus sat over against the treasury, and beheld how the people cast ‡ [i] mony into the treasury: and many that were rich cast in much.

42 And there came a certain poor widow, and she threw in two [k] mites, which make a farthing.

‡ *It is the seventh part of one penny of that kind of mony.*

43 And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in, then all they which have cast into the treasury.

44 For all *they* did cast in of their abundance: but she of her want did cast in all that she had, *even* all her living.

CHAP. XIII.

1 *Christ foretelleth the destruction of the temple: 9 the persecutions for the gospel: 10 that the gospel must be preached to all nations: 14 that great calamities shall happen to the Jews: 24 and the manner of his coming to judgment. 32 The hour whereof being known to none, every man is to watch and pray, that we be not found unprovided, when he cometh to each one particularly by death.*

AND * as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings *are here.*

* *Mat.* 24. 1. i The destruction of the temple, city, and whole nation is foretold, and the troubles of the churches: but we there are assured many comforts, and till all fail, the end of the world is described.

2 And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another, that shall not be thrown down.

3 And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew asked him privately,

4 *Tell us, when shall these things be? and what *shall be* the sign when all these things shall be fulfilled?

* *Mat.* 24. 3.

5 And Jesus answering them, began to say, Take heed lest any man deceive you.

6 For many shall come in my name, saying, I am *Christ*: and shall deceive many.

7 And when ye shall hear of wars, & rumours of wars, be ye not troubled: for *such things* must needs be; but the end *shall* not *be* yet.

8 For nation shall rise against nation, and kingdom against kingdom: and there shall be earthquakes in *divers* places, and there shall be famins, and troubles: these *are* the beginnings of ‡ sorrows.

‡ *The word in the original importeth throwes of a woman in travail.*

9 ¶ But take heed to your selves: for they shall deliver you up to councels; and in the synagogues ye shall be beaten, and ye shall be brought before rulers and kings for my sake, for a [a] testimony against them.

a *Mat.* 10. 18. 2 The bearing of your ministry shall be a most evident witness against them, in that they shall not believe you and ignorant.

10 And the Gospel must first be published among all nations.

* *Mat.* 24. 14. we are not to be hidden to think ourselves, or to neglect useful, yea necessary means, whereby we may be delivered from dangers, the contrary whereof is a kind of tempting of God.

11 * But when they shall lead *you*, and deliver you up, [b] take no thought beforehand what ye shall speak, neither do ye [c] premeditate: but whatsoever shall be given you in that hour, that speak ye: for it is not ye that speak, but the holy Ghost.

b *Luk.* 6. 6. by any kind of ambitious and cunning kind of care to study to speak.

c For me.

12 Now the brother shall betray the brother to death, and the father the son: and children shall rise up against *their* parents, and shall cause them to be put to death.

* *Mat.* 24. 11. d when the brethren and parents of people shall be cruel, only cover into the temple, and double both of the city, but also clean disobey it.

13 And ye shall be hated of all men for my [d] names sake: but he that shall endure unto the end, the same shall be saved.

14 ¶ * But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, [e] standing where it ought not, (let him that readeth, understand) then let them that be in Judea, flee to the mountains:

* *Mat.* 24. 15. e Christ bids us flee from the danger, and not tempt God by standing in it.

15 And let him that is on the house-top, not go down into the house, neither enter therein, to take any thing out of his house.

16 And let him that is in the field, not turn back again for to take up his garment.

17 But wo to them that are with child, and to them that give suck in those days.

18 And pray ye that your flight be not in the winter.

19 For [f] in those days shall be affliction, such as was not from the beginning of the creation which God created, unto this time, neither shall be.

f This is a kind of speech which the Hebrews use, and it hath a great force in it, for it giveth us to understand that in all that time one misery shall so follow upon another, as if the time it self were very misery it self. So the prophet *Amos* 5. 20. saith, that the day of the Lord shall be darkneſs.

20 And except that the Lord had shortned those days, no flesh should be saved: but for the elects sake, whom he hath chosen, he hath shortned the days.

21 * And then, if any man shall say to you, Lo, here *is* Christ, or lo, *he is* there: believe *him* not.

* *Mat.* 24. 23.

22 For false Christs, and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect.

23 But take ye heed: behold, I have foretold you all things.

24 ¶ * But in those days, after that tribulation, the sun shall be darkned, and the moon shall not give her light:

* *Mat.* 24. 29.

25 And the stars of heaven shall fall, and the powers that are in heaven shall be shaken.

26 And then shall they see the Son of man coming in the clouds, with great power and glory.

27 And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

28 Now learn a parable of the fig-tree: When her branch is yet tender, and putteth forth leavs, ye know that summer is near:

29 So ye in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors.

30 Verily I say unto you, that this generation shall not pass, till all these things be done.

31 Heaven and earth shall pass away: but my words shall not pass away.

32 ¶ [g] But of that day and *that* hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father.

2 The latter day is not curiously to be searched for, which the Father alone knoweth: but let us rather take heed, that it come not upon us unawares.

g *Mat.* 24. 42.

33 *Take ye heed, watch and pray: for ye know not when the time is.

34 *For the Son of man is* as a man taking a far journy, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch.

35 Watch ye therefore, (for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning)

36 Lest coming suddenly, he find you sleeping.

37 And what I say unto you, I say unto all, Watch.

45

CHAP. XIV.

1 *A conspiracy against Christ. 3 Precious ointment is poured on his head by a woman. 10 Judas selleth his master for mony. 12 Christ himself foretelleth how he shall be betrayed of one of his disciples: 22 after the pass-over prepared, and eaten, institueth his supper: 26 declareth aforehand the flight of all his disciples, and Peters denial. 43 Judas betrayeth him with a kiss. 46 He is apprehended in the garden, 55 falsly accused, and impiously condemned of the Jews council, 65 shamefully abused by them, 66 and thrice denied of Peter.*

AFter * [1] two days, was *the feast of* the pass-over, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death.

* *Mat.* 26. 2. 1 By the will of God, against the counsel of men, it came to pass that Christ should be put to death upon the solemn day of the pass-over, that in all respects the truth might agree to the figure.

2 But they said, Not on the feast-*day*, lest there be an uproar of the people.

3 ¶ * And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster-box of ointment of ‡ spikenard, very precious, and she brake the box, and poured it on his head.

* *Mat.* 26. 6.

‡ Or, *pure nard*, or, *liquid nard.*

4 [2] And there were some that had indignation within themselves, and said, Why was this waste of the ointment made?

2 Rash judgments are fruitfull before God.

5 For it might have been sold for more then three hundred ‡ [a] pence, and have been given to the poor. And they murmured against her.

* *See Mat.* 18. 28. a which is about six pounds *English.*

6 And Jesus said, Let her alone, why trouble ye her? she hath wrought a good work on me.

7 [3] For you have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always.

3 Christ suffered himself to be anointed once or twice for certain considerations: but his will is to be daily anointed in the poor.

8 [4] She hath done what she could: she is come aforehand to anoint my body to the burying.

4 This woman by the secret instinct of the spirit, 2. pointing Christ, setteth before mens eyes his death and burial, which were at hand.

* *Mat.* 26. 12.

9 Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, *this* also that she hath done shall be spoken of, for a memorial of her.

5 Covetousness cloaked with a zeal of charity, is an occasion to betray and crucify Christ.

* *Mat.* 26. 17. 6 Christ being made subject to the law for us, doth celebrate the pass-over according to the law 1 and thereswhile by a miracle sheweth, that notwithstanding he was the flesh shall straightway suffer, yet that he is God, 2 *that it is*, upon which day, and at the evening of the same day which was the beginning of the fourteenth, *Leuit. Mat.* 26. 17.

10 ¶ * [5] And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them.

* *Mat.* 26. 14. 5 Or, *sacrificed.*

11 And when they heard *it*, they were glad, and promised to give him mony. And he sought how he might conveniently betray him.

c They used to sacrifice.

12 ¶ * [6] And the first day of [b] unleavened bread, when they [c] killed the [d] pass-over, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the pass-over?

* *Mat.* 26. 17. 6 This is spoken thus, by the figure *Metonymia*, of which is useful in Sacraments, and by the pass-over is meant the paschal lamb.

13 And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him.

7 The Greek word *significth*, That part of the house that is highest from the ground, to what use soever it be put, because they used to sup in that part of the house, they called it a supping chamber.

14 And wheresoever he shall go in, say ye to the good-man of the house, The Master saith, Where is the guest-chamber, where I shall eat the pass-over with my disciples?

15 And he will shew you a [e] large upper room furnished and prepared: there make ready for us.

16 And

46

16 And his disciples went forth, and came into the city, and found as he had said unto them: and they made ready the pass-over.

17 And in the evening he cometh with the twelve.

18 * [7] And as they sat, and did eat, Jesus said, Verily I say unto you, one of you which eateth with me, shall betray me.

19 And they began to be sorrowful, and to say unto him one by one, Is it I? and another *said*, Is it I?

20 And he answered and said unto them, *It is* one of the twelve, that [f] dippeth with me in the dish.

21 The Son of man indeed goeth, as it is written of him: but wo to that man by whom the Son of man is betrayed: good were it for that man if he had never been born.

22 ¶ * And as they did eat, Jesus took bread, and blessed, and brake *it*, and gave to them, and said, Take, eat: this is my body.

23 And he took the cup, and when he had given thanks, he gave *it* to them: and they all drank of it.

24 And he said unto them, This is my bloud of the new testament, which is shed for many.

25 Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new in the kingdom of God.

26 ¶ And when they had sung an ‡ hymn, they went out into the mount of Olives.

27 * [8] And Jesus saith unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd and the sheep shall be scattered.

28 But after that I am risen, I will go before you into Galilee.

29 * [9] But Peter said unto him, Although all be offended, yet *will* not I.

30 And Jesus saith unto him, Verily I say unto thee, that this day, *even* in this night before the cock crow twice, thou shalt deny me thrice.

31 But he spake the [g] more vehemently, If I should die with thee, I will not deny thee in any wise. Likewise also said they all.

32. [10] * And they came to a place which was named Gethsemane: and he saith to his disciples, Sit ye here, while I shall pray.

33 And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy,

34 And saith unto them, My soul is exceeding sorrowful unto death: tarry ye here, and watch.

35 And he went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him.

36 And he said, [h] Abba, Father, All things *are* possible unto thee, take away this cup from me: nevertheless, not what I will, but what thou wilt.

37 [11] And he cometh, and findeth them sleeping, and saith unto Peter, Simon, sleepest thou? couldst not thou watch one hour?

38 Watch ye and pray, lest ye enter into temptation: the spirit truly *is* ready, but the flesh *is* weak.

39 And again he went away, and prayed, and spake the same words.

40 And when he returned, he found them asleep again, (for their eyes were heavy) neither wist they what to answer him.

41 And he cometh the third time, and saith unto them, Sleep on now, and take your rest: it is enough, the hour is come; behold, the Son of man is betrayed into the hands of sinners.

42 Rise up, let us go; lo, he that betrayeth me is at hand.

43 ¶ * [12] And immediately, while he yet spake, cometh Judas, one of the twelve, and with him a great multitude with swords and staves, from the chief priests, and the scribes, and the elders.

44 And he that betrayed him, had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead *him* away [i] safely.

45 And assoon as he was come, he goeth straightway to him, and saith, Master, Master; and kissed him.

46 ¶ And they laid their hands on him, and took him.

47 [k] And one of them that stood by, drew a sword, and smote a servant of the high priest, and cut off his ear.

48 And Jesus answered and said unto them, Are ye come out as against a thief, with swords and *with* staves to take me?

49 I was daily with you in the temple, teaching, and ye took me not: but the scriptures must be fulfilled.

50 And they [l] all forsook him, and fled.

51 [13] And there followed him a certain young man, having a [m] linen cloth cast about his naked body; and the young men laid hold on him.

52 And he left the linen cloth, and fled from them naked.

53 ¶ * And they led Jesus away to the high priest: and with him were assembled [n] all the chief priests, and the elders, and the scribes.

54 And Peter followed him afar off, even into the palace of the high priest: and he sat with the servants, and warmed himself at the fire.

55 * [14] And the chief priests, and all the councel sought for witness against Jesus to put him to death; and found none.

56 For many bare false witness against him, but their witness agreed not together.

57 And there arose certain, and bare false witness against him, saying,

58 We heard him say, I will destroy this temple that is made with hands, and within three

* *Mat.* 3. 4 20.
7 The figure of the law which is by and by to be fulfilled, is abrogated: and in place thereof one but figures of the new covennt answerable unto them, which shall continue to the worlds end.
f That useth to eat meat with me.

* *Mat.* 26. 26.

‡ Or, *psalm.*

* *Mat.* 26. 31.
8 Christ foretelleth how he shall be forsaken of his, but yet that he will never forsake them.

9 *Mat.* 26. 33.
Peter is for forth in an excellent person, a most sorrowful example of mans sinfulness and weakness.

g That doubling of words setteth out more plainly Peters vehement affirmation.

10 Christ suffering for us, in that flesh which he took upon him for our sakes, the most horrible terrours, of the curse of God, receiveth the cup at his fathers hands, which he, being just, doth straightway drink off for the unjust.

* *Mat.* 26. 36.
h This doubling of the word, was used in those days when their languages were so mixed together: *for this word, Abba, is a Syrian word.*

11 An horrible example of sluggishness of men, even in the disciples whom Christ had chosen.

three days I will build another made without hands.

59 But neither so did their witness agree together.

60 And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee?

61 But he held his peace, and answered nothing. Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the ° blessed?

o Of God who is most worthy of all praise.

62 And Jesus said, I am: * and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

* *Mat.* 26. 30.

63 Then the high priest rent his clothes, & saith, What need we any further witnesses?

64 Ye have heard the blasphemy: what think ye? And they all condemned him to be guilty of death.

11 Christ suffering all kind of reproach for our sakes, getteth everlasting glory to them that believe in him.

65 [15] And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesie: and the servants did strike him with the palms of their hands.

* *Mat.* 26. 69.
16 An heavy example of the frailnes of man, together with a most comfortable example of the mercy of God, who giveth the spirit of repentance and faith to his elect.

66 ¶ * [16] And as Peter was beneath in the palace, there cometh one of the maids of the high priest.

67 And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth.

68 But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the porch, and the cock crew.

69 [p] And a maid saw him again, and began to say to them that stood by, This is *one* of them.

70 And he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them: for thou art a Galilean, and thy speech agreeth *thereto*.

71 But he began to curse and to swear, *saying*, I know not this man of whom ye speak.

72 * And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice, thou shalt deny me thrice. And when he thought thereon, ‡ he wept.

p If we compare the Euangelists diligently together, we shall perceive that Peter was known of many through the malicious report: yea, and in Luke when the second denial is spoken of there is a man formost mentioned, and not a maid.

* *Mat.* 26. 75.

‡ Or, *he wept abundantly*, or, *began to weep*.

CHAP. XV.

1 Jesus brought bound and accused before Pilate. 15 upon clamour of the common people, the murderer Barabbas is loosed, and Jesus delivered up to be crucified. 17 He is crowned with thorns, 19 spit on, and mocked: 22 fainteth in bearing his cross: 27 hangeth between two thieves: 29 suffereth the triumphing reproaches of the Jews: 39 but confessed by the centurion to be the Son of God: 43 and is honourably buried by Joseph.

AND *, straightway in the morning the chief priests held a consultation with the elders and scribes, and the whole councel, and bound Jesus, and carried *him* away, and delivered *him* to Pilate.

2 And Pilate asked him, Art thou the king of the Jews? And he answering said unto him, Thou sayest it.

* *Mat.* 27. 1.
1 Christ being brought before the judgement seat of an earthly judge, in open assembly is condemned as guilty unto the death of the cross, not for his own sins, (as appeareth by the judges own words) but for all ours: that we might receive remission of our sins, and be quit before God.

3 And the chief priests accused him of many things: but he answered nothing.

4 * And Pilate asked him again, saying, Answerest thou nothing? behold how many things they witness against thee.

* *Mat.* 27. 12.

5 But Jesus yet answered nothing; so that Pilate marvelled.

6 Now at that feast he [b] released unto them one prisoner, whomsoever they desired.

b Used to deliver.

7 And there was *one* named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection.

8 And the multitude crying aloud, began to desire *him to do* as he had ever done unto them.

9 But Pilate answered them, saying, Will ye that I release unto you the king of the Jews?

10 (For he knew that the chief priests had delivered him for envy)

11 But the chief priests moved the people, that he should rather release Barabbas unto them.

12 And Pilate answered, and said again unto them, What will ye then that I shall do *unto him* whom ye call the king of the Jews?

13 And they cried out again, Crucify him.

14 Then Pilate said unto them, Why, what evil hath he done? And they cried out the more exceedingly, Crucify him.

15 ¶ And *so* Pilate willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified.

16 And the souldiers led him away into the hall, called Pretorium, and they call together the whole band.

17 [2] And they clothed him with purple, and platted a crown of thorns, and put it about his *head*,

2 Christ going about to take away the sins of men, who went about to usurp the throne of God himself, is condemned as with a false shew of a kingdom, and mocked with a false shew of a kingdom, that we on the other side, who shall indeed be eternal kings, might receive the crown of glory at Gods own hand.

18 And began to salute him, Hail king of the Jews.

19 And they smote him on the head with a reed, and did spit upon him, and bowing *their* knees, worshipped him.

20 And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

21 * And they [3] compel one Simon a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross.

* *Mat.* 27. 32.
3 The rage of the wicked hath no measure, but in the mean season, even the weakness of Christ, being in pain under the heavy burden of the cross, doth manifestly shew that a lamb is led to be sacrificed.

22 [4] And they bring him unto the place Golgotha, which is, being interpreted, the place of a scull.

4 Christ is led out of the walls of the earthly Jerusalem, into a foul place of dead mens carcases as a man most unclean, not touching with him his blood, might be brought into the heavenly sanctuary.

23 And they gave him to drink, wine mingled with myrrh: but he received *it* not.

24 [5] And when they had crucified him, they parted his garments, casting lots upon them, what every man should take.

5 Christ hanged naked upon the cross and as the wicked: to signify that even we, most wisely removed: that we being clothed with his righteousness, and blessed with his curses, and sanctified by his only oblation, may be taken up into heaven.

nesses, is at length, for confessing God to be his Father, condemned of impiety before the high priests: that we, who denied God, and were indeed wicked, might be quit before God.

48 25 And it was the third hour, and they crucified him.

26 And the superscription of his accusation was written over, THE KING OF THE JEWS.

27 And with him they crucify two thieves; the one on his right hand, and the other on his left.

28 And the scripture was fulfilled, which * *Isa.* 53. 12. saith, * And he was numbred with the transgressours.

29 And they that passed by, railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest *it* in three days,

30 Save thy self, and come down from the cross.

31 Likewise also the chief priests mocking, said among themselves with the scribes, He saved others, himself he cannot save.

32 Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him.

33 And when the sixth hour was come, there was [d] darkness over the whole [e] land, until the ninth hour.

34 And at the [7] ninth hour Jesus cried with a loud voice, saying, * Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me?

35 And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias.

36 And one ran, and filled a spunge full of vineger, and put *it* on a reed, and gave him to drink, saying, Let alone; let us see whether Elias will come to take him down.

37 And Jesus cried with a loud voice, and gave up the ghost.

38 And the vail of the temple was rent in twain, from the top to the bottom.

39 ¶ And when the centurion which stood over against him, saw that he so cried out, and gave up the ghost, he said, Truely, this man was the Son of God.

40 [8] There were also women looking on afar off: among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome;

41 Who also when he was in Galilee, * followed him, and ministred unto him; and many other women which came up with him unto Jerusalem.

42 ¶ * And now when the even was come, (because it was the preparation, that is, the day before the sabbath)

43 Joseph of Armathea, an [d] honourable counseller, which also waited for the kingdom of God, came, and went in [e] boldly unto Pilate, and craved the body of Jesus.

44 And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead.

45 And when he knew *it* of the centurion, he gave the body to Joseph.

46 And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre.

47 And Mary Magdalene, and Mary the mother of Joses, beheld where he was laid.

CHAP. XVI.

1 *An angel declareth the resurrection of Christ to three women,* 9 *Christ himself appeareth to Mary Magdalene:* 12 *to two going into the country:* 14 *then to the apostles,* 15 *whom he sendeth forth to preach the gospel:* 19 *and ascendeth into heaven.*

AND when the sabbath was past, Mary Magdalene, and Mary *the mother* of James, and Salome, had bought sweet spices, that they might come and anoint him.

2 * And very early in the morning, the first *day* of the week, they came unto the sepulchre at the rising of the sun. * *Luk.* 24. 1. *Joh.* 20. 1.

3 And they said among themselves, Who shall roll us away the stone from the door of the sepulchre?

4 (And when they [a] looked, they saw that the stone was rolled away) for it was very great. [a] when they cast their eyes towards the sepulchre.

5 * And entring into the [b] sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. * *Joh.* 20. 11. [b] into the one wherein the Sepulchre was cut out.

6 And he saith unto them, Be not affrighted: ye seek Jesus of Nazareth, which was crucified: he is risen, he is not here: behold the place where they laid him.

7 But go your way, tell his disciples & Peter, that he goeth before you into Galilee: there shall ye see him, * as he said unto you. * *Mat.* 26. 32.

8 And they went out quickly, and fled from the sepulchre; for they trembled, and were amazed: neither said they any thing to any man; for they were afraid.

9 ¶ [1] Now when *Jesus* was risen early, the first *day* of the week, * he appeared first to Mary Magdalene, * out of whom he had cast seven devils. [1] Christ himself appeareth to his Magdalene, to reprove the disciples incredulity. * *Joh.* 20. 14. * *Luk.* 8. 2.

10 *And* she went and told them that had been with him, as they mourned and wept.

11 And they, when they had heard that he was alive, & had been seen of her, believed not.

12 ¶ [2] After that, he appeared in another form * unto two of them, as they walked, and went into the country. [2] Christ appeareth to two more infidels, and enlargeth the doctrine.

13 And they went and told *it* unto the residue: neither believed they them.

14 ¶ * [c] Afterward he appeared unto the eleven, as they sat ‡ at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen. * *Luk.* 24. 36. *Joh.* 20. 19. [c] The Evangelist confirmed not the order of the time, but the course of his history, which he divided into three parts: *The first shewseth*, how he appeared to the women. *The second*, To his disciples. *The third*, To his apostles, and therefore he saith finally. *Then*, *together.*

15 * [3] And

* *Mat.* 28. 19. [3] The apostles are appointed, and their office is limited unto them, which is to preach that which they heard of him, and to minister the sacraments, which Christ hath instituted, having besides power to do miracles.

15 And he said unto them, Go ye into all the world, and preach the gospel to every [d] creature. [d] Not to the Jews only, nor in Judea only, but to all men, and every where: and so must all the apostles do.

16 He that believeth and is baptized, shall be saved; * but he that believeth not, shall be damned. * *Joh.* 3. 18. 36.

17 And these signs shall follow them that believe; * In my name shall they cast out devils, * they shall speak with new [e] tongues. * *Acts* 2. 4. [e] Strange tongues, such as they knew not before.

18 * They shall take up serpents, and if they drink any deadly thing it shall not hurt them; * they shall lay hands on the sick, and they shall recover. * *Acts* 28. 5.

19 ¶ * So then after the Lord had spoken unto them, he was * received up into heaven, and sat on the right hand of God. * *Luk.* 24. 51. * *Heb.* 1. 3.

20 And they went forth, and preached every where, the Lord working with them, * and confirming the [f] word with signs following. Amen. [f] *To wit*, The doctrine: therefore doctrine must go before, and signs must follow after.

49 * *Acts* 1. 2.

4 Christ having accomplished his office on earth, ascendeth into heaven; from whence (the doctrine of his Apostles being confirmed with signs) he will govern his church, unto the worlds end.

THE GOSPEL ACCORDING TO S. LUKE.

CHAP. I.

1 *The preface of Luke to his whole gospel.* 5 *The conception of John the Baptist,* 26 *and of Christ.* 39 *The prophecy of Elizabeth, and of Mary concerning Christ.* 57 *The nativity and circumcision of John.* 67 *The prophecy of Zachary both of Christ, and of John.*

FOrasmuch as [1] many have [a] taken in hand to set forth in order a declaration of those things which are most surely believed among us,

2 [b] Even as they delivered them unto us, which from the beginning were eye-witnesses, and ministers of the word:

3 It seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, [c] most excellent Theophilus,

4 [d] That thou mightest [e] know the certainty of those things wherein thou hast been instructed.

5 ¶ THere [2] was in the [f] days of [g] Herod the king of Judea, a certain priest named Zacharias, of the [h] course of Abia: and his wife *was* of the daughters of Aaron, and her name *was* Elisabeth.

6 And they were both [i] righteous before God, [k] walking in all the [l] commandments and ordinances of the Lord, [m] blameless.

7 And they had no child, because that Elisabeth was barren, and they both were *now* well stricken in years.

8 And it came to pass, that while he executed the priests office before God in the order of his course,

9 According to the custom of the priests office, his lot was to burn incense when he went into the [n] temple of the Lord.

10 * And the whole multitude of the people were praying without, at the time of incense.

11 And there appeared unto him an angel of the Lord, standing on the right side of the altar of incense.

12 And when Zacharias saw *him*, he was troubled, and fear fell upon him.

13 But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John.

14 And thou shalt have joy and gladness, and many shall rejoyce at his birth.

15 For he shall be great in the [o] sight of the Lord, and shall drink neither wine nor [p] strong drink; and he shall be filled with the holy Ghost, even from his mothers womb.

16 * And many of the children of Israel shall he [q] turn to the Lord their God.

17 And he shall go before [r] him [s] in the spirit and power of Elias, to turn the [t] hearts of the fathers to the children, and the disobedient ‡ to the [u] wisdom of the just, to make ready a people prepared for the Lord.

18 And Zacharias said unto the angel, Whereby shall I know this? for I am an old man, and my wife well stricken in years.

19 And the angel answering said unto him, I am Gabriel, that [x] stand in the presence of God: and am sent to speak unto thee, and to shew thee these glad tidings.

[1] Luke commendeth the witnesses that set this history. [a] Many took it in hand, but did not perform. [b] Luke was not his gospel before Matthew and Mark. [b] Luke was not an eye-witness and therefore it was not he, to whom the Lord appeared, when Cleopas saw him: and he was taught not onely by Paul, but by others of the apostles also. [c] *That is*, Most mighty. Wherefore Theophilus was a very honourable man, and in place of great dignity. [d] Luke began his gospel a great deal further off, then the other did. [e] Here fuller knowledge of those things, which before thou knewest but meanly. [2] John who was mother Elisa, and appointed to be the herauld of Christ, coming of the flock of Aaron, and of two fathers, is famous and blameless, his parents, both shewn in his conception, which was against the course of nature, a double miracle; to the end, that men should be more readily stirred up to the hearing of his preaching, according to the forwarning of the prophets. [f] *Word for word*, in the days: so speak the Hebrews, giving us to understand, how short and frail a thing the power of princes is. [g] Herod the great. [h] For the posterity of Aaron was divided into courses. [i] The true mark of righteousness is, To be liked and allowed of in the judgment of God. [k] Lived, to speak all the moral and ceremonial law. [l] In whom no man could justly reprove: now so it is, that the fruits of justification are set forth here, and not the cause, which is faith onely, and nothing else.

n The temple was one, and the court another, for Zacharias went out of the court, or outward room; where all the people were, and therefore we said to be without, in the temple. * *Exod.* 30. 7. *Levit.* 16. 17.

o So speak the Hebrews, when it signified a rare kind of excellency, as it is said of Nimrod, *Gen.* 10. 9. *He was a valiant hunter before God.*

p Any drink that may make drunken. * *Mal.* 4. 6.

q Shall be a means to bring many to repentance and turn themselves to the Lord from whom they fell.

r As they use to go before kings, and when you know the king is not far off.

s This is spoken by the figure *Metonymia*, taking the spirit, for the gift of the Spirit, as you would say, The cause, for that which cometh of the cause.

t By the figure *Synecdoche*, he sheweth that he shall take away all kinds of enemies, which use to breed great troubles and turmoils amongst men. 1 Or, 9. u wisdom and goodness are two of the chiefest causes, which make men to reverence and honour their fathers. x That appear, for so the Hebrews use this word (To stand) meaning, That they are ready to do his commandment.

20 And behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed, because thou believest not my words, which shall be fulfilled in their season.

21 And the people waited for Zacharias, & marvelled that he tarried so long in the temple.

22 And when he came out, he could not speak unto them: and they perceived that he had seen a vision in the temple: for he beckned unto them, and remained speechless.

23 And it came to pass, that assoon as the days of his ministration were accomplished, he departed to his own house.

24 And after those days his wife Elisabeth conceived, & hid her self five months, saying,

25 Thus hath the Lord dealt with me in the days wherein he looked on me, to take away my reproach among men.

1 The angel serving the Lord which should be born, is sent to the virgin Mary, in whom the Son of the most High, promised to David, is conceived by the virtue of the holy Ghost.

26 [1] And in the sixth month, the angel Gabriel was sent from God, unto a city of Galilee, named Nazareth,

27 To a virgin espoused to a man whose name was Joseph, of the [y] house of David; and the virgins name *was* Mary.

y As much is to be said of Mary, otherwise Christ had not been of the stock, nor the Son of David.

28 And the angel came in unto her, and said, Hail thou that art ‡ [z] highly favoured, the Lord *is* with thee: [a] blessed *art* thou among women.

z Or, *graciously accepted, or, much graced*: See, *verse.* 30.

a It might be rendred word for word, *Full of favour and grace*, and he sheweth straight after, laying out plainly unto us, what that favour is, in that he saith, the Lord is with thee.

a Of God.

29 And when she saw him, she was [b] troubled at his saying, and cast in her mind what manner of salutation this should be.

b Moved at the strangeness of the matter.

30 And the angel said unto her, Fear not, Mary: for thou hast found [c] favour with God.

c So spoke the Hebrews, saying, That men have found favour, which are in favour.

31 * And behold, thou shalt conceive in thy womb, and bring forth a Son, and thalt call his name Jesus.

* *Isa.* 7. 14. *Mat.* 1. 21.

32 He shall be great, and shall be [d] called the Son of the Highest; and the Lord God shall give unto him the throne of his father David.

d He shall be declared to be, for he was the Son of God from everlasting, but was made manifest in the flesh in his time.

33 * And he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end.

* *Dan.* 7. 14.

34 Then said Mary unto the angel, [e] How shall this be, seeing [f] I know not a man?

Mic. 4. 7.

e The greatnesse of the matter enforceth the virgin to ask this question, not that she distrusteth any whit at all, for she seeketh onely of the manner of the conceiving, so that it is plain, she believed all the reft.

f So speak the Hebrews, signifying by this modell kind of speech, The company of man & wife togeather, & this is the meaning, of it: how shall this be,

35 And the angel answered and said unto her, The holy Ghost shall come upon thee, and the power of the Highest [g] shall overshadow thee: therefore also that [h] holy thing which shall be born of thee, shall be [i] called the Son of God.

for seeing I shall be Christs his mother, I am very sure, I shall not know any man. For the godly virgin had learned by the prophets, that the Messias should be born of a virgin. g *That is*, The holy Ghost shall cause thee to conceive by his mighty power. h That same thing and void of all spot or uncleanesse: for he that was to take away sin, must needs be void of sin. i Declared and shewed to the world to be the Son of God. k Though Elisabeth were of the tribe of Levi yet she might be Maries cosin: for wherras it was forbidden by the law, for maidens to be married to men of other tribes, this could not let, but that the Levites might take them wives out of any tribe: for the Levites had no portion allotted them, when the land was divided among the people. l This is now the sixth month from the time when he conceived.

36 And behold, thy [k] cousin Elisabeth, she hath also conceived a son in her old age: and this is the [l] sixth month with her, who was called barren.

37 For with God nothing shall be unpossible.

38 And Mary said, Behold the hand-maid of the Lord, be it unto me according to thy word. And the angel departed from her.

39 And Mary arose in those days, and went into the [m] hill-country with haste, into a [n] city of Juda,

40 And entred into the house of Zacharias, and saluted Elisabeth.

41 And it came to pass, that when Elisabeth heard the salutation of Mary, the babe [o] leaped in her womb: and Elisabeth was filled with the holy Ghost.

42 And she spake out with a loud voice, and said, Blessed *art* thou among women, and blessed *is* the [p] fruit of thy womb.

43 And whence *is* this to me, that the mother of my Lord should come to me?

44 For lo, assoon as the voice of thy salutation founded in mine ears, the babe leaped in my womb for joy.

45 And blessed *is* she ‡ that believed: for there shall be a performance of those things which were told her from the Lord.

46 [5] And Mary said, My soul doth magnify the Lord,

47 And my spirit hath rejoyced in God my Saviour.

48 For he hath [q] regarded the [r] low estate of his hand-maiden: for behold, from henceforth all generations shall call me blessed.

49 For he that is mighty hath done to me great things, and holy *is* his name.

50 And his mercy *is* on them that [t] fear him, from generation to generation.

51 * He hath shewed strength with his [u] arm, * he hath [x] scattered the proud, in the imagination of their hearts.

52 * He hath [y] put down the mighty from *their* seats, and exalted them of [z] low degree.

53 * He hath filled the [a] hungry with good things, and the rich he hath sent empty away.

54 [b] He hath holpen his servant Israel, * in remembrance of his mercy,

55 * As he [c] spake to our fathers, to Abraham and to his seed for ever.

56 And Mary abode with her about three months, and returned to her own house.

57 [d] Now Elisabeths full time came, that she should be delivered; and she brought forth a son.

58 And her neighbours and her cousins heard how the Lord had shewed great mercy upon her; and they rejoyced with her.

59 And it came to pass that on the eighth day they came to circumcise the child; and they called him Zacharias, after the name of his father.

60 And his mother answered and said, Not *so*; but he shall be called John.

61 And they said unto her, There is none of thy kindred that is called by this name.

62 And they made signs to his father, how he would have him called.

63 And he asked for a writing-table, and wrote, saying, His name is John. And they marvelled all.

64 And his mouth was opened immediately, & his tongue *loosed*, & he [e] spake, & praised God.

65 And

m Elisabeth being neere with child of Jesus, and Mary with Christ, by the inspiration of the holy Ghost, do rejoyce each the other.

n Which is on the south side of Jerusalem.

o *That is*, The gentine favour of God, and a singular kind of vertue appeareth in him.

p John yet scarce born, by the ministerie of the holy Ghost is appointed to his office.

q That he hath shewed himselfe mindfull of his people in so much that he came down from heaven himself to visit us in person, and redeem us.

r Hath paid the ransom, *Isai. 52 to 54*, the price of our redemption.

* *Psal.* 138. 17.

s This word, *Horn*, in the Hebrew tongue signifieth, *Might*, and it is a metaphor, taken from beasts, that fight with their horns: and by raising up the might indeed.

t Hath freely and graciously lov'd.

u *Word for word*, thy holiness, that is my holiefter: so that the Virgin ascribeth not her holiness, but the grace of God.

v To them that live godly and religiously, & speak by Hebrews.

* *Ifa.* 51. 9.

x This is a saying up of much more then needs, which the hitherto we very much, & the sum is taken for brough.

* *Psal.* 33. 10.

y As the wind doth the duft.

z He hath fostered them, and the imagination of their hearts: as by, and through the imagination of their own hearts: to the their added counsel turned to their own destruction.

a *Luke* 2. 6.

b The mighty and rich men.

c Such as most accurat & make of, and accustom measures, with our indeed the poor in spirit, as, Luk 6. 20. longer nothing to themselves in the sight of God.

* *Psal* 34. 10.

a Them that are brought to extream poverty.

b He hath holpen up Israel with his arm, being clen cast down.

* *Isa.* 41. 3. 22.

* *Gen.* 17. 19.

Psal. 132. 11.

c Promised.

d John surely in his own wakfome miracles.

d All this that was said and done.

1 Or, *things*.

e Thought upon them diligently and earnestly, and as it were painted them in their hearts.

f *That is*, The

65 And fear came on all that dwelt round about them, and [d] all these ‡ sayings were noised abroad throughout all the hill-country of Judea.

66 And all they that had heard *them*, [e] laid *them* up in their hearts, saying, What manner of child shall this be? and the [f] hand of the Lord was with him.

67 [7] And his father Zacharias was filled with the holy Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel, for he hath [g] visited and [h] redeemed his people,

69 * And hath raised up an [i] horn of salvation for us, in the house of his servant David;

70 * As he spake by the mouth of his holy prophets, which have been since the world began,

71 That we should be saved from our enemies, and from the hand of all that hate us.

72 To perform the mercy *promised* to our fathers, [k] and to remember his holy covenant:

73 * The oath which he [l] sware to our father Abraham,

74 That he would grant unto us, that we being delivered out of the hands of our enemies, might serve him without fear,

75 In holinesś and righteousnesś [1] before him, all the days of our life.

76 And thou [m] child shalt be called the prophet of the Highest: for thou shalt go before the face of the Lord, to prepare his ways;

77 To [n] give knowledge of salvation unto his people, ‡ by the remission of their sins,

78 Through the ‡ [p] tender mercy of our God; whereby the ‡ [p] day-spring from on high hath visited us,

79 To give light to them that sit in darknesś, and in the shadow of death, to guide our feet into the [q] way of peace.

80 And the child grew, and waxed strong in spirit, and was in the deserts till the day of his shewing unto Israel.

f Chrift the Son of God, taking upon him the form of a servant, and making himself of no reputation, is poorly born in a stable: and by the means of Augustus the mightieft prince in the world (thinking nothing leśs) hath his cradle prepared in Bethlehem, as the prophets foreshewed.

g So far as the empire of the Romans did stretch.

h Or, *enrolled*.

i *That is*, The inhabitants of every city should have their names taken, and their goods rated at a certain value, that the emperour might understand how rich every country, city, family, and house was. * *John* 7. 42. c In which David was born, and brought up in.

CHAP. II.

1 *Augustus taxeth all the Roman empire.* 6 *The nativity of Christ.* 8 *One angel relateth it to the shepherds.* 13 *Many sing praises to God for it.* 21 *Christ is circumcised.* 22 *Mary purified.* 28 *Simeon and Anna prophesy of Christ:* 40 *who increaseth in wisdom,* 46 *questioneth in the temple with the doctours,* 51 *and is obedient to his parents.*

AND [1] it came to pass in those days, that there went out a decree from Cesar Augustus, that all the [a] world should be ‡ [b] taxed.

2 (And this taxing was first made when Cyrenius was governour of Syria)

3 And all went to be taxed, every one into his own city.

4 And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto * the [c] city of David, which is called Beth-lehem, (because he was of the house & linage of David)

5 To be taxed with Mary his espoused wife, being great with child.

1 Chrift the Son of God, taking upon him the form of a servant, and making himself of no reputation, is poorly born in a stable: and by the means of *Augustus* the mightieft prince in the world (thinking nothing leś) hath his cradle prepared in Beth-lehem, as the prophets foreshewed.

a So far as the empire of the Romans did stretch.

b Or, *enrolled*.

c To the house & linage of David.

6 And so it was, that while they were there, the days were accomplished that she should be delivered.

7 And she brought forth her first-born son, and wrapped him in swadling clothes, and laid him in a manger, because there was no room for them in the inn.

8 [2] And there were in the same country shepherds [d] abiding in the field, keeping ‡ watch over their flock by night.

9 And lo, the angel of the Lord [e] came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

10 And the angel said unto them, Fear not: for behold, I bring you good tidings of great joy, which shall be to all people.

11 For unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.

12 And this *shall be a* sign unto you; Ye shall find the babe wrapped in swadling clothes lying in a manger.

13 And suddenly there was with the angel a [f] multitude of the heavenly host praising God, and saying,

14 Glory to God in the highest, and on earth peace, [g] good will towards men.

15 And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Beth-lehem, and see this thing which is come to pass, which the Lord hath made known unto us.

16 And they came with haste, & found Mary & Joseph, & the babe lying in a manger.

17 And when they had seen *it*, they made known abroad the saying which was told them concerning this child.

18 And all they that heard *it*, wondred at those things which were told them by the shepherds.

19 But Mary kept all these things, and pondered *them* in her heart.

20 And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them.

21 * [3] And when eight days were accomplished for the circumcising of the child, his name was called * JESUS, which was so named of the angel before he was conceived in the womb.

22 [4] And when the days of her [h] purification according to the law of Moses, were accomplished, they brought him to Jerusalem, to present *him* to the Lord,

23 (As it is written in the law of the Lord * Every male that openeth the womb shall be called holy to the Lord)

24 And to offer a sacrifice according to * that which is said in the law of the Lord, A pair of turtle-doves, or two young pigeons.

25 [5] And behold, there was a man in Jerusalem, whose name *was* Simeon; & the same man *was* just & devout, waiting for the consolation of Israel: and the holy Ghost was upon him.

2 The Angels themselves declare to poor shepherds (nothing regarding the pride of the mighty) the Godhead and office of the child lying in the crib.

d Lodging without doors & open in the air.

e Or, *the night-watches*.

f Come suddenly upon them, when they thought of no such matter.

f whole armies of angels, which compass the Majesty of God round about, as it were soulditers.

g Gods ready, good, infinite, and gracious favour towards men.

* *Gen.* 17. 12.

3 Chrift the head of the church, made subject to the law, to deliver us from the curse of the law, (as the name of Jesus doth well declare) being circumcised, doth ratify and seal in his own flesh the circumcision of the fathers.

* *Mat.* 1. 21.

4 Chrift upon whom all our sins were laid, being offered to God according to the law, doth purify both Mary and us all in himself.

h This is meant for the fulfilling of the law: for otherwise the virgin was not debled, nor unclean by the birth of this child.

* *Exod.* 13. 2. *Num.* 18. 15.

* *Lev* 12. 2, 6.

5 Simeon doth oprnly in the temple foretel the peace, of the coming of Messias, and of the calling of the Gentiles, as endued with the gifts of the holy Ghost, and this is spoken by the figure *Prosopopeia*.

52

26 And it was reveiled unto him by the holy Ghoſt, that he ſhould not ſee death, before he had ſeen the Lords Chriſt.

27 And he came by the ſpirit into the temple: and when the [k] parents brought in the child Jeſus, to do for him after the cuſtom of the law,

28 Then took he him up in his arms, and bleſſed God, and ſaid,

29 Lord now [l] letteſt thou thy ſervant depart in peace, according to thy [m] word.

30 For [n] mine eyes have ſeen [o] thy ſalvation:

31 Which thou haſt prepared [p] before the face of all people:

32 A light to lighten the Gentiles, and the glory of thy people Iſrael.

33 And Joſeph and his mother marvelled at thoſe things which were ſpoken of him.

34 And Simeon bleſſed them, and ſaid unto Mary his mother, behold, this *child* is ſet for the * [r] fall and riſing again of many in Iſrael; and for a [s] ſign which ſhall be ſpoken againſt:

35 (Yea, a ſword ſhall [t] pierce through thy own ſoul alſo) that the thoughts of many hearts may be reveiled.

36 [u] And there was one Anna a prophetеſs, the daughter of Phanuel, of the tribe of Aſer; ſhe was of a great age, and had lived with an huſband ſeven years from her virginity:

37 And ſhe *was* a widow of about fourſcore and four years: which departed not from the temple, but ſerved *God* with faſtings and prayers night and day.

38 And ſhe coming in that inſtant, gave thanks likewiſe unto the Lord, and ſpake of him to all them that looked for redemption in ‡ Jeruſalem.

39 And when they had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth.

40 And the child grew, and waxed ſtrong in ſpirit, [x] filled with wiſdom; and the grace of God was upon him.

41 [y] Now his parents went to Jeruſalem * every year at the feaſt of the paſs-over.

42 And when he was twelve years old, they went up to Jeruſalem, after the cuſtom of the feaſt.

43 And when they had fulfilled the days, as they returned, the child Jeſus tarried behind in Jeruſalem; and Joſeph and his mother knew not *of it*.

44 But they ſuppoſing him to have been in the company, went a days journy; and they ſought him among *their* kinſfolk and acquaintance.

45 And when they found him not, they turned back again to Jeruſalem, ſeeking him.

46 And it came to paſs, that after three days they found him in the temple, ſitting in the midſt of the doctours, both hearing them, and aſking them queſtions.

47 And all that heard him were aſtoniſhed at his underſtanding and anſwers.

48 [z] And when they ſaw him, they were amazed: and his mother ſaid unto him, Son, why haſt thou thus dealt with us? behold, thy father and I have ſought thee ſorrowing.

49 And he ſaid unto them, How is it that ye ſought me? wiſt ye not that I muſt be about my Fathers buſineſs?

50 And they underſtood not the ſaying which he ſpake unto them.

51 [a] And he went down with them, and came to Nazareth, and was ſubject unto them: but his mother kept all theſe ſayings in her heart.

52 And Jeſus increaſed in wiſdom and ‡ ſtature, and in favour with God and man.

k Joſeph & Mary's mind to be ſpecified as it was commonly taken.

l Letteſt me depart out of this life, to be joyned to my fathers.

m As thou promiſeſt me.

n *That is*, For I have ſeen with my very eyes: for he law before in the text, is it is ſaid of Abraham, he ſaw my day, and rejoyced.

o *That is*, wherein the ſalvation is contained.

p As a ſign ſet up in an high place, for all men to look upon.

q Is appointed, and ſet of God for a mark.

r *Iſa.* 8. 14. *Rom.* 9. 32.

s Fall of the reprobates, which periſh through their own default: and for the riſing of the elect, unto whom God ſhall give faith to believe.

t *That is*, A mark, which all men ſhall drive earneſtly to hit.

u Shall wound and grieve moſt ſtrayly.

x Another witneſs beſide Simeon, againſt whom no exception may be brought, inviting all men to the receiving of the Meſſias.

y Or, *Iſrael.*

z As Chriſt grew up in age, ſo the virtue of his Godhead ſhewed it ſelf more and more.

a The ſcribes and Phariſees are ſtirred up, to hear the wiſdom of Chriſt in his time, by an extraordinary deed.

* *Deut.* 16. 1.

b Require no more then that ſum, that is appointed for the tribute money.

† Or, *yet no man at leaſt*

‡ Or, *allowance*, which was paid them partly in money, and partly in victuals.

c If we will rightly, and faithfully receive the ſacraments, we muſt neither reſt in the ſigns, neither in him that miniſtreth the ſigns, but lift up our eyes to Chriſt, who is the authour of the ſacraments, and the giver of that which is repreſented by the ſacraments.

† Or, *inſtructed*,

‡ Or, *vexation*, or, *delayed*.

* *Mat.* 3. 11.

§ The goſpel is the fan of the world.

d Johns preaching is confirmed with his death.

* *Mat.* 14. 3.

e Our baptiſme is ſanctified in the head of the church and Chriſt alſo is pronounced by the voice of the Father, to be our everlaſting King, Prieſt, and Prophet.

* *Mat.* 3. 13.

f The ſtock of Chriſt according to the fleſh, is brought by order even to Adam, and ſo to God, that it might appear that he onely it was, whom God promiſed to Abraham and David, & appointed from everlaſting to his eternal kingdom, to be gathered together of all ſorts of men.

13 And he ſaid unto them, Exact no more then that which is [b] appointed you.

14 And the ſouldiers likewiſe demanded of him, ſaying, And what ſhall we do? And he ſaid unto them, ‡ Do violence to no man, neither accuſe *any* falſely, and be content with your † [c] wages.

15 [z] And as the people were ‡ in expectation, and all men † muſed in their hearts of John, whether he were the Chriſt or not:

16 John anſwered, ſaying unto them all, * I indeed baptize you with water, but one mightier then I cometh, the latchet of whoſe ſhoes I am not worthy to unlooſe; he ſhall babtize you with the holy Ghoſt, and with fire:

17 [a] Whoſe fan *is* in his hand, and he will throughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable.

18 And many other things in *his* exhortation preached he unto the people.

19 [b] * But Herod the tetrarch, being reproved by him for Herodias his bother Philips wife, and for all the evils which Herod had done,

20 Added yet this above all, that he ſhut up John in priſon.

21 [c] Now when all the people were baptized, * it came to paſs that Jeſus alſo being baptized, and praying, the heaven was opened:

22 And the holy Ghoſt deſcended in a bodily ſhape like a dove upon him, and a voice came from heaven, which ſaid, Thou art my beloved Son, in thee I am well pleaſed.

23 [d] And Jeſus himſelf began to be about thirty years of age, being (as was ſuppoſed) the ſon of Joſeph, which was *the ſon* of Heli,

24 Which was *the ſon* of Matthat, which was *the ſon* of Levi, which was *the ſon* of Melchi, which was *the ſon* of Janna, which was *the ſon* of Joſeph,

25 Which was *the ſon* of Mattathias, which was *the ſon* of Amos, which was *the ſon* of Naum, which was *the ſon* of Eſli, which was *the ſon* of Nagge,

26 Which was *the ſon* of Maath, which was *the ſon* of Mattathias, which was *the ſon* of Semei, which was *the ſon* of Joſeph, which was *the ſon* of Judah,

27 Which was *the ſon* of Joanna, which was *the ſon* of Rheſa, which was *the ſon* of Zorobabel, which was *the ſon* of Salathiel, which was *the ſon* of Neri,

28 Which was *the ſon* of Melchi, which was *the ſon* of Addi, which was *the ſon* of Coſam, which was *the ſon* of Elmodam, which was *the ſon* of Er.

29 Which was *the ſon* of Joſe, which was *the ſon* of Eliezer, which was *the ſon* of Jorim, which was *the ſon* of Matthat, which was *the ſon* of Levi,

30 Which was *the ſon* of Simon, which was *the ſon* of Juda, which was *the ſon* of Joſeph, which was *the ſon* of Jonam, which was *the ſon* of Eliakim,

31 Which was *the ſon* of Melea, which was *the ſon* of Menan, which was *the ſon* of Mattatha, which was *the ſon* of Nathan, which was *the ſon* of David,

32 Which was *the ſon* of Jeſſe, which was *the ſon* of Obed, which was *the ſon* of Booz, which was *the ſon* of Salmon, which was *the ſon* of Naaſſon,

33 Which was *the ſon* of Aminadab, which was *the ſon* of Aram, which was *the ſon* of Efrom, which was *the ſon* of Phares, which was *the ſon* of Judah,

34 Which was *the ſon* of Jacob, which was *the ſon* of Iſaac, which was *the ſon* of Abraham, which was *the ſon* of Thara, which was *the ſon* of Nachor,

35 Which was *the ſon* of Saruch, which was *the ſon* of Ragau, which was *the ſon* of Phalec, which was *the ſon* of Heber, which was *the ſon* of Sala,

36 Which was *the ſon* of Cainan, which was *the ſon* of Arphaxad, which was *the ſon* of Sem, which was *the ſon* of Noe, which was *the ſon* of Lamech,

37 Which was *the ſon* of Mathuſala, which was *the ſon* of Enoch, which was *the ſon* of Jared, which was *the ſon* of Maleleel, which was *the ſon* of Cainan,

38 Which was *the ſon* of Enos, which was *the ſon* of Seth, which was *the ſon* of Adam, which was *the ſon* of God.

CHAP. IV.

1 *The temptation and faſting of Chriſt.* 13 *He overcometh the devil:* 14 *beginneth to preach.* 16 *The people of Nazareth admire his gracious words.* 33 *He cureth one poſſeſſed of a devil.* 38 *Peeters mother in law,* 40 *and divers other ſick perſons.* 41 *The devils acknowledge Chriſt, and are reproved for it.* 43 *He preacheth through the cities.*

AND * [1] Jeſus being full of the holy Ghoſt, returned from Jordan, and was led by the ſpirit into the wilderneſs.

2 Being fourty days tempted of the devil, and in thoſe days he did eat nothing: and when they were ended, he afterward hungred.

3 [2] And the devil ſaid unto him, If thou be the Son of God, command this ſtone that it be made bread.

4 And Jeſus anſwered him, ſaying, It is written, That man ſhall not live by bread alone, but by every word of God.

5 And the devil taking him up into an high mountain, ſhewed unto him all the kingdoms of the world in a moment of time.

6 And the devil ſaid unto him, All this [a] power will I give thee, and the glory of them, for that is, [b] delivered unto me, and to whomſoever I will, I give it.

7 If thou therefore wilt ‡ worſhip me, all ſhall be [c] thine.

8 And Jeſus anſwered and ſaid unto him,

* *Mat.* 4. 1.

1 Chriſt being caried away (as it were out of the world) into the deſart, after the faſt of fourty days, and die, overcoming of Satan thrice, coming as it were ſuddenly from heaven, beginneth his office.

2 Chriſt being ſtirred up of Satan, firſt, to diſtruſt in God: ſecondly, to the deſire of riches and honour: and laſtly, to a vain confidence of himſelf, overcometh him thrice by the word of God.

a By this word power, are the kingdoms themſelves meant, which have the power: and ſo it is ſpoken by the figure *Metonymia*.

b *That is*, Sure ſo, for he is prince of the world, yet not abſolutely, and as the ſovereign over it, but by ſufferance, and way of intreaty, and therefore he ſaith not true, that he can give it to whom he will. † Or, *Fall down before me.* c Out of an high place, which had a goodly champion country underneath it, he ſhewed him the ſituation of all countrys.

54

Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve.

9 And he brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thy self down from hence.

10 For it is written, He shall give his angels charge over thee, to keep thee.

11 And in *their* hands they shall bear thee up, lest at any time thou dash thy foot against a stone.

12 And Jesus answering, said unto him, it is said, Thou shalt not tempt the Lord thy God.

13 And when the devil had ended all the temptation, he departed from him for a season.

14 ¶ And Jesus returned in the powr of the spirit into Galilee, and there went out a fame of him through all the region round about.

15 And he taught in their synagogues, being glorified of all.

3 who Christ is, and wherefore he came, he sheweth out of the prophet Esay. * *Mat.* 13. 54.

16 ¶ [3] And he came to *Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read.

17 And there was delivered unto him the book of the prophet Esaias, and when he had

d Their books in those days were rolled up as scrolles upon a rules: and so Christ unrolled or unfolded it, which is here called opened. * *Isa.* 61. 1.

d opened the book, he found the place where it was written,

18 * The spirit of tho Lord is upon me, because he hath anointed me to preach the gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,

19 To preach the acceptable year of the Lord.

20 And he closed the book, and he gave *it* again to the minister, and sat down: and the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say unto them, this day is this scripture fulfilled in your ears.

4 Familiarity confesh Christ to be contemned and therefore he oftentimes goeth to strangers.

22 * And all [e] bare him witness, and [f] wondred at the [g] gracious words which proceeded out of his mouth. And they said, Is not this Josephs son?

e Approved those things which he spake, with common content and voice: for this word, witness, signifieth in this place, and many other, to allow and approve a thing with open confession.

23 And he said unto them, Ye will surely say unto me this proverb, Physician, heal thy self: whatsoever we have heard done in Capernaum, do also here in thy country.

24 And he said, Verily I say unto you, No * prophet is accepted in his own country.

f Not onely the doctours, but also the common people were present at this conference of the scriptures: and besides that, their mother tongue was vsed, for else how could the people have wondred? Paul appointed the same order in the church at Corinth, *ac* 1 *Cor.* 14.

g words full of the mighty power of God, which appeared in all his doings, as well & allured men marvellously unto him. *Psal.* 45. 2. grace is powred into thy lips. * *Mat.* 13. 57. * 1 *Kyng* 17. 9. h Land of Israel, Look *Mark* 15. 38. * 2 *Kyng.* 5. 14.

25 But I tell you of a truth, * many widows were in Israel in the days of Elias, when the heaven was shut up three years & six months, when great famine was throughout all the [h] land:

26 But unto none of them was Elias sent, save unto Sarepta *a city* of Sidon, unto a woman that was a widow.

27 * And many lepers were in Israel in the time of Eliseus the prophet: and none of them was cleansed, saving Naaman the Syrian.

28 [5] And all they in the synagogue, when they heard these things, were filled with wrath,

5 The more fatly the world is tickled, the more it rageth against the light of the godly is not simply defiled, to the pleasure of the wicked.

29 And rose up, and thurst him out of the city. and led him unto the ‡ brow of the hill (whereon their city was built) that they might cast him down headlong.

‡ Or, edge.

30 But he passing through the midst of them went his way.

31 And came down to Capernaum, a city of Galilee, and taught them on the sabbath-days.

32 And they were astonished at his doctrine: * for his word was with power.

* *Mat.* 7. 29.

33 ¶ * And in the synagogue there was a man which had a spirit of an unclean devil, and cried out with a loud voice.

* *Mark.* 1. 22.

34 [6] Saying, ‡ Let us alone, what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the holy one of God.

6 Christ saw, that his ministery not onely was not to be received, but also to be blasphemed, yea even the devils also (whether they will or not.

‡ Or, stop.

35 And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him and hurt him not.

36 And they were all amazed, and spake among themselves, saying, What a word *is* this? for with authority and power he commandeth the unclean spirits, and they come out.

37 And the fame of him went out into every place of the country round about.

38 ¶ [7] * And he arose out of the synagogue, and entred into Simons house, and Simons wives mother was taken with a great fever, and they besought him for her.

7 It that the Christ healeth the diseases of the body with his word onely, he proveth the he is God Almighty sent for mans salvation. * *Mat.* 8. 14.

39 And he stood over her, and rebuked the fever, and it left her, And immediately she arose and ministred unto them.

40 ¶ Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him: and he laid his hands on every one of them, and healed them.

41 * [8] And devils also came out of many, crying out, & saying, Thou art Christ the Son of God. And he rebuking them, suffered them not ‡ to speak: for they knew that he was Christ.

* *Mark.* 1. 34. 8 Satan, who by command ment to the truth, ought not to be suffered, nor yet to be ruled, nor then, when he speaketh the truth.

‡ Or, *to say* that they knew him to be Christ.

42 ¶ And when it was day, he departed and went into a desert place, and the people sought him, and came unto him, and stayed him, that he should not depart from them.

9 No colour of zeal ought to liberate us in the cast of our vocation.

43 And he said unto them, I must preach the kingdom of God to other cities also: for therefore am I sent.

44 And he preached in the synagogues of Galilee.

CHAP. V.

1 *Christ teacheth the people out of Peters ship; 4 in a miraculous taking of fishes, sheweth how he will make him and his partners fishers of men; 12 cleanseth the leper; 16 prayeth in the wildernes; 18 healeth the leper; 20 prayeth in the house; 27 calleth Matthew the publican; 29 eateth with sinners, as being the physician of souls; 34 foretelleth the fastings and afflictions of the apostles after his ascension; 36 and likeneth faint-hearted and weak disciples to old bottles, and worn garments.*

AND * it came to pass, that as the people [a] pressed upon him to hear the word of God,

a Christ silenceth not onely the sin of the tongue, but also the curiosity of the eyes, that the word may be heard with reverence.

and he stood by the lake of Gennesareth,

2 And saw two ships standing by the lake: but the fishermen were gone out of them, and were washing *their* nets.

3 And he entred into one of the ships which was Simons, and prayed him that he would thrust out a little from the land: and he sat down and taught the people out of the ship.

4 Now when he had left speaking, he said unto Simon, Lanch out into the deep, and let down your nets for a draught,

5 And Simon answering, said unto him, [b] Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net.

b The word signifieth him that hath rule over any thing.

6 And when they had this done, they enclosed a great multitude of fishes; and their net brake.

7 And they beckned unto *their* partners, which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.

8 When Simon Peter saw *it*, he fell down at Jesus knees, saying, Depart from me, for I am a sinfull man, O Lord.

9 For he was astonished, and all that were with him, at the draught of the fishes which they had taken.

10 And so *was* also James and John the sons of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men.

11 And when they had brought their ships to land, they forsook all and followed him.

12 ¶ * [1] And it came to pass, when he was in a certain city, behold, a man full of leprosy: who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean:

* *Mat.* 8. 2. 1 Christ by healing the leper with his onely touch, and sending him to the priest, witnesseth that it is he, through whom, and by whom, and by whom, ap pertteneded by faith, all we which are unclean, according to the law, by the witness of God himself, are pronounced to be pure and clean.

13 And he put forth *his* hand, and touched him, saying, I will be thou clean: and immediately the leprosy departed from him.

14 And he charged him to tell no man: but go, and shew they self to the priest, and offer for thy cleansing, according as Moses commanded, for a testimony unto them.

3 Christ had rather to be famous by his doctrine then by miracles, and therefore he departeth from them that seek him as Physician of the body, and not as the authour of salvation.

15 [3] But so much the more went there a fame abroad of him, and great multitudes came together to hear, and to be healed by him of their infirmities.

16 ¶ And he withdrew himself into the wildernes, and prayed.

4 Christ in healing him that was sick of the palsy, sheweth the cause of all diseases, and the remedy.

17 [4] And it came to pass on a certain day, as he was teaching, that there were Pharisees, and doctours of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem: and the power of the Lord was *c present* to heal them.

c The mighty power of Christs Godhead, shewed it self in him at that time.

18 ¶ * And behold, men brought in a bed a man which was taken with a palsy: and they sought means to bring him in, and to lay *him* before him.

* *Mat.* 9. 2.

19 And when they could not find by what *way* they might bring him in, because of the multitude, they went upon the house top, and

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let him down through the tiling with *his* couch, into the midst before Jesus.

20 And when he saw their faith, he said unto him, Man, thy sins are forgiven thee.

21 And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone?

22 But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sins be forgiven thee, or to say, Rise up and walk?

24 But that ye may know that the Son of man hath power upon earth to forgive sins, (he said unto the sick of the palsy) I say unto thee, Arise, and take up thy couch, and go into thine house.

25 And immediately he rose up before them and took up that whereon he lay, and departed to his own house, glorifying God.

26 And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to day.

27 ¶ * [5] And after these things he went forth, and saw a publicane named Levi, sitting at the receit of custome: and he said unto him, Follow me.

* *Mat.* 9. 9. 5 The church is a company of sinners, through the grace of Christ repentant, which banquet with him, to the great offence of the proud and envious worldlings.

28 And he left all, rose up, and followed him.

29 And Levi made him a great feast in his own house: and there was a great company of publicanes, and of others that sat down with them.

30 But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicanes and sinners?

31 And Jesus answering, said unto them, They that are whole need not a physician: but they that are sick.

32 I came not to call the righteous, but sinners to repentance.

33 ¶ [6] And they said unto him, * Why do the disciples of John [7] fast often, and make prayers, and likewise *the disciples* of the Pharisees; but thine eat and drink?

6 It is the point of hypocrites and ignorant men to put an holiness in things indifferent.

* *Mat.* 9. 14. 7 Lawes generally made without any consideration of circumstance, for fitting, and other things of like sort, are not onely tyrannous, but very hurtfull in the church.

34 And he said unto them, Can ye make the children of the bride-chamber fast, while the bridegroom is with them?

35 But the days will come, when the bridegroom shall be taken away from them, and then shall they fast in those days.

36 ¶ And he spake also a parable unto them, No man putteth a piece of a new garment upon an old: if otherwise, then both the new maketh a rent, and the piece that was *taken* out of the new, agreeth noth with the old.

37 And no man putteth new wine in old bottles; else the new wine will burst the bottles, and be spilled, and the bottles shall perish.

38 But new wine must be put into new bottles, and both are preserved.

39 No man also having drunk old *wine*, straightway desireth new: for he saith, The old is better.

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CHAP. VI.

1 Christ reproveth the Pharisees blindness about the observation of the sabbath, by scripture, reason, and miracle: 13 chooseth twelve apostles: 17 healeth the diseased: 20 preacheth to his disciples before the people of blessings and curses; 37 how we must love our enemies; 46 and joyn the obedience of good works to the hearing of the word, lest in the evil day of temptation we fall like an house built upon the face of the earth without any foundation.

AND * [1] it came to pass on the second sabbath after the first, that he went through the corn-fields: and his disciples [a] plucked the ears of corn, and did eat, rubbing *them* in *their* hands.

2 And certain of the Pharisees said unto them, Why do ye that which is not lawfull to do on the sabbath-days?

3 And Jesus answering them, said, Have ye not read so much as this, what David did, when himself was an hungred, and they which were with him:

4 How he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which is not lawfull to eat but for the priests alone?

5 And he said unto them, That the Son of man is Lord also of the sabbath.

6 * [2] And it came to pass also on another sabbath, that he entred into the synagogue and taught: and there was a man whose right hand was withered.

7 And the Scribes & Pharisees watched him, whether he would heal on the sabbathday: that they might find an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth.

9 Then said Jesus unto them, I will ask you one thing, Is it lawfull on the sabbath-days to do good, or to do evil? to save life, or to [b] destroy *it*.

10 And looking round about upon them all, he said unto the man, Stretch forth thy hand: and he did so: and his hand was restored whole as the other.

11 And they were filled with madness, and communed one with another what they might do to Jesus.

12 [3] And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

13 ¶ And when it was day, he called unto him his disciples: * and of them he chose twelve, whom also he named Apostles:

14 Simon (whom he also named Peter) and Andrew his brother, James and John, Philip and Bartholomew.

15 Matthew and Thomas, James *the son* of Alpheus, and Simon called Zelotes,

16 And Judas * *the brother* of James, and Judas Iscariot, which also was the traitour.

17 ¶ And he came down with them, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the [c] sea-coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases:

18 And they that were vexed with unclean spirits: and they were healed.

19 And the whole multitude fought to touch him: for there went vertue out of him, and healed them all.

20 ¶ [4] And he liefted up his eyes on his disciples, and said, * Blessed *be ye* poor: for yours is the kingdom of God.

21 Blessed *are ye* that hunger now: for ye shall be filled. Blessed *are ye* that weep now: for ye shall laugh.

22 Blessed *are ye* when men shall hate you, and when they shall [d] separate you *from their company*, and shall reproach you, and cast out your name as evil, for the Son of mans sake.

23 Rejoyce ye in that day, and [e] leap for joy: for behold, your reward *is* great in heaven: for in the like manner did their fathers unto the prophets.

24 * But wo unto you that are rich: for ye have [f] received your consolation.

25 * Wo unto you that are full: for ye shall hunger. Wo unto you that laugh now: for ye shall mourn and weep.

26 Wo unto you when all men shall speak well of you: for so did their fathers to the false prophets.

27 ¶ * [5] But I say unto you which hear, Love your enemies, do good to them which hate you.

28 Bless them that curse you, and pray for them which despitefully use you.

29 * And unto him that smiteth thee on the *one* cheek, offer also the other: * and him that taketh away thy cloak, forbid not *to take thy* coat also.

30 Give to every man that asketh of thee; and of him that taketh away thy goods, ask *them* not a gain.

31 * And as ye would that men should do to you, do ye also to them likewise.

32 * For if ye love them which love you, [g] what thank have ye? for sinners also love those that love them.

33 And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same.

34 * And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again.

35 But love ye your enemies, and do good, and lend, hoping for [h] nothing again: and your reward shall be great, and ye shall be the children of the highest: for he is kind unto the unthankfull, and *to* the evil.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 * [6] Judge not, and ye shall not be judged: condemn not, and ye shall not be condemned: [i] forgive, and ye shall be forgiven:

38 Give,

* *Mat.* 12. 1.
1 Christ draweth against the superstitious, who stick in every trifle that the law of the ver. 5 Sabath was not given to be kept without exception: much lesh that the Salvation of man should consist in the outward keeping of it.
a Epiphanius noteth well in his treatise, where he confuteth Ebion, That the time when the disciples plucked the ears of corn, was in the feast of unleavened bread. Now whereas in those feasts, which were kept many dayes together, as the feast of tabernacles, and the passover, their first day is and the last were of like solemnity, *Levit.* 23. *Luke* fitly calleth the last day the second sabbath though Theoph. understandeth it of any other of them, that followed the first.
* *Mat.* 12. 9.
2 Charity is the role of all ceremonies.
b whoso helpeth not his neighbour, when he can, he killeth him.
* *Mat.* 10. 1.
3 In that, that Christ useth earnest and long prayer in chusing twelve of his own company, to the office of the apostleship, he therein teacheth how religiously we ought to behave our selves in the choice of ecclesiastical persons.
* *Jude* 1.
c From all the sea coast, which is called, Syrophœnicia.
d Christ teacheth all Philosophers and especially the Epicures, that the chief felicity of man is laid up in no place here in earth, but in heaven, and that persecution for righteousnes sake, is the right way unto it.
* *Mat.* 5. 5.
e Call you out of their synagogues, as John expounds it, *cap.* 16. 2. which is the punishment of the church hath, if so be elders judge rightfully, and for the word of God.
f *Luke* [1] (saith he) when thou prouvedst (or provided) for excellency.
[1] *Amos* 6. 1.
That is, Trusting now of your riches all the commodity and Helps that ever you like to have, and therefore you are not to look for any other reward.
* *Mat.* 6. 24.
[2] *Luke* 6. 1.
That is, Tenderness of conscience, which differeth much from the worldly, doth not only not reteverge iniuries, but comprehendeth even our most grievous enemies, and the fact of our Fathers like which is in letter: so far is it from forbidding its own profit in doing well.
* *Mat.* 7. 12. *Joh.* 4. 15.
* *Mat.* 5. 46.
g what is there in this your work, that is to be accounted of? for if you look to have commodity by loving, seek those commodities which are commodities in deed: love your enemies, and so shall you have to the world that you look for those commodities which come from God.
* *Mat.* 5. 42.
h when you will lend, desire not to benefit and pleasure again, and so not hope to receive principall again.
i Christ admonisheth the Jews, by setting before them the example of the centurion, that for their obstinacy and rebellion, he will go to the Gentiles.
* *Mat.* 8. 5.
* *Mat.* 7. 1.
Boethely reprehendeth such not proceed of curiosity nor churlishnes nor emulacy, but for

must be just, moderate and loving. i He speaketh not here of civill judgements, and therefore by the word. Forgive, is meant that good nature, which the Christians use in forgiving and pardoning wrongs.

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h These are borrowed kinds of speeches taken from them which use to measure dry things, as corn and such like, who use a frank kind of dealing thereby, and thrust it downward, shake it together, and prefs it, and heap it.
* Unskilful reprehenders hurt both themselves and others: for such as the matter is, such is the scholler.
* *Mat.* 15. 14.
* *Mat.* 10. 24.
† Or, *shall be perfected as his master.*
* *Mat.* 7. 3.
i Hypocrites which are very fervent reprehenders of others, are very quick of sight to spy other mens faults, but very blind to see their own.
* *Mat.* 7. 16.
k He is a good man, not that is skilful to reprehend others, but he that proveth his uprightness both in word and deed.
* *Mat.* 7. 21.
l Affliction doth it the length of form true godliness from false and feigned.

38 Give, and it shall be given unto you; good measure, [h] prefsed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withall, it shall be measured to you again.

39 [7] And he spake a parable unto them, * Can the blind lead the blind? shall they not both fall into the ditch?

40 * The disciple is not above his master: but every one [†] that is perfect shall be as his master.

41 * [i] And why beholdest thou the mote that is in thy brothers eye, but perceivest not the beam that is in thine own eye?

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, when thou thy self beholdest not the beam that is in thine own eye? Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brothers eye.

43 * [k] For a good tree bringeth not forth corrupt fruit: neither doth a corrupt tree bring forth good fruit.

44 For every tree is known by his own fruit: for of thorns men do not gather figs, nor of a bramble-bush gather they grapes.

45 A good man out of the good treasure of his heart, bringeth forth that which is good: and an evil man out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh.

46 ¶ * And why call ye me Lord, Lord, and do not the things which I say?

47 [l] Whosoever cometh to me, and heareth my sayings, and doth them, I will shew you to whom he is like.

48 He is like a man which built an house, and digged deep, and laid the foundation on a rock: and when the floud arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.

49 But he that heareth, and doth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruine of that house was great.

CHAP. VII.

1 Christ findeth a greater faith in the centurion a Gentile, then in any of the Jews; 10 healeth his servant being absent; 11 raiseth from death the widows son at Nain; 19 answereth Johns messengers with the declaration of his miracles; 24 testifieth to the people what opinion he held of John; 30 inveigheth against the Jews, who with neither the manners of John nor of Jesus could be won; 36 and sheweth by occasion of Mary Magdalene, how he is a friend to sinners, not to maintain them in sins, but to forgive them their sins, upon their faith and repentance.

NOw [1] when he had ended all his sayings in the audience of the people, * he entred into Capernaum.

2 And a certain centurions servant, who was dear unto him, was sick and ready to die.

3 And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant.

4 And when they came to Jesus, they besought him instantly, saying, that he was worthy for whom he should do this.

5 For he loveth our nation, and he hath built us a synagogue.

6 Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thy self, for I am not worthy that thou shouldest enter under my roof.

7 Wherefore neither thought I my self worthy to come unto thee: but say in a word, and my servant shall be healed.

8 For I also am a man set under authority, having under me souldiers, and I say unto one, Go, and he goeth: and to another, Come, and he cometh: and to my servant, Do this, and he doth it.

9 When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel.

10 And they that were sent, returning to the house, found the servant whole that had been sick.

11 ¶ [2] And it came to pass the day after, that he went into a city called [a] Nain; and many of his disciples went with him, and much people.

12 Now when he came nigh to the gate of the city, behold, there was a dead man carried out, the onely son of his mother, and she was a widow: and much people of the city was with her.

13 And when the Lord saw her, he had compassion on her, and said unto her, Weep not.

14 And he came and touched the [‡] bier, (and they that bare him stood still) and he said, Young man, I say unto thee, Arise.

15 And he that was dead, sat up, and began to speak: and he delivered him to his mother.

16 And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us; and, That God hath visited his people.

17 And this rumour of him went forth throughout all Judea, and throughout all the region round about.

18 * [3] And the disciples of John shewed him of all these things.

19 ¶ And John calling unto him two of his disciples, sent *them* unto Jesus, saying, Art thou he that should come, or look we for another?

20 When the men were come unto him, they said, John Baptist hath sent us unto thee, saying, Art thou he that should come, or look we for another?

21 And in that [b] same hour he cured many of *their* infirmities and plagues, and of evil spirits, and unto many that were blind he gave sight.

22 Then Jesus answering, said unto them,

Go

1 Christ sweeteneth openly his power over death.
2 Nain is the name of a town in Galilee which was situate on the other side of Kison, which falleth into the sea of Galilee.
† Or., *coffin.*
* *Mat.* 11. 2.
3 John sendeth shall yet from the prison his unbelieving disciples, to Christ himself to be confirmed.
b when Johns disciples came to Christ.

58 Go your way, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached.

23 And blessed is he whosoever shall not be offended in me.

A That which the prophets shewed long before, John sheweth at hand: and Christ himself doth present it daily unto us in the gospel, but for the most part in vain, for that many lick nothing else, but foolish toyes and vain glory.

24 ¶ [a] And when the messengers of John were departed, he began to speak unto the people concerning John, What went ye out into the wilderness for to see? A reed shaken with the wind?

25 But what went ye out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings courts.

26 But what went ye out for to see? A prophet? Yea, I say unto you, and much more then a prophet.

27 This is he of whom it is written, behold, I send my messenger before thy face, which shall prepare thy way before thee.

28 For I say unto you, Among those that are born of women, there is not a greater prophet then John the Baptist: but he that is least in the kingdom of God, is greater then he.

29 And all the people that heard *him*, and the publicans [c] justified God, being baptized with the baptism of John.

c Said that he was just, good, faithfull, and merciful.

30 But the Pharisees and lawyers ‡ rejected the counsel of God ‡ [d] against themselves, being not baptized of him.

‡ Or, *frustrated.*
d To their own hurt.

31 ¶ [e] And the Lord said, * Whereunto then shall I liken the men of this generation? and to what are they like?

e What way soever God followeth in offering us the Gospel, the most part of men procure offences unto themselves: yet not withstanding some church is gathered together.

* *Mat.* 11. 16.

32 They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced: We have mourned to you, and ye have not wept.

33 For John the Baptist came neither eating bread nor drinking wine; and ye say, He hath a devil.

34 The Son of man is come eating and drinking; and ye say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners.

35 But wisdom is justified of all her children.

* Mark. 14. 3. 6 Proud men deprive themselves of the benefits of Christ, even then, when he it at home with them in their houses, which the humble and base do enjoy.

36 ¶ * [f] And one of the Pharisees desired him that he would eat with him. And he went into the Pharisees house, and sat down to meat.

37 And behold, a woman in the city, which was a sinner, when she knew that Jesus fat at meat in the Pharisees house, brought an alabaster-box of ointment.

38 And stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them* with the ointment.

f Rashness is the fellow of pride.

39 [g] Now when the Pharisee which had bidden him, saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who, and what manner of woman *this is* that toucheth him: [h] for he is a sinner.

g The Pharisee confesseth the law which forbiddeth them, defiled that touch the defiled.
h To love Christ is a sure and perpetual witness of remission of sin.

40 [i] And Jesus answering, said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on.

41 There was a certain creditour, which had two debters: the one ought five hundred ‡ pence, and the other fifty.

i *See, Mat.* 18. 23.

42 And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most?

43 Simon answered and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast rightly judged.

44 And he turned to the woman, and said unto Simon, Seest thou this woman? I entred into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, & wiped *them* with the hairs of her head.

45 Thou gavest me no kiss: but this woman, since the time I came in, hath not ceased to kiss my feet.

46 Mine head with oyl thou didst not anoint: but this woman hath anointed my feet with ointment.

47 Wherefore I say unto thee, Her sins, which are many, are [k] forgiven; for she loved much: but to whom little is forgiven, the same loveth little.

k That is, Doth Youngbird, She hath shewed her faith abundantly: and Beza in his sermon of justification, that he may love much more: and therefore Christ forgiving is to shew the similitude that it is a wonder to see the enemie of the truth, slow and tick this place so fondly, to establish their meritorious works: for the greater sum a man hath forgiven him, the more he loveth him that hath been so gracious to him: And this woman shewed by duties of love, how great the benefit was she had received: and therefore the charity that is here spoken of is not to be taken for the cause; but as a sign: for Christ saith not as the Pharisee did, that she was a sinner, but beareth her witness that the sins of her life past are forgiven her.

48 And he said unto her, Thy sins are forgiven.

49 And they that sat at meat with him, began to say within themselves, Who is this that forgiveth sins also?

50 And he said to the woman, Thy faith hath saved thee; go in [l] peace.

g He confirmeth the benefit which he had bestowed, with a blessing.

l Or, with quietness.

CHAP. VIII.

1 Women minister unto Christ of their substance. 4 Christ after he had preached from place to place attended with his apostles, propoundeth the parable of the sower, 16 and of the candle; 21 declareth who are his mother, and brethren; 22 rebuketh the winds; 26 casteth the legion of devils out of the man, into the herd of swine; 37 is rejected of the Gadarenes; 43 healeth the woman of her bloody issue; 49 and raiseth from death Jairus daughter.

AND it came to pass afterward, that he went throughout every city and village preaching, and shewing the glad tidings of the kingdom of God: and the twelve *were* with him.

2 And certain women which had been healed of evil spirits and infirmities, Mary called Magdalene, * out of whom went seven devils.

* Mark. 16. 9.

3 And Joanna the wife of Chuza, Herods steward, and Susanna, and many others which ministred unto him of their substance.

4 ¶ * [a] And when much people were gathered together, and were come to him out of every city, he spake by a parable:

* *Mat.* 13. 3. *Mar.* 4. 3. *Luke* 8. 4.
a The self same gospel is sown every where, but not with like fruit: and through the many faults of men themselves.

5 A sower went out to sow his seed: and as he sowed, some fell by the ways side, and it was

trodden down, and the fowls of the air devoured it.

6 And some fell upon a rock, and assoon as it was sprung up, it withered away, because it lacked moisture.

7 And some fell among thorns, and the thorns sprang up with it, and choked it.

8 And other fell on good ground, and sprang up, and bare fruit an hundred-fold. And when he had said these things, he cried, He that hath ears to hear, let him hear.

9 And his disciples asked him, saying, What might this parable be?

2 Those things are called mysteries which may not be uttered: for the word used here, is as much as say in our tongue, to hold a mans peace.
* *Mat.* 13. 18.

10 And he said, Unto you it is given to know the [2] mysteries of the kingdom of God: but to others in parables; that seeing they might not see, and hearing they might not understand.

11 * Now the parable is this: The seed is the word of God.

12 Those by the way-side, are they that hear: then cometh the devil, and taketh away the word out of their hearts, lest they should believe and be saved.

13 They on the rock, *are they*, which when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away.

14 And that which fell among thorns, are they, which when they have heard, [b] go forth, and are choked with cares and riches, and pleasures of *this* life, and [c] bring no fruit to perfection.

b That is, So soon as they have heard the word, they go about their businesse.
c They bring not forth perfected and full fruit to the ripening: or they begin, but they bring not to an end.

15 But that on the good ground, are they, which in an [d] honest and good heart, having heard the word, [e] keep it, and bring forth fruit with patience.

d Which seeketh not onely to seem such a one, but is so indeed, so that this word, *Honest*, reflecteth the outward life, and the word, *Good*, is referred to the good gifts of the mind.
e With much adoe, for the devil and the flesh fight against the Spirit of God, which is a new guest.

16 ¶ * [1] No man when he hath lighted a candle, covereth it with a vessel, or putteth *it* under a bed: but setteth it on a candlestick, that they which enter in may see the light.

* *Mat.* 5. 15.
1 That every man hath received in private, he ought to bestow to the use and profit of all men.

17 * For nothing is secret, that shall not be made manifest: neither any thing hid, that shall not be known, and come abroad.

* *Mat.* 10. 26.

18 [3] Take [f] heed therefore how ye hear: * for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he ‡ [g] seemeth to have.

3 Heavenly gifts are left with negligentness: and increase with liberality.
f That is, with what minds you come to hear the word, and how you behave your selves, when you have heard it.
* *Mat.* 13. 12.
‡ Or, *thought that he hath.*
g Either to himselfe or to others, or to both: for there are none so proud as these fellows, if it were possible to be that, that they count themselves the simple more then they do.

19 ¶ * [h] Then came to him his mother and his brethren, and could not come at him for the preass.

* *Mat.* 12. 46. *Mar.* 3. 31.
h There is no knot of flesh and blood among men so high and straight, as the band which is between Christ, and them who imbrace him with a true faith.

20 And it was told him *by certain*, which said, Thy mother and thy brethren stand without, desiring to see thee.

21 And he answered and said unto them, My mother and my brethren are these which hear the word of God, and do it.

22 ¶ * [i] Now it came to pass on a certain day, that he went into a ship with his disciples: and he said unto them, Let us go over unto the other side of the lake. And they lanched forth.

* *Mat.* 8. 23. *Mar.* 4. 35. *Luke* 8. 22.
i It is expedient for us sometime to come into extreme danger as though Christ pulled not for us, this we may have a better trial, both of his power, and help of our weakneff.

23 But as they sailed, he [k] fell a sleep: and there came down a storm of wind on the lake, and they were [l] filled *with water*, and were in jeopardy.

59 k Jesus fell asleep, and it appeareth that he was very fast asleep, because they called him twice before he awoke.
l Not the disciples, but the ship.

24 And they came to him, and awoke him, saying, Master, master, we perish. Then he arose, and rebuked the wind, and the raging of the water: and they ceased, and there was a calm.

25 And he said unto them, where is your faith? And they being afraid, wondred, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him.

26 ¶ * [6] And they arrived at the country of the Gadarenes, which is over against Galilee.

* *Mat.* 8. 28.
6 Christ sheweth by casting out a legion of devils, by his word onely, that his heavenly virtue was appointed to deliver men from the slavery of the devil: but foolish men will not, for the most part, redeem this so excellent grace freely offered unto them, with the least loss of their pelting geir.

27 And when he went forth to land, there met him out of the city, a certain man which had devils long time, and ware no clothes, neither abode in *any* house, but in the tombs.

28 When he saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not.

29 (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains, and in fetters; and he brake the bands, and was [k] driven of the devil into the wilderness)

k By force and violence, as a horse when he is spurred.

30 And Jesus asked him, saying, What is thy name? And he said, Legion: because many devils were entred into him.

31 And they besought him that he would not command them to go out into the deep.

32 And there was there an herd of many swine feeding on the mountain: and they besought him that he would suffer them to enter into them. And he suffered them.

33 Then went the devils out of the man, and entred into the swine: and the herd ran violently down a steep place into the lake, and were choked.

34 When they that fed them saw what was done, they fled, and went and told *it* in the city and in the country.

35 Then they went out to see what was done; and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind: and they were afraid.

36 They also which saw *it*, told them by what means he that was possessed of the devils, was healed.

37 ¶ Then the whole multitude of the country of the Gadarenes round about, besought him to depart from them; for they were taken with great fear: and he went up into the ship, and returned back again.

38 Now the man out of whom the devils were departed, besought him that he might be with him: but Jesus sent him away, saying,

39 Return to thine own house, and shew

how

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how great things God hath done unto thee. And he went his way, and published [1] throughout the whole city, how great things Jesus had done unto him.

1 To wit, The city of the Gadarenes: and though Mark say that he preached in Decapolis, they differ not: *for Pliny recordeth, lib. 5. chap. 18.* That Gadara is a town of Decapolis, so that Decapolis was partly on this side Jordan, and partly on the other side. In the multitude was glad he was come again, and rejoyced greatly.

40 And it came to pass, that when Jesus was returned, the people *gladly* [m] received him: for they were all waiting for him.

41 ¶ * [7] And behold, there came a man named Jairus, and he was a ruler of the synagogue: and he fell down at Jesus feet, and besought him that he would come into his house:

* *Mat.* 9. 18.

7 Christ therein by a double miracle, that he is Lord both of life and death.

42 For he had one onely daughter, about twelve years of age, and she lay a dying. (But as he went, the people thronged him.

43 ¶ And a woman having an issue of bloud twelve years, which had spent all her [n] living upon physicians, neither could be healed of any,

n All that she had to live upon.

44 Came behind him, and touched the border of his garment: and immediately her issue of bloud stanched.

45 And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee, and preass *thee*, and sayest thou, Who touched me?

46 And Jesus said, Some body hath touched me: for I perceive that virtue is gone out of me.

47 And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people, for what cause she had touched him, and how she was healed immediatly.

48 And he said unto her, Daughter, be of good comfort: thy faith hath made thee whole; go in peace)

49 ¶ While he yet spake, there cometh one from the ruler of the synagogues *house*, saying to him, Thy daughter is dead; trouble not the Master.

50 But when Jesus heard *it*, he answered him, saying, Fear not: believe onely, and she shall be made whole.

51 And when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden.

o *The word signifieth*, To beat and strike, and is transferred to the mournings and lamentations that are at burials, at which times men use such kind of behaviour.

52 And all wept, and [o] bewailed her: but he said, Weep not; she is not dead, but sleepeth.

53 And they laughed him to scorn, knowing that she was dead.

54 And he put them all out, and took her by the hand, and called, saying, Maid, arise.

55 And her spirit came again, and she arose straightway: and he commanded to give her meat.

p The corps was layd out, and the wench received life, and rose out of the bed, that all the world might see, she was not only restored to life, but also void of all sickness.

56 And her parents were astonished: but he charged them that they should tell no man what was done.

CHAP. IX.

1 *Christ sendeth his apostles to work miracles, and to preach.* 7 *Herod desireth to see Christ.* 17 *Christ feedeth five thousand:* 18 *enquireth what opinion the world had of him; foretelleth his passion:* 23 *proposeth to all the pattern of his patience.* 28 *The transfiguration.* 37 *He healeth the lunatick:* 43 *again forewarneth his disciples of his passion:* 46 *commendeth humility:* 51 *biddeth them to shew mildness towards all, without desire of revenge.* 57 *Divers would follow him, but upon conditions.*

THen * [1] he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases.

* *Mat.* 10. 1.

1 The twelve i. e. twelve are sent forth at the onely commandement of Christ, and furnished with the power of the holy Ghost: both that none of the lifetimes might perish through ignorance and also that they might be better prepared to their general entrady.

2 And he sent them to preach the kingdom of God, and to heal the sick.

3 And he said unto them, Take nothing for your journey, neither staves, nor scrip, neither bread, neither mony; neither have two coats apiece.

4 And whatsoever house ye enter into, [a] there abide, and thence depart.

a when you depart out of any city, depart from thence, where you first took up your lodging: that is in few words, the Lord forbiddeth Christ to change their lodgings for the publishing of this gospel, was it were a slidingly, that more of Judea might perceive ignorance, as though he had not bin dead that Christ was come.

5 And whosoever will not receive you when ye go out of that city, shake off the very dust from your feet for a testimony against them.

6 And they departed and went through the towns, preaching the gospel, and healing every where.

7 ¶ * Now Herod the tetrach heard of all that was done by him: and he was [b] perplexed, because that it was said of some, that John was risen from the dead:

* *Mat.* 14. 1.

8 And of some, that Elias had appeared: and of others, that one of the old prophets was risen again.

2 So soon as the world heareth things of the gospel, it is divided into divers opinions, and the tyrants especially are afraid.

9 And Herod said, John have I beheaded: but who is this of whom I hear such things? And he desired to see him.

b He shuck, nit were, fell in the mire.

10 ¶ [3] And the apostles when they were returned, told him all that they had done. * And he took them, and went aside privately into a [c] desert place, belonging to the city called Bethsaida.

3 They shall lack mocking that follow Christ, and are in the wilderness.

* *Mat.* 14. 13.

c Desert, This was not in the town Bethsaida, but part of the fields belonging to the town.

11 And the people when they knew *it*, followed him: and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing.

12 * And when the day began to wear away, then came the twelve and said unto him, Send the multitude away, that they may go into the towns and country round about, and lodge, and get victuals: for we are here in a desert place.

* *Mat.* 14. 15.

13 But he said unto them, Give ye them to eat. And they said, We have no more but five loaves and two fishes; [d] except we should go and buy meat for all this people.

d This is unpossibly spoken and therefore cannot be understand otherwise, then that he would not give them to eat, unlesse he would go and buy, or

14 For they were about five thousand men. And he said to his disciples, make them fit down by fifties in a company.

15 And they did so, & made them all fit down.

16 Then he took the five loaves and the two fishes, and looking up to heaven, he [e] blessed them, and brake, and gave to the disciples to set before the multitude.

e He gave God thanks for their loaves and fishes and without prayer to God he would not feed so great a multitude with so small a quantity, and to be short, that the whole bake might be to the glory of God.

17 And they did eat, and were all filled: and there

there was taken up of fragments that remained to them, twelve baskets.

* *Mat.* 16. 13.

4 Although the child be stolled up and down: hesitat divers counsels, yet we ought not to condemn the truth, but be so much the more desirous to know it, and be more constant to confess it.

f Alone from the people.

18 ¶ * [4] And it came to pass as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?

19 They answering, said, John the Baptist: but some *say* Elias: and others *say*, that one of the old prophets is risen again.

20 He said unto them, But whom *say* ye that I am? Peter answering, said, The Christ of God.

21 And he straitly charged them, and commanded *them* to tell no man that thing.

g Christ himself chained to the heavenly glory, by the cords and instruments of his patience.

22 [5] Saying, * The Son of man must suffer many things, and be rejected of the elders, and chief priests, and scribes, and be slain, and be raised the third day.

* *Mat.* 17. 22.

* *Mat.* 10. 38.

23 ¶ * And he said to *them* all, If any man will come after me, let him deny himself, and take up his cross [g] daily, and follow me.

g Even as one day followeth another, so doth one cross follow another, and the cross is by the figure *Metonymia*, taken for the miseries of this life: for to be hanged, was the most cruel punishment that was amongst the Jews.

24 For whosoever will save his life, shall lose it: but whosoever will lose his life for my sake, the same shall save it.

* *Mat.* 16. 26. *Mark* 8. 36.

* *Mat.* 10. 33.

25 * For what is a man advantaged, if he gain the whole world, and lose himself, or be cast away?

26 * For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and *in his* Fathers, and of the holy angels.

* *Mat.* 16. 28.

27 * But I tell you of a truth, there be some standing here which shall not taste of death, till they see the kingdom of God.

* *Mat.* 17. 1.

6 Left the disciples of Christ should be offended at the debasing himself in his flesh, he teacheth them that it is voluntary, shewing there with all for a space, the brightness of his glory.

‡ Or, things.

28 ¶ * [6] And it came to pass about an eight days after these ‡ sayings, he took Peter, and John, and Jams, and went up into a mountain to pray.

29 And as he prayed, the fashion of his countenance was altered, *and* his raiment *was* white and glistering.

30 And behold, there talked with him two men, which were Moses and Elias:

31 Who appeared in glory, and spake of his [h] decease which he should accomplish at Jerusalem.

h what death he should die in Jerusalem.

32 But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him.

33 And it came to pass, as they departed from him, Peter said unto Jesus, Master, it is good for us to be here; and let us make three tabernacles, one for thee, and one for Moses, and one for Elias: not knowing what he said.

34 While he thus spake, there came a cloud, and overshadowed them, and they feared as they entred into the cloud.

35 And there came a voice out of the cloud, saying, This is my beloved Son, hear him.

36 And when the voice was past, Jesus was found alone: and they kept *it* close, and told no man in [i] those days any of those things which they had seen.

i Until Christ was risen again from the dead.

37 ¶ * [7] And it came to pass, that on the next day, when they were come down from the hill, much people met him.

* *Mat.* 17. 14.

7 Christ is offended with nothing so much as with incredulity, although he bear with it for a time.

38 And behold, a man of the company cried out, saying, Master, I beseech thee look upon my son, for he is mine onely child.

39 And lo, [8] a spirit taketh him, and he suddenly crieth out, and it teareth him, that he fometh again, and [k] bruising him, hardly departeth from him.

8 we have no cause to promise ourselves rest and quietness in this world, seeing that they themselves which seemed to fawn upon Christ, do shortly after crucify him.

k As is fareth in the falling sickness.

40 And I besought thy disciples to cast him out, and they could not.

41 And Jesus answering said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither.

42 And as he was yet a coming, the devil threw him down, and tare him: and Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father.

43 ¶ And they were all amazed at the mighty power of God: but while they wondered every one at all things which Jesus did, he said unto his disciples,

* *Mat.* 17. 22.

44 * [1] Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men.

1 Give diligence unto them, and when you have once heard them, see that you keep them.

45 But they understood not this saying, and it was hid from them, that they perceived it not: and they feared to ask him of that saying.

* *Mat.* 18. 1. *Mark* 9. 34.

9 The end of ambition is ignominy: but the end of modest obedience is glory.

46 ¶ * [9] Then there arose a reasoning among them, which of them should be greatest.

47 And Jesus perceiving the thought of their heart, took a child, and set him by him,

48 And said unto them, Whosoever shall receive this child in my name, receiveth me: and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, the same shall be great.

* *Mark* 9. 38.

10 Extraordinary things, are neither rashly to be allowed, nor condemned.

49 ¶ * [10] And John answered and said, Master, we saw one casting out devils in thy name, and we forbad him, because he followeth not with us.

50 And Jesus said unto him, Forbid *him* not: for he that is not against us, is for us.

51 ¶ [11] And it came to pass, when the time was come that he should be received up, he [m] stedfastly set his face to go to Jerusalem,

11 Christ goeth willingly to death.

m *Heard for ward.* He hardned his face, *Luke* 11, He enforced himself to die, & therefore ventured upon his journey, and cast away all fear of death, and went on.

52 And sent messengers before his face, and they went, and entred into a village of the Samaritans to make ready for him.

53 And they did not receive him, because his face was as though he would go to Jerusalem.

12 we must take heed of the immoderate desires of zeal & fond imitations even in good causes, that whatsoever we do, we do it to Gods glory, and the profit of our neighbour.

* 2 *Kings* 1. 10.

54 [12] And when his disciples Jams & John saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as * Elias did?

n So speak the Hebrewes, *that is*, you know not what will, mind, and counsel you are of: for the gifts of God are called the spirit, because they are given of Gods spirit, and for as much as they that are contrary to them which proceed of the wicked spirit of covetousness, of pride, and madness.

55 But he turned, and rebuked them, and said, Ye know not what manner of [n] spirit ye are of.

56 For the Son of man is not come to

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destroy mens lives, but to save *them*. And they went to another village.

57 ¶ * [13] And it came to pass that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest.

58 And Jesus said unto him, Foxes have holes, and birds of the air *have* nests, but the Son of man hath not where to lay *his* head.

59 * [14] And he said unto another, Follow me: but he said, Lord, suffer me first to go and bury my father.

60 Jesus said unto him, Let the dead bury their ° dead; but go thou and preach the kingdom of God.

61 [15] And another also said, Lord, I will follow thee: but let me first go bid them farewell which are at home at my house.

62 And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God.

* Mat. 8. 19.
13 Such as follow Christ, must prepare themselves to suffer all discommodities.

* Mat. 8. 21.
14 The calling of God ought to be preferred, without all controversy, before all duties that we owe to man.
15 who notwithstanding that they live in this frail life of man, yet are strangers from the true life, which is everlasting and heavenly.
15 Such as follow Christ, must at once renounce all worldly cares.

CHAP. X.

1 *Christ sendeth out at once seventy disciples to work miracles, and to preach:* 17 *admonisheth them to be humble, and wherein to rejoyce:* 21 *thanketh his father for his grace:* 23 *magnifieth the happy estate of his church:* 25 *teacheth the lawyer how to attain eternal life, and to take every one for his neighbour that needeth his mercy:* 41 *reprehendeth Martha, and commandeth Mary her sister.*

* Mat. 10. 1.
1 The seventy are sent as the second forerunners of the coming of Christ.

AFter * [1] these things, the Lord appointed other seventy also, and sent them two and two before his face into every city, and place, whither he himself would come.

2 Therefore said he unto them, * The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest.

* Mat. 9. 37.

2 The faithfull ministers of the word are in this world, as lambs among wolves, but if they be diligent to do their duty, he shut first them, will also persieve them.
* Mat. 10. 16.
a This is spoken after the manner of a figure, which men use when they put down more in words then is meant: usual among the Hebrews, when they command a thing to be done speedily without delay, *as* 2 *Kings.* 6. 29. for otherwise courteous and gentle slutations are points of Christian duties: as for this calling, it was but for a fusion.
* Mat. 10. 11.
b To speak the Hebrews: *that is*, He that favoureth the doctrin of peace and imbraceth it.
c Take up your lodging in that house, which ye first enter into, *that is*, Be not carefull for commodious lodging, as men do which purpose to tarry long in a place: for here is not institured that solemn preaching of the gospel, which was used afterward, when the churches were feeled: but their are sent abroad to all the coasts of Judea, to give them to understand, that the luft jubile is at hand. d Content your selves with that meat that is set before you. 3 God is a most severe revenger of the ministery of his gospel.

3 ² Go your ways; * behold, I send you forth as lambs among wolves.

4 Carry neither purse, nor scrip, nor shoes, and salute ª no man by the way.

5 * And into whatsoever house ye enter, first say, Peace *be* to this house.

6 And if the ᵇ son of peace be there, your peace shall rest upon it: if not, it shall turn to you again.

7 And in the same house ᶜ remain, eating and drinking such things as they give: for the labourer is worthy of his hire. Go not from house to house.

8 And into whatsoever city ye enter, and they receive you, ᵈ eat such things as are set before you.

9 And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you.

10 But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say,

11 Even the very dust of your city which cleaveth on us, we do wipe off against you: notwithstanding, be ye sure of this, that the kingdom of God is come nigh unto you.

12 But I say unto you, that it shall be more tolerable in that day for Sodom, then for that city.

13 * Wo unto thee Chorazin, wo unto thee Bethsaida: for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes.

* Mat. 11. 21.

14 But it shall be more tollerable for Tyre and Sidon at the judgment, then for you.

15 And thou Capernaum, which art exalted to heaven, shalt be thrust down to hell.

16 * He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.

* Mat. 10. 40.

17 ¶ [4] And the seventy returned again with joy, saying, Lord, even the devils are subject unto us ᵉ through thy name.

18 And he said unto them, I beheld Satan as lightning, ᶠ fall from heaven.

19 Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy; and nothing shall by any means ᵍ hurt you.

20 Notwithstanding in this rejoyce not, that the spirits are subject unto you: but rather rejoyce, because your names are written in heaven.

4 Neither the gift of miracles, neither their other gifts, are forever exellent gifts, but only our chiefest joyneth us occasion of true joy. And the onely publishing of the gospel is the destruction of Satan.
e For Christ's disciples tried no absolute authority, but straight lack miracles as they did, by calling upon Christs name.
f Paul phrenhis devil and as scripture term it, *Ephef.* 6. 12. and he is likened to fall down from heaven by four, when his power is abolished by the voice of the gospel.
g Shall do you wrong.

21 ¶ [5] In that hour Jesus rejoyced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the ʰ wise and prudent, and hast revealed them unto babes: even so Father, for so it seemed good in thy sight.

5 The church is contemptible, if we behold the outward forme of it, but the wisdom of God is not to marvellous in any thing, as in it.
h Many ancient copies adde these words, *and turned it to the simple*, *he said*, & whosoever reckoneth the Father without the Son, wandreth out of the way.

22 ‡ [6] All things are delivered to me of my Father: and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal *him*.

23 ¶ [7] And he turned him unto *his* disciples, and said privately, * Blessed *are* the eyes which see the things that ye see.

* Mat. 13. 16.
i Faith doth not take away, but establisheth the doctrin of the law.
i One of them, that professeth himself to be learned in the scripts and laws of Moses.

24 For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen *them*; and to hear those things which ye hear, and have not heard *them*.

25 ¶ [8] And behold, ⁱ a certain lawyer stood up, and tempted him, saying, * Master, what shall I do to inherit eternal life?

* Mat. 22. 11.

26 He said unto him, What is written in the law? how readest thou?

27 And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thy self.

28 And he said unto him, Thou hast answered right: this do, and thou shalt live.

29 [9] But he willing to ᵏ justify himself, said unto Jesus, And who is my neighbour?

9 All that is comprehended in the name of our neighbour, by the law, whereunto we may help.
k *That is*, To vouch his righteousnesse, & shew that he is not guilt, *that is*, God will not pay with faith.

30 And Jesus answering, said, A certain man went down from Jerusalem to Jericho, and fell among theeves, which stripped him of his

raiment, and wounded *him*, and departed, leaving *him* half-dead.

31 And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side.

32 And likewise a Levite, when he was at the place, came and looked *on him*, and passed by on the other side.

33 But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he had compassion *on him*.

34 And went to him, and bound up his wounds, pouring in oyl and wine, and set him on his own beast, and brought him to an inn, and took care of him.

35 And on the morrow when he departed, he took out two ‡ pence, and gave *them* to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come again I will repay thee.

‡ See *Mat.* 20 2.

36 Which now of these three, think est thou, was neighbour unto him that fell among the theeves?

37 And he said, He that shewed mercy on him. Then said Jesus unto him, Go, and do thou likewise.

10 Christ careth not to be entertained delicately, but to be heard diligently, that is it, which he especially requireth.

38 ¶ [10] Now it came to pass, as they went, that he entred into a certain village: and a certain woman named Martha, received him into her house.

39 And she had a sister called Mary, which also sat at Jesus feet, and heard his word.

40 But Martha was cumbred about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me.

41 And Jesus answered, and said unto her, Martha, Martha, thou art carefull, and troubled about many things:

42 But one thing is needfull, and Mary hath chosen that good part, which shall not be taken away from her.

CHAP. XI.

1 *Christ teacheth to pray, and that instantly:* 11 *assuring that God so will give us good things.* 14 *He casting out a dumb devil, rebuketh the blasphemous Pharisees:* 28 *and sheweth who are blessed:* 29 *preacheth to the people:* 37 *and reprehendeth the outward shew of holinesse in the Pharisees, Scribes, and lawyers.*

AND it came to pass, that as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray, as John also taught his disciples.

2 And he said unto them, When ye pray, say, * [1] Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, as in heaven, so in earth.

3 Give us ‡ day by day our ª daily bread.

4 And forgive us our sins; for we also forgive every one that is indebted to us. And lead us not into temptation, but deliver us from evil.

5 [2] And he said unto them, Which of you shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves;

* *Mat.* 6. 9.
1 A pattern of true prayer.
‡ Or, *For the day*. *That is*, As much as is needfull for us this day, whereby we are not deboured to lure an honest care for the maintenance of our lives, but that casting care, which killeth the number of men, is cut off and refrained.
2 We muft pray with faith.

6 For a friend of mine ‡ in his journy is come to me, and I have nothing to set before him:

‡ Or, *Out of his way*.

7 And he from within shall answer and say, Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give thee.

8 I say unto you, Though he will not rise, and give him, because he is his friend: yet because of his ᵇ importunity, he will rise and give him as many as he needeth.

b *Word for word*, Impudency: but that impudency which is spoken of here, is not to be found fault withall, but is very commendable before God, for he liketh well of such importunity.

9 * And I say unto you. Ask, and it shall be given you: seek, and ye shall find: knock, and it shall be opened unto you.

* *Mat.* 7. 7.

10 For every one that asketh, receiveth: and he that seeketh, findeth: and to him that knocketh, it shall be opened.

11 * If a son shall ask bread of any of you that is a father, will he give him a stone? or if *he ask* a fish, will he for a fish give him a serpent?

* *Mat.* 7. 9.

12 Or if he shall ask an egg, will he offer him a scorpion?

13 If ye then, being evil, know how to give good gifts unto your children: how much more shall *your* heavenly Father give the holy Spirit to them that ask him?

14 ¶ And he was casting out a devil, and it was dumb. And it came to pass, when the devil was gone out, the dumb spake: and the people wondered.

15 [3] But some of them said, * He casteth out devils through Beelzebub, the chief of the devils.

3 An example of horrible blindneſs, and such as cannot be healed, when as upon an evil confidence, and pretended malice, the power of God is blaspheined.
* *Mat.* 9. 34. & 12. 24.

16 And others tempting *him*, sought of him a sign from heaven.

17 [4] But he knowing their thoughts, said unto them, Every kingdom divided against it self, is brought to desolation: and a house ᶜ divided against a house, falleth.

4 The true way to know the true Church from the false, is this. That the true Church hath no accord or agreement with Satan. And it remaineth, that after we know him, we acknowledge him.
c By the name and power of Beelzebub.

18 If Satan also be divided against himself, how shall his kingdom stand? because ye say that I cast out devils ᶜ through Beelzebub.

19 And if I by Beelzebub cast out devils, by whom do your sons cast them out? therefore shall they be your judges.

20 But if I with the ᵈ finger of God cast out devils, no doubt the kingdom of God is come upon you.

d *That is*, By the power of God: so it is said, *Exod.* 8. 19.

21 When a strong man armed keepeth his ᵉ palace, his goods are in peace.

e The word signifieth properly an open void room before an house, and so by translation is taken for Noble mens houses.

22 But when a stronger then he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils.

5 Against inficient men, and such as love to have a mean, which feek means to reconcile Christ and Satan together.

23 [5] He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 * [6] When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest: and finding none, he saith, I will return unto my house whence I came out.

* *Mat.* 12. 43.
6 He that doth not continue, is in worse case, then he that never began.

25 And when he cometh, he findeth it swept and garnished.

26 Then goeth he, and taketh to him seven other spirits more wicked then himself, and they enter in, and dwell there, and the last state of that man is worse then the first.

64
7 Christ seeketh not praise in himself, but in our salvation.

27 ¶ [7] And it came to pass as he spake these things, a certain woman of the company lift up her voice, and said unto him, Blessed *is* the womb that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed *are* they that hear the word of God and keep *it*.

29 ¶ * [8] And when the people were gathered thick together, he began to say, This is an evil generation, they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet.

30 For as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation.

31 The queen of the south shall rise up in the judgment with the men of this generation, and condemn them: for she came from the utmost parts of the earth, to hear the wisdom of Solomon; and behold, a greater then Solomon *is* here.

32 The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; & behold, a greater then Jonas *is* here.

* *Mat.* 5. 15.
9 Our minds are therefore lightned with the knowledge of God, that we should give light unto others, and therefore our chiefest labour ought to be to pray for that light. † See *Mat.* 5. 15.
* *Mat.* 6. 22.

33 * [9] No *man* when he hath lighted a candle, putteth *it* in a secret place, neither under a ‡ bushel; but on a candlestick, that they which come in may see the light.

34 * The light of the body is the eye: therefore when thine eye is single, thy whole body also is full of light: but when *thine eye* is evil, thy body also is full of darkness.

35 Take heed therefore, that the light which is in thee be not darkness.

36 If thy whole body therefore *be* full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light.

10 The service of God consisteth not in outward cleanliness, and deviled rites, or ceremonies, but in the spiritual righteousness of the heart and charity.
* *Mat.* 23. 25.

37 ¶ [10] And as he spake, a certain Pharisee besought him to dine with him; and he went in and sat down to meat.

38 And when the Pharisee saw *it*, he marvelled that he had not first washed before dinner.

39 * And the Lord said unto him, Now do ye Pharisees make clean the out side of the cup and the platter: but your inward part is full of ravening and wickedness.

40 Ye fools, did not he that made that which is without, make that which is within also?

41 But rather [f] give alms ‡ of such things as you have: and behold, all things are clean unto you.

f *That is*, according to your ability: as who would say, in stead of your extortions, which hindered you, that you could not eat cleanly, vse charity, and accordingly as your ability shall serve you, be good to the poor, and so shall that, that is within the platter, be sanctified, though the platter be unwashed.
‡ Or, *as you are able.*

42 [11] But wo unto you, Pharisees: for ye tithe mint and rue and [h] all manner of herbs, and pass-over [i] judgment and the love of God: these ought ye to have done, and not to leave the other undone.

g
11 It is the property of hypocrites, to stand stoutly for little trifles, and let pass greater matters.
g You decide by Gods law, that the tenth part is due to be paid
h Of all kinds of herbs some, as Augustine expoundeth it in his Enchiridion to Laurence, *cap.* 89. where he theweth, in like sort, how that place of Paul, 1 *Tim.* 2. 4, God will have all men to be saved, is to be expounded after the same manner. 1 *That is to say*, That, that is right and reason to do: for this word judgment, containeth the commandments of the second table and the other words, the love of God containeth the first. * *Mat.* 2. 36.

43 * [12] Wo unto you Pharisees: for ye love the uppermost seats in the synagogues, and greetings in the markets.

44 [13] Wo unto you Scribes and Pharisees, hypocrites: for ye are as graves which appear not, and the men that walk over *them*, are not aware *of them*.

13 Hypocrites deceive men with an outward shew.

45 ¶ [14] Then answered one of the lawyers, and said unto him, Master, thus saying, thou reproachest us also.

14 Hypocrites upbraid other men, but think all things lawfull to themselves.
* *Mat.* 23. 4.

46 * And he said, Wo unto you also ye lawyers: for ye lade men with burdens grievous to be born, and ye your selves touch not the burdens with one of your fingers.

47 * [15] Wo unto you: for ye build the sepulchres of the prophets, and your fathers killed them.

* *Mat.* 23. 29.
15 Hypocrites honour their fathers sins when they are dead, whom they most cruelly persecute, when they live.

28 Truly ye [k] bear witness that ye allow the deeds of your fathers: for they indeed killed them, and ye build their sepulchres.

k *Mat.* 10 32.
1 *Ioh.* 2. 12.
‡ Great is the reward of a confessor confession, and herein lie is the punishment of the denying of Christ, though impossible to be called back again till the punishment be, if upon the repentance of both with mouth and heart we blaspheme a known truth.
* *Mat.* 10. 19.
l It is a great and hard conflict to confess the truth, yet he that can doe all things, and is almighty, will not tarrying to the ende which faithful contend in his appointed time.

49 Therefore also said the wisdom of God, I will send them prophets and apostles, and *some* of them they shall [l] slay and persecute:

50 That the bloud of all the prophets, which was [m] shed from the foundation of the world, may be required of this generation:

51 * From the bloud of Abel unto the bloud of Zacharias, which perished between the altar and the temple: verily I say unto you, it shall be required of this generation.

m Christ would not forbear cause he is judge to divide an inheritance. *Ieroboam*, that he would not defer up and doth the flesh: enjoin that the jealous of Messias: *Secondly*, for that he would distinguish the evil governance, from the cecle. *Sidonius*. *Thirdly*, to teach us the lenitude of them which doe the doe of the Gospel, and also the fome of ministers, to their own private commodities.
n By covetousness is meant that greedy desire to get, commonly with other mens harm.
o God is the exhibitor and perfection of mans life, goods are not.
p There are none mad, then they turn unto, which hang upon their fables.
q Or rather counsel, for here is set forth a man that sufficeth not a piece of ground freely, but as a noble country, as they doe which run hoofe to hoofe, and field to field. *Esa.* 5. 8.
r Made his reckoning with himself, which is the coppery of covetous churls, which send their life in base trifles.
s Be joyfull and make good cheer.
t Or, *do they require thy soul.*
u Caring for no man but for himself, and minding to suffice himself.
v A present remedy against the most foolish, and pining carefulnels of men, for this life.

52 * [16] Wo unto you lawyers: for ye have [n] taken away the key of knowledge: ye entred not in your selves, and them that were entring in, ye ‡ hindred.

16 Ye are not ashamed to be called wise men, and yet will seem to understand the scripture, and be ignorant of the doctrine of the Gospel, which ought to be the close key.
n You have hidden and taken away, so that it cannot be found any more.
‡ Or, *forbad.*

53 [17] And as he said these things unto them, the Scribes and the Pharisees began to urge *him* vehemently, and to [o] provoke him to speak of many things:

17 The more the world is reprehended, the worse it is, and yet will none amend.
o They proposed many questions to him, to draw something out of his mouth.

54 Laying wait for him, and seeking to catch something out of his mouth, that they might accuse him.

CHAP. XII.

1 Christ preacheth to his disciples to avoid hypocrisy and fearfulness in publishing his doctrine: 13 warneth the people to beware of covetousness, by the parable of the rich man who set up greater barns. 22 We must not be over-carefull of earthly things, 31 but seek the kingdom of God, 33 give alms. 36 be ready at a knock to open to our Lord when soever he cometh. 41 Christs ministers are to see to their charge, 49 and look for persecution. 54 The people must take this time of grace, 58 because it is a fearfull thing to die without reconciliation.

IN * [1] the mean time, when there were gathered together an [a] innumerable multitude of people, insomuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees, which is hypocrisy.

* *Mat.* 16. 6.
a The faithful receiveth of God word, which as pregnant seed is his meat for his people, must both let them, whosoever rust in the earth good bred of godly vse, pain, though the by of God, forth fruit, faith doctrine, seeing without fail.
* *Mat.* 10. 26.

2 * For there is nothing covered, that shall not be revealed; neither hid, that shall not be known.

3 Therefore whatsoever ye have spoken in darkness, shall be heard in the light: and that which ye have spoken in the eare in closets, shall be proclaimed upon the house tops.

4 * [2] And

4 * [2] And I say unto you my friends, Be not afraid of them that kill the body, and after that, have no more that they can do.

5 But I will [b] forwarn you whom you shall fear: Fear him, which after he hath killed, hath power to cast into hell: yea, I say unto you, Fear him.

6 Are not five sparrows sold for two * farthings, and not one of them is forgotten before God?

7 But even the very hairs of your head are all numbred. Fear not therefore, ye are of more value then many sparrows.

8 * [3] Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God.

9 But he that denieth me before men, shall be denied before the angels of God.

10 And whosoever shall speak a word against the Son of man, it shall be forgiven him: but unto him that blaspheneth against the holy Ghost, it shall not be forgiven.

11 * And when they bring you unto the synagogues, and *unto* magistrates, and powers, take ye no thought how or what thing ye shall answer, or what ye shall say:

12 For the holy Ghost shall teach you in the same hour what ye ought to say.

13 ¶ [5] And one of the company said unto him, Master, speak to my brother, that he divide the inheritance with me.

14 And he said unto him, Man, who made me a judge, or a divider over you?

15 And he said unto them, Take heed, and beware of [c] covetousness: for a mans life [d] consisteth not in the abundance of the things which he possesseth.

16 [6] And he spake a parable unto them, saying, The [e] ground of a certain rich man brought forth plentifully.

17 And he [f] thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

18 And he said, This will I do, I will pull down my barns, and build greater, and there will I bestow all my fruits, and my goods.

19 And I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, *and* [g] be merry.

20 But God said unto him, Thou fool, this night ‡ thy soul shall be required of thee: then whose shall those things be which thou hast provided?

21 So *is* he that layeth up treasure [h] for himself, and is not rich towards God.

22 ¶ [7] And he said unto his disciples, Therefore I say unto you, * Take no thought for your life, what ye shall eat, neither for the body what ye shall put on.

23 The life is more then meat, and the body *is more* then raiment.

24 Consider the ravens, for they neither sow nor reap, which neither have storehouse nor barn, and God feedeth them. How much more are ye better then the fowls?

25 And which of you with taking thought can adde to his stature one cubit?

26 If ye then be not able to do that thing which is least, why take ye thought for the rest?

27 Consider the lilies how they grow, they toyl not, they spin not: and yet I say unto you, that Solomon in all his glory, was not arayed like one of these.

28 If then God so clothe the grass, which is to day in the field, and to morrow is cast into the oven: how much more *will he clothe* you, O ye of little faith?

29 And seek not ye what ye shall eat, or what ye shall drink, ‡ neither be ye of [i] doubtfull mind.

30 For all these things do the nations of the world seek after: and your Father knoweth that ye have need of these things.

31 ¶ [8] But rather seek ye the kingdom of God, and all these things shall be added unto you.

32 [9] Fear not, little flock; for it is your Fathers good pleasure to give you the kingdom.

33 [10] Sell that ye have, and * give almes * provide your selves bags which wax not old, a treasure in the heavens that faileth not, where no thief approcheth, neither moth corrupteth.

34 For where your treasure is, there will your heart be also.

35 * [11] Let your loyns be girded about, and *your* lights burning,

36 And ye your selves like unto men that wait for their Lord, when he will return from the wedding, that when he cometh & knocketh, they may open unto him immediately.

37 Blessed *are* those servants, whom the Lord when he cometh shall finde watching: verily, I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them.

38 And if he shall come in the second watch, or come in the third watch, and find *them* so, blessed are those servants.

39 * And this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through.

40 [12] Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

41 ¶ Then Peter said unto him, Lord, speakest thou this parable unto us, or even to all?

42 And the Lord said, Who then is that faithfull and wise steward, whom *his* lord shall make ruler over his houshold, to give *them their* [j] portion of meat in due season?

43 Blessed *is* that servant whom his lord when he cometh shall finde so doing.

44 Of a truth I say unto you, that he will make him ruler over all that he hath.

45 But and if that servant say in his heart, My lord delayeth his coming, and shall begin

* *Mat.* 10. 28.
2 Although hypocrites have princes to reverence them greatly, yet there is no cause why we should be afraid of them, the least jot that may be, seeing they can do nothing, but what pleaseth God, and God will not any thing that may be against the salvation of his elect.
* *Mat.* 10. 29.
b He warned them of dangers that presently hang over their heads, for those that come upon the hidden, do make the more wary and forewarned.
* *Mat.* 10 32.
1 *Ioh.* 2. 12.
‡ Great is the reward of a confessor confession, and herein lie is the punishment of the denying of Christ, impossible to be called back again till the punishment be, if upon the repentance of both with mouth and heart we blaspheme a known truth.
* *Mat.* 10. 19.
l It is a great and hard conflict to confess the truth, yet he that can doe all things, and is almighty, will not tarrying to the ende which faithful contend in his appointed time.
* *Mat.* 10. 19.
3 Christ would not forbear cause he is judge to divide an inheritance. *Ieroboam*, that he would not defer up and doth the flesh: enjoin that the jealous of Messias: *Secondly*, for that he would distinguish the evil governance, from the cecle. *Sidonius*. *Thirdly*, to teach us the lenitude of them which doe the doe of the Gospel, and also the fome of ministers, to their own private commodities.
4 By covetousness is meant that greedy desire to get, commonly with other mens harm.
5 God is the exhibitor and perfection of mans life, goods are not.
6 There are none mad, then they turn unto, which hang upon their fables.
7 Or rather counsel, for here is set forth a man that sufficeth not a piece of ground freely, but as a noble country, as they doe which run hoofe to hoofe, and field to field. *Esa.* 5. 8.
8 Made his reckoning with himself, which is the coppery of covetous churls, which send their life in base trifles.
9 Be joyfull and make good cheer.
10 Or, *do they require thy soul.*
11 Caring for no man but for himself, and minding to suffice himself.
12 An excellent thinking upon the providence of God, * *Mat.* 6. 25.

† Or, *live not in carefull lasciuie.*
1 A metaphor taken of things that hang in the aire, for this worldly life, and hung upon the arme of man, have always wavering and doubtfull minds, praying some times their way, and sometimes that way.
8 They shall lack nothing, which are carefull for the kingdom of heaven.
9 It is a foolish thing not to looke for small things at his hands which giveth us freely the greatest things.
10 A godly bountifulnesse is a ready way to get true riches.
11 This is the figure *Metonymia*, for by this word *Almes*, is meant that compassion, and friendlinesse of an heart, that rendreth the misery and poor estate of a man, & floweth forth it self by some gift, and hath the name given it in the Greek tongue of, mercy and compassion: and therefore he is said to give almes who parteth with something to another: and giveth to the poor shewing thereby that he pitieth their poor estate.
* *Mat.* 6. 20.
* *Mat.* 7. 12.
11 The life of the faithfull servants of God in this world, is a certain watchfull examination, having the light of the word going before them.
* *Mat.* 24. 43.
12 None have more need to watch, then they that have from degree of honour in the houshold of God.

j *That is*, Every month such measure of corn as was appointed them.

66

to beat the men-servants, and maidens, and to eat and drink, and to be drunken:

46 The lord of that servant will come in a day when he looketh not *for him*, and at an hour when he is not aware, and will ‡ cut him in sunder, and will appoint him his portion with the unbelievers.

‡ Or, *cut him off.*

47 And that servant which knew his lords will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the [m] more.

m More than of him, to whom so much was not given.

49 ¶ [13] I am come to send fire on the earth, and what will I, if it be already kindled?

13 The gospel is the onely cause of peace betwixt the godly: and so is it the occasion of great trouble among the wicked.

50 But I have a baptisme to be baptized with, and how am I ‡ straitned till it be accomplished!

‡ Or, *pained.*

51 * Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

* *Matt.* 10. 34.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

54 ¶ [14] And he said also to the people, * When ye see a cloud rise out of the [n] west, straightway ye say, There cometh a shower, and so it is.

14 Men which are very quick of sight in earthly things, are blind in those things which pertain to the heavenly life, and that through their own malice.

* *Mat.* 16 2.

n which appeareth, and gathereth it self together in that part of the aire.

55 And when *ye see* the south-wind blow, ye say, There will be heat, and it cometh to pass.

56 Ye hypocrites, ye can discern the face of the skie, and of the earth: but how is it, that ye do not discern this time?

15 Men that are blinded with the love of themselves, and therefore are deceivable and flatterers, shall beat the reward of their folly.

* *Mat.* 7. 22.

57 [15] Yea, and why even of your selves judge ye not what is right?

58 ¶ * When thou goest with thine adversary to the magistrate, *as thou art* in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the [o] officer, and the officer cast thee into prison.

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4 Or those eighteen [2] upon whom the tower in [b] Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?

2 Or, *against.*

b Or, *Shiloah*, which is a little river, from whence the conduits of the city came, whereof Jesus 9. 7. Esa. 8. 6. and therefore it was a tower or castle, built upon the conduit side, which fell down suddenly and killed them.

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19 [5] It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree: and the fowls of the aire lodged in the branches of it.

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21 It is like leaven, which a woman took and hid in three * measures of meal, till the whole was leavened.

* See *Mat.* 13. 33.

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23 Then said one unto him, Lord, are there few that be saved? And he said unto them,

24 ¶ * Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

† To wit, in the time of grace, for Solomon was a small river, from whence the conduits of the city came, whereof Jeha 7. 37. 38. and therefore it was a tower or castle, built upon the conduit side, which fell down suddenly and killed them.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are:

† Or, *deters.*

26 [7] Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

7 He is in vain in the church, which is not of the church, which thing the circumcisis of life shewth.

27 * But he shall say, I tell you, I know you not whence you are, depart from me all ye workers of iniquity.

* *Mat.* 7. 23.

28 [8] There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of God, and you *your selves* thrust out.

8 The calling off of the Jews, and the calling of the Gentiles is foretold.

29 And they shall come from the [g] east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

g From all the quarters of the world, and these are four of the chiefest.

30 * And behold, there are last which shall be first, and there are first which shall be last.

* *Mat.* 19. 30.

31 ¶ [9] The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

9 we must go forward in the race of our calling through the midst of enemies, whether they be true or feigned.

32 And he said unto them, Go ye and tell that [h] fox, Behold, I cast out devils, and I do cures to [i] day and to morrow, and the third day I shall be [k] perfected.

h That deceitfull and treacherous man.

i That is, A small time, and Theophylact saith, it is a proverb: or else, by To day, we may understand the time that now is, and by To morrow, The time to come: meaning thereby, All the time of his ministry and office.

k To wit, when the sacrifice for sin is ended.

33 [10] Nevertheless I must walk to day and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

10 There are no where more cruel enemies of the Gospely, then they which are within the fenfould, and church it self: but God feeth it, and will in his time have an account of it.

34 * O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, *as a* hen *doth gather* her brood under *her* wings, and ye would not?

* *Mat.* 23. 37. 1 *Ward for ward*, The nest: now the brood of chickens is the nest.

35 Behold, your house is left unto you desolate: And verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

CHAP. XIV.

1 *Christ healeth the dropsy on the sabbath:* 7 *teacheth humility:* 12 *to feast the poor.* 15 *Under the parable of the great supper, sheweth how worldly-minded men, who contemn the word of God, shall be shut out of heaven.* 25 *Those who will be his disciples, to bear their cross, must make their accounts aforehand, lest with shame they revole from him afterward,* 34 *and become altogether unprofitable, like salt that hath lost his savour.*

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2 And behold, there was a certain man before him which had the dropsy.

3 And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawfull to heal on the sabbath-day?

4 And they held their peace. And he took *him* and healed *him*, and let him go:

5 And answered them, saying, which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 ¶ [2] And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

2 The reward of pride is ignominy: and the reward of true modestly is glory.

8 When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man then thou be bidden of him:

9 And he that bad thee and him, come and say to thee, Give this man place: and thou begin With shame to take the lowest room.

10 * But when thou art bidden, go and sit down in the lowest room, that when he that bad thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

* *Prov.* 25. 6, 7.

11 * For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

* *Mat.* 23. 12.

12 ¶ [3] Then said he also to him that bad him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee.

3 Against them which lavish out their goods either ambitiously, or for hope of recompence, where as Christian charity reſpecteth onely the glory of God, and the profit of our neighbour.

13 But when thou makest a feast, call * the poor, the maimed, the lame, the blind:

* *Tob.* 4. 7.

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him, heard these things, he said unto him, * Blessed *is* he that shall eat bread in the kingdom of God.

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16 * Then said he unto them, A certain man made a great supper, and bade many:

* *Mat.* 22. 2.

17 And sent his servant at supper time to say to them that were bidden, Come, for all things are now ready.

18 [4] And they all with [b] one *consent* began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

4 The most part, even of them, to whom God hath revealed himself, are so fluggish and dull

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

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1 The law of the very Sabbath ought not to hinder the offices of charity.

2 Either one of the elders whom they called the Sanhedrin, or one of the chief of the Synagogue: for all the Pharisees were not chief men of the Synagogue, *John* 7. 48. for this word Pharisee was the name of a sect, though it appear by the whole history that the Pharisees were in great credit.

66

to beat the men-servants, and maidens, and to eat and drink, and to be drunken:

46 The lord of that servant will come in a day when he looketh not *for him*, and at an hour when he is not aware, and will ‡ cut him in sunder, and will appoint him his portion with the unbelievers.

‡ Or, *cut him off.*

47 And that servant which knew his lords will, and prepared not *himself*, neither did according to his will, shall be beaten with many *stripes*.

48 But he that knew not, and did commit things worthy of stripes, shall be beaten with few *stripes*. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the [m] more.

m More than of him, to whom so much was not given.

49 ¶ [13] I am come to send fire on the earth, and what will I, if it be already kindled?

13 The gospel is the onely cause of peace betwixt the godly: and so is it the occasion of great trouble among the wicked.

50 But I have a baptisme to be baptized with, and how am I ‡ straitned till it be accomplished!

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51 * Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division.

* *Mat.* 10. 34.

52 For from henceforth there shall be five in one house divided, three against two, and two against three.

53 The father shall be divided against the son, and the son against the father: the mother against the daughter, and the daughter against the mother: the mother in law against her daughter in law, and the daughter in law against her mother in law.

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* *Mat.* 16 2.

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55 And when *ye see* the south-wind blow, ye say, There will be heat, and it cometh to pass.

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1 Or, *sitting.*

2 Great and long suffering is the patience of God, but yet so that at length he executeth judgement.

5 I tell you, Nay: but except ye repent, ye shall all likewise perish.

6 ¶ [3] He spake also this parable: A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none.

c Maketh the ground barren in that part with otherwise vse good for vines.

7 Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none: cut it down, why [c] cumbreth it the ground?

8 And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it, and dung it.

9 And if it bear fruit, *well*: and if not, *then* after that thou shalt cut it down.

10 [3] And he was teaching in one of the synagogues on the sabbath.

3 Christ came to deliver us from the bands of Satan.

11 ¶ And behold, there was a woman which had a [d] spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up her *self*.

d Troubled with diverse evils which Satan brought.

12 And when Jesus saw her, he called *her* to him, and said unto her, Woman, thou art [e] loosed from thine infirmity.

e For Satan led the woman bound, as if he had been in prison: such was their sor eighteen years space, he could not hold her fast.

13 And he laid *his* hands on her, and immediately she was made straight, and glorified God.

4 A lively image of hypocrisie, opposed thereto.

14 [4] And the [f] ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day.

f One of the rulers of the Synagogue, for it apperteyned likewise to the Elders, that these were most rulers of the Synagogue.

15 The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox or *his* ass from the stall, and lead *him* away to watering?

16 And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo these eighteen years, be loosed from this bond on the sabbath-day?

17 And when he had said these things, all his adversaries were ashamed: and all the people rejoyced for all the glorious things that were done by him.

18 ¶ * Then said he, Unto what is the king- * *Mat.* 13. 31.
dom of God like? and whereunto shall I resemble it?

19 [5] It is like a grain of mustard-seed, which a man took, and cast into his garden, and it grew, and waxed a great tree: and the fowls of the aire lodged in the branches of it.

5 God begunne his kingdome with small beginnings, that thereby he might give occasion for proceeding: it may seem to some to be but a small matter.

20 And again he said, Whereunto shall I liken the kingdom of God?

21 It

21 It is like leaven, which a woman took and hid in three * measures of meal, till the whole was leavened.

* See *Mat.* 13. 33.

22 * [6] And he went through the cities and villages, teaching and journeying towards Jerusalem.

* *Mat.* 9. 35.

6 Against them which had rather erre with many, then go right with a few: and therefore they that mean throughly their own footsteps, are shut out of the kingdom of God.

23 Then said one unto him, Lord, are there few that be saved? And he said unto them.

* *Mat.* 7. 13.

24 ¶ * Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able.

25 When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence you are:

26 [7] Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets.

7 He is in vain in the church, which is not of the church, which thing the cleansacts of life hewecth.

27 * But he shall say, I tell you, I know you not whence you are, depart from me all ye workers of iniquity.

* *Mat.* 7. 23.

28 [8] There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the kingdom of God, and you *your selves* thrust out.

8 The calling off of the Jews, and the calling of the Gentiles is foretold.

29 And they shall come from the [g] east, and *from* the west, and from the north, and *from* the south, and shall sit down in the kingdom of God.

g From all the quarters of the world, and these are four of the chiefest.

30 * And behold, there are last which shall be first, and there are first which shall be last.

* *Mat.* 19. 30.

9 We must go forward in the race of our calling through the middest of tentours, whether they be true or feigned.

31 ¶ [9] The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee.

h That deceitfull and treacherous man.

32 And he said unto them, Go ye and tell that [h] fox, Behold, I cast out devils, and I do cures to [i] day and to morrow, and the third day I shall be [k] perfected.

i That is, A small time, and Theophylact saith, it is a proverb: or else, by To day, we may understand The time that now is, and by To morrow, the time to come; meaning thereby, All the time of his ministry and office.

k To be at, when the sacrifice for sin is ended.

33 [10] Nevertheless I must walk to day and to morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem.

10 There are not where more cruel enemies of the godly, then they which are within the sanctuary, and think it self-like but God seeth it, and will in his time have an account of it.

34 * O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee: how often would I have gathered thy children together, *as a* hen *doth gather* her brood under *her* wings, and ye would not?

* *Mat.* 23. 37.

l *Word for word*, Thereth: now the brood of chickens is the next.

35 Behold, your house is left unto you desolate: And verily I say unto you, ye shall not see me, until the time come when ye shall say, Blessed *is* he that cometh in the name of the Lord.

CHAP. XIV.

1 Christ healeth the dropsy on the sabbath: 7 teacheth humility: 12 to feast the poor. 15 Under the parable of the great supper, sheweth how worldly-minded men, who contemn the word of God, shall be shut out of heaven. 25 Those who will be his disciples, to bear their cross, must make their accounts aforehand, lest with shame they revoke from him afterward, 34 and become altogether unprofitable, like salt that hath lost his savour.

AND [1] it came to pass, as he went into the house of * one of the chief Pharisees to eat bread on the sabbath-day, that they watched him.

* See *Mat.* 9. 10.

2 And behold, there was a certain man before him which had the dropsy.

3 And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawfull to heal on the sabbath-day?

4 And they held their peace. And he took *him* and healed *him*, and let him go;

5 And answered them, saying, which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day?

6 And they could not answer him again to these things.

7 ¶ [2] And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms; saying unto them,

2 The reward of pride is ignominy: and the reward of true modesty is glory.

8 When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man then thou be bidden of him:

9 And he that bad thee and him, come and say to thee, Give this man place: and thou begin With shame to take the lowest room.

10 * But when thou art bidden, go and sit down in the lowest room, that when he that bad thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee.

* *Prov.* 25. 6, 7.

11 * For whosoever exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

* *Mat.* 23. 12.

12 ¶ [3] Then said he also to him that bad him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor *thy* rich neighbours; lest they also bid thee again, and a recompense be made thee.

3 Against them which lavish out their goods either ambitiously, or for hope of recompence, where as Christian charity respecteth onely the glory of God, and the profit of our neighbour.

* *Tob.* 4. 7.

13 But when thou makest a feast, call * the poor, the maimed, the lame, the blind:

14 And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just.

15 ¶ And when one of them that sat at meat with him, heard these things, he said unto him, * Blessed *is* he that shall eat bread in the kingdom of God.

* *Rev.* 19. 9.

16 * Then said he unto them, A certain man made a great supper, and bade many:

* *Mat.* 22. 2.

17 And sent his servant at supper time to say to them that were bidden, Come, for all things are now ready.

18 [4] And they all with [b] one *consent* began to make excuse: The first said unto him, I have bought a piece of ground, and I must needs go and see it: I pray thee have me excused.

4 The most part, even of them, to whom God revealed himself are so [illegible]

19 And another said, I have bought five yoke of oxen, and I go to prove them: I pray thee have me excused.

20 And another said, I have [illegible] and therefore I cannot [illegible]

all of them

3 The law of the very Sabbath ought not to hinder the offices of charity.

2 Either one of the elders whom they called the Sanhedrin, or one of the chief of the Synagogue: for all the Pharisees were not chief men of the Synagogue, *John* 3. 1. for this word Pharisee was the name of a sect, though it appear by the whole history that the Pharisees were in great credit.

21 So that servant came, and shewed his lord these things. Then the master of the house being angry, said to his servant, Go out quickly
c wide and broad spatious. into the c streets & lanes of the city, & bring in hither the poor, and the maimed, and the halt, and the blind.

22 And the servant said, Lord, it is done as thou hast commanded, and yet there is room.

23 And the lord said unto the servant, Go out into the high-ways and hedges, and compell them to come in, that my house may be filled.

24 For I say unto you, that none of those men which were bidden, shall taste of my supper.

5 Even these affections, which are of themselves worthy of praise and commendation, must be ruled and ordered, that godliness may have the upper hand and preeminence.
* *Mat* 10.37.
d If the matter stand between God and him, as Theophylact saith: and therefore these words are not spoken simply but by comparison.
6 The true followers of Christ, must at once build and fight, and therefore be ready and prepared to suffer all kind of miseries.
e At home, and eathe all his cost, before he begin the work.

25 ¶ [5] And there went great multitudes with him: and he turned, and said unto them,

26 * If any man come to me, and [d] hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple.

27 [6] And whosoever doth not bear his cross, and come after me, cannot be my disciple.

28 For which of you intending to build a tower, [e] sitteth not down first, & counteth the cost, whether he have *sufficient* to finish *it*?

29 Lest haply after he hath laid the foundation, and is not able to finish *it*, all that behold *it*, begin to mock him,

30 Saying, This man began to build, and was not able to finish.

31 Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand, to meet him that cometh against him with twenty thousand?

32 Or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple.

34 ¶ * [7] Salt *is* good: but if the salt have lost his savour, wherewith shall it be seasoned?

35 It is neither fit for the land, nor yet for the dunghill, *but men* cast *it* out. He that hath ears to hear, let him hear.

M *Mat* 5.13.
7 The disciples of Christ must be wife both for themselves, and for others: otherwife they become the foolishest of all.

CHAP. XV.

1 *The parable of the lost sheep:* 8 *of the piece of silver:* 11 *of the prodigall son.*

THen drew near unto [1] him [2] all the publicanes and sinners for to hear him.

2 And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them.

7 we must not delpiſe of them, which have gone out of the way, but according to the example of Christ, we must take great pains about them.
1 Some Publicans and sinners
2 To Christ lers.

3 ¶ And he spake this parable unto them, saying,

4 * What man of you having an hundred
ep, if he lose one of them, doth not leave
y and nine in the wilderness, and go
hich is lost, until he find it?
hath found *it*, he layeth *it*,
he calleth

together *his* friends and neighbours, saying unto them, Rejoyce with me, for I have found my sheep which was lost.

7 I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more then over ninety and nine just persons, which need no repentance.

8 ¶ Either what woman having ten * pieces of silver, if she lose one piece doth not light a candle, and sweep the house: and seek diligently till she find *it*?

9 And when she hath found *it*, she calleth *her* friends and her neighbours together, saying, Rejoyce with me, for I have found the piece which I had lost.

10 Likewise I say unto you, There is joy in the presence of the angels of God, over one sinner that repenteth.

11 ¶ [2] And he said, A certain man had two sons:

12 And the younger of them said to *his* father, Father, give me the portion of goods that falleth *to me*. And he divided unto them *his* living.

13 And not many days after, the younger son gathered all together, and took his journy into a far country, and there wasted his substance with riotous living.

14 And when he had spent all, there arose a mighty famine in that land, and he began to be in want.

15 And he went and joyned himself to a citizen of that country, and he sent him into his fields to feed swine.

16 And he would fain have filled his belly with the husks that the swine did eat: and no man gave unto him.

17 [3] And when he came to himself, he said, How many hired servants of my fathers have bread enough and to spare, and I perish with hunger!

18 I will arise, and go to my father, and will say unto him, Father, I have sinned against [b] heaven, and before thee,

19 And am no more worthy to be called thy son: make me as one of thy hired servants.

20 And he arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him.

21 [4] And the son said unto him, Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son.

22 But the father said to his servants, Bring forth the best robe, and put *it* on him, and put a ring on his hand, and shoes on *his* feet.

23 And bring hither the fatted calf, and kill *it*, and let us eat and be merry.

24 For this my son was dead, and is alive again; he was lost, and is found. And they began to be merry.

25 [5] Now his elder son was in the field: and as he came and drew nigh to the house, he heard musick and dancing.

26 And

* *Drachma* here translated a piece of silver, is the eight part of an ounce, which comes to seven pence half-penny, and is equall to the Roman *penny*, *Mat.* 18.28.

2 Men by the voluntary falling from God, and ignoring themselves to be his, which they convey of him, call themselves his long into infinite calamities: for God of his bottomless goodnes, offering himself freely to them, whom he called to repentance through the preaching of their ministerie, wherein they were named, doth not only gently invite them, but also entileth them with the richest gifts, and filleth them with the richest blis.

3 The beginning of repentance is the acknowledging of the mercy of God, with a ſtirreth us up to hope well.

b Against God, because he did wrong to him.

4 In true repentance there is a feeling of our sins joyned with sorrow and shame, from whence springeth a confession after which followeth regeneration.

5 Such as trust not God, defire to have all men to be their fellows.

26 And he called one of the servants, and asked what these things meant.

27 And he said unto him, Thy brother is come, & they father hath killed the fatted calf, because he hath received him safe and found.

28 And he was angry, and would not go in: therefore came his father out, and intreated him.

29 And he answering, said to *his* father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends:

30 But assoon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf.

31 And he said unto him, Son, thou art ever with me, and all that I have is thine.

32 It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found.

CHAP. XVI.

1 *The parable of the unjuſt ſteward.* 14 *Christ reproveth the hypocrisy of the covetous Phariſees.* 19 *The rich glutton, and Lazarus the begger.*

ANd he said also unto his disciples, [1] There was a cerrain rich man which had a steward, and the same was accused unto him that he had wasted his goods.

2 And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship: for thou mayest be no longer steward.

3 Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship: I cannot dig, to beg I am ashamed.

4 I am resolved what to do, that when I am put out of the stewardship, they may receive me into their houses.

5 So he called every one of his lords debters unto him, and said unto the first, How much owest thou unto my lord?

6 And he said, An hundred ‡ measures of oyl. And he said unto him, Take thy bill, and sit down quickly, and write fifty.

7 Then said he to another, And how much owest thou? And he said, An hundred ‡ measures of wheat. And he said unto him, Take thy bill, and write fourescore.

8 And the Lord [2] commended the unjust steward, because he had done wisely: for the [b] children of this world are in their generation wiser then the children of light.

9 And I say unto you, Make to your selves friends of the ‡ Mammon of [c] unrighteousnes, that when ye fail, they may receive you into everlasting [d] habitations.

10 [3] He that is faithfull in that which is least, is faithfull also in much: and he that is unjuſt in the least, is unjuſt also in much.

1 *The word Ballus in the originall, contayneth nine gallons three quarts.*
‡ *The word here interpreted a measure, in the original contained about fourteen bufhels and a pottle.*
a This parable doth not approve the stewards naughty dealing, for it was very thefts but parables set forth, to shew a thing covertly, and as it were, under a figure to represent the thereth, though it agree not throughly with the matter: it fell to that Christ meaneth by this parable, to teach us, that worldly men are more heedy in the affairs of this world, then the children of God are carefull for everlasting life.
b Men that are given to this world, contrary to whom the children of light are set.
5. Paul calleth these spirituall, and the other carnall.
1 Or, *riches.*
c This is not spoken of goods that are evil gotten, for he calleth thofe riches of iniquity, which men uſe naughtily.
d *To wit*, the poor Christians: fhufing our earthly function and duty we be not deprived of heavenly gifts: for how can they uſe spirituall gifts aright, who abuſe worldly things?

11 If therefore ye have not been faithfull in the unrighteous ‡ Mammon, who will commit to your truſt the [e] true *riches*?

12 And if ye have not been faithfull in that which is [f] another mans, who shall give you that which is your own?

13 ¶ [3] * No servant can serve two masters: for either he will hate the one and love the other, or else he will hold to the one and despise the other: ye cannot serve God and Mammon.

14 And the Pharisees also who were covetous, heard all these things: and they derided him.

15 * [4] And he said unto them, Ye are they which justify your selves before men, but God knoweth your hearts: for that which is highly esteemed amongst men, is abomination in the sight of God.

16 * [5] The law and the prophets *were* untill John: since that time the kingdom of God is preached, and every man presseth into it.

17 † And it is easier for heaven and earth to pass, then one tittle of the law to fail.

18 * Whosoever putteth away his wife, and marieth another, committeth adultery: and whosoever marrieth her that is [6] put away from *her* husband, committeth adultery.

19 ¶ [6] There was a certain rich man, which was clothed in [h] purple and fin linnen, and fared sumptuously every day.

20 And there was a certain begger named Lazarus, which was laid at his gate full of sores,

21 And desiring to be fed with the crumbes which fell from the rich mans table: moreover, the dogs came and licked his sores.

22 And it came to pass that the begger died, and was carried by the angels into Abrahams bosome: the rich man also died and was buried.

23 And in hell he lift up his [i] eyes being in torments, and seeth Abraham afarre off, and Lazarus in his bosome:

24 And he cried, and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.

25 But Abraham said, Son, remember that thou in they life time receivedst they good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.

26 And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you, cannot, neither can they pass to us, that *would come* from thence.

27 [7] Then he said, I pray thee therefore, father, that thou wouldest send him to my fathers house:

28 For I have five brethren; that he may testify unto them, lest they also come into this place of torment.

29 Abraham saith unto him, they have Moses and the prophets, let them hear them.

30 And

e *That is*, heavenly and true riches: which are contrary to worldly and fluting substance.
f Or, *riches.*
f In worldly goods, which are called other mens, because they are committed to our credit.
3 No man can love God and riches together.
* *Mat.* 7. 24.

4 Our sins are not hidden to God, although they be hidden to men, yea although they be hidden to them, whofe sins they are.
* *Mat.* 11. 11.
5 The Phariſees defpiſed the excellency of the new covenant, in reſpect of the old, being ignorant of the perfect righteousnes of the law, and how falſe expoſitours they were of the law, Chriſt declareth by five ſeverall commandment.
* *Mat.* 5. 18.
† *Luke* 21. 33.
6 They that gather by this place, that a man cannot be married again after that he hath put away his wife for adultery, while he liveth, reaſon fondly: for Chriſt ſpeaketh of thofe divorcements, which the Jews uſed, of which ſort we cannot take the divorcement for adultery, for adulterers, were put to death by the law.
6 The end of the poverty and miſery of the godly ſhall be everlaſting joy: ſo the end of the riotousnes and cruel prid of the rich ſhall be everlaſting miſery, without all hope of mercy.
h Very gorgeously and ſumptuouſly, for ſimple garments were coſtly, and this fine linnen, which was a kind of linnen that came out of Achaia, was as deare as gold.
i Heavenly and ſpirituall things are expreſſed, and for want of fit words under colours and reſemblances fit for our ſenſes.

7 Seeing that we have a moſt ſure rule to live by, laid forth unto us in the word of God, vainly do men ſeek for other revelations.

30 And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent.

31 And he said unto them, If they hear not Moses and the prophets, neither will they be perswaded, though one rose from the dead.

CHAP. XVII.

1 *Christ teacheth to avoid occasions of offence.* 3 *One to forgive another.* 6 *The power of faith.* 7 *How we are bound to God, and not he to us.* 11 *He healeth ten lepers.* 22 *Of the kingdom of God, and the coming of the Son of man.*

THen said he unto the disciples, * [1] It is impossible but that offences will come, but wo *unto him* through whom they come.

2 It were better for him that a millstone were hanged about his neck, and he cast into the sea, then that he should offend one of these little ones.

3 ¶ [2] Take heed to your selves: * if thy brother tres-pass against thee, rebuke him, and if he repent, forgive him.

4 And if he tres-pass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him.

5 [3] And the apostles said unto the Lord, increase our faith.

6 * And the Lord said, If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you.

7 * But which of you having a servant plowing, or feeding cattel, will say unto him by and by, when he is come from the field, Go and sit down to meat?

8 And will not rather say unto him, Make ready wherewith I may sup, and gird thy self, and serve me, till I have eaten and drunken: and afterward thou shalt eat and drink.

9 Doth he thank that servant because he did the things that were commanded him? I trow not.

10 [5] So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.

11 ¶ [6] And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee.

12 And as he entred into a certain village, there met him ten men that were lepers, which stood afar off:

13 And they lifted up *their* voices, and said, Jesus master have mercy on us.

14 And when he saw *them*, he said unto them, * Go shew your selves unto the priests. And it came to pass that as they went, they were cleansed.

15 And one of them when he saw that he was healed, turned back, and with a loud voice glorified God.

16 And fell down on *his* face at his feet giving him thanks: and he was a Samaritan.

17 And Jesus answering said, Were there not ten cleansed? but where *are* the nine?

18 There are not found that returned to give glory to God, save this stranger.

19 And he said unto him, Arise, go thy way, thy faith hath made thee whole.

20 ¶ [7] And when he was demanded of the Pharisees, when the kingdom of God should come; he answered them and said, The kingdom of God cometh not ‡ with [b] observation.

21 Neither shall they say, Lo here, or lo there: for behold, the kingdom of God is ‡ [c] within you.

22 [8] And he said unto the disciples, The days will come when ye shall desire to see [d] one of the days of the Son of man, and ye shall not see *it*.

23 * [9] And they shall say to you: See here, or see there: go not *after them*, nor follow *them*.

24 For as the lightning that lightneth out of the one *part* under heaven, shineth unto the other *part* under heaven: so shall also the Son of man be in his day.

25 But first must he suffer many things, and be rejected of this generation.

26 * [10] And as it was in the days of Noe; so shall it be also in the days of the Son of man.

27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entred into the ark: and the flood came and destroyed them all.

28 * Likewise also as it was in the days of Lot, they did eat, they drank, they bought, they sold, they planted, they builded:

29 But the same day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all:

30 Even thus shall it be in the day when the Son of man is revealed.

31 [11] In that day, he which shall be upon the house top, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back.

32 * Remember Lots wife.

33 * Whosoever shall seek to save his life, shall lose it; and whosoever fall lose his life, shall [e] preserve it.

34 * I tell you, in that night there shall be two men in one bed; the one shall be taken, the other shall be left.

35 Two women shall be grinding together; the one shall be taken, and the other left.

36 * Two men shall be in the field; the one shall be taken, and the other left.

37 [12] And they answered and said unto him, * Where Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together.

CHAP.

* *Mat.* 18. 7.
1 The church is of necessity subject to offences, but the Lord will not suffer them unpunished, if any of the least be offended.

2 Our reprehensions must be just, and proceed of love and charity.
* *Mat.* 18. 21.

3 God will never be utterly lacking to the godly (although he be not so perfectly with them, as they would) even in those difficulties, which cannot be overcome by mans reason.
* *Mat.* 17. 20.
4 If you had no more faith, but the quantity of the grain of mustard-seed.
4 Seeing that God may challenge unto himself of right, both us and all that is ours, he can be debtour unto us for nothing, although we labour manfully even unto death.

5 The most perfect keeping of the law which we can perform, deserveth no reward.

6 Christ doth well even unto such as will be unthankfull, but the benefits of God profit them onely to salvation, which are thankfull.

* *Lev.* 14 2.

7 The kingdom of God is not marked of many, although it be most perfect before their eyes: because they foolishly perfuade themselves, that it is joyned with
a Or, *wait. toward shew.* b with any outward pomp and shew of majesty, to be known by: for there were otherwise many plain and evident tokens worthy men might have understanded, that Christ was the Messias, whose kingdom was so long looked for: but he speaketh in this place of those signes which the pharisies demanded of, which looked for an earthly kingdom of Messias.
c Or, *among you.* d You look about for Messias: as though he were absent, but he is amongst you in the midst of you.

8 We oftentimes neglect those things when they be present, which we afterward desire when they are gone, but in vain.
d The time will come that you shall seek for the Son of man with great sorrow of heart, and shall not find him.
* *Mat.* 24. 23.

9 Christ forewarneth us, that false Christs shall come, and that his glory shall suddenly be figured far and wide throughout the world, after that the ignominy of the cross is put out and extinguished.
* *Gen.* 7. 1.

10 The world shall be taken unawares with the sudden judgment of God: and therefore the faithfull ought to watch continually.
* *Gen.* 19.

11 we must shut good bed, that neither difmay, nor the enticements of this world, nor any respect of friendship hinder us the least that may be.
* *Gen.* 19. 26.
* *Mat.* 16. 25.

e That is, Shall live in. To Matthew expoundeth this in his life that is here spoken of, is everlasting salvation.
* *Mat.* 24. 40.
* This 36 verse is wanting in most of the Greek copies.

12 The only way to continue, is to cleave to Christ.
* *Mat.* 24. 28.

CHAP. XVIII.

3 *Of the importunate widow.* 9 *Of the Pharisee and the publicane.* 15 *Children brought to Christ.* 18 *A ruler that would follow Christ, but is hindred by his riches.* 28 *The reward of them, that leave all for his sake.* 31 *He foresheweth his death,* 35 *and restoreth a blind man to his sight.*

ANd [1] he spake a parable unto them, *to this end*, that men ought * always to pray, and not to [a] faint,

2 Saying, [b] There was in a city a judge, which feared not God, neither regarded man.

3 And there was a widow in that city, and she came unto him, saying, Avenge me of mine adversary.

4 And he would not for a while: buth afterward he said within himself, Though I fear not God, nor regard man,

5 Yet because this widow trobleth me, I will avenge her, lest by her continuall coming she [c] weary me.

6 And the Lord said, Hear what the unjust judge saith.

7 And shall not God avenge his own elect, which cry day and night unto him, though he [d] bear long with them?

8 I tell you that he will avenge them speedily. Nevertheless, when the Son of man cometh, shall he find faith on the earth?

9 [2] And he spake this parable unto certain which trusted in themselves ‡ that they were righteous, and despised others:

10 Two men went up into the temple to pray, the one a Pharisee, and the other a publicane.

11 [3] The Pharisee stood and prayed thus with himself, God I thank thee, that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publicane.

12 I fast twice in the week, I give tithes of all that I possesse.

13 And the publicane standing [e] afarre off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God, be mercifull to me a sinner.

14 I tell you, this man went down to his house justified *rather* then the other: * for every one that exalteth himself, shall be abased; and he that humbleth himself, shall be exalted.

15 [f] And they brought unto him also infants, that he would touch them: but when *his* disciples saw *it*, [4] they rebuked them.

16 [5] But Jesus [g] called them unto him, and said, Suffer little children to come unto me, and forbid them not? for of such is the kingdom of God.

17 [6] Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wife enter therein.

18 * And a certain ruler asked him, saying, Good Master, what shall I do to inherit eternall life?

19 And Jesus said unto him, Why callest thou me good? none *is* good save one *that is*, God.

20 Thou knowest the commandments, Do not commit adultery, Do not kill, * Do not steal, Do not bear false witness, Honour thy father and thy mother.

21 [7] And he said, All these have I kept from my youth up.

22 Now when Jesus heard these things, he said unto him, Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven, and come, follow me.

23 And when he heard this, he was very sorrowfull, for he was very rich.

24 [8] And when Jesus saw that he was very sorrowfull, he said, How hardly shall they that have riches enter into the kingdom of God!

25 For it is easier for a camel to go through a needles eye, then for a rich man to enter into the kingdom of God.

26 And they that heard *it*, said, Who then can be saved?

27 And he said, The things which are unpossible with men, are possible with God.

28 * Then Peter said, Lo, we have left all, and followed thee.

29 [9] And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of Gods sake,

30 Who shall not receive manifold more in this prefent time, and in the world to come life everlasting.

31 ¶ [10] * Then he took unto him the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished.

32 For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated and spitted on:

33 And they shall scourge *him*, and put him to death, and the third day he shall rise again.

34 And they understood [h] none of these things: and this saying was hid from them, neither knew they the things which were spoken.

35 ¶ * [11] And it came to pass, that as he was come neigh unto Jericho, a certain blind man fat by the way side begging:

36 And hearing the multitude pass by, he asked what it meant.

37 And they told him, that Jesus of Nazareth passeth by.

38 And he cried, saying, Jesus, thou son of David, have mercy on me.

39 [12] And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou Son of David have mercy on me.

40 And Jesus stood and commanded him to be brought unto him: and when he was come neare, he asked him,

41 Saying, What wilt thou that I shall do unto thee? And he said, Lord, that I may receive my sight.

42 And Jesus said unto him, Receive thy sight, thy faith hath saved thee.

1 God will have us to continue in prayer: not to weary us, but to exercise us therein, for we must be done with impatience, that long delay cruelly do not break off the course of our prayers.
a *1 Thes.* 5. 17.
b Feed to afflictions and adversities, as they do which are out of hope.
b He doeth not compare things that are equall together, but the less with the greater: If a man (as his right) at a most unrighteous judges hands, much more shall the prayers of the godly pitifull before God.
c *Howbeit we ward, &c.* for me doun with her blows, and it is a metaphor taken of wrestlers, which beat their adversaries with their fists or clubs: so do they that are importunate, here the judges ears with their crying out, even as if wrestled blows.
d Though he seem for a time to be ranging the injuries done to his.
e Two things especially make our prayers void of none effect: confidence of our own righteousness, and the contempt of our neighbours: and an humble heart is necessary to both these.
f Or, *as being righteous.*
g Although we confess that whosoever we have it of God, yet are we defiled of God, as proud and arrogant, if we put away by little and little out of our own works before God.
h For from the Hurlbe in a lowly place.
* *Mat.* 23. 12.
5 The children were tender and young, in that they were brought which appeareth more evidently in that they were infants: which is to be marked against them that are enemies to the baptizing of children.
6 To judge or think of Christ after the reason of the flesh, is the cause of infinite errors.
7 The children of the faithfull are comprehended in the free covenant of God.
i Them that carried the children, whom the disciples drove away.
k Child-like innocency is an entrance of Christians.
* *Mat.* 19. 16.

8 To be both rich and godly, is a singular gift of God.

9 They become the richest of all, which refuse not to be poor for Christs sake.

* *Mat.* 20. 17.
10 As sure and certain as perfecution is, so sure is the glory which remaineth for the conquerours.

h Hereby we see how ignorant the disciples were.

* *Mat.* 20. 29.
11 Christ sheweth by a visible mirrocle, that he is the light of the world.

12 The more dogs and lets that Satan layeth in our way, even by them which professe Christs name, so much te more ought we to go forward.

43 And immediately he receiued his sight, & followed him, glorifying God: & all the people when they saw *it*, gaue praise vnto God.

CHAP XIX.

1 *Of Zaccheus a publicane.* 11 *The ten pieces of mony.* 28 *Christ rideth into Ierusalem with triumph.* 41 *weepeth ouer it:* 45 *driueth the buyers and sellers out of the temple:* 47 *teaching daily in it. The rulers would haue destroyed him, but for feare of the people.*

AND *Iesus* entred and passed through Iericho.

2 And behold, *there was* a man named Zaccheus, which was the [a] chief among the publicanes, and he was rich.

3 And he sought to see Iesus who he was, and could not for the preasse, becausse he was little of stature.

4 And he ran before, and climbed up into a sycomore-tree to see him; for he was to passe that way.

5 And when Iesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste, and come down; for to day I must abide at thy house.

6 And he made haste and came down, and receiued him ioyfully.

7 [2] And when they saw *it*, they all murmured, saying, That he was gone to be guest with a man *that is* a sinner.

8 [3] And Zaccheus stood, and said unto the Lord, Behold, Lord, the half of my goods I giue to the poor, and if I haue taken any thing from any man by [b] false accusation, I restore *him* fourefold.

9 And Iesus said unto him, This day is salvation come to this house, foras much as he also is the [c] son of Abraham.

10 * For the Son of man is come to seek and to saue that which was lost.

11 * And as they heard these things, he added, and spake a parable, because he was nigh to Ierusalem, and because they thought that the kingdom of God should immediately appear.

12 * He said therefore, A certain noble man went into a farre country to receive for himself a kingdom, and to return.

13 [5] And he called his ten servants, and deliuered them ten ‡ pounds, and said unto them, Occupy till I come.

14 But his citizens hated him, and sent a message after him, saying, We will not have this man to reigne over us.

15 And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the mony, that he might know how much every man had gained by trading.

16 Then came the first, saying, Lord, thy [d] pound hath gained ten pounds.

17 And he said unto him, Well, thou good servant: becausse thou hast been faithfull in a very little, have thou authority over ten cities.

18 And the second came, saying, Lord thy pound hath gained five pounds.

19 And he said likewise to him, Be thou also over five cities.

20 [6] And another came, saying, Lord, behold, *here is* thy pound which I have kept laid up in a napkin:

21 For I feared thee, becausse thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow.

22 And he saith unto him, Out of thine own mouth will I judge thee, thou wicked servant: thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow.

23 Wherefore then gavest not thou my mony into the [e] bank, that at my coming I might have required mine own with usury?

24 And he said unto them that stood by, Take from him the pound, and give it to him that hath ten pounds.

25 (And they said unto him, Lord, he hath ten pounds)

26 For I say unto you, * That unto every one which hath, shall be given; and from him that hath not, even that he hath shall be taken away from him.

27 But those mine enemies which would not that I should reigne over them, bring hither, and slay *them* before me.

28 ¶ And when he had thus spoken, he went [f] before, ascending up to Ierusalem.

29 * [7] And it came to pass when he was come nigh to Bethphage and Bethany, at the mount called *the mount* of Olives, he sent two of his disciples,

30 Saying, Go ye into the village over against *you*, in the which at your entring ye shall find a colt tied, whereon yet never man sat: loose him, and bring *him* hither.

31 And if any man ask you, Why do ye loose *him*? thus shall ye say unto him, Because the Lord hath need of him.

32 And they that were sent, went their way, and found even as he had said unto them.

33 And as they were loosing the colt, the owner thereof said unto them, Why loose ye the colt?

34 And they said, The Lord hath need of him.

35 And they brought him to Iesus: and they cast their garments upon the colt, and they set Iesus thereon.

36 And as he went, they spread their cloathes in the way.

37 And when he was come nigh, even now at the descent of the mout of Olives, the whole multitude of the disciples began to rejoyce and praise God with a loud voice, for all the mighty works that they had seen,

38 Saying, Blessed *be* the King that cometh in the name of the Lord, peace in heaven, and glory in the highest.

39 [8] And

1 Christ preuenteth them with his grace especially, which feeleth to be fastnest from it.

a The ouerseer and head of the Publicanes, which were three together: for the Publicanes were diuided into companies as we may gather by many places of Cicero his Oration.

2 The world forsaketh the grace of God, and yet is unwilling that it should be bellowed upon other

3 The example of true repentance, is known by the effect.

b By sildy accusing of any man: and this agreeth most fitly to the matter of the vnmercifull person: for commonly they haue this rude among them, when they rob and spoil the common-weal, they have nothing in their mouthes, but the profit of the common-weal, and under that colour they play the theeves, insomuch that if men remoue and go about, to redresse their robbery, and spoil ing, they cry out, the commonweal is hindred

c Beloved of God, one that walketh in the steps of Abrahams faith: and we gather that salvation came to that house, becausse they receiued the blessing as Abraham had, for all of the houshold were circumcised.

* *Mat.* 18. 11.

4 we must patiently wait for the judgment of God, which shall be reuealed in his time.

* *Mat.* 25. 14.

5 There are three forts of men in the church: the one fort fall from Christ, whom they see not: the other, which according to their vocation, bellow the gifts which they have receiued of God, to his glory with great pains and diligence: the third liue idlely, and do no good. As for the first, the Lord, when he cometh, will justly punish them in his time: the other he will bless according to the pains which they have taken: and as for the slouenfull and idle persons, he will punish them as the first. ‡ *Mina* here translated a pound, is 1. ounces and an half; which according to five shillings the ounce, is three pounds two shillings six pence. d This was a piece of mony which the Grecians vsed, and was in value about an hundred pence, which is about then crowns.

6 Against them which spread their life idlely in delicatenesse, and ouerthrowe themselfe, in contemplation.

e To the bankers and chingers.

f The disciples suggested, and thayed at the master, but Christ goeth on boldly, though death were before his eyes.

* *Mat.* 21. 1.

7 Christ foreseeth after his entry into Jerusalem by a visible sign, that it is his office enjoyned him of his Father to purge the temple.

‡ Or, *bunged an him.*

8 when they linger which ought to be the chiefest preachers and fosterers forth of the kingdom of God he will raise up other extraordinarily in despight of them.

9 Christ is not simply delighted with the destruction, no not of the wicked.

a Christ breaketh of his speech, which thereby partly how he was moved with compassion for the destruction of the city, that was like to ensue: and partly to vpbraid them for their rashnesse & fullhornesse against him, such as hath not lightly been heard of.

b At Iesus wife thou, O Jerusalem to whom this message was propally sent.

c If after the rising of so many prophets, and so oft refusing me the Lord of the prophets now especially, in this my last coming to ther, thou hadst had any regard to thy self.

d The fit & commodious time is called the day of this city.

e That is, Those things wherein thy happiness findeth.

f That is, This my instant wherin God visited thee.

* *Mat.* 21. 12.

1 *Christ avoucheth his authority, by a question of Johns baptisme.* 9 *The parable of the vineyard.* 19 *Of giving tribute to Cesar.* 27 *He convinceth the Sadducees that denied the resurrection.* 41 *How Christ is the son of David.* 45 *He warneth his disciples to beware of the Scribes.*

AND * [1] it came to pass, that on one of those days, as he taught the people in the temple, and preached the gospel, the chief priests and the Scribes came upon him, with the elders,

2 And spake unto him, saying, Tell us, By what authority doest thou these things? or who is he that gave thee this authority?

3 And he answered and said unto them, I will also ask you one thing, and answer me.

4 The baptisme of John, was it from heaven, or of men?

5 And they reasoned with themselves, saying, If we shall say, From heaven. he will say, Why then beleeved ye him not?

6 But and if we say, Of men; all the people will stone us: for they be perswaded that John was a prophet,

7 And they answered, that they could not tell whence *it was*.

8 And Jesus said unto them, Neither tell I you by what authority I do these things.

9 [2] Then began he to speak to the people this parable: * A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time.

* *Mat.* 21. 23.

10 And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of te vineyard: but the husbandmen beat him and sent *him* away empty.

11 And again he sent another servant; and they beat him also, and entreated *him* shamefully, and sent *him* away empty.

12 And again he sent the third, and they wounded him also, and cast *him* out.

13 Then said the lord of the vineyard, What shall I do? I will send my beloved son: it may be they will reverence *him* when they see him.

14 But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir, come, let us kill him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed *him*. What therefore shall the Lord of the vineyard do unto them?

16 He shall come and destroy these husbandmen, and shall give the vineyard to others. And when they heard *it*, they said, God forbid.

17 And he beheld them, and said, What is this then that is written, * The stone which the builders rejected, the same is become the head of the corner?

* *Psal.* 118. 22.

18 Whosoever shall fall upon that stone, shall be broken: but on whosoever it shall fall, it will grinde him to powder.

19 ¶ And the chief priests and the Scribes the same hour sought to lay hands on him, and they feared the people: for they perceived that he had spoken this parable against them.

20 [3] And they [a] watched *him*, and sent forth [b] spies, which should feigne themselves just men, that they might take hold of his [c] words, that so they might deliver him unto the power and [d] authority of the governour.

21 And they asked him, saying, * Master we know that thou sayest and teachest rightly, neither [e] accepest thou the person *of any*, but teachest the way of God ‡ truly.

22 Is it lawfull for us to give tribute unto Cesar, or no?

23 But he perceived their [f] craftinesse, and said unto them, Why tempt ye me?

24 Shew me a ‡ penny: whose image and superscription hath it? They answered and said, Cesars.

25 And he said unto them, Render therefore unto Cesar the things which be Cesars, and unto God the things which be Gods.

26 And they could not take hold of his words before the people, and they marvelled at his answer, and held their peace.

27 ¶ * [4] Then came to him certain of the Sadduces (which deny that there is any resurrection) and they asked him,

28 Saying, Master, Moses wrote unto us, If any mans brother die, having a wife, and he die without children, that his brother should take his wife, & raise up seed unto his brother.

2 It is no new thing to have them the chiefest enemis of Christ and his seruants, which are conversant in the very sanctuary of Gods holy place, but at length they shall not escape unpunished.

3 The last refuge that false prophets have to destroy the true prophets is to lay sedition and treason to their charge.

a A fit time to take him in

b whom they had deceitfully hired.

c That they might take some hold in his talk, and thereby forge some false accusation against him.

d To put him to death.

* *Mat.* 22. 16.

e Thou art not moved by favour of any man: and by person he meaneth outward circumstances, which if a man have respect unto, he will not judge alike of them that are indeed alike.

‡ Or, *of a peath.*

f Craftinesse is a certain diligence and wittiness to do evil, gotten by much vse and great practise in matters.

4 *See Mat.* 22. 23.

* *Mat.* 22. 23.

4 The resurrection of the flesh is avouched against the Sadduces.

29 There were therefore seven brethren, and the first took a wife, and died without children.

30 And the second took her to wife, and he died childlesse.

31 And the third took her, and in like manner the seven also. And they left no children, and died.

32 Last of all the woman died also.

33 Therefore in the resurrection, whose wife of them is she? for seven had her to wife.

34 And Jesus answering, said unto them, The [g] children of this world marry, and are given in marriage:

35 But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry, nor are given in marriage:

36 Neither can they die any more; for they are equall unto the angels, and are the children of God, being the [h] children of the resurrection.

37 Now that the dead are raised, * even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob.

38 For he is not a God of the dead, but of the living; [i] for all live unto him.

39 ¶ Then certain of the Scribes answering, said, Master, thou hast well said.

40 And after that, they durst not ask him any question at all.

41 [j] And he said unto them, * How say they that Christ is Davids son?

42 And David himself saith in the book of psalms, The LORD said unto my Lord, Sit thou on my right hand,

43 Till I make thine enemies thy footstool.

44 David therefore calleth him Lord, how is he then his son?

45 ¶ Then in the audience of all the people, he said unto his disciples,

46 * [6] Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts.

47 Which devoure widows [k] houses, and for a shew make long prayers: the same shall receive greater damnation.

CHAP. XXI.

1 Christ commendeth the poor widow. 5 He foretelleth the destruction of the temple, and of the city of Jerusalem: 25 The signs also which shall be before the last day. 34 He exhorteth them to be watchfull.

AND [1] he looked up, * and saw the rich men casting their gifts into the treasury.

2 And he saw also a certain poor widow, casting in thither two ‡ mites.

3 And he said, Of a truth I say unto you, that this poor widow hath cast in more then they all.

4 For all these have of their abundance cast in unto the offerings of God, but she of her penury hath cast in all the living that she had.

5 ¶ * [2] And as some spake of the temple, how it [a] was adorned with goodly stones, and gifts, he said,

6 *As for* these things which ye behold, the days will come in the which there shall not be left one stone upon another, that shall not be thrown down.

7 And they asked him, saying, Master, but when shall these things be? and what sign *will there be* when these things shall come to pass?

8 And he said, Take heed that ye be not deceived: for many shall come [b] in my name, saying, I am *Christ*; and the time draweth near: go ye not therefore after them.

9 [3] But when ye shall hear of warres, and commotions, be not terrified: for these things must first come to pass, but the end *is* not by and by.

10 * Then said he unto them, Nation shall rise against nation, and kingdom against kingdom:

11 And great earth quakes shall be in divers places, and famines, and pestilences, and fearfull sights, and great signs shall there be from heaven.

12 But before all these they shall lay their hands on you, and persecute *you*, delivering *you* up to the synagogues, and into prisons, being brought before kings and rulers for my names sake.

13 And it shall turn to you for a [c] testimony.

14 * Settle *it* therefore in your hearts, not to meditate before, what ye shall answer.

15 For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay, nor resist.

16 And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends, and *some* of you shall they cause to be put to death.

17 And ye shall be hated of all men for my names sake.

18 * But there shall not an hair of your head perish.

19 In your patience [d] possess ye your souls.

20 *, + And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh.

21 Then let them which are in Judea, flee to the mountains, and let them which are in the midst of it, depart out, and let not them that are in the countrys, enter thereinto.

22 For these be the days of vengeance, that all things which are written may be fulfilled.

23 But wo unto them that are with child, and to them that give suck in those days; for there shall be great distresse in the land, and [e] wrath upon this people.

24 And they shall fall by the [f] edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be troden down of the Gentiles, until the times of the Gentiles be fulfilled.

25 ¶ * And

g They are called here in this place, The children of this world, which live in this world: and not they, that worthy are given to the world, as before *Chap.* 16. 8. which is contrary to the children of Light.

h *That is*, Men partakers of the resurrection: for as we say truly, that they shall live indeed, which shall on joy everlasting: this so do they rise to life, though if this word resurrection be taken generally, it belongeth also to the wicked, which shall rise, to condemnation, which is not properly life, but death.

* *Exod* 3. 6.

i *That is*, Before him: a notable saying, the godly do not die, though they die here on earth.

j Christ is to the son of David, according to the flesh that he is also his Lord (seeing he is the everlasting Son of God) according to the spirit.

* *Matt.* 22. 42.

k This is spoken by the figure *Metonymia*, houses, for the goods and substance.

l The poore may exceed in bounty, and liberality, even the richest, according to Gods judgement.

* *Matt.* 12. 41.
‡ *See Mark* 12. 42.

* *Mat.* 24. 1.
2 The destruction of the temple is foretold that the true spiritual building may be built up whose head builders must, and ought, to be circumspect.

a These were things that were hanged upon walls and pillars.

b Using my name.

3 The true temple of God is built up even in the midst of infinite enmities, and most fiery miseries, though invincible patience, for the end thereof cannot be but most happy.

* *Mat.* 24. 7.

c This shall be the end of your troubles & affliction, they shall be victories both here & God and man, as well of eternall enemies and enel dealing of your enemies, which of your outhancy: A notable saying, that the affliction of the godly and holy men pertain to the salvation of the truth.

* *Mat.* 10. 19.

d Though you are compelled about on all sides with many miseries, yet not withstanding be valiant & courageous, and bear out these things manfully.

* *Mat.* 24. 15.
2 The full desolation of the whole city is foretold.

* *Mat.* 10. 30.

* *Mat.* 24. 29.
g when the times are expired, appointed for the division of the Gentiles, and preseruance of the Jews. And so he falleth from the definition of Jesus, to the history of the last judgement.
After divers remedies the Lord will at the length plainly appear to deliver his church.

* *Mat.* 26. 2.
1 Christ is taken upon the day of the passover, rather by the providence of his Father, than by the will of men.
* *Mat.* 26. 14.
2 Godly his wonderful providence enableth him to be the minister of our salvation, who is the author of our destruction.
3 They that had the charge of keeping the temple, which were named of the priests and bishops, as appeareth by the 52 verse of this chapter.

25 ¶ * [g] And there shall be signs in the sun, and in the moon, and in the stars, and upon the earth distresse of nations, with perplexity, the sea and the waves roaring,

26 [1] Mens hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken.

27 And then shall they see the Son of man coming in a cloud with power and great glory.

28 And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh.

29 * And he spake to them a parable, Behold the fig-tree, and all the trees,

30 When they now shoot forth, ye see and know of your own selvs, that summer is now nigh at hand.

31 So likewise ye, when ye see these things come to pass, know ye that the kingdom of God is nigh at hand.

32 Verily I say unto you, This generation shall not pass away, till all be fulfilled.

33 Heaven and earth shall pass away: but my words shall not pass away.

34 ¶ And take heed to your selvs, least at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares.

35 For as a snare shall it come on all [h] them that dwell on the face of the whole earth.

36 Watch ye therefore and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the son of man.

37 And in the day-time he was teaching in the temple, and at night he went out, and abode in the mount that is called *the mount* of Olives.

38 And all the people came early in the morning to him in the temple, for to hear him.

CHAP. XXII.

1 The Jews conspire against Christ. 3 Satan prepareth Judas to betray him. 7 The apostles prepare the passover. 19 Christ instituteth his holy supper: 21 covertly foretelleth of the traitor: 24 dehorteth the rest of his apostles from ambition: 32 assureth Peter his faith should not fail, 34 and yet he should deny him thrice. 39 He prayeth in the mount, and sweateth blood: 47 is betrayed with a kisse: 50 he healeth Malchus ear. 54 He is thrice denied of Peter, 63 shamefully abused, 66 and confesseth himself to be the Son of God.

NOw [1] the feast of unleavened *bread* drew nigh, which is called the passover.

2 And the chief priests and Scribes sought how they might kill him; for they feared the people.

3 ¶ * [2] Then entred Satan into Judas surnamed Iscariot, being of the number of the twelve.

4 And he went his way, and communed with the chief priests and [a] captains, how he might betray him unto them.

5 And they were glad, and covenanted to give him money.

6 And he promised, and sought opportunity to betray him unto them in the [b] absence of the multitude.

7 ¶ * [3] Then came the day of unleavened *bread*, when the passover [c] must be killed.

8 And he sent Peter and John, saying, Go and prepare us the [d] passover, that we may eat.

9 And they said unto him, Where wilt thou that we prepare?

10 And he said unto them, Behold, when ye are entred into the city, there shall a man meet you, bearing a pitcher of water, follow him into the house where he entreth in.

11 And ye shall say unto the good man of the house, The Master saith unto thee, Where is the guest-chamber where I shall eat the passover with my disciples?

12 And he shall shew you a large upper room furnished, there make ready.

13 And they went and found as he had said unto them: & they made ready the passover.

14 * [4] And when the [e] hour was come, he sat down, and the twelve apostles with him.

15 And he said unto them, ‡ With desire I have desired to eat this passover with you before I [f] suffer.

16 For I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God.

17 And he took the cup, and gave thanks, and said, Take this, and divide *it* among your selvs.

18 For I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come.

19 * [5] And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body which is given for you, this do in remembrance of me.

20 Likewise also the cup after supper, saying, This [g] cup is [h] the new testament in my bloud, which is shed for you.

21 ¶ * [6] But behold, the [i] hand of him that betrayeth me, *is* with me on the table.

22 [7] And truly the Son of man goeth as it was determined: but wo unto that man by whom he is betrayed.

23 And they began to enquire among themselvs, which of them it was that should do this thing.

24 ¶ [8] And there was also a strife among them, which of them should be accounted the greatest.

25 * And he said unto them, The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them, are called [k] benefactors.

26 But ye *shall* not *be* so; but he that is greatest among you, let him be as the young-

* *Mat.* 26. 21. 6 Christ sheweth again that he goeth to death willingly, although he be not ignorant of Judas treason. i *That is*, His practise, so ufe the Hebrews to speak, as 2 *Sam.* 14. 19: Is not the hand of Joab in all this? 7 Although the decree of Gods providence come necessarily to pass, yet it excuseth not the fault of the instruments. 8 The pastors are not called to rule, but to serve. * *Mat.* 20. 25. k Have great titles, for so it was the custom to honour princes with some great titles.

b without tumult, unwitting to the people which used to follow him: & therefore indeed they watched their time, when they knew he was alone in the garden.

* *Mat.* 26. 17.
3 Christ teacheth his disciples by a manifest miracle, that although he be going to be crucified, yet nothing is hid from him: and therefore that he goeth willingly to death.

c By the order appointed by the law.

d The lamb which was the figure of the passover. And this is spoken by the figure *metonymia*, which is very usuall in the matter of the sacraments.

* *Mat.* 26. 20.
4 Christ having ended the passover according to the order of the law, foreseweth them that this shall be his last banket with them, after the manner and necessity of this life

e The evening end to night, at what time this supper was to be kept.

f Or, *I have heartily desired*

g Here is a double *Metonymia*: for first, The vessel is taken for that which is contained in the vessel, as the cup, for the wine which is within the cup. Then the wine is called the covenant or testament, whereas indeed it is but the sign of the testament, or rather of the bloud of Christ whereby the testament was made: neither is it a vain sign, although it be not all one with the thing that it representeth.

h This word, *This*, shutteth the excellency of the testament, and ascribeth to the globe of Jeremy, *Chap.* 31. 31. where the new testament is promised.

er; and he that is chief, as he that doth serve.

27 For whether *is* greater, he that sitteth at meat, or he that serveth? *Is* not he that sitteth at meat? But I am among you as he that serveth.

9 Such as are partakers of the afflictions of Christ, shall also be partakers of his kingdom.

28 [9] Ye are they which have continued with me in my temptations.

29 And I appoint unto you a kingdom, as my Father hath appointed unto me:

30 That ye may eat and drink at my table in my kingdom, * and sit on thrones, judging the twelve tribes of Israel.

* *Mat.* 19. 28.

10 we must alwayes think upon the wait that Satan layeth for us.

* 1 *Pet.* 5. 8.

‖ To cosin you, and feirter you, and also to cast you out.

11 It is through the prayers of Christ, that the elect do never utterly fall away from the faith: and that for this cause, that they should stir up one another.

12 Christ sheweth that faith differeth much from a vain fecurity, in fetting before us the grievous example of Peter.

* *Mat.* 26. 34.

* *Mat.* 10. 9.

m All this talk is by way of an allegory, as if he faid, O my friends and fellow-fouldiers, you have lived hitherto as it were in peace: but now there is a moft sharp battel at hand to be fought, and therefore you muft lay all other things aside, and think upon furnishing your felves in armour. And what this armour is, he sheweth by his own example, when he prayed afterward in the garden, and reproved Peter for striking with the sword.

* *Isa.* 53. 12.

* *Mat.* 26. 36.

* *Mat.* 26. 41.

13 Christ hath made death acceptable unto us, by overcoming, in our name, all the horrours of death which had joyned with them, the curfe of God.

14 Prayers are a fure fuccour against the moft perillous affaults of our enemies.

n This agony sheweth that Christ strove much, and was in great distresse: for Christ strove not onely with the fears of death, as other men use to do; for fo, many Martyrs might seem more constant than Christ, but with the fearfull judgement of his angry Father, which is the fearfulleft thing in the world: and the matter was, for that he took the burden of all our fins upon himfelf. o Thefe do not onely fhew that Christ was true man, but other things alfo which the godly have to consider of, wherein the fecret of the redemption of all mankind is contained in the Son of God his debasing himself to the ftate of a fervant: fuch things as no man can sufficiently declare. 15 Men are utterly sluggish, even in their greateft dangers, until Christ ftir them up. 16 Christ is willingly betrayed and taken, that by his obedience he might deliver us, which were guilty of the betraying of Gods glory. * *Mat.* 26. 47.

31 [10] ¶ And the Lord said, Simon, Simon, behold, * Satan hath desired *to have* you, that he may ‖ sift *you* as wheat:

32 [11] But I have prayed for thee, that thy faith fail not; and when thou art converted, ſtrengthen thy brethren.

33 [12] And he said unto him, Lord, I am ready to go with thee both into prison, and to death.

34 * And he said, I tell thee, Peter, the cock ſhall not crow this day, before that thou ſhalt thrice deny that thou knoweſt me.

35 * And he said unto them, When I ſent you without purſe, and ſcrip, and ſhoes, lacked ye any thing? And they ſaid, Nothing.

36 [m] Then ſaid he unto them, But now he that hath a purſe, let him take *it*, and likewiſe *his* ſcrip: and he that hath no ſword, let him ſell his garment, and buy one.

37 For I ſay unto you, that this that is written, muſt yet be accompliſhed in me, * And he was reckoned among the tranſgreſſors: for the things concerning me have an end.

38 And they ſaid, Lord, behold, here *are* two ſwords. And he ſaid unto them, It is enough.

39 ¶ * And he came out, and went, as he was wont, to the mount of Olives, and his diſciples alſo followed him.

40 * [13] And when he was at the place, he ſaid unto them, Pray, that ye enter not into temptation.

41 [14] And he was withdrawn from them about a ſtones caſt, and kneeled down, and prayed,

42 Saying, Father, if thou be willing, remove this cup from me: neverthelеſs, not my will, but thine be don.

43 And there appeared an angel unto him from heaven, ſtrengthening him.

44 And being in an [n] agony, he prayed more earneſtly, and his ſweat was as it were great [o] drops of bloud falling down to the ground.

45 [15] And when he roſe up from prayer, and was come to his diſciples, he found them ſleeping for ſorrow,

46 And ſaid unto them, Why ſleep ye? riſe and pray, leaſt ye enter into temptation.

47 ¶ [16] And while he yet ſpake, * behold, a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jeſus to kiſs him.

48 But Jeſus ſaid unto him, Judas, betrayeſt thou the Son of man with a kiſs?

49 [17] When they which were about him, ſaw what would follow, they ſaid unto him, Lord, ſhall we ſmite with the ſword?

50 ¶ And one of them ſmote the ſervant of the high prieſt, and cut off his right ear.

51 And Jeſus anſwered and ſaid, Suffer ye thus far. And he touched his ear, and healed him.

52 [18] Then Jeſus ſaid unto the chief prieſts, and captains of the temple, and the elders which were come to him, Be ye come out as againſt a thief, with ſwords and ſtaves?

53 When I was daily with you in the temple, ye ſtretched forth no hands againſt me: but this is your hour, and the [p] power of darkneſs.

54 ¶ * Then took they him, and led *him*, and brought him into the high prieſts houſe. And [19] Peter followed afar off.

55 * And when they had kindled a fire in the midſt of the hall, and were ſet down together, Peter ſat down among them.

56 But a certain maid beheld him as he ſat by the fire, and earneſtly looked upon him, and ſaid, This man was alſo with him.

57 And he denyed him, ſaying, Woman, I know him not.

58 And after a little while another ſaw him, and ſaid, Thou art alſo of them. And Peter ſaid, Man, I am not.

59 And about the ſpace of one hour after, another confidently affirmed, ſaying, Of a truth this *fellow* alſo was with him; for he is a Galilean.

60 And Peter ſaid, Man, I know not what thou ſayeſt. And immediately while he yet ſpake, the cock crew.

61 And the Lord turned, and looked upon Peter; and Peter remembred the word of the Lord, how he had ſaid unto him, Before the cock crow, thou ſhalt deny me thrice.

62 And Peter went out, and wept bitterly.

63 ¶ [20] And the men that held Jeſus, mocked him, and ſmote *him*.

64 And when they had blind-folded him, they ſtroke him on the face, and aſked him, ſaying, Propheſy, who is it that ſmote thee?

65 And many other things blaſphemouſly ſpake they againſt him.

66 ¶ * [21] And aſſoon as it was day, the elders of the people, and the chief prieſts and the Scribes came together, and led him into their council,

67 Saying, Art thou the Chriſt? tell us. And he ſaid unto them, If I tell you, you will not beleeve:

68 And if I alſo aſk *you*, you will not anſwer me, nor let *me* go.

69 Hereafter ſhall the Son of man ſit on the right hand of the power of God.

9 That zeal which carrieth us out of the bounds of our vocation, pleaſeth not Chriſt.

10 Even the very fear of them which took Chriſt proveth partly their evil conſcience, and partly alſo that all thoſe things were don by Gods providence.

p The power that was given to darkneſs to oppreſs the light for a ſeaſon.

* *Mat.* 26. 57.

19 we have to behold in Peter an example both of the frailty of mans nature, and of the ſingular goodneſs of God towards his child.

* *Mat.* 26. 69.

20 Chriſt bare the ſhame that was due to our ſins.

* *Mat.* 27. 1.

21 Chriſt is wrongfully condemned of blaſphemy before the high prieſts iniquity-ſeat, that we might be rid before God from the blaſphemy which we deſerved.

* *Mat.* 14. 62.

70 Then ſaid they all, Art thou then the Son of God? And he ſaid unto them, * Ye ſay that I am.

71 And they ſaid, What need we any further witneſs? for we our ſelvs have heard of his own mouth.

CHAP. XXIII.

1 *Jeſus is accuſed before Pilate, and ſent to Herod.* 8 *Herod mocketh him.* 12 *Herod and Pilate are made friends.* 18 *Barabbas is deſired of the people, and is looſed by Pilate, and Jeſus is given to be crucified.* 27 *He telleth the women that lament him, the deſtruction of Jeruſalem:* 34 *prayeth for his enemies.* 39 *Two evil doers are crucified with him.* 46 *His death.* 50 *His buriall.*

AND [1] the whole multitude of them aroſe, and let him unto Pilate.

2 And they began to accuſe him, ſaying, We found this *fellow* * perverting the nation, and forbidding to give tribute to Ceſar, ſaying, that he himſelf is Chriſt a king.

3 * And Pilate aſked him, ſaying, Art thou the king of the Jews? And he anſwered him and ſaid, Thou ſayeſt *it*.

4 Then ſaid Pilate to the chief prieſts and to the people, I find no fault in this man.

5 And they were the more fierce, ſaying, He ſtirreth up the people, teaching throughout all Jewry, beginning from Galilee to this place.

1 Chriſt, who is now ready to ſuffer for the fedition which we called in this world, is firſt of all pronounced guiltleſs, that it might appear that he ſuffered not for his own ſins (which were none) but for ours.

2 Corrupting the people, and leading them into errours.

* *Mat.* 27. 11.

6 [2] When Pilate heard of Galilee, he aſked whether the man were a Galilean.

7 And aſſoon as he knew that he belonged unto [b] Herods juriſdiction, he ſent him to Herod, who himſelf was alſo at Jeruſalem at that time.

8 ¶ And when Herod ſaw Jeſus, he was exceeding glad, for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and he hoped to have ſeen ſome miracle don by him.

9 Then he queſtioned with him in many words, but he anſwered him nothing.

10 And the chief prieſts and Scribes ſtood and vehemently accuſed him.

11 And Herod with his [c] men of war ſet him at nought, and mocked *him*, and arayed him in a gorgeous robe, and ſent him again to Pilate.

12 ¶ [3] And the ſame day Pilate and Herod were made friends together; for before they were at enmity between themſelvs.

13 ¶ * [4] And Pilate when he had called together the chief prieſts, and the [d] rulers, and the people,

14 Said unto them, Ye have brought this man unto me, as one that perverteth the people, and behold, I having examined *him* before you, have found no fault in this man touching thoſe things whereof ye accuſe him:

15 No, nor yet Herod: for I ſent you to him, and lo, nothing worthy of death is don unto him.

16 [5] I will therefore chaſtiſe him, and releaſe *him*.

17 For of neceſſity he muſt releaſe one unto them at the feaſt.

18 And they cryed out all at once, ſaying, Away with this *man*, & releaſe unto us Barabbas:

19 (Who for a certain ſedition made in the city, and for murder was caſt in priſon)

20 Pilate therefore willing to releaſe Jeſus, ſpake again to them.

21 But they cried, ſaying, Crucify *him*, crucify him.

22 [6] And he ſaid unto them the third time, Why, what evil hath he don? I have found no cauſe of death in him, I will therefore chaſtiſe him, and let *him* go.

23 And they were inſtant with loud voices, requiring that he might be crucified: and the voices of them, and of the chief prieſts prevailed.

24 And Pilate, ‡ gave ſentence that it ſhould be as they required.

25 And he releaſed unto them, him that for ſedition and murder was caſt into priſon, whom they had deſired; but he delivered Jeſus to their will.

26 * [7] And as they led him away, they laid hold upon one Simon a Cyrenian, coming out of the countrey, and on him they laid the croſs, that he might bear *it* after Jeſus.

27 [8] ¶ And there followed him a great company of people, and of women, which alſo bewailed and lamented him.

28 But Jeſus turning unto them, ſaid, Daughters of Jeruſalem, weep not for me, but weep for your ſelvs, and for your children.

29 For behold, the days are coming, in the which they ſhall ſay, Bleſſed *are* the barren, and the wombs that never bare, and the paps which never gave ſuck.

30 * Then ſhall they begin to ſay to the mountains, Fall on us; & to the hills, Cover us.

31 For if they do theſe things in a [e] green tree, what ſhall be don in the dry?

32 * And there were alſo two other malefactors led with him to be put to death.

33 [9] And when they were come to the place which is called † Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left.

34 ¶ [10] Then ſaid Jeſus, Father, forgive them, for they know not what they do. And they parted his raiment, and caſt lots.

35 And the people ſtood beholding, and the rulers alſo with them, derided *him*, ſaying, He ſaved others, let him ſave himſelf, if he be Chriſt the [f] choſen of God.

36 And the ſoldiers alſo mocked him, coming to him, and offering him vineger:

37 And ſaying, If thou be the king of the Jews, ſave thy ſelf.

38 [11] And a ſuperſcription alſo was written over him in letters of Greek, and Latin, and Hebrew, THIS IS THE KING OF THE JEWS.

39 ¶ [g] And [12] one of the malefactors which

6 Chriſt is alſo the third time, before he was condemned once, that it might appear, how that out ſins were condemned in him.

‡ Or, *affented*

8 The triumph of the wicked hath a moſt horrible end.

9 An example of the outrageouſneſs and diſorder of ſoldiers.

* *Isa.* 2. 19. *Hoſ.* 10. 8. *Revel.* 6. 16.

* 1 *Pet.* 4. 17.

c As if he ſaid, If they do thus to me that am innocent, full and always flouriſhing; and who live for ever, by reaſon of my Godhead, what will they do to you that are unfruitfull, and void of all lively righteouſneſs?

* *Mat.* 27. 38.

9 Chriſt become accuſed for us upon the croſs, ſuffering the puniſhment which they deſerved that would be made Gods children.

† Or, *the place of a ſkull*.

10 Chriſt in praying for his enemies, ſheweth that he is both the Sacrifice and the Prieſt.

f whom God loveth more then all other.

11 Pilate at unawares is made a Preacher of the kingdom of Chriſt.

g Therefore either we muſt take that is ſpoken by *Matthew*, which Matthew ſaith, or that both of them mocked Chriſt. But one of them at length overcome with the great patience of God, breaketh forth into that confeſſion worthy all memory. 12 Chriſt in the midſt of the humbling himſelf upon the croſs, ſheweth indeed, that he hath both power of life to ſave the beleevers, and of death to revenge the rebellious.

78

were hanged, railed on him, saying, if thou be the Christ, save thy self and us.

40 But the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation?

41 And we indeed justly; for we receive the due reward of our deeds: but this man hath don nothing [h] amiss.

42 And he said unto Jesus, Lord, remember me when thou comest into thy kingdom.

43 And Jesus said unto him, Verily I say unto thee, To day shalt thou be with me in [i] paradise.

44 [13] And it was about the sixth hour, and there was a darkness over all the † earth until the ninth hour.

45 [14] And the sun was darkened, and the vail of the temple was rent in the midst.

46 ¶ And when Jesus had cried with a loud voice, he said, * Father, into thy hands I commend my spirit: and having said thus, he gave up the ghost.

47 [15] Now when the centurion saw what was don, he glorified God, saying, Certainly this was a righteous man.

48 And all the people that came together to that sight, beholding the things which were don, smote their breasts, and returned.

49 [16] And all his acquaintance, and the women that followed him from Galilee, stood afar off beholding these things.

50 ¶ * [17] And behold, *there was* a man named Joseph, a counseller, *and he was* a good man, and a just:

51 (The same had not consented to the counsel and deed of them) *he was* of Arimathea, a city of the Jews (who also himself waited for the kingdom of God)

52 This man went unto Pilate, and begged the body of Jesus.

53 And he took it down, and wrapped it in linen, and laid it in a sepulchre that was hewen in stone, wherein never man before was laid.

54 And that day was the preparation, and the sabbath [k] drew on.

55 [18] And the women also which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid.

56 And they returned, and prepared spices and ointments, and rested the sabbath-day, according to the commandment.

h More than he ought.

i God made the visible paradise in the east part of the world: but that which we behold with the eyes of our mind is the place of everlasting joy & salvation, through the goodnes and mercy of God, a most pleasant rest of the souls of the godly, and most quiet and joyfull dwelling.

13 Christ being even at the point of death, sheweth himself to be God Almighty, even to the blind.

† Or, *land*

14 Christ entreth thourly into the very darknes of death, for to overcome death even within his most secret places.

* *Psal. 31. 5.*

15 Christ confesseth his very enemies to give honourable witnes on his side, so oft as it pleaseth him.

16 Christ gathereth together, and defendeth his little flock, in the midst of the tormentors.

* *Mat. 27. 57. Mark 15. 42. John 19. 38.*

17 Christ through his famous fa ith, confirmeth the truth both of his death and resurrection, by the plain and evident witness of Pilate.

k *Word for word*, Dawning, as now beginning, for the light of the former day drew toward the going down, and that was the day of preparation for the festil, which was to be kept the day following.

18 Christ being set upon by the devil, and all his instruments, and being even in deaths mouth, setteth weak women in his forward, minding straightway to triumph over those terrible enemies, without any great endevour.

CHAP. XXIV.

1 Christs resurrection is declared by two angels to the women that come to the sepulchre: 9 these report it to others. 13 Christ himself appeareth to the two disciples that went to Emmaus. 36 Afterward he appeareth to the apostles, and reproveth their unbelief, 47 giveth them a charge, 49 promiseth the holy Ghost: 51 and so ascendeth into heaven.

* *Mat. 28. 1.*

1 Poor silly women even beside their expectation are chosen to be the first witnesses of the resurrection, that there might be no suspition either of deceit or violence.

NOw * [1] upon the first *day* of the week, very [a] early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain *others* with them.

a Very early, as Mark saith, or, as John saith, while it was yet dark, *that is*, when it was yet scarce the dawning of the day.

2 And they found the stone rolled away from the sepulchre.

3 And they entred in, and found not the body of the Lord Jesus.

4 And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments.

5 And as they were afraid, and bowed down *their* faces to the earth, they said unto them, Why seek ye † the living among the dead?

6 He is not here, but is risen: * remember how he spake unto you when he was yet in Galilee:

7 Saying, the Son of man must be delivered into the hands of sinfull men, and be crucified, and the third day rise again.

8 And they remembred his words:

9 [2] And returned from the sepulchre, and told all these things unto the eleven, and to all the rest.

10 It was Mary Magdalene, and Joanna, and Mary *the mother* of James, and other *women that were* with them, which told these things unto the Apostles.

11 And their words seemed to them as idle tales, and they beleeved them not.

12 * [3] Then arose Peter, and ran unto the sepulchre, and [b] stouping down, he beheld the linen clothes laid by themselvs, and departed, wondering in himself at that which was come to pass.

13 ¶ * [4] And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem *about* threescore furlongs.

14 And they talked together of all these things which had happened.

15 And it came to pass, that while they communed *together* and reasoned, Jesus himself drew near, and went with them.

16 [c] But their eyes were holden, that they should not know him.

17 And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad?

18 And [d] the one of them, whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days?

19 And he said unto them, What things? And they said unto him, concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God, and all the people:

20 [5] And how the chief priests and our rulers delivered him to be condemned to death, and have crucified him.

21 But we trusted that it had been he, which should have redeemed Israel: and beside all this, to day is the third day since these things were don.

22 Yea, and certain women also of our company made us astonished, which were early at the sepulchre:

23 And

† Or, *him that liveth*

* *Mat. 17. 22.*

2 The carnality & sinfully mind of the disciples is upbraided by the great mercies & free love that the kingdom of God consisteth in an extraordinary power.

* *John 20. 6.*

3 Christ feeleth the incredulity of his disciples, in the fuller feeling both of the truth of his resurrection, lest they should seem to have believed too too lightly, which they punished afterward.

b As it were holding down his head, and bowing his neck, looked diligently in.

* *Mark 16. 12.*

4 The relumination is proved by two other witnesses, which be 11. and that it was no forged thing framed of purpose in their own brains, all the circumstances do declare.

c were holden back and stayed, God so appointing it, no doubt: and therefore his body was not invisible, but their eyes were dimmed.

d Some of the old Fathers think that the other disciple was this our Evangelist, but Epiphanius stoutly against the Sacramillians, saith, it was Nathanael, but all these are uncertainties.

5 It appeareth by the conferring of the forewarnings of the prophets, that all these things are ordered certain which the Evangelists have put down in their writing of Christ

23 And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive.

24 And certain of them which were with us, went to the sepulchre, and found *it* even so as the women had said, but him they saw not.

25 Then he said unto them, O fools, and slow of heart to beleeve all that the prophets have spoken:

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And beginning at Moses, and all the prophets, he expounded unto them in all the scriptures, the things concerning himself.

28 And they drew nigh unto the village, whither they went, and he made as though he would have gon further.

29 But they constrained him, saying, Abide with us, for it is towards evening, and the day is far spent: and he went in to tarry with them.

30 And it came to pass, as he sat at meat with them, he took bread, and blessed *it*, and brake, and gave to them.

31 And their eyes were opened, and they knew him, & he † [e] vanished out of their sight.

32 And they said one to another, Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?

33 And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them,

34 Saying, The Lord is risen indeed, and hath appeared to Simon.

35 And they told what *things were don* in the way, and how he was known of them in [f] breaking of bread.

36 ¶ * [6] And as they thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace *be* unto you.

37 But they were terrified and affrighted, and supposed that they had seen a spirit.

38 And he said unto them, Why are ye troubled, and why do [g] thoughts arise in your hearts?

39 Behold my hands and my feet, that it is I my self: handle me, and see, for a spirit hath not flesh and bones, as ye see me have.

40 And when he had thus spoken, he shewed them *his* hands and *his* feet.

41 And while they yet beleeved not for joy, and wondered, he said unto them, Have ye here any meat?

42 And they gave him a piece of a broiled fish, and of an honey-comb.

43 And he took *it*, and did eat before them.

✚ 44 And he said unto them, These *are* the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and *in* the prophets, and *in* the psalms concerning me.

45 Then opened he their understanding, that they might understand the scriptures,

46 And said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day:

47 [7] And that repentance and remission of sins should be preached in his name, among all nations, [h] beginning at Jerusalem.

48 And ye are witnesses of these things.

49 ¶ * And behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem, [i] until ye be endued with power from on high.

50 ¶ [8] And he led them out as far as to Bethany, and he lift up his hands, and blessed them.

51 * And it came to pass, while he blessed them, he was parted from them, and carried up into heaven.

52 And they worshipped him, and returned to Jerusalem, with great joy:

53 And were continually in the temple, praising and blessing God. Amen.

1 Or, *ceased to be out of them.*

e suddenly taken away, and there. fore we may not imagin that he was there in such a body as could not be seen, but believe indeed that he changed his place.

f when he brake bread, which that people used, as the Jews use yet at this day at the beginning of their meals, and say a prayer.

* *Mark 16. 14.*

6 The Lord himself foreseeth by certain and necessary signs, that he was risen again, and that with the same body which he took upon him.

g Divers & doubtfull thoughts which fall off into mens heads, when any strange thing falleth out, whereof there is no great likelihood.

7 The preaching of the gospel, which was promised to the Prophets, and performed in his time is committed unto the Apostles: the sum whereof is, Repentance and remission of sins.

h The apostles, who are the preachers of the Gospel, beginning at Jerusalem.

* *John 15. 26. Acts 1. 4.*

i Until the holy Ghost come down from heaven upon you.

8 Christ ascendeth in heaven, and departing bodily from his disciples, filleth their hearts with the holy Ghost.

* *Mark 16. 19. Acts 1. 9.*

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THE GOSPEL ACCORDING TO S. JOHN.

CHAP. I.

1 *The divinity, humanity, and office of Jesus Christ.* 15 *The testimony of John.* 39 *The calling of Andrew, Peter, &c.*

IN [1] the [a] beginning [b] was the [c] Word, and the Word was [d] with God, and the [e] Word was God.

2 * The same was in the beginning with God.

3 * [2] All [f] things were made by him, and without him [h] was not any thing made that was made.

4 [i] In him [k] was life, and the life was the light of men.

5 [3] And the light shineth in darkness, and the [m] darkness comprehended it not.

6 ¶ * [4] There was a man sent from God, whose name *was* John.

7 The same came for a witness, to bear witness of the light, that all men [n] through him might beleeve.

8 He was not that [o] light, but *was sent* to bear witness of that light.

9 [5] *That* was the [p] true light, which lighteth every man that cometh into the world.

10 [6] He was in the world, and * the world was made by him, & the world knew him not.

11 He came unto [r] his own, and his own received him not.

12 [6] But as many as received him, to them gave he † [r] power to become the sons of God, *even* to them that beleeve on his name:

13 Which were born, not of bloud, nor of the [s] will of the flesh, nor of the will of man, but of God.

14 * [7] And the Word was made [u] flesh, and [x] dwelt among us (and we beheld his glory, the [y] glory [z] as of the onely begotten of the Father, [a] full of grace and truth.

15 ¶ [8] John bare witness of him and cried, saying, This was he of whom I spake, He that cometh [b] after me, is preferred [c] before me, for he was before me.

16 [9] And of his* fulness have all we received, and [d] grace for grace.

17 For the law was given by Moses, but grace and truth came by Jesus Christ.

18 * [10] No man hath seen God at any time; the onely begotten Son, which is in the [e] bosom of the Father, he hath [f] declared *him*.

19 ¶ [11] And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou?

20 And he [g] confessed, and [h] denyed not; but confessed, I am not the Christ.

21 And they asked him, What then? Art thou Elias? And he saith, [i] I am not. Art thou † [k] that prophet? And he answered, No.

22 Then said they unto him, Who art thou, that we may give an answer to them that sent us? what sayest thou of thy self?

23 * He said, I *am* the voice of one crying in the wilderness, Make streight the way of the Lord, as said the prophet Esaias.

24 [12] And they which were sent, were of the Pharisees.

25 And they asked him, and said unto him, [l] Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet?

26 John answered them, saying, I baptize with water, but there standeth one [m] among you, whom ye know not:

27 * He it is, who coming after me, is preferred before me, whose shoes latchet I am not worthy to loose.

28 These things were don in Bethabara beyond Jordan, where John was baptizing.

29 ¶ [13] The next day John seeth Jesus coming unto him, and saith, behold [n] the Lamb of God, which † [o] taketh away the [p] sin of the world.

30 This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me.

31 And [q] I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water.

32 * [14] And John bare record, saying, I saw the Spirit descending from heaven, like a dove, and it abode upon him.

33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the holy Ghost.

34 And I saw, and bare record that this is the Son of God.

35 ¶ [15] Again the next day after, John stood, and two of his disciples:

36 [16] And looking upon Jesus as he walked, he saith, Behold the Lamb of God.

37 [17] And the two disciples heard him speak, and they followed Jesus.

38 Then Jesus turned, and saw them following, and saith unto them, What seek ye? They said unto him, Rabbi (which is to say being interpreted, Master) [r] where † dwellest thou?

39 He saith unto them, Come and see. They came and saw where he dwelt, and abode with him that day: for it was † about the tenth hour.

40 One of the two which heard John *speak*, and followed him, was Andrew, Simon Peters brother.

41 He first findeth his own brother Simon, and said unto him, We have found the Messias, which is, being interpreted, ‡ the [s] Christ.

42 And he brought him to Jesus. And when Jesus beheld him, he said, Thou art Simon the son of Jona, thou shalt be called Cephas, which is by interpretation, ‡ a stone.

43 ¶ The day following, Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me.

44 Now Philip was of Bethsaida, the city of Andrew and Peter.

45 [18] Philip findeth Nathanael, and saith unto him, We have found him of whom * Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph.

46 [19] And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see.

47 [20] Jesus saw Nathanael coming to him, and faith of him, Behold an Israelite indeed, in whom is no guil.

48 [21] Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.

49 Nathanael answered and saith unto him, Rabbi, thou art the Son of God, thou art the King of Israel.

50 Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig-tree, beleevest thou? thou shalt see greater things than these.

51 And he saith unto him, Verily, verily I say unto you, Hereafter you shall see heaven open, and the angels of God [x] ascending and descending upon the Son of man.

CHAP. II.

1 *Christ turneth water into wine,* 12 *departeth into Capernaum, and to Jerusalem,* 14 *where he purgeth the temple of buyers and sellers.* 19 *He foretelleth his death and resurrection.* 23 *Many beleeved because of his miracles, but he would not trust himself with them.*

AND [1] the [a] third day there was a marriage in Cana of Galilee, and the mother of Jesus was there.

2 And both Jesus was called, and his disciples, to the marriage.

3 [2] And when they wanted wine, the mother of Jesus saith unto him, They have no wine.

4 Jesus saith unto her, Woman, what have I to do with thee? mine [b] hour is not yet come.

5 His mother saith unto the servants, Whatsoever he saith unto you, do *it*.

6 And there were set there [c] fix water-pots of stone, after the manner of the purifying of the Jews, containing two or three [d] firkins a piece.

7 Jesus saith unto them, Fill the water-pots with water. And they filled them up to the brim.

8 And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

9 When the ruler of the feast had tasted the water that was made wine, and knew not whence it was, (but the servants which drew the water knew) the governor of the feast called the bridegroom,

10 And saith unto him, Every man at the beginning doth set forth good wine, and when men have [e] well drunk, then that which is worse: *but* thou hast kept the good wine until now.

11 This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples beleeved on him.

12 ¶ After this, he went down to Capernaum, he, and his mother, and his [f] brethren, and his disciples, and they continued there not many days.

13 ¶ And

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1 The Son of God is of one, and the self same eternity or everlastingness and of one and the self same essence or nature with the Father.

a From the beginning, as the Evangelist saith, 1. Epistle 1. 1. as though he said, that the word began not then to have his being, when God began to make all that was made: for the word was even then when all things that were made, began to be made, and therefore he was before the beginning of all things.

b He had his being.

c This word *Tῦ Θεῦ* or *the*, pointeth out unto us a peculiar and choice thing above all other, and putteth a difference between this word, which is the Son of God, and the laws of God, which otherwise are also called the word of God.

d This word *with*, pointeth out the distinction of persons unto us.

e This word (*word*) is the first in order in the sentence, and is that which the learned call (*Subjectum*) and this word (*God*) is the latter in order, and the same which the learned call (*Prædicatum.*)

* *Gen. 1. 1.*

* *Col. 1. 16.*

2 The Son of God declareth that

same his everlasting Godhead, both by the creating of all things, and also by the preserving of them, and especially, by the excellent gifts of reason and understanding, wherewith he hath beautified man above all other creatures. f Paul expoundeth this place *Col. 1. 15, & 16. & Heb. 11. 3.* As the Father did work, so did the Son work with him: for, he wes fellow-worker with him. h Of all those things which were made, nothing was made without him. i *That is,* By him: and it is spoken after the manner of the Hebrews, meaning thereby, that by his force and working power, all life cometh to the world. k *To wit,* Even then, when all things are made by him: for else he would have said, Life is in him, and not life was. l That force of reason and understanding, which is kindled in our minds to acknowledge him, the authour of so great a benefit. 3 The light of men is turned into darkness, but yet so that there is clearnes enough to make them without excuse. m They could not perceive nor reach unto it, to receive any light of it: no, they did not perceive so much as obscurity in it. * *1 Joh. 1. 5.* 4 [4] Here is a more full manifestation of the Son of God, to the confirmation whereof men are in good time stirred up, even by John voice, who is, as it were, the herauld of Christ. n Through John. o That light which we spoke of, *to wit,* Christ, who onely can lighten our darkness. p when as the Son of God saw, that men did not acknowledge him by his works, although they were endued with understanding (which he had given to them all) he exhibited himself unto his people, to be seen of them with their corporall eyes: yet neither did they so acknowledge him, nor receive him. q who onely and properly deserveth to be called the light, for he shineth of himself, and hath no oweth light of none. r The person of the word, was made manifest even at that time when the world was made. * *Heb. 1. 2.* s The word shewed himself again, when he came in the flesh. 6 The Son being that out of the moft of his people, and acknowledged but of a few, doth regenerate them by his own vertue and power, and receiveth them into that honour which is common to all the children of God, *that is,* To be the sons of God. t Or, *the spirit*, or, *wrivelledge* f He vouchsafed to give them this prerogative to take them to be his children. 1 Of that grosse and corrupt nature of man, which is, throughout the Scriptures, set as enmity to the spirit.

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a Mat. 2. 11. Acts 13. 4.

12 The body and meat of all the sacrifices of the law to make satisfaction for the sin of the world is in Christ.

b This word (*That or the*) which is added, hath great force in it, not onely to set forth the worthinesse of Christ, and so to feasure him from the Lamb, which was a figure of him, and from all other sacrifices of the law, but also to bring into our minds the prophecies of Esaias and others.

c Or, *heareth*

d This word *of* is the *proprium nomen*, signifieth a continuall act, for the Lamb taith this verse proper unto him, and for ever, to take away the sins of the world.

e That is, That out of sins, to wit, Our corruption, and so consequently the fruits of sin, which are commonly called in the plurall number, Sins.

f I never knew him by face before.

* *Mat. 3. 16.*

g Christ is proved to be the Son of God, by the coming down of the holy Ghost, by the Fathers voice, and by Johns testimony.

h This word (*That or the*) pointeth out unto us some excellent thing, and maketh difference between Christ and others, whom Moses and the Prophets commonly call the sons of God, or the sons of the most high.

13 John gathereth disciples not to himself, but to Christ.

14 Christ is fit before us to follow, not as a vain shadow, but as our Mediator.

i Or, *Abideth*

k That was two hours before night. 1 The night grew on. † Or, *the appointed*, or, *ordained* king, after the manner of the Jewish people. † Or, *Peter.* 18 The good endeavours even of the unlearned, God doth so allow, that he maketh them matters to the learned. * *Gen. 49. 10. Deut. 18. 18.* * *Isa. 9. 2.*

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15 Johns testimony of Christ.

16 Christ is the authour of all the benefits of this life, and of the life to come.

17 Christ is the true Lamb of God, which taketh away the sins of the world, not by any sacrifice, but by the sacrifice of himself.

18 Christ is the true Lamb, which was slain from the beginning of the world, and the vertue of his sacrifice.

19 The glory which he speaketh of here, is the manifestation of Christ his majesty which was, as it were, laid open before our eyes when the Son of God appeared in the flesh.

20 This word (*is*) doth not in this place betoken a likenesse, but the truth of the matter; for his meaning is this, that we saw such a glory, as seemed unto us most for the true and onely begotten Son of God, who is Lord and King over all the whole world. b He was onely a partaker of grace and truth, but was full of the very fulfilmes of grace and truth. 8 John is a faithfull witness of the excellency of Christ. b *That is,* he believed him I am fain to expound him the way: for that these words are referred to the time of his calling, and not of his age, for John was fix moneths older than he. c This sentence hath in it a turning of the speech, as we call it, as who should say, a setting of that forth, which should be left: for in plain speech this it is, He that cometh after me, is better then I, for he was before me. The like kind of turning the reason we find in *Luke 7. 47.* Many sins are forgiven her, because she loved much: which is thus much to say, she loved much, because her sins are forgiven her. 9 Christ is the moft plentifull fountain of all goodnesse, but then he poured out his gifts moft bountifully, when as he exhibited and shewed himself to the world. * *Col. 1. 19.* d That is grace upon grace, as a man would say, graces heaped upon graces. * *1 Tim. 6. 16. 1 John 4. 12.* 10 The same knowledge of God proceedeth onely from Jesus Christ. e who is neaself to his father, not onely in respect of his love towards him, but for the bond of nature, and for that union or oneneis that is between them, wherein before he was his under the Son no one. f Revealed him and shewed him unto us, wherein before he was his under the shadows of the law, fo that the quickenels of the light of our minds was not able to perceive him: for who foever feeth him, feeth the Father also. * 1 John is neither the Father, nor like to any of the other Prophets, but is the herauld of Christ who is now present. g He did acknowledge him, and spake of him plainly and openly. h This scheuring of the one and the self same thing, though in divers words, is uted much of the Hebrews, and is hath great force, for by this they use to speak one thing twice, to set it out more certainly and plainly. i The Jews thought that Elias should come again before the days of Messias, and they took the ground of that their opinion out of *Malach. 4. 5.* which place is to be understood of John, *Mat. 17. 14.* And yet opinion out of *Malach. 4. 5.* which place is to be understood of John, *Mat. 17. 14.* And yet John denieth that he is Elias, answering them indeed according as they meant. † Or, *a prophet* k They enquire of some great Prophet, and not of Christ, for John denyed before, that he is Christ, for they thought that some great prophet should be sent like unto Moses, wselling, of Christ, for they thought that some great prophet should be sent like unto Moses, wselling, of the contrary of the that purpofe, that place of *Deut. 18. 15.* which is to be understood of all the contrary of the Prophets and ministers, which have been, and shall be to the end, and especially of Christ whole the head of all prophets. * *Mat. 3. 3.* 12 Christ is the authour of baptisme, and not John: and therefore the force thereof consisteth not in John, who is the minister, but in Christ who is the authour of it. 13 Hereby we may prove that the Jews knew there should be some change in religion under the Messias.

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21 The end of miracles, is to set before us Christ the Almighty, and also the onely authour of our salvation, that we may apprehend him by faith.

x By these words, the power of God is signified, which should appear in his ministery by the angels serving him as the head of the Church.

1 Christ declaring openly in an affray by a notable miracle that he hath power over the nature of things, to feed mans body, leadeth the minds of all men to his spiritual & saving vertue and power.

2 After the rate which he had with Nathanael, or after that he departed from John, or after that he came into Galilee.

2 Christ is carefull enough of our salvation, and therefore hath no need of others to put him in mind of it.

b Mine appointed time.

c These were vessels appointed for water, wherein they washed themselves.

d Every firkin contained an hundred pound, at twelve ounces the pound: whereby we gather, that Christ help them with a thousand and eight hundred pounds of wine.

e *Word for word*, *Are drunken*: but in this speech, *to drink*, is not always taken in evil part in the Hebrew tongue, but significeth sometime, such plenty, and plentifull use of wine, as doth not gain mention as *Gen.*

f That is, His

13 ¶ [3] And the Jews passover was at hand,
and Jesus went up to Jerusalem,
14 [4] And found in the temple those that sold
oxen, and sheep, and doves, and the changers
of money, sitting:
15 And when he had made a scourge of small
cords, he drove them all out of the temple,
and the sheep and the oxen, and poured out
the changers money, & overthrew the tables;
16 And said unto them that sold doves,
Take these things hence, make not my Fathers
house an house of merchandise.
17 And his disciples remembred that it was
written, * The [g] zeal of thine house hath eaten
me up.
18 ¶ [5] Then answered the Jews, and said
unto him, What [h] sign shewest thou unto us,
seeing that thou doest these things?
19 Jesus answered and said unto them, * Destroy this temple, and in three days I will raise
it up.
20 Then said the Jews, Forty and six years
was this temple in building, and wilt thou rear
it up in three days?
21 But he spake of the [i] temple of his body.
22 When therefore he was risen from the
dead, his disciples remembred that he had said
this unto them: and they beleeved the scripture, and the word which Jesus had said.
23 ¶ Now when he was in Jerusalem at the
passover, in the feast *day*, many beleeved in
his name, when they saw the miracles which
he did.
24 [6] But Jesus did not commit himself unto
them, because he knew all men,
25 [7] And needed not that any should testify
of man: for he knew what was in man.

3 Christ being made subject to the law for us, satisfieth the law of the passover.
4 Christ being ordained to purge the church, doth with great zeal begin his office both of priest and prophet.
* *Psal 69. 9.*
g Zeal in this place is taken for a wrathfull indignation and displeasure of the mind, conceived of some naughty and evil dealing towards them whom we love well.
5 Against them which so bind God to an ordinary calling, which they themselvs most shamefully abuse, that they will not admit an extraordinary, which God confirmeth from heaven (and they, although in vain, would have it extinguished) unless it be sealed with outward and bodily miracles.
h with what miracle dost thou confirm it, that we may see that heavenly power and vertue, which giveth thee authority to speak and do thus?
* *Mat. 26. 61.*
i *That is,* Of his body.
6 It is not good crediting them, which stand onely upon miracles.
7 Christ is the searcher of hearts, and therefore true God.

CHAP. III.

1 Christ teacheth Nicodemus the necessity of regeneration: 14 of faith in his death. 16 The great love of God towards the world. 18 Condemnation for unbelief. 23 The baptism, witness, and doctrine of John concerning Christ.

THere [1] was a man of the Pharisees, named
Nicodemus, a [a] ruler of the Jews:
2 The same came to Jesus by night, and
said unto him, Rabbi, we know that thou art a
[b] teacher come from God: for no man can do
these miracles that thou doest, [c] except God
be with him.
3 [2] Jesus answered and said unto him, Verily,
verily I say unto thee, Except a man be born
† again, he cannot [d] see the [e] kingdom of
God.
4 Nicodemus saith unto him, [f] How can a
man be born when he is old? can he enter the
second time into his mothers womb, and be
born?
5 Jesus answered, Verily, verily I say unto
thee, Except a man be born of water and *of*
the Spirit, he cannot enter into the kingdom
of God.

1 There are none somtimes more unlearned than the learned: but as well the learned as the unlearned must desire wisdom of Christ onely.
a A man of great estimation, and a ruler amongst the Jews:
b we know that thou art sent from God to teach us.
c But he in whom some part of the excellency of God appeareth. And if Nicodemus had known Christ aright, he would not onely have said that God was with him, but in him, as Paul doth, *2 Cor. 5. 15.*
2 The beginning of Christianity consisteth in this, That we know our selvs not onely to be corrupt in part, but to be wholly dead in sin: so that our nature hath need to be created a new, as touching the qualities thereof, which can be don by no other vertue, but by the divine and heavenly, whereby we were first created. † Or, *from above.* d *That is,* Go in, or enter, as he expoundeth himself afterward, *vers. 5.* e The church: for Christ sheweth in this place how we come to be citizens, and to have ought to do in the city of God. f How can I that am old be born again? for he answereth as if Christ his words belonged to none but to him.

6 That which is born of the [g] flesh, is flesh:
and that which is born of the Spirit, is spirit.
7 Marvell not that I said unto thee, Ye must
be born † again.
8 The wind bloweth where it [h] listeth, and
thou hearest the sound thereof, but canst not
tell whence it cometh, and whither it goeth:
so is every one that is born of the Spirit.
9 [3] Nicodemus answered and said unto him,
How can these things be?
10 Jesus answered and said unto him, Art
thou a master of Israel, and knowest not these
things?
11 Verily, verily I say unto thee, We speak
that we do know, and testify that we have seen;
and ye receive not our [i] witness.
12 If I have told you earthly things, and ye
beleeve not: how shall ye beleeve if I tell you
of heavenly things?
13 And [k] no man hath [l] ascended up to
heaven, but he that came down from heaven,
even the [m] Son of man which is [n] in heaven.
14 * And as Moses lifted up the serpent in
the wildernesse: even so must the Son of man
be lifted up:
15 That whosoever beleeveth in him, should
not perish, but have eternall life.
16 ¶ * [4] For God so loved the world, that he
gave his onely begotten Son: that whosoever
beleeveth [o] in him, should not perish, but have
everlasting life.
17 * [5] For God sent not his Son into the
world to [p] condemn the world: but that the
[q] world through him might be saved.
18 ¶ He that beleeveth on him, is not condemned: but he that beleeveth not, is condemned already, because he hath not beleeved
in the name of the onely begotten Son of God.
19 [6] And this is the [r] condemnation, * that
light is come into the world, and men loved
darknesse rather than light, because their deeds
were evil.
20 For every one that doeth evil, hateth the
light, neither cometh to the light, least his
deeds should be † reproved.
21 But he that [s] doeth truth, cometh to the
light, that his deeds may be made manifest,
that they are wrought [t] in God.
22 ¶ After these things came Jesus and his
disciples into the land of Judea, and there he
tarried with them, * and baptized.
23 ¶ And John also was baptizing in Ænon,
near to Salim, because there was much water
there: and they came, and were baptized.
24 For John was not yet cast into prison.
25 ¶ [7] Then there arose a question between

g *That is,* Fleshly, to wit, wholly unclean, and under the wrath of God: and therefore this word (*Flesh*) signifieth the corrupt nature of man: contrary to which is the (*Spirit*) *that is*, the man ingrafted into Christ through the grace of the holy Ghost, whose nature is everlasting & immortall, though the strife of the flesh remaineth.
† Or, *from above.*
h with free and wandring blasts as it listeth.
3 The secret mystery of our regeneration, which cannot be comprehended by mans capacity, is perceived by faith, and that in Christ onely, because that he is both God on earth, and man in heaven, *that is to say*, In such sort man, that he is God also, and therefore almighty: and in such sort God, that he is man also, and therefore his power is manifest unto us.
i You handle doubtfull things, and such as you have no certain author for, and yet men beleeve you: but I teach those things that are of a truth and well known, and you beleeve me not.
k Onely Christ can teach us heavenly things, for no man ascendeth, *&c.*
l *That is,* Hath any spirituall light & understanding, or ever had, but onely that Son of God, which came down to us.
m whereas he is said to have come down from heaven, that must be understood of his Godhead, and of the manner of his conception: for Christ his birth upon the earth was heavenly and not earthly, for he was conceived by the holy Ghost.
n That which is proper to the divinity of Christ, is here spoken of whole Christ, to give us to understand, that he is but one person wherein two natures are united: and this kind of speech men call, the communicating of proprieties.
* *Num. 21. 9.*
* *1 John 4. 9.*
4 Nothing else but the free love of the Father, is the beginning of our salvation, and Christ is he in whom our righteousness and salvation is resident: and faith is the instrument or mean whereby we apprehend it, and life everlasting is that which is set before us to apprehend. o It is not all one to beleeve in a thing, and to beleeve of a thing, for we may not beleeve (in any thing) save onely in God, but we may beleeve (of a thing) whatsoever, saith *Nazianzen* in his oration of the spirit. * *Chap. 12. 47.*
5 Not Christ, but the despising of Christ doth condemn. p *That is,* To be the cause of condemning of the world; for indeed, sins are the cause of death; but Christ shall judge the quick and the dead. q Not onely the people of the Jews, but whosoever shall beleeve in him. 6 Onely wickedness is the cause, why men refuse the light that is offered them. r *That is,* The cause of condemnation, which sticketh fast in men, unless through God his great benefit they be delivered from it. * *Chap. 1. 4.* † Or, *discovered.* s *That is,* He that leadeth an honest life, and void of all craft and deceit. t *That is,* with God, God as it were going before. * *Chap. 4. 2.*
7 Satan inflameth the disciples of John with a fond emulation of their master, to hinder the course of the gospel: but John being mindfull of his office, doth not onely break off their endeavours; but also taketh occasion thereby to give testimony of Christ, how that in him onely, the Father hath set forth life everlasting.

some

some of Johns disciples and the Jews, about
purifying.
26 And they came unto John, and said unto
him, Rabbi, he that was with thee beyond Jordan, * to whom thou barest witness, behold,
the same baptizeth, and all men come to him.
27 John answered and said, * [u] A man can
† receive nothing, except it be given him from
heaven.
28 Ye your selves bear me witness, that I
said, * I am not the Christ, but that I am sent
before him.
29 He that hath the bride, is the bridegroom: but the friend of the bridegroom,
which standeth and heareth him, rejoyceth
greatly because of the bridegrooms voice: this
my joy therefore is fulfilled.
30 He must increase, but I *must* decrease.
31 He that cometh from above, is above all:
he that is of the earth, is [x] earthly, & [y] speaketh
of the earth: he that cometh from heaven, is
above all.
32 And what he hath [z] seen and heard, that
he testifieth, and [a] no man receiveth his testimony.
33 He that hath received his testimony,
* hath set to his seal that God is true.
34 For he whom God hath sent speaketh the
words of God: for God giveth not the spirit
by measure *unto him.*
35 * The Father loveth the Son, and hath
[b] given all things into his hand.
36 * He that beleeveth on the Son, hath
everlasting life: and he that beleeveth not the
Son, shall not [c] see live: but the wrath of God
abideth on him.

* *Chap. 1. 7, 34.*
* *Heb. 5. 4.*
u what mean you to go about to better my estate? this is, every mans lot and portion, that they cannot better themselves one jot.
† Or, *take unto himself.*
* *Chap. 1. 20.*
x Is nothing else but man, a piece of work made of the slime of the earth.
y Savoureth of nothing, but corruption, ignorance dulness, *&c.*
z what he knoweth fully and perfectly.
a *That is,* Very few.
* *Rom. 3. 4.*
* *Mat. 11. 27.*
b Committed them to his power and will.
* *Hab. 2. 4.*
1 John 5. 10.
c Shall not enjoy.

CHAP. IV.

1 Christ talketh with a woman of Samaria, and revealeth himself unto her. 27 His disciples marvel.
31 He declareth to them his zeal to Gods glory.
39 Many Samaritanes beleeve on him, 43 He departeth into Galilee, and healeth the rulers son that lay sick at Capernaum.

WHen [1] therefore the Lord knew how the
Pharisees had heard that Jesus made and
baptized more disciples then John,
2 (Though Jesus himself baptized not, but
his disciples)
3 He left Judea, and departed again into
Galilee.
4 And he must needs go through Samaria.
5 [2] Then cometh he to a city of Samaria,
which is called Sychar, near to the parcell of
ground * that Jacob gave to his son Joseph.
6 Now Jacobs well was there. Jesus therefore being wearied with *his* journy, sat [a] thus
on the well: and it was about the [b] sixth
hour.
7 There cometh a woman of Samaria to
draw water: Jesus saith unto her, Give me to
drink.
8 For his disciples were gone away unto the
city to buy meat.
9 Then saith the woman of Samaria unto
him, How is it that thou being a Jew, askest

1 This measure is to be kept in doing of our duty, that neither by fear we be terrified from going forward, neither by rashness procure or pluck dangers upon our heads.
2 Christ leaving the proud Pharisees, communicateth the treasures of everlasting life with a poor sinfull woman and stranger refelling the gross errours of the Samaritanes, and defending the true service of God, which was delivered to the Jews, but yet, so that he calleth both of them back to himself, as one, whom onely all the Fathers, and also the ceremonies of the law, did regard, and had a respect unto.
* *Gen 33. 19. & 48. 22. Josh 24. 32.* a Even as he was, or because he was weary. b It was almost noon.

drink of me, which am a woman of Samaria?
for the Jews have [c] no dealings with the Samaritans.
10 Jesus answered and said unto her, If thou
knewest the [d] gift of God, and who it is that
saith to thee, Give me to drink; thou wouldest
have asked of him, and he would have given
thee [e] living water.
11 The woman saith unto him, Sir, thou
hast nothing to draw with, and the well is
deep: from whence then hast thou that living
water?
12 Art thou greater then our father Jacob,
which gave us the well, and drank thereof himself, and his children, and his cattel?
13 Jesus answered and said unto her, Whosoever drinketh of this water shall thirst again:
14 But whosoever drinketh of the water
that I shall give him, shall never thirst: but
the water that I shall give him, shall be in him
a well of water springing up into everlasting
life.
15 The woman saith unto him, Sir, give me
this water, that I thirst not, neither come
hither to draw.
16 Jesus saith unto her, Go, call thy husband, and come hither.
17 The woman answered and said, I have
no husband. Jesus said unto her, Thou hast
well said, I have no husband:
18 For thou hast had five husbands, and he
whom thou now hast is not thy husband: in
that saidst thou truly.
19 The woman saith unto him, Sir, I perceive that thou art a prophet.
20 [3] Our fathers worshipped in this [f] mountain, and ye say, that in * Jerusalem is the place
where men ought to worship.
21 Jesus saith unto her, Woman, beleeve
me, the hour cometh when ye shall neither
in this mountain, nor yet at Jerusalem worship
the Father.
22 Ye worship ye know not what: we
know what we worship: for salvation is of the
Jews.
23 But the hour cometh, and now is, when
the true worshippers shall worship the Father
in [g] spirit and in truth: for the Father seeketh
such to worship him.
24 * God *is* a [h] Spirit, and they that worship him, must worship *him* in spirit and in
truth.
25 The woman saith unto him, I know that
Messias cometh which is called Christ: when
he is come, he will tell us all things.
26 Jesus saith unto her, I that speak unto
thee, am *he*.
27 ¶ And upon this came his disciples, and
marvelled that he talked with the woman: yet
no man said, What seekest thou? or, Why
talkest thou with her?
28 The woman then left her water-pot, and

c There is no familiarity nor friendship between the Jews and the Samaritanes.
d By this word, *The*, we are given to understand; that Christ speaketh of some excellent gift, *that is to say*, Even of himself, whom his Father offered to this woman.
e *This everlasting water, that is to say*, The exceeding love of God, is called Living, or of life, to make a difference between it, and the water that should be drawn out of a well: and these metaphores are very much used of the Jews. *Jer. 2. 13. Joel 3. 18. Zach. 13. 11.*
3 All the religion of superstitious people, standeth, for the most part, on two pillars, but very weak, *that is to say*, upon the examples of the fathers perverted, and a foolish opinion of outward things: against which errours we have to set the word and nature of God.
f The name of this mountain is Garizim, whereupon Sanabaletta the Cuthite built a temple by Alexander of Macedone his leave, after the victory of Issica: and made there Manasses his son in law, high priest, Joseph, book 11.
* *Deut. 12. 5.*
g *This word* (Spirit) is to be taken here, as it is set against that commandment which is called carnall, *Heb 7 16.* as the commandment is considered in it self: and so he speaketh of (Truth) not as we set it against a ly, but as we take it in respect of the outward ceremonies of the law which did onely shadow that which Christ performed. * *2 Cor. 3. 17.* h By the word (Spirit) he meaneth the nature of the Godhead; and not the third person in the Trinity.

went

84 went her way into the city, and saith to the men:

29 Come, see a man which told me all
2 things that ever I did: is not this the Christ?

30 Then they went out of the city, and came unto him.

31 ¶ In the mean while his disciples prayed him, saying, Master, eat.

a we may have care of our bodies, but yet so, that we preferre willingly and freely the cession which is offered us to enlarge the kingdom of God: before all necessities of this life whatsoeuer.

32 a But he said unto them, I have meat to eat that ye know not of.

33 Therefore said the disciples one to another, Hath any man brought him *ought* to eat?

34 Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.

b when the spirituall corn is ripe, we must not linger, for so the children of this world would condemn us.

35 b Say not ye, There are yet four months, and *then* cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields: * for they are white already to harvest.

* *Mat.* 9. 37.

c The doctrin of the prophets was, as it were, a sowing time: and the doctrin of the gospel, as the harvest: and there is an excellent agreement between them both, and the ministers of them both.

36 c And he that reapeth receiveth wages, and gathereth fruit unto life eternall: that both he that soweth, and he that reapeth, may rejoyce together.

d That proverb.

37 And herein is that d saying true. One soweth, and another reapeth.

38 I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entred into their labours.

e The Samaritanes doe moft joyfully embrace that, which the Jews moft ftubbornly rejected.

39 ¶ e And many of the Samaritans of that city beleeved on him, for the saying of the woman, which testified, He told me all that ever I did.

40 So when the Samaritans were come unto him, they besought him that he would tarry with them: and he abode there two days.

41 And many more beleeved, because of his own word:

42 And said unto the woman, Now we beleeve, not because of thy saying, for we have heard *him* our selves, and know that this is indeed the Christ, the Saviour of the world.

* *Mat.* 12. 57.

f The despisers of Christ deprive themselves of his benefits: yet Christ prepareth a place for himself.

43 ¶ * f Now after two days he departed thence, and went into g Galilee:

g into the towns and villages of Galilee for he would not make abode in his country of Nazareth because they despised him and where (as the other Euangelists write) the efficacy of his benefits was hindred through their mervellous stiffnecked nesse.

44 For Jesus himself testified, that a prophet hath no honour in his own country.

45 Then when he was come into Galilee, the Galileans received him, having seen all the things that he did at Jerusalem at the feast: for they also went unto the feast.

h Although Christ be absent in body, yet he worketh in the beleevers by his word.

* *Chap.* 2. 1.

46 So Jesus came again into h Cana of Galilee, * where he made the water wine. And there was a certain ‡ i noble man, whose son was sick at Capernaum.

‡ Or, *courtier*, or, *ruler*.

i Some of Herods courtiers, for though Herod was not a King, but a Tetrarch, yet the lofty name onely excepted, he was a King, or at leaft the people called him a King.

47 When he heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son: for he was at the point of death.

48 Then said Jesus unto him, Except ye see signs and wonders, ye will not beleeve.

49 The noble man saith unto him, Sir, come down ere my child die.

50 Jesus saith unto him, Go thy way, thy son liveth. And the man beleeved the word that Jesus had spoken unto him, and he went his way.

51 And as he was now going down, his servants met him, and told *him*, saying, Thy son liveth.

52 Then enquired he of them the hour, when he began to amend: and they said unto him, Yesterday at the seventh hour the fever left him.

53 So the father knew that *it was* at the same hour, in the which Jesus said unto him, Thy son liveth; and himself beleeved, and his whole house.

54 This *is* again the second miracle *that* Jesus did, when he was come out of Judea into Galilee.

CHAP. V.

1 *Jesus on the sabbath-day cureth him that was diseased eight and thirty years.* 10 *The Jews therefore cavill, and persecute him for it.* 17 *He answereth for himself, and reproveth them, shewing by the testimony of his father,* 32 *of Johns,* 36 *of his works,* 39 *and of the scriptures, who he is.*

AFter * this there was a feast of the Jews, and Jesus went up to Jerusalem.

* *Leu.* 23. 2. *Deut.* 16.

2 Now a there is at Jerusalem by the sheep- ‡ *market* a b pool, which is called in the Hebrew tongue, c Bethesda, having five porches.

a There is no diffefe to God, which Christ cannot heal.

3 In these lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water.

b Or, gate.

c whereof cattel drank, and vfed to be plunged in, wherof their could not be but great fear at Jerusalem.

4 For an angel went down at a certain season into the pool, and troubled the water: whosoever then first after the troubling of the water stepped in, was made whole of whatsoever disease he had.

d That is to say, The houfe of powring out, because of water was powred out into that place.

5 And a certain man was there, which had an infirmity thirty and eight years.

6 When Jesus saw him ly, and knew that he had been now a long time *in that case*, he saith unto him, Wilt thou be made whole?

7 The impotent man answered him, Sir, I have no man, when the water is troubled, to put me into the pool: but while I am coming, another steppeth down before me.

8 Jesus saith unto him, Rise, take up thy bed, and walk.

9 And immediately the man was made whole, and took up his bed, and walked: and on the same day was the sabbath.

e Tree religion is not more cruelly abused by any means, then by religion it self.

10 ¶ e The Jews therefore said unto him that was cured, It is the sabbath-day, * it is not lawfull for thee to carry *thy* bed.

* *Ier.* 17. 22.

11 He answered them, He that made me whole, the same said unto me, Take up thy bed and walk,

12 Then asked they him, What man is that which said unto thee, Take up thy bed and walk?

13 And he that was healed, wist not who it was: for Jesus had conveyed himself away, ‡ a multitude being in *that* place.

‡ Or, *from the multitude that was.*

14 Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole: sin no more, lest a worse thing come unto thee.

15 The

15 The man departed, and told the Jews that it was Jesus which had made him whole.

16 And therefore did the Jews persecute Jesus, and sought to slay him, because he had don these things on the sabbath-day.

f The work of God was never the breach of the Sabbath, but the works of Christ are the works of the Father, both because they are one God, and also because the Father doth not work but in the Son.

17 ¶ f But Jesus answered them, My Father worketh hitherto, and I work.

18 Therefore the Jews fought the more to kill him, because he not onely had broken the sabbath, but said also, that God was g his Father, making himself equall with God.

g *That is*, His onely, and no mans else, which they gather by that, that he faith, (And I work) applying this word (work) to himself, which is proper to God, and therefore maketh himself equal to God. h Not onely without his Fathers authority, but also without his mighty working, and power.

19 Then answered Jesus and said unto them, Verily, verily I say unto you, The Son can do nothing h of himself, but what he i seeth the Father do: for what things soever he doeth, these also doth the Son k likewise.

i This must be understood of Christs his perfon, which confifteth of two natures: and not simply of his God-head: fo then he faith, That his Father moveth and governeth him in all things, but yet notwithstanding when he faith, He worketh with his Father, he vnderstands his God-head.

20 For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

k That is, in like fort, iointly and together. Not, for that the Father doth ftinting, and then the Son worketh after him, and doth the like, but becaufe the might and power of the Father and the Son do work equally and iointly together.

21 l For as the Father raiseth up the dead, & quickeneth *them*: even so the Son quickeneth whom he will.

l The Father worketh no man quickens of euerlafting life, but in Christ, in whom only alfo he is truly worfhipped.

22 For the Father m judgeth n no *man*: but hath committed all judgement unto the Son:

m Judgeth) is taken by the figure *Synecdoche*, for all government.

n Thefe words are not fo to be taken, as though they fimply denied, that God governed the world, but as the Jews imagined it, which feparate the Father from the Son, whereas indeed, the Father doth not govern the world, but onely in the perfon of his Son, being made manifeft in the flefh, fo faith he afterward, verf 30. That he come not to do his own will: That his doctrin is not his own, *Chap.* 7. 16. Yet he by his Sons word, apprehended by faith, which is the onely way that leadeth to eternall life. 6 We are all dead in fin, and cannot be quickned by any other means, than by the word of Chrift, apprehended by faith. 1 *That is*, His God-head fovereign power to rule and govern all things, in fo much that he hath power of life and death. k *That is*, He fhall not onely of the world. 7 All fhall appear before the judgement feat of Chrift, at length to be judged. 8 Faith and infidelity fhall be judged by their fruits. l Of their graves. * *Mat.* 25. 46. rection of condemnation, *That is*, which condemnation followeth. 9 The Father is the author, and approver of all things which Chrift doth. n Look verf. 22. o As my Father directeth me, who dwelleth in me. * *Chap.* 8. 24. p Faithfull, *that is*, worthy to be credited, look *Chap.* 14.

23 That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him.

24 s Verily, verily I say unto you, He that heareth my word, and beleeveth on him that sent me, hath everlasting life, and shall not come into condemnation: but is passed from death unto life.

25 Verily, verily I say unto you, The hour is coming, and now is, t when the dead shall hear the voice of the Son of God: and they that hear shall live.

26 For as the Father hath life in himself: so hath he given to the Son to have life in himself:

27 And hath given him u authority to execute judgement also, because he is x the Son of man.

28 y Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear his voice,

29 z And shall * come forth, * they that have don good, unto the a resurrection of life, and they that have don evil, unto the resurrection of damnation.

30 b I can of mine own self c no dothing: d as I hear, I judge: and my judgement is just, because I seek not mine own will, but the will of the Father which hath sent me.

31 * If I bear witness of my self, my witness is not e true.

32 ¶ * There is another that beareth witness of me, and I know that the witness which he witnesseth of me, is true.

* *Mat.* 3. 17.

33 f Ye sent unto John, * and he bare witness unto the truth.

34 But I receive not testimony from man: but these things I say, that ye might be saved.

35 He was a burning and a shining light: and ye were willing for a g season to rejoyce in his light.

36 ¶ But I have greater witness than *that* of John: for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

37 And the Father himself which hath sent me,* hath born witness of me. Ye have neither heard his voice at any time,* nor seen his shape.

* *Mat.* 3. 17. & 17. 5. * *Deut.* 4. 12.

38 And ye have not his word abiding in you: for whom he hath sent, him ye beleeve not.

39 ¶ Search the scriptures, for in them ye think ye have eternall life, and they are they which testifie of me.

40 And ye will not come to me, that ye might have life.

41 I receive not honour from men.

42 But I know you, that ye have not the h love of God in you.

h Love toward God.

43 I am come in my Fathers name, and ye receive me not: if another shall come in his own name, him ye will receive.

44 * How can ye beleeve, which receive honour one of another, and seek not the honour that *cometh* from God onely?

* *Chap.* 12. 43.

45 i Do not think that I will accuse you to the Father: there is *one* that accuseth you, *even* Moses, in whom ye trust.

i This denial doth not put away that which is here faid, but corrects it, as if Chrift faid, The Jews fhall have no other accufer than Moses.

46 For had ye beleeved Moses, ye would have beleeved me: * for he wrote of me.

* *Gen.* 3. 15. *Deut.* 18. 15.

47 But if ye beleeve not his writings, how shall ye beleeve my words?

CHAP. VI.

1 *Christ feedeth five thousand men with five loaves and two fishes.* 15 *Thereupon the people would have made him king.* 16 *But withdrawing himself, he walketh on the sea to his disciples:* 26 *reproveth the people flocking after him, and all the fleshly hearers of his word:* 53 *declareth himself to be the bread of life to beleevers.* 66 *Many disciples depart from him.* 68 *Peter confesseth him.* 70 *Judas is a devil.*

AFter these things Jesus went k over the sea of Galilee, which is *the sea* of Tiberias.

k Not that he cut over the lake of Tiberias, but by reason of the large creeks, his sailing made his journey the shorter: therefore he is faid to have cut over the sea, when as he paffed over from one fide of the creek to the other.

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Jesus went up into a mountain, and there he sat with his disciples.

4 * And the passover, a feast of the Jews, was nigh.

* *Leu.* 23. 5. *Deut.* 16. 1.

5 ¶ * l When Jesus then lift up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat?

* *Mat.* 14. 15.

l They that follow Christ, do sometime hunger, but they are never deftitute of help.

6 (And this he said to prove him: for he himself knew what he would do)

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7 Philip answered him, Two hundred pen-
worth of bread is not sufficient for them, that
every one of them may take a little.

8 One of his disciples, Andrew, Simon
Peters brother, saith unto him,

9 There is a lad here, which hath five barley
loaves, and two small fishes: but what are they
among so many?

10 And Jesus said, Make the men sit down.
Now there was much grass in the place. So
the men sat down, in number about five
thousand.

11 And Jesus took the loaves, and when he
had given thanks, he distributed to the disci-
ples, and the disciples to them that were set
down, and likewise of the fishes, as much as
they would.

12 When they were filled, he saith unto his
disciples, Gather up the fragments that remain,
that nothing be lost.

13 Therefore they gathered *them* together,
and filled twelve baskets with the fragments
of the five barley loaves, which remained over
and above, unto them that had eaten.

14 Then those men, when they had seen the
miracle that Jesus did, said, This is of a truth
that prophet that should come into the world.

a Christ is not
onely not de-
lighted, but also
greatly offended
with a prepostе-
rous worship.

15 ¶ a When Jesus therefore perceived that
they would come and take him by force, to
make him a king, he departed again into a
mountain himself alone.

* *Mat.* 14. 23. b The godly are
often in perill and
danger, but Christ
cometh to them
in time, even in
the midst of the
tempests, and
bringeth them to
the haven.
b In Mark 6. 45.
they are willed
to go before to
Bethsaida, for
Bethsaida was in
the w. 53 to Caper-
naum.

16 * b And when even was now come, his
disciples went down unto the sea,

17 And entred into a ship, and went over
the sea b towards Capernaum: and it was now
dark, and Jesus was not come to them.

18 And the sea arose, by reason of a great
wind that blew.

19 So when they had rowed about five and
twenty, or thirty furlongs, they see Jesus
walking on the sea, and drawing nigh unto
the ship: and they were afraid.

20 But he saith unto them, It is I, be not
afraid.

c They were afraid
at the first, but
when they knew
his voice they
became new men,
and took him wil-
lingly into the
ship, whom they
shunned and fled
from before.

21 c Then they willingly received him into
the ship: and immediately the ship was at the
land whither they went.

22 ¶ The day following, when the people
which stood on the other side of the sea, saw
that there was none other boat there, save that
one whereinto his disciples were entred, and
that Jesus went not with his disciples into the
boat, but *that* his disciples were gon away
alone:

23 (Howbeit there came other boats from
Tiberias, nigh unto the place where they did
eat bread, after that the Lord had given
thanks)

24 When the people therefore saw that Je-
sus was not there, neither his disciples, they
also took shipping, and came to Capernaum
seeking for Jesus.

25 And when they had found him on the
other side of the sea, they said unto him,
Rabbi, when camest thou hither?

26 ‡ d Jesus answered them and said, Verily,
verily I say unto you, Ye seek me, not because
ye saw the miracles, but because ye did eat of
the loaves, and were filled.

27 ‡ d Labour not for the meat which per-
isheth, but for that meat which endureth unto
everlasting life, which the Son of man shall
give unto you: * for him hath God the Father
e sealed.

4 They that seek
the kingdom of
heaven, lack
nothing: nowith-
standing, the go-
spel is not the
food of the belly,
but of the mind.
‡ Or, work not.
d Believe your
labour and pain.
* *Mat.* 3. 17.
e *That is*, whom
God the Father
hath distinguished
from all other
men by planting
his own vertue in
him, as though he
had sealed him
with his seal, that
he might be a
lively patern and
repentance of
him: and the
more is, installed
him to this office,
to reconcile us
men to God, and
being us to ve-
lathing life, which
is onely proper to
Christ.

28 Then said they unto him, What shall
we do, that we might f work the works of
God?

29 ‡ Jesus answered and said unto them,
* This is the g work of God, that ye beleeve
on him whom he hath sent.

f Or, work not.
‡ Jesus answered
and said.
g *That is*, This is
the sum that God
requireth, that you
believe in me, and
therefore be ob-
lesh them back to
faith.

30 ‡ They said therefore unto him, What
sign sheweest thou then, that we may see, and
beleeve thee? what dost thou work?

31 * Our fathers did eat manna in the desart,
as it is written, * He gave them bread from
heaven to eat.

‡ They said.
* *Psal.* 78. 24.

32 ‡ Then Jesus said unto them, Verily,
verily I say unto you, Moses gave you not that
h bread from heaven, but my Father giveth
you the true bread from heaven.

‡ Then.
h Or, *that*.

33 For the bread of God is he which cometh
down from heaven, and giveth life unto the
world.

34 Then said they unto him, Lord, ever-
more give us this bread.

35 And Jesus said unto them, I am the bread
of i life: he that cometh to me, shall never
hunger; and he that beleeveth on me, shall
never thirst.

i Men torment
themselves in vain,
when they go
about to please
God without
faith.

36 But I said unto you, that ye also have
seen me, and beleeve not.

* Jesus.

37 ‡ All that the Father giveth me, shall
come to me; and him that cometh to me, I
will in no wise cast out.

‡ All that.

38 For I came down from heaven, not to
do mine k own will, but the will of him that
sent me.

k That is, my
will.

39 And this is the Fathers will which hath
sent me, that of all which he hath given me,
I should lose nothing, but should raise it up
again at the last day.

40 And this is the will of him that sent me,
that every one which l seeth the Son, and
beleeveth on him, may have everlasting life:
and I will raise him up at the last day.

l That is, which
beleeveth.

41 ‡ The Jews then murmured at him, be-
cause he said, I am the bread which came
down from heaven.

‡ The.

42 And they said, * Is not this Jesus the
son of Joseph, whose father and mother we
know? how is it then that he saith, I came
down from heaven?

* *Mat.* 13. 55.

43 Jesus therefore answered and said unto
them, Murmure not among your selvs.

44 No man can come to me, except the

Father which hath sent me, draw him, and I
will raise him up at the last day.

4 *Isa.* 54. 13.
Jer. 31. 34.
m In the book of
the prophets, for
the old testament
was divided by
them into three
sverall parts, in-
to the law, the
prophets, and the
holy writ.
a To write, they
call he children
of the church, for
to the prophet
Elias responde-
eth *1. chap.* 19. 18.
that is to say, ob-
dained to life.
Acts 13. 48. and
therefore the
knowledge of the
heavenly truth is
the gift and work
of God, and
thereth not in
ny power of
man.

45 *It is written in the m prophets, And
they shall be all n taught of God. Every man
therefore that hath heard, and hath learned of
the Father, cometh unto me.

* *Mat.* 3. 17.
n *That is*, whom
God the Father
hath distinguished
from all other
men by planting
his own vertue in
him, as though he
had sealed him
with his seal, that
he might be a
lively patern and
repentance of
him: and the
more is, installed
him to this office,
to reconcile us
men to God, and
being us to ve-
lathing life, which
is onely proper to
Christ.

46 Not that any man hath seen the Father,
* o save he which is of God, he hath seen the
Father.

* *Matth.* 11. 27.
o If the Son onely
hath seen the
Father, then it is
he onely that can
teach and instruct
us truly.
p To the true use of
sacraments is to
stered from them
to the thing it-
self, *that is*, To
Christ, by the
partaking of
whom onely, we
get everlasting
life.

47 Verily, verily I say unto you, He that
beleeveth on me hath everlasting life.

48 ‡ I am that bread of life.

‡ I.

49 Your fathers did eat manna in the wil-
derneſs, and are dead.

50 p This is the bread which cometh down
from heaven, that a man may eat thereof, and
not die.

51 ‡ q I am the r living bread, which came
down from heaven: if any man s eat of this
bread, he shall live for ever: and the bread that
I will give, is my flesh, which I will give for
the life of the world.

‡ I.
q Or, *which*.
r Or, *quickening*.
s *That is*, To
beleeve in me.

52 ‡ The Jews therefore strove amongst
themselves, saying, How can this man give us
his flesh to eat?

‡ The.

53 Then Jesus said unto them, Verily, verily
I say unto you, Except ye eat the flesh of the
Son of man, and drink his bloud, ye have t no
life in you.

t Or, *ye shall not
live*.

54 Whoso eateth my flesh, and drinketh
my bloud, hath eternall life, and I will raise
him up at the last day.

55 For my flesh is meat indeed, and my
bloud is drink indeed.

56 He that eateth my flesh, and drinketh
my bloud, dwelleth in me, and I in him.

57 As u the living Father hath sent me, and
I live by the w Father: so, he that eateth me,
even he shall live by me.

u Or, *quickening*.
w Or, *Father: so*,
he that eateth me,
even he shall live
by me.

58 This is that bread which came down
from heaven: not as your fathers did eat
manna, and are dead: he that eateth of this
bread, shall live for ever.

59 These things said he in the synagogue,
as he taught in Capernaum.

60 ‡ Many therefore of his disciples, when
they had heard *this*, said, This is an hard
saying, who can hear it?

‡ Many.

61 When Jesus knew in himself, that his
disciples murmured at it, he said unto them,
Doth this offend you?

62 * *What* and if ye shall see the Son of
man ascend up where he was before?

* *Mat.* 26. 64.

63 ‡ x It is the * spirit that quickeneth, the
flesh profiteth nothing: the words that I speak
unto you, *they* are spirit, and *they* are life.

‡ It.
x Spirit, *that is*,
Christ, which
quickeneth the flesh of Christ, which otherwise
were nothing but flesh, both to live in it self, and to give life to us.

64 But there are some of you that beleeve
not. For Jesus knew from the beginning, who
they were that beleeved not, and who should
betray him.

65 And he said, Therefore said I unto you,
that no man can come unto me, except it were
given unto him of my Father.

66 ‡ From that *time* many of his disciples
went back, and walked no more with him.

‡ From.

67 Then said Jesus unto the twelve, Will
ye also go away?

68 Then Simon Peter answered him, Lord,
to whom shall we go? thou hast the words of
eternall life.

69 * And we beleeve, and are sure that
thou art that Christ the Son of the living
God.

* *Matth.* 16. 16.

70 ‡ Jesus answered them, Have not I
chosen you twelve, and one of you is a devil?

‡ Jesus.

71 He spake of Judas Iscariot *the son* of
Simon: for he it was that should betray him,
being one of the twelve.

y The number
of the professors
of Christ is very
small, among
them also there
be some hypo-
crites, and worse
than all other.

CHAP. VII.

1 *Jesus reproveth the ambition and boldnesse of his kinsmen:* 10 *goeth up from Galilee to the feast of tabernacles:* 14 *teacheth in the temple.* 40 *Divers opinions of him among the people.* 45 *The Pharisees are angry that their officers took him not, and chide with Nicodemus for taking his part.*

AFter these things, Jesus walked in Gali-
lee: for he would not walk in Jewry, be-
cause the Jews sought to kill him.

2 * Now the Jews a feast of tabernacles was
at hand.

* *Levit.* 23. 34.
a This feast was
so called, because
of the booths and
tents which they
right of divers
kinds of boughs,
and fat under
them, the seven
days together, all
which time the
feast lasted.

3 ‡ His brethren therefore said unto him,
Depart hence, and go into Judea, that thy disci-
ples also may see the works that thou doest.

‡ His.

4 For *there is* no man *that* doeth any thing
in secret, and he himself seeketh to be known
openly: If thou doſt these things, shew thy self
to the world.

b The grace of
God cometh not
by inheritance, but
it is a gift that
cometh others-
ways: whereby it
cometh to pass,
that oftentimes
the children of
God suffer more
affliction by their
own kinsfolks,
than by strangers.
b *His kinsfolks*,
for so use the He-
brews to speak.

5 For neither did his b brethren beleeve in
him.

6 ‡ Then Jesus said unto them, My time is
not yet come: but your time is alway ready.

‡ Then.

7 The world cannot hate you, but me it
hateth, becaufe I testifie of it, that the works
thereof are evil.

c Or, boldly and
freely: for the
chief of the Jews
fought nothing so
much, as to bury

8 Go ye up unto this feast: I go not up yet
unto this feast, * for my time is not yet full
come.

* *Chap.* 8. 20.

9 When he had said these words unto
them, he abode *still* in Galilee.

10 ¶ c But when his brethren were gon up,
then went he also up unto the feast, not open-
ly, but as it were in secret.

c An example of
horrible confu-
sion in the very
bosom of the
church. The pas-
tors oppress the
people with ter-
rour and fear: the
people seek
Christ, when he
appeareth not:
and he offereth
himself, they neg-
lect him; Some
also that know
him, condemn
him rashly; a very
few think well of
him, and that in
secret.

11 Then the Jews sought him at the feast,
and said, Where is he?

12 And there was much murmuring among
the people concerning him: for some said,
He is a good man: others said, Nay, but he
deceiveth the people.

13 Howbeit, no man spake c openly of him,
for fear of the Jews.

14 ¶ d Now about the d midst of the feast,
Jesus went up into the temple, and taught.

d About the fourth day of the feast.

15 And the Jews marvelled, saying, How

his fame and name. 4 Christ thirsteth with goodnesse against the wickedness of the world; in the mean season the most part of men take occasion of offence, even by that same whereby they ought to have been stirred up to embrace Christ.

knoweth this man ‡ letters, having never learned?

16 [s] Jesus answered them, My doctrin is not mine, but his that sent me.

17 If any man will do his will, he shall know of the doctrin, whether it be of God, or *whether* I speak of my self.

18 [6] He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him.

19 *[7] Did not Moses give you the law, and *yet* none of you keepeth the law? * Why go ye about to kill me?

20 The people answered and said, Thou hast a devil: who goeth about to kill thee?

21 [8] Jesus answered and said unto them, I have don a work, and ye all marvel.

22 * Moses therefore gave unto you circumcision, (not because it is of Moses, *but of the fathers) and ye on the sabbath-day circumcise a man.

23 If a man on the sabbath-day receive circumcision, ‡ that the [f] law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath-day?

24 * [9] Judge not according to the [g] appearance, but judge righteous judgement:

25 [10] Then said some of them of Jerusalem, Is not this he whom they seek to kill?

26 But lo, he speaketh boldly, and they say nothing unto him: do the rulers know indeed that this is the very Christ?

27 [11] Howbeit we know this man whence he is: but when Christ cometh, no man knoweth whence he is.

28 [12] Then cried Jesus in the temple as he taught, saying, Ye both know me, and ye know whence I am, and I am not come of my self, but he that sent me is true, whom ye know not.

29 But I know him, for I am from him, and he hath sent me.

30 [13] Then they sought to take him: but no man laid hands on him, because his hour was not yet come.

31 And many of the people beleeved on him, and said, When Christ cometh, will he do more miracles than these which this *man* hath don?

32 ¶ [14] The Pharisees heard that the people murmured such things concerning him: and the Pharisees and the chief priests sent officers to take him.

33 Then said Jesus unto them, Yet a little while am I with you, and *then* I go unto him that sent me.

34 * Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come.

35 Then said the Jews among themselvs, Whither will he go, that we shall not find him? will he go unto the [h] disperſed among the ‡ Gentiles, and teach the Gentiles?

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‡ Or, *learning*.
s Therefore are there few to whom the gospel foreuseth very well, because the study of godliness is very rare.
6 Look about *chap. 5. vers.* 19. and he speaketh this fater the opinion of the Jews, as if he said, my doctrin is not mine, *that is*, it is not his whom you take to be a man as others are, and therefore for light by him, but it is his that sent me.
7 The true doctrin of salvation differeth from the falſe in this, that the same setteth forth the glory of God, and this by pulling up of men, dishonesth the glory of God.
* *Exod. 24. 3.*
8 None do more confidently boast themselvs to be the defenders of the law of God, than they that do most impudently break it.
* *Chap. 5. 18.*
9 The sabbath day (which is here set before us for a rule of all ceremonies) was not appointed to hinder, but to further and practise Gods works, amongſt which, the love of our neighbour is the chiefest.
* *Levit. 12. 3.*
* *Gen. 17. 10.*
‡ Or, *without breaking the law of Moſes.*
f *That is to say*, if the law of circumcision which Moses gave, be of so great accoun amongſt you, that you dooble not to circumcife upon the sabbath, do you sighly reprove me for healing a man throughly?
* *Deut. 1. 16.*
g We must judge according to the truth of things, leſst the perſons of men do turn us and carry us away.
g By the shew that I make: for I seem to be but an abject and rascall of Galilee, and a carpenters son, whom no man maketh account of: but mark the matter itself well; and judge the tree by the fruit.
10 Many do marvel that the endeavours of the enemies of God have no succes: yet in the meanſeason they do not acknowledge the vertue and power of God.
11 Men are very wise to procure stops and ways to themselvs.
12 The truth of Christ doth not hang upon the judgement of man.
13 The wicked cannot do what they lift, but what God hath appointed.
14 As the kingdom of God increaseth, so increaseth the rage of his enemies, till at the length they in vain seek for those blessings absent, which they despised when they were present.
* *Chap. 13. 33.*
h *Word for word*, (*to the disperſion of the Gentiles or Greeians*) and under the name of the Grecians he understandeth the Jews which were disperſed among the Gentiles.
1 *Pet. 1. 1.*
‡ Or, *Greeks*,

36 What *manner* of saying is this that he said, Ye shall seek me, and shall not find *me:* and where I am, *thither* ye cannot come?

37 * [15] In the [i] last day, that great *day* of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink.

38 * He that beleeveth on me, as the [k] scripture hath said, out of his belly shall flow rivers of living water.

39 (* But this spake he of the spirit, which they that beleeve on him, should receive: for the [l] holy Ghoſt was not yet *given*, because that Jesus was not yet [m] glorified)

40 ¶ [16] Many of the people therefore, when they heard this saying, said, Of a truth this is the prophet.

41 Others said, This is the Christ. But some said, Shall Christ come out of Galilee?

42 * Hath not the scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was?

43 So there was a division among the people because of him.

44 And some of them would have taken him, but no man laid hands on him.

45 ¶ [17] Then came the officers to the chief priests and Pharisees, and they said unto them, Why have ye not brought him?

64 The officers answered, Never man spake like this man.

47 Then answered them the Pharisees, Are ye also deceived?

48 Have any of the [18] rulers, or of the Pharisees beleeved on him?

49 But this people who knoweth not the law are curſed.

50 Nicodemus saith unto them, (* he that came to Jesus by night, being one of them)

51 * Doth our law judge any man before it hear him, [n] and know what he doeth?

52 They answered, and said unto him, Art thou also of Galilee? Search, and look: for out of Galilee ariseth no prophet.

53 [19] And every man went unto his own house.

of God, according to the multitude and outward shew.
* *Chap. 3. 2.* ‡ *Deut. 17. 8.* &c. and 19. 15. a what he hath committed, who is accused.
19 There is no counsel against the Lord.

CHAP. VIII.

1 *Christ delivereth the woman taken in adulterie.*
12 *He preacheth himself the light of the world, and justifieth his doctrin.* 33 *anſwereth the Jews that boasted of Abraham,* 59 *and conveyeth himself from their cruelty.*

JEsus went unto the mount of Olives:

2 And early in the morning he came again into the temple, and all the people came unto him, and he sat down, and taught them.

3 [1] And the Scribes and Pharisees brought unto him a woman taken in adultery, and when they had set her in the midſt,

4 They say unto him, Master, this woman was taken in adultery, in the very act.

5 * Now Moses in the law commanded us, that such should be stoned: but what sayest thou?

6 This they said, tempting him, that they might

*Levit. 23. 36.
15 There are two principles of our salvation: the one to be throughly touched with a true feeling of our extreme poverie; the other to seek in Christ onely (whom we catch hold on by faith) the abundance of all good things.
i The last day of the feaſt of tabernacles *that is*, the eighth day was as high a day as the sabbath. *Levit. 23. 36.*
* *Deut. 18. 15.*
k This is not read, word for word, in any place, but it foreseeth by a metonymie, Out of many places where mention is made of the gifts of the holy Ghoſt.
* *Isa. 44. 3. Joel 2. 28.*
l What is meant by the holy Ghoſt, he expoſeth a little before, speaking of the spirit which they that believed in him should receive. So that by the name of holy Ghoſt, we meant the vertues and mighty workings of the holy Ghoſt.
m *That is*, their doing was not yet ſeen and perceived, which were to shine and set forth the glory of Christ even in the church it ſelf about the chief point of religion: neither hath Christ any more credit and esteem than thoſe that occupie the feet of mens eyes: no more they do what they would.
Mark. 2. 5.
17 God hath heaven foreseth ſuch as are his Sons enemies.
18 Falſe paſtors are ſo fond and foolish, chuſing eſteem the church

2 Against hypocrites which are very severe judges against other mens, and flatter themſelves in their own faults.
* *Deut. 17. 7.*

3 Christ would not take upon him the civil magiſtrates office: he contented himself to bring ſinners to faith and repentance.

4 The world which is blind in it ſelf, cannot come to have any light but in Christ onely.
* *Chap. 1. 5.*
5 Christ is, without all exception, the beſt witneſs of the truth; for he was ſent by his father for that purpoſe, and was by him approved to the world by infinite miracles. a Thou beareſt witneſs of thy ſelf, which thing, by all mens opinions, is naughte, and for a man to commend himself is very diſcommendable.
b That which he denied afore, *chap. 5. 31.* must be taken by a manner of granting, for in that place he framed himself somwhat to the humour of his hearers, which acknowledged nothing in Christ but his humanity, and therefore he was content they ſhould set light by his own witneſs, unleſs it were otherwiſe confirmed. But in this place, he diſputeth for the maintenance of his God-head and paſſeth his Father, who is his witneſs, and ſpeech with him.
c I do now onely teach you. I conſeſſe no man: but ye if I ſuffe to do it, I might juſtifie do it, for I am not alone, but my Father is with me.
* *Deut. 17. 6. Mat. 18. 16.*
d The God-head is plainly diſtinguiſhed from the manhood, elſe there were not two witneſſes: for the party accuſed is not taken for a witneſs.
6 No man can know God, but in his Christ onely.
e This was ſome place appointed for the gathering of the offerings.
7 we we go forward conſtantly in our vocation.
8 Because that men do naturally abhor heavenly things, no man can be a fit diſciple of Christ, unleſs the ſpirit of God frame him: in the meanſeaſon notwithſtanding, the world muſt of neceſſity perish, because it refuſed the life that is

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might have to accuſe him. But Jesus ſtouped down, and with *his* finger wrote on the ground, as though he heard them not.

7 [2] So when they continued asking him, he lift up himſelf, and said unto them, * He that is without ſin among you, let him firſt caſt a ſtone at her.

8 And again he ſtouped down, and wrote on the ground.

9 And they which heard *it*, being convicted by their own conſcience, went out one by one, beginning at the eldeſt, *even* unto the laſt: and Jesus was left alone, and the woman ſtanding in the midſt.

10 [3] When Jesus had lift up himſelf, and saw none but the woman, he said unto her, Woman, where are thoſe thine accuſers? hath no man condemned thee?

11 She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and ſin no more.

12 ¶ [4] Then ſpake Jesus again unto them, saying, * I am the light of the world: he that followeth me, ſhall not walk in darkneſs, but ſhall have the light of life.

13 [5] The Phariſees therefore said unto him, Thou [a] beareſt record of thy ſelf, thy record is not true.

14 Jesus anſwered and said unto them, [b] Though I bear record of my ſelf, *yet* my record is true: for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go.

15 Ye judge after the fleſh, I [c] judge no man.

16 And yet if I judge, my judgement is true: for I am not alone, but I and the Father that ſent me.

17 * It is alſo written in your law, that the teſtimony of two men is true.

18 [d] I am one that bear witneſs of my ſelf, and the Father that ſent me, beareth witneſs of me.

19 [6] Then said they unto him, Where is thy Father? Jesus anſwered, Ye neither know me, nor my Father: if ye had known me, ye ſhould have known my Father alſo.

20 Theſe words ſpake Jesus in the [e] treaſury as he taught in the temple: and no man laid hands on him, for [7] his hour was not yet come.

21 [8] Then said Jesus again unto them, I go my way, and ye ſhall ſeek me, and ſhall die in your ſins: whither I go, ye cannot come.

22 Then said the Jews, Will he kill himſelf? because he ſaith, Whither I go, ye cannot come.

23 And he said unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24 I ſaid therefore unto you, that ye ſhall die in your ſins: for if ye beleeve not that I am *he*, ye ſhall die in your ſins.

25 [9] Then ſaid they unto him, Who art thou? And Jesus ſaith unto them, [f] Even *the ſame* that I ſaid unto you from the beginning.

26 [10] I have many things to ſay, and to judge of you: but he that ſent me, is true, and I ſpeak to the world thoſe things which I have heard of him.

27 [11] They underſtood not that he ſpake to them of the Father.

28 Then said Jesus unto them, When ye have lift up the Son of man, then ſhall ye know that I am *he*, and *that* I do nothing of my ſelf: but as my Father hath taught me, I ſpeak theſe things.

29 And he that ſent me, is with me: the Father hath not left me alone: for I do always thoſe things that pleaſe him.

30 As he ſpake theſe words, many beleeved on him.

31 [12] Then ſaid Jesus to thoſe Jews which beleeved on him, If ye continue in my word, *then* are ye my diſciples indeed.

32 And ye ſhall know the truth, and the truth ſhall [g] make you free.

33 ¶ [h] They anſwered him, We be [i] Abrahams ſeed, and were never in bondage to any man: how ſayeſt thou, Ye ſhall be made free?

34 Jesus anſwered them, Verily, verily I ſay unto you, * Whoſoever committeth ſin, is the ſervant of ſin.

35 And the ſervant abideth not in the houſe for ever: *but* the Son abideth ever.

36 If the Son therefore ſhall make you free, ye ſhall be free indeed.

37 [13] I know that ye are Abrahams ſeed, but ye ſeek to kill me, becauſe my word hath no place in you.

38 I ſpeak that which I have ſeen with my Father: and ye do that which ye have ſeen with your Father.

39 They anſwered and said unto him, Abraham is our father. Jesus ſaith unto them, If ye were Abrahams children, ye would do the works of Abraham.

40 But now ye ſeek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham.

41 Ye do the deeds of your father. Then ſaid they to him, We be not born of fornication, we have one father, *even* God.

42 Jesus ſaid unto them, If God were your Father, ye would love me, for I proceeded forth, and came from God; neither came I of my ſelf, but he ſent me.

43 Why do ye not underſtand my [k] ſpeech? *even* becauſe ye cannot hear my word.

44 * Ye are of *your* father the devil, and the luſts of your father ye will do: he was a murderer from the [l] beginning, and [m] abode not in the [n] truth, becauſe there is no truth in him. When he ſpeaketh a lie, he ſpeaketh of his

7 He ſhall at length know who Christ is, which will diligently hear what he ſaith.
f *That is*, I am Christ, and the Saviour, for ſo I told you from the beginning that I was.
10 God is the revenger of Christs diſcredit diſpiſed.
11 Even the contempt of Christ maketh for his glory: which thing his enemies ſhall feel at length to their great smart.

12 The true diſciples of Christ continue in his doctrin, that profiring more and more in the knowledge of the truth, they may be delivered from the moſt grievous burden of ſin, into the true liberty of righteouſneſs and life.
13 Even the ſlavery of ſin.
h Some of the multitude, not they that beleeved: for this is not the ſpeech of men that confeſſe him but of men that are againſt him.
i Born and begotten of Abraham.
* *Rom. 6. 20.*
* *Pet. 2. 19.*
13 Our wicked manners declare, ther we are plainly born of a devilish nature, but we are changed, and made of the houſhold of God, according to the covenant which he made with Abraham by Christ only, apprehended and laid hold on by faith: which faith is known by a godly and honeſt life.

k Or, language, as though he ſaid, You do no more underſtand what I ſay, than if I ſpake in a ſtrange and unknown language to you.
* 1 *John 3. 8.*
l From the beginning of the worlds for as ſoon as man was made, the devil caſt him
m *That is*, Continued not conſtantly, or remained not.
n *That is*, He kept not his creation

own: for he is a liar, and the [p] father of it.

45 And because I tell *you* the truth, ye believe me not.

46 [14] Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?

47 * He that is of God, heareth Gods words: ye therefore hear *them* not, because ye are not of God.

48 [15] Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil?

49 Jesus answered, I have not a devil: but I honour my Father, and ye do dishonour me.

50 And I seek not mine own glory, there is one that [q] seeketh and judgeth.

51 [16] Verily, verily I say unto you, If a man keep my saying, he shall [r] never see death.

52 [17] Then said the Jews unto him, Now we know that thou hast a devil, Abraham is dead, and the prophets, and thou sayest, If a man keep my saying, he shall never taste of death.

53 Art thou greater than our father Abraham, which is dead? and the prophets are dead: whom makest thou thy self?

54 [18] Jesus answered, If I honour my self, my honour is [s] nothing: it is my Father that honoureth me, of whom ye say, that he is your God:

55 [19] Yet ye have not known him, but I know him: and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying.

56 [20] Your father Abraham [t] rejoyced to see my [u] day: and he [x] saw *it*, and was glad.

57 Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham?

58 Jesus said unto them, Verily, verily I say unto you, Before Abraham was, I [y] am.

59 [21] Then took they up stones to cast at him: but Jesus hid himself, and went out of the temple, going through the midst of them, and so passed by.

CHAP. IX.

1 *The man that was born blind restored to sight.* 8 *He is brought to the Pharisees.* 13 *They are offended at it, and excommunicate him:* 35 *but he is received of Jesus, and confesseth him.* 39 *Who they are whom Christ enlighteneth.*

AND [1] as *Jesus* passed by, he saw a man which was blind from *his* birth.

2 And his disciples asked him, saying, Master, who did sin, this man, or his parents, that he was born blind?

3 Jesus answered, [a] Neither hath this man sinned, nor his parents: but that the works of God should be made manifest in him.

4 [2] I must work the works of him that sent me, while it is [b] day: the night cometh when no man can work.

5 As long as I am in the world, * I am the [3] light of the world.

6 When he had thus spoken, he spat on the ground, and made clay of the spittle, and he ‡ anointed the eyes of the blind man with the clay,

7 And said unto him, Go wash in the pool of Siloam (which is by interpretation, Sent). He went his way therefore, and washed, and came seeing.

8 ¶ [4] The neighbours therefore, and they which before had seen him, that he was blind, said, Is not this he that sat and begged?

9 Some said, This is *he*: others *said*, He is like him: *but* he said, I am *he*.

10 Therefore said they unto him, How were thine eyes [c] opened?

11 He answered and said, A man that is called Jesus, made clay, and anointed mine eyes, and said unto me, Go to the pool of Siloam, and wash: and I went and washed, and I received sight.

12 Then said they unto him, Where is he? He said, I know not.

13 ¶ They brought to the Pharisees him that aforetime was blind.

14 And it was the sabbath-day when Jesus made the clay, and opened his eyes.

15 Then again the Pharisees also asked him how he had received his sight. He said unto them, He put clay upon mine eyes, and I washed, and do see.

16 [5] Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. Others said, How can a man that is a sinner, do such miracles? and there was a division among them.

17 They say unto the blind man again, What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet.

18 But the Jews did not believe concerning him, that he had been blind, and received his sight, untill they called the parents of him that had received his sight.

19 And they asked them, saying, Is this your son, who ye say was born blind? how then doth he now see?

20 His parents answered them and said, We know that this is our son, and that he was born blind:

21 But by what means he now seeth, we know not, or who hath opened his eyes we know not: he is of age, ask him, he shall speak for himself.

22 These words spake his parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue.

23 Therefore said his parents, He is of age, ask him.

24 Then again called they the man that was blind, and said unto him, [d] Give God

in old time to acknowledge their fault before God, as if they should say, Confider, thou art before God, who knoweth the whole matter and therefore for thou reverence his Majestie, & do him this honour, rather to confess the whole matter openly, than to lie before him. Jos. 7. 19.

[1] Sam. 6. 5.

the

[1] Sin is the beginning even of all bodily diseases, and yet doth it not follow, that God alway respecteth their sins whom he most sharply punisheth.

[2] Christ reasoneth here, as his disciples thought, which perhappofe that these come no diffeofte but for sins onely: whereupon he answereth, that there was another cause of this mans blindnefs, and that was, that Gods work might be seen.

[2] The works of Christ are as it were a light, which lighteth in the darknefs of the world.

[3] Christ healing the man born blind, by taking the fign of clay, and afterward the fign of the fountain of Siloam, (which fignifieth, *Sent*) therein that as he at the beginning made man, fo doth he again reftore both body and foul; and yet fo that he himfelf cometh firft of his own accord to heal us.

[4] Or, *spread the clay upon the eyes of the blind man.*

[5] Religion is not difanulled by any means most, then by pretence of religion: for the more it is preffed down, the more it ufeth up.

[a] A folemn order, whereof men were confirmed

[b] By (*day*) is meant the light, *that is*, The lightfom dodrin of the heavenly truth: and by night is meant the darknefs which cometh by the defecurity of the fame doctrin.

[c] He is called a finner in the fcripture tongue, which is a wicked man, and maketh as it were, an art of finning.

[d] Proud wickednefs muft needs at length break forth, which in vain ftrith hid under a zeal of godlinefs.

[t] Thou art naught even from thy cradle, and, as we fay, There is nothing in thee but fin.

[u] Or, *excommunicated them.*

[x] Moft happie is their ftate which are caft furtheft out of the church (which prondly hath themfelves of the name of the church) that they may come nearer to them.

[y] Chrift doth lighten all them by the preaching of the goſpel, which acknowledge their own darknefs, but fuch as feem to themfelves to fee clearly enough, thofe he altogether blindeth: of which for are they offenſmen, which have the higheſt place in the church.

[z] with great power and authority, to do what is righteous, and juſt: *as if he faid*, Theſe men take upon them to govern the people of God after their own luſt, as though they faw all things, and no man but they: but I will rule for otherwiſe than theſe men be wiſeſt, them will I drown in moſt groſs darknefs of ignorance. h In theſe words (Of feeing, and not ſeeing) there is a ſecret taunting and check to the Phariſees: for they thought all men blind but themſelves.

CHAP. X.

1 *Chriſt is the door, and the good ſhepherd.* 19 *Divers opinions of him.* 24 *He proveth by his works, that he is Chriſt the Son of God:* 39 *he eſcapeth the Jews,* 40 *and went again beyond Jordan, where many believed on him.*

[1] Seeing that by Chriſt onely we have accеſs to the Father, there are neither other true ſhepherds, than thoſe which come to Chriſt themſelves, and bring others thither alſo, neither is any to be thought the true ſheep-fold but that which is gathered to Chriſt.

VERILY, [1] verily I ſay unto you, He that entreth not by the door into the ſheepfold, but climbeth up ſome other way, the ſame is a thief and a robber.

2 But he that entreth in by the door, is the ſhepherd of the ſheep.

3 To him the [a] porter openeth: and the ſheep hear his voice, and he calleth his own ſheep by name, and leadeth them out.

4 And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice.

5 And a ſtranger will they not follow, but will flee from him: for they know not the voice of ſtrangers.

6 This [b] parable ſpake Jeſus unto them: but they underſtood not what things they were which he ſpake unto them.

7 Then ſaid Jeſus unto them again, Verily, verily I ſay unto you, I am the door of the ſheep.

8 [2] All that [c] *ever* came before me, are theevs and robbers: but the sheep did not hear them.

9 [3] I am the door, by me if any man enter in, he ſhall be ſaved, and ſhall [d] go in and out, and find paſture.

10 The thief cometh not, but for to ſteal, and to kill, and to deſtroy: I am come that they might have life, and that they might have *it* more abundantly.

11 * I am the good ſhepherd: the good ſhepherd giveth his life for the ſheep.

12 But he that is an hireling and not the ſhepherd, whoſe own the ſheep are not, ſeeth the wolf coming, and leaveth the ſheep, and fleeth: and the wolf catcheth them, and ſcattereth the ſheep.

13 The hireling fleeth, becauſe he is an hireling, and careth not for the ſheep.

14 I am the good ſhepherd, and know my *ſheep*, and am known of mine.

15 As the Father [e] knoweth me, even ſo know I the Father: and I lay down my life for the ſheep.

16 [4] And other ſheep I have, which are not of this fold: them alſo I muſt bring, and they ſhall hear my voice; * and there ſhall be [f] one fold, *and* one ſhepherd.

17 [5] Therefore doth my Father love me, * becauſe I [g] lay down my life, that I might take it again.

18 No man taketh it from me, but I lay it down of my ſelf: I have power to lay it down, and I have power to take it again. * This commandment have I received of my Father.

19 ¶ [6] There was a diviſion therefore again among the Jews for theſe ſayings.

20 And many of them ſaid, He hath a devil, and is mad, why hear ye him?

21 Others ſaid, Theſe are not the words of him that hath a devil: can a devil open the eyes of the blind?

22 ¶ And it was at Jeruſalem the * feaſt of the [h] dedication, and it was winter.

23 And Jeſus walked in the temple in Solomons porch.

24 [7] Then came the Jews round about him, & ſaid unto him, How long doſt thou ‡ make

[a] In thoſe days they uſed to have a ſervant always ſitting at the door, and therefore he ſpeaketh after the manner of thoſe days.

[b] This word (*Paroimie*) which the Evangeliſt uſeth here, ſignifieth a dark kind of ſpeech, when words are taken from their natural meaning, to ſignifie another thing to us.

[c] It maketh no matter, how many, neither how old, the falſe teachers have been.

[d] Theſe large termes muſt be applied to the matter he ſpeaketh of. And therefore when he calleth himſelf the Doore, he calleth all them theeves and robbers which take upon them this name of *Doore*, which name of the Prophets can, for they fauored the ſheep that Chriſt was the Doore.

[e] Onely Chriſt is the true paſtor, and that onely is the true church which acknowledgeth him to be ſtirredly their only Paſtor: To him are oppoſite theeves, which feed not the ſheep, but kill them: and hirelings alſo, which forſake the flock in time of danger, becauſe they feed it onely for their own profit and gain.

[f] *That is*, ſhall live ſafely: So uſe the Jews to ſpeak, as *Act.* 20. 6. and yet there is a peculiar alluding to the ſhepherds office. * *Iſa.* 40. 11. *Ezek.* 34. 23. e Loveth me, alloweth me.

[4] The calling of the Gentiles.

* *Ezek.* 37. 22.

[5] The certain mark of the Catholick church throughout all the world, which hath one head, *that is*, Chriſt, the onely keeper, and onely ſhepherd of it.

[6] Chriſt is by the decree of the Father, the onely true ſhepherd of the true church, for he willingly gave his life for his ſheep, and by his own power roſe again to life. * *Iſa.* 53. 7, 8.

[7] He ſpeaketh in the time that now is, becauſe Chriſts whole life was, as it were, a perpetuall death.

* *Matth.* 2. 20.

[8] The goſpel diſcovereth hypocriſie, and therefore the world muſt needs rage when it cometh forth.

[1] *Mac.* 4. 59.

[h] The feaſt of the dedication was inſtituted by Judas Maccabeus and his brethren, after the reſtoring of Gods true religion by the caſting out of Antiochus his garſon.

[7] The unbelievers and proud men accuſe the goſpel of darkneſs, which darkneſs indeed is within themſelves. ‡ Or, *hold us in ſuſpence?*

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us to doubt? If thou be the Christ tell us plainly.

25 [8] Jesus answered them, I told you, and ye beleeved not: the works that I do in my Fathers name, they bear witness of me.

26 [9] But ye beleeve not, [i] because ye are not of my sheep, as I said unto you.

27 My sheep hear my voice, and I know them, and they follow me.

28 And I give unto them eternall life, and they shall never perish, neither shall any *man* pluck them out of my hand.

29 My Father which gave *them* me, is greater than all: and no man is able to pluck *them* out of my Fathers hand.

30 I and my Father are one.

31 [10] Then the Jews took up stones again to stone him.

32 Jesus answered them, Many good works have I shewed you from my [k] Father; for which of those works do ye stone me?

33 The Jews answered him, saying, For a good work we stone thee not, but for blasphemy, and because that thou, being a man, makest thyself God.

34 Jesus answered them, * Is it not written in your law, I said, Ye are gods?

35 If he called them gods, unto whom the word of God came, and the scripture cannot be [l] broken:

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blaspheмest, because I said, I am the Son of God?

37 If I do not the works of my Father, beleeve me not.

38 But if I do, though ye beleeve not me, beleeve the works: that ye may know and beleeve that the Father is in me, and I in him.

39 [11] Therefore they sought again to take him: but he escaped out of their hand,

40 And went away again beyond Jordan, into the place where John at first baptized, and there he abode.

41 And many resorted unto him, and said, John did no miracle: but all things that John spake of this *man*, were true.

42 And many beleeved on him there.

CHAP. XI.

1 *Christ raiseth Lazarus four days buried.* 45 *Many Jews beleeve.* 47 *The high priests and Pharisees gather a council against Christ.* 49 *Caiaphas prophesieth.* 54 *Jesus hid himself.* 55 *At the passover they enquire after him, and lay wait for him.*

NOw [1] a certain man was sick, *named* Lazarus of Bethany, the [a] town of Mary and her sister Martha.

2 (* It was *that* Mary which anointed the Lord with ointment, and wiped his feet with her hair, whose brother Lazarus was sick)

3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest, is sick.

4 When Jesus heard *that*, he said, This sickness is not unto [b] death, but for the glory of God, that the Son of God might be glorified thereby.

5 Now Jesus loved Martha, and her sister, and Lazarus.

6 [2] When he had heard therefore that he was sick, he abode two days still in the same place where he was.

7 Then after that saith he to *his* disciples, Let us go into Judea again.

8 [3] *His* disciples say unto him, Master, the Jews of late sought to stone thee; and goest thou thither again?

9 Jesus answered, Are there not [c] twelve hours in the day? If any man walk in the day, he stumbleth not, because he seeth the light of this world.

10 But if a man walk in the night, he stumbleth, because there is no light in him.

11 These things said he, and after that, he saith unto them, Our friend Lazarus [d] sleepeth, but I go that I may awake him out of sleep.

12 Then said his disciples, Lord, if he sleep, he shall do well.

13 Howbeit Jesus spake of his death: but they thought that he had spoken of taking of rest in sleep.

14 Then said Jesus unto them plainly, Lazarus is dead.

15 And I am glad for your sakes, that I was not there, (to the intent ye may beleeve) nevertheless, let us go unto him.

16 Then said Thomas, which is called Didymus, unto his fellow disciples, Let us also go, that we may die with him.

17 Then when Jesus came, he found that he had lien in the grave four days already.

18 (Now Bethany was nigh unto Jerusalem, ‡ about fifteen furlongs off)

19 [4] And many of the Jews came to Martha and Mary, to comfort them concerning their brother.

20 Then Martha, assoon as she heard that Jesus was coming, went and met him: but Mary sat *still* in the house.

21 Then said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died.

22 But I know, that even now whatsoever thou wilt ask of God, God will give *it* thee.

23 Jesus saith unto her, Thy brother shall [e] rise again.

24 Martha saith unto him, * I know that he shall rise again in the resurrection at the last day.

25 Jesus said unto her, I am the resurrection and the * life: he that beleeveth in me, though he were dead, yet shall he live;

26 And whosoever liveth, and beleeveth in me, shall never die. Beleevest thou this?

27 She saith unto him, Yea, Lord, I beleeve that thou art the Christ the Son of God which should come into the world.

28 And when she had so said, she went her way, & called Mary her sister secretly, saying, The Master is come and calleth for thee.

29 Assoon

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8 The doctrin of the gospel is proved from heaven by two witnesses: both by the puritie of the doctrin, and by miracles.

9 It is no marvell that there do but a few beleeve, seeing that all men are by nature untamed beasts: yet notwithstanding God hath his, which he numbreth into his sheep, and committeth them unto his Son, and preserveth them against the cruelty of all wild beasts.

i He giveth a reason why they beleeve not, *to wit*, Because they are none of his sheep.

10 Christ proveth his dignity by divine works.

k Through my Fathers authority and power.

* *Psal.* 82. 6.

l Void and of none effect.

11 Christ fleeth danger, not of mistrust, not for fear of death, not that he would be idle, but to gather a church in another place.

1 Christ in reforming the stinking estate of his friend to life, sheweth an example not of his mighty power, and also of his singular good will toward men: which is also an image of the resurrection to come.

a where his sisters dwelt.

* *Mat.* 26. 7.

b *That it is to say*, Sent for the purpose to kill him.

2 In that, that God temperes to linger in helping us in, he doth both for his glory, and for our salvation, as the falling out of the matter in the end plainly proveth.

3 This only is the sure and right way to life, to follow God boldly without fear, who calleth us, and thirsteth before us in the darkness of this world.

c All things are fitly wrought, and brought to passe in their season.

4 The Jews used a mild kind of speech, and called death a sleep, whereupon in other languages the place of buriall where the dead are laid waiting for the resurrection, is called, Asleeping-place.

5 Christ took upon him, together with our flesh, all affections of man (sin only excepted) and consequently them especially mercy, and compassion. For these are tokens that he was greatly moved, but yet the cause was without: and these affections are proper to mans nature.

‡ Or, *he troubled himself.*

* *Chap.* 9. 6.

‡ That is, *About* two miles.

6 God who is the maker of nature, doth not condemn naturall affections, but sheweth that they ought to be enamered by the rule of faith.

e *That is*, Shall recover life again.

* *Luk.* 14. 14. *Chap.* 5. 29.

6 The last point of hard and impossible Buttonnesse is this, to proclaim open war against God, and yet not to cease to make a pretence both of godliness and of the profit of the commonwealth.

7 The Jews called the Councell Sanhedrin: and the word that John useth, is Synedrion.

h That *is*, taken away from us by force: for at that time, perchance was some kind of government left among the Jews. 7 The raging and mad company of the false church enforced themselves that they cannot be in safetie, unlesse he be taken away, who onely upholdeth the Church. And so likewise judgeth the wisdom of the flesh in worldly affairs, which is governed by the spirit of giddinesse, or madnesse.

* *Chap.* 11. 51.

29 Assoon as she heard *that*, she arose quickly, and came unto him.

30 Now Jesus was not yet come into the town, but was in that place where Martha met him.

31 The Jews then which were with her in the house, and comforted her, when they saw Mary that she rose up hastily, and went out, followed her, saying, She goeth unto the grave, to weep there.

32 Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died.

33 [5] When Jesus therefore saw her weeping, and the Jews also weeping which came with her, he [f] groaned in the spirit, & † was troubled,

34 And said, Where have ye laid him? They say unto him, Lord, come and see.

35 Jesus wept.

36 Then said the Jews, Behold how he loved him.

37 And some of them said, Could not this man, * which opened the eyes of the blind, have caused that even this man should not have died?

38 Jesus therefore again groaning in himself, cometh to the grave. It was a cave, and a stone laid upon it.

39 Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been *dead* four days.

40 Jesus saith unto her, Said I not unto thee, that if thou wouldest beleeve thou shouldest see the glory of God?

41 Then they took away the stone *from the place* where the dead was laid. And Jesus lift up *his* eyes, and said, Father, I thank thee that thou hast heard me.

42 And I knew that thou heares me always: but because of the people which stand by, I said *it*, that they may beleeve that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voice, Lazarus come forth.

44 And he that was dead came forth, bound hand and foot with grave-clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go.

45 Then many of the Jews which came to Mary, and had seen the things which Jesus did, beleeved on him.

46 [6] But some of them went their ways to the Pharisees, and told them what things Jesus had don.

47 ¶ Then gathered the chief priests and the Pharisees a [g] council, and said What do we? for this man doeth many miracles.

48 If we let him thus alone, all men will beleeve on him; and the Romans shall come and [h] take away both our place and nation.

49 [7] And one of them *named* Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all,

50 * Nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not.

51 [8] And this spake he not of himself: but being high priest that year, he prophesied that Jesus should die for that nation:

52 And not for that nation onely, but that also he should gather together in one, the children of God that [i] were scattered abroad.

53 Then from that day forth, they took counsel together for to put him to death.

54 [9] Jesus therefore walked no more openly among the Jews: but went thence unto a countrey near to the wilderness, into a city called Ephraim, & there continued with his disciples.

55 ¶ And the Jews passover was nigh at hand, and many went out of the countrey up to Jerusalem before the passover, to purifie themselves.

56 Then sought they for Jesus, and spake among themselves, as they stood in the temple, What think ye, that he will not come to the feast?

57 Now both the chief priests and the Pharisees had given a commandment, that if any *man* knew where he were, he should shew *it*, that they might take him.

CHAP. XII.

1 *Jesus excuseth Mary anointing his feet.* 9 *The people flock to see Lazarus.* 10 *The high priests consult to kill him.* 11 *Christ rideth into Jerusalem.* 20 *Greeks desire to see Jesus.* 23 *He foretelleth his death.* 37 *The Jews are grievously blinded:* 42 *yet many chief rulers beleeve, but do not confesse him:* 44 *therefore Jesus calleth earnestly for confession of faith.*

THen Jesus, six days before the passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead.

2 There they made him a supper, and Martha served: but Lazarus was one of them that sat at the table with him.

3 Then took Mary a pound of ointment, of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment.

4 Then saith one of his disciples, Judas Iscariot, Simons *son*, which should betray him,

5 [1] Why was not this ointment sold for three hundred pence, and given to the poor?

6 This he said, not that he cared for the poor: but because he was a thief, and * had the bag, and bare what was put therein.

7 [2] Then said Jesus, let her alone, against the day of my burying hath she kept this.

8 For the poor always ye have with you: but me ye have not always.

9 [3] Much people of the Jews therefore knew

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* *Chap.* 18. 14.

8 Christ doth sometimes so turn the tongues, even of the wicked, that even unwilling, they bless.

i For they were not gathered together in one countrey, as the Jews were, but to be gathered, from all quarters, from the east to the west.

9 we may give place to the rage of the wicked, when it is expedient so to do, but yet in such sort, that we sweive not from Gods vocation.

1 An horrible example in Judas, of a mind blinded with covetousnes, and yet pretending godliness.

* *Chap.* 13. 29.

2 This extraordinary anointing, which was for a sign, is so allowed of God, that he wittnesseth how he will not be worshipped with outward pomp, or coslly service,

but with alms. 3 when the light of the gospel sheweth it self, some are found to be curious, and others (which lest ought) to be open enemies: others in a rage honour him, whom they will straighway fall from: and very few do so reverently receive him as they ought: notwithstanding, Christ beginneth his spirituall kingdom in the midst of his enemies.

that

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that he was there: and they came, not for Jesus sake onely, but that they might see Lazarus also, whom he had raised from the dead.

10 ¶ But the chief priests consulted, that they might put Lazarus also to death.

11 Because that by reason of him many of the Jews went away, and beleeved on Jesus.

* *Mat.* 21. 8. 12 ¶ * On the next day, much people that were come to the feast, when they heard that Jesus was coming to Jerusalem,

13 Took branches of palm-trees, and went forth to meet him, and cried, Hosanna, blessed *is* the King of Israel that cometh in the name of the Lord.

14 And Jesus when he had found a young ass, sat thereon, as it is written,

* *Zech.* 9. 9. 15 * Fear not, daughter of Sion; behold thy King cometh, sitting on an asses colt.

16 These things understood not his disciples at the first: but when Jesus was glorified, then remembred they that these things were written of him, and *that* they had don these things unto him.

17 The people therefore that was with him, when he called Lazarus out of his grave, and raised him from the dead, bare record.

18 For this cause the people also met him, for that they heard that he had don this miracle.

a Even they which go about to oppress Christ, are made instruments of his glory.

19 a The Pharisees therefore said among themselvs, Perceive ye how ye prevail nothing? behold, the world is gon after him.

b After the solemn custom the Grecians were fitst so called by the name of the country of Greece where they dwelt: but afterward, all that were not of the Jews religion, but worshipped false gods, and were also called Heathens, were called by this name.

20 ¶ And there were certain Greeks among them, that b came up to worship at the feast:

21 The same came therefore to Philip, which *was* of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus.

22 Philip cometh and telleth Andrew: and again, Andrew and Philip told Jesus.

c Christ speaketh of his death, the manner of his death, the overcoming of the devil and the world, and in conclusion of his triumph.

23 ¶ And Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

d Christ used a word which hath a double meaning, for it signifieth either To lift up, or To cast out of the way: for his meaning was to put them in mind of his death: but the Jews took to take it another way.

24 c Verily, verily I say unto you, Except a corn of wheat fall into the ground, and die, it abideth alone: but if it die, it bringeth forth much fruit.

25 * He that loveth his life, shall lose it: and he that hateth his life in this world, shall keep it unto life eternall.

26 If any man serve me, let him follow me, and where I am, there shall also my servant be: if any man serve me, him will *my* Father honour.

e Christ foreseeth to the end the manner of his death, and therefore he calleth it his glorification.

27 d Now is my soul troubled, and what shall I say? Father, save me from this e hour: but for this cause came I unto this hour.

28 Father, f glorifie thy name. Then came there a voice from heaven, *saying*, I have both glorified *it*, and will glorifie *it* again.

f That is, Make it known to the world.

29 The people therefore that stood by, and heard *it*, said that it thundered: others said, An angel spake to him.

30 g Jesus answered, and said, This voice came not because of me, but for your sakes.

g Christ foreseeth to the end, that the offence of his death might be taken away.

31 Now is the judgement of this world: now shall the prince of this world be cast out.

32 And I, if I be e lifted up from the earth, will f draw all men unto me.

33 (This he said, signifying what death he should die.)

34 The people answered him, * We have heard out of the law, that Christ abideth for ever: and how sayest thou, The Son of man must be lift up? who is this Son of man?

35 h Then Jesus said unto them, Yet a little while is the light with you, walk while ye have the light, least darkness come upon you: for he that walketh in darkness, knoweth not whither he goeth.

h Christ sendeth them to the light, that they may be the i children of light. These things spake Jesus and departed, and did hide himself from them.

i Faith is not of nature, but of grace.

36 While ye have light, beleeve in the light,

37 ¶ k But though he had don so many miracles before them, yet they beleeved not on him:

k Faith is a thing that is not common with the unbeleevers: but also the most of them for you, and that especially, the church) for their own profit than God.

38 That the saying of Esaias the prophet might be fulfilled, which he spake, * Lord, who hath beleeved our report? and to whom hath the l arm of the Lord been revealed?

* *Isa.* 53. 1. *Rom.* 10. 16.

l The arm of the Lord, is The gospel, which is The power of God to salvation, to all that believe: And therefore the arm of the Lord is not revealed to them, whose heart the Lord hath not opened.

39 Therefore they could not beleeve, because that Esaias said again,

40 * He hath blinded their eyes, and hardened their heart, that they should not see with *their* eyes, nor understand with *their* heart, and be converted, and I should heal them.

* *Isa.* 6. 10. *Mat.* 13. 14. 10 Such as believe are not onely few in number, if they be compared with

41 These things said Esaias, when he saw his glory, and spake of him.

42 ¶ m Nevertheless, among the chief rulers also, many beleeved on him; but because of the Pharisees they did not confess *him*, least they should be put out of the synagogue.

m Christ through faith, as the onely Saviour apprehend and given us of the Father.

43 * For they loved the praise of men more than the praise of God.

* *Chap.* 5. 44.

44 ¶ n Jesus cried, and said, He that beleeveth on me, beleeveth not on me, but on him that sent me.

n The sum of the gospel, and therefore of Christian: which Christ witnessed in the midst of Jerusalem, by his crying out, is this, We must seek Christ through faith, as the onely Saviour appointed

45 And he that seeth me, seeth him that sent me.

46 * I am come a light into the world, that whosoever beleeveth on me, should not abide in darkness.

* *Mat.* 10. 24. *Chap.* 15. 20.

47 * And if any man hear my words and beleeve not, I judge him not; for I came not to judge the world, but to save the world.

This word, *Not*, doth not take any word of this from Christ, which is here spoken of, but is in way of correction rather, as if he said, He that beleeveth in me, doth not forsooth beleeve in me, as in him that sent me. So it is in *Mark.* 9. 37.

48 He that rejecteth me, and receiveth not my words, hath one that judgeth him: * the word that I have spoken, the same shall judge him in the last day.

* *Chap.* 3. 19. 1 *Cor.* 1. 17. * *Mark* 16. 16.

49 For I have not spoken of my self; but the Father which sent me, he gave me a commandment what I should say, and what I should speak.

50 And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak.

CHAP.

CHAP. XIII.

1 Jesus washeth the disciples feet: exhorteth them to humility and charity. 18 He foretelleth and discovereth to John by a token, that Judas should betray him: 31 commandeth them to love one another: 36 and foreswarneth Peter of his denial.

* *Mat.* 26. 2. 1 Christ no lesse certain of the victory, than of the combat which was bind, using the sign of washing the feet, doth partly thereby give an example of singular modesty, and his great love toward his apostles in this notable act, being like, very loathly, to depart from them: and partly wonderfully unto them, that it is he onely, which washeth away the filth of his people, and that by little and little in their time and season.

NOw * before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his a own which were in the world, he loved them unto the end.

a Them of his household, *that is*, His Saints.

2 And supper being ended, (the devil having now put into the heart of Judas Iscariot, Simons *son*, to betray him)

3 Jesus knowing that the Father had given all things into his b hands, and that he was come from God, and went to God:

b Into his power. c Is that he is said to rise, it argueth that there was a space between the ceremony of the washing and this rising of feet, at what time it seemeth that the supper was instituted.

4 He c riseth from supper, and laid aside his garments, & took a towell & girded himself.

5 After that, he poureth water into a bason, and began to wash the disciples feet, and to wipe *them* with the towell wherewith he was girded.

d Unless thou take me to wash thee, thou shalt have no part in the kingdom of heaven.

6 Then cometh he to Simon Peter: and Peter saith unto him, Lord, dost thou wash my feet?

7 Jesus answered and said unto him, What I do thou knowest not now: but thou shalt know hereafter.

8 Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast d no part with me.

9 Simon Peter saith unto him, Lord, not my feet onely, but also *my* hands and *my* head.

10 Jesus saith to him, He that is washed, needeth not, save to wash *his* feet, but is clean every whit: and ye are clean, but not all.

11 For he knew who should betray him, therefore said he, Ye are not all clean.

12 So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have don to you?

13 Ye call me Master, and Lord: and ye say well; for *so* I am.

14 If I then *your* Lord and Master have washed your feet, ye also ought to wash one anothers feet.

15 For I have given you an example, that ye should do as I have don to you.

16 * Verily, verily I say unto you, The servant is not greater than his Lord, neither he that is sent, greater than he that sent him.

17 If ye know these things, happy are ye if ye do them.

e He affirmed it openly and soothed it not.

18 ¶ e I speak not of you all, I know whom I have chosen: but that the scripture may be fulfilled, * He that eateth bread with me, hath lift up his heel against me.

* *Psal.* 41. 9. 1 Or, *from henceforth.*

19 † Now I tell you before it come, that when it is come to pass, ye may beleeve that I am *he*.

† Now I tell you before it come, that when it is come to pass, ye may beleeve that I am *he*.

20 * Verily, verily I say unto you, He that receiveth whomsoever I send, receiveth me: and he that receiveth me, receiveth him that sent me.

* *Mat.* 10. 40.

21 * When Jesus had thus said, he was troubled in spirit, and f testified, and said, Verily, verily I say unto you, that one of you shall betray me.

f John his leaning was such, that sitting down in his bed, his head was toward Jesus his head: so that it was an easy matter for him to touch Jesus his bosom: for it is certain that in old time men used not to sit at the table, but lyly down on the one side.

* *Mat.* 26. 21.

22 Then the disciples looked one on another, doubting of whom he spake.

23 Now there was g leaning on Jesus bosom one of his disciples whom Jesus loved.

g Or, *sitting*

24 Simon Peter therefore beckned to him, that he should ask who it should be of whom he spake.

25 He then lying on Jesus breast, saith unto him, Lord, who is it?

26 Jesus answered, He it is to whom I shall give a ‡ sop when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, *the son* of Simon.

‡ Or, *morsel*

27 And after the sop, Satan entred into him. Then said Jesus unto him, That thou doest, do quickly.

28 Now no *man* at the table knew for what intent he spake this unto him.

29 For some *of them* thought, because Judas had the bag, that Jesus had said unto him, Buy *those things* that we have need of against the feast: or that he should give somthing to the poor.

30 He then having received the sop, went immediately out: and it was night.

h We have to consider the glorifying of Christ in his ignominy.

31 ¶ h Therefore when he was gon out, Jesus said, i Now is the Son of man glorified, and God is glorified in him.

i The eternall glory shall flow by little and little from the members But in the main time, we must take good heed, that we passe over the race of this life in lonterly love.

32 If God be glorified in him, God shall also glorify him in himself, and shall straightway glorify him.

* *Chap.* 7. 24. * *Levit.* 19. 18. *Chap.* 15. 17. 1 *John* 4. 21.

33 * Little children, yet a little while I am with you. Ye shall seek me, * and as I said unto the Jews, Whither I go, ye cannot come; so now I say unto you.

34 * A new commandment I give unto you, That ye love one another, as I have loved you, that ye also love one another.

35 By this shall all men know that ye are my disciples, if ye have love one to another.

k An heavy example of rash trust and confidence.

36 ¶ k Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go, thou canst not follow me now: but thou shalt follow me afterwards.

37 Peter said unto him, Lord, why cannot I follow thee now? I will * lay down my life for thy sake.

* *Mat.* 26. 33.

38 Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily I say unto thee, The cock shall not crow, till thou hast denied me thrice.

CHAP. XIV.

1 Christ comforteth his disciples with the hope of heaven: 6 professeth himself the way, the truth, and the life, and one with the Father: 13 assureth their prayers in his name to be effectual: 15 requireth love and obedience: 16 promiseth the holy Ghost the Comforter: 27 and leaveth his peace with them.

LEt l not your heart be troubled: ye believe in God, believe also in me.

l He beleeveth in God that believeth in Christ, and there is no other way to confirm our minds in greatest distresses.

2 In my Fathers house are many mansions: if *it were* not *so*, 2 I would have told you: for I go to prepare a place for you.

2 *That is*, If it were not so as I tell you, *to wit*, Unless there were place enough not onely for me, but for you also, in my Fathers house, I would not thus deceive you with a vain hope, but I would have told you so plainly.

you:

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you: I go to [b] prepare a place for you.

3 And if I go and prepare a place for you, I [c] will come again, and receive you unto my self, that where I am, *there* ye may be also.

4 And whither I go ye know, and the way ye know.

5 Thomas saith unto him, Lord, we know not whither thou goest, and how can we know the way?

6 Jesus saith unto him, [d] I am the way, the truth, and the life: no man cometh unto the Father but by me.

7 [e] If ye had known me, ye should have known my Father also: and from henceforth ye know him, and have seen him.

8 Philip saith unto him, Lord, shew us the Father, and it sufficeth us.

9 Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me, hath seen the Father, and how sayest thou *then*, Shew us the Father?

10 [4] Beleevest thou not that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of my self: but the Father that dwelleth in me, he doth the works.

11 Beleeve me that I *am* in the Father, and the Father in me: or else beleeve me for the very works sake.

12 [5] Verily, verily I say unto you, He that beleeveth on me, the works that I do, shall he do also, and [f] greater *works* than these shall he do, because I go unto my Father.

13 * And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son.

14 If ye shall ask any thing in my name, I will do it.

15 ¶ [6] If ye love me, keep my commandments.

16 And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever:

17 *Even* the [g] Spirit of truth, whom the [h] world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you.

18 I will not leave you ‡ comfortless, I will come to you.

19 Yet a little while, and the world seeth me no more: but ye see me: because I live, ye shall live also.

20 At that day ye shall know, that I *am* [i] in my Father, and you in me, and I in you.

21 He that hath my commandments, and keepeth them, he it is that loveth me, and he that loveth me shall be loved of my Father, & I will love him, & will [k] manifest my self to him.

22 [7] Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thy self unto us, and not unto the world?

23 Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

24 He that loveth me not, keepeth not my sayings: and the word which you hear, is not mine, but the Fathers which sent me.

25 [8] These things have I spoken unto you, being yet present with you.

26 But the Comforter, *which is* the holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

27 [9] Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you: let not your heart be troubled, neither let it be afraid.

28 [10] Ye have heard how I said unto you, I go away; & come *again* unto you. If ye loved me, ye would rejoyce, because I said, I go unto the Father: for my Father is [l] greater than I.

29 And now I have told you before it come to pass, that when it is come to pass, ye might beleeve.

30 [11] Hereafter I will not talk much with you: for the prince of this world cometh, and hath [m] nothing in me.

31 But that the world may know that I love the Father; and as the Father gave me commandment, even so I do: arise, let us go hence.

CHAP. XV.

1 *The consolation and mutuall love between Christ and his members, under the parable of the vine.* 18 *A comfort in the hatred and persecution of the world.* 26 *The office of the holy Ghost, and of the apostles.*

I [1] Am the true vine, and my Father is the husbandman.

2 * Every branch in me that beareth not fruit, he taketh away: and every *branch* that beareth fruit, he purgeth it, that it may bring forth more fruit.

3 * Now ye are clean through the word which I have spoken unto you.

4 Abide in me, and I in you. As the branch cannot bear fruit of it self, except it abide in the vine: no more can ye, except ye abide in me.

5 I am the vine, ye *are* the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for ‡ without me ye can do nothing.

6 If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast *them* into the fire, and they are burned.

7 [2] If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be don unto you.

8 [3] Herein is my Father glorified, that ye bear much fruit, so shall ye be my disciples.

9 [3] As the Father hath loved me, so have I loved you: [b] continue ye in my love.

10 If ye keep my commandments, ye shall abide in my love: even as I have kept my Fathers commandments, and abide in his love.

11 These things have I spoken unto you that my joy might remain in you, and *that* your joy might be full.

12 * This is my commandment, That ye love one another, as I have loved you.

13 Greater love hath no man then this, that a man lay down his life for his friends.

14 Ye are my friends, if ye do whatsoever I command you.

15 [4] Henceforth I call you not servants; for the servant knoweth not what his lord doth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you.

16 Ye have [5] not chosen me, but [c] I have chosen you, and * ordained you, that you should go and bring forth fruit, and *that* your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you.

17 These things I command you, that ye love one another.

18 [6] If the world hate you, ye know that it hated me before *it hated* you.

19 If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, * The servant is not greater then the lord. If they have persecuted me, they will also persecute you: if they have kept my saying, they will keep yours also.

21 [7] But all these things will they do unto you for my names sake, because they know not him that sent me.

22 [d] If I had not come, and spoken unto them, they had not had sin: but now they have no ‡ cloke for their sin.

23 He that hateth me, hateth my Father also.

24 If I had not done among them the works which none other man did, they had not had sin: but now have they both seen, and hated both me and my Father.

25 But *this cometh to pass*, that the word might be fulfilled that is written in their [e] law, * They hated me without a cause.

26 * [8] But when the Comforter is come, whom I will send unto you from the Father, *even* the Spirit of truth, which proceedeth from the Father, he shall testify of me.

27 And ye also shall bear witness, because ye have been with me from the beginning.

CHAP. XVI.

1 *Christ comforteth his disciples against tribulation by the promise of the holy Ghost, and by his resurrection and ascension,* 23 *assureth their prayers made in his name to be acceptable to his Father.* 33 *Peace in Christ, and in the world affliction.*

THese [1] things have I spoken unto you, that ye should not be offended.

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b All this speech is by the way of an allegory, whereby the Lord conforteth his own, declaring to them dis departure into heaven, which is, Not to seign there alone, but to go before and prepare a place for them.

c Christ went not away from us, to the end to forsake us, but rather that he might at length take us up with him into heaven.

d These words are to be referred to the whole church, and therefore the angel said to the disciples when they were astonished, what stand you gazing up into heaven? This Jesus shall so come as you [*Gr. 11.*] saw him go, and in places of the scripture, the full comfort of the church is referred to that day when God shall be all in all, and is therefore called the day of redemption.

e Christ onely is the way to true and everlasting life, for he it is in whom the Father hath revealed himself.

f This saying, wherein unto us both the nature, the will, and office of Christ.

g It is plain by this place, that to know God, and to see God, is all one. Now whereas he said before, that no man saw God at any time, that is to be under. stood thus, without Christ, or were it not through Christ, no man could ever see, nor know God at any time: for, as Chrysostom saith, The Son is a very fluxt and easy setting forth of the Fathers nature unto us.

h The majesty of God therein it self is of most evident lyr, both in Christs doctrin & deeds.

i The appearing of the vertue of Christ is not included within his own person, but it is forced through the body of his whole church.

f *That is*, Not onely do them, but I can also give other men power to do greater.

* *Mat. 7. 7.*

6 He loveth Christ aright which obeyeth his commandments: and because the same is accompanied with an infinit sort of miseries, although he be absent in body, yet doth he comfort his, with the present vertue of the holy Ghost, whom the world despiseth because it knoweth him not.

g The holy Ghost is called the Spirit of truth, of the effect which he worketh, because he inspireth the truth into us, whereas otherwise he hath truth in himself. h worldly men. 1 Or, *orphanes*, i The Son is in the Father after such sort, that he is of one self same substance with the Father, but he is in his disciples in a certain respect, as an sider and helper of them. k I will shew my self to him, and be known of him, as if he saw me with his eyes: but this shewing of himself is not bodily, but spirituall, yet so plain as none can be more. 7 we must not ask why the Gospel is revealed to some rather then to others, but we must rather take heed that we embrace Christ, who is offered unto us, and that we truly love him, *that is to say*, That we give our selves wholly to his obedience.

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2 They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doth God service.

3 And these things will they do unto you, because they have not known the Father, nor me.

4 But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you.

5 But now I go my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I have said these things unto you, sorrow hath filled your heart.

7 * Nevertheless, I tell you the truth; it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

8 [3] And when he is come, he will ‡ reprove the [b] world of sin, and of righteousnes, and of judgment:

9 Of sin, because they believe not on me;

10 [c] Of righteousnes, because I go to my Father, and ye see me no more;

11 [d] Of judgment, [e] because the prince of this world is judged.

12 [4] I have yet many things to say unto you; but ye cannot bear them now.

13 Howbeit, when he the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

14 [7] He shall glorify me: for he shall receive of mine, and shall shew it unto you.

15 All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.

16 * [8] A [f] little while and ye shall not see me: and again, a little while and ye shall see me, [g] because I go to the Father.

17 Then said *some* of his disciples among themselves, What is this that he saith unto us, A little while and ye shall not see me: and again, a little while and ye shall see me: and, Because I go to the Father?

18 They said therefore, What is this that he saith, A little while? we cannot tell what he saith.

19 Now Jesus knew that they were desirous to ask him, and said unto them, Do ye enquire among your selves of that I said, A little while and ye shall not see me: and again, a little while and ye shall see me?

20 Verily verily I say unto you, that ye shall weep and lament, but the world shall rejoyce: and ye shall be sorrowful, but your sorrow shall be turned into joy.

21 A woman when she is in travail, hath forthigh thing which is lifted up against the knowledge of God, 2 *Cor.* 10. 5. 2. 4 The doctrine of the apostles proceeded from the holy Ghost, and is moft perfect 5 The holy Ghost bringeth no new doctrine but teacheth that which was uttred by Christs own mouth, and impaimeth it in our minds. 6 The grace of the holy Ghost is a moft lively glass, wherein Christ is truely beholden with the moft sharp sighted eyes of faith, and not with the bleared eyes of the flesh, whereby we feel a continual joy even in the midst of sorrows. 7 when a little time is once past. 8 For I paft to eternal glory, fo that I shall be much more prefent with you then I was before: for then you shall feel indeed what I am, and what I am able to do.

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1 The misdeeds of the gospel muft look for all manner of reproaches, not onely of them which are open enemies, but even of them also which seem to be of the same household, and the very pillars of the church.

2 The offence of Christ according to the flesh, is profitable to the church, that we may wholly depend upon his spiritual power.

3 The Spirit of God worketh so mightily by the preaching of the word, that he constraineth the world, will it, nill it, to confess its own unrighteousnes, and Christs righteousnes, and almighty power.

‡ Or, *convince*.

4 He will so reprove the world, that the worldlings shall be able to pretend no excuse.

5 He repeateth the time that followed his ascension when as all gainsayes were manifestly reproved through the pouring out of the holy Ghost upon the church: So that the very enemies of Christ were reproved of sin, in that they were constrained, to confess that they were deceived, in that they believed not, and therefore they said to Peter, *Acts 2. Men and brethren, what shall we do?*

6 Of Christ himself: for when the world shall see, that I have poured the holy Ghost, they shall be constrained to confess that I was just, and was not condemned of my Father, when I went out of this world.

7 Of that authority and power which I have both in heaven and earth.

8 *That is*, Because they shall then understand and know indeed that I have overcome the devil, and do reign in heaven, when all men shall fear they for themselves against you in vain, for I will arm you with that heavenly power, whereby you may destroy every

row, because her hour is come: but assoon as she is delivered of the child, she remembreth no more the anguish, for joy that a man is born into the world.

22 And ye now therefore have sorrow: but I will see you again, and your heart shall rejoyce, and your joy no man taketh from you.

23 And in that day ye shall ask me nothing: * Verily verily I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you.

* *Mat.* 7. 7.

24 Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.

25 [7] These things have I spoken unto you in ‡ proverbs: the time cometh when I shall no more speak unto you in ‡ proverbs, but I shall shew you plainly of the Father.

[7] The holy Ghost, which was poured upon the apostles after the ascension of Christ, instructed both them in all the chiefest mysteries and secrets of our salvation, and also by them the church, and will also instruct it to the end of the world.

‡ Or, *parables.*

‡ Or, *parables.*

‡ The sum of the worship of God is the invocation of the Father, in the name of the Son the Mediatour, who is already heard for us, for whom he hath shaked himself, and is now also glorified.

26 [8] At that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you:

27 For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

28 I came forth from the Father, and am come into the world: again, I leave the world, and go to the Father.

29 [9] His disciples said unto him, Lo, now speakest thou plainly, and speakest no ‡ proverb.

‡ Faith and foolish fecrecity differ very much.

‡ Or, *parable.*

30 Now are we sure that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God.

31 Jesus answered them, Do ye now believe?

32 * Behold the hour cometh, yea, is now come, [10] that ye shall be scattered, every man to ‡ his own, and shall leave me alone: and yet I am not alone, because the Father is with me.

* *Mat.* 26. 31.

[10] Neither the wickednesse of the world, nor the weakneſs of his own can diminish any thing of the virtue of Christ.

‡ Or, *his own home.*

33 [11] These things I have spoken unto you, that [b] in me ye might have peace. In the world ye shall have tribulation: but be of good cheer, I have overcome the world.

[11] The fiercy and fury of the church dependeth only upon the victory of Christ. [b] That in me you might be throughly quieted. For by (*peace*) is meant in this place, that quiet state of mind which is clean contrary to disquietneſs, and heaviness.

CHAP. XVII.

1 Christ prayeth to his Father to glorify him. 6 To preserve his apostles 11 in unity, 17 and truth: 20 to glorify them, and all other believers with him in heaven.

[1] Jesus Christ the everlasting high priest, being ready straightways to offer up himself, doth by solemne prayers consecrate himself to God the Father, as a sacrifice, and us together with himself. Therefore this prayer was from the beginning, is, and shall be to the end of the world, the foundation and ground of the church of God.

THese [1] words spake Jesus; and lift up his eyes to heaven, and said, [2] Father, the hour is come; glorify thy Son, that thy Son also may glorify thee.

[2] *His first desire is*, That as he came into the world to the end that the Father might shew him him, being apprehended by faith, his glory, in living his flesh, so he applied himself to that only; and therefore desireth of the Father, that he would likewise work which he had finished. * *Mat.* 28. 18. 2 Over all men. [b] He calleth the Father the onely very God, to let him against false gods, and not to shut out himself and the holy Ghost, for straightwayes he joyneth the knowledge of the Father and the knowledge of himself together, and according to his accustomed manner setteth forth the whole Godhead in the person of the Father: so is the Father alone said to be King, immortal, wise, and dwelling in light which no man can attain unto, invisible, *Rom.* 16. 27. 1 *Tim.* 1. 17.

2 * As thou hast given him power over [a] all flesh, that he should give eternal life to as many as thou hast given him.

3 And this is life eternal, that they might know thee the [b] onely true God, and Jesus Christ whom thou hast sent.

4 I have glorified thee on the earth: I have finished the work which thou gavest me to do.

5 And now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world was.

6 [3] I have manifested thy name unto the men which thou gavest me out of the world: [c] thine they were, and thou [d] gavest them me; and they have kept thy word.

7 Now they have known that all things whatsoever thou hast given me, are of thee.

8 For I have given unto them the words which thou gavest me; and they have received them, * and have known surely that I came out from thee, and they have believed that thou didst send me.

9 I pray for them: I pray not for the world, but for them which thou hast given me, for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now I am no more in the world, but these are in the world, and I come to thee, Holy Father, keep through thine own name, those whom thou hast given me, that they may be [e] one, as we *are*.

12 While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition: * that the scripture might be fulfilled.

13 And now come I to thee, and these things I speak in the world, that they might have my joy fulfilled in themselves.

14 I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world.

15 [4] I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil.

16 They are not of the world, even as I am not of the world.

17 [5] Sanctify them through thy truth: thy word is truth.

18 [5] As thou hast sent me into the world, even so have I also sent them into the world.

19 And for their sakes I sanctify my self, that they also might be ‡ sanctified through the [6] truth.

20 [6] Neither pray I for these alone, but for them also which shall believe on me through their word:

21 That they all may be one, as thou Father *art* in me, and I in thee; that they also may be one in us: that the world may believe that thou hast sent me.

22 And the glory which thou gavest me, I have given them: that they may be one, even as we are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the world

[3] *First of all*, he prayeth for those his disciples by whom he would have the rest to be gathered together, and commendeth them unto the Father, (having once rejected the whole company of the reprobate) be cause he received them of him, into his custody, and for that they embracing his doctrine shall have to many and so mighty enemies, that there is no way for them to be in safety, but by his help onely.

[c] *He speaketh darkly*, The creation, election, and choice, which was hidden in the good will and providence of God, which is the ground work of our salvation.

[d] *He speaketh*, How that ever, lifting and hiding the purpose of God is declared in Christ, by whom we are justified & glorified, if we by hold on him by faith, that at length we may come to the glory of the resurrection.

* *Chap.* 13. 27. ‡ He prayeth that his people may precisely agree and be joyned together in one, that as the Godhead is one, so they may be of one mind, and one conformation.

* *Psal.* 109. 8.

[4] He sheweth what manner of deliverance he meaneth, not that they should be in no danger, but that they being preserved from all, might prove by experience the doctrine of salvation is truth, which they received at his mouth to deliver to others.

[5] *That is*, Make them holy: and that is said to be holy, which is dedicated and made proper to God only.

[6] He addeth moreover, that the apostles have a common consent with them, and therefore they must be holden up by the self-same virtue to give up themselves wholly to God, already in being holy, and confesse himself to be the Father.

‡ Or, *truly sanctified.*

[6] The true and fulfilmental sanctification, He effecteth in God *Secondarily*, by the doctrine of the apostles: first Christ bound unto Caiaphas the high priest, verse 24. * *Chap.* 11. 50. * *Mat.* 26. 58. 7 A lively example of the fragility of man, even in the best, when they be once left to themselves.

may know that thou hast sent me, and hast loved them, as thou hast loved me.

* *Chap.* 12. 26.

24 * Father, I will that they also whom thou hast given me, be with me where I am; that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world hath not known thee; but I have known thee, and these have known that thou hast sent me.

26 [7] And I have declared unto them thy name, and will declare *it*: that the love wherewith thou hast loved me, may be in them, and I in them.

[7] He communicateth with his by little and little, the knowledge of the Father, which is most full in Christ the mediatour, that they may in him be beloved of the Father, with the self-same love wherewith he loveth the Son.

CHAP. XVIII.

1 Judas betrayeth Jesus. 6 The officers fall to the ground. 10 Peter smiteth off Malchus ear. 12 Jesus is taken and led unto Annas and Caiaphas. 15 Peters denial. 19 Jesus examined before Caiaphas. 28 His arraignment before Pilate. 36 His kingdom. 40 The Jews ask Barabbas to be let loose.

[1] Christ goeth of his own accord into a garden, which his betrayer knew, to be taken, that by his obedience, he might take away the sin that entred into the world by one mans rebellion, and that in a garden.

* *Mat.* 26. 36.

* *Mat.* 26. 47.

[2] Christ who was innocent was taken as a wicked person, that we which are wicked might be let go as innocent.

[3] Christs person (but not his virtue) was bound of the adversaries, when and how he would.

WHen [1] Jesus had spoken these words, * he went forth with his disciples over the brook Cedron, where was a garden, into the which he entred, and his disciples.

2 And Judas also which betrayed him, knew the place: for Jesus oft-times resorted thither with his disciples.

3 * [2] Judas then having received a band *of men*, and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.

4 [3] Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?

5 They answered him, Jesus of Nazareth. Jesus saith unto them, I am *he*. And Judas also which betrayed him, stood with them.

6 Assoon then as he had said unto them, I am *he*, they went backward and fell to the ground.

7 Then asked he them again, Whom seek ye? and they said, Jesus of Nazareth.

8 [4] Jesus answered, I have told you that I am *he*. If therefore ye seek me, let these go their way:

[4] Christ doth not neglect the office of a good pastour, no not in his greatest danger.

* *Chap.* 17. 12.

9 That the saying might be fulfilled which he spake, * Of them which thou gavest me, have I lost none.

1) We ought to emulate the zeal we bear to God, within the bounds of our vocation.

10 [5] Then Simon Peter having a sword, drew it, and smote the high priests servant, and cut off his right ear. The servants name was Malchus.

11 Then said Jesus unto Peter, Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?

12 Then the band, and the captain, and officers of the Jews took Jesus, and bound him,

[6] Christ is brought before an earthly high priest to be condemned for our blasphemies, that we might be quitted of the everlasting high priest himself.

13 [6] And led him away to Annas first (for he was father in law to Caiaphas, which was the high priest that same year) ‡

14 * Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people.

15 ¶ * [7] And Simon Peter followed Jesus,

1 *And Annas first Caiaphas the high priest, verse 24.*

and *so did* another disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest.

16 But Peter stood at the door without. Then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.

17 Then saith the damsel that kept the door unto Peter, Art not thou also *one* of this mans disciples? He saith, I am not.

18 And the servants and officers stood there, who had made a fire of coals, (for it was cold) and they warmed themselves: and Peter stood with them, and warmed himself.

19 ¶ [8] The high priest then asked Jesus of his disciples, and of his doctrine.

[8] Christ defendeth his cause but flenderly, not that he would withdraw himself from death, but to shew that he was condemned as an innocent.

20 Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing.

21 Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.

22 And when he had thus spoken, one of the officers which stood by, stroke Jesus ‡ with the palm of his hand, saying, Answerest thou the high priest so?

‡ Or, *with a rod.*

23 Jesus answered him, If I have spoken evil, bear witness of the evil: but if well, why smitest thou me?

24 * (Now Annas had sent him bound unto Caiaphas the high priest)

* *Mat.* 26. 57.

25 [9] And Simon Peter stood and warmed himself: * They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not.

[9] After that men have once fallen, they cannot easely, not lift up themselves by their own strength, but also they fall more and more into worse, until they be raised up again, by a new virtue of God.

* *Mat.* 26. 69.

26 One of the servants of the high priest (being his kinsman whose ear Peter cut off) saith, Did not I see thee in the garden with him?

27 Peter then denied again, and immediately the cock crew.

28 ¶ * [10] Then led they Jesus [a] from Caiaphas, unto ‡ the hall of judgment: and it was early, * and they themselves went not into the judgment-hall, lest they should be defiled: but that they might eat the pass-over.

* *Mat.* 27. 2.

[10] The Son of God is brought before the judgment-seat of an earthly and profane man, in whom there is found much lesse wickednesse then in the princes of the people of God: A lively image of the wrath of God against sin, and therewithall of his great mercy, and left of all of-his most severe judgments against the stubborn contemners of his grace when it is offered unto them.

[a] From Caiaphas house.

‡ Or, *Pilats house.*

29 Pilate then went out unto them, and said, What accusation bring you against this man?

30 They answered and said unto him, If he were not a malefactour, we would not have delivered him up unto thee.

31 Then said Pilate unto them, Take ye him and judge him according to your law. The Jews therefore said unto him, * It is not lawful for us to put any man to death:

* *Acts* 10. 28.

32 * That the saying of Jesus might be fulfilled, which he spake, [c] signifying what death he should die.

[b] For judgments of life and death were taken from them fourty years before the destruction of the temple.

[c] For Christ had foretold that he should be crucified.

* *Mat.* 20. 19.

33 * Then Pilate entred into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews?

* *Mat.* 27. 11.

34 Jesus answered him, Sayest thou this thing of thy self, or did others tell it thee of me?

35 Pilate answered, Am I a Jew? Thine own

nation, and the chief priests have delivered thee unto me: What hast thou done?

11 Christ avoucheth his spiritual kingdom, but rejecteth it wordily.

36 [11] Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence.

37 Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth, heareth my voice.

12 It was requisite that Christ should be pronounced innocent, but notwithstanding (in that he took upon him our person) was to be condemned as a most wicked man.

38 [12] Pilate saith unto him, [d] What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all.

d He speaketh this disdainfully and scoffingly, and not by way of asking a question.

39 * But ye have a custom, that I should release unto you one at the pass-over: will ye therefore that I release unto you the king of the Jews?

* *Mat.* 27. 15.
* *Act.* 3. 14.

e *Word for word*, Made a great and foul voice.

40 * Then [e] cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber.

CHAP. XIX.

1 *Christ is scourged, crowned with thorns, and beaten.* 4 *Pilate is desirous to release him, but being overcome with the outrage of the Jews, he delivered him to be crucified.* 23 *They cast lots for his garments.* 26 *He commendeth his mother to John.* 28 *He dieth.* 31 *His side is pierced.* 38 *He is buried by Joseph and Nicodemus.*

* *Mat.* 27. 26.

1 The wisdom of the flesh chuseth of two evils the least; but God curseth that same wisdom.

THen * Pilate therefore took Jesus, and [1] scourged *him.*

2 And the souldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe,

3 And said, Hail king of the Jews: and they smote him with their hands.

2 Christ is again quitted by that same mouth wherewith he is afterward condemned.

4 [2] Pilate therefore went forth again, & saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Jesus forth, wearing the crown of thorns, and the purple robe. And *Pilate* saith unto them, Behold the man.

6 When the chief priests therefore and officers saw him, they cried out, saying, [a] Crucify *him*, crucify *him*. Pilate saith unto them, Take ye him, and crucify *him*: for I find no fault in him.

a They will have him crucified whom by an old custom of theirs they should have feared & hunged up as convict of blasphemy: but they desire to have him crucified after the manner of the Romans.

7 The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.

b Pilates conscience fighteth for Christ, but straightway it yeeldeth: because it is not upholden with the singular virtue of God.

8 ¶ [3] When Pilate therefore heard that saying, he was the more afraid;

9 And went again into the judgment-hall, and saith unto Jesus, Whence art thou? but Jesus gave him no answer.

10 Then saith Pilate unto him, Speakest thou not unto me? knowest thou not, that I have power to crucify thee, and have power to release thee?

11 Jesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee hath the greater sin.

12 And from thenceforth Pilate sought to release him: but the Jews cried out, saying, if thou let this man go, thou art not Cesars friend: whosoever maketh himself a king, speaketh against Cesar.

13 ¶ [4] When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the pavement, but in the Hebrew, [b] Gabbatha.

14 And it was the preparation of the pass-over, and about the sixth hour: and he saith unto the Jews, Behold your king.

15 But they cried out, Away with *him*, away with *him*, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cesar.

16 * [5] Then delivered he him therefore unto them to be crucified. And they took Jesus and led him away.

17 And he bearing his cross, went forth into a place called *the place* of a scull, which is called in the Hebrew, Golgotha.

18 Where they crucified him, and two other with him, on either side one, and Jesus in the midst.

19 ¶ [6] And Pilate wrote a title, and put it on the cross. And the writing was, JESUS OF NAZARETH THE KING OF THE JEWS.

4 Pilate condemneth himself first, with the same mouth, wherewith he afterward condemneth Christ.

b Gabbatha signifieth an high place, as judgment-seats are.

* *Mat.* 27. 11.
5 Christ fulleth Satan, sin and death to the croß.

6 Christ sitting upon the throne of the croß, a openly written everlasting king of all people with his own hand, whole assembly condemned him for usurping a kingdom.

20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, *and* Greek, *and* Latine.

21 Then said the chief priests of the Jews to Pilate, Write not, The king of the Jews; but that he said, I am king of the Jews.

22 Pilate answered, What I have written, I have written.

23 ¶ * [7] Then the souldiers, when they had crucified Jesus, took his garments (and made four parts, to every souldier a part) and also *his* coat: now the coat was without seam, ‡ woven from the top throughout.

* *Mat.* 27. 35.
7 Christ signified by the division of his garments amongst the souldiers, & by casting lots for his coat except, that he had no suit: that it shall come to pass, that he will shortly divide his benefits, and enrich his very enemies throughout the world: but nevertheless saying that the creature of his church shall remain whole.

‡ Or, throughout.

24 They said therefore among themselves, Let us not rent it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, * They parted my raiment among them, and for my vesture they did cast lots. These things therefore the souldiers did.

* *Psal.* 22. 18.

25 ¶ [8] Now there stood by the croß of Jesus, his mother, and his mothers sister, Mary *the wife* of ‡ Cleophas, and Mary Magdalene.

‡ Or, Clopas.

8 Christ is a perfect example of all singlehearted, not only in the keeping of the first, but also of the second table.

26 When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy son.

27 Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own *home*.

28 ¶ After this, Jesus knowing that all things were now accomplished, * that the scripture might be fulfilled, saith, I thirst.

* *Psal.* 69. 21.

29 Now there was set a [c] vessel full of vine-

c *Galatinus* observeth out of the book called *Sambadyin*, That the Jews were wont to give them that were executed vinegar mixed with frankincense to drink, to make their brains somewhat troubled: so charitably the Jews provided for the poor mens confidence, which were executed.

ger:

ger: and they filled a spunge with vineger, and put it upon hyssop, and put it to his mouth.

30 When Jesus therefore had received the vineger, he said, It is finished: and he bowed his head, and gave up the ghost.

10 The body of Christ which was dead for a season, (because it so pleased him) is wounded, but the soul bone of it is not broken: and such is the state of his mystical body.

31 [10] The Jews therefore because it was the preparation, that the bodies should not remain upon the croß on the sabbath-day (for that sabbath-day was an high day) besought Pilate that their legs might be broken, and *that* they might be taken away.

32 Then came the souldiers, and brake the legs of the first, and of the other which was crucified with him.

33 But when they came to Jesus, and saw that he was dead already, they brake not his legs.

11 Christ being dead upon the croß witnesseth by a double sign, that he only is the true satisfaction, and the true washing for the believers.

34 [11] But one of the souldiers with a spear d pierced his side, and forthwith came there out, bloud and water.

d This wound was a most manifest witness of the death of Christ: for the water that issued out of this wound gave us plainly to understand, that the corpus pierced ate very thin that compelleth the heat, which is the effect that consumeth that water, and that being once wounded, the container which is so pierced, and flaken, cannot chuse but die.

35 And he that saw it, bare record, and his record is true: and he knoweth that he saith true, that ye might believe.

36 For these things were done, * that the scripture should be fulfilled. A bone of him shall not be broken.

* *Exod.* 12. 46. *Num.* 9. 12. *Psal.* 34. 20. * *Zech.* 12. 10.

37 And again another scripture saith, * They shall look on him whom they pierced.

* *Mat.* 27. 57.

38 ¶ * [12] And after this, Joseph of Arimathea (being a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus: and Pilate gave him leave: He came therefore and took the body of Jesus.

12 Christ is openly united, and in a famous place, Pilate writing and suffering it, and that by men which did favour Christ, in such wise, that yet before that day they never openly followed him: for that by his burial, no man can justly doubt either of his death, or resurrection.

39 And there came also Nicodemus (which at the first came to Jesus by night) and brought a mixture of myrrh and aloes, about an hundred pound *weight*.

c That no man might cavill at his resurrection, as though some other that had been buried there, had risen, *Theophil.*

40 Then took they the body of Jesus, and wound it in linen clothes, with the spices, as the manner of the Jews is to bury.

41 Now in the place where he was crucified, there was a garden; and in the garden a new sepulchre, wherein was [c] never man yet laid.

42 There laid they Jesus therefore, because of the Jews preparation-*day*, for the sepulchre was nigh at hand.

CHAP. XX.

1 *Mary cometh to the sepulchre:* 3 *so do Peter and John, ignorant of the resurrection:* 11 *Jesus appeareth to Mary Magdalene,* 19 *and to his disciples.* 24 *The incredulity and confession of Thomas.* 30 *The scripture is sufficient to salvation.*

* *Mat.* 28. 1. *Mark* 16. 1. *Luke* 24. 1.

THe * [1] first *day* of the week cometh Mary Magdalene early when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre.

1 Mary Magdalene, Peter and John, are the first witnesses of the resurrection: and such as cannot justly be suspected, for that they themselves could scarcely be perswaded of it, so fit it is of, that they should invent it of set purpose.

2 Then she runneth, and cometh to Simon Peter, and to the * other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

* *Chap.* 13. 23. & 21. 20.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 So they ran both together: and the other disciple did outrun Peter, and came first to the sepulchre.

5 And he stouping down, *and looking in*, saw the linen clothes lying; yet went he not in.

6 Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie;

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it self.

8 Then went in also that other disciple which came first to the sepulchre, and he saw, and believed.

9 For as yet they knew not the scripture, that he must rise again from the dead.

10 Then the disciples went away again unto their own home.

11 ¶ But Mary stood [a] without at the sepulchre, weeping: and as she wept, she stouped down, *and looked* into the sepulchre,

a *That is*, without the cave, which the sepulchre was cut out of.

12 [2] And seeth two angels [b] in white, sitting, the one at the head, and the other at the feet, where the body of Jesus had layn:

2 Two angels are made witnesses of the Lords resurrection.

b In white clothing.

13 And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away [c] my Lord, and I know not where they have laid him.

c Mary spake as the common people use to speak; for they speak of a dead carkess as they do of a whole man.

14 [3] And when she had thus said, she turned her self back, and saw Jesus standing, and knew not that it was Jesus.

3 Jesus witnesseth by his presence, that he is truely risen.

15 Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing him to be the gardener, saith unto him, Sir, if thou hast born him hence, tell me where thou hast laid him, and I will take him away.

16 Jesus saith unto her, Mary. She turned her self and saith unto him, Rabboni, which is to say, Master.

4 Christ which is risen is not to be fought in this world, according to the flesh, but in heaven by faith, whither he is gone before us.

17 [4] Jesus said unto her, Touch me not: for I am not yet ascended to my Father: but go to my [d] brethren, and say unto them, I ascend unto [e] my Father and your Father, and *to* my God and your God.

d By his brethren, he meaneth his disciples: for in the next verse following, it is said, that Mary told his disciples.

e He calleth God his Father, because he is his Father naturally in the God-head, and he saith, Your Father, because he is our Father by grace, through the adoption of the Sons of God: *that is*, By taking us of his grace to be his sons, *Epiphanius.*

18 Mary Magdalene came and told the disciples, that she had seen the Lord, and that he had spoken these things unto her.

* *Mark.* 16. 14.

19 ¶ * [5] Then the same day at evening, being the first *day* of the week, when the [f] doors were shut, where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace *be* unto you.

5 Christ in that he presenteth himself before his disciples suddenly, through his divine power, when the gates were shut, doth fully assure them both of his resurrection, and also of their apostleship, inspiring them with the holy Ghost who is the saintifier of the gospel.

f Either the doors or end to him of their own accord, or the very walls themselves were a passage to him. * *Mat.* 18. 18. 6 The publishing of the forgivenels of sins, by faith in Christ, and the setting forth and denouncing the wrath of God in retaining the sins of the unbelievers, is the sum of the preaching of the gospel.

20 And when he had so said, he shewed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord.

21 Then said Jesus to them again, Peace *be* unto you: as *my* Father hath sent me, even so send I you.

22 And when he had said this, he breathed *on them*, and saith unto them, Receive ye the holy Ghost.

23 * [6] Whose soever sins ye remit, they are

102 remitted unto them; *and* whose soever *sins* ye retain, they are retained.

7 Christ draweth out of the unbelief of Thomas a certain and sure testimony of his resurrection.

24 ¶ [7] But Thomas, one of the twelve, called Didymus, was not with them when Jesus came.

25 The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe.

26 ¶ And after eight days, again his disciples were within, and Thomas with them: *then* came Jesus, the doors being shut, and stood in the midst, and said, Peace *be* unto you.

27 Then saith he to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side: and be not faithless, but believing.

28 And Thomas answered and said unto him, My Lord and my God.

3 True faith dependeth upon the mouth of God, and not upon fleshly eyes.

29 [3] Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed: blessed *are* they that have not seen, and *yet* have believed.

* *Chap.* 21. 25.

2 To believe in Christ the Son of God, and our onely Saviour, is the end of the doctrine of the gospel, and especially of the history of the resurrection.

30 ¶ * [9] And many other signs truly did Jesus in the presence of his disciples, which are not written in this book.

31 But these are written, that ye might believe that Jesus is the Christ the Son of God, and that believing ye might have life through his name.

CHAP. XXI.

1 *Christ appearing again to his disciples, was known of them by the great draught of fishes:* 12 *He dineth with them;* 15 *earnestly commandeth Peter to feed his lambs and sheep;* 18 *foretelleth him of his death;* 22 *rebuketh his curiosity touching John.* 25 *The conclusion.*

1 In that, that Christ here is not only present but also eateth with his disciples, he giveth a most full assurance of his resurrection.

AFter [1] these things Jesus shewed himself again to the disciples at the sea of Tiberias; and on this wise shewed he *himself:*

2 There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the *sons* of Zebedee, and two other of his disciples.

3 Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth, and entred into a ship immediately; and that night they caught nothing.

4 But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus.

‡ Or, *Sirs.*

5 Then Jesus saith unto them, ‡ Children, have ye any meat? They answered him, No.

6 And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes.

7 Therefore that disciple whom Jesus loved, saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt *his* fishers [a] coat *unto him,* (for he was naked) and did cast himself into the sea.

a It was a linen garment, which could not let his swimming.

8 And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes.

9 Assoon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread.

10 Jesus saith unto them, Bring of the fish, which ye have now caught.

11 Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken.

12 Jesus saith unto them, Come *and* dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord.

13 Jesus then cometh and taketh bread, and giveth them, and fish likewise.

14 This is now the third time that Jesus shewed himself to his disciples, after that he was risen from the dead.

2 Peter by this triple confession is restored into his former degree from whence he fell by his triple denial: and therewithall is adorned, that he is indeed a pastour, which threweth his love to Christ, in feeding his sheep.

15 ¶ [2] So when they had dined, Jesus saith to Simon Peter, Simon *son* of Jonas, lovest thou me more then these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs.

16 He saith to him again the second time, Simon *son* of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep.

b It was meet that he that had denied him thrice should confess him thrice, that there might neither doubt of the forgiveness of his so grievous a sin, nor of his restoring to the office of the apostleship.

17 He saith unto him the [b] third time, Simon *son* of Jonas, lovest thou me? Peter was grieved, because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep.

3 The violent death of Peter is foretold.

18 [3] Verily verily I say unto thee, When thou wast young, thou [c] girdedst thy self, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another [d] shall gird thee, and carry *thee* whither thou wouldest not.

c They that took far journys, especially in the east country, and in those places where the people rid long garments, had need to be girded and untied up.

d He meant that kind of girding which is used toward captives, when they are found tied with cords and chains, as we translate it. Now thou girdest thy self as thou thinkest best, and go whither thou likest, but the time will be when thou shalt not go thither with a gaily, but another shall bind thee with chains, and carry thee whither thou wouldest not.

19 This spake he, signifying by [e] what death he should glorify God. And when he had spoken this, he saith unto him, Follow me.

e Not that Peter suffered ought for the truth of God against his will, for we read that he came with joy and gladness when he returned from the councils, where he was whipped, but because this will remain not from the flesh but from that gift of the spirit which is given us from above, therefore he shewed, that he should be a certain stirring and conflict or repugnance, which till death, 4. we must take heed, that whiles we cast our eyes upon other, we neglect our owne.

20 [4] Then Peter turning about, seeth the disciple * whom Jesus loved, following; which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?

21 Peter seeing him, saith to Jesus, Lord, and what *shall* this man *do?*

22 Jesus saith unto him, If I will that he tarry till I come, what *is that* to thee? Follow thou me.

23 Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what *is that* to thee?

24 [5] This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true.

25 * And there are also many other things which Jesus did, the which if they should be written every one, I suppose that even the world it self could not contain the books that should be written. Amen.

f That is: That Peter is in us, in all our sufferances as touching the flesh.

4 we must take heed, that whiles we cast our eyes upon other, we neglect our owne. 5 The history of Christ is true and wholly which is inioyned us.

* *Chap.* 13. 23. & 20. 2.

* *Chap.* 20. 30. written: not for curiosity of men, but for the salvation of the godly.

¶ THE

2. Paul brought up at the feet of Gamaliel. 2. Rejoyces in the death of Stephen. 3. Receives Letters to persecute the Christians

Act. 22.3

4. Pauls Conversion. 5. Is baptized by Annanias. 6. Is in the night let down in a basket over the Walls of Damascus

Act. 9. 3.

The TRAVELS of St PAUL and other the APOSTLES

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Act. 16. 22

13 Lydia is converted and Baptized. 14. The Spirit of Divination Driven out of a Maid-servant. 15 Paul and Silas Whipt.

Act. 16. 26

16 Paul pacifies or Adorns. 17. The Sick healed by cloaths from his Body 18 The Exorcists are overcome, and their Books burnt.

Act. 19.

19 Paul raises Eutichus from the dead. 20 Takes his farewell at Miletus 21. Agabus foretells his Bonds at Jerusalem

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7 Paul taken up into the third Heaven. 8. Is sent with Barnabas to preach. 9. Elymas the sorcerer is blind. and is led.

Corint. 12.2.

10 The lame man at Lystra is made to Walk. 11. The People come to offer sacrifice. 12. The Jews cause Paul to be stoned. and drag'd

Act. 14.

Act. 21. 5.

21. Takes his Farewell at Miletus at Jerusalem

Act. 21. 40.

22 Paul imprisoned at Jerusalem 23 Is sworn for. Is rescued from the Jews. 24. The Jews' former Act against Christians. Antipatris. Cæsarea. Felix.

Act. 25. 5.

25 Paul before Festus. 26. Before Agrippa. 27. Is shipwrack'd. 28. Is bitten by a Viper. 29. Heals the Father of Publius. 30. Arrives at Rome.

To the Right Honorable the Lords of the States Generall.

¶ THE ACTS. OF THE APOSTLES.

CHAP. I.

Christ preparing his apostles to the beholding of his ascension, gathered them together into the mount Olivet, commandeth them to expect in Jerusalem the sending down of the Holy Ghost, promiseth after few days to send it: by virtue whereof they should be witnesses unto him, even to the utmost parts of the earth. 9 *After his ascension they are warned by two angels to depart, and to set their minds upon his second coming.* 12 *They accordingly return, and giving themselves to prayer, choose Matthias apostle in the place of Judas.*

THE [1] former treatise have I made, O Theophilus, of all that Jesus began both to [a] do and teach,

2 Until the day in which he was taken up, after that he through the holy Ghost had given commandments unto the apostles whom he had chosen.

3 [2] To whom also he shewed himself alive after his passion, by many [b] infallible proofs, being seen of them fourty days, and speaking of the things pertaining to the kingdom of God:

4 And ‡ [c] being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, * which, *saith he*, ye have heard of me.

5 * For John truly baptized with water; but ye shall be baptized [d] with the holy Ghost, not many days hence.

6 [3] When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time [e] restore again the kingdom to Israel?

7 And he said unto them, It is not for you to know the times or the [f] seasons, which the Father hath put in his own power.

8 * But ye shall receive ‡ power after that the holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

9 * And when he had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight.

10 And while they looked stedfastly toward heaven, as he went up, behold, two men stood by them in white apparel;

11 Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up [g] from you into heaven, shall so come, in like manner as ye have seen him go into heaven.

12 Then returned they unto Jerusalem, from the mount called Olivet, which is from Jerusalem a [h] sabbath-days journy.

13 [i] And when they were [k] come in, they went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James *the son* of Alpheus, and Simon Zelotes, & Judas *the brother* of James.

14 These [l] all continued with [l] one accord in [m] prayer and supplication, with the [n] women, and Mary the mother of Jesus, and [o] with his brethren.

15 ¶ [6] And in those days Peter stood up in the midst of the disciples, and said, (the number of the [p] names together were about an hundred and twenty)

16 [7] Men *and* brethren, This scripture must needs have been fulfilled, * which the holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus.

17 For he was numbred with us, and had obtained part of this ministry.

18 * Now this man [q] purchased a field with the reward of iniquity; and [r] falling headlong, he burst asunder in the midst, and all his bowels gushed out.

19 And it was known unto all the dwellers at Jerusalem; insomuch as that field is called in their proper tongue, Aceldama, that is to say, The field of bloud.

20 For it is written in the book of psalms, * Let his habitation be desolate, and let no man dwell therein: [r] And, * his ‡ bishoprick let another take.

21 [s] Wherefore of these men which have companied with us, all the time that the Lord Jesus [t] went in and out among us,

22 Beginning from the baptism of John, unto that same day that he was taken up [u] from us, must one be ordained to be a witness with us of his resurrection.

23 [y] And they [x] appointed two, Joseph called Barsabas, who was surnamed Justus, & Matthias.

24 And they prayed, and said, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias; and he was numbred with the eleven apostles.

---

1 A passing over from the history of the gospel, *Luke* 24, from the history of the sayings and doings of Christ, unto the acts of the apostles.

a The acts of Jesus are the miracles and doings which shewed his Godhead and his most perfect holiness & examples of his doctrine.

2 Christ did not straightways go or send into heaven after his resurrection, because he would throughly prove his resurrection, and with his presence confirm his Apostles in the doctrine, which they had learnt.

b He calleth those infallible tokens, which are otherwise termed necessity: now in that, that Christ spake, and walked, and ate, and was felt of many; these are sure signs and tokens that he truely rose again.

3 Or, *eating together with them.*

c They were differred here and there, but he gathereth them together that they might altogether be witnesses of his resurrection.

* *Luk.* 24. 49.

* *Mat.* 3. 11.

d Either of the Father, or of me: so that either the Father or Christ is for here against John, as the holy Ghost is against the water, as things answerable the one to the other.

‡ We must fight before we triumph: and we ought not continually to search after the clothing which God hath not revealed.

e To the old and ancient time.

f That is, The free occasions that serve to doing of mutters with the Lord hath appointed to bring things to pass in. * *Chap.* 2. 1. ‡ Or, *the power of the holy Ghost coming upon you.* * *Luke* 24. 51. a After that Christ had promised the full virtue of the holy Ghost, wherewith he would govern his church, although he should be absent in body, he took up his body from us into the heavenly tabernacles, there to continue until the latter day of judgement, as the angels witness. g *That is*, Out of your sight.

h About two mile.

5 Ecclesiastical assemblies to hear the word, and to make common prayer, were first instituted & kept in private houses by the apostles.

i They went into the house, which the church had chosen at that time to be a receptic for the whole assembly.

k The Greek word signifieth, an invincible continancy, & stedfastness.

l It is to good purpose, that this concord is mentioned: for those prayers are most acceptable to God, which are made with agreeing minds and wils.

m The disciples prayed for the sending of the holy Ghost, and also to be delivered from present dangers, wherewith they were befet.

n For it was behoveable, to have the wives confirmed, who were afterward to be partakers of the dangers with their husbands.

o With his kinsfolks.

6 Peter is made the mouth and interpreter of the whole company or the apostles, either by secret revelation of the holy Ghost, or by expresse judgement of the congregation.

p Because men are commonly called and enrolled by their names.

7 Peter preventeth the offence that might be taken of the falling away of Judas the betrayer, *Perceiving*. That all things which came unto him, where foretold by God.

* *Psal.* 41. 9.

* *Mat.* 27. 7.

q Luke considered not Judas his purpose, but that that followed of it, & so we use to say, that a man hath procured himself harm, not that he's will and purpose was so, but in respect of that which followed. r *The Greek word signifieth thus much*, That Judas fell down flat and was rent in sunder in the midst, with a marvelious huge noise. * *Psal.* 69. 25. * *Psal* 109. 8. ‡ His office and ministry: David wrote these words against Doeg the kings herdsman: And these words, *Shepherd, Sheep, and Flock*, are put over to the church office and ministry, so that the church and the office thereof are called by these names. t Or, *went*, or, *came*. s The apostles deliberate upon nothing but first consult, and take advisement by Gods word: and again they do nothing that concerneth and is behoveable for the whole body of the congregation, without making the congregation privy unto it: which kind of speech betokeneth as much in the Hebrew tongue, as the exercising of a publique and painful office, when they speak of such as are in any publique office. *Deut.* 31. 2. 1 *Chron.* 27. 1. u From our company. y The apostles must be chosen immediately fr̃om God: and therefore after prayer, Matthias is chosen by lot, which is as it were; Gods own voice. x Openly, and by the voices of all the whole company.

which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen.

25 That he may take part of this [7] miniſtry & apoſtleſhip, from which Judas by tranſgreſſion [z] fell, that he might go to his own place.

26 And they gave forth their lots; and the lot fell upon Matthias, and he was numbred with the eleven apoſtles.

y That he may be fellow & partaker of this miniſtry.
z Departed from, or fallen from: and it is a metaphor taken from the way: for callings are ſignified by the name of ways, with the Hebrews.

CHAP. II.

1 *The apoſtles filled with the holy Ghoſt, and ſpeaking diverſe languages, are admired by ſome, and derided by others.* 14 *Whom Peter diſproving, & ſhewing that the apoſtles ſpake by the power of the holy Ghoſt, that Jeſus was riſen from the dead, aſcended into heaven, had poured down the ſame holy Ghoſt, and was the Meſſias, a man known to them to be approved of God by his miracles, wonders and ſigns, and not crucified without his determinate counſel, and foreknowledge:* 37 *he baptizeth a great number that were converted,* 41 *who afterwards devoutly and charitably converſe together: the apoſtles working many miracles, and God daily increaſing his church.*

1 The apoſtles being gathered together on a moſt ſolemn feaſt-day in one place: that it might evidently appear to all the world, that they had all one office, one ſpirit, one faith; are by a double ſign from heaven authoriſed, and anointed with all the moſt excellent gifts of the holy Ghoſt, and eſpecially with an extraordinary, and neceſſary gift of tongues.
a *Word for word*, was fulfilled: *that is*, was begun; as *Luk.* 2. 21. *For the Hebrewe ſay*, That a day, or a yeer is fulfilled or ended, when the former days or yeers are ended, and the other begun: Jer. 25. 12. *And it ſhall come to paſs, that when ſeventy yeers are fulfilled, I will viſite*, &c. For the Lord did not bring home his people, after the ſeventieth yeer: Now the day of Pentecoſt was the fiftieth day after the feaſt of the paſs-over.

AND [1] when the day of Pentecoſt was [a] fully come, they were [b] all with one accord in one place.

2 And ſuddenly there came a ſound from heaven, as of a ruſhing mighty wind, and it filled all the houſe where they were ſitting.

3 And there appeared unto them cloven tongues, like as of fire, & it ſat upon each of them:

4 And they were all filled with the holy Ghoſt, and began to ſpeak with [c] other tongues, as the [d] Spirit gave them utterance.

5 And there were dwelling at Jeruſalem, Jews, devout men, out of every nation under heaven.

6 Now † when this was noiſed abroad, the multitude came together, and were ‡ confounded, becauſe that every man heard them ſpeak in his own language.

7 And they were all amazed and marvelled, ſaying one to another, behold, are not all theſe which ſpeak, Galileans?

8 [e] And how hear we every man in our own tongue, wherein we were born?

9 Parthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Judea, and Cappadocia, in Pontus, and Aſia,

10 Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and ſtrangers of Rome, [f] Jews and Proſelytes,

11 Cretes and Arabians, we do hear them ſpeak in our tongues the wonderful works of God.

12 [g] And they were all amazed, and were in doubt, ſaying one to another, What meaneth this?

13 Others [g] mocking ſaid, Theſe men are full of new wine.

14 ¶ But Peter ſtanding up with the eleven, [h] lift up his voice, and ſaid unto them, Ye men of Judea, and all ye that dwell at Jeruſalem, be this known unto you, and hearken to my words:

15 For theſe are not drunken, as ye ſuppoſe, ſeeing it is but the third [i] hour of the day.

16 But this is that which was ſpoken by the [k] prophet Joel,

17 [l] And it ſhall come to paſs in the laſt days, (ſaith God) I will pour out of my ſpirit upon [m] all fleſh: and your ſons and your daughters ſhall propheſy, and your young men ſhall ſee viſions, and your old men ſhall dream dreams:

18 And on my ſervants, and on my handmaidens I will pour out in thoſe days of my ſpirit, and they ſhall propheſy:

19 And I will ſhew wonders in heaven above, and ſigns in the earth beneath; bloud, and fire, and vapour of ſmoke.

20 * The ſun ſhall be turned into darkneſs and the moon into bloud, before that great and notable day of the Lord come.

21 [n] * And it ſhall come to paſs, *that* * whoſoever ſhall [n] call on the name of the Lord ſhall be ſaved.

22 [o] Ye men of Iſrael, hear theſe words: Jeſus of Nazareth a man [o] approved of God among you, by miracles, and wonders and ſigns, which God did by him in the midſt of you, as ye your ſelves alſo know:

23 Him, being delivered by the determinate counſel and [p] foreknowledge of God, ye have taken, and by wicked [q] hands have crucified and [r] ſlain:

24 [s] Whom God hath raiſed up, having looſed the [t] pains of death: becauſe it was not poſſible that he ſhould be holden of it.

25 For David ſpeaketh concerning him, * I foreſaw the Lord always before my face, for he is on my right hand, that I ſhould not be moved.

26 Therefore did my heart rejoyce, and my tongue was glad: moreover alſo, my fleſh ſhall reſt in hope.

27 Becauſe thou wilt not [u] leave my ſoul in hell, neither wilt thou ſuffer thine holy one to ſee corruption.

28 Thou haſt [u] made known to me the ways of life; thou ſhalt make me full of joy with thy countenance.

29 Men *and* brethren, ‡ let me freely ſpeak unto you * of the patriarch David, that he is both dead and buried, and his ſepulchre is with us unto this day:

30 Therefore being a prophet, * and knowing that God had [x] ſworn with an oath to him, that of the fruit of his loyns, according to the fleſh, he would raiſe up Chriſt, to ſit on his throne:

31 He ſeeing this before, ſpake of the reſurrection of Chriſt, * that his ſoul was not left in hell, neither his fleſh did ſee corruption.

32 [y] This Jeſus hath God raiſed up, whereof we all are witneſſes.

33 Therefore being by the [y] right hand of God exalted, and having received of the Father the promiſe of the holy Ghoſt, he hath ſhed forth this, which ye now ſee and hear.

34 For David is not aſcended into the heavens: but he ſaith himſelf, * The LORD ſaid unto my Lord, Sit thou on my right hand,

35 Until I make thy foes thy footſtool.

36 Therefore let all the houſe of Iſrael know aſſuredly, that God hath [z] made that ſame Jeſus whom ye have crucified, both Lord and Chriſt.

37 ¶ Now when they heard *this*, they were pricked in their heart, and ſaid unto Peter, and to the reſt of the apoſtles, Men *and* brethren, what ſhall we do?

38 [a] Then Peter ſaid unto them, Repent, and be baptized every one of you in the name of Jeſus Chriſt, for the remiſſion of ſins, and ye ſhall receive the gift of the holy Ghoſt.

39 For the [b] promiſe is unto you, and to your children, and to all that are afar off, even as many as the Lord our God ſhall call.

40 [c] And with many other words did he teſtify and exhort, ſaying, Save your ſelves from this untoward generation.

41 ¶ [d] Then they that gladly received his word, were baptized: & the ſame day there were added *unto them* about three thouſand ſouls.

42 [e] And they continued ſtedfaſtly in the apoſtles doctrine and [b] fellowſhip, and in [c] breaking of bread, and in prayers.

43 [f] And fear came upon every ſoul: and many wonders and ſigns were done by the apoſtles.

44 [g] And all that believed were together, and had all things common,

45 And ſold their poſſeſſions and goods, and parted them to all men, as every man had need.

46 [h] And they continuing daily with one accord in the temple, and breaking bread ‡ from houſe to houſe, did eat their meat with gladneſs and ſingleneſs of heart,

47 Praiſing God, and having favour with all the people. And the Lord added to the church daily ſuch as ſhould be ſaved.

i After the ſun riſing, which may be about three, or eight of the clock with us.
k There is nothing that can diſſolve, queſtions and doubts, but teſtimony taken out of the prophets: for theſe reaſons may be overcomed, but Gods voice cannot be overturned.
l *Iſa.* 44. 3. *Jeel.* 2. 28.
m Peter ſeeing the truth of God's goſpell the falſe ſcoffiſions of men, ſheweth in himſelf and in his fellows, that the is fulfilled which God ſpake before concerning the full giving of the holy Ghoſt in the latter days: which gave alſo is offered to the whole church, to their certain and undoubted deſtination, which do conteyn it.
n All without exception, both Jewes and Gentiles.
o *That is*, Men, *Act.* 2. 22.
p Gen. 15. 13. as the chiefeſt ele of all the gifts of the holy Ghoſt is to bring men to ſalvation by him.
q This word, *Cal* ſignifieth in Hebrew, ſcripture. An earneſt praying and ardent deſire for help at Gods hand.
r Chriſt being innocent, was by Gods providence crucified of wicked men.
s whom by theſe words which God wrought by him ſo manifeſtly approved and allowed of, that no man can juſtly him.
t Gods everliving knowledge going before, which can neither be ſeparated from his determinate counſel, *as in Ecclaeus ſay*, Neither yet be the cauſe of it: for God in his everlaſting and unchangeable counſell, appointed the wicked act of Judas to an excellent end: and God doth that well, which not except the Jews, whoſe hands did wickedly.
u The 16 is ſaid to be theirs, by whoſe counſel and egging forward it is done.
x Chriſt ſo David foretold: I did not ſpeak of the death that was conjunctour and full of ſorrow, both of body and mind: therefore when death appeared victorer over thoſe ſorrows, Chriſt is rightly ſaid to have overcome thoſe ſorrows of death, when as being dead, he overcame death, to live for ever with his Father.
y Peter witneſſeth that Jeſus Chriſt is the appointed everliving King, which he proveth manifeſtly by the gifts of the holy Ghoſt and the teſtimony of David.
z Might and power of God.
a Chriſt is ſaid to be made, becauſe he was advanced to that dignity; and therefore it is not ſpoken of his nature, but of his either and high dignity.
b Repentance and remiſſion of ſins in Chriſt, are two principles of the goſpel, and therefore of our ſalvation: and they are obtained by the promiſes apprehended by faith, and are ratified in us by baptiſm, wherewith is ioyned the virtue of the holy Ghoſt.
c The word that is uſed here, giveth us to underſtand that it was a free gift.
d He is truely ſaved to the church, which confeſſeth himſelf from the wicked.
e In a notable example of the vice of the holy Ghoſt: but ſuch as are of age, are not baptized, before they make confeſſion of their faith.
f The marks of the true church are the doctrine of the apoſtles, the duties of charity, the pure and ſimple adminiſtration of the ſacraments, and true invocations uſed of all the faithful.
g Communicating of goods, and of all other duties of charity, as is ſhewed afterward.
h The Jews uſed thin loves, and therefore they did rather break them then cut them: ſo by breaking of bread they underſtood that living together, and the banquets which they uſed to keep: and when they kept their love feaſts, they uſed to celebrate the Lords ſupper, which even in thoſe days began to be corrupted, and Paul admoniſheth it, 1 *Cor* 11. 12. 20. So oft as the Lord thinketh it expedient, he haſteneth the age of ſtragers, that the church may be planted, and have ſome refreſhing.
i Chriſtes miracles all things common concerning the uſe, according as neceſſity requireth.
‡ The faithful come together at the beginning with great fruit, not onely to the hearing of the word, but alſo to meat. † Or, *at home.*

CHAP. III.

1 *Peter preaching to the people that came to ſee a lame man reſtored to his feet,* 12 *profeſſeth the cure not to have been wrought by his or Johns own power, or holineſs, but by God and his Son Jeſus, and through faith in his name:* 13 *withall reprehending them for crucifying Jeſus,* 17 *which becauſe they did it through ignorance, and that thereby were fulfilled Gods determinate counſel, and the ſcriptures,* 19 *he exhorteth them by repentance and faith to ſeek remiſſion of their ſins, and ſalvation in the ſame Jeſus.*

NOw [1] Peter and John went up together into the temple, at the hour of prayer, *being* the ninth *hour.*

2 And a certain man lame from his mothers womb was carried, whom they laid daily at the gate of the temple which is called Beautiful, to aſk alms of them that entred into the temple.

3 Who ſeeing Peter and John about to go into the temple, asked an alms.

4 And Peter faſtning his eyes upon him, with John, ſaid, Look on us.

5 And he [a] gave heed unto them, expecting to receive ſomething of them.

a Both with heart and eyes.

6 Then Peter ſaith, Silver and gold have I none; but ſuch as I have give I thee: In the name of Jeſus Chriſt of Nazareth, riſe up and walk.

7 And he took him by the right hand, and lift *him* up; and immediately his feet and ancle-bones received ſtrength.

8 And he leaping up, ſtood, and walked, and entred with them into the temple, walking, and leaping, and praiſing God.

9 And all the people ſaw him walking and praiſing God.

10 And they knew that it was he which ſat for alms at the Beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him.

11 And as the lame man which was healed, [b] held Peter and John, all the people ran together unto them in the porch that is called Solomons, greatly wondring.

b Either becauſe he loved them who had healed him: or becauſe he feared that if he once let them go out of his ſight, he ſhould be lame again.

12 ¶ [c] And when Peter ſaw *it*, he anſwered unto the people, Ye men of Iſrael, why marvel ye at this? or why look ye ſo earneſtly on us, as though by our own power or holineſs we had made this man to walk?

c Miracles are appointed to convince the unbelievers, and therefore they do wickedly abuſe them, who ſtanding amazed at the miracles themſelves, or at the inſtruments and means which it pleaſeth God to uſe, take an occaſion to eſtabliſh idolatry and ſuperſtition, by that which God hath provided for the knowledge of his true worſhip: that is, Chriſtianity.
* *Act.* 27. 20.
† Or, *Authour*, who hath life in himſelf, and giveth life to other.
d Becauſe he believed on him being raiſed from the dead, whole name is heard of by us.

13 The God of Abraham, and of Iſaac, and of Jacob, the God of our fathers hath glorified his ſon Jeſus; whom ye delivered up, and denied him in the preſence of Pilate, when he was determined to let *him* go.

14 * But ye denied the holy one, and the juſt, and deſired a murderer to be granted unto you,

15 And killed the ‡ Prince of [e] life, whom God hath raiſed from the dead; whereof we are witneſſes.

e Is it beſeft of all to receive Chriſt ſo ſoon as he is preached unto us? but ſuch as have neglected ſo great benefit, though mans weakneſs, have yet repentance for a time, is for a meanes: As for the ignominy of the croſs, we are to ſet againſt that, the decree and purpoſe of God foretold by the prophets, of Chriſt, how that firſt of all he ſhould be crucified here upon earth, and then he ſhould appear from heaven the judge and reſtorer of all things, that all believers might be ſaved, and all unbelievers utterly perish. e Though there were many prophets, yet he ſpeaketh but of one mouth, to ſhew to us the conſent and agreement of the prophets

16 And his name through faith in his name hath made this man ſtrong, whom ye ſee and know: yea, the [d] faith which is by him, hath given him this perfect ſoundneſs in the preſence of you all.

17 [1] And now brethren, I wot that through ignorance ye did *it*, as *did* alſo your rulers.

18 But thoſe things which God before had ſhewed by the [e] mouth of all his prophets, that Chriſt ſhould ſuffer, he hath ſo fulfilled.

19 ¶ Repent ye therefore and be converted, that your ſins may be blotted out, when the times of refreſhing ſhall come from the preſence of the Lord,

20 And he ſhall ſend Jeſus Chriſt, which before was preached unto you:

1 Chriſt in heaven, being a man that was born lame, and well known to all men, both in place and time very famous, by the hands of his apoſtles, doth partly confirm them which believed, and partly alſo calleth others to believe.

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21 [f] Whom the heaven must receive, until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets, since the world began.

22 For Moses truly said unto the fathers, * A [g] prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you.

23 And it shall come to pass, *that* every soul which will not hear that prophet, shall be destroyed from among the people.

24 Yea, and all the prophets from [h] Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.

25 * Ye are the [i] children of the prophets, & of the covenant which God made with our fathers, saying unto Abraham,* And in thy seed shall all the kindreds of the earth be blessed.

26 Unto you first, God having [k] raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.

f or, be taken up into heaven.

* *Deut. 18. 15. Chap. 7. 37.*

g This promise was of an excellent and singular Prophet.

h At what time the kingdom of Israel was established.

i The Jews that believe are the first begotten in the kingdom of God. 2 For whom the prophets were specially appointed.

* *Gen. 12. 3.*

k Given to the world, or raised from the dead, and advanced to his kingdom.

CHAP. IV.

1 *The rulers of the Jews offended with Peters sermon,* 4 *(though thousands of the people were converted that heard the word) imprison him and John.* 5 *After, upon examination, Peter boldly avouching the lame man to be healed by the name of Jesus, and that by the same Jesus onely we must be eternally saved,* 13 *they command him and John to preach no more in that name, adding also threatning.* 23 *Whereupon the church fleeth to prayer:* 31 *and God by moving the place where they were assembled, testified that he heard their prayer, confirming the church with the gift of the holy Ghost, and with mutual love and charity.*

AND, as they spake unto the people, the priests and the ‡ * captain of the temple, and the Sadducees came upon them,

2 Being grieved that they taught the people, and preached through Jesus the resurrection from the dead.

3 And they laid hands on them, and put them in hold unto the next day: for it was now even-tide.

4 Howbeit, many of the m which heard the word, believed; and the [b] number of the men was about five thousand.

5 ¶ And it came to pass on the morrow, that their [c] rulers, and elders, and scribes,

6 And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the [d] kindred of the high priest, were gathered together at Jerusalem.

7 [e] And when they had set them in the midst, they asked, By what power, or by what [e] name have ye done this?

8 Then Peter filled with the holy Ghost, said unto them, Ye rulers of the people, and elders of Israel,

9 [f] If we this day be examined of the good deed done to the impotent man, by what means he is made whole;

10 [g] Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole.

11 * This is the stone which was set at nought of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for there is none other [f] name [g] under heaven [h] given among men whereby we must be saved.

13 ¶ Now when they saw the boldness of Peter and John, and perceived that they were unlearned and [i] ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus.

14 And beholding the man which was healed standing with them, they could say nothing against it.

15 But when they had commanded them to go aside out of the council, they [k] conferred among themselves,

16 [l] Saying, what shall we do to these men? for that indeed a notable miracle hath been done by them *is* manifest to all them that dwell in Jerusalem, and we cannot deny *it*.

17 But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name.

18 And they called them, and commanded them not to speak at all, nor teach in the name of Jesus.

19 [m] But Peter and John answered and said unto them, Whether it be right in the sight of God, to hearken unto you more then unto God, judge ye.

20 For we cannot but speak the things which we have seen and heard.

21 [n] So when they had further threatned them, they let them go, finding nothing how they might punish them, because of the people: for all men glorified God for that which was done.

22 For the man was above fourty years old, on whom this miracle of healing was shewed.

23 ¶ [o] And being let go, they went to their own company, and reported all that the chief priests and elders had said unto them.

24 [p] And when they heard that, they lift up their voice to God with one accord, and said, Lord, thou *art* God which hast made heaven and earth, and the sea, and all that in them is.

25 Who by the mouth of thy servant David hast said, * Why did the heathen rage, and the people imagine vain things?

26 The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ.

27 For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the [q] people of Israel were gathered together,

2 None are commonly more diligent or bolder enemies of the church, then such as profess themselves to be head builders: but the more they rage, the more confirmedly the faithful servants of God do continue.

‡ Or, *rulers.*

a The Jews had certain garisons for the guard and safety of the temple & holy things, *Mat. 26. 65.* These garisons had a captain, such as Eleazarus Ananias the high priest's son was, in the time of the war that was in Judea, being a very imprudent and proud young man, *Joseph. lib. 2. of the 1a. King of Judea.*

b while they thought to diminish the number, they increased them.

c These were they that made the Sanhedrin, which were all of the tribe of Judah, until Herod used that cruelty against Davids flock.

d Of whom the high priests were wont to be chosen and made, the execution of the

f There is no other man, or no other power and authority whatsoever; which kind of speech being often among the Jews, not upon this, but when we are in dangers, we call upon them as whole hands we look for help.

g Any where, and this seemeth forth unto us the largeness of Christs kingdom.

h Of God.

i The good liberty and boldness of the Saints of God doth yet thus much good, that such as by him undertake stand of zeal, do at length bewray themselves to be indeed wicked men.

k The word used here, *Is Idon*, which being spoken in composition had 1 signification, bestoweth a private man: but when we speak of sciences and studies, it signifieth one that is unlearned: and in accounts of honour and estimation, it importeth one of base degree and low estimation.

l Luke theweth by contrary examples, how great a sin hypocrisy is, especially in them which under a faire pretence and cloak of zeal would seem to shine and be chief in the church.

m Constantly took away.

n Fully perswaded.

‡ Or, *to deceive.*

o For when they had appointed that form of perfection for the church, they fluck not at it to keep away part of the price, as though they had to do with men, and not with God, and therefore he feigned a lie unto that they tempted God.

p Hereby is declared an advised and purposed decree, and the man in admitting the fault in the devils suggestions.

q This prophesie of Psal. 2. 1. Although the people of Israel was but one people, yet the plural number is here used, not so much for the twelve tribes, every one of which made a people, as for the great multitude of them, as though many nations had assembled themselves togeth-

er, *as Judges 5. 14.*

m The wicked execute Gods counsel, though they think nothing of it, but they execute those foe without fault.

n Thou hadst determined of thine absolute authority and power.

11 God witnesseth to his church by a visible sign, if it be that will establish it, by shaking the powers of heaven and earth.

12 An example of the true church, wherein there is content as well in doctrine as in charity one to another: and the pastours deliver true doctrine both sincerely, and constantly.

a They agreed both in counsel, will, and purposes.

13 True charity keepeth the necessity of the poor with his own loss: but so that all things be done well and orderly.

28 For to [m] do whatsoever [n] thy hand and thy counsel determined before to be done,

29 And now Lord, behold their threatnings: and grant unto thy servants, that with all boldness they may speak thy word,

30 By stretching forth thine hand to heal: and that signs and wonders may be done by the name of thy holy child Jesus.

31 ¶ [11] And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the holy Ghost, and they spake the word of God with boldness.

32 [12] And the multitude of them that believed, were of [o] one heart, and of one soul: neither said any *of them*, that ought of the things which he possessed, was his own, but they had all things common.

33 And with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.

34 [13] Neither was there any among them that lacked: for as many as were possessours of lands or houses, sold them, and brought the prices of the things that were sold,

35 And laid *them* down at the apostles feet: and distribution was made unto every man according as he had need.

36 And Joses, who by the apostles was surnamed Barnabas (which is, being interpreted, The son of consolation) a Levite, *and* of the country of Cyprus,

37 Having land, sold *it*, and brought the mony, and laid *it* at the apostles feet.

CHAP. V.

After that Ananias and Sapphira his wife for their hypocricy at Peters rebuke had fallen down dead, 12 *and that the rest of the apostles had wrought many miracles,* 14 *to the increase of the faith:* 17 *the apostles are again imprisoned, 19 but delivered by an angel, bidding them to preach openly to all:* 21 *When, after their teaching accordingly in the temple, 29 and before the councel, 33 they are in danger to be killed; through the advice of Gamaliel, a great counseller among the Jews, they be kept alive, 40 and are but beaten: for which they glorify God, and cease no day from preaching.*

BUT [1] a certain man named Ananias with Sapphira his wife, sold a possession,

2 And [a] kept back *part* of the price, his wife also being privy *to it*, and brought a certain part, and laid *it* at the apostles feet.

3 But Peter said, Ananias, why hath Satan [b] filled thine heart ‡ to [c] lie to the Holy Ghost, and to keep back *part* of the price of the land?

4 Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou [d] conceived this thing in thine heart? thou hast not lied unto men, but unto God.

5 And Ananias hearing these words, fell down and gave up the ghost: and great fear came on all them that heard these things.

6 And the young men arose, wound him up, and carried *him* out, and buried *him*.

7 And it was about the space of three hours after, when his wife, not knowing what was done, came in.

8 And Peter answered unto her, Tell me whether ye sold the land for so much. And she said, Yea, for so much.

9 Then Peter said unto her, How is it that ye have agreed together, to [e] tempt the Spirit of the Lord? behold, the feet of them which have buried thy husband *are* at the [f] door, and shall carry thee out.

10 Then fell she down straightway at his feet, and yeilded up the ghost: and the young men came in and found her dead, and carrying *her* forth, buried *her* by her husband.

11 [3] And great fear came upon all the church, and upon as many as heard these things.

12 ¶ And by the hands of the apostles were many signs and wonders wrought among the people; (and they were all with one accord in Solomons porch.

13 And of the rest durst no man joyn himself to them: but the people [g] magnified them.

14 And believers were the more added to the Lord, multitudes both of men and women)

15 Insomuch that they brought forth the sick ‡ into the streets, and laid *them* on beds and couches, that at the least, the shadow of Peter passing by, might overshadow some of them.

16 There came also a multitude *out* of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits: & they were healed every one.

17 ¶ [4] Then the high priest rose up, and all they that were with him, (which is the [h] sect of the Sadducees) and were filled with ‡ indignation,

18 And laid their hands on the apostles, and put them in the common prison.

19 [4] But the angel of the Lord by night opened the prison-doors, and brought them forth, and said,

20 [5] Go, stand and speak in the temple to the people, all the [i] words of this life.

21 [6] And when they heard *that*, they entred into the temple early in the morning, and taught. But the high priest came, and they that were with him, and called the councel together, and all the senate of the children of Israel, and sent to the prison to have them brought.

22 But when the officers came, and found them not in the prison, they returned, and told,

23 Saying, The prison truly found we shut with all safety, and the keepers standing without before the doors: but when we had opened, we found no man within.

24 Now when the high priest, and the captain of the temple, and the chief priests heard these things, they doubted of them whereunto this would grow.

25 [7] Then came one and told them, saying, behold, the men whom ye put in prison, are standing in the temple, & teaching the people.

o The more that the church increaseth the more increaseth the rage of Satan; and therefore they proceed from threatnings to persecuting.

‡ The word which is used here, *Is zeesthe*, *which Ispoudhaio chrice*, and so is taken for a right form of learning, or faction, or study, and course of life, which the Latines call, *Secta*, At the first this word was indifferently used, but at length it came to be taken onely in evil part, whereupon came the name of Heretick, which is he that forsaketh the right path of truth found and wholesome doctrine, & wilfully stiffe, & stifneth in the same light by the judgment of God and his church, and continueth in his opinion, and withdraweth the peace of the church.

‡ Or, *envy.*

1 Certain are made servants of the fervants of God.

2 God doth therefore deliver his, that they may more stoutly provoke his enemies, & words whereby the way unto life is shewed.

6 God mocketh his enemies attempts from a distance.

7 The more apparent that Christs virtue sheweth it self, the more increaseth the madness of his enemies, which conspire against him.

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z Tyrants which fear not God, are constrained to fear his servants.

26 z Then went the captain with the officers, and brought them without violence: (for they feared the people, lest they should have been stoned)

27 And when they had brought them, they set *them* before the councel: and the high priest asked them,

28 a Saying, * Did not we straitly command you, that you should not teach in this name? and behold, ye have filled Jerusalem with your doctrine, and intend to k bring this mans bloud upon us.

29 ¶ 10 Then Peter and the *other* apostles answered and said, We ought to obey God rather then men.

30 11 The God of our fathers raised up Jesus, whom ye slew and hanged on a tree.

31 Him hath God exalted with his right hand *to be* a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.

32 12 And we are his witnesses of these things; and *so is* also the holy Ghost, Whom God hath given to them that obey him.

33 ¶ When they heard *that*, they were 1 cut *to the heart*, and took counsel to slay them.

34 13 Then stood there up one in the councel, a Pharisee, named Gamaliel, a doctour of law, had in reputation among all the people, and commanded to put the apostles forth a little space,

35 And said unto them, Ye men of Israel, take heed to your selves, what ye intend to do as touching these men.

36 14 For before these days rose up Theudas b boasting himself to be some body, to whom a number of men, about four hundred, joyned themselves: who was slain, and all, as many as ‡ obeyed him, were scattered, and brought to nought.

37 After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people after him: he also perished, and all, even as many as obeyed him, were dispersed.

38 And now I say unto you, n Refrain from these men, and let them alone: for if this counsel, or this work ° be of men, it will come to nought:

39 But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God.

40 And to him they agreed: and when they had called the apostles, and beaten *them*, they commanded that they should not speak in the name of Jesus, and let them go.

41 ¶ 15 And they departed from the presence of the councel, rejoycing that they were counted worthy to suffer shame for his name.

42 And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.

a Chap. 4. 18.

k Make us guilty of murdering that man whom yet they will not vouchsafe to name.

10 we ought to obey no man, but to fear forth as obeying him we may obey God.

11 Christ is appointed and indeed declared Prince and Preferrer of his church in despight of his enemies.

12 It is not sufficient for us, that there is a right end, but we must also according to our vocation go on forward till we come unto it.

1 This betokeneth that they were in a most vehement rage, and marvellously disquieted in mind, for it is a borrowed kind of speech taken from them which are hardly cut in sunder with a saw.

13 Christ findeth defenders of his cause, even in the very root of his enemies, so oft as he thinketh it needful.

14 In matters of religion we must take good heed, that we attempt nothing under a colour of zeal, beside our vocation. m To be of some fame.

‡ Or, *believed.*

n He dissuadeth his fellows from murdering the apostles, neither doth he think it good to refer the matter to the Roman magistrate: for the Jews could abide nothing worse then to have the tyranny of the Romans confirmed. ° If it be counterfait and devised.

15 The apostles accustomed to suffer and bear words, are at length inured to bear stripes, but yet so, that by that means they become stronger. p Both publikly and privately.

CHAP. VI.

1 *The apostles desirous to have the poor regarded for their bodily sustenance, as also careful themselves to dispense the word of God, the food of the soul, 3 appoint the office of deaconship to seven chosen men: 5 of whom, Stephen, a man full of faith, and of the holy Ghost, is one: 12 who is taken of those whom he confounded in disputing, 13 and after falsly accused of blasphemy against the law and the temple.*

AND 1 in those days, when the number of the disciples was multiplied, there arose a murmuring of the a Grecians against the Hebrews, because their widows were neglected in the b daily ministration.

2 2 Then the twelve called the multitude of the disciples unto them, and said, It is not c reason that we should leave the word of God, and serve d tables.

3 3 Wherefore brethren, look ye out among you seven men of honest report, full of the holy Ghost and wisdom, whom ye may appoint over this business.

4 But we will give our selves continually to prayer, and to the ministery of the word.

5 ¶ And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch.

6 4 Whom they set before the apostles: and when they had prayed, they e laid *their* hands on them.

7 5 And the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the f faith.

8 6 And Stephen full of faith and power, did g great wonders & miracles among the people.

9 7 Then there arose certain of the synagogue, which is called h *the synagogue* of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen.

10 8 And they were not able to resist the wisdom and the spirit by which he spake.

11 Then they suborned men which said, We have heard him speak blasphemous words against Moses, and *against* God.

12 9 And they stirred up the people, and the elders, and the scribes, and came upon *him*, and caught him, and brought *him* to the councel,

13 10 And set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law.

14 For we have heard him say, That this Jesus of Nazareth shall destroy this place, and shall change the ‡ customs which Moses delivered us.

gospel which, ingendeth faith. c God excerciseth his church first with evil words and slanders, then with imprisonments, afterward with scourgings, and then with bloudshed and fire, that at length he confirm it to encounter with Satan and the world, even to bloudshed and death, and that with good success. g Excellent & singular good gifts. h Schools & universities of old time addicted to false pastours, & were the instruments of Satan to blow stoned and defend false doctrines. i Of the pursuers and colledges, as it were. k False teachers, bewailing will not be overcome, flee from disputations to manifest and open blaspheming and false scriptures. 9 The first bloudy persecution of the church of Christ, began & sprang from a counsel of priests, by the suggestion of the university doctours. 10 An example of cavillers, or false accusers, which gather false conclusions of things that are well uttered and spoken. ‡ Or, *rites.*

1 Hereby is apparent that Stephen had an excellent and goodly countenance, having a quiet and settled mind, a good conscience and sure perswasion that his cause was just: for feeling he was to speak before the people, God beautified his countenance, to the end that with the very beholding of him, the Jews minds might be pierced and amused.

CHAP. VII.

1 *Stephen permitted to answer to the accusation of blasphemy, 2 sheweth that Abraham worshipped God rightly, and how God chose the fathers; 20 before Moses was born, and before the tabernacle and temple were built: 37 That Moses himself witnessed of Christ: 44 and that all outward ceremonies were ordained according to the heavenly pattern to last but for a time: 51 reprehending their rebellion, and murdering of Christ, the just one, whom the prophets foretold should come into the world: 54 whereupon they stone him to death; who commendeth his soul to Jesus, and humbly prayeth for them.*

THen 1 said the high priest, Are these things so?

2 2 And he said, Men, brethren, and fathers hearken, The God of a glory appeared unto our father Abraham, when he was in b Mesopotamia, before he dwelt in Charran,

3 And said unto him, * Get thee out of thy country, and from thy kindred, and come into the land which I shall shew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he removed him into this land wherein ye now dwell.

5 And he gave him none inheritance in it, no not *so much as* to c set his foot on: yet he d promised that he would give it to him for a possession, and to his seed after him, when *as yet* he had no child.

6 And God spake on this wise, that his seed should sojourn in a strange land, and that they should bring them into bondage, and entreat *them* evil e four hundred years.

7 And the nation to whom they shall be in bondage, will I judge, said God: and after that shall they come forth, and serve me in this place.

8 * And he gave him the covenant of circumcision: * and so *Abraham* begat Isaac, and circumcised him the eighth day: * and Isaac *begat* Jacob, and *Jacob *begat* the twelve Patriarchs.

9 * 3 And the Patriarchs moved with envy, sold Joseph into Egypt: but God was f with him,

10 And delivered him out of all his afflictions, * and gave him g favour and wisdom in the sight of Pharaoh king of Egypt; & he made him governour over Egypt, and all his house.

11 Now there came a dearth over all the land of Egypt and Chanaan, and great affliction; and our fathers found no sustenance.

12 * But when Jacob heard that there was corn in Egypt, he sent out our fathers first.

13 * And at the second *time* Joseph was made known to his brethren; and Josephs kindred was made known unto Pharaoh.

14 Then sent Joseph, and called his father Jacob to him, and all his kindred, threescore and fifteen souls.

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15 * So Jacob went down into Egypt, * and died, he and our fathers,

16 And h were carried over into Sichem, and laid in the sepulchre that Abraham bought for a sum of mony of the sons of Emmor *the father* of Sichem.

17 But when the time of the promise drew nigh, which God had sworn to Abraham, the people grew and multiplied in Egypt,

18 Till another king arose, which knew not Joseph.

19 The same i dealt subtilly with our kindred, and evil entreated our fathers, so that they caft out their young children, to the end they might not live.

20 * In which time Moses was born, and * was ‡ k exceeding fair, and nourished up in his fathers house three months:

21 And when he was cast out, Pharaohs daughter took him up, and nourished him for her own son.

22 And Moses was learned in all the wisdom of the Egyptians, and was mighty in words and in deeds.

23 And when he was full fourty years old, it came into his heart to visit his brethren the children of Israel.

24 * And seeing one *of them* suffer wrong, he defended *him*, and avenged him that was oppressed, and smote the Egyptian:

25 For he supposed his brethren would have understood, how that God by his hand would deliver them; but they understood not.

26 * And the next day he shewed himself unto them as they strove, and would have set them at one again, saying, Sirs, ye are brethren; why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a ruler and a judge over us?

28 Wilt thou kill me as thou didst the Egyptian yesterday?

29 Then fled Moses at this saying, and was a stranger in the land of Madian, where he begat two sons.

30 * And when fourty years were expired, there appeared to him in the wilderness of mount Sina, an l Angel of the Lord in a flame of fire in a bush.

31 When Moses saw *it*, he wondred at the sight: and as he drew near to behold *it*, the voice of the Lord came unto him,

32 *Saying*, I *am* the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold.

33 Then said the Lord to him, Put off thy shoes from thy feet: for the place where thou standest is holy ground.

34 I have seen, I have seen the affliction of my people which is in Egypt, and I have heard their groaning, and am come down to deliver them.

15 And all that sat in the councel, looking stedfastly on him, 1 saw his face as it had been the face of an angel.

a Gen. 46. 5.
* Gen. 49. 33.

b The Patriarchs, the sons of Jacob; though there be mention made of no more then Joseph; Jos. 24. 32.

i He deviseth a fubtil invention against our flock, in that he commanded all the males to be caft out.

* Exod. 2. 2.

‡ Or, *fair to God.*
k That child was born through Gods mercifull goodnes and favour, to be of a goodly and fair contenance.

* Heb. 11. 23.

* Exod. 2. 11.

* Exod. 2. 13.

* Exod. 3. 2.

l Now he calleth the Son of God an Angel, for he is the Angel of great counsel, & therefore straightways after he sheweth him, saying to Moses, I am the God of thy fathers, &c.

110 them. And now come, I will send thee into Egypt.

35 This Moses whom they refused, saying, Who made thee a ruler and a judge? the same did God send *to be* a ruler and a deliverer by
m By the power. the m hands of the angel which appeared to him in the bush.

36 He brought them out, after that he had
* *Exod.* 7. 9. * shewed wonders and signs in the land of
* *Exod.* 16. 1. Egypt, and in the Red sea, * and in the wilderness fourty years.

4 He acknowledgeth Moses for the lawgiver, but so that he proveth by his own writings, that the law had respect to a more perfect thing, *that is to say*, to the propheticall office which tended to Christ, the head of all prophets.
* *Deut.* 18. 15.
† Or, *as my self.*
* *Exod.* 19. 3.

37 ¶ [4] This is that Moses which said unto the children of Israel, * A prophet shall the Lord your God raise up unto you of your brethren, ‡ like unto me; him shall ye hear.

38 * This is he that was in the church in the wilderness, with the angel which spake to him in the mount Sina, and *with* our fathers: who received the lively oracles to give unto us.

39 To whom our fathers would not obey, but thrust *him* from them, and in their hearts turned back again into Egypt,

4 *Exod.* 32. 1. 40 * Saying unto Aaron, Make us gods to go before us: for *as for* this Moses, which brought us out of the land of Egypt, we wot not what is become of him.

n This was the superstition of the Egyptians idolatry: for they worshipped Apis a strange and marvellous calf, and made goodly images of kine, *Herodot. lib.* 2.
o Being destitute and void of his spirit, he gave them up to Satan, and wicked lusts, to worship stars.
p By the host of heaven here, he meaneth not the angels, but the moon, and sun and other stars, *Deut.* 17. 3.
* *Amos* 5. 25.
q You took it upon your shoulders, and carried it.
5 Moses indeed erected a tabernacle, but that was to call them back to that from which he had seen *That is*, Of the covenant.
* *Exod.* 25. 40.
f Delivered from hand to hand.
g By the figure *Metonymia*, for the countrys which the Gentiles possessed.
h God drave them out, that they should yeild up the possession of those countrys to our fathers, when they entred into the land.
* 1 *Chron.* 17. 12.
6 Solomon built a temple, according to Gods commandment, but not with condition, that the Majesty of God should be indosed therein.
* *Chap.* 17. 24.
7 Stephen moved with the zeal of God, at length judged his own judges.
x They are of uncircumcised hearts, which lie drowned still in the sins of nature, and stick fast in them: for otherwise all the Jews were circumcised as touching the flesh, and therefore there were two kinds of circumcision, *Rom.* 2. 29.

41 And they made a [n] calf in those days, and offered sacrifice unto the idol, and rejoyced in the works of their own hands.

42 Then God turned, and [o] gave them up to worship the [p] host of heaven; as it is written in the book of the prophets,* O ye house of Israel, have ye offered to me slain beasts, and sacrifices, by the space of fourty years in the wilderness?

43 Yea, [q] ye took up the tabernacle of Moloch, and the star of your god Remphan, figures which ye made, to worship them: and I will carry you away beyond Babylon.

44 [r] Our fathers had the tabernacle of [s] witness in the wilderness, as he had appointed, speaking unto Moses, * that he should make it according to the fashion that he had seen.

45 Which also our fathers that came after, brought in with Jesus into the [t] possession of the Gentiles, whom God drave out [u] before the face of our fathers, unto the days of David.

46 Who found favour before God, and desired to find a tabernacle for the God of Jacob.

47 * [6] But Solomon built him an house.

48 Howbeit * the most High dwelleth not in temples made with hands; as saith the prophet.

49 Heaven is my throne, and earth *is* my footstool: what house will ye build me? saith the Lord: or what *is* the place of my rest?

50 Hath not my hand made all these things?

51 ¶ [7] Ye stiff-necked, and [x] uncircumcised in heart and ears, ye do always resist the holy Ghost: as your fathers *did*, so *do* ye.

52 Which of the prophets have not your fathers persecuted? and they have slain them which shewed before of the coming of the just one, of whom ye have been now the betrayers and murderers:

53 Who have received the law by the [y] disposition of angels, and have not kept *it*.

54 ¶ * When they heard these things, they were cut to the heart, and they gnashed on him with *their* teeth.

55 [9] But he being full of the holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus [z] standing on the right hand of God,

56 And said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God.

57 [10] Then they cried out with a loud voice, and stopped their ears, and [a] ran upon him with one accord,

58 And cast *him* out of the city, and stoned *him*: and the [b] witnesses laid down their clothes at a young mans feet, whose name was Saul.

59 And they stoned Stephen, calling upon *God*, and saying, Lord Jesus receive my spirit.

60 [11] And he kneeled down, and cried with a loud voice, Lord, [c] lay not this sin to their charge. And when he had said this, he fell [d] asleep.

y By the ministry of angels.
* The more Satan is prefited by the more he inflicts our into an open rage.
9 The nearer the Martyrs approach to death, the nearer they beholding Christ do rise up even into heaven.
z Ready to confirm him in the confession of the truth, and to receive him to him.
10 The zeal of hypocrites and superstitious people breaketh out at length into most open madness.
a This was done in a rage and fury, for at the time the Jews could put no man to death by law, as they testified before Pilate, saying, That it was not lawful for them to put any to death, and therefore it is reported by Josephus, lib. 20. That Ananus a Sadducee having authority, assembled the Councel, and committed unto them, confirmed and holding the churches of Samaria, whose foundation had been laid already by Philip.
b The wicked and the very reprobate are constrained sometimes to be the executioners of the good gift of God, but they cast it up again forthwith.
c Peter, not chief, but as an ambassadour sent from the whole company of the apostles, and John his companion, according to the auctority which was committed unto them, confirm and holden the churches of Samaria, whose foundation had been laid already by Philip.
d The excellent gifts, which are needfull, especially for them that were to be appointed rulers and governours of the church.
e Ambition and covetousness do at length pluck the hypocrites out of their dens.
9 They are the successours of Simon Magus, and not of Simon Peter, which either lay or fell holy things.
e In this doctrine which I preach.
f Is not upright indeed and without dissembling.
g He calleth the inward malice of the heart, and that venimous & deadly wickedness wherewith the Magician was wholy replenished, the gall of bitterness.
h Thou hast neither part nor lot in this matter: for thy heart is not right in the sight of God.
10 Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.
11 For I perceive that thou art in the gall of bitterness, and *in* the bond of iniquity.

James the brother of the Lord, and for so doing, was accused before Ananus the president of the country. b It was appointed by the law, that the witnesses should cast the first stones, *Deut.* 17. 7. 11 Faith and charity never forsake the true servants of God, even to the last breath. c The word which he useth here, noteth out such a kind of imposing or laying to ons charge, as remaineth firm and steady for ever, never to be remitted. d *Luke*, 7. *Chap.* 8. 13.

Chap. VIII.

By occasion of the persecution in Jerusalem, the church being planted in Samaria, 5 by Philip the deacon, who preacheth, did miracles, and baptized many, among the rest Simon the sorcerer, a great seducer of the people; 14 Peter and John come to confirm, and enlarge the church: where by prayer, and imposition of hands, giving the holy Ghost, 18 when Simon would have bought the like power of them, 20 Peter sharply reproving his hypocricy, and covetousnes, and exhorting him to repentance, together with John preaching the word of the Lord, return to Jerusalem. 26 But the angel sendeth Philip to teach, and baptize the Ethiopian eunuch.

AND [1] Saul was consenting unto his death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles.

2 And devout men [a] carried Stephen *to his burial*, and made great lamentation over him.

3 As for Saul, he made havock of the church, entring into every house, and haling men and women, committed *them* to prison.

4 Therefore they that were scattered abroad, went every where preaching the word.

5 [2] Then Philip went down to the city of Samaria, and preached Christ unto them.

6 And the people with one accord gave heed unto those things which Philip spake, hearing, and seeing the miracles which he did.

7 For unclean spirits, crying with loud voice, came out of many that were possessed *with them:* and many taken with palsies, and that were lame, were healed.

8 And there was great joy in that city.

9 [3] But

1 Christ overcometh Satan so oft as he lifteth, and enricheth him about as it were in a triumph, in the light of them whom he delivered and enriched.
* The word which is used in this place was at the first taken in good part, and is borrowed out of the Persians language, who call their wife men by that name, but afterward it was taken in evil part.
c He had to allured the Samaritans with his witchcrafts, that as blind and mad Barbarians they were wholly addicted to him.

1 Christ sufferhis members to be persecuted of his enemies to the furthering of his kingdom.

9 [3] But there was a certain man called Simon, which before-time in the same city used
b sorcery, and c bewitched the people of Samaria, giving out that himself was some great one.

10 To whom they all gave heed from the least to the greatest, saying, This man is the great power of God.

11 And to him they had regard, because that of long time he had bewitched them with sorceries.

12 But when they believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized both men and women.

13 [6] Then Simon himself believed also: and when he was baptized, he continued with Philip, and wondred, beholding the miracles and signs which were done.

14 [7] Now when the apostles which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John.

15 Who when they were come down, prayed for them that they might receive the [d] holy Ghost.

16 (For as yet he was fallen upon none of them: onely they were baptized in the name of the Lord Jesus)

17 Then laid they *their* hands on them, and they received the holy Ghost.

18 [8] And when Simon saw that through laying on of the apostles hands, the holy Ghost was given, he offered them money,

19 Saying, Give me also this power, that on whomsoever I lay hands, he may receive the holy Ghost.

20 [9] But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with mony.

21 Thou hast neither part nor lot in this
f matter: for thy heart is not f right in the sight of God.

22 [10] Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.

23 For I perceive that thou art in the g gall of bitterness, and *in* the h bond of iniquity.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye have spoken come upon me.

25 And they when they had testified and preached the word of the Lord, returned to Jerusalem, and preached the gospel in many villages of the Samaritans.

26 [11] And the angel of the Lord spake unto Philip, saying, Arise and go toward the south, unto the way that goeth down from Jerusalem unto Gaza, which is desert.

27 And he arose and went: and behold, a man of Ethiopia, an eunuch of [i] great authority under Candace queen of the Ethiopians,

i A man of great wealth and authority with *Candaces*. Now this name *Candaces* is a common name to all the queens of Ethiopia.

who had the charge of all her treasure, and had come to Jerusalem for to worship,

28 Was returning, and sitting in his chariot read Esaias the prophet.

29 Then the Spirit said unto Philip, Go near, and joyn thy self to this chariot.

30 And Philip ran thither to him, and heard him read the prophet Esaias, and said, Understandest thou what thou readest?

31 And he said, How can I, except some man should [k] guide me? and he desired Philip that he would come up, and sit with him.

32 [12] The place of the scripture which he read, was this, * He was led as a sheep to the slaughter, and like a lamb dumb before his shearer, so opened he not his mouth:

33 In his [l] humiliation his judgment was taken away: and who shall declare his [m] generation? for his life is taken from the earth.

34 And the eunuch answered Philip, and said, I pray thee, of whom speaketh the prophet this? of himself, or of some other man?

35 Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus.

36 And as they went on *their* way, they came unto a certain water: and the eunuch said, See, *here is* water; what doth hinder me to be baptized?

37 [13] And Philip said, If thou believest with all thine heart, thou mayst. And he answered and said, * I believe that Jesus Christ is the Son of God.

38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

39 And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoycing.

40 But Philip was found at Azotus: and passing through, he preached in all the cities, till he came to Cesarea.

Chap. IX.

1 *Saul going towards Damascus, 4 is stricken down to the earth, 10 is called to the apostleship, 18 and is baptized by Ananias. 20 He preacheth Christ boldly. 23 The Jews lay wait to kill him; 29 so do the Grecians: but he escapeth both, 31 The church having rest, Peter healeth Eneas of the palsy, 36 and restoreth Tabitha to life.*

AND [1] Saul yet [a] breathing out threatnings and slaughter against the disciples of the Lord, went unto the high priest,

2 And desired of him letters to Damascus to the synagogues, that if he found any of this [b] way, whither they were men or women, he might bring them bound unto Jerusalem.

3 And as he journyed he came near Damascus: and suddenly there shined round about him a light from heaven.

4 And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?

k To shew me the way how to understand it.
12 Those things which seem most to come by chance or fortune (as men term it) are governed by the secret providence of God.
* *Isa.* 53. 7.
l *The Hebrew text readeth it thus*, Out of a narrow strait, and out of judgment was he taken: whereby the narrow strait he meaneth the grave and the very bands of death, and by judgment, the punishment which was laid upon him, and that miserable state which Christ took upon him for our sakes, in bearing his Fathers wrath.
m How long his age shall last: for Christ once risen from the dead dieth no more, *Rom.* 6. 9.
13 Profession of faith is requisite in baptizing of them, which are at years, & therefore it is evident that we are not then first ingrafted into Christ, when we are baptized, but being already ingrafted, are then confirmed.
n The sum of the confession, which is necessary for baptism.

1 Saul (who is also Paul) perfecuting Christ cruelly, who did consent to the stoning before him, falleth into his hands, is overcome: and with a singular example of the providence of God, in stead of punishment which he justly defeved, for his cruelty, is not onely received to favour, but is also even by the mouth of God appointed an apostle, and is confirmed by the ministry & witness of Ananias.
a This is a token that Sauls stomack boiled and cast out great threatnings to manifest the disciples. b Any trade of life which a man taketh himself unto, the Jews call a way.

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5 And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: *It is* [c] hard for thee to kick against the pricks.

c This is a proverb which is spoken of them, that through their own stubbornesse hurt themselves.

6 And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord *said* unto him, Arise, and go into the city, and it shall be told thee what thou must do.

7 And the men which journyed with him [d] stood speechless, hearing a [e] voice, but seeing no man.

d Stood still and could not go one step forward but abode amazed as if they had been very stones.

e They heard Sauls voice: for afterward it is said in flat terms that they heard not his voice that spake: as beneath *Cap. 22. 9.* but either go about to set these places at one which seem to be at a jar, after this sort, he wot, That they heard a sound of a voice, but no perfect voice.

8 And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought *him* into Damascus.

9 And he was three days without sight, and neither did eat nor drink.

10 ¶ And there was a certain disciple at Damascus, named Ananias, and to him said the Lord in a vision, Ananias. And he said, behold, I *am here*, Lord.

11 And the Lord *said* unto him, Arise, and go into the street, which is called Straight, and enquire in the house of Judas, for *one* called Saul of [f] Tarsus, for behold, he prayeth,

f Tarsus was a city of Cilicia near unto Antichia, which two cities Sardanapalus is said to have built in one day.

12 And hath seen in a vision a man named Ananias, coming in, and putting *his* hand on him, that he might receive his sight.

13 Then Ananias answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem:

14 And here he hath authority from the chief priests, to bind all that call on thy name.

15 But the Lord said unto him, Go thy way: for he is a [g] chosen vessel unto me, to bear my name before the Gentiles, and kings, and the children of Israel.

g To bear my name in.

16 For I will [h] shew him how great things he must suffer for my names sake.

h I will shew him plainly.

17 And Ananias went his way, and entred into the [i] house; and putting his hands on him, said, Brother Saul, the Lord (*even* Jesus that appeared unto thee in the way as thou camest) hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost.

i Into Judas his house.

18 And immediately there fell from his eyes as it had been scales; and he received sight forthwith, and arose, and was baptized.

19 And when he had received meat, he was strengthned. Then was Saul certain days with the disciples which were at Damascus.

3 Paul begineth straightway to execute the office which was enjoyned him, never consulting with flesh and bloud.

20 [2] And straightway he preached Christ in the synagogues, that he is the Son of God.

21 But all that heard *him* were amazed, and said, Is not this he that destroyed them which called on this name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests?

3 Paul striveth not with his own authority alone, but with the testimony of the prophets.

22 [3] But Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, [k] proving that this is very Christ.

k By conferring places of the Scripture together, as cunning craftsmen do, when they make up any thing, they use to gather all parts together, to make them agree fitly one with another.

23 ¶ [4] And after that many days were fulfilled, the Jews took counsel to kill him:

4 Paul, who was before a professer, hath now persecution laid before himself, but yet a far off. * 2 Cor. 11. 32.

24 * But their laying await was known of Saul: and they watched the gates day and night to kill him.

25 [5] Then the disciples took him by night, and let *him* down by the wall in a basket.

5 We are not forbidden to avoid and escape the dangers and conspiracies that the enemies of God lay for us, so that we swarve not from our vocation.

26 [6] And when Saul was come to Jerusalem, he assayed to joyn himself to the disciples: but they were all afraid of him, and believed not that he was a disciple.

6 In ancient time no man was easily or lightly received into the number of, and amongst the flock of Christ, much lesse to be a pastour.

27 But Barnabas took him, and brought *him* to the apostles, and declared unto them how he had seen the Lord in the way, and that he had spoken to him, and how he had preached boldly at Damascus in the name of Jesus.

28 [7] And he was [l] with them coming in, and going out at Jerusalem.

7 The confuse fervents of God must look for danger after danger, yet God watcheth for them.

l with Peter and James, for he saith, that he saw none of the apostles but them, *Gal. 1. 18, 19.*

29 And he spake boldly in the name of the Lord Jesus, and disputed against the [m] Grecians: but they went about to slay him.

m Look *Chap. 6. 1.*

30 [8] *Which* when the brethren knew, they brought him down to Cesarea, and sent him forth to Tarsus.

8 This is a renowned kind of birth, which the Hebrews use very much, taken from leathers, and applied to prayers: for it is faid of whole burnt offerers, that the smoke and favour of them goeth up into Gods nostrils: so do our prayers as a sweet smelling sacrifice which the lord taketh great pleasure in. *c That is*, in so much that they will not suffer God, as it were, to forget them: for so doth the scriptures use often-times to parable with us as nurses do with little children: when they frame their tongues to speak.

31 [9] Then had the churches rest throughout all Judea, and Galilee, and Samaria, and were [n] edified, and walking in the fear of the Lord, and in the comfort of the holy Ghost, were multiplied.

9 The ministers of the word may change their place by the advice and counsel of the congregation and church.

n The end of persecutions is the building of the church, for that we will patiently wait for the Lord.

32 ¶ [10] And it came to pass, as Peter passed throughout all *quarters*, he came down also to the saints which dwelt at Lydda.

10 This is a borrowed kind of speech which signifieth diligent endeavour & incessantness.

33 And there he found a certain man named Æneas, which had kept his bed eight years, and was sick of the palsy.

34 And Peter said unto him, Æneas, Jesus Christ maketh thee whole: arise, and make thy bed. And he arose immediately.

35 And all that dwelt at [o] Lydda, and Saron, saw him, and turned to the Lord.

o Lydda, was a city at Hiddim, and Saron champion country, and a place of good pasturages, between Cesarea of Palestina, and the mountain Tabor, and the lake of Genezareth, which extendeth it self in great length beyond Joppa.

36 ¶ [11] Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and alms-deeds which she did.

11 Peter declareth evidently by raising up a dead body through the name of Christ, that he preached the glad tidings of life.

37 And it came to pass in those days, that she was sick, and died: whom when they had washed, they laid *her* in an upper chamber.

38 And forasmuch as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not ‡ delay to come to them.

‡ Or, *be grieved.*

39 Then Peter arose, and went with them. When he was come, they brought him into the upper chamber: and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them.

40 But Peter put them all forth, and kneeled down and prayed, and turning *him* to the body, said, Tabitha, arise. And she opened her eyes: and when she saw Peter, she sat up.

41 And he gave her his hand, and lift her up;

up: and when he had called the saints and widows, presented her alive.

42 And it was known throughout all Joppa, and many believed in the Lord.

43 And it came to pass, that he tarried many days in Joppa with one Simon a tanner.

CHAP. X.

1 Cornelius a devout man, 5 being commanded by an angel, sendeth for Peter: 11 who by a vision, 15, 20 is taught not to despise the Gentiles. 34 As he preacheth Christ to Cornelius and his company, 44 the Holy Ghost falleth on them, 48 and they are baptized.

THere [1] was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian *band*,

2 A [a] devout *man*, and one that feared God with all [b] his house, which gave much alms to the people, and prayed to God alway.

a Peter conscerneth the first fruits of the Gentils to God by the means of two miracles.

b So that he worshipped one God, and was an idolater, neither could he void of faith in Christ, because he was a devout man: but as yet he knew not that he was come.

3 He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius.

b This is a great commendation to this man, that he laboured to have all his household and familiar friends and acquaintance to be religious, and godly.

4 And when he looked on him, he was afraid, and said, [c] What is it Lord? And he said unto him, Thy prayers and thine alms are [d] come up for a [e] memorial before God.

c what wilt thou with me lord? for he feleth himself to late.

d This is a borrowed kind of speech, which the Hebrews use very much, taken from leathers, and applied to prayers: for it is faid of whole burnt offerers, that the smoke and favour of them goeth up into Gods nostrils: so do our prayers as a sweet smelling sacrifice which the lord taketh great pleasure in.

e The ministers of the word may change their place by the advice and counsel of the congregation and church.

5 And now send men to Joppa, and call for *one* Simon, whose firname is Peter:

6 He lodgeth with one Simon a tanner, whose house is by the sea-side: he shall tell thee what thou oughtest to do.

7 And when the angel which spake unto Cornelius, was departed, he called two of his houshold-servants, and a devout souldier of them that waited on him continually.

8 And when he had declared all *these things* unto them, he sent them to Joppa.

9 ¶ On the morrow as they went on their journey, and drew nigh unto the city, Peter went up upon the house top to pray, about the sixth hour.

10 And he became very hungry, and would have eaten: but while they made ready, he fell into [f] a trance,

f A trance.

11 And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet, knit at the [g] four corners, and let down to the earth:

12 Wherein were [h] all manner of [i] four-footed beasts of the earth, and wild beasts, and [k] creeping things, and fowls of the air.

g So that it seemed to be a four fitone sheet.

h Here is the word (All) which is general, plainly put for an indefinite and uncertain, *that is to say*, for some of all sorts, not for all of every sort. *i That is*, such as were meet for mens use.

k What is meant by these creeping things, look *Levit. 11.*

13 And there came a voice to him, Rise, Peter kill, and eat.

14 [2] But Peter said, Not so Lord; for I have never eaten any thing that is common or unclean.

2 Peter profiteth daily in the knowledge of the benefit of Christ, yea, after that he had received the Holy Ghost.

15 And the voice *spake* unto him again the second time; What God hath cleansed, *that* call not thou [l] common.

l Do not thou hold them as unclean.

16 This was done thrice: and the vessel was received up again into heaven.

17 Now while Peter doubted in himself what this vision which he had seen, should mean: behold, the men which were sent from Cornelius, had made enquiry for Simons house, and stood before the gate,

18 And called, and asked whether Simon which was firnamed Peter, were lodged there.

19 ¶ While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.

20 Arise therefore, and get thee down, and go with them, doubting nothing: for I have sent them.

21 Then Peter went down to the men which were sent unto him from Cornelius; and said, Behold, I am he whom ye seek: what is the cause wherefore ye are come?

22 And they said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned *from God* by an holy angel, to send for thee unto his house, and to hear words of thee.

23 Then called he them in, and lodged *them*: and on the morrow Peter went away with them, and certain brethren from Joppa accompanied him.

24 And the morrow after they entred into Cesarea: and Cornelius waited for them, and had called together his kinsmen and near friends.

25 [3] And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped *him*.

3 Religious adoration or worship agreeth onely to God: but civill worship is given to the ministers of the word, although not without danger.

26 But Peter took him up, saying, Stand up, I my self also am a man.

27 And as he talked with him, he went in, and found many that were come together.

28 And he said unto them, Ye know how that it is an unlawfull thing for a man that is a Jew, to keep company, or come unto one of another nation: but God had shewed me, that I should not call any man common or unclean.

29 Therefore came I *unto you* without gainsaying, assoon as I was sent for: I ask therefore for what intent ye have sent for me.

30 And Cornelius said, Four days ago I was fasting untill [m] this hour, and at the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing,

m He meaneth not the self same hour, but the like, *that is*, about nine of the clock the other day, as it was then nine when he spake to Peter.

31 [4] And said, Cornelius, thy prayer is heard, and thine alms are had in remembrance in the sight of God.

4 Cornelius faith fleweth forth it self by prayer and charitie.

32 [5] Send therefore to Joppa, and call hither Simon whose firname is Peter; he is lodged in the house of *one* Simon a tanner, by the sea-side; who when he cometh, shall speak unto thee.

5 As faith cometh by hearing, so is it nourished and groweth up by the same.

33 Immediately therefore I sent to thee, and thou hast well don that thou art come. Now therefore are we all here present before God, to hear all things that are commanded thee of God.

6 Distinction of nations is taken away by the coming of Christ: And it is evidently seen, by faith and righteousnesse who is agreeable to him, or whom he accepteth. * *Deut 10. 17.*

34 ¶ [6] Then Peter opened *his* mouth, and said, * Of a truth I perceive that [n] God is no respecter of persons:

35 But in every nation, he that [o] feareth him,

Rom. 2. 11. † *Pet. 1. 17.* n This God judgeth not after the outward appearance. o By the fear of God the Hebrews understand the whole service of God, whereby we perceive that Cornelius was not void of faith, no more than they were which lived before Christs time: and therefore they deal foolishly which build preparative works and free-will, upon this place.

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and worketh righteousnesse, is accepted with him.

36 The word which God sent unto the
p children of Israel, preaching peace by Jesus Christ (he is Lord of all)

37 That word (*I say*) you know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached:

38 How God q anointed Jesus of Nazareth, with the Holy Ghost, and with power, who went about doing good, and healing all that were oppressed of the devil: for God was with him.

39 And we are witnesses of all things which he did both in the land of the Jews, and in Jerusalem, whom they slew and hanged on a tree:

40 Him God raised up the third day, and shewed him openly,

41 Not to all the people, but unto witnesses, r chosen before of God, *even* to us who did eat and drink with him after he rose from the dead.

42 And he commanded us to preach unto the people, and to testifie that it is he which was ordained of God *to be* the judge of quick and dead.

43 * To him give all the prophets witness, that through his name whosoever believeth in him, shall receive remission of sins.

44 ¶ † While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

45 And they of the circumcision which believed, were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost.

46 For they heard them speak with tongues, and magnifie God. Then answered Peter,

47 s Can any man forbid water, that these should not be baptized, which have received the Holy Ghost, as well as we?

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days.

p God gave the Israelites to understand, that whosoever liveth godly, is accepted of him, of what nation soever he be, for he preached peace to men through Jesus Christ, who is Lord not of one nation only, *that is*, Of the Jews, but of all.

7. The sum of the gospel (which shall be made manifest at the latter day, when Christ himself shall sit as Judge both of the quick and dead) is this, That Christ promised to the fathers, and exhibited in his time with the mighty power of God, (which was by all means shewed) and at length crucified to reconcile us to God, did rise again the third day, that whosoever believeth in him should be saved through the remission of sins.

q The title is taken from an old custom of the Jews who used to anoint their kings and priests, whereupon it grew, to all them anointed, upon whom God bestoweth gifts and vertues.

r This evidency of the apostles is properly given to God: for through God he presideth in the lawful election of ministers, yet there is in this place a secret opposition and setting of Gods chusing and mens voices the one against the other, for the apostles are immediately appointed of God, and the church ministers by means.

* Jer. 31. 34. *Mic.* 7. 18.

† The spirit of God sealeth that in the heart of the hearers which the minister of the word speaketh by the commandment of God, as it approacheth by the effects.

s Baptism doth not sanctifie or make them holy which receive it, but sealeth up & confirmeth their sanctification.

CHAP. XI.

1 *Peter being accused for going in to the Gentiles,* 5 *maketh his defence,* 18 *which is accepted.* 19 *The gospel being spread into Phenice, and Cyprus, and Antioch, Barnabas is sent to confirm them.* 26 *The disciples there are first called Christians.* 27 *They send relief to the brethren in Judea in time of famin.*

AND t the apostles and brethren that were in Judea, heard that the Gentiles had also received the word of God.

2 And when Peter was come up to Jerusalem, they that were of the circumcision contended with him,

3 Saying, Thou wentest in to men uncircumcised, and didst eat with them.

4 But Peter rehearsed *the matter* from the beginning, and expounded *it* by order unto them, saying,

t Peter being without cause reprehended of the unskilfull and ignorant, doth not object that he ought not to be judged of any, but openly giveth an account of his doing.

5 I was in the city of Joppa praying, and in a trance I saw a vision, A certain vessel descend, as it had been a great sheet, let down from heaven by four corners, and it came even to me.

6 6 Upon the which when I had fastened mine eyes, I considered, and saw four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the air,

7 And I heard a voice saying unto me, Arise Peter, slay, and eat.

8 But I said, Not so, Lord: for nothing common or unclean hath at any time entred into my mouth.

9 But the voice answered me again from heaven, What God hath cleansed, *that* call not thou common.

10 And this was don three times: and all were drawn up again into heaven.

11 And behold, immediately there were three men already come unto the house where I was, sent from Cesarea unto me.

12 And the Spirit bad me go with them, nothing doubting. Moreover, these six brethren accompanied me, and we entred into the mans house:

13 And he shewed us how he had seen an angel in his house, which stood and said unto him, Send men to Joppa, and call for Simon, whose surname is Peter:

14 Who shall tell thee words, whereby thou and all thy house shall be saved.

15 And as I began to speak, the Holy Ghost fell on them, * as on us at the beginning. * Chap. 2. 4.

16 Then remembred I the word of the Lord, how that he said, * John indeed baptized with water: but ye shall be baptized with the Holy Ghost. * Joh. 1. 26.

17 Forasmuch then as God gave them the like gift as *he did* unto us, who believed on the Lord Jesus Christ, what was I that I could withstand God?

18 2 When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life.

19 ¶ * 3 Now they which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and 4 Antioch, preaching the word to none but unto the Jews onely.

20 4 And some of them were men of Cyprus, and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus.

21 And the hand of the Lord was with them: and a great number believed, and turned unto the Lord.

22 ¶ 5 Then tidings of these things came unto the ears of the church which was in Jerusalem: and they sent forth Barnabas, that he should go as far as Antioch.

23 Who when he came, and had seen the grace of God, was glad, & exhorted them all, that

1 Such is asked a question of the truth which they know not, ought to be quietly heard, and still also quietly yield to the declaration thereof.

* *Chap.* 8. 1.

2 The gleaning abroad of the church of Jerusalem, in the end of the gathering together of many other churches.

3 He speaketh of Antiochia which was in Syria and bordered upon Cilicia.

4 The church of Antioch, the seat & semblem of the Gentiles was exceedingly ordained.

5 The apostles do not onely condemn an extraordinary motion, but yet they judge it by the effects.

that with purpose of heart they would cleave unto the Lord.

24 For he was a good man, and full of the Holy Ghost, and of faith: and much people was added unto the Lord.

25 * Then departed Barnabas to Tarsus, for to seek Saul.

26 And when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves ‡ with the church, and taught much people, and the disciples were called Christians first in Antioch.

27 ¶ 7 And in these days came prophets from Jerusalem unto Antioch.

28 And there stood up one of them named Agabus, and signified by the spirit: that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar.

29 8 Then the disciples, every man according to his ability, determined to send † relief unto the brethren which dwelt in Judea.

30 Which also they did, and sent it to the elders by the hands of Barnabas and Saul.

6 There was no contention amongst the apostles either of reasoning, or of holding places and degrees.

‡ Or, *in the church.*

† God doth so wrap up his church with the wicked, in his iudgements and plagues which he sendeth upon the earth; that notwithstanding he provideth for it conveniently.

7 All congregations or churches make mention of the poor: for it behoved to have all these things done orderly and decently, and therefore it is said, That they sent these things to the elders, *that is*, To the governours of the church.

CHAP. XII.

1 *King Herod persecuteth the Christians, killeth James, and imprisoneth Peter, whom an angel delivereth upon the prayers of the church.* 20 *In his pride, taking to himself the honour due to God, he is stricken by an angel, and dieth miserably.* 24 *After his death the word of God prospereth.*

NOw 1 about that time, a Herod the king ‡ stretched forth *his* hands to vex certain of the church.

2 And he b killed James the brother of John with the sword.

3 2 And because he saw it pleased the Jews, he proceeded further, (Then were the days of unleavened *bread*)

4 3 And when he had apprehended him, he put him in prison, and delivered him to four quaternions of souldiers to keep him, intending after Easter to bring him forth to the people.

5 4 Peter therefore was kept in prison, but ‡ prayer was made without ceasing of the church unto God for him.

6 And when Herod would have brought him forth, the same night Peter was sleeping between two souldiers, bound with two chains, and the keepers before the door kept the prison.

7 And behold, the angel of the Lord came upon *him*, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from *his* hands.

8 And the angel said unto him, Gird thy self, and bind on thy sandals: and so he did. And he saith unto him, Cast thy garment about thee, and follow me.

9 And he went out, and followed him, and wist not that it was true which was don by the angel: but thought he saw a vision.

1 God giveth his church a truce but for a little time.

2 This name Herod was common to all them that came of the stock of Herod Ascolonites, whole surname was Magnus: but he that is spoken of here, was nephew to Herod the great, for to Antipater, and father to the Agrippa who is spoken of afterward.

‡ Or, *Tyre*.

b Violently, his fault being not once heard.

3 It is an old fashion of tyrants to procure the favour of the wicked with the blood of the godly.

‡ The tyrants and wicked make a gallows for themselves, even then, when they do most according to their own will and fantasie.

4 The prayers of the godly overturn the counsell of tyrants, obtain angels of God, break the prison, unloose the chains, put Satan to flight, and preserve the church.

‡ Or, *instant and earnest prayer was made.*

10 And when they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord: and they went out, and passed on through one street; and forthwith the angel departed from him.

11 And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent this angel, and hath delivered me out of the hand of Herod, and *from* all the expectation of the people of the Jews.

12 5 And when he had considered *the thing:* he came to the house of Mary the mother of John, whose surname was Mark, where many were gathered together, praying.

13 6 And as Peter knocked at the door of the gate, a damsel c came ‡ to hearken, named Rhoda.

14 And when she knew Peters voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate.

15 And they said unto her, Thou art mad. But she constantly affirmed that it was even so. Then said they, It is his angel.

16 But Peter continued knocking: and when they had opened *the door*, and saw him, they were astonished.

17 7 But he beckening unto them with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go shew these things unto James, and to the brethren. And he departed, and went into another place.

18 8 Now as soon as it was day, there was no small stir among the souldiers, what was become of Peter.

19 And when Herod had sought for him, and found him not, he examined the keepers, and commanded that *they* should be put to death. And he went down from Judea to Cesarea, and *there* abode.

20 ¶ 9 And Herod ‡ was highly displeased with them of Tyre and Sidon: but they came with one accord to him, and having made Blastus † the kings chamberlain their friend, desired peace, because their countrey was nourished by the kings *countrey.*

21 And upon a set day, Herod arayed in royall apparel, sat upon his throne, and made an oration unto them.

22 10 And the people gave a shout, *saying, It is* the voice of a god, and not of a man.

23 11 And immediately the angel of the Lord smote him, because he c gave not God the glory: and he was eaten of worms, and gave up the ghost.

24 ¶ 12 But the ‡ word of God grew and multiplied.

25 And Barnabas and Saul returned from Jerusalem, when they had fulfilled *their* ‡ ministerie, and took with them John whose surname was Mark.

5 Holy meetings in the night, as well of men as women (when they cannot be suffered in the day time) are allowable by the example of the apostles.

6 we obtain more of God than we dare wel hope for, if Out of the place where they were assembled, but not out of the house.

‡ Or, *to ask, who was there.*

7 We may sometimes give place to the rage of the wicked, but yet so that our diligence, which ought to be vied in Gods business, be not a whit slackened.

8 Evill counsel falleth out in the end to the hurt of the deviſers of it.

9 A miserable and shameful example of the end of the enemies of the church.

‡ Or, *bare an hatred, intending war.*

† Ge. *That was over the king's bedchamber.*

10 The flatterie of the people, maketh fools to rain.

11 God resisteth the proud.

c Iosephus recordeth, that this king did not repress those flatterers tongues, and therefore at his death he complained and cried out of their vanitie.

12 ‡ Tyrants build up the church by plucking it down.

‡ They that heard the word of God.

‡ Or, *charge. chap.* 12. 25, 1 *n.*

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CHAP. XIII.

1 *Paul and Barnabas are chosen to go to the Gentiles.*
7 *Of Sergius Paulus, and Elymas the sorcerer.*
13 *Paul preacheth at Antioch, that Jesus is Christ.*
42 *The Gentiles believe.* 45 *but the Jews gainsay, and blaspheme:* 46 *whereupon they turn to the Gentiles.*
48 *As many as were ordained to life, believed.*

NOw there were in the church that was at Antioch, certain prophets and teachers: as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, ‡ which had been brought up with [a] Herod the tetrach, and Saul.

2 As they [b] ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have [c] called them.

3 [2] And when they had fasted and prayed, and laid their hands on them, they sent *them* away.

4 ¶ [3] So they being sent forth by the holy Ghost, departed unto [d] Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the synagogues of the Jews: and they had also John to *their* minister.

6 And when they had gon through the isle unto Paphos, they found a certain sorcerer, a fals prophet, a Jew, whose name *was* Barjesus:

7 Which was with the deputy of *the country*, Sergius Paulus; a prudent man: who called for Barnabas and Saul, and desired to hear the word of God.

8 [4] But Elymas the sorcerer (for so is his name by interpretation) withstood them, seeking to turn away the deputy from the faith.

9 Then Saul (who also *is called* Paul) filled with the holy Ghost, set his eyes on him,

10 [5] And said, O full of all subtility and all [e] mischief, thou child of the devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord?

11 And now behold, the [f] hand of the Lord *is* upon thee, and thou shalt be blind, not seeing the sun for a season. And immediately there fell on him a mist and a darkness, and he went about seeking some to lead him by the hand.

12 Then the deputy when he saw what was don, believed being astonished at the doctrin of the Lord.

13 [6] Now when Paul and his company loosed from Paphos, they came to Perga in Pamphylia: and John departing from them, returned to Jerusalem.

14 ¶ But when they departed from Perga, they came to Antioch in [g] Pisidia, and went into the synagogue on the sabbath-day, and sat down.

15 [7] And after the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men *and* brethren if ye [h] have any word of exhortation for the people, say on.

16 [8] Then Paul stood up, and beckning with *his* hand, said, Men of Israel, and ye that fear God, give audience.

17 The God of this people of Israel chose our fathers, and [i] exalted the people * when they dwelt as strangers in the land of Egypt; * and with an [k] high arm brought he them out of it.

18 And about the time of fourty years † suffered he their manners in the wilderness.

19 And when he had destroyed seven nations in the land of Canaan, * he divided their land to them by lot.

20 And after that * he gave *unto them* judges, about the space of [l] four hundred and fifty years, untill Samuel the prophet.

21 * And afterward they desired a king, and God gave unto them Saul the son of Cis, a man of the tribe of Benjamin, by the space of [m] fourty years.

22 And when he had removed him, * he raised up unto them David to be their king, to whom also he gave testimonie, and said, * I have found David *the son* of Jesse, a man after mine own heart, which shall fulfill all my will.

23 * [9] Of this mans seed hath God according to *his* promise, raised unto Israel a Saviour Jesus:

24 * When John had first preached [n] before his coming, the baptism of repentance to all the people of Israel.

25 And as John fulfilled his course, he said, * Whom think ye that I am? I am not *he*. But behold, there cometh one after me, whose shoes of *his* feet I am not worthy to loose.

26 [10] Men *and* brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent.

27 [11] For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled *them* in condemning *him*.

28 * And though they found no cause of death *in him*, yet desired they Pilate that he should be slain.

29 And when they had fulfilled all that was written of him, they took *him* down from the tree, and laid *him* in a sepulchre.

30 * [12] But God raised him from the dead.

31 And he was seen many days of them which came up with him from Galilee to Jerusalem, who are his witnesses unto the people.

32 And we declare unto you glad tidings, how that the promise which was made unto the fathers,

33 God hath fulfilled the same unto us their children, in that he hath [o] raised up Jesus again; [13] as it is also written in the second psalm, * Thou art my son, this day have I begotten thee.

34 And as concerning that he raised him up from the dead, *now* no more to return to corruption, he said on this wise, * I will give you the sure † [p] mercies of David.

35 [14] Wherefore he saith also in another *psalm*, * Thou shalt not suffer thine holy One to see corruption.

36 For David ‡ after he had served his own generation by the will of God, * fell on sleep, and was laid unto his fathers, and saw corruption:

37 But he whom God raised again, saw no corruption.

38 ¶ [15] Be it known unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveness of sins:

39 And by him all that believe are justified from [q] all things, from which ye could not be justified by the law of Moses.

40 [16] Beware therefore, lest that come upon you which is spoken of in * the prophets,

41 Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which you shall in no wise believe, though a man declare it unto you.

42 [17] And when the Jews were gone out of the synagogue, the Gentiles besought that these words might be preached to them † the next sabbath.

43 Now when the congregation was broken up, many of the Jews, and religious [r] proselytes followed Paul and Barnabas; who speaking to them, perswaded them to continue in the grace of God.

44 ¶ And the next sabbath-day came almost the whole city together to hear the word of God.

45 [18] But when the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming.

46 [19] Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and [s] judge your selves unworthy of everlasting life, lo, we turn to the Gentiles.

47 For so hath the Lord commanded us, *saying*, * I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth.

48 And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were [t] ordained to eternal life, believed.

49 And the word of the Lord was published throughout all the region.

50 [20] But the Jews stirred up the [u] devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, & expelled them out of their coasts.

51 * [21] But they shook off the dust of their feet against them, and came unto Iconium.

52 And the disciples were filled with joy, and with the holy Ghost.

CHAP. XIV.

1 *Paul and Barnabas are persecuted from Iconium.*
8 *At Lystra Paul healeth a creeple; whereupon they are reputed as gods.* 19 *Paul is stoned.* 21 *They pass through divers churches, confirming the disciples in faith and patience.* 26 *Returning to Antioch, they report what God had done with them.*

AND [1] it came to pass in [a] Iconium, that they went both together into the synagogue of the Jews, and so spake, that a great multitude both of the Jews, and also of the Greeks, believed.

2 But the [b] unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren.

3 [2] Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

4 But the multitude of the city was divided: and part held with the Jews, and part with the apostles.

5 And when there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use *them* despitefully, and to stone them,

6 They were ware of *it*, and [c] fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about:

7 And there they preached the gospel.

8 ¶ [3] And there sat a certain man at Lystra, impotent in his feet, being a creeple from his mothers womb, who never had walked.

9 The same heard Paul speak: who stedfastly beholding him, and perceiving that he had faith to be healed,

10 Said with a loud voice, Stand upright on thy feet. And he leaped and walked.

11 And when the people saw what Paul had done, they lift up their voices, saying in the speech of Lycaonia, The gods are come down to us in the likeness of men.

12 And they called Barnabas, Jupiter; and Paul, Mercurius, because he was the chief speaker.

13 Then the priest of Jupiter which was before their city, brought oxen and garlands unto the [d] gates, and would have done sacrifice with the people.

14 *Which* when the apostles, Barnabas and Paul heard *of*, they rent their clothes, and ran in among the people, crying out,

15 [4] And saying, Sirs, why do ye these things? We also are men of like [e] passions with you, and preach unto you, that ye should turn from which is proper to the onely one God, *that is*, Invocation, or Calling upon them. [e] Men as ye are, and partakers of the self-same nature of man as you.

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1 Paul with Barnabas is again the second time appointed apostle of the Gentiles, not of man, neither by man, but by an extraordinary commandment of the holy Ghost.
[a] Or, *Herods foster brother.*
2 The time was Antiqua, which put John Baptist to death.
[b] whiles they were busie doing their office, *that is*, as Chrysostom expoundeth it, while they were preaching.
[c] The Lord is said To call (whereof this word calling) cometh, which is himself in the church) when he causeth that to be, which was not, whether you refer it to the matter it self, or to our qualitie or thing about the matter: and it groweth of this, because when things begin to be, then they have som name: as God his mighty power is also declared thereby, who spake the word, and things were made.
3 Fasts and solemn prayers were used before the laying on of hands.
4 Paul and his companie do at the first bring Cyprus to the subjection and obedience of Christ.
[d] Seleucia was a citie of Cilicia, so called of Seleucus one of Alexanders successours.
5 The devil maketh the conquest of Christ more glorious, in that he setteth himself against him.
[e] The sorcerer which was ſtricken of Paul with corporall punishment (although extraordinarily) sheweth an example to lawfull magistrats, how they ought to punish them which wickedly and obstinately hinder the cours of the gospel.
[f] He noteth out such a fault, as who so hath it, runneth headlong and with great desire all kind of wickednesse with the left motion in the world.
[g] His power which he shewed in striking and beating down his enemies.
6 An example in one and the self same companie both of singular constancie, and also of great weakenes.
[g] This putteth a difference betwixt it, and Antiochia which was in Syria.
7 In the Synagogue of the Jews (according to the patern whereof Christian congregations were instituted) first the scripture were read, then such as were learned, were licenſed by the rulers of the Synagogue to speak and expound.

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8 Such is the craft and subtility of the enemies of the onely Son of God, whom as he left off his wickedes, and came out of the grave, having conquered death.
[h] If Christ had rarried in death, he had not been the true Son of God, neither had the covenant, which was made with David, been sure.
9 *Psal.* 2. 7. *Heb.* 1. 5.
[i] *Isa.* 55. 3. 1 *Cor.* 2. 10.
[k] Or, *holy*, or, *just things*: which word the *Septuagint* both in the place of *Isa.* 55. 3. and in many others, use for that which is in the Hebrew *mercies.*
10 The Greekins call those, holy things, which the Hebrews call gracious bounties: and they are called Davids bounties in the *passive* signification, because God bellowed them upon David: Moreover they are termed faithful, after the manner of ſpech which the Hebrews use, who ſtile thoſe things faithfull which are ſteady and firm, ſuch as moves not nor change.
14 The Lord was ſaid to be grave, that he felt no corruption.
[l] *Ruth.* 4. 18. 1 *Chron.* 2. 11. 1 Or, *after he had in his ſtate ſerved the will of God.*
[m] 1 *King.* 2. 10.
15 Chriſt was ſent to give them free remiſſion of ſins which were condemned by the law.
16 The benefits of God turn to the utter undoing of them that contemn them.
[n] *Mark.* 1. 4. *Luke* 3. 3.
17 The Gentiles go before the Jews into the kingdom of heaven.
[o] Or, *in the week between, or, in the ſabbath's between.*
18 The ſwoun of one ſelf-ſame goſpel is unto the reprobate and unto believers, death, and to the elect, and ſuch as believe, life.
19 The goſpel is published to the Gentiles by the expreſs commandment of God.
[p] *Iſa.* 55. 3.
20 Such is the craft and ſubtility of the enemies of the goſpel, that they abuſe the ſimplicity of ſome which are not altogether evil men, to execute their cruelty.
21 Such as imbraced Moſes his law.
[q] *Mark.* 10. 34.
22 The wickednes of the world cannot let God to gather his church together, and to ſtabliſh and cheriſh it when it is gathered together.

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1 [a] We ought to be no leſs conſtant in preaching of the goſpel, then the obſtinatenes of the wicked is obſtinate in perſecuting of the goſpel.
[a] Iconium was a city of Licaonia, which obeyed not the doctrine.
2 [b] We ought not to leave our places and give place, to threatnings, neither to open rage, but when there is no other remedy, and that not for our own quietneſs ſake, but that the goſpel of God may be ſpread fruther abroad.
[c] It is lawful ſometimes to flee dangers, in time convenient.
3 [d] It is an old fidelity of the devil either to cauſe the faithful ſervants of God to be baniſhed at once, or to be worſhipped for idols: and thirdly, taking occaſion by miracles wrought by them.
4 [e] That is alſo called Idolatry, which giveth to creatures, be they never ſo holy and excellent, that

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33 God

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20 Such is the craft and ſubtility of ſome which are not altogether evil men, to execute their cruelty.
21 Such as imbraced Moſes his law.
[r] *Mark.* 10. 34.
22 The wickednes of the world cannot let God to gather his church together, and to ſtabliſh and cherish it when it is gathered together.

118 these [f] vanities unto the living God, * which made heaven, and earth, and the sea, and all things that are therein:

16 * Who in times past [g] suffered all nations to walk in their own ways.

17 Nevertheless he left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts [g] with food and gladness.

18 And with these sayings scarce restrained they the people, that they had not done sacrifice unto them.

19 ¶ [6] And there came thither certain Jews from Antioch and Iconium, who perswaded the people,* and having stoned Paul, drew *him* out of the city, supposing he had been dead.

20 Howbeit, as the disciples stood round about him, he rose up, and came into the city: and the next day he departed with Barnabas to Derbe.

21 [7] And when they had preached the gospel to that city, and had taught many, they returned again to Lystra, and *to* Iconium, and Antioch,

22 [8] Confirming the souls of the disciples, *and* exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God.

23 [9] And when they had † ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed.

24 [10] And after they had passed throughout Pisidia, they came to Pamphylia.

25 And when they had preached the word in Perga, they went down into [h] Attalia:

26 And thence sailed to [i] Antioch, from whence they had been recommended to the grace of God, for the work which they fulfilled.

27 And when they were come and had gathered the church together, they rehearsed all that God had done with them, & how he had opened the door of faith unto the Gentiles.

28 And there they abode long time with the disciples.

f The devil when he is brought to the last cast, at length regeth openly, but in vain, even then when he seemeth to have the upper hand.
* 2 Cor. 11. 25.

7 we must go forward in our vocation through a thousand deaths.

8 It is the office of the ministers, not onely to teach, but also to confirm them that are taught, and prepare them to the cross.

9 The apostles committed the churches which they had planted, to proper and peculiar pastours, which they made, not rashly, but with prayers and fastings going before: neither did they thrust them upon churches through bribery, or lordly superiority, but chose and placed them by the voice of the congregation.

† *The word in the original is taken from the custom of the Greeks, whose manner was to chuse their officers by the lifting up of the hand.*

10 Paul and Barnabas having made an end of their peregrination, and being returned to Antiochia, do tender an account of their journey to the congregation, or church. h Attalia was a sea city of Pamphilia, near to Lycia. i Antiochia of Syria.

CHAP. XV.

1 *Great dissension ariseth touching circumcision. 6 The apostles consult about it, 22 and send their determination by letters to the churches. 36 Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.*

1 The church is at length troubled with affliction within it self, and the trouble ariseth of the pride and stubborn wits of certain evil men: The first strife was concerning the office of Christ; wherein we be saved by his only righteousness apprehended by faith, or if we have need also to observe the law.

a Epiphanius is of opinion, that this was Cerinthus.

AND [1] certain [a] men which came down from Judea, taught the brethren, *and said*, * Except ye be circumcised after the manner of Moses, ye cannot be saved.

2 When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem unto the apostles and elders about this question.

3 [b] And being brought on their way by the church, they passed through Phenice, and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren.

4 And when they were come to Jerusalem, they were received of the church, and *of* the apostles and elders, and they declared all things that God had done with them.

5 But there rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command *them* to keep the law of Moses.

6 ¶ [3] And the apostles and elders came together for to consider of this matter.

7 And when there had been much disputing, Peter rose up and said unto them, * [4] Men *and* brethren, ye know how that a [c] good while ago, God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe.

8 And God which knoweth the hearts, bare them witness, giving them the holy Ghost, even as *he did* unto us:

9 And put no [d] difference between us and them, * [c] purifying their hearts by faith.

10 [5] Now therefore [f] why tempt ye God, * to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear?

11 But we believe that through the grace of the Lord Jesus Christ, we shall be saved even as they.

12 ¶ Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them.

13 ¶ And after they had held their peace, [g] James answered, saying, Men *and* brethren, hearken unto me.

14 [7] Simeon hath declared how God at the first did visit the Gentiles, to take out of them a people for his name.

15 And to this agree the words of the prophets; as it is written,

16 * After this I will return, and will build again the tabernacle of David, which is fallen down: and I will build again the ruines thereof, and I will set it up:

17 That the residue of men might seek after the Lord, and all the Gentiles, upon whom my name is called, saith the Lord, who doth all these things.

18 [h] Known unto God are all his works from the beginning of the world.

19 [8] Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write unto them, that they abstain from [i] pollutions of idols, and *from* fornication, and *from* things strangled, and *from* bloud.

21 For Moses of old time hath in every city them that preach him, being read in the synagogues every sabbath-day.

3 The matter is first handled, born parts being heard, in the assembly of the apostles and ancients, and after is communicated with the people.

4 God himself is calling of the Gentiles whether uncircumcised, did teach that our salvation then consist in faith without the worship appointed by the law.

c *Word for word,* Of old time, that *is*, Even from the first time that we were commanded to preach the gospel, & finishing after that the holy Ghost came down upon us. d He put no difference between us & them, even shewing the benefit of his free favour. & Chap. 10. 45.

5 *Or,* 1. 2.

6 Christ commanded them to be baptized, which argue obedience and not purchase: and therefore these were plainly taught that men are saved not by such baptism, but by faith.

7 Peter ceasing from the ceremonies of the law of Moses, doth shew that they could be saved, if salvation were to be sought for by the law, and not by grace only in Jesus Christ: because that no man could ever fulfil the law, neither patiently nor actively.

8 A true pattern of a lawful council, which ends controversies not onely religious.

9 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

23 And wrote letters by them after this manner, The apostles, and elders, and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia.

24 [10] Forasmuch as we have heard, that certain which went out from us have [l] troubled you with words, subverting your souls, saying, *Ye must* be circumcised, and keep the law; to whom we gave no *such* commandment:

25 It seemed good unto us, being assembled with one accord, to send chosen men unto you, with our beloved Barnabas and Paul;

26 Men that have [m] hazarded their lives, for the name of our Lord Jesus Christ.

27 We have sent therefore Judas and Silas, who shall also tell *you* the same things by mouth.

28 [11] For it seemed good to the [n] holy Ghost, and to [o] us, to lay upon you no greater burden then these [p] necessary things;

29 [12] That ye abstain from meats offered to idols, and from bloud, and from things strangled, and from fornication: from which if ye keep your selves, ye shall do well. Fare ye well.

30 [13] So when they were dismissed, they came to Antioch: and when they had gathered the multitude together, they delivered the epistle.

31 *Which* when they had read, they rejoyced for the ‡ consolation.

32 And Judas and Silas being prophets also themselves, exhorted the brethren with many words, and confirmed *them.*

33 And after they had tarried *there* a space, they were let go in [q] peace from the brethren unto the apostles.

34 Notwithstanding it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with many others also.

36 ¶ [14] And some days after, Paul said unto Barnabas, Let us go again and visit our brethren, in every city where we have preached the word of the Lord, *and see* how they do.

37 [15] And Barnabas determined to take with them John, whose surname was Mark.

38 But Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work.

39 [16] And the contention was so [r] sharp between them, that they departed asunder one from the other: and so Barnabas took Mark, and sailed unto Cyprus;

40 And Paul chose Silas, and departed, being recommended by the brethren unto the grace of God.

41 And he went through Syria and Cilicia, confirming the churches.

l In a lawful Synod, neither they which are appointed & chosen judges, appoint and determine any thing tyrannically, or upon a bedlerick, seditious fancy: neither doth the common multitude set themselves tumultuously against them which sit as judges by the word of God: as the like order also is holden in publishing & ratifying those things which have been so determined and agreed upon.

m The Council of Jerusalem concludeth, that they troubles unto Gentiles, which seek us to seek salvation in any other means then in Christ onely apprehended by faith; from whence forever any come, and whomsoever they pretend to be author of their vocation.

n A borrowed kind of speech taken of them which pull down that which was built up: and it is a very usual metaphor in the Scriptures, to lay the bulwarks in battell for the church is gained and stablished.

o For the gospel sake.

11 *That is*, A lawful council, which the holy Ghost ruleth.

p First they make mention of the holy Ghost, that it may not seem to be any mans work.

q Not that men have any authority of themselves, but to flee the faithfulness that they find in their ministry and labore.

r This was no private necessity, but in respect of the face of that time, that the Gentiles and the Jews might more peaceably live together with little occasion of quarrels.

12 Charity is required even in things indifferent.

13 It is requisite for all people to know certainly what to hold in matters of faith and religion, and not that the church by ignorance and knowing nothing, should depend upon the pleasure of a few.

s *Or, exhortation.*

14 This is an Hebrew kind of speech, which is as much to say, as the brethren without.

15 Paul & Barnabas fell at variance, & the church dismissed them with good leave. 14 Congregations or churches do easily degenerate, unless they be diligently seen unto, and therefore these apostles to ovesee such as they had planted, and for this cause also Synods were ordained and appointed. 15 A lamentable example of discord between excellent men and very great friends, yet not for profane or their private affairs, neither yet for doctrine. 16 God hereof, even in the best natures, that we pass not ourselves in our best: They were in great pain, that the doctrine of the gospel was exercised in many places.

42 And he went through Syria and Cilicia, confirming the churches.

CHAP. XVI.

1 *Paul having circumcised Timothy, 7 and being called by the spirit from one country to another, 14 converteth Lydia, 16 casteth out a spirit of divination. 19 For which cause he and Silas are whipped and imprisoned. 26 The prison-doors are opened. 31 The jaylour is converted, 37 and they are delivered.*

THen [1] came he to Derbe and Lystra: and behold, a certain disciple was there, named Timotheus, the son of a certain woman, which was a [a] Jewess, and believed; but his father *was* a Greek:

2 Which was [b] well reported of by the brethren that were at Lystra and Iconium.

3 [2] Him would Paul have to go forth with him; and took and circumcised him, because of the Jews which were in those quarters: for they knew all that his father was a Greek.

4 [3] And as they went through the cities, they delivered them the [c] decrees for to keep, * that were ordained of the apostles and elders which were at Jerusalem.

5 And so were the churches established in the faith, and increased in number daily.

6 [4] Now when they had gone throughout Phrygia, and the region of Galatia, and were [d] forbidden of the holy Ghost to preach the word in Asia,

7 After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.

8 And they passing by Mysia, came down to Troas.

9 [5] And a vision appeared to Paul in the night: There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us.

10 [6] And after he had seen the vision, immediately we endeavoured to go into Macedonia, assuredly gathering, that the Lord had called us for to preach the gospel unto them.

11 Therefore loosing from Troas, we came with a straight course to Samothracia, and the next *day* to Neapolis;

12 And from thence to Philippi, which is ‡ the chief city of that part of Macedonia, *and* a colony: and we were in that city abiding certain days.

13 [7] And on the sabbath we went out of the city by a river-side, where [e] prayer was wont to be made; and we sat down, and spake unto the women which resorted *thither.*

14 ¶ [8] And a certain woman named Lydia a seller of purple, of the city of Thyatira, which worshipped God, heard *us*: whose heart the Lord opened, that she attended unto the things which were spoken of Paul.

15 [9] And when she was baptized, and her houshold, she besought *us*, saying, If ye have judged

a Paul himself doth not receive Timothy into the ministry without sufficient testimony, and allowance of the brethren.
* *Rom.* 16. 21.

b Paul in his letter epistle to Timothy commendeth the goodliness of Timotheus mother and grandmother.

b Both for his godliness and honesty.

c Primarily is circumcised; not simply for any necessity, but in respect of the time onely to win the Jews.

3 Charity is to be observed in things indifferent, that so regard be had both of the weak, and the quietness of the church.

c Those decrees which he spake of in the former chapter.
* *Chap.* 15. 28.

4 God appointeth certain and determinate times to open and let forth his truth, that both the obedient, and the ealling may proceed in grace.

d He sheweth not why they were forbidden, but onely that they were forbidden, teaching us to obey, and not to enquire.

5 They are the ministers of the gospel, by whom he helpeth such as are like to perish.

6 The Saints did not easily believe every vision.

‡ Or, *the first.*

7 God beginneth his kingdom in Macedonia by the conversion of a woman, and so sheweth, that there is no acception of person in the gospel.

e where they were wont to assemble themselves.

8 The Lord onely opened the heart to hear the word which is preached.

9 An example of a godly houlsife.

* *Gen.* 1. 1. *Psal.* 146. 6. *Revel.* 14. 7.
5 Cushions, he it never so old, doth not excuse the idolaters.
* *Psalm.* 115. 12.
g Suffered them to live as they listed, prescribing and appointing them no kind of religion.

* *Act.* 14. 19. 2 *Cor.* 11. 25.

7 Paul and Barnabas are forward in our vocation through a thousand deaths.

8 The office of the ministers, not onely to teach, but also to confirm them that are taught, and prepare them to the cross.

9 The apostles committed the churches which they had planted, to proper and peculiar pastours, which they made, not rashly, but with prayers and fastings going before: neither did they thrust them upon churches through bribery, or lordly superiority, but chose and placed them by the voice of the congregation.

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10 Paul and Barnabas having made an end of their peregrination, and being returned to Antiochia, do tender an account of their journey to the congregation, or church. h Attalia was a sea city of Pamphilia, near to Lycia. i Antiochia of Syria.

1 *Great dissension ariseth touching circumcision. 6 The apostles consult about it, 22 and send their determination by letters to the churches. 36 Paul and Barnabas, thinking to visit the brethren together, fall at strife, and depart asunder.*

1 The church is at length troubled with affliction within it self, and the trouble ariseth of the pride and stubborn wits of certain evil men: The first strife was concerning the office of Christ; wherein we be saved by his only righteousness apprehended by faith, or if we have need also to observe the law.

a Epiphanius is of opinion, that this was Cerinthus.

* *Gal.* 5. 2. 2 Meetings of congregations were instituted to suppress heresies, whereunto certain were sent by common consent in the name of all. b Courteously, and lovingly brought on their way by the church, *that is*, By certain appointed by the church.

3 The matter is first handled, born parts being heard, in the assembly of the apostles and ancients, and after is communicated with the people.

4 God himself is calling of the Gentiles whether uncircumcised, did teach that our salvation then consist in faith without the worship appointed by the law.

c *Word for word,* Of old time, that *is*, Even from the first time that we were commanded to preach the gospel, & finishing after that the holy Ghost came down upon us. d He put no difference between us & them, even shewing the benefit of his free favour. & *Chap.* 10. 45.

5 *Or,* 1. 2.

6 Christ commanded them to be baptized, which argue obedience and not purchase: and therefore these were plainly taught that men are saved not by such baptism, but by faith.

7 Peter ceasing from the ceremonies of the law of Moses, doth shew that they could be saved, if salvation were to be sought for by the law, and not by grace only in Jesus Christ: because that no man could ever fulfil the law, neither patiently nor actively.

8 A true pattern of a lawful council, which ends controversies not onely religious.

9 Then pleased it the apostles and elders, with the whole church, to send chosen men of their own company to Antioch, with Paul and Barnabas; *namely*, Judas surnamed Barsabas, and Silas, chief men among the brethren:

l In a lawful Synod, neither they which are appointed & chosen judges, appoint and determine any thing tyrannically, or upon a bedlerick, seditious fancy: neither doth the common multitude set themselves tumultuously against them which sit as judges by the word of God: as the like order also is holden in publishing & ratifying those things which have been so determined and agreed upon.

m The Council of Jerusalem concludeth, that they troubles unto Gentiles, which seek us to seek salvation in any other means then in Christ onely apprehended by faith; from whence forever any come, and whomsoever they pretend to be author of their vocation.

n A borrowed kind of speech taken of them which pull down that which was built up: and it is a very usual metaphor in the Scriptures, to lay the bulwarks in battell for the church is gained and stablished.

o For the gospel sake.

11 *That is*, A lawful council, which the holy Ghost ruleth.

p First they make mention of the holy Ghost, that it may not seem to be any mans work.

q Not that men have any authority of themselves, but to flee the faithfulness that they find in their ministry and labore.

r This was no private necessity, but in respect of the face of that time, that the Gentiles and the Jews might more peaceably live together with little occasion of quarrels.

12 Charity is required even in things indifferent.

13 It is requisite for all people to know certainly what to hold in matters of faith and religion, and not that the church by ignorance and knowing nothing, should depend upon the pleasure of a few.

s *Or, exhortation.*

14 This is an Hebrew kind of speech, which is as much to say, as the brethren without.

15 Paul & Barnabas fell at variance, & the church dismissed them with good leave. 14 Congregations or churches do easily degenerate, unless they be diligently seen unto, and therefore these apostles to ovesee such as they had planted, and for this cause also Synods were ordained and appointed. 15 A lamentable example of discord between excellent men and very great friends, yet not for profane or their private affairs, neither yet for doctrine. 16 God hereof, even in the best natures, that we pass not ourselves in our best: They were in great pain, that the doctrine of the gospel was exercised in many places.

1 Paul himself doth not receive Timothy into the ministry without sufficient testimony, and allowance of the brethren.
* *Rom.* 16. 21.

2 Paul in his letter epistle to Timothy commendeth the goodliness of Timotheus mother and grandmother.

b Both for his godliness and honesty.

c Primarily is circumcised; not simply for any necessity, but in respect of the time onely to win the Jews.

3 Charity is to be observed in things indifferent, that so regard be had both of the weak, and the quietness of the church.

c Those decrees which he spake of in the former chapter.
* *Chap.* 15. 28.

4 God appointeth certain and determinate times to open and let forth his truth, that both the obedient, and the ealling may proceed in grace.

d He sheweth not why they were forbidden, but onely that they were forbidden, teaching us to obey, and not to enquire.

5 They are the ministers of the gospel, by whom he helpeth such as are like to perish.

6 The Saints did not easily believe every vision.

‡ Or, *the first.*

7 God beginneth his kingdom in Macedonia by the conversion of a woman, and so sheweth, that there is no acception of person in the gospel.

e where they were wont to assemble themselves.

8 The Lord onely opened the heart to hear the word which is preached.

9 An example of a godly houlsife.

judged me to be faithful to the Lord, come into my house and abide *there*. And she constrained us.

16 ¶ [10] And it came to pass, as we went to prayer, a certain damsel, possessed with a spirit ‡ of divination, met us, which brought her masters much gain by soothsaying:

17 The same followed Paul, and us, and cried, saying, These men are the servants of the most high God, which shew unto us the way of salvation.

18 And this did she [g] many days. But Paul being grieved, turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour.

19 ¶ [11] And when her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew *them* into the ‡ market-place, unto the rulers,

20 [12] And brought them to the magistrates, saying, These men being Jews, do exceedingly trouble our city,

21 [13] And teach customs which are not lawful for us to receive, neither to observe, being Romans.

22 [14] And the multitude rose up together against them: and the magistrates rent off their clothes, * and commanded to beat *them*.

23 And when they had laid many stripes upon them, they cast *them* into prison, charging the jaylour to keep them safely.

24 Who having received such a charge, thrust them into the inner prison, and made their feet [h] fast in the stocks.

25 ¶ [15] And at midnight Paul and Silas prayed, and sang praises unto God: and the prisoners heard them.

26 And suddenly there was a great earthquake, so that the foundations of the prison were shaken: and immediately all the doors were opened, & every ones bands were loosed.

27 [16] And the keeper of the prison awaking out of his sleep, and seeing the prison-doors open, he drew out his sword, and would have killed himself, supposing that the prisoners had been fled.

28 [17] But Paul cried with a loud voice, saying, Do thy self no harm; for we are all here.

29 Then he called for a light, and sprang in, and came trembling, and fell down before Paul and Silas;

30 And brought them out, and said, Sirs, what must I do to be saved?

31 And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.

32 And they spake unto him the word of the Lord, and to all that were in his house.

33 [18] And he took them the same hour of the night, And washed *their* stripes; and was baptized, he and all his, straightway.

34 And when he had brought them into his house, he set meat before them, and rejoyced, believing in God with all his [i]

35 [19] And when it was day, the magistrates sent the sergeants, saying, Let those men go.

36 And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace.

37 [20] But Paul said unto them, They have beaten us openly uncondemned, being Romans, and have cast us into prison; and now do they thrust us out privily? nay verily; but let them come themselves and fetch us out.

38 [21] And the sergeants told these words unto the magistrates: and they feared when they heard that they were Romans.

39 And they came and besought them, and brought *them* out, and desired *them*, to depart out of the city.

40 [22] And they went out of the prison,* and entred into *the house of* Lydia: and when they had seen the brethren, they comforted them, and departed.

CHAP. XVII.

1 *Paul preacheth at Thessalonica: where some believe, and others persecute him.* 10 *He is sent to Berea, and preacheth there.* 13 *Being persecuted at Thessalonica,* 15 *he cometh to Athens, and disputeth and preacheth the living God to them unknown,* 34 *whereby many are converted unto Christ.*

NOw [1] when they had passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a synagogue of the Jews.

2 And Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the scriptures,

3 : Opening and alledging, that Christ must needs have suffered, and risen again from the dead: and that this Jesus whom I preach unto you, is Christ.

4 And some of them believed, and consorted with Paul and Silas: and of the devout Greeks a great multitude, and of the chief women not a few.

5 ¶ [3] But the Jews which believed not, moved with envy, took unto them certain [a] lewd fellows of the baser sort, and gathered a company, and set all the city on an uprore, and assaulted the house of Jason, and sought to bring them out to the people.

6 And when they found them not, they drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the [b] world upside down, are come hither also;

7 Whom Jason hath received: and these all do contrary to the decrees of Cesar, saying, that there is another king, *one* Jesus.

8 And they troubled the people, and the rulers of the city, when they heard these things.

9 And when they had taken [c] security of Jason, and of the other, they let them go.

10 ¶ [4] And the brethren immediately sent away Paul and Silas by night unto Berea: who coming *thither*, went into the synagogue of the Jews.

11 [5] These

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16 Satan transformeth himself into an angel of light, and co-eveth to enter by undermining, but Paul openly letteth him and caiteth him out.
† Or, *of python.*
‡ This is a proper note of Apollo, which was wont to give answers to them that asked him.

g Paul made no bust to this miracle, for he did all things as he was led by the Spirit.

17 Covetousnesh of lucre and gain is an occasion of persecuting the truth, in the mean season, God sparing Timothy; enlieth Paul and Silas as the stronger to tarrel.
‡ Or, *court.*

18 Covetousnesh pretendeth a desire of common peace and goodlinesh.

19 It is an argument of the devil to urge the authority of ancestours without any distinction.

14 An example of evil magistrates, to obey the fury and rage of the people.
* 2 *Cor.* 11. 25.
1 *Thess.* 2. 2.
h because he would be more sure of them, he set them fast in the stocks.

15 The prayers of the godly do shake both heaven and earth.

16 The merciful Lord, so oft as he lifteth, draweth men to life even through the midst of death, and whereas justly they deserved great punishment, he sheweth them great mercy.

17 In means which are especially extraordinary, we ought not to move one foot forward, unless that God go before us.

18 God with one self-same hand woundeth and healeth when it pleaseth him.

19 Shame and confusion is in proofs of sins the reward of wicked and unjust magistrates.

20 We must not readen many for iniury, and yet notwithstanding it is lawful for us to use such help as God giveth us, to bridle the outrageousness of the wicked, that they hurt not other in like sort.

21 The wicked are not moved with the fear of God, but with the fear of men: and by that means also God provideth for his, when it is needful.

22 we may eschew dangers, so that we never neglect our duty.
* *Verse.* 14.

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5 The Lord forteth out in one moment, & in one people, diverses examples of his unfainthable wisdom, to cause them to fear him.
d He compareth the Jews with the Jews.
e Satan hath his, who are zealous for him, and that even such, as least offall ought.
f There is neither counsel, nor fury, nor madness against the Lord.
g The sheep of Christ do also watch for, their pastours health and safety, but yet in the Lord.
e It is not for nought that the Jews of Berea were so come mended, for they brought Paul safe from Macedonia to Athens: and there is in diuersenesse of these two, all Thessalia, and Acaeia, and Asia.
9 In comparing the wisdom of God with mens wisdom, men scoff and mock at that which they understand not: And God useth the curiosity of fools to gather together his elect.
f He could not forbear.
10 *Ioh, full of idols,* ‡ slavishly given to idolatry: *Pausanias* writeth, that there were more idols in Athens than in all Greece, yea, they had also dedicated to Shame, and Fame, and Lust, whom they made goddesses.
h whomsoever Paul met with that would suffer him to talk with him he reasoned with him: so throughly did he burn with the zeal of Gods glory.
19 Two sects especially of the philosophers; do vs themselves apinth Christ: the Epicures, which make a mock and scoff at all religion: and the Stoikes, which determine upon matters of religion according to their own brains.
† Or, *vain babblers,* a word for word, *Seed gatherers:* a borrowed kind of speech taken of birds which feed corn, and is applied to them, which without all art blusher out such knowledge as they have gotten by hearing this man, and that man. ‡ Or, *Mars-hill,* It was the highest court in Athens. k This was a place called as you would say, Mars-hill, where the Judges sate, which were called *Areopagite*, upon weighty affairs, which in old time were assigned *Socrates*, and after condemned him of impiety. 11 The wisdom of man is vanity. 12 The Idolaters themselves misdifine most fleeting and forcible arguments against their own superstition. ‡ Or, *court of the Areopagites.* 1 To stand in too peevish and servile a fear of your gods. † Or, *gods that you worship, 2 Thess.* 2. 4. m whatsoever men worship for religions sake, that we call devotion. n *Pausanias in his Atticus* maketh mention of the altar which the Athenians had dedicated to unknown gods: and *Laertius in his Epimenides* maketh mention of an altar that had no name inrinsled. ‡ Or, *Paul's sermon.* 14 God is nothing to compare the creatour with the creatures, to limit him within a place which can be comprehended in no place, and to think to allure him with gifts, of whom all men have received all things whatsoever they have. And these are the fountains of idolatry. * *Psal.* 1. 8. 14 God is wonderfull in all his works, but especially in the work of man: not that we should stand amazed at his works, but that we should lift up our eyes to the workman.

1 The calling out of Silas and Paul was the firing of many others.

2 Christ is therefore the Messiah, because he was crucified and rose again: much lesse is he to be rejected, because the end is ignominious.

3 Although the end of the unfaithful deem scarcely so godly, yet at length it is found to have neither truth nor equity. But yet the wicked cannot do what they list, for even among themselves God stirreth up some, whose help he useth to the deliverance of his.

4 Certain companions which do nothing but walk the streets, wicked men, to be hired for every mans money to do any mischief, such as we commonly call the rascals & very filth and draffe and leaves of all towns and cities: & into what country and place soever they come, they cause sedition and tumult.
a when Jason had put them in good assurance they should appear.

11 [5] These were more [d] noble then those in Thessalonica, in that they received the word with all readinesh of mind, and searched the scriptures daily, whether those things were so.

12 Therefore many of them believed: also of honourable women which were Greeks, and of men not a few.

13 ¶ [6] But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people.

14 [7] And then immediately the brethren sent away Paul, to go as it were to the sea: but Silas and Timotheus abode there still.

15 ¶ [8] And they that conducted Paul, [e] brought him unto Athens: and receiving a commandment unto Silas and Timotheus, for to come to him with all speed, they departed.

16 [9] Now while Paul waited for them at Athens, his spirit was [f] stirred in him, when he saw the city ‡ wholly given to [g] idolatry.

17 Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that [h] met with him.

18 [10] Then certain philosophers of the Epicureans, and of the Stoicks, encountred him: and some said, What will this ‡ babler say? other some, He seemeth to be a ferrer forth of strange gods: because he preached unto them Jesus, and the resurrection.

19 And they took him, and brought him unto ‡ b Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is?

20 For thou bringest certain strange things to our ears: we would know therefore what these things mean.

21 [11] (For all the Athenians and strangers which were there, spent their time in nothing els, but either to tell or to hear some new thing.)

22 [12] Then Paul stood in the mids of ‡ Mars-hill, and said, Ye men of Athens, I perceive that in all things ye are too [i] superstitious.

23 For as I passed by, and beheld your ‡ devotions, I found an altar with this inscription, To the [n] unknown God. Whom therefore ye ignorantly worship, him declare I unto you.

24 * [13] God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands:

25 Neither is worshipped with mens hands, * as though he needed any thing, seeing he giveth to all life, and breath, and all things;

26 [14] And hath made of [o] one bloud, all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation:

27 That they should seek the God, if haply they might [p] feel after him, and find him, though he be not far from every one of us:

28 For in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offs-pring.

29 Forasmuch then as we are the offs-pring of God, * we ought not to think that the Godhead is like unto gold, or silver, or stone [q] graven by art and mans device.

30 [15] And the times of this ignorance God winked at; but now commandeth all men every where to repent:

31 Because he hath appointed a day in the which he will judge the world in righteousnesh, by *that* man whom he hath ordained; whereof he hath ‡ given [r] assurance unto all men, in that he hath raised him from the dead.

32 ¶ [16] And when they heard of the resurrection of the dead, some mocked: and others said, We will hear thee again of this matter.

33 So Paul departed from among them.

34 Howbeit, certain men clave unto him, and believed: among the which *was* Dionysius the Areopagite, and a woman named Damaris, and others with them.

CHAP. XVIII.

3 *Paul laboureth with his hands, and preacheth at Corinth to the Gentiles.* 9 *The Lord encourageth him in a vision.* 12 *He is accused before Gallio the deputy, but is dismissed.* 18 *Afterwards passing from city to city, he strengtheneth the disciples.* 24 *Apollos being more perfectly instructed by Aquila and Priscilla,* 28 *preacheth Christ with great efficacy.*

AFter [1] these things, Paul departed from Athens, and came to Corinth;

2 And found a certain Jew named * Aquila, born in Pontus, lately come from Italy, with his wife Priscilla (because that [a] Claudius had commanded all Jews to depart from Rome) and came unto them.

3 ¶ And because he was of the same craft, he abode with them, and wrought (for by their occupation they were tent-makers)

4 [2] And he reasoned in the synagogue every sabbath, and [b] perswaded the Jews, and the Greeks.

5 And when Silas and Timotheus were come from Macedonia, Paul was [c] pressed in spirit, and testified to the Jews, that Jesus was Christ.

6 [3] And when they opposed themselves, and blaspheмed, * he shook *his* raiment, and said unto them, Your [d] bloud *be* upon your own heads; I *am* clean: from henceforth I will go unto the Gentiles.

7 And he departed thence, and entred into a certain mans house, named Justus, one that worshipped God, whose house joyned hard to the synagogue.

8 * And Crispus the chief ruler of the synagogue, [e] believed on the Lord with all his

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p For as blind men we could not seek out God, but onely by groping with before the true light came and lightned the world.
* *Isa* 40. 18.
q which stuff, as gold, silver, stones, are customarily graven as mans wit can devise, for men will not worship that gross stuff as it is, unless by some art it hath gotten some shape upon it.

15 The oldnesh of the errour doth not excuse them that err, but commanded eth and setteth forth the patience of God who notwithstanding will in such judge to such as contemne him.

16 Or, *offered faith,*
r By declaring Christ to be the judge of the world, through the resurrection from the dead.
16 Men to shew forth their vanity, are diverly affected and moved by one self-same gospel, which notwithstanding is ordained not to be effectuall in the elect.

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1 The true ministers are so far from seeking their own profit that they do willingly depart from their right, rather then the course of the gospel should be hindred in the least wise that might be.
* *Rom.* 16. 3.
a *Suetonius reverdeth*, that Rome banished the Jews because they were always at disquiet and that by Christs means
2 The fourth ought always to be freely uttered, yet notwithstanding the ministers may be so moderated, as occasion of the profit that the people take thereby, shall require.
b Exhorted so often he perfisteth, and so the word signifieth.
c Paul was much grieved in mind: whereby is signified the great unrestnesh of his mind, which was gently moved: for Paul was so zealous, that his zeale gave himself, and with a wonderfull courage gave himself to preach Christ.
3 Although we have offered all means possible, and yet in vain, we must not leave off from our work, but forsake the rebellious: & seem that be more obedient. * *Matth.* 10. 14. d. This is a kind of speech taken of the reverse, whereby he meaneth that the Jews are cause of their own destruction, and as for him, that he is without fault in forsaking them, and going to other nations. * 2 *Cor.* 2. 14.

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house: and many of the Corinthians, hearing, believed, and were baptized.

9 [a] Then spake the Lord to Paul in the night by a vision, Be not afraid, but speak, and hold not thy peace:

10 For I am with thee, and no man shall set on thee, to hurt thee: for I have much people in this city.

11 And he † [c] continued *there* a year and six moneths, teaching the word of God among them.

12 ¶ [5] And when Gallio was the deputy of Achaia, the Jews made insurrection with one accord against Paul, and brought him to the judgment-seat,

13 Saying, This fellow perswadeth men to worship God contrary to the law.

14 And when Paul was now about to open his mouth, Gallio said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews, [g] reason would that I should bear with you.

15 But if it be a [h] question of words and names, and of your law, look ye *to it*, for I will be no judge of such matters.

16 And he drave them from the judgment-seat.

17 Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat; and Gallio cared for none of those things.

18 ¶ [6] And Paul *after this*, tarried *there* yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila: having shorn *his* head in [k] Cenchrea: for [l] he had a vow.

19 And he came to Ephesus, and left them there: but he himself entred into the synagogue, and reasoned with the Jews.

20 [7] When they desired *him* to tarry longer time with them, he consented not:

21 But bad them farewell, saying, I must by all means keep this feast that cometh, in Jerusalem: but I will return again unto you, [m] if God And he sailed from Ephesus.

22 And when he had landed at Cesarea, and gone up and saluted the church, he went down to Antioch.

23 And after he had spent some time *there*, he departed, and went over all the country of Galatia and Phrygia in order, strengthening all the disciples.

24 ¶ [8] And a certain Jew named Apollos, born at Alexandria, an eloquent man, *and* [n] mighty in the scriptures, came to Ephesus.

25 This man was instructed in the way of the Lord; and being fervent in the spirit, he spake and taught diligently the things of the Lord, knowing onely the baptism of John.

26 And he began to speak boldly in the synagogue. Whom when Aquila and Priscilla had heard, they took him unto them, and expounded unto him the [o] way of God more perfectly.

27 And when he was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him: who, when he was come, helped them much which had believed through [p] grace.

28 For he mightily convinced the Jews, *and that* publickly, shewing by the scriptures, that Jesus was Christ.

CHAP. XIX.

6 The holy Ghost is given by Pauls hands. 9 The Jews blaspheme his doctrine, which is confirmed by miracles. 13 The Jewish exorcists 16 are beaten by the devil. 19 Conjuring books are burnt. 24 Demetrius, for love of gain, raiseth an uprore against Paul, 35 which is appeased by the town-clerk.

AND [1] it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus: and finding certain disciples,

2 He said unto them, Have ye received the [a] holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any holy Ghost.

3 [2] And he said unto them, [b] Unto what then were ye baptized? And they said, Unto [c] Johns baptism.

4 Then said Paul, *John verily baptized with the baptism of repentance, saying, unto the people, That they should believe on him which should come after him, that is, on Christ Jesus.

5 When they heard *this*, they were baptized in the name of the Lord Jesus.

6 And when Paul had laid *his* hands upon them, the holy Ghost came on them; and they spake with tongues, and prophesied.

7 And all the men were about twelve.

8 And he went into the synagogue, and spake boldly for the space of three moneths, disputing and perswading the things concerning the kingdom of God.

9 [3] But when divers were hardned, and believed not, but spake evil of that [d] way before the multitude, he departed from them, and separated the disciples, disputing daily in the [e] school of one Tyrannus.

10 And this continued by the space of two years; so that all they which dwelt in Asia, heard the word of the Lord Jesus, both Jews and Greeks.

11 And God wrought special miracles by the hands of Paul:

12 So that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them.

13 ¶ [4] Then certain of the vagabond Jews, [f] exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth.

14 And there were seven sons of *one* Sceva a Jew, *and* chief of the priests, which did so.

15 And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye?

16 And the man in whom the evil spirit was, leapt on them, and overcame them, and [g] prevailed against them, so that they fled out of that house naked and wounded.

17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

18 [5] And many that beleeved came, and [h] confessed, and shewed their deeds.

19 Many also of them which used curious arts, brought their books together, and burned them before all men: and they counted the price of them, and found it [i] fifty thousand *pieces* of silver.

20 So mightily grew the word of God, and prevailed. ✣

21 ¶ [6] After these things were ended, Paul purposed in the [k] spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.

22 So he sent into Macedonia two of them that ministred unto him, Timotheus and Erastus; *but* he himself stayed in Asia for a season.

23 [7] And the same time there arose no small stir about that way.

24 For a certain man named Demetrius, a silver-smith, which made silver [l] shrines for Diana, brought no small gain unto the craftsmen.

25 Whom he called together with the workmen of like occupation, and said, Sirs, ye know that by this craft we have our wealth:

26 Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath perswaded and turned away much people, saying, that they be no gods which are made with hands:

27 So that not onely this our [m] craft is in danger to be set at nought: but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia, and the world worshippeth.

28 And when they heard *these sayings*, they were full of wrath, and cryed out, saying, Great *is* Diana of the Ephesians.

29 And the whole city was filled with confusion: and having caught Gaius, and Aristarchus, men of Macedonia, Pauls companions in travel, they rushed with one accord into the theatre.

30 And when Paul would have entred in unto the people, the disciples suffered him not.

31 [8] And certain of the chief of Asia, which were his friends, sent unto him, desiring *him* that he would not adventure himself into the theatre.

32 Some therefore cried one thing, and some another: for the assembly was confused, and the more part knew not wherefore they were come together.

33 And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckned with the hand, and would have made his defence unto the people.

34 [9] But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great *is* Diana of the Ephesians.

35 [10] And when the town-clerk had appeased the people, he said, Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is † a worshipper of the great goddess Diana, and of the *image* which fell down from [n] Jupiter?

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

37 For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess.

38 Wherefore if Demetrius and the craftsmen which are with him, have a ° matter against any man, ‡ [p] the law is open, and there are [q] deputies, let them implead one another.

39 But if ye enquire any thing concerning other matters, it shall be determined in a ‡ [r] lawfull assembly.

40 For we are in danger to be called in question for this days uprore, there being no cause whereby we may give an account of this concourse.

41 And when he had thus spoken, he dismissed the assembly.

CHAP. XX.

1 Paul goeth to Macedonia. 7 He celebrateth the Lords supper, and preacheth. 9 Eutychus having fallen down dead, 10 is raised to life. 17 At Miletus he calleth the elders together, telleth them what shall befall to himself, 28 committeth Gods flock to them, 29 warneth them of false teachers, 32 commendeth them to God, 36 prayeth with them, and goeth his way.

AND [1] after the uprore was ceased, Paul called unto him the disciples, and embraced *them*, and departed for to go into Macedonia.

2 And when he had gone over those parts, and had given them * much exhortation, he came into Greece,

3 [2] And *there* abode three moneths: and when the Jews laid wait for him, as he was about to sail into Syria, he purposed to return through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea; and of the Thessalonians, Aristarchus and Secundus; and Gaius of Derbe, and Timotheus; and of Asia, Tychicus and Trophimus.

5 These going before, tarried for us at Troas.

6 And we sailed away from Philippi, after the days of unleavened bread, and came unto them to Troas in five days, where we abode seven days.

7 [3] And upon the [b] first *day* of the week, when the disciples came together * to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight.

8 And there were many lights in the upper chamber

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† Gr. *sit there.*

a word for word, *Goat*, whereupon zicy in former time, took the name of their bishops-seat: but Paul sat, that is continued-teaching the word of God: and this kind of seat belongeth nothing to them, which never saw their seats with a mind to teach in them.

5 The wicked are never weary of evil doing, but the Lord mocketh their endevours marvellously.

6 *That is*, of Greeks, yet the Romans did not call him deputy of Greeis, but of Achaia, because the Romans brought the Grecians into subjection, by the Achaians, which in those days were Princes of Greeis, *as Pausanias recordeth.*

g As much as in right I could.

h As if a man have not spoken well as the cafe of your religion standeth.

i For this profane man thinketh that the controversy of religion, is but a brawl about words, and for no matter of substance.

6 Paul is made all to all to win all to Christ.

k Cenchrea was an haven of the Corinthians.

l *That is*, Paul.

7 The apostles were carried about not by the will of man, but by the leading of the holy Ghost.

† 1 Cor. 4. 19. *James* 4. 15.

m So we should promise nothing without this clause; for we know not what the day following will bring forth.

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* 1 Cor. 1. 12.

8 Apollos, a godly and learned man, instructed not to profit in the school of a base and sleight handcraftsman, and also of a woman; and so becometh an excellent minister of the church.

n Very well instructed in the knowledge of the scriptures.

o The way that leadeth to God.

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1 Paul being nothing offended at the rudeness of the Ephesians, planteth a church amongst them.

2 Those excellent gifts of the holy Ghost, which were in those days in the church.

2 John did onely begin to instruct the disciples whom Christ would make perfect.

3 In what doctrine they are you taught and instructed?

c To be baptized into John baptism, is to profess the doctrine which John preached and followed with his baptism.

* *Matth.* 3. 11.

3 For a man to ignorance himself and others from godliness which are utterly deprived, it is not to divide, but to unite one another to unite it, and make it one. 4 By this word, the Jewes understand the life, and here it is taken for Christianity.

† This was a mans proper name.

4 Satan is confirmed to get himself gain against himself.

5 He prevailed against them, though they shall never prevail to much.

5 Conjuring and sorcery is commonly joyned with superstition, and by the authority of the scripture.

h Confessed their errours, and detested them openly, being terrified with the fear of the judgment of God: and what is this to our christ?

i They that make the least value of it, reckon it to be about eight hundred pounds Englishe.

6 Paul is never weary.

k By the motion of Gods spirit: therefore we must not fly that Paul ran hand over head to death, but as the spirit of God led him.

7 Gain cloaked with a shew of religion, is the very cause wherefore idolatry is stoutly and stubbornly defended.

l Their wren certain counterfeit temples with Diana's picture in them, which they bought that worshipped her.

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m As if he faid, if Paul go on thus as he hath begun, to confute the opinion which men have of Diana's image all this our gain will come to nought.

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8 There ought to be in all Christians and especially in the ministers, an invincible constancy, which may not by any storms or assaults be overcome, which notwithstanding must suffer it self modestly to be governed of wisdom.

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9 In stead of reason, the idolaters are sufficiently contented with their own rudeness and out cries, and thofe are the greatest defences that they have.

10 An example of a politick man who redeemeth peace and quietness with lies, which Paul would never have done.

† Gr. *the temple-keeper.*

n The Ephesians believed superstitiously that the images of Diana came down from heaven to them.

o Have ought to accuse any man of.

‡ Or, *the court-days are kept.*

p Those matters are certain days appointed for civil causes and matters of judgment, and the deputies of the fit.

q By the deputies are meant also the deputies substitutes, *that is*, such as did sit for them.

‡ Or, *ordinary.*

r He speaketh of a lawfull assembly, not onely to expell against the disordered lusty burly of the people, but also against all meetings and comings together, which was not by order: for there were certain days appointed to call the people together.

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1 Paul departeth from Ephesus by the consent of the church, not to be idle or at rest, but to take pains in another place.

2 For after so great trouble, there was need of a long exhortation.

3 A froward zeal instructeth romurders: and we are not debarred by the wisdom of God to preserve the endevours of wicked men.

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* Gr. *one sabbath.*

2 Assemblies in the night time cannot be justly condemned, neither ought, when the cause is good, b word for word, *The first day of the sabbath*, that is upon the Lords day: for that by the devil minding to trouble the church with a

124 chamber where they were gathered together.
9 And there sat in a window a certain young man named Eutichus, being fallen into a deep sleep: and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead.
10 And Paul went down, and fell on him, and embracing *him*, said, Trouble not your selves; for his life is in him.
11 When he therefore was come up again, and had broken bread, and eaten, and talked a long while, even till break of day, so he departed.
12 And they brought the young man alive, and were not a little comforted.
13 ¶ And we went before to ship, and sailed unto Assos, there intending to take in Paul: for so had he appointed, minding himself to go afoot.
14 And when he met with us at Assos, we took him in, and came to Mitylene.
15 And we sailed thence, and came the next *day* over against Chios; and the next *day* we arrived at Samos, and tarried at Trogyllium: and the next *day* we came to Miletus.
16 [s] For Paul had determined to sail by Ephesus, because he would not spend the time in Asia: for he hasted, if it were possible for him, to be at Jerusalem the day of Pentecost.
17 ¶ And from [c] Miletus he sent to Ephesus, and called the elders of the church.
18 [6] And when they were come to him, he said unto them, Ye know, from the first day that I came into Asia, after what manner I have been with you at all seasons,
19 Serving the Lord with all humility of mind, and with many tears, and temptations which befell me by the lying in wait of the Jews:
20 *And* how I kept back [d] nothing that was profitable *unto you*, but have shewed you, and have taught you publickly, and from house to house,
21 Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.
22 And now behold, I go [e] bound in the spirit unto Jerusalem, not knowing the things that shall befall me there:
23 Save that the holy Ghost witnesseth in every city, saying, that bonds and afflictions [f] abide me.
24 But none of these things move me, neither count I my life dear unto my self; so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.
25 And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more.
26 Wherefore I take you to record this day, that I am [f] pure from the bloud of all men.
27 [g] For I have not shunned to declare unto you all the counsel of God.
28 ¶ Take heed therefore unto your selves, and to all the flock, over the which the holy Ghost hath made you overseers, to [g] feed the church of God, which he hath [h] purchased with his [i] own bloud.
29 [9] For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.
30 Also of your own selves shall men arise, speaking perverse things, to [k] draw away disciples after them.
31 Therefore watch, and remember that by the space of three years, I ceased not to warn every one night and day with tears.
32 [10] And now brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an [l] inheritance among all them which are sanctified.
33 [11] I have coveted no mans silver, or gold, or apparel.
34 Yea, you your selves know, * that these hands have ministred unto my necessities, and to them that were with me.
35 I have shewed you all things, how that so labouring, ye ought to [m] support the weak; and to remember the words of the Lord Jesus, how he said, It is more blessed to give then to receive.
36 ¶ And when he had thus spoken, he kneeled down, and prayed with them all.
37 [12] And they all wept sore, and fell on Pauls neck, and kissed him,
38 Sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him unto the ship.

[s] Paul an earnest and diligent follower of Christ, making haste to his bonds without any ceasing or stopping in his race; doth first of all as it were make his testament, wherein he giveth an account of his former life, declareth the doctrin which he taught, and exhorteth the parishoners of the church to perseverance and go forward with continuance in their office.
[c] According as the situation of these places is set forth, that distance between Ephesus and Miletum, was about 400 furlongs, which maketh almost fifty *Dutch* miles.
[d] A lively image of a true pastour.
[e] I refrained not to speak, neither dissembled in any respect whatsoever, either for fear or lucres sake.
[f] He testifieth that he goeth to his bonds by the commandment of God.
[g] He calleth that motion of the holy Ghost which inforced him to take his journy to Jerusalem, the bond of the spirit, whom he followed with all his heart.
1 Or, *wait for me.*
[f] If you do perish, yet there shall be no fault in me, *Ezek. chap.* 18. 6.
[g] The doctrin of the apostles is most perfect and absolute.

[h] A notable sentence for Christs God-head: which sheweth plainly in his person, how that by reason of the joyning together of the two natures in his own person, that which is proper to one is spoken of the other, being taken in the definitive, and not in the primitive: which in old time the godly fathers used, communicating or fellowship of properties, *that is to say*, a making common of that to two which belongeth but to one.
[i] This word, *own*, sheweth the excellency of this bloud.
[9] A prophesy of Paulous that should straightway degenerate into wolves, against such as loult and long onely of a faire fashion of perfon.
[k] This is great misery, to want the presence of such a shepherd, but greater to have wolves enter in.
[l] The power of God, and his free promises revealed in his word, are the props and supportables of the ministry of the gospel.
[m] Alcibiades, and therefore of liberality and good works.
* 1 Cor. 4. 12. 1 Thes. 2. 9.
[10] Faithfulness must before all things bewsre of covetousness. * 1 Cor. 4. 12. 1 Thes. 2. 9.
[11] Pastours must be furnished and trickleth them in good order.
[12] The gospel doth not take away naturall affections, but

CHAP. XXI.

Paul will not by any means be dissuaded from going to Jerusalem. 9 Philips daughters prophesies. 17 Paul cometh to Jerusalem: 27 where he is apprehended, and in great danger, 31 but by the chief captain is rescued, and permitted to speak to the people.

AND [1] it came to pass, that after we were gotten from them, and had lanched, we came with a straight course unto Coos, and the *day* following unto Rhodes, and from thence unto Patara.
2 And finding a ship sailing over unto Phenicia, we went aboard, and set forth.
3 Now when we had discovered Cyprus, we left it on the left hand, and sailed into Syria, and landed at Tyre: for there the ship was to unlade her burden.
4 And finding disciples, we tarried there seven days: who said to Paul through the [2] Spirit, that he should not go up to Jerusalem.
5 And when we had accomplished those days, we departed, and went our way, and they all brought us on our way, with wives and children, till *we were* out of the city: and we kneeled down on the shore, and prayed.
6 And when we had taken our leave one of another, we took ship; and they returned home again.
7 And when we had finished *our* course from Tyre, we came to Ptolomais, and saluted the

[1] God is to be praised, who is the authour of all good sayings and deeds.
[2] In things indifferent (of which sort were not the traditions of the Phisitees, but the constitutions of the law, until such time as Christian liberty was more fully revealed to the Jews) charity willeth us to conform orageably our selves willingly, so far as we may to our brethren which do not thirdwise and maliciously refist the truth, but are not throughly informed especially if it the question be of a wholesome multitude.
[2] They foresaw through the spirit what dangers hanged over Pauls head: and this they did so procure, but of a fleshly affection they prayed him not to go to Jerusalem.

the brethren, and abode with them one day.
8 And the next *day* we that were of Pauls company departed, and came unto Cesarea; and we entred into the house of Philip the evangelist, (* which was *one* of the [b] seven) and abode with him.
9 And the same man had four daughters, virgins, which did [c] prophesy.
10 And as we tarried *there* many days, there came down from Judea a certain prophet, named Agabus.
11 And when he was come unto us, he took Pauls girdle, and bound his own hands and feet, and said, Thus saith the holy Ghost, So shall the Jews at Jerusalem bind the man that oweth this girdle, and shall deliver *him* into the hands of the Gentiles.
12 And when we heard these things, both we and they of that place, besought him not to go up to Jerusalem.
13 Then Paul answered, What mean ye to weep, and to break mine heart? for I am ready not to be bound onely, but also to die at Jerusalem for the name of the Lord Jesus.
14 [3] And when he would not be perswaded, we ceased, saying, The will of the Lord be done.
15 And after those days we took up our carriages, and went up to Jerusalem.
16 There went with us also *certain* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge.
17 And when we were come to Jerusalem, the brethren received us gladly.
18 And the *day* following Paul went in with us unto James; and all the elders were present.
19 [3] And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry.
20 [4] And when they heard *it*, they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe, and they are all zealous of the law.
21 And they are informed of thee that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, that they ought not to circumcise *their* children, neither to walk after the customs.
22 What is it therefore? the multitude must needs come together: for they will hear that thou art come.
23 Do therefore this that we say to thee: we have four men which have a vow on them;
24 Them take, and [d] purify thy self with them, and be at [e] charges with them, that they may * shave *their* heads: and all may know that those things whereof they were informed concerning thee, are nothing, but *that* thou thy self also walkest orderly, and keepest the law.

[3] The will of God bridleth all affections in them which earnestly seek the glory of God.
[4] Not onely simply, but even our friends, and such as are endued with the Spirit of God, do sometimes go about to stay the course of our vocation: but it is our part to go forward without all flopping, or staggering, after that we see fire of our calling from God.

* *Chap.* 6. 5. b He speaketh of the seven deacons which he mentioned before *Chap.* 6.
c They had a peculiar gift of foretelling things to come.

d *That is*, consecrate thy self, for he speaketh not here of the unclean, but of such as be subject to the vow of the Nazarites.
e *That is*, may be known, that thou walk not onely perfect in the vow, but also a chief man in it: and therefore it is said afterwards, that Paul declared the days of purification: for although the charges for the Nazarites offerings were appointed, yet they might add somewhat unto them. * *Num.* 6. 18. *Chap.* 18. 18.

25 As touching the Gentiles which believe, * we have written and concluded, that they observe no such thing, save onely that they keep themselves from things offered to idols, and from bloud, and from strangled, and from fornication.
26 Then Paul took the men, and the next day purifying himself with them, entred into the temple, to [f] signify the accomplishment of the days of purification, until that an offering should be offered for every one of them.
27 [5] And when the seven days were almost ended, the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him,
28 Crying out, Men of Israel, help: this is the man that teacheth all men every where against the people, and the law, and this place: and farther, brought Greeks also into the temple, and hath polluted this holy place.
29 (For they had seen before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple)
30 And all the city was moved, and the people ran together: and they took Paul, and drew him out of the temple: and forthwith the doors were shut.
31 [6] And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uprore.
32 Who immediately took souldiers, and centurions, and ran down unto them: and when they saw the chief captain and the souldiers, they left beating of Paul.
33 Then the chief captain came near and took him, and commanded *him* to be bound with two chains; and demanded who he was, and what he had done.
34 And some cried one thing, some another, among the multitude; and when he could not know the certainty for the tumult, he commanded him to be carried into the castle.
35 And when he came upon the stairs, so it was that he was born of the souldiers, for the violence of the people.
36 For the multitude of the people followed after, crying, Away with him.
37 And as Paul was to be led into the castle, he said unto the chief captain, May I speak unto thee? Who said, Canst thou speak Greek?
38 * Art not thou that [g] Egyptian which before these days made st an uprore, and ledd st out into the wilderness four thousand men that were murderers?
39 But Paul said, I am a man which am a Jew of Tarsus, *a city* in Cilicia, a citizen of no mean city: and I beseech thee, suffer me to speak unto the people.
40 And when he had given him licence, Paul stood on the stairs, and beckned with the hand unto the people; and when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

[f] That is, consecrate thy self, for he speaketh not here of the unclean, but of such as be subject to the vow of the Nazarites.
[5] Paul declared the dayes of purification: for although the charges for the Nazarites offerings were appointed, yet they might add somewhat unto them.
[6] God findeth some, even amongst the wicked, and profane themselves, to hinder the endeavours of the rest.

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* *Chap.* 15. 20.

* *Num.* 6. 13. f The priests were to be advertised of the accomplishment of the days of the purification because there were sacrifices to be offered the same day that their vow was ended.
5 A preposterous zeal is the cause of great confusion and great mischiefs.

* *Chap.* 5. 36. g Touching this Egyptian which assembled thirty thousand men, *read Josephus lib.* 2 *chap.* 12.

CHAP. XXII.

1 *Paul declareth at large, how he was converted to the faith,* 17 *and called to his apostleship.* 22 *At the very mentioning of the Gentiles, the people exclaim on him.* 24 *He should have been scourged;* 25 *but claiming the priviledge of a Roman he escapeth.*

MEn, brethren, and fathers, hear ye my defence, *which I make* now unto you.

2 (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith)

3 * [1] I am verily a man which am a Jew, born in Tarsus *a city* in Cilicia, yet brought up in this city, at the [a] feet of Gamaliel, *and* taught according to the perfect manner of the law of the fathers, and was zealous towards God, as ye all are this day.

4 * And I persecuted this way unto the death, binding and delivering into prisons both men and women.

5 As also the high priest doth bear me witness, and all the estate of the elders: from whom also I received letters unto the brethren, and went to Damascus, to bring them which were there, bound unto Jerusalem, for to be punished.

6 And it came to pass, that as I made my journy, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me.

7 And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

8 And I answered, Who art thou Lord? And he said unto me, I am Jesus of Nazareth whom thou persecutest.

9 And they that were with me, saw indeed the light, and were afraid; but they heard not the voice of him that spake to me.

10 And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus, and there it shall be told thee of all things which are appointed for thee to do.

11 And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus.

12 And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt *there*,

13 Came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

14 And he said, The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth.

15 For thou shalt be his witness unto all men, of what thou hast seen and heard.

16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

17 And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance;

18 And saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning me.

19 And I said, Lord, they know that I imprisoned, and beat in every synagogue them that believed on thee.

20 * And when the bloud of thy martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that [b] slew him.

21 And he said unto me, Depart: for I will send thee far hence unto the Gentiles.

22 * And they gave him audience unto this word, and *then* lift up their voices, and said Away with such a fellow from the earth: for it is not fit that he should live.

23 And as they [c] cried out, and cast off *their* clothes, and threw dust into the air.

24 [3] The chief captain commanded him to be brought into the castle, and bade that he should be examined by scourging: that he might know wherefore they cried so against him.

25 [4] And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawfull for you to scourge a man that is a Roman, and uncondemned?

26 When the centurion heard *that*, he went and told the chief captain, saying, Take heed what thou dost; for this man is a Roman.

27 Then the chief captain came, and said unto him, Tell me, art thou a Roman? He said, Yea.

28 And the chief captain answered, With a great sum obtained I this freedom. And Paul said, But I was *free*-born.

29 Then straightway they departed from him which should have [†] examined him: and the chief captain also was afraid after he knew that he was a [d] Roman, and because he had bound him.

30 On the morrow, because he would have known the certainty wherefore he was accused of the Jews, he loosed him from *his* bands, and commanded the chief priests and all their councel to appear, and brought Paul down, and set him before them.

CHAP. XXIII.

1 *As Paul pleadeth his cause,* 2 *Ananias commandeth them to smite him.* 7 *Dissension among his accusers.* 11 *God encourageth him.* 14 *The Jews laying wait for Paul* 20 *is declared unto the chief captain.* 27 *He sendeth him to Felix the governour.*

AND [1] Paul earnestly beholding the councel, said, Men *and* brethren, I have lived in all good conscience before God, until this day.

2 [2] And the high priest Ananias commanded them that stood by him, to smite him on the mouth.

3 [3] Then said Paul unto him, God shall smite thee, [b] thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten [c] contrary to the law?

4 And they that stood by, said, Revilest thou Gods high priest?

5 [4] Then said Paul, I wist not brethren, that he

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a Chap. 22. 39.
1 Paul making a short declaration of his former life, proveth both his vocation and election to be of God.
b That is, his daily hearer: the reason of this speech is this, for that they which teach, use commonly in the higher place, speaking to their scholers which sit upon forms beneath: and therefore he saith, *At the feet of Gamaliel.*
* Chap. 8. 3.

* Chap. 7. 58.

b This is properly spoken: for first, Ananias was murdered of a sort of cutthroats, not by order of justice, but by open force: at that time the Jews could not put any man to death by law.
2 Stoop and flush-out mad multitude.

c The Scribes office was a public office, and the name of the Pharisees, was the name of a sect.
d Namely mition, but by the law of the city.

1 Paul against the false accusations of his enemies, giveth a good conscience, for proof wherof he presenteth the whole course of his life.
2 Hypocrites are confounded at length to their shame by their intemperancy.
3 It is lawful for us to complain of injuries: and to summon the wicked to the judgment-seat of God, so that we do it without hatred, and with a quiet and peaceable mind.

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* Exod. 22. 28.

1 we may lawfully sometimes see the wicked together by the ears: that they may leave off to offend us, so that it be done with no hindrance of the truth.
* Phil. 3. 5.
* Chap. 26. 21.
6 The concord of the wicked is weak: although they conspire together to oppress the truth.
* Matth. 22. 23.
7 It is an old heresy of the Sadducees, to deny the resurrection of angels and soules and therewithal the resurrection of the dead.
d Natures that want bodies.
8 The Lord when it pleaseth him, findeth defenders of his cause, even among his enemies.
e The Scribes office was a publick office, and the name of the Pharisees, was the name of a sect.
9 God will not forsake his to the end.

10 Such as are carried away with a foolish zeal, think that they may lie, and murder, and do whatsoever mischief they list.
‡ Or, *with an oath of execration,* if they curling and banning themselves promised.

§ Ye and the Senate requiring the time to be done, left that the Tribune should think that it was demanded of him at some private mans suit.

11 The wisdom of the Spirit must be joyned with simplicity.

was the high priest: For it is written, * Thou shalt not speak evil of the ruler of thy people,

6 [5] But when Paul perceived that the one part were Saducees, and the other Pharisees, he cried out in the councel. Men *and* brethren, * I am a Pharisee, the son of a Pharisee: * of the hope and refurrection of the dead, I am called in question.

7 [6] And when he had so said, there arose a dissension between the Pharisees and the Saducees, and the multitude was divided.

8 * [7] For the Saducees say that there is no refurrection, neither [d] angel nor spirit: but the Pharisees confesse both.

9 [8] And there arose a great cry: and the [e] Scribes *that were* of the Pharisees part arose, and strove, saying, We find no evil in this man, but if a spirit or an angel hath spoken to him, let us not fight against God.

10 [9] And when there arose a great dissension, the chief captain fearing lest Paul should have been pulled in pieces of them, commanded the souldiers to go down, and to take him by force from among them, and to bring him into the castle.

11 And the night following, the Lord stood by him, and said, Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

12 [10] And when it was day, certain of the Jews banded together, and bound themselves ‡ [f] under a curse, saying, that they would neither eat nor drink till they had killed Paul.

13 And they were more then fourty which had made this conspiracy,

14 And they came to the chief priests and elders, and said, We have bound our selves under a great curse, that we will eat nothing until we have slain Paul.

15 Now therefore ye with the [§] councel, signify to the chief captain, that he bring him down unto you to morrow, as though ye would enquire something more perfectly concerning him: and we, or ever he come near, are ready to kill him.

16 And when Pauls sisters son heard of their lying in wait, he went and entred into the castle, and told Paul.

17 [11] Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain: for he hath a certain thing to tell him.

18 So he took him, and brought him to the chief captain, and said, Paul the Prisoner called me unto him, and prayed me to bring this young man unto thee, who hath something to say unto thee.

19 Then the chief captain took him by the hand, and went *with him* aside privately, and asked *him*, What is that thou hast to tell me?

20 And he said, The Jews have agreed to desire thee, that thou wouldest bring down Paul to morrow into the councel, as though they would enquire somewhat of him more perfectly.

21 But do not thou yeild unto them: for there lie in wait for him of them mo then fourty men, which have bound themselves with an oath, that they will neither eat nor drink till they have killed him: and now are they ready, looking for a promise from thee,

22 [12] So the chief captain *then* let the young man depart, and charged *him*, *See thou* tell no man, that thou hast shewed these things to me.

12 There is no councel against the Lord and his servants.

23 And he called unto him two centurions: saying, Make ready two hundred souldiers to go to Cesarea, and horse-men threescore and ten, and spear-men two hundred, at the third hour of the night.

24 And provide *them* beasts, that they may set Paul on; and bring *him* safe unto Felix the governour.

25 And he wrote a letter after this manner:

26 [13] Claudius Lysias, unto the most excellent governour Felix, *sendeth* greeting.

13 Lysias is suddenly made by the Lord, Pauls patron.

27 This man was taken of the Jews, and should have been killed of them: then came I with an army, and rescued him, having understood that he was a Roman.

28 And when I would have known the cause wherefore they accused him, I brought him forth into their councel:

29 Whom I perceived to be accused of questions of their law, but to have nothing laid to his charge worthy of death or of bonds.

30 And when it was told me, how that the Jews laid wait for the man, I sent straightway to thee, and gave commandment to his accusers also, to say before thee what *they had* against him. Farewell.

31 Then the souldiers, as it was commanded them, took Paul and brought *him* by night to Antipatris.

32 On the morrow they left the horse-men to go with him, and returned to the castle.

33 Who when they came to Cesarea and delivered the epistle to the governour, presented Paul also before him.

34 And when the governour had read *the letter*, he asked of what province he was. And when he understood that he was of Cilicia:

35 I will hear thee, said he, when thine accusers are also come. And he commanded him to be kept in Herods judgment-hall.

CHAP. XXIIII.

1 *Paul being accused by Tertullus the oratour,* 10 *answereth for his life and doctrine.* 24 *He preacheth Christ to the governour and his wife.* 26 *The governour hopeth for a bribe, but in vain.* 27 *At last going out of his office, he leaveth Paul in Prison.*

AND [1] after five days, Ananias the high priest descended with the elders, and *with* a certain oratour named Tertullus, who enformed the governour against Paul.

1 Hypocrites, when they cannot do what they would do by force and deceit, or length they go about to compass it by a shew of law.

2 And when he was called forth, Tertullus began to accuse *him*, saying, Seeing that [a] by

a Felix ruled that province with great cruelty and covetousnesse, and yet Josephus recordeth that he did many worthy things, so that he took Eleazar the captain of certain cut-throats, and put that deceiving wretch the Egyptian to flight, which caused great troubles in Judea.

thee we enjoy great quietness, and that very
b worthy deeds are done unto this nation by
thy providence,

3 Wee accept *it* always, and in all places,
most noble Felix, with all thankfulness.

4 Notwithstanding, that I be not further tedious unto thee, I pray thee, that thou wouldest hear us of thy clemency a few words.

c word for word, *A plague.*

5 For we have found this man a ° pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a [d] ringleader of the sect of the ° Nazarenes,

6 Who also hath gone about to profane the temple: whom we took, and would have judged according to our law.

7 But the chief captain Lysias came upon us, and with great violence took him away out of our hands.

8 Commanding his accusers to come unto thee: by examining of whom, thy self mayest take knowledge of all these things, whereof we accuse him.

f Confirmed Tertullus's saying

9 And the Jews also [f] assented, saying, that these things were so.

2 Tertullus by the devils rhetorick beginning with flattery, maketh an end with lyes, but Paul using honesty elocquence, and but a simple beginning, ceileth off from himself the crime of sedition, wherewith he was burdened, with a simple denial.

10 ° Then Paul, after that the governour had beckned unto him to speak, answered, Forasmuch as I know that thou hast been of [g] many years a judge unto this nation, I do the more cheerfully answer for my self:

g Paul pleaded his cause two years before Felix departed out of the province. *Chap.* 27. but he had governed Trachonitis, Batanis, and Gaulanite, before that Claudius made him governour of Judea: *Iosephus in the history of the Jewish war, lib.* 2. *Chap.* 11.

11 Because that thou mayest understand, that there are yet but twelve days since I went up to Jerusalem for to worship,

12 And they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city:

h They cannot lay forth before thee, and prove by good reasons.

13 Neither can they [h] prove the things whereof they now accuse me.

3 Paul goeth in the cole of religion, from a state of conjecture to a state of quality, not onely not denying that religion which was objected against him, but also proving it to be true, to be heavenly and from God, and to be the oldest of all religions.

14 But this I confess unto thee, that after the way which they call [i] heresy, so worship I the God of my fathers, believing all things which are written in the law and the prophets:

i Here this word *Heresy, or Sect*, is taken in good part.

4 Paul in conclusion telleth the thing which was done truly, which Tertullus had before driven ways corrupted.

15 And have hope towards God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and unjust.

* *Chap.* 23. 27.
k And while I was busie about those things,
l Hereby it appeareth that these of *Asia* were Pauls enemies, and those that stirred up the people against him.
m Whither the Tribune brought me.
* *Chap.* 23. 6.

16 And herein do I exercise my self to have always a conscience void of offence toward God, and toward men.

17 ° Now after many years, I came to bring alms to my nation, and offerings.

18 *[k] Whereupon certain Jews from [l] Asia found me purified in the temple, neither with multitude, nor with tumult.

19 Who ought to have been here before thee, and object, if they had ought against me.

20 Or else let these same *here* say, if they have found any evil-doing in me, while I stood before the [m] councel,

21 Except it be for this one voice, that I cried standing among them, *Touching the resurrection of the dead, I am called in question by you this day.

22 ‡ And when Felix heard these things, having more perfect knowledge of *that* way, he deferred them, and said, when Lysias the chief captain shall come down, I will know the [n] uttermost of your matter.

‡ The Judge suspendeth his sentence, because the matter is doubtful.

23 ° And he commanded a centurion to keep Paul, and to let *him* have liberty, and that he should forbid none of his acquaintance to minister, or come unto him.

n Felix could not judge what to do had done wickedly in the matters of his religion or no, until he had better understanding of the way which Paul professed: and also for other matters, touching the fedition, herisink. ing good to defend: till he hear Lysias and therefore he give Paul somewhat more liberty.

24 And after certain days, when Felix came with his wife ° Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ.

6 God is a most faithfull keeper of his promis, and the force of the truth is wonderfull, even amongst men which are otherwise profane.

25 And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time; when I have a convenient season, I will call for thee.

4 Festus thinking no such thing, even before kings, bringing to light the wickednes of the Jews, and Pauls innocency, doth marvellously confirm the church of God.

o This *Drusilla* was *Agrippa's* sister of whom *Luke* speaketh afterward, a very harlot and licentious woman, being the wife of *Azizus* King of the Emesens, who was circumcised, departed from him, and went to

26 He hoped also that money should have been given him of Paul, that he might loose him: wherefore he sent for him the oftner, and communed with him.

27 ‡ But after two years, Porcius Festus came into Felix room: and Felix willing to shew the Jews a [p] pleasure, left Paul bound.

this Felix the brocher of one *Pallas*, who was somtime *Nero's* bondman, that is, guilty to it self, although sometime there be some shew of equity, yet by aid by is will be extinguished: but in the mean season we have need of patience, and that continually. p For whereas he had behaved himself very wickedly in the province, had it not beene for favour of his brother *Pallas*, he should have died for it: so that we may gather hereby, why he would have pleasured the Jews.

Chap. XXV.

1 The Jews accuse Paul before Festus. 8 He answereth for himself, 11 and appealeth unto Cesar. 14 Afterward Festus openeth his matter to king Agrippa, 23 and he is brought forth. 25 Festus cleareth him to have done nothing worthy of death.

1 Now [1] when Festus was come into the province, after three days he ascended from Cesarea to Jerusalem.

1 Satans ministers are subtil and ingenious in seducing all nations, but God who worketh forth his, keepeth all their counsels safe.

2 Then the high priest, and the chief of the Jews enformed him against Paul, and besought him,

3 And desired favour against him, that he would send for him to Jerusalem, laying wait in the way to kill him.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly *thither*.

5 Let them therefore, said he, which among you are able, go down with *me*, and accuse this man, if there be any wickedness in him.

2 We may spell an injury subtly, but not with impunity.

6 ° And when he had tarried among them ‡ more then ten days, he went down unto Cesarea, and the next day sitting in the judgment-seat, commanded Paul to be brought.

‡ Or, as some copies read, *more then eight or ten days.*

7 And when he was come, the Jews which came down from Jerusalem, stood round about, and laid many and grievous complaints against Paul, which they could [2] not prove;

2 They could not prove them certainly, and all undoubted treason.

8 ¶ While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all.

6 God doth not onely turn away the counsels of the wicked, but also entangleth [3] them in their own book.

9 [3] But Festus willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me?

10 Then

10 Then said Paul, I stand at Cesars judgment-seat, where I ought to be judged: to the Jews have I done no wrong, as thou very well knowest.

11 For if I be an offender, or have committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof these accuse me, no man may deliver me unto them. I appeal unto Cesar.

12 Then Festus when he had conferred with the counsel, answered, Hast thou appealed unto Cesar? unto Cesar shalt thou go.

13 ° And after certain days, king [b] Agrippa and Bernice came unto Cesarea to salute Festus.

14 And when they had been there many days, Festus declared Pauls cause unto the king, saying, There is a certain man left in bonds by Felix:

15 About whom, when I was at Jerusalem, the chief priests and the elders of the Jews enformed *me*, desiring *to have* judgment against him.

16 To whom I answered, It is not the manner of the Romans to ° deliver any man to die, before that he which is accused, have the accusers face to face, and have licence to answer for himself concerning the crime laid against him.

b *Agrippa* was *Agrippa's* son, whose death *Luke* spake of before, and *Bernice* was his sister.

c The Romans use not to deliver any man to be punished before, &c.

17 Therefore when they were come hither, without any delay on the morrow I sat on the judgment-seat, and I commanded the man to be brought forth.

18 Against whom when the accusers stood up, they brought none accusation of such things as I suppofed:

19 [5] But had certain questions against him of their own [d] superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive.

5 The profane and wicked take an occasion to condemn the true godlin, by reason of private controversies, and contentions of men bewixt themselves: but the truth nevertheless abideth, in the mean season, safe and sure.

d This profane man calleth the Jewish religion, superstition, and the before King Agrippa, but no marvel: for the rules of godliness are by reason of the empire of Rome, vled to prefer themselves before Kings.

20 And because ‡ I doubted of such manner of questions, I asked *him* whether he would go to Jerusalem, and there be judged of these matters.

‡ Or, *I was doubtful how to enquire thereof.*

21 But when Paul had appealed to be reserved unto the ‡ hearing of Augustus, I commanded him to be kept till I might send him to Cesar.

‡ Or, *judgment.*

22 ° Then Agrippa said unto Festus, I would also hear the man my self. To morrow, said he, thou shalt hear him.

6 That is, fulfilled in Paul, which the Lord before had told to Ananias of him, *Chap.* 9. 15.

23 And on the morrow when Agrippa was come, and Bernice, with great [e] pomp, and was entred into the place of hearing, with the chief captains, and principal men of the city, at Festus commandment Paul was brought forth.

e Gorgeously like a Prince.

24 And Festus said, King Agrippa, and all men which are here present with us, ye see this man, about whom all the multitude of the Jews have dealt with me, both at Jerusalem, and also here, crying that he ought not to live any longer.

25 But when I found that he had committed nothing worthy of death, and that he himself hath appealed to Augustus, I have determined to send him.

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26 Of whom I have no certain thing to write unto my[f] lord. Wherefore I have brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might have somewhat to write.

f To Augustus, Good princes refused this name at the first, to wit, to be called Lords, but afterward they admitted it, *as we read of Trajanus.*

27 For it seemeth to me unreasonable to send a prisoner, and not withal to signify the crimes *laid* against him.

Chap. XXVI.

1 Paul in the presence of Agrippa, declareth his life from his childhood, 12 and how miraculously he was converted, and called to his apostleship. 24 Festus chargeth him to be mad, whereunto he answereth modestly. 28 Agrippa is almost perswaded to be a Christian. 31 The whole company pronounce him innocent.

THen Agrippa said unto Paul, Thou art permitted to speak for thy self. Then Paul stretched forth the hand, and answered for himself,

1 To have a skilfull judge, is a great and singular gift of God.

2 [1] I think my self happy, king Agrippa, because I shall answer for my self this day before thee, touching all the things whereof I am accused of the Jews:

3 Especially, because I know thee to be expert in *all* customs and questions which are among the Jews: wherefore I beseech thee to hear me patiently.

2 Paul divideth the history of his life into two times: for the first he celleth his adversaries witnesses: for the latter, the Christians and Prophets.

4 [2] My manner of life from my youth, which was at the first among mine own nation at Jerusalem, know all the Jews.

a what I was, and where, and how I lived.

5 Which [a] knew me from the [b] beginning, (if they would testify) that after the [c] most straitest sect of our religion, I lived a Pharisee.

b That I was a Pharisee from my childhood.

c The sect of the Pharisees is the most exquisit amongst all the sects of the Jews, for it was better them all the rest.

6 ° And now I stand, and am judged for the hope of the promise made of God unto our fathers;

3 There are three chief and principal witnesses of true doctrin, God, the true Fathers, and the consent of the church.

7 Unto which *promise* our twelve tribes instantly serving *God* day and night, hope to come: for which hopes sake, king Agrippa, I am accused of the Jews.

4 Here proveth the resurrection of the dead, first by the resurrection of Christ, whereof he is a sufficient witness.

8 [4] Why should it be thought a thing incredible with you, that God should raise the dead?

* *Chap.* 8. 3.

9 I verily thought with my self, that I ought to do many things contrary to the name of Jesus of Nazareth.

10 *Which thing I also did in Jerusalem, and many of the saints did I shut up in prison, having received authority from the chief priests, and when they were put to death I gave my [d] voice against *them*.

d I consented to, and allowed of their doing: for he was not a judge.

11 And I punished them oft in every synagogue, and [e] compelled *them* to blaspheme: and being exceedingly mad against them, I persecuted *them* even unto strange cities.

e By extream punishment.

12 * Whereupon as I went to Damascus, with authority and commission from the chief priests;

* *Chap.* 9. 2.

13 At midday, O king, I saw in the way a light from heaven, above the brightness of the sun, shining round about me, and them which journied with me.

14 And when we were all fallen to the earth,

I heard

130 I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why perſecuteſt thou me? *it is* hard for thee to kick againſt the pricks.

15 And I ſaid, Who art thou, Lord? And he ſaid, I am Jeſus whom thou perſecuteſt.

16 But riſe, and ſtand upon thy feet: for I have appeared unto thee for this purpoſe, to make thee a miniſter and a witneſs both of theſe things which thou haſt ſeen, and of thoſe things in the which I will appear unto thee;

17 Delivering thee from the people, and *from* the Gentiles, unto whom now I ſend thee,

18 [z] To open their eyes, and to turn *them* from darkneſs to light, and *from* the power of Satan unto God, that they may receive forgiveneſs of ſins, and inheritance among them which are ſanctified by faith that is in me.

19 [6] Whereupon, O king Agrippa, I was not diſobedient unto the heavenly viſion:

20 But ſhewed firſt unto them of Damaſcus, and at Jeruſalem, and throughout all the coaſts of Judea, and *then* to the Gentiles, that they ſhould repent and turn to God, and do works meet for repentance.

21 For theſe cauſes the Jews caught me in the temple, and went about to kill *me*.

22 [7] Having therefore obtained help of God, I continue unto this day, witneſſing both to [c] ſmal and great, ſaying none other things then thoſe which the prophets and Moſes did ſay ſhould come:

23 That Chriſt ſhould [8] ſuffer, *and* that he ſhould be the [h] firſt that ſhould riſe from the dead, and ſhould ſhew [i] light unto the people, and to the Gentiles.

24 [k] And as he thus ſpake for himſelf, Feſtus ſaith with a loud voice, Paul thou art beſide thy ſelf: much learning doth make thee mad.

25 But he ſaid, [l] I am not mad, moſt noble Feſtus; but ſpeak forth the words of truth and ſoberneſs.

26 For the king knoweth of theſe things, before whom alſo I ſpeak freely: for I am perſwaded that none of theſe things are hidden from him: for this thing was not done in a [m] corner.

27 [9] King Agrippa, believeſt thou the prophets? I know that thou believeſt.

28 Then Agrippa ſaid unto Paul, Almoſt thou perſwadeſt me to be a Chriſtian.

29 And Paul ſaid, I [n] would to God, that not onely thou, but alſo all that hear me this day, were both almoſt, and altogether ſuch as I am, except theſe bonds.

30 [10] And when he had thus ſpoken, the king roſe up, and the governour, and Bernice, and they that ſat with them.

31 And when they were gone aſide, they talked between themſelves, ſaying, This man doth nothing worthy of death, or of bonds.

32 Then ſaid Agrippa unto Feſtus, This man might have been ſet at liberty, if he had not appealed unto Ceſar.

CHAP. XXVII.

1 *Paul ſhipping toward Rome.* 10 *fortelleth of the danger of the voyage,* 11 *but is not believed.* 14 *They are toſſed to and fro with tempeſt,* 41 *and ſuffer ſhipwrack;* 22, 34, 44 *yet all come ſafe to land.*

AND [1] when it was determined that we ſhould ſail into Italy, they delivered Paul and certain other priſoners, unto one named Julius, a centurion of Auguſtus band.

2 And entring into a ſhip of Adramyttium, we lanched, meaning to ſail by the coaſts of Aſia, one Ariſtarchus a Macedonian, of Theſſalonica, being with us.

3 And the next *day* we touched at Sidon. And Julius courteouſly entreated Paul, and gave *him* liberty to go unto his friends to refreſh himſelf.

4 And when we had lanched from thence, we ſailed under Cyprus, becauſe the winds were contrary.

5 And when we had ſailed over the ſea of Cilicia and Pamphylia, we came to Myra *a city* of Lycia.

6 And there the centurion found a ſhip of Alexandria ſailing into Italy: and he put us therein.

7 And when we had ſailed ſlowly many days, and ſcarce were come over againſt Cnidus, the wind not ſuffering us, we ſailed under ‡ Crete, over againſt [a] Salmone:

8 And hardly paſſing it, came unto a place which is called, The fair havens, nigh whereunto was the city *of* Laſea.

9 [2] Now when much time was ſpent, and when ſailing was now dangerous, becauſe the [b] faſt was now already paſt, Paul admoniſhed *them*,

10 And ſaid unto them, Sirs, I perceive that this voyage will be with ‡ hurt and much damage, not onely of the lading and ſhip, but alſo of our lives.

11 [3] Nevertheleſs, the centurion believed the maſter and the owner of the ſhip more then thoſe things which were ſpoken by Paul.

12 And becauſe the haven was not commodious to winter in, the more part adviſed to depart thence alſo, if by any means they might attain to Phenice, *and there* to winter; which is an haven of Crete, and lieth toward the ſouth-weſt, and north-weſt.

13 And when the ſouth-wind blew ſoftly, ſuppoſing that they had obtained *their* purpoſe, loſing *thence* they ſailed cloſe by Crete.

14 But not long after there ‡ aroſe againſt [c] it a tempeſtuous wind, called [d] Euroclydon.

15 And when the ſhip was caught, and could not bear up into the wind, we let *her* drive

16 And running under a certain iſland which is called Clauda, we had much work to come by the boat:

17 Which when they had taken up, they uſed helps, undergirding the ſhip; and fearing leſt they ſhould fall into the quickſands, ſtrake ſail, and ſo were driven.

18 [4] And we being exceedingly toſſed with a tempeſt, the next *day* they lightned the ſhip;

19 And the third *day* we caſt out with our own hands the tackling of the ſhip.

20 And when neither ſun nor ſtars in many days appeared, and no ſmall tempeſt lay on *us*, all hope that we ſhould be ſaved was then taken away.

21 [5] But after long abſtinence, Paul ſtood forth in the midſt of them, and ſaid, Sirs, ye ſhould have hearkned unto me, and not have looſed from Crete, and to have gained this harm and loſs.

22 And now I exhort you to be of good cheer: for there ſhall be no loſs of *any mans* life among you, but of the ſhip.

23 For there ſtood by me this night the angel of God whoſe I am, and whom I ſerve,

24 Saying, Fear not Paul; thou muſt be brought before Ceſar: and lo, God hath given thee all them that ſail with thee.

25 [6] Wherefore ſirs, be of good cheer: for I believe God, that it ſhall be even as it was told me.

26 Howbeit we muſt be caſt upon a certain iſland.

27 [7] But when the fourteenth night was come, as we were driven up and down in [e] Adria about midnight, the ſhipmen deemed that they [f] drew near to ſome country:

28 And ſounded, and found it twenty fathoms: and when they had gone a little further, they ſounded again, and found it fifteen fathoms.

29 Then fearing leſt they ſhould have fallen upon rocks, they caſt four anchors out of the ſtern, and wiſhed for the day.

30 [8] And as the ſhipmen were about to flee out of the ſhip, when they had let down the boat into the ſea, under colour as though they would have caſt an hors out of the foreſhip,

31 [9] Paul ſaid to the centurion, and to the ſouldiers, Except theſe abide in the ſhip, ye cannot be ſaved.

32 Then the ſouldiers cut off the ropes of the boat, and let her fall off.

33 [10] And while the day was coming on, Paul beſought them all to take meat, ſaying, This day is the fourteenth day that ye have tarried, and continued faſting, having taken nothing.

34 Wherefore I pray you to take *ſome* meat; for this is for your health: for there ſhall not an [g] hair fall from the head of any of you.

35 And when he had thus ſpoken, he took bread, and gave thanks to God in preſence of them all, and when he had broken *it*, he began to eat.

36 Then were they all of good cheer, and they alſo took *ſome* meat.

37 And we were in all in the ſhip, two hundred threeſcore and ſixteen ſouls. 131

38 And when they had eaten enough, they lightned the ſhip, and caſt out the wheat into the ſea.

39 [11] And when it was day, they knew not the land: but they diſcovered a certain [h] creek with a ſhore, into the which they were minded, if it were poſſible, to thruſt in the ſhip.

40 And when they had † taken up the anchors, they committed *themſelves* unto the ſea, and looſed the rudder-bands, and hoiſed up the main ſail to the wind, and made toward ſhore.

41 And falling into a place [i] where two ſeas met, they ran the ſhip aground; and the fore-part ſtuck faſt, and remained unmoveable, but the hinder part was broken with the violence of the waves.

42 [12] And the ſouldiers counſel was to kill the priſoners, leſt any of them ſhould ſwim out, and eſcape.

43 [13] But the centurion, willing to ſave Paul, kept them from *their* purpoſe, and commanded that they which could ſwim, ſhould caſt *themſelves* firſt into the ſea, and get to land:

44 [14] And the reſt, ſome on boards, and ſome on *broken pieces* of the ſhip: And ſo it came to paſs they eſcaped all ſafe to land.

CHAP. XXVIII.

1 *Paul after his ſhipwrack is kindly entertained of the barbarians.* 5 *The viper on his hand hurteth him not.* 8 *He healeth many diſeaſes in the iſland.* 11 *They depart towards Rome.* 17 *He declareth to the Jews the cauſe of his coming.* 24 *After his preaching ſome were perſwaded, and ſome believed not.* 30 *Yet he preacheth there two years.*

AND when they were eſcaped, then they knew that the iſland was called [a] Melita.

2 And the barbarous people ſhewed us no little kindneſs: for they kindled a fire, and received us every one becauſe of the preſent rain, and becauſe of the cold.

3 [1] And when Paul had gathered a bundle of ſticks, and laid them on the fire, there came a viper out of the heat, and faſtened on his hand.

4 [2] And when the barbarians ſaw the venomous beaſt hang on his hand, they ſaid among themſelves, No doubt this man is a murderer, whom though he hath eſcaped the ſea, yet [b] vengeance ſuffereth not to live.

5 And he ſhook off the beaſt into the fire, and felt no harm.

6 Howbeit they looked when he ſhould have [c] ſwollen, or fallen down dead ſuddenly: but after they had looked a great while, and ſaw no harm come to him, they changed their minds, and ſaid that he was a God.

7 [3] In the ſame quarters were poſſeſſions of the chief man of the iſland, whoſe name was Publius, who received us and lodged us three days courteouſly.

8 And it came to paſs that the father of Publius lay ſick of a fever, and of a bloudy flix: to whom Paul entred in, and prayed, and laid his hands on him, and healed him.

9 [5] So

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nd of the gouſ. is to ſive them which are brought to the knowledge of Chriſt, and are juſtified and ſanctified in him, being laid hold on by faith.

6 Paul alledgeth God to be authour of the office of his apoſtleſhip, and his grace, as a witneſs.

7 Chriſt is the end of the law and the prophets.

8 To every one.

g That Chriſt ſhould not be ſuch a king as the Jews dreamed of, but one appointed to bear our miſeries, and the puniſhment of our ſins.

h The firſt of them, which are raiſed from the dead.

i Life, yea and that a moſt bleſſed life, which ſhall be endleſs: and this is ſet againſt darkneſs, which almoſt in all tongues ſignifieth, ſometimes death, and ſometimes miſery and calamity.

k The wiſedom of God is madneſs to fools, yet notwithſtanding we muſt boldly avouch the truth.

l Soberly and privily.

m Paul as it were forgotting himſelf that he ſtood a priſoner to defend his cauſe, forgetteth not the office of his apoſtleſhip.

n I would to God that not onely almoſt, but throughly and altogether I with thou and all that hear me this day, might be made as I am, my bonds only excepted.

10 Paul is ſolemnly quit, and yet not diſmiſſed.

1 Paul with many other priſoners, and although the midſt of many deaths, is brought to Rome, but yet by Gods own hand as it were, and ſet forth and commendedunto the world with many ſignale teſtimonies.

2 God ſpareth the wicked for a time, for his elect and choſens ſake.

3 God ſendeth not the croſs which God uſeth as meanes, but to their comforts and diſcomfort their right uſe, even then when he ſo preacheth an evenſtanary iſſue.

b This is a meaſure of chaſtning ſet which they kepe in the feaſt of expiation, *as we read, Levit.* 23. 27. which fell in the ſeventh moneth, whoſoever ſall diſobey, and is not good for purgation of ſinnes.

c Or, *ſhipwrack*, Men can not themſelves willingly into an infinite ſea of dangers, when they chuſe to follow an euro-wiſdom rather then God, ſpeaking by the mouth of his ſervants.

‡ Or, *beat.*

a By Crete, from whence more ſhip was driven by thoſe meanes.

b North-eaſt.

1 That is it, which at this day we call Malta.

2 The godly are ſure to have danger upon danger: but they have always a glorious iſſue.

3 Although adverſity be the puniſhment of ſin, yet forgetfulneſs of God in puniſhing of men doth not always reſpect ſin, they judge raſhly, which either do not wait for the end, or do judge and eſteem of men, according to proſperity or adverſity.

b Right and reaſon.

c The Greek word ſignifieth, To be inflamed, or, To ſwell: *Iunius over, Diſcorides in his 6 book, 4 chap.* 28. *ſaith that the biting of a viper, cauſeth a ſwelling of the body: and ſo ſaith Nicander, in his remedies againſt poyſons.*

3 There is nothing more unconſtant every way, then they which are ignorant of true religion.

4 It never yet repented any man, that received the ſervant of God, were he never ſo miſerable and poor.

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5 Although Paul were a captive, yet the virtue of God was not captive. 6 God doth well to strangers for his children's sake.

9 So when this was done, others also which had diseases in the island, came, and were healed:

10 [6] Who also honoured us with many honours, and when we departed, they laded *us* with such things as were necessary.

7 Idols do not defile the saints, which do in no wise consent unto them. d So they used to deck the fore part of their ships, whereupon their ships were called by such names.

11 [7] And after three moneths we departed in a ship of Alexandria, which had wintred in the isle, whose *d* sign was Castor and Pollux.

12 And landing at Syracuse, we tarried *there* three days.

13 And from thence we fet a compass, and came to Rhegium: and after one day the south-wind blew, and we came the next day to Puteoli:

2 God boweth and bendeth the hearts even of prophane men, as it pleaseth him to favour his. 9 God never sufferesh his to be afflicted above their strength. e Appius' sway, was a parement made by Appius the blind, with the help of his souldiers, long and broad, and rammed out toward the sea, and there were three taverns in it. f Not in a common prison, but in a house which he hired for himself.

14 [8] Where we found brethren, and were desired to tarry with them seven days: and so we went toward Rome.

15 [9] And from thence, when the brethren heard of us, they came to meet us as far as e Appii-forum, and the Three taverns: whom when Paul saw, he thanked God, and took courage.

16 And when we came to Rome, the centurion delivered the prisoners to the captain of the guard: but Paul was suffered to dwell by f himself, with a souldier that kept him.

17 [10] And it came to pass, that after three days, Paul called the chief of the Jews together. And when they were come together, he said unto them, Men *and* brethren, though I have committed nothing against the people or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans.

18 Who when they had examined me, would have let *me* go, because there was no cause of death in me.

11 we may use the meanes which God giveth us, but so, that we seek the Glory of God and not our selves.

19 [11] But when the Jews spake against *it*, I was constrained to appeal unto Cesar; not that I had ought to accuse my nation of.

20 For this cause therefore have I called for you, to see *you*, and to speak with *you*: because that for the hope of Israel I am bound with this chain.

21 And they said unto him, we neither received letters out of Judea concerning thee, neither any of the brethren that came, shewed or spake any harm of thee.

22 But we desire to hear of thee what thou thinkest: for as concerning this sect, we know that every where it is spoken against.

23 [12] And when they had appointed him a day, there came many to him into his lodging; to whom he expounded and [g] testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and *out of* the prophets, from morning till evening.

12 The law and the gospel agree well together. g By good reasons, and proved, that the kingdom of God, foretold them by the prophets, was come.

24 [13] And some believed the things which were spoken, and some believed not.

13 The gospel is a favour or life to them that believe, and a favour of death to them that be obstinate.

25 And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the holy Ghost by Esaias the prophet, unto our fathers,

26 [14] Saying, * Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive.

14 The unbelieving do willingly resist the truth, and yet not by chance. * *Isa.* 6. 9. *Matth.* 13. 14. *Mark.* 4. 12. *Luke* 8. 10. *Joh.* 12. 40. *Rom.* 11. 8.

27 For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they [h] closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them.

h They made as though they list not that which they list against his ministry and office. i whereas he said before in a general term, that he was a minister, one he commeth to a more special name, *and saith*, That he took not upon him this office of his own head, but being called of God, and therefore in this his writing to the Romans, doth nothing but his duty.

28 [15] Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and *that* they will hear it.

15 The unbelief of the Gentiles, and contempt of the gospel, cannot cause the truth of God to be of none effect.

29 [16] And when he had said these words, the Jews departed, and had great reasoning among themselves.

16 Not the gospel, but the contempt of the gospel is the cause of strife and debate.

30 [17] And Paul dwelt two whole years in his own hired house, and received all that came in unto him,

17 The word of God cannot be bound.

31 Preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him.

THE

The Epistle of PAUL the Apostle, TO THE ROMANS.

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CHAP. I.

1 *Paul commendeth his calling, to the Romans, 9 and his desire to come to them. 16 What his gospel is, and the righteousness which it sheweth. 18 God is angry with all manner of sin. 21 What were the sins of the Gentiles.*

† The first part of the epistle containing a most profitable preface, unto vers. 16. 2 He moving the Romans to give diligent ear unto him, in that he sheweth that he cometh not in his own name, but as Gods messenger unto the Gentiles entreateth with them of the weightieth matter that is promised long since of God, by many fit witnesses, and now at the length performed indeed. *a Minister*, for this word servant is not taken in this place as set against this word freeman, but declareth his ministry and office.

PAul † [1] [a] [2] [a] servant of Jesus Christ, called *to be* an [b] apostle, * [c] separated unto the gospel of God,

2 (Which he had promised afore by his prophets in the holy scriptures)

3 [3] Concerning his [d] Son Jesus Christ our Lord, which was [e] made of the seed of David [f] according to the flesh,

4 And † [g] declared *to be* the Son of God [h] with power, according to the spirit of holiness, by the resurrection from the dead:

5 [i] By whom we have received [k] grace and apostleship ‡ [l] for obedience to the faith [m] among all nations for his name:

6 Among whom are ye also the [n] called of Jesus Christ.

7 To all that be in Rome, beloved of God, called *to be* saints: [o] Grace to you, and peace from God our Father, and the Lord Jesus Christ.

8 [4] First, I thank my God through Jesus Christ for you all, that your faith is [p] spoken of throughout the [q] whole world.

9 For God is my witness, whom I serve with my [r] spirit in the [s] gospel of his Son, that without ceasing I make mention of you always in my prayers,

10 Making request (if by any means now at length I might have a prosperous journy by the will of God) to come unto you.

11 For I long to see you, that I may impart unto you some spiritual gift, to the end you may be established;

12 That is, that I may be [t] comforted together ‡ with you, by the mutual faith both of you and me.

13 Now I would not have you ignorant, brethren, that oftentimes I purposed to come unto you (but was let hitherto) that I might have some fruit ‡ among you also, even as among other Gentiles.

a Appointed of God to preach the gospel. b By declaring the sum of the doctrine of the Gospel, he fitteth up the Romans to good consideration of the matter whereof he treateth: for then he shweth that Christ (who is the very Sabbatizer, and sum of the gospel) is the onely Son of God the Father, who as touching his humanity, is made of the seed of David, but touching his divine & spiritual nature, whereby he sanctified himself, is begotten of the Father from everlasting, as by his mighty resurrection mightily appeareth. c This is a plain testimony of the person of Christ, that he is but one, and yet two natures, and their properties. d which took flesh of the Virgin, David his stem. † Gr. *determined*. e Shewed and made manifest. f In the divine mighty power is signified the weakness of the flesh, for that overcame death. † Of whom. k This marvellous, liberal and gracious gift, which is given me, the least of all the saints, to preach, &c. l For his names sake. m which through Gods goodness are Christs. n Gods free good will: by peace, the Hebrews mean a prosperous success in all things. o He procureth their favourable patience, in that he reckoneth up their true commendation, and his true spotlessness is such, that it is commended in all churches. q In all churches. † Or, *in my spirit*. r Very willingly and with all my heart. s In preaching his Son. t Though Paul were never so excellent, yet by teaching the church, he might be instructed by it. ‡ Or, *in you*.

u *Hermeneuth*, All them that dwell at Rome, though some of them were not Romans, *Look, the end of the epistle*. † *The second part of the epistle unto the beginning of the 9 chapter*. Now the whole end and purpose of the disputation is this: *that I may say*, To shew that there is but one way to attain unto salvation (which is set forth unto us of God in the gospel, without any difference of nations) and that is Jesus Christ apprehended by faith. x God his mighty and effectual infustment to live men by. y when this word Greeks, is set against this word Jew, then doth it signify a gentile. 6 The confirmation of the former proposition: we are taught in the gospel, that we are justified before God by faith, which increaseth daily: and therefore also saved. z From faith which increaseth daily. 7 The proof set well of the first as of the second proposition, out of Habakuk, who ariseth and giveth unto faith both justice and life before God. * *Hab.* 2. 4. *Gal.* 3. 11. *Heb.* 10. 38. 8 Another confirmation of the principal question: All men being considered within themselves, or without Christ, are guilty both of ungodliness and also unrighteousness, and therefore are subject to condemnation: Against all kinds of ungodliness. b *By truth*, Paul meaneth all the light that is left in man since his fall, not as though they being led thereby were able to come into favour with God, but that their own reason might condemn them of wickedness both against God and man. 9 Their ungodliness he proveth hereby, that although all men have a most clear and evident glass wherein to behold the everlasting and almighty nature of God, even in his creatures, yet have they fallen away from those principles, to most foolish and fond devices of their own brains, in constituting and appointing the service of God. † Or, *to them*. c In their hearts. d Thou feelst not God, and yet thou acknowledgest him as God by his works, *&c.* † Or, *that they may be*. e They did not honour him with that honour and service which was meet for his everlasting power and Godhead. f As if he said, *because so mad of themselves*. * *Eph.* 4. 18. g Or, Thought themselves. h For the true God they took another. * *Psal.* 106. 20. i To the unrighteousness of men he setteth forth, first, in this, that even against nature following their lusts, they defiled themselves one with another by the just judgment of God. † The contempt of religion is the fountain of all mischief. k As a just judge.

26 For this cause God gave them up unto
134 vile affections: For even their women did
1 A meet reward for their defects.
11 He proveth the unrighteousnes of man by a large rehearsal of many kinds of wickednes, from which (if not from all, yet at the least from many of them) no man is altogether free.
† Or, *to acknowledge.*
‡ Or, *a mind void of judgement.*
m Into a mad and froward mind whereby it commeth to pass, that the conscience being once put out, and having almost no more remorse of sin, men run headlong into all kind of mischief.
n Unmindful of their covenants and bargains.
‡ Or, *unfaithful.*
o By the judgment of God he meaneth that which the philosophers called the law of nature, and the lawyers themselves termed the law of nations.
‡ Or, *content with them.*
p Are fellows and partakers with them in their wickednes, and beside that, commend them which do amiss.

change the natural use into that which is against nature:

27 And likewise also the men, leaving the natural use of the woman, burned in their lust one toward another, men with men working that which is unseemly, and receiving in themselves that [1] recompense of their errour which was meet.

28 [11] And even as they did not like ‡ to retain God in *their* knowledge, God gave them over to ‡ a [m] reprobate mind, to do those things which are not convenient:

29 Being filled with all unrighteousnes, fornication, wickednes, covetousnes, maliciousnes; full of envy, murder, debate, deceit, malignity; whisperers,

30 Backbiters, haters of God, despiteful, proud, boasters, inventers of evil things, disobedient to parents,

31 Without understanding, [n] covenantbreakers, ‡ without natural affection, implacable, unmerciful:

32 Who knowing the [o] judgment of God, (that they which commit such things are worthy of death) not onely do the same, but ‡ have pleasure in them that do them.

CHAP. II.

1 *They that sin, though they condemn it in others, cannot excuse themselves,* 6 *and much lesse escape the judgment of God,* 9 *whether they be Jews or Gentiles.*
14 *The Gentiles cannot escape,* 17 *nor the Jews,*
25 *whom their circumcision shall not profit, if they keep not the law.*

1 He convinceth them which would seem to be exempt out of the number of other men, because they reprehend other mens faults, and faith, that they are left of all to be excused, for if they were well and narrowly searched (as God surely doth) they themselves would be found guilty in those things which they reprehend, and punish in other: so that in condemning other, they pronounce sentence against themselves.
* *Mat.* 7. 2.
2 Paul alledgeth no places of scripture, for he reasoneth generally against all men: but he bringeth such reasons as every man is perswaded of in his mind, so that the devil himself is not able to pluck them clean out.
3 Considering and judging things aright, and not by any outward shew.
4 A vehement and grievous crying out against them that please themselves, because they

THerefore [1] thou art inexcusable, O man, whosoever thou art that judgest: * for wherein thou judgest another, thou condemnest thy self; for thou that judgest, dost the same things.

2 But we are [2] sure that the judgment of God is according to † truth, against them which commit such things.

3 And thinkest thou this, O man, that judgest them which do such things, and dost the same, that thou shalt escape the judgment of God?

4 [3] Or despisest thou the riches of his goodnes, and forbearance, and long-suffering, not knowing that the goodnes of God leadeth thee to repentance?

5 But after thy hardnes & impenitent heart, * [4] treasurest up unto thy self wrath against the day of wrath, and revelation of the righteous judgment of God;

6 [5] * Who will render to every man according to his deedes:

7 To them, who by patient continuance in well-doing, seek for [d] glory, and honour, and immortality; eternal life:

8 But unto them that are contentious, and

feivel, because they see more then other do, and yet are no whit better then others are.
* *Ier.* 5. 3. c whilest thou givest thy self to pleasures, thinking to increase thy goods, thou shalt find Gods wrath. 5 The ground of the former disputation, That both the Jews and Gentiles have altogether need of righteousnes. * *Psal.* 62. 12. *Mat.* 16. 27. *Rev.* 22. 12.
d Glory which followeth good works, which he layeth not out before us, as though there were any that could attain to salvation by his own strength, but by laying this condition of salvation before us, which no man can perform, to bring men to Christ, who alone justifieth the believers, as he himself concludeth, *Chap.* 2. 21, 22.

do not obey the [e] truth, but obey unrighteousnes; [f] indignation, and wrath;

9 Tribulation and anguish upon every soul of man that doth evil, of the Jew first, and also of the † Gentile.

10 But glory, honour, and peace, to every man that worketh good, to the Jew first, and also to the † Gentile.

11 For * there is no [6] respect of persons with God.

12 [4] For as many as have sinned without law, shall also perish without law: and as many as have sinned in the law, shall be judged by the law,

13 (5 For * not the hearers of the law *are* just before God, but the doers of the law shall be [h] justified.

14 [6] For when the Gentiles which have [i] not the law, do by [k] nature the things contained in the law, these having not the law, are a law unto themselves:

15 Which shew the work of the law [l] written in their hearts, ‡ their conscience also bearing witness, and *their* thoughts ‡ the mean while accusing, or else excusing one another)

16 , In the day when God shall judge the [m] secrets of men by Jesus Christ, according to my gospel.

17 [8] Behold, thou art called a Jew, and restest in the law, and makest thy boast of God;

18 And knowest *his* will, and ‡ [n] approvest the things that are more excellent, being instructed out of the law,

19 And art confident that thou thy self art a guide of the blind, a light of them which are in darknes,

20 An instructer of the foolish, a teacher of babes, which hast the [o] form of knowledge and of the truth in the [p] law.

21 Thou therefore which teachest another, teachest thou not thy self? thou that preachest a man should not steal, dost thou steal?

22 Thou that sayest a man should not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit sacrilege?

23 Thou that makest thy boast of the law, through breaking the law dishonourest thou God?

24 For the name of God is blaspheméd among the Gentiles, through you, as it is * written.

25 [9] For circumcision verily profiteth, if thou keep the law: but if thou be a breaker of the law, thy circumcision is made uncircumcision.

26 Therefore, [q] if the uncircumcision keep the righteousnes of the law, shall not his uncircumcision be counted for [r] circumcision?

27 And shall not [r] uncircumcision which is by nature, if it fulfil the law, judge thee, who by the † letter and circumcision dost transgresse the law?

28 For he is not a Jew, which is one [u] outwardly; neither *is that* circumcision, which is outward in the flesh:

29 But he *is* a Jew, which is one inwardly; and circumcision *is that* of the heart, in the [x] spirit, *and* not in the letter, whose praise *is* not of men but of God.

CHAP. III.

1 *The Jews prerogative:* 3 *which they have not lost.*
9 *Howbeit, the law convinceth them also of sin.*
20 *Therefore no flesh is justified by the law,* 28 *but all without difference, by faith onely:* 31 *and yet the law is not abolished.*

WHat [1] advantage then hath the Jew? or what profit *is there* of circumcision?

2 Much every way: [s] chiefly, because that unto them were committed the [b] oracles of God.

3 For what if some did not [c] believe? shall their unbelief make the [d] faith of God without effect?

4 God forbid: yea, let God be true, but * every man a liar; as it is written, * That thou mightest be [e] justified in thy sayings, and mightest overcome [f] when thou art judged.

5 [2] But if our [g] unrighteousnes commend the righteousnes of God, what shall we say? *Is* God unrighteous who taketh vengeance? (I speak as a [h] man)

6 God forbid: for then how shall God judge the world?

7 [3] For if the [i] truth of God hath more abounded through my lie unto his glory; why yet am I also judged as a sinner?

8 And not *rather*, as we be slanderously reported, and as some affirm that we say, Let us do evil, that good may come? whose damnation is just.

9 [4] What then? are we better *then they?* No in no wise: for we have before † proved both Jews and Gentiles, that they are all [k] under sin;

10 As it is written, * There is none righteous, no not one:

11 There is none that understandeth, there is none that seeketh after God.

12 They are all gone out of the way, they are together become unprofitable, there is none that doth good, no not one.

13 * Their throat *is* an open sepulchre; with their tongues they have used deceit; * the poison of asps *is* under their lips:

14 * Whose mouth is full of cursing and bitterness.

15 * Their feet *are* swift to shed bloud.

1 The state and condition of the uncircumcised.
† He which is uncircumcised by nature and bloud.
t Paul useth of purpose to set the letter against the spirit: but in this place, the circumcision which is according to the letter, is the cutting off of the foreskin, but the circumcision of the spirit, is the circumcision of the heart, *that is to say*, the spiritual end of the ceremony is true holinesse and righteousnes, whereby the people of God is known from prophane and heathenish men. u By the outward ceremony only. x whose force is inward, and in the heart.

16 Destruction and misery *are* in their ways:

17 And the [l] way of peace have they not known.

18 * There is no fear of God before their eyes.

19 [5] Now we know that what things soever the [m] law saith, it saith [6] to them who are under the law: that every mouth may be stopped, and all the world may become ‡ [n] guilty before God.

20 Therefore * by the deeds [o] of the law there shall no [p] flesh be [q] justified in his [r] sight: for by the law *is* the knowledge of sin.

21 [7] But now the righteousnes of God without the law is manifested, being witnessed by the law and the prophets;

22 [8] Even the righteousnes of God, *which is* by faith of [t] Jesus Christ unto all, & upon all them that believe; for there is no difference:

23 For all have sinned, and come short of the [s] glory of God;

24 [9] Being justified [u] freely by his grace, through the redemption that is in Jesus Christ:

25 [10] Whom God hath ‡ set forth *to be a* propitiation, through faith in his [x] bloud, to declare his righteousnes for the ‡ remission of sins that are [y] past, through the [z] forbearance of God;

26 To declare, *I say*, [a] at this time his righteousnes: that he might be [b] just, and the [c] justifier of him which [d] believeth in Jesus.

27 [11] Where *is* boasting then? it is excluded: By what [e] law? of works? Nay: but by the law of faith.

28 Therefore we conclude, that a man is justified by faith without the deeds of the law.

29 [12] *Is he* the God of the [f] Jews only? *is he* not also of the Gentiles? Yes, of the Gentiles also:

30 Seeing *it is* one God, which shall justify the [5] circumcision by faith, and uncircumcision through faith.

31 [13] Do we then make [h] void the law through faith? God forbid: yea, we [i] establish the law.

1 An innocent and peaceable life.

* *Psal.* 36. 1.
5 He proveth that this grievous accusation which is uttered by David and Esaias, doth properly concern the Jews.
m The law of Moses.
6 A conclusion of all the former disputation, from the 18 verf. of the first chapter. Therefore faith the Apostle, No man can hope to be justified by any law, whether it be that general law, or the particular law of Moses, and therefore to be saved, seeing it appeareth (as we have already proved) by comparing the law and mans life together that it is men transgressors, and therefore worthy of condemnation in the sight of God.
† Or, *subject to the judgement of God.*
n Be found guilty before God.
* *Gal.* 2. 16.
o By that, that the law can by us be performed.
p Flesh is here taken for any man, as in many other places, & sundry times else in this grave force: for it is meant to shew the contrariety between twixt God and man: as if you would say, Man who is nothing else but a piece of flesh defiled with sin, and God who is most pure and most perfect in himself.
q Absolved before the judgment-seat of God.
r A secret feeling of the righteousnes which is before men, be they never so full, saved before God, but the righteousnes which can stand before God, but the righteousnes of Christ only 7 Therefore faith the apostle, Left that men should perish, God doth now exhibit that which he promised of old, *that is to say*, A way whereby we may be justified and saved before him without the law. ‡ The matter, as it were, of this righteousnes is Christ Jesus, apprehended by faith, and for this end offered to all people, as without him all people are shut out from the kingdom of God. † which we give to Jesus Christ, or which refereth unto him. t By the glory of God, is meant that mark which we all shoot at, *that is*, Everlasting life, which standeth in that we are made partakers of the glory of God. u Therefore this righteousnes touching us, is altogether freely given, for it flaieth upon those things which we have not done our selves, but such as Christ hath suffered for our sakes, to deliver us from sin. x Of his free gift, and meer liberality. 10 God then is the authour of that free justification, because it pleased him: and Christ is he which suffered punishment for our sins, and in whom we have remission of them: and mean whereby we apprehend Christ, is faith. To be short, the end is the setting forth of the goodnes of God, that by this means it may appear, that he is merciful indeed, and constant in his promises, as he that freely, and of his own goodnes justifieth the believers. 11 Or, *fore-ordained.* x This name of bloud, calleth us back to the figure of the old sacrifices, the truth and fulfilment of which is in Christ. y Or, *passing over.* y Of those sins which we have committed, when we were his enemies. z Through his patience, and suffering mercy. a To wit, when Paul wrote this. b That he might be found exceeding true and faithful. c Making him just, and without blame, by imputing Christs righteousnes unto him. d Of the number of them which by faith lay hold upon Christ: contrary to whom are other, which look to be saved by circumcision, *that is*, By the law. 12 An argument to prove this conclusion, that we are justified by faith, without works, taken from the end of justification. The end of justification is the glory of God alone: therefore we are justified by faith without works: for if we were justified by our own works, or partly by faith, and partly by works the glory of this justification should not be wholly given to God. e By what doctrine? even the doctrine of works hath this condition joyned with it, if thou doest: and the doctrine of faith, hath this condition, if thou believest. 13 Another argument of an absurdity: if justification depended upon the law of Moses, then should God be a Saviour to the Jews onely. Again, if he should save the Jews after one sort, and the Gentiles after another, he should not be one, and like himself; Therefore he will justify both of them, after one self-same manner, *that is to say*, By faith. Moreover, this argument must be joyned to that which followeth next, that this conclusion may be firm and evident. f God is said to be their God, after the manner of the scripture, whom he loveth and rendreth. g The circumcised. 13 The taking away of an objection: yes is not the law taken away therefore, but is rather established, as it shall be declared in this proper place.
h Vain, void, to no purpose, and no force. i we make it effectual and strong.

CHAP. IV.

1 *Abrahams faith was imputed to him for righteousnes,* 10 *before he was circumcised.* 13 *By faith onely he and his seed received the promise.* 16 *Abraham is the father of all that believe.* 24 *Our faith also shall be imputed to us for righteousnes.*

WHat [1] shall we say then that Abraham our father, as pertaining to the [a] flesh, hath found?

2 [2] For if Abraham were justified by works, he hath *wherewof* to glory, but not before God.

3 [3] For what saith the scripture? * Abraham believed God, and it was counted unto him for righteousnes.

4 [4] Now to him that [b] worketh, is the reward not [c] reckoned of grace, but of debt.

5 But to him that worketh not, but believeth on him that [d] justifieth the ungodly, his faith is counted for righteousnes.

6 [5] Even as David also describeth the blessednes of the man unto whom God imputeth righteousnes without works,

7 *Saying,* * Blessed *are* they whose iniquities are forgiven, and whose sins are covered.

8 Blessed *is* the man to whom the Lord will not impute sin.

9 [6] *Cometh* this [e] blessednes then upon the circumcision *onely*, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousnes.

10 [7] How was it then reckoned? when he was in circumcision, or in uncircumcision? not in circumcision, but in uncircumcision.

11 [8] And he received the [f] sign of circumcision, a [g] seal of the righteousnes of the faith, which *he had yet* being uncircumcised: [9] that he might be the father of all them that believe, though they be not circumcised; that righteousnes might be imputed unto them also:

12 [10] And the father of circumcision to them who are not of the circumcision onely, but also walk in the steps of that faith of our father Abraham, which *he had* being *yet* uncircumcised.

13 [11] For the promise that he should be the [h] heir of the world, *was* not to Abraham, or to his seed through the [i] law, but through the righteousnes of faith.

14 [12] For if they which are of the [k] law *be* heirs, faith is made void, and the promise made of none effect.

15 [13] Because the law worketh wrath: for where no law is, *there is* no transgression.

16 [14] Therefore *it is* of faith, that *it might be* by grace; to the end the promise might be sure to all the [l] seed, [15] not to that onely which is of the law, but to that also which is of the faith of Abraham, who is the father of us all,

17 (As it is written, * I have made thee a [m] father of many nations) ‡ before him whom he believed, *even* [n] God who [o] quickneth the dead, and [o] calleth those things which be not as though they were:

18 [17] Who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, * So shall thy seed be.

19 [p] And being not weak in faith, he considered not his own body now [q] dead, when he was about an hundred year old, neither yet the deadnes of Sara's womb.

20 He staggered not at the promise of God through unbelief; but was strong in faith, giving [r] glory to God:

21 And being [r] fully perswaded, that what he had promised, he was able also to perform.

22 And therefore it was imputed to him for righteousnes.

23 [18] Now it was not written for his sake alone, that it was imputed to him;

24 But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead,

25 Who was delivered for our [s] offences, and was raised again for our justification.

CHAP. V.

1 *Being justified by faith, we have peace with God,* 2 *and joy in our hope;* 8 *that sith we were reconciled by his bloud, when we were enemies,* 10 *we shall much more be saved being reconciled.* 12 *As sin and death came by Adam,* 17 *so much more righteousnes and life by Jesus Christ.* 20 *Where sin abounded, grace did superabound.*

THerefore being [1] justified by faith, we have peace with God, through our Lord Jesus Christ.

2 * By whom also we have [a] acces by faith into this grace [b] wherein we [c] stand, [d] and rejoyce in hope of the glory of God.

3 And not onely *so*, but we glory in tribulations also, * [e] knowing that tribulation worketh patience;

4 And patience, experience; and experience, hope:

5 [f] And hope maketh not [g] ashamed, because

a A new argument of great weight taken from the example of Abraham, the father of all believers: And this is the proposition, if Abraham be considered in himself, by his works he hath deserved nothing wherein to rejoyce with God.

a By works, *as appeareth in the next verse.*

2 A preventing of an objection, Abraham may well rejoyce, and excel himself amongst men, but not with God.

3 A confirmation of the proposition Abraham was justified by imputation of faith: therefore freely without any respect of his works.

4 The first proof of the confirmation, taken of contraries to him that defeveth any thing by his labour, the wages is not counted by favour, but by debt: but to him that hath done nothing but believeth in him which promiseth freely, faith is imputed.

* *Gen.* 15 6. *Gal.* 3. 6. *Jam.* 2. 23.

b To him that hath defeved any thing by his work.

c Is not reckoned nor given him.

d That maketh him, which is wicked in him, felf-juſt in Chriſt.

5 Another proof of the ſame confirmation: David putteth bleſſednes in free pardon of ſins: therefore juſtification alſo.

* *Pſal.* 32. 1.

6 A new propoſition: that this manner of juſtification belongeth both to the uncircumciſed to the circumciſed: is it declared in the perſon of Abraham.

7 This ſaying of David, wherein he pronounceth them bleſſed.

8 He proveth that is belongeth to the uncircumciſed (for there was no doubt of the circumciſed) in this form: Abraham was juſtified in uncircumciſion, therefore this juſtification belongeth alſo to uncircumciſed. Nay, it doth not appeir in to the circumciſed, in reſpect of their circumciſion, much leſs are the uncircumciſed shut out for their uncircumciſion. 9 A preventing of an objection, why then was Abraham circumciſed, if he were already juſtified? That the gift of the righteouſneſs (faith he) might be confirmed in him.

f Circumciſion, which is a ſign or a ſacrament. g The ſacrament of baptiſm, for baptiſm which is a ſacrament. f Circumciſion was called before, A ſign, in reſpect of the outward ceremony: now Paul theweth the force and ſubſtance of that ſign, *that is*, To what end it inſued, * *Rom.* 4. 11. Not only to ſignify, but alſo to ſeal to the righteouſneſs of faith, whereby we come to poſſeſs Chriſt himſelf: for the holy Ghoſt worketh that inwardly indeed, which the ſacrament being joyned with the word, do repreſent. 9 An applying of the example of Abraham to the uncircumciſed believers, whoſe father alſo he is made in Abraham. 10 An applying of the ſame example, to the circumciſed believers, whoſe father Abraham is, but yet by faith. 11 A reaſon why the ſeed of Abraham is to be eſteemed by faith, becauſe that Abraham himſelf through faith was made partaker of that promiſe, whereby he was made the father of all nations. h That all the nations of the world ſhould be his children: or, by the world may be underſtood the land of Canaan. i For works that he had done, or upon this condition that he ſhould fulfil the law. 12 A double confirmation of the reaſon: the one is that the promiſe cannot be apprehended by the law, and therefore it ſhould be fruſtrate: the other, that the condition of faith ſhould be joyned in vain to that promiſe which ſhould be apprehended by works. k If they ſhould be joyned in vain to that promiſe which ſhould be apprehended by works, it ſhould be heires which have fulfilled the law. 13 A reaſon of the firſt confirmation, why the promiſe cannot be apprehended by the law: becauſe that the law doth not reconcile God and us, but rather denounceth his anger againſt us, for ſo much as no man can obſerveit.

14 The concluſion of this argument: The ſtrongeſt and moſt certain juſtification of the poſterity of Abraham (*that is*) Of the church which is gathered together of all people) proceed, of faith, which layeth hold on the promiſe made unto Abraham, and which promiſe Abraham himſelf firſt of all laid hold on. 15 To all the believers.

15 *That is to ſay,* Not onely of them which believe and are alſo circumciſed according to the law, but of them alſo which without circumciſion, and in reſpect of faith onely, are counted amongſt the children of Abraham.

* *Gen.* 17. 5. 16 This father, which is ſtabliſhed, depending onely upon the virtue of God who made the promiſe.

l Or, *ſthy non ſeed.*

m Before God, *that is*, By a ſtabliſhed finded which hath place before God, and maketh us acceptable to God.

n Who reſteeth to life.

o With whom nothing is any thing already, which is yet are not in deed, ſo he that can with a word

1 Another argument taken of the effects: we are juſtified with this which truſty aſſureth our conſcience before God: but faith in Chriſt doth appeaſe our conſcience and our the law, as it was beforeſaid, therefore by faith we are juſtified and not by the law.

2 Ro. 3. 28. 2 whereas quiteth of confidence is attributed to faith, it is to be referred to Chriſt, who is the ground of hope.

a He theweth that our juſtification is certain and eſtabliſhed. 3 A ſpeech with the Author is by the ſon. b By which grace, *that is*, By which goodneſs and good will, or that ſtate wherein we are graciouſly taken. c We boaſt and eſteem of the preventing of an objection againſt them, which beholding the daily miſeries and calamities of the church, think that the Chriſtians dream, when they beag of their felicity: which hope alſo apoſtle anſwereth, That their felicity is laid up under hope in another place: which hope is certain and ſure, that they do no leſs rejoyce for that happineſs, then if they did already enjoy it. d Our minds are not only quiet and ſetled, but alſo we are marvellouſly glad: and conceive great joy for that heavenly inheritance, which wateth for us. 4 Tribulation is not onely to be born, nay by one mans offence, the guiltineſs came on all men, to make them ſubjected to death: for on the contrary ſide, the righteouſneſs of Chriſt, which by Gods mercy is imputed to all believers, juſtifieth them, that they may become partakers of everlaſting life.

e wherewith he loveth us.

7 A ſure comfort and eſtimate of conſcience be not troubled: for he that ſo loved them that were of no ſtrength & while they were yet ſins ments, that he died for them, how can he neglect them being now ſanctified and living in him?

‡ Or, *according to the time.*

f In time fit and convenient which the Father had appointed.

8 An amplifying of the love of God toward us, ſo that we cannot doubt of it, who delivered Chriſt to death for the unjuſt, and for them of whom he could receive no commodity, and that more is, for his very enemies: How can it be then that Chriſt being now alive, ſhould not ſave them from deſtruction, whom by his death he juſtifieth, and reconcileth?

g In the ſtead of ſome juſt man.

h He ſetteth out his love unto us, that in the middeſt of our afflictions, we may know aſſuredly, he will not periſh with us.

i While ſin reigned in us.

k From affliction and deſtruction.

9 He now applieth even to the other part of juſtification, which conſiſteth in the free imputation of the obedience of Chriſt, ſo that of the remiſſion of ſins, here is added moreover and beſides, the gift of Chriſts righteouſneſs imputed, or put upon us by faith, which ſwalloweth up that unrighteouſneſs which flowed from Adam into us, and all the fruits thereof: ſo that in Chriſt we do not onely eaſe to be unjuſt, but we begin alſo to be juſt. 10 From Adam in whom all have ſinned, both guiltineſs and death (which is the punihment of the guiltineſs) came upon all. l By Adam, which is ſpoken of with Chriſt, like to him in this, that both of them make thoſe which are theirs, partakers of that they have: but they are unlike in this, that Adam deſireth him to them that are his, even of nature, and that to death: but Chriſt maketh them that are his, partakers of his righteouſneſs by grace, and that unto life. m By ſin, is meant that diſeaſe which is ours by inheritance, and men commonly call it original ſin: for ſo he uſeth to call that ſin in the ſingular number, whereas if he ſpake of the fruits of it, he uſeth the plural number, calling them ſins.

n Or, *in whom.* n *That is*, In Adam. 11 That this is ſo, that both guiltineſs and death befell before that law was given, for in that they died, ſin which is the cauſe of death, was then: and in ſuch ſort, that it was alſo imputed: whereupon it followeth that there was then ſin, becauſe there is no law made, no man is puniſhed as ſuch: and guilty. o Of infants. p Not that univerſal law, and that death did not proceed from any actual ſin of every one particularly, it appeareth hereby, that the very infants which neither could ever know or tranſgreſs that commandement, were notwithſtanding dead as well as Adam. q Our infants. r Not poſterity was corrupted in Adam, when as he wittingly and willingly ſinned. 13 Now that Chriſt are compared together in this reſpect, that both of them do give and yeild to others, to the deſtruction of many, but Chriſts obedience hath by grace overflowed to many. t *That is*, Adam. 15 Another inequality conſiſteth in this, that by Adams one offence men are guilty of ſuch puniſhment of Chriſt imputed to us freely, doth not onely abſolve us from that one offence, but from all other. t To the ſentence of abſolution, whereby we are quit and pronounced righteous. 16 The third difference is, that the righteouſneſs of Chriſt being imputed unto us by grace, is of greater power to bring life, then the offence of Adam is to addict his poſterity to death. t Or, *by one offence.* u Be partakers of one and everlaſting life. 17 Therefore to death: for on the contrary ſide, the righteouſneſs of Chriſt, which by Gods mercy is imputed to all believers, juſtifieth them, that they may become partakers of everlaſting life.

c The [c] love of God is ſhed abroad in our hearts, by the holy Ghoſt which is given unto us.

6 [7] For when we were yet without ſtrength, ‡ in due [d] time Chriſt died for the ungodly.

7 [8] For ſcarcely [e] for a righteous man will one die: yet peradventure for a good man ſome would even dare to die.

8 But God [f] commendeth his love towards us, in that while we were yet [g] ſinners, Chriſt died for us.

9 Much more then being now juſtified by his bloud; we ſhall be ſaved from [k] wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his Son: much more being reconciled, we ſhall be ſaved by his life.

11 [9] And not onely *ſo*, but we alſo joy in God, through our Lord Jeſus Chriſt, by whom we have now received the atonement.

12 [10] Wherefore, as by [l] one man [m] ſin entred into the world, and death by ſin; and ſo death paſſed upon all men, ‡ for [n] that all have ſinned.

13 [11] For until [o] the law ſin was in the world: but ſin is not [p] imputed when there is no law.

14 [12] Nevertheleſs, death reigned from Adam to Moſes, even [q] over them that had not ſinned after the [r] ſimilitude of Adams tranſgreſſion, [13] who is the figure of him that was to come:

15 [14] But not as the offence, ſo alſo *is* the free gift. For if through the offence of [s] one, many be dead; much more the grace of God, and the gift by grace, *which is* by one man, Jeſus Chriſt, hath abounded unto many.

16 [15] And not as *it was* by one that ſinned, *ſo is* the gift: for the judgment *was* by one to condemnation; but the free gift *is* of many offences unto [t] juſtification.

17 [16] For if ‡ by one mans offence, death reigned by one; much more they which receive abundance of grace, & of the gift of righteouſneſs, ſhall [u] reign in life by one, Jeſus Chriſt.

18 [17] Therefore as ‡ by the offence of one *judgment came* upon all men to condemnation: even ſo ‡ by the righteouſneſs of one, the *free gift came* upon all men unto [x] juſtification of life.

19 [18] For as by one mans [y] diſobedience [z] many were made finners: ſo by the obedience of one, ſhall many be made righteous.

20 [19] Moreover, the law [a] entred, that the offence might abound: But where ſin abounded, grace did much [b] more abound:

21 That as ſin hath reigned unto death, even ſo might grace reign through righteouſneſs unto eternal life, by Jeſus Chriſt our Lord.

CHAP. VI.

1 *We may not live in ſin,* 2 *for we are dead unto it,* 3 *as appeareth by our baptiſm.* 12 *Let not ſin reign any more,* 18 *becauſe we have yeilded our ſelves to the ſervice of righteouſneſs,* 23 *and for that death is the wages of ſin.*

WHat [1] ſhall we ſay then? ſhall we continue in [a] ſin, that grace may abound?

2 [2] God forbid: how ſhall we that are [b] dead to ſin, live any longer therein?

3 [3] Know ye not, that * ſo many of us as [c] were baptized into [c] Jeſus Chriſt, were baptized into his death?

4 Therefore we are * buried with him by baptiſm into death: that like as Chriſt was raiſed up from the dead by [d] the glory of the Father, even ſo [e] we alſo ſhould walk in newneſs of life.

5 [4] For if we have been planted together in the [f] likeneſs of his death: we ſhall be alſo *in the likeneſs of his* reſurrection:

6 Knowing this, that our [h] old man is crucified with [i] *him*, that the [k] body of ſin might be deſtroyed, that henceforth we ſhould not [l] ſerve ſin.

7 [5] For he that is dead, is [l] freed from ſin.

8 Now if we be dead with Chriſt, we believe that we ſhall alſo live with him:

9 Knowing that Chriſt being raiſed from the dead, dieth no more; death hath no more dominion over him.

10 For in that he died, he died unto ſin [m] once: but in that he liveth, he liveth unto [n] God.

11 Likewiſe reckon ye alſo your ſelves to be dead indeed unto ſin; but alive unto God through Jeſus Chriſt our Lord.

12 [6] Let not [o] ſin therefore reign in your mortal body, that ye ſhould obey it in the luſts thereof.

a Not onely becauſe our ſins are forgiven us; but alſo becauſe the righteouſneſs of Chriſt is imputed unto us.

18 The ground of this whole compariſon is this: that theſe two men are ſet as two floods, or roots, fo that out of the one ſin by nature, out of the other, righteouſneſs by grace, ſteps of our forefather, but we take corruption of him by inheritance. z This word, *Many*, is ſet againſt this word, *a few*. 19 A preventing of an objection: why then did the law of Moſes enter thereupon? that men might be ſo much the more guilty, & the benefit of God in Chriſt Jeſus be ſo much the more glorious. a Befides that diſeaſe, which all men were infected withall by being deſiled with one mans ſins, the law entred. b Grace was pouured ſo plentiful from heaven, that it did not onely conſerveall ſin, but above meaſure paſſed it.

1 A preparation to another benefit of Chriſt, which is called ſanctification or regeneration.

a In that corruption, for though the guiltineſs of ſin be not imputed to us, yet the corruption remaineth ſtill in us: which ſanctification, that followeth juſtification alſoth by little and little.

2 The benefits of juſtification and ſanctification are always joyned together inſeparably, and both of them proceeded from Chriſt by the grace of God: for juſtification is the abolliſhing of ſin, that the natural corruption, into which place is ſucceeded the clenſnes and pureneſs of nature reformed.

b They are faid of Paul to be dead to ſin, which are in ſuch ſort made partakers of the virtue of Chriſt, that that natural corruption is dead in them, *that is*, the force of it is put out, and it bringeth not forth his fruits: And on the other ſide they are ſaid to live to ſin which are in the ſame ſort made the ſpirit of God bath not delivered from the ſlavery of the corruption of nature.

3 There are three parts of this ſanctification: *to wit*, the death of the old man, his burial, and the reſurrection of the new man deſcending into us from the virtue of the death, burial & reſurrection of Chriſt, of which benefit our baptiſm is a ſign & pledge. c Or, *were*. d *Gal.* 1. 17. 1 Or, *ere.* e To the end that growing up in one with him, we ſhould receive his ſtrength, *&c.* 4 Or, *that is, whom* we are planted together in the likeneſs of his death. f Or, *in reſemblance.* g Not that we ſhould be dead to ſin, but in reſpect of the deformation of our corrupt nature, which we change with a new. 5 Our corrupt nature is attributed to Chriſt, not indeed, but by imputation. h That naughtineſs which ſticketh faſt in us. i The end of ſanctification which we ſhoot at and ſhall at length come to, *to wit*, when God ſhall be all in all. k He proveth it by the effects of death, uſing a compariſon of Chriſt the head with his members. l Or, *juſtified.* m Once for all. n With God. 6 An exhortation to contend & ſtrive with corruption & all the effects thereof. o By reigning. 7. Paul meaneth that chief & high rule, which no man ſtriveth againſt, & if any do, it is in vain.

13 Neither [p] yeild ye your [q] members *as*
† [r] inſtruments of unrighteouſneſs unto ſin:
but yeild your ſelves unto God, as thoſe that
are alive from the dead; and your members *as*
inſtruments of righteouſneſs unto God.
14 [7] For ſin ſhall not have dominion over
you: for ye are not under the law, but under
grace.
15 [8] What then? ſhall we ſin, becauſe we
are not under the law, but under grace? God
forbid.
16 Know ye not, that * to whom ye yeild
your ſelves ſervants to obey, his ſervants ye
are to whom ye obey; whether of ſin unto
death, or of obedience unto righteouſneſs?
17 [9] But God be thanked, that ye were
the ſervants of ſin; but ye have obeyed from
the heart that [l] form of doctrine † which was
delivered you.
18 Being then made free from ſin, ye became
the ſervants of righteouſneſs.
19 I ſpeak after the manner of men, becauſe
of the infirmity of your fleſh: for as ye have
yeilded your members ſervants to uncleanneſs
and to iniquity, unto iniquity; even ſo now
yeild your members ſervants to righteouſneſs,
unto holineſs.
20 For when ye were the ſervants of ſin,
ye were [t] free † from righteouſneſs.
21 [10] What fruit had ye then in thoſe things,
whereof ye are now aſhamed? for the [u] end of
thoſe things *is* death.
22 But now being made free from ſin, and
become ſervants to God, ye have your fruit
unto holineſs, and the end everlaſting life.
23 [11] For the wages of ſin *is* death: but the
gift of God *is* eternal life, through Jeſus Chriſt
our Lord.

p To ſin, as to a lord or tyrant.
q Your mind & all the powers of it.
† Gr. *arms*, or, *weapons.*
r As inſtruments to commit wickedneſs withall.
7 He granteth, that ſin is not yet ſo dead in us that it is utterly extinct: but he promiſeth victory to them that contend manfully, becauſe we have the grace of God given us, which worketh ſo that the law is not now in us the power & inſtrument of ſin.
8 To be under the law and under ſin, ſignify all one, in reſpect of them which are not ſanctified, as on the contrary ſide, to be under grace and righteouſneſs, agree to them that are regenerate. Now theſe are contraries, ſo that one cannot agree with the other: therefore let righteouſneſs expel ſin
* *John* 8. 34. 2 *Pet.* 2. 19.
9 By nature we are ſlaves to ſin and free from righteouſneſs, but by the grace of God we are made ſervants to righteouſneſs, and therefore free from ſin.
ſ This kind of ſpeech hath a force in it; for he meaneth thereby that the doctrine of the goſpel is like unto a certain mold which we are caſt into to be framed and faſhioned like unto it.
† Gr. *whereto ye were delivered.*
t Righteouſneſs had no rule over you. † Gr. *to righteouſneſs.* 10 An exhortation to the ſtudy of righteouſneſs and hatred of ſin, the contrary ends of both being ſet down before us. u The reward or payment. 11 Death is the puniſhment due to ſin, but we are ſanctified freely, unto life everlaſting.

CHAP. VII.

1 No law hath power over a man longer then he liveth. 4 But we are dead to the law. 7 Yet is not the law ſin, 12 but holy, juſt, good, 16 as I acknowledge who am grieved becauſe I cannot keep it.

KNow [1] ye not, brethren, (for I ſpeak to them
that know the law) how that the law hath
dominion over a man, as long as he liveth?
2 For * the woman which hath an huſband,
is bound by the law to *her* huſband ſo long as
he liveth: but if the huſband be dead, ſhe is
looſed from the law of *her* huſband.
3 So then if while *her* huſband liveth, ſhe
be married to another man, ſhe ſhall be [a] called
an adultereſs: but if her huſband be dead, ſhe
is free from that law; ſo that ſhe is no adul-
tereſs, though ſhe be married to another man.
4 [2] Wherefore my brethren, ye alſo are be-
come dead to the law by the [b] body of Chriſt;
that ye ſhould be married to another, *even* to
him who is raiſed from the dead, that we
ſhould bring forth [c] fruit unto [d] God.

1 By propounding the ſimilitude of marriage, he compareth the ſtate of man, both before and after regeneration together. The law of matrimony, ſaith he, is this, that ſo long as the huſband liveth, the marriage abideth in force, but if he be dead, the woman may marry again.
* 1 *Cor.* 7. 39.
a *That is*, Shee ſhall be an adultreſs, by the conſent and judgment of all men.
2 An application of the ſimilitude thus. So, ſaith he, doth it fare with us: for now we are joyned to the Spirit, as it were to the ſecond huſband, by whom we muſt bring forth new children: we are dead in reſpect of the firſt huſband, but in reſpect of the latter, we are as it were raiſed from the dead. b *That is*, In the body of Chriſt, to give us to underſtand, how ſtrait and near the fellowſhip is bewixt Chriſt and his members. c He calleth the children, which the wife hath by her huſband, fruit. d which are acceptable to God.

5 [3] For when we [e] were in the fleſh, the
† [f] motions of ſins which were by the [g] law,
did [h] work in our members to bring forth fruit
unto death.
6 But now we are delivered from the law,
‡ that [i] being dead [k] wherein we were [l] held;
that we ſhould ſerve in [m] newneſs of ſpirit, and
not *in* the oldneſs of the [n] letter.
7 [4] What ſhall we ſay then? *Is* the law ſin?
God forbid. Nay, I had not known ſin, but by
the law: for I had not known ‡ [o] luſt, except
the law had ſaid, * Thou ſhalt not covet.
8 But ſin taking occaſion by the com-
mandment, wrought in me all manner of con-
cupiſcence. For without the law ſin *was*
[p] dead.
9 [5] For I was alive without the [q] law once:
but when the commandment [r] came, ſin re-
vived, and I [ſ] died.
10 And the commandment which *was or-
dained* to life, I found *to be* unto death.
11 For ſin taking occaſion by the com-
mandment, deceived me, and by it ſlew me.
12 [6] Wherefore the law *is* holy; and the
[t] commandment holy, and juſt, and good.
13 [7] Was then that which is good, [u] made
death unto me? God forbid. But ſin that it
might [x] appear ſin, working death in me by
that which is good; that ſin by the command-
ment might become [y] exceeding ſinful.
14 [8] For we know that the law is ſpiritual:
but I am carnal, ſold under ſin.
15 [9] For that which I do, I † [10] allow not:
for what I [11] would, that do I not; but what I
hate, that do I.
16 If then I do that which I would not, I
conſent unto the law, that *it is* good.

3 A declaration of the former ſaying: for the concupiſcences (ſaith he) which the law ſtirred up in us, were in us, as it were an huſband, of whom we brought forth very deadly and curſed children. But now ſince that huſband is dead, and ſo conſequently being delivered from the force of that killing law, we have paſſed into the governance of the Spirit, ſo that we bring forth now, not thoſe rotten and dead, but lively children.
e when we were in the ſtate of the firſt marriage, which he calleth in the next verſe following, the oldneſs of the letter.
† Gr. *paſſions.*
f The motions that egged us to ſin, which ſhew their force even in our minds.
g He ſaith not, of the law, but by the law, becauſe the ſpring of ſin, which dwelleth within us, and taketh occaſion to work thus in us, by reaſon of the reſtraint that the law maketh, not that the fault is in the law, but in our ſelves.
h wrought their ſtrength.
‡ Or, *being dead to that.*
i As if he ſaid, The bond which bound us, is dead, & vaniſhed away, in ſo much that ſin which held us, hath not now wherewith to hold us.

k For this huſband is within us. l Satan is an unjuſt poſſeſſour, for he brought us into bondage of ſin and himſelf, deceitfully: and yet notwithſtanding ſo long as we are ſinners, we ſin willingly. m As becometh them which after the death of their old huſband, are joyned to the Spirit: as whom the Spirit of God hath made new men. n By the letter, he meaneth the law, in reſpect of that old condition: for before that our will be framed by the holy Ghoſt, the law ſpeaketh but to deaf men, and therefore it is dumb and dead to us, as touching the fulfilling of it. 4 An objection, what then? are the law and ſin all one, and do they agree together? nay, ſaith he: Sin is reproved and condemned by the law. But becauſe ſin cannot abide to be reproved, and was not in a manner felt, until it was provoked and ſtirred up by the law, it taketh occaſion thereby to be more outragious, & yet by no fault of the law. ‡ Or, *concupiſcence.* o By the word, *Luſt*, in this place he meaneth not evil luſts themſelves, but the fountain from whence they ſpring, for the very heathen philoſophers themſelves condemned wicked luſt, though ſomewhat darkly. But as for this fountain of them, they could not ſo much as ſuſpect it, and yet it is the very ſeat of that natural and unclean ſpot and filth. * *Exod.* 20. 17. *Deut* 5. 21. p Though ſin be in us, yet it is not known for ſin, neither doth it ſo rage, as it rageth after that the law is known. 5 He ſetteth himſelf before us for an example, in whom all men may behold, firſt, what they are by nature before they earneſtly think upon the law of God: *to wit*, Blockiſh, and heady to ſin and wickedneſs, without all true ſenſe and feeling of ſin: then what manner of perſons they become, when their conſcience is reproved by the teſtimony of the law, *to wit*, Stubborn and more inflamed with the deſire of ſin, then ever they were before. q when I knew not the law, then me thought I lived indeed: for my conſcience never troubled me, becauſe I knew not my diſeaſe. r when I began to underſtand the commandment. ſ In ſin, or by ſin. 6 The concluſion, That the law of it ſelf is holy, but all the fault is in us which abuſe the law. t Touching not coveting. 7 The propoſition, That the law is not the cauſe of death, but our corrupt nature being therewith not onely diſcovered, but alſo ſtirred up: and took occaſion thereby to rebel, as when the more that things are forbidden us: the more we deſire them, and from hence cometh the guiltineſs and occaſion of death u Beareth it the blame of my death. x That ſin might ſhew it ſelf to be ſin, and bewray it ſelf to be that, which it is indeed. y As evil as it could, ſhewing all the venim it could. 8 The cauſe of this matter, is this, becauſe that the law requireth a heavenly pureneſs, but men ſuch as they be born, are bondſlaves of corruption, which they willingly ſerve. 9 He ſetteth himſelf being regenerate, before us, for an example, in whom and our may eaſily appear the ſtrife of the Spirit, and the fleſh, and therefore of the law of God, and our wi[illegible]lneſs: for ſince that the law in a man not regenerate bringeth forth death onely, therefore in him, it may eaſily be accuſed: but ſeeing that in a man which is regenerate, it bringeth forth good fruit, it doth better appear that evil actions proceed not from the law but from ſin, *that is*, From our corrupt nature: And therefore the apoſtle teacheth alſo what the true uſe of the law is, in reproving ſin in the regenerate, unto the end of the chapter: as a little before (*to wit*, From the ſeventh verſe unto this fifteenth) he declareth the uſe of it in them which are not regenerate. † Gr. *know.* 10 The deeds of my life, ſaith he, anſwer not, nay, they are contrary to my will: therefore by the conſent of my will with the law, and repugnance with the deeds of my life it appeareth evidently, that the law and a right ruled will, do perſwade one thing, but corruption which hath her ſeat alſo in the regenerate, another thing. 11 It is to be noted that one ſelf-ſame man is ſaid to will and not to will, in divers reſpects: *to wit*, He is ſaid to will, in that, that he is regenerate by grace: and not to will, in that, that he is not regenerate, or in that, that he is ſuch an one as he was born; but becauſe the part which is regenerate at length becometh conquerour, therefore Paul ſuſtaining the part of the regenerate, ſpeaketh in ſuch ſort as if the corruption which ſinneth willingly. were ſomething without a man: although afterward he granteth that this evil is in his fleſh, or in his members.

17 Now then, it is no more I that do it,
but [z] ſin that dwelleth in me.
18 [12] For I know, that in me (that is, in my
fleſh) dwelleth no good thing: for to will is
preſent with me, but *how* to perform that
which is good, [a] I find not.
19 For the good that I would, I do not: but
the evil which I would not, that I do.
20 Now if I do that I would not, it is no
more I that do it, but ſin that dwelleth in me.
21 [13] I find then a law, that when I would
do good, evil is preſent with me.
22 For I delight in the law of God, after
the [b] inward man.
23 But I ſee another law in my members,
warring againſt the law of my [c] mind, and
bringing me into captivity to the law of ſin,
which is in my members.
24 [14] O [d] wretched man that I am, who ſhall
deliver me from ‡ the body of this death!
25 I [e] thank God, through Jeſus Chriſt our
Lord. So then, with the mind I [f] my ſelf
ſerve the law of God; but with the fleſh, the
law of ſin.

z That natural corruption, which cleaveth faſt even to them that are regenerate, & not clean conquered.
12 This vice, or ſin, or law of ſin, doth wholly poſſeſs thoſe men which are not regenerate, and hindreth them or holdeth them back that are regenerate.
a This doth indeed agree to that man, whom the grace of God hath made a new man: for where the ſpirit is not, how can there be any ſtrife there?
13 The concluſion: As the law of God exhorteth to goodneſs, ſo doth the law of ſin (*that is*, The corruption wherein we are born) force us to wickedneſs, but the ſpirit, *that is*, Our mind, in that that it is the regenerate, conſenteth with the law of God: but the fleſh, *that is*, The whole natural man, is bondſlave to the law of ſin: therefore to be ſhort, wickedneſs and death are not of the law, but of ſin, which reigneth in them that are not regenerate: for they neither will, nor do good: but will, and do evil: but in them that are regenerate, it ſtriveth againſt the ſpirit or law of the mind, ſo that they cannot neither live ſo well as they would, or be ſo void of ſin as they would. b The inward man, and the new man are all one, and are anſwerable and ſet as contrary to the old man, neither doth this word, *Inward man*, ſignify mans mind and reaſon, *and the old man*, the powers that are under them, as the philoſophers imagine, but by the outward man is meant whatſoever is either without or within a man from top to toe, ſo long as that man is not born anew by the grace of God. c That law of the mind in this place, is not to be underſtood of the mind as it is naturally, and as our mind is from our birth, but of the mind which is renewed by the ſpirit of God. 14 It is a miſerable thing to be yet in part ſubject to ſin, which of its own nature maketh us guilty of death: but we muſt cry to the Lord, who will by death it ſelf at length make us conquerours, as we are already conquerours in Chriſt. d wearied with miſerable and continual conflicts. ‡ Or, *this body of death.* e He recovereth himſelf and ſheweth us that he reſteth onely in Chriſt. f This is the true perfection of them that are born anew, to confeſs that they are imperfect.

CHAP. VIII.

1 They that are in Chriſt, and live according to the Spirit, are free from condemnation. 5, 13 What harm cometh of the fleſh, 6, 14 and what good of the Spirit, 17 and what of being Gods children: 19 whoſe glorious deliverance all things long for. 29 It was beforehand decreed from God. 38 What can ſever us from his love.

THere is [1] therefore now no condemna-
tion to them which are in Chriſt Jeſus,
who [2] walk not after the [a] fleſh, but after the
Spirit.
2 [3] For the [b] law of the ſpirit of [c] life, in
[d] Chriſt Jeſus, hath made me [e] free from the
law of ſin and death.
3 [4] For what the law could [f] not do, in that
it was weak through the [g] fleſh, God ſending

1 A concluſion of all the former diſputation, from *chap.* 1. *verſe* 16. even to this place: Seeing that we being juſtified by faith in Chriſt, do obtain remiſſion of ſins, and imputation of righteouſneſs, and are alſo ſanctified, it followeth thereof, that they that are grafted into Chriſt by faith, are out of all fear of condemnation. 2 The fruits of the Spirit, or effects of ſanctification which is begun in us, do not ingraff us into Chriſt, but do declare that we are graffed into him. a Follow not the fleſh for their guide: for he is not ſaid to live after the fleſh, that hath the holy Ghoſt for his guide, though ſometimes he ſtep away. 3 A preventing of an objection: Seeing that the virtue of the Spirit which is in us, is ſo weak, how may we gather thereby, that there is no condemnation to them that have that virtue? Becauſe ſaith he, that virtue of the quickning ſpirit which is ſo weak in us, is moſt perfect and moſt mighty in Chriſt and being imputed unto us which believe, cauſeth us to be ſo accompted of, as though there were no reliques of corruption and death in us; therefore hitherto, Paul diſputed of remiſſion of ſins, and imputation of fulfilling the law, and alſo of ſanctification which is begun in us: but now he ſpeaketh of the perfect imputation of Chriſts manhood, which part was neceſſarily required to the full appeaſing of our conſciences: for our ſins are defaced by the bloud of Chriſt, and the guiltineſs of our corruption is covered with the imputation of Chriſts obedience, and the corruption it ſelf (which the apoſtle calleth ſinful ſin) is healed in us by little and little by the gift of ſanctification: but yet lacketh beſide that another remedy, *to wit*, The perfect ſanctification of Chriſts own fleſh, which alſo is to us imputed. b The power and authority of the Spirit, againſt which is ſet the tyranny of ſin. c which mortifieth the old man, and quickneth the new men. d *To wit*, Abſolutely and perfectly. e For Chriſts ſanctification being imputed to us, perfecteth our ſanctification which is begun in us. 4 He uſeth no argument here, but expoundeth the myſtery of ſanctification which is imputed unto us: for becauſe, ſaith he, that the virtue of the law was not ſuch (and that by reaſon of the corruption of our nature) that it could make man pure and perfect, and for that it rather kindled the diſeaſe of ſin, then did put it out to extinguiſh it, therefore God clothed his Son with fleſh like unto our ſinful fleſh, wherein he utterly aboliſhed our corruption, that being accompted throughly pure & without fault in him, apprehended & laid hold on by faith, we might be found to have fully that ſingular perfection which the law requireth, and therefore that there might be no condemnation in us. f which is not proper to the law, but cometh by our fault. g In man not born anew, whoſe diſeaſe the law could point out, but it could not heal it.

his own Son, in the likeneſs of [h] ſinful fleſh,
and ‡ for [i] ſin [k] condemned ſin in the fleſh:
4 That the [l] righteouſneſs of the law might
be fulfilled [5] in us, who walk not after the
fleſh, but after the ſpirit.
5 [6] For they that are after the [m] fleſh, do
mind the things of the fleſh: but they that
are after the Spirit, the things of the Spirit.
6 [7] For † to be carnally minded, *is* death;
[8] but † to be ſpiritually minded, *is* life and peace:
7 [9] Becauſe † the carnal mind *is* enmity
againſt God: for it is not ſubject to the law of
God, neither indeed can be.
8 [10] So then they that are in the fleſh, can-
not pleaſe God.
9 [11] But ye are not in the fleſh, but in the
Spirit, if ſo be that the Spirit of God dwell in
you. Now if any man have not the Spirit of
Chriſt, he is none of his.
10 [12] And if Chriſt *be* in you, the [n] body *is*
dead becauſe of ſin; but the Spirit *is* life,
becauſe of righteouſneſs.
11 [13] But if the Spirit of him that raiſed up
Jeſus from the dead, dwell in you; he that
raiſed up Chriſt from the dead, ſhall alſo
quicken your mortal bodies, ‡ by his Spirit
that [o] dwelleth in you.
12 [14] Therefore brethren, we are debters,
not to the fleſh, to live after the fleſh.
13 [15] For if ye live after the fleſh, ye ſhall
die: but if ye through the Spirit do mortify
the deeds of the body, ye ſhall live.
14 [16] For as many as are led by the Spirit of
God, they are the Sons of God.
15 [17] For ye have not received the [p] ſpirit
of bondage [q] again to fear; but ye have re-
ceived the * Spirit of [r] adoption, whereby we
cry, Abba, father.
16 The Spirit it ſelf beareth witneſs with
our ſpirit, that we are the children of God.
17 [18] And if children, then heirs; [ſ] heirs of
God, and joynt-heirs with Chriſt: [19] if ſo be

h Of mans nature which is corrupt through ſin, until he ſanctified it.
‡ Or, *by a ſacrifice for ſin.*
i To aboliſh ſin in our fleſh.
k Sheweth that ſin hath no right in us.
l The very ſubſtance of the law of God might be fulfilled, or that ſame which the law requireth, that we may be found juſt before God: for if with our juſtification there be joyned that ſanctification which is imputed to us, we are juſt, according to that perfect form which the law requireth.
5 He returneth to that which he ſaid: that the ſanctification which is begun in us, is a ſure teſtimony of our ingrafting into Chriſt, which is a moſt plentiful fruit of a godly and honeſt life.
6 A reaſon why to walk after the fleſh, agreeth not to them which are graffed in Chriſt, but to walk after the ſpirit, agreeth and is meet for them: becauſe ſaith he, that they which are after the fleſh ſavour the things of the fleſh, but they that are after the Spirit, the things of the ſpirit.
m They that live as the fleſh leadeth them.
7 He proveth the conſequent becauſe that whatſoever the fleſh ſavoureth, that engendereth death: and whatſoever the ſpirit ſavoureth that tendeth to joy and life everlaſting.
† Gr. *the minding of the fleſh.*
8 A reaſon and proof why the wiſdom of the fleſh is death; becauſe ſaith he, it is the enemy of God. † Gr. *the minding of the Spirit* 9 A reaſon why the fleſh is enemy to God, becauſe it neither will, neither can, be ſubject to him, and by fleſh he meaneth a man not regenerate. † Gr. *the minding of the fleſh.* 10 The concluſion, Therefore they that walk after the fleſh, cannot pleaſe God: whereby it followeth, that they are not graffed into Chriſt. 11 He cometh to the others, *to wit*, To them which walk after the ſpirit, of whom we have to underſtand contrary things to the former: and firſt of all, he defineth what it is to be in the Spirit, or to be ſanctified: *to wit*, To have the ſpirit of God dwelling in us. Then he declareth that ſanctification is ſo joyned and knit to our graffing in Chriſt, that it can by no means be ſeparated. 12 He confirmeth the faithful againſt the reliques of fleſh and ſin granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to ſay, a lump) which is not yet purged from this earthly filthineſs in death: but therewithal willing them to doubt nothing of the happy ſucceſs of this combate, becauſe that even this little ſpark of the ſpirit, (*that is*, Of the grace of regeneration) which appeareth to be in them by the fruits of righteouſneſs, is the ſeed of life. n The fleſh, or all that, which as yet ſticketh faſt in the clefts of ſin and death. 13 A confirmation of the former ſentence, You have the ſelf-ſame Spirit which Chriſt hath: therefore at length it ſhall do the ſame in you, that it did in Chriſt, *to wit*, when all infirmities being utterly laid aſide, and death overcome, it ſhall clothe you with heavenly glory. ‡ Or, *becauſe of his Spirit.* o By the virtue and power of it which ſheweth the ſame might, firſt in our head, and daily worketh in his members. 14 An exhortation to oppreſs the fleſh daily more and more by the virtue of the ſpirit of the regeneration, becauſe (ſaith he) you are debters unto God, forſomuch as you have received ſo many benefits of him. 15 Another reaſon of the profit that enſueth: for ſuch as ſtrive and fight valiantly, ſhall have everlaſting life. 16 A confirmation of this reaſon: for they be the children of God, which are governed by his Spirit, therefore ſhall they have life everlaſting. 17 He declareth and expoundeth by the way in theſe two verſes, by what right this name to be called the children of God, is given to the believer, becauſe ſaith he, they have received the grace of the goſpel, wherein Gods ſheweth himſelf, not (as before in the publiſhing of the law) terrible and fearful but a moſt benign and loving Father in Chriſt, ſo that with great boldneſs we call him Father, the holy Ghoſt ſealing this adoption in our hearts by faith. p By the Spirit, is meant the holy Ghoſt whom we are ſaid to receive, when he worketh in our minds. q which fear is ſtirred up in our minds by the preaching of the law. * *Gal.* 4. 6. r which ſealeth our adoption in our minds, and therefore openeth our mouths. 18 A proof of the conſequent of the confirmation: becauſe that he which is the Son of God, doth enjoy God with Chriſt. ſ Partakers of our fathers goods, and that freely, becauſe we are children by adoption 19 Now Paul teacheth by what way the ſons of God do come to that felicity, *to wit*, By the croſs, as Chriſt himſelf did: and therewithall openeth unto them fountains of comfort: *as firſt*, That we have Chriſt a companion and fellow of our afflictions. *Secondly*, That we ſhall be alſo his fellows in that everlaſting glory.

20 *Thirdly*, That this glory which we look for, doth a thouſand parts ſurmount the miſery of our afflictions.
t All being well conſidered, I gather.
21 *Fourthly*, He plainly teacheth us, that we ſhall certainly be renewed from that confuſion and horrible deformation of the whole world, which cannot be continual, as it was not at the beginning: But as it had a beginning by the ſin of man for whom it was made by the ordinance of God, ſo ſhall it at length be reſtored with the elect.
u All this world.
x Is ſubject to a vaniſhing and flitting ſtate.
y Not by their natural inclination.
z That they ſhould obey the creatours commandment whom it pleaſeth to ſhew by their fickle ſtate, how greatly he was diſpleaſed with man.
a God would not make the world ſubject to an everlaſting curſe, for the ſin of man, but gave it in hope that it ſhould be reſtored.
b From the corruption which they are now ſubject to, they ſhall be delivered and changed into that bleſſed ſtate of incorruption, which ſhall be reveiled, when the ſons of God ſhall be advanced to glory.
‡ Or, *every creature.*
c By this word is meant, not onely exceeding ſorrow, but alſo the fruit that followeth of it.
22 *Fifthly*, If the reſt of the world look for a reſtoring, groaning as it were for it, and that not in vain, let it not grieve us alſo to ſigh, yea, let us be more certainly perſwaded of our redemption to come, foraſmuch as we have the firſt-fruits of the ſpirit.

that we ſuffer with *him*, that we may be alſo
glorified together.
18 [20] For I [t] reckon, that the ſufferings of
this preſent time, *are* not worthy *to be compared*
with the glory which ſhall be reveiled
in us.
19 [21] For the earneſt expectation of the
[u] creature waiteth for the manifeſtation of the
ſons of God.
20 For the creature was made ſubject to
[x] vanity, [y] not willingly, but by reaſon of
[z] him who hath ſubjected *the ſame* in [a] hope:
21 Becauſe the creature it ſelf alſo ſhall be
delivered from the [b] bondage of corruption,
into the glorious liberty of the children of
God.
22 For we know that ‡ the whole creation
groaneth, and [c] travelleth in pain together
until now:
23 [22] And not onely *they*, but our [d] ſelves
alſo, which have the firſt-fruits of the ſpirit,
even we our ſelves groan within our ſelves,
waiting for the adoption, *to wit*, the * [e] redemption
of our body.
24 [23] For we are ſaved by hope: But hope
that is ſeen, is not [f] hope: for what a man
ſeeth, why doth he yet hope for?
25 But if we hope for that we ſee not, *then*
do we with patience wait for it.
26 [24] Likewiſe the Spirit alſo [g] helpeth our
infirmities: for we know not what we ſhould
pray for as we ought: but the Spirit it ſelf
maketh [h] interceſſion for us with groanings
which cannot be uttered.
27 And he that ſearcheth the hearts, knoweth
what *is* the [i] mind of the Spirit, ‡ becauſe
he maketh interceſſion for the ſaints [k] according
to *the will of* God.
28 [25] And we know that [l] all things work
together for good, to them that love God, to
them who are the called according to *his*
[m] purpoſe.
29 For whom he did foreknow, he alſo
did predeſtinate *to be* conformed to the image
of his Son, that he might be the firſt-born among
many brethren.
30 Moreover, whom he did [n] predeſtinate,
them he alſo called: and whom he called,
them he alſo juſtified: and whom he juſtified,
them he alſo glorified.
31 [26] What ſhall we then ſay to theſe things?
If God *be* for us, who *can be* againſt us?

d Even from the bottom of our hearts. * *Luk.* 21. 28. e That laſt reſtoring, which ſhall be the accompliſhment of our adoption. 23 *Sixtly*, hope is neceſſarily joyned with faith: ſeeing then that we believe thoſe things which we are not yet in poſſeſſion of, and hope reſpecteth not the thing that is preſent, we muſt therefore hope and patiently wait for that which we believe ſhall come to paſs f This is ſpoken by the figure *metonomy*: Hope, for that which is hoped for. 24 *Seventhly*, There is no cauſe why we ſhould faint under the burthen of afflictions, ſeeing that prayers miniſter unto us a moſt ſure help which cannot be fruſtrate, ſeeing they proceed from the Spirit of God which dwelleth in us. g Beareth our burden, as it were, that we faint not under it. h Provoketh us to prayers, and telleth us, as it were, within, what we ſhall ſay, and how we ſhall groan. i what ſobs and ſighs proceed from the inſtinct of his ſpirit. ‡ Or, *that.* k Becauſe he teacheth the godly to pray according to Gods will. 25. *Eightly*, we are not afflicted either by chance, or to our harm, but by Gods providence, for our great profit: who as he choſe us from the beginning, ſo hath he predeſtinate us to be made like to the image of his Son: and therefore will bring us in his time, being called and juſtified to glory, by the croſs. l Not onely afflictions, but whatſoever elſe. m He calleth that, purpoſe, which God hath from everlaſting appointed with himſelf according to his good will and pleaſure. n He uſeth the time paſt for the time preſent, as the Hebrews uſe, who ſometime ſet down the thing that is to come, by the time that is paſt, to ſignify the certainty of it: and he hath alſo a regard to gods continual working. 26 *Ninthly*, we have no cauſe to fear that the Lord will not give us whatſoever is profitable for us ſeeing that he hath not ſpared his own Son to ſave us.

32 He that ſpared not his own Son, but
delivered him up for us all, how ſhall he not
with him alſo freely [o] give us all things?
33 [27] Who ſhall lay any thing to the charge
of Gods elect? *It is* [p] God that juſtifieth:
34 Who *is* he that condemneth? *It is*
Chriſt that died, yea rather that is riſen again,
who is even at the right hand of God, who
alſo maketh interceſſion for us.
35 Who ſhall ſeparate us from the love of
Chriſt? *ſhall* tribulation, or diſtreſs, or perſecution,
or famin, or nakedneſs, or peril,
or ſword?
36 (As it is written, * For thy ſake we are
killed all the day long; we are accounted as
ſheep for the ſlaughter)
37 [r] Nay in all theſe things we are more
then conquerers, through him that loved us.
38 For I am perſwaded, that neither death,
nor life, nor angels, nor principalities, nor
powers, nor things preſent, nor things to
come,
39 Nor height, nor depth, nor any other
creature, ſhall be able to ſeparate us from the
love of God which is in Chriſt Jeſus our Lord.

o Give us freely.
27 A moſt glorious and comfortable concluſion of the whole ſecond part of this epiſtle, that is of the treatiſe of juſtification. There are no accuſers that we have need to be afraid of before God, ſeeing that God himſelf abſolveth us as juſt: and therefore much leſs need we to fear damnation, ſeeing that we reſt upon the death and reſurrection of the almighty power & defence of Jeſus Chriſt; Therefore what can there be ſo weighty in this life, or of ſo great force and power, that might fear us, as though we might fall from the love of God, wherewith he loveth us in Chriſt? Surely nothing, ſeeing that it is in it ſelf moſt conſtant and ſure, and alſo in us being confirmed by ſtedfaſt faith.
p who pronounceth us not onely guiltleſs but alſo perfely juſt in his Son. q wherein Chriſt loveth us. * *Pſal.* 44. 22. r we are not overcome with ſo great and many miſeries and calamities, but alſo more then conquerours in all of them.

CHAP. IX.

1 *Paul is ſory for the Jews.* 7 *All the ſeed of Abraham were not the children of the promiſe.* 18 *God hath mercy upon whom he will.* 21 *The potter may do with his clay what he liſt.* 25 *The calling of the Gentiles, and rejecting of the Jews were foretold.* 32 *The cauſe why ſo few Jews embraced the righteouſneſs of faith.*

I Say [1] the truth in Chriſt, I lie not, my conſcience
alſo bearing me witneſs in the holy
Ghoſt.
2 That I have great heavineſs and continual
ſorrow in my heart.
3 For I could wiſh that my ſelf were ‡ [a] accurſed
from Chriſt, for my brethren my
kinſmen according to the [b] fleſh:
4 Who are Iſraelites; to whom *pertaineth*
the adoption, and the [c] glory, and the
‡ [d] covenants, and the giving of the [e] law, and
the [f] ſervice *of God*, and the [g] promiſes;
5 Whoſe *are* the fathers, and of whom as
concerning the fleſh Chriſt *came*, who is over
all, [2] God bleſſed for ever. Amen.
6 [3] Not as though the word of God hath
taken none effect. For they *are* not all [h] Iſrael,
which are of Iſrael:
7 Neither becauſe they are the ſeed of Abraham,
are they all children: [4] but in * [i] Iſaac
ſhall thy ſeed be called.

1 The third part of this epiſtle, even to the twelfth chapter, wherein Paul aſcendeth to the higher cauſes of faith: and firſt of all, becauſe he purpoſed to ſpeak much of the caſting off of the Jews, he uſeth an inſinuation, declaring by a double or triple oath, and by witneſſing of this great deſire towards their ſalvation, that he loveth them, and therewithal granting unto them all their prerogatives.
‡ Or, *ſeparated.*
a The apoſtle loved his brethren ſo entirely, that if it had been poſſible, he would have been ready to have redeemed the caſting away of the Iſraelites with the loſs of his own ſoul for ever: for this word, *Accurſed*, Betokeneth as much in this place. b Being brethren by fleſh, as of one nation and country. c The ark of the covenant, which was a token of Gods preſence. ‡ Or, *teſtaments.* d The tables of the covenant, and this is ſpoken by the figure *metonomy*. e Of the judicial law. f The ceremonial law. g which were made to Abraham and to his poſterity. 2 A moſt manifeſt teſtimony of the Godhead and divinity of Chriſt. 3 He entreth into the handling of predeſtination, by a kind of preventing an objection: How may it be, that Iſrael is caſt off, but that therewithal we muſt alſo make the covenant which God made with Abraham and his ſeed, fruſtrate and void? He anſwereth therefore, that Gods word is true, although that Iſrael be caſt off, for the election of the people of Iſrael is ſo general and common, that notwithſtanding the ſame God chuſeth by his ſecret counſel, ſuch as it pleaſeth him. So then, this is the propoſition and ſtate of this treatiſe: The grace of ſalvation is offered generally in ſuch ſort that notwithſtanding it, the efficacy thereof pertaineth onely to the elect. h Iſrael in the firſt place is taken for Jacob, and in the ſecond, for the Iſraelites. 4 The firſt proof taken from the example of Abrahams own houſe, wherein Iſaac only was accounted the ſon, and that by Gods ordinance: although that Iſmael alſo was born of Abraham, and circumciſed before Iſaac. * *Gen.* 21. 12. i Iſaac ſhall be thy true and natural ſon, and therefore heir of thy bleſſing.

8 [5] That

5 A general application of the former proof or example.
k which are born of Abraham by the courſe of nature.
* *Gal.* 4. 28.
l which are born by virtue of the promiſe.
6 A reaſon of that application: Becauſe that Iſaac was born by the virtue of the promiſe and therefore he was not choſen, nay, he was not at all, but by the free will of God: whereby it followeth, that the promiſe is the fountain of predeſtination, and not the fleſh, from which promiſe the particular election proceedeth, *that is*, That the elect be born elect, and not that they be firſt born, and then after elected in reſpect of God who doth predeſtinate.
* *Gen.* 18. 10.
7 Another forcible proof taken from the example of Eſau and Jacob, which were both born of the ſame Iſaac; which was the ſon of the promiſe, of one mother, and at one birth, and not at divers, as Iſmael and Iſaac were: and yet notwithſtanding, Eſau being caſt off, onely Jacob was choſen: and that before their birth, that neither

8 [5] That is, They which are the children
of the [k] fleſh, theſe *are* not the children of
God: * but the children of the [l] promiſe are
counted for the ſeed.
9 [6] For this *is* the word of promiſe, * At
this time will I come, and Sara ſhall have a
ſon.
10 [7] And not onely *this*, but when Rebecca
alſo had conceived by one, *even* by our
father Iſaac,
11 (For *the children* being not yet born,
neither having done any good or evil, that
the [m] purpoſe of God according to election
[8] might ſtand, not of works, but of him that
calleth)
12 [9] It was ſaid unto her, The * ‡ elder ſhall
ſerve the ‡ younger.
13 As it written, * Jacob have I loved,
but Eſau have I hated.
14 [10] What ſhall we ſay then? *is there*
[n] unrighteouſneſs with God? God forbid.
15 [11] For he ſaith to Moſes, * I will have [o] mercy
on whom I will have mercy, and I will have
[p] compaſſion on whom I will gave compaſſion.
16 [12] So then *it is* not of him that [q] willeth,
nor of him that runneth, but of God
that ſheweth mercy.
17 [13] For the [r] ſcripture ſaith unto Pharaoh,
* Even for this ſame purpoſe have I [ſ] raiſed
thee up, that I might [14] ſhew my power in
thee, and that my name might be declared
throughout all the earth.
18 [15] Therefore hath he mercy on whom [t] he

any goodneſs of Jacobs, might be thought to be the cauſe of his election, neither any wickedneſs of Eſaus, of his caſting away. m Gods decree which proceedeth of his meer good will, whereby it pleaſeth him to chuſe one, and refuſe the other. 8 Paul ſaith not, Might be made, but, Being made might remain; therefore they are deceived which make foreſeen faith the cauſe of election, and foreknown infidelity the cauſe of reprobation. 9 He proveth the caſting away of Eſau, by that, that he was made ſervant to his brother: and proveth the chuſing of Jacob, by that, that he was made lord of his brother, although his brother was the firſt begotten; and leſt any man might take this ſaying of God, and refer it to external things, the apoſtle ſheweth out of Malachi, who is a good interpreter of Moſes, that the ſervitude of Eſau was joyned with the hatred God, and the lordſhip of Jacob, with the love of God. * *Gen.* 25. 23. ‡ Or, *greater.* ‡ Or, *leſſer.* * *Mal.* 1. 2, 3. 10 The firſt objection, If God doth love or hate upon no conſideration of worthineſs, or unworthineſs, then is he unjuſt, becauſe he may love them which are unworthy, and hate them that are worthy. The apoſtle deteſteth this blaſphemy, and afterward anſwereth it ſeverally, point by point. n Mans wit knoweth no other cauſes of love or hatred, but thoſe that are in the perſons, and thereupon this objection riſeth. 11 He anſwereth firſt, touching them which are choſen to ſalvation: in the chuſing of whom he denieth that God may ſeem unjuſt, although he chuſe and predeſtinate to ſalvation them that are not yet born, without any reſpect of worthineſs: becauſe he bringeth not the choſen to the appointed end, but by the meanes of his mercy, which is a cauſe next under predeſtination. Now mercy preſuppoſeth miſery, and again, miſery preſuppoſeth ſin or voluntary corruption of mankind, and corruption preſuppoſeth a pure and perfect creation. Moreover, mercy is ſhewed by her degrees: *to wit*, By calling, by faith, by juſtification and ſanctification, ſo that at length we come to glorification, as the apoſtle will ſhew afterward. Now all theſe things orderly following the purpoſe of God, do clearly prove that he can by no means ſeem unjuſt in loving and ſaving his. * *Exod.* 33. 19. o I will be merciful and favourable to whom I liſt to be favourable. p I will have compaſſion on whomſoever I liſt to have compaſſion. 12 The concluſion of the anſwer; therefore God is not unjuſt in chuſing and ſaving of his free goodneſs, ſuch as it pleaſeth him: as he alſo anſwered Moſes when he prayed for all the people. q By will, he meaneth the thought and endeavour of heart, and by running, good works, to neither of which he giveth the praiſe, but onely to the mercy of God. 13 Now he anſwereth concerning the reprobate, or them whom God hateth, being not yet born, and hath appointed to deſtruction without any reſpect of unworthineſs. And firſt of all he proveth this to be true, by alledging the teſtimony of God himſelf touching Pharaoh, whom he ſtirred up to this purpoſe, that he might be glorified in his hardning and juſt puniſhing. r God ſo ſpeaketh unto Pharaoh in the ſcripture, or, the ſcripture bringeth in God, ſo ſpeaking to Pharaoh. * *Exod.* 9. 16. ſ Brought thee into this world. 14 Secondly, He bringeth the end of Gods counſel, to ſhew that there is no unrighteouſs in him. Now this chiefeſt end is, not properly and ſimply the deſtruction of the wicked, but Gods glory which appeareth in their rightful puniſhment. 15 A concluſion of the full anſwer to the firſt objection: therefore ſeeing God doth not ſave them whom he freely choſe according to his good will and pleaſure, but by juſtifying and ſanctifying them by his grace, his counſel in ſaving them cannot ſeem unjuſt. And again there is no unjuſtice in the everlaſting counſel of God, touching the deſtruction of them whom he liſteth to deſtroy, for that he hardneth before he deſtroyeth: Therefore the third anſwer for the maintenance of Gods juſtice in the everlaſting counſel of reprobation, conſiſteth in this word, Hardning: which notwithſtanding he conceiled in the former verſe, becauſe the hiſtory of Pharaoh was well known. But the force of the word is great, for hardning which is ſet againſt mercy, preſuppoſeth the ſame things that mercy did, *to wit*, A voluntary corruption, wherein the reprobates are hardned: and again, corruption preſuppoſeth a perfect ſtate of creation. Moreover, this hardning alſo is voluntary, for God ſo hardneth, being offended with corruption, that he uſeth their own will whom he hardneth, to the executing of that judgment. Then follow the fruits of hardning, *to wit*, unbelief and ſin, which are the true and proper cauſes of the condemnation of the reprobate, why doth he then appoint to deſtruction? Becauſe he will: why doth he harden? Becauſe they are corrupt: why doth he condemn? Becauſe they are ſinners. where is then unrighteouſneſs? Nay, if he ſhould deſtroy all after this ſort, to whom ſhould he do injure? t whom it pleaſed him to appoint to ſhew his favour upon.

will *have mercy*, and whom he will, he hardeneth.
19 [16] Thou wilt ſay then unto me, Why
doth he yet find fault? For who hath reſiſted
his will?
20 [17] Nay, but O man, who art thou that
‡ replieſt againſt God? * [18] ſhall the thing
formed ſay to him that [u] formed *it*, Why haſt
thou made me thus?
21 [16] Hath not the * potter power over the
clay, of the ſame lump to make one [20] veſſel
unto [x] honour, and another unto [21] diſhonour?
22 [22] *What* if God, willing to ſhew *his*
wrath, and to make his power known, endured
with much long-ſuffering the [y] veſſels of
wrath ‡ fitted to [23] deſtruction:
23 And that he might make known the
[z] riches of his glory on the veſſels of mercy,
which he had afore prepared unto glory?
24 [24] Even us whom he hath called, not of
the [q] Jews onely, but alſo of the Gentiles.
25 [25] As he ſaith alſo in Oſee, * I will call
them my people, which were not my people;
and her, beloved, which was not beloved.
26 * And it ſhall come to paſs, *that* in the
place where it was ſaid unto them, Ye *are* not
my people; there ſhall they be called, The
children of the living God.
27 [26] Eſaias alſo crieth concerning Iſrael,
* Though the number of the children of Iſrael
be as the ſand of the ſea, a remnant ſhall be
ſaved.
28 For he will finiſh ‡ the work, and cut *it*
ſhort in righteouſneſs: becauſe a [b] ſhort
work will the Lord make upon the earth.
29 And as Eſaias ſaid before, * Except the
Lord of [c] ſabaoth had left us a [d] ſeed, we had
been as Sodoma, and been made like unto
Gomorrha.
30 [27] What ſhall we ſay then? That the Gen-

16 Another objection, but onely for the reprobate, riſing upon the former anſwer. If God do appoint to everlaſting deſtruction, ſuch as he liſteth, and if that cannot be hindred notwithſtanding, that he hath once decreed, how doth he juſtly condemn them, which periſh by his will?
17 The apoſtle doth not anſwer that it is not Gods will, for that God doth not either reject or elect according to his pleaſure, which thing the wicked call blaſphemy, but he rather granteth his adverſary both the antecedents, *to wit*, That it is Gods will, and that it muſt of neceſſity ſo fall out, yet he denieth that God is therefore to be thought an unjuſt revenger of the wicked: for ſeeing it appeareth by manifeſt proof, that this is the will of God, and his doing, what impudency is it for man, which is but duſt and aſhes, to diſpute with God, and as it were to call him into judgment? Now if any man ſay that the doubt is not ſo diſſolved and anſwered, I anſwer, that there is no farther demonſtration in any matter, becauſe it is grounded upon this principal, That the will of God is the rule of righteouſneſs.
‡ Or, *anſwereſt again*, or, *diſputeſt with God.* * *Iſa.* 45. 9. 18 An amplification of the former anſwer, taken from a compariſon, whereby alſo it appeareth that Gods determinate counſel is ſet of Paul the higheſt of all cauſes: ſo that it dependeth not upon any reſpect of the ſecond cauſes, but doth rather frame and direct them. u This ſimilitude agreeth very fitly to the firſt creation of mankind. 19 Alluding to the creation of Adam, he compareth mankind not yet made, (but in the creatours mind) to a lump of clay: whereof afterward God made and doth daily make according as he purpoſed from everlaſting, both ſuch as ſhould be elect, and ſuch as ſhould be reprobate, as alſo this word, Making, declareth. * *Jer.* 18. 6. 20 whereas in the objection propounded, mention was onely made of veſſels to diſhonour, yet he ſpeaketh of the other alſo in this anſwer, for that he proveth the Creatour to be juſt in either of them, as the rule of contraries, requireth. x To honeſt uſes. 21 Seeing then, that in the name of diſhonour, the ignominy of everlaſting death is ſignified, they ſpeak with Paul, which ſay, that ſome are made of God to moſt juſt deſtruction, and they that are offended with this kind of ſpeech bewray their own folly. 22 The ſecond anſwer is this, That God, moreover and beſides that he doth juſtly decree whatſoever he doth decree, uſeth that moderation in executing of his decrees as declareth his ſingular lenity even in the reprobate, in that, that he ſuffereth them a long time, and permitteth them to enjoy many and ſingular benefits, until at length he juſtly condemn them: and that to good end and purpoſe, to wit to ſhew himſelf to be an enemy and revenger of wickedneſs, that it may appear what power he is of by theſe ſevere judgments, and finally by compariſon of contraries to ſet forth indeed, how great his mercy is towards the elect. y By veſſels, the Hebrews underſtand all kinds of inſtruments. ‡ Or, *made up.* 23 Therefore again, we may ſay with Paul, That ſome men are made of God the creatour to deſtruction. z The unmeaſurable and marvellous greatneſs. 24 Having eſtabliſhed the doctrine of the eternal predeſtination of God on both parts, that is, as well of the reprobate, as of the elect, he cometh now to ſhew the uſe of it, teaching us that we ought not to ſeek the teſtimony of it in the ſecret counſel of God, but by the vocation which is made manifeſt, and ſet forth in the church, propounding unto us the example of the Jews and Gentiles, that the doctrine, may be better perceived. a He ſayeth not that all and every one of the Jews are called, but ſome of the Jews, and ſome of the Gentiles. 25 Our vocation or calling is free, and of grace, even as our predeſtination is: and therefore there is no cauſe, why either our own unworthineſs, or the unworthineſs of our anceſtors ſhould cauſe us to think that we are not the elect and choſen of God, if we be called of him, and ſo embrace through faith the ſalvation that is offered us. * *Hoſ.* 2. 23. 1 *Pet.* 2. 10. * *Hoſ.* 1. 10. 26 Contrariwiſe, Neither any outward general calling, neither any worthineſs of our anceſtors, is a ſufficient witneſs of election, unleſs by faith and belief we anſwer Gods calling: which thing came to paſs in the Jews, as the Lord had forewarned. * *Iſa.* 10. 22, 23. ‡ Or, *the account.* b God purpoſeth to bring the unkind and unthankful people to an extream fewneſs. * *Iſa.* 1. 9. c Armies, by which word, the chiefeſt power that is, given to God. d Even a very few. 27 The declaration and manifeſtation of our election, is our calling, apprehended by faith, as it came to paſs in the Gentiles.

tiles

142 tiles which followed not after [c] righteousnes, have attained to righteousnes, even the righteousnes which is of faith:

31 [28] But Israel, which followed after the law of righteousnes, hath not attained to the law of righteousnes.

32 Wherefore? Because *they sought it not* by faith, but as it where by the [c] works of the law: for they stumbled at that stumbling-stone;

33 As it is written, * Behold, I lay in Sion a stumbling-stone, and rock of offence: and whosoever believeth on him, shall not be ‡ ashamed.

CHAP. X.

5 *The scripture sheweth the difference betwixt the righteousnes of the law, and this of faith,* 11 *and that all, both Jew and Gentile, that believe, shall not be confounded,* 18 *and that the Genstles shall receive the word, and believe.* 19 *Israel was not ignorant of these things.*

1 Purposing to set forth in the Jews an example of marvellous obstinacy, he uttreth an intimation.

2 The first entrance into the vocation unto salvation, is to renounce our own righteousnes: the next is to embrace that righteousnes by faith, which God freely offereth us in the gospel.

a The ignorance of the Jew which we ought to know, excuseth none before God, especially it excuseth not them that are of his houshold.

b ignorance hath always pride joyned with it.

3 The proof: the law it self hath respect unto Christ, that such as believe in him should be saved. Therefore the calling to salvation by the works of the law, is vain and foolish: but Christ is offered for salvation to every believer.

c The end of the law is, to justify them that keep the law: but seeing we do not observe the law through the fault of our flesh, we attain not to this end: but Christ saveth this dil-

BRethren, [1] my hearts desire and prayer to God for Israel is, that they might be saved.

2 For I bear them record, that they have a zeal of God, but not according to knowledge.

3 [2] For they [a] being ignorant of Gods righteousnes, and going about to [b] establish their own righteousnes, have not submitted themselves unto the righteousnes of God.

4 [3] For Christ *is* the [c] end of the law for righteousnes to [d] every one that believeth.

5 [4] For Moses describeth the righteousnes which is of the law, *That the man which doth those things, shall live by them.*

6 But the righteousnes which is of faith, speaketh on this wise, * [e] Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ down *from above*)

7 Or who shall descend into the deep? (that is to bring up Christ again from the dead)

8 [5] But what saith it? * [f] The word is nigh thee, *even* in thy mouth, and in thy heart: that is the word of faith which we preach,

9 [6] That if thou shalt [g] confess with thy mouth the Lord Jesus, and shalt believe in thine heart, that [h] God hath raised him from the dead, thou shalt be saved.

10 For with the heart man [i] believeth unto righteousnes, and with the mouth confession is made unto salvation.

11 [7] For the scripture saith, * Whosoever

[k] believeth on him, shall not be ashamed.

12 For there is no difference between the Jew and the Greek: for the same Lord over all, is rich unto all that call upon him.

13 * [8] For whosoever shall call upon the name of the Lord, shall be saved.

14 How then shall they call on him in whom they have not believed? [9] and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

15 And how shall they preach, except they be sent? as it written, * How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!

16 [10] But they have not [l] all obeyed the gospel. For Esaias saith, * Lord, who hath believed † our ‡ report?

17 [11] So then, faith *cometh* by hearing, and hearing by [m] the word of God.

18 [12] But I say, Have they not heard? Yes verily, * their found went into all the earth, and their words unto the ends of the world.

19 [13] But I say, Did not Israel know? First, Moses saith, * I will provoke you to jealousy, by *them that are* [n] no people, *and* by a foolish nation I will anger you.

20 But Esaias is very [o] bold, and saith, * I was found of them that sought me not; I was made manifest unto them that asked not after me.

21 But to Israel he saith, * All day long I have stretched forth my hands unto a disobedient and gainsaying people.

k To believe in God, is to yield and confesse to Gods promise of salvation by Christ: and that not onely in time past, but also when we hear that the promises pertain to us, whereupon ariseth a sure trust.

l *Acts* 2. 21. m True calling springeth not upon the merit of God: but the testimony of true faith, and true faith of mercy upon calling, and true calling of our election. Therefore faith, which receiveth God in his word, and the preacher: sorrowing as God hath appointed in the church.

n *Isa.* 52. 15. *Mat.* 1. 21. o Wherefore faith is, when it is alſo the word, and our conſent, wife, whenſoever the word is, there is faith alſo: for many refuſe and reject the word. Hereby doth this apoſtle in the behalf of the Jews.

p *Iſa.* 52. 7. *John* 12. 38.

q Or, *touching.* r A concluſion from the former gradation: we muſt aſcend from faith to an invocation, ere we come to the reſidence of our election. m By Confeſſion, manifeſted.

12 An obiection: If calling be a teſtimony of election, were not the Jews called? why ſhould I not grant that, ſaith the apoſtle, ſeeing that there is no nation which hath not ſome knowledge? much leſs can I ſay, that the Jews were not called. * *Iſai.* 19. 4. 13 The defender and maintainer of the Jews cauſe, goeth on ſtill to ask, whether the Jews alſo knew not God which called them, Eſai (ſaith the apoſtle) deſireth it: and wiſheth that the goſpel was tranſlated from them to the gentiles, becauſe the Jews neglected it. And there withal the apoſtleſmeth, that that outward and univerſall calling, which is ſet forth by the creation of the world, ſufficeth not to the knowledge of God: yea, and that the particular alſo which is by the word of God, is of it ſelf of ſmall or no efficacy, unleſs it be apprehended or laid hold on by faith, by the gift of God, otherwiſe by unbelief it is made unprofitable, and thereby the cauſe of the fault of him, who can pretend no ignorance. * *Deut.* 32. 21. n He calleth all prophane people, becauſe not being the Lords people, they are as no people. o Speaketh without fear.

CHAP XI.

1 *God hath not caſt off all Iſrael.* 7 *Some were elected though the reſt were hardned.* 16 *There is hope of their converſion.* 18 *The Gentiles may not inſult upon them.* 26 *For there is a promiſe of their ſalvation.* 33 *Gods judgments are unſearchable.*

I Say then, [1] Hath God caſt away his people? God forbid. For [2] I alſo am an Iſraelite of the ſeed of Abraham, *of* the tribe of Benjamin.

2 [3] God hath not caſt away his people which he [a] foreknew. [4] Wot ye not what the ſcripture ſaith of Elias? how he maketh intercеſſion to God againſt Iſrael, ſaying,

3 * Lord, they have killed thy prophets, and digged down thine altars; and I am left alone, and they ſeek my life.

4 But what ſaith the anſwer of God unto him? * I have [b] reſerved to my ſelf ſeven thouſand men, who have not bowed the knee to *the image of* [c] Baal.

5 Even ſo then at this preſent time alſo there is a remnant according to the [d] election of grace.

6 [5] And if by grace, then *it is* [e] no more of works: otherwiſe grace is no more grace. But if *it be* of works, then is it no more grace: otherwiſe work is no more work.

7 What then? Iſrael hath not obtained that which he ſeeketh for, but the election hath obtained it, and the reſt were ‡ [f] blinded:

8 [6] According as it is written, * God hath given them the ſpirit of ‡ [g] ſlumber, * eyes that they ſhould not ſee, and ears that they ſhould not hear, unto this day.

9 And David ſaith, * [1] Let their table be made a ſnare, and a trap, and a ſtumbling-block, and a recompenſe unto them.

10 * Let their eyes be darkned, that they may not ſee, and bowe down their back alway.

11 [7] I ſay then, Have they ſtumbled that they ſhould fall? God forbid: but *rather* through their fall ſalvation *is come* unto the Gentiles, for to provoke them to jealouſy.

12 Now if the fall of them *be* the riches of the world, and the ‡ diminiſhing of them the [h] riches of the Gentiles: how much more their [i] fulneſs?

13 [8] For I ſpeak to you Gentiles, in as much as I am the apoſtle of the Gentiles, [m] I magnify mine office:

14 If by any means I may provoke to emulation *them which are* my fleſh, and might ſave ſome of them.

15 For if the caſting away of them *be* the reconciling of the world; what *ſhall* the receiving *of them be*, [n] but life from the dead?

16 [9] For if the [o] firſt-fruit *be* holy, the lump *is alſo holy*: and if the root [p] *be* holy, ſo *are* the branches.

17 [10] And if ſome of the branches be broken off, and thou being a wild olive-tree, wert graffed in ‡ [q] amongſt them, and with them [r] partakeſt of the root and fatneſs of the olive-tree;

18 [r] Boaſt not againſt the branches: but if thou boaſt, thou beareſt not the root, but the root thee.

19 Thou wilt ſay then, The branches were broken off, that I might be graffed in.

20 Well; becauſe of unbelief they were broken off, and thou ſtandeſt by faith. Be not high-minded, but [s] fear.

21 For if God ſpared not the [u] natural branches, *take heed* leſt he alſo ſpare not thee.

22 [11] Behold therefore the [x] goodneſs, and ſeverity of God: on them which fell, ſeverity; but towards thee, [y] goodneſs, if thou continue in *his* goodneſs: otherwiſe thou alſo ſhalt be cut off.

23 [12] And they alſo, if they bide not ſtill in unbelief, ſhall be graffed in: for God is able to graff them in again.

24 For if thou wert cut out of the olive-tree which is wild by [z] nature, and wert graffed contrary to nature into a [a] good olive-tree; how much more ſhall theſe which be the natural *branches*, be graffed into their own olive-tree?

25 [13] For I would not, brethren, that ye ſhould be ignorant of this myſtery (leſt ye ſhould be wiſe in your own [b] conceits) that ‡ blindneſs in part is happened to Iſrael, until the fulneſs of the Gentiles be [c] come in.

26 And ſo all Iſrael ſhall be ſaved: as it is written, * There ſhall come out of Sion the deliverer, and ſhall turn away ungodlineſs from Jacob.

27 For this *is* [d] my covenant unto them, when I ſhall take away their ſins.

28 [14] As concerning the [e] goſpel, *they are* enemies for your ſake: but as touching the [f] election, *they are* beloved for the fathers ſakes.

29 [15] For the gifts and calling of God *are* without repentance.

30 [16] For as ye in times paſt have not ‡ believed God, yet have now obtained mercy through their unbelief:

31 Even ſo have theſe alſo now not ‡ believed, that through your mercy they alſo may obtain mercy.

32 For

1 *Kings.* 19. 18. b He ſpeaketh of remnants and reſerved people which were choſen from everlaſting, and out of remnants that ſhould be choſen afterward, for they are not choſen, becauſe they were not idolaters: but therefore they were not idolaters, becauſe they were choſen and elect.

c Baal ſignifieth as much as Maſters or Patron, or one in whoſe power another is, which name the idolators at this day give their idols, naming them Patrons and Patronneſſes, or Ladies.

d The election of grace is not whereby men chooſe grace, but whereby God chooſe us of his grace and goodneſs.

5 Although that all be not elect and choſen, yet let them that are elected, remember that they are freely choſen: and let them that ſtubbornly refuſe the grace and free mercy of God, impute it unto themſelves.

e This ſaying, beateth down flat to the ground all the doctrine of all kinds and manner of works, whereby our juſtifiers of themſelves do teach, that works are either wholy or partly the cauſe of our juſtification.

1 Or, *ſtandard.*

f *Look Mark* 3. 5.

6 And yet this bondage of heart cometh not but by Gods juſt decree and iuſtice. ment: and yet without fault, when as he ſuffereth the untheankful by taking from them all ſenſe and perfectneſs, and by doubling their darkneſs, that the benefits of God which are offered unto them, do redound to their juſt deſtruction.

* *Iſa.* 29. 10. † Or, *remorſe.*

g A very deep ſleep, which taketh away all ſenſe.

* *Iſa.* 6. 9. h *That is*, Eyes unfit to ſee. * *Iſal.* 69. 22. 1 As unhappy birds are inticed to death by that which is their fulfeasance, ſo did that only thing turn to the Jews deſtruction, out of which they ſought life, *to wit*, The law of God, for the prepoſterous zeal whereof they refuſed the goſpel. * *Iſal.* 69. 23. 7 God appointed this calling of the Jews, that it might be an occaſion to call the Gentiles: and again, might turn this calling of the Gentiles, to be an occaſion to reſtore the Jews, *to wit*, That they being inflamed and provoked by emulation of the Gentiles, might themſelves at length embrace the goſpel. And hereby we may learn, that the fewneſs of God feemeth as well to be ſetting forth of his glory, as his mercy doth, and alſo that God preſenteth himſelf a way to mercy, by his feverity: ſo that we ought not raſhly to deſpair of any man, nor proudly triumph over other men, but rather provoke them to an holy emulation, that God may be glorified in them alſo. § *Or, deep, or, hyſt.*

8 And yet this hardneſs of heart is ſtill in his pleaſure, and ſuffering of the world, and the moſt part of men to be reached to, that all the Jews in particular, are not caſt away, and the fulneſſe of gentleneſſe ought not to be ſtayed by the obſtinacy of the Jews, when the whole nation, without exception ſhall come to Chriſt. 8 He witneſſeth by his own example, that he goeth before every one in this behalf. 10 I make noble and famous. 11 It ſhall come to paſs that when the Jews come to the goſpel, the world ſhall ſee, as it were, quickned again, and riſe up from death to life. 9 The nation of the Jews being conſidered in their flock, and root, that is, in Abrahim, is holy, although that many of the branches be cut off. Therefore in judging of our brethren, we muſt not flick in their unworthineſs, to think that they are at once all caſt off. 12 Now we ought to conſider the root of the covenant, and rather go back to their anceſtors which were faithful than we may know that the withholding of the covenant reſteth in ſome of their poſterity, as we alſo find proof hereof in our lives. 13 He alludeth to the firſt fruits of thoſe fruits, by the offering whereof all the whole crop of corn was ſanctified, and they might uſe the reſt of the year following with good confidence. 9 Abraham. 10 There is no cauſe why the Gentiles ſeeing they are graffed into the Jews anceſtours but let them rather take heed, that that alſo be not found in them which is worthily condemned in the Jews. And hereof alſo this general doctrine may be gathered and taken, that we ought to be ſtudious of Gods glory, and mercy in reſpect of our neighbours: ſo far ought we to be from bragging and glorying, for that, that we are preferred before others by a ſingular grace.

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1 Or, *for item.*

i In place of theſe boughs which are broken off.

f It is againſt the common courſe of husbandry, that the barren ſyons of the ſtock is changed with the juyce of the good tree.

g We may rejoyce in the Lord, but ſo that we deſpiſe not the Jews, whom we ought rather to provoke to that good thing with us.

t See that thou ſtand in awe of God modeſtly and carefully.

u He calleth them natural, not becauſe they had any holineſs of nature, but becauſe they were born of them whom the Lord ſet apart for himſelf from other nations, by his league and covenant, which he freely made with them.

11 Seeing the matter it ſelf declareth that election cometh not by inheritance (although the fault be in men, and not in God) why the bleſſing of God is not univerſall) we muſt take good heed that that be not found in our ſelves, which we think blameworthy in others; for the election is fure, but they that are truely cleft and ingraf-ted, are not proud in themſelves with contempt of others, but with due reverence to God, love towards their neighbour, run to the mark which is ſet before them.

x The wonder and loving heart.

y In that ſtate wherein God hid bountifulneſs hath advanced thee unto, and we muſt muſk here, that he ſpeaketh not of the election of every private man, which remaineth ſtedfaſt for ever but of the election of the whole nation.

12 Many ye now of Iſrael ſhall fall off, *that is*, As without the root, which in their time ſhall be graffed in: and again there are a great ſort, which after a ſort, and touching the outward flow, ſeem to be ingraffed, which notwithſtanding through their own fault afterward are cut off, when they will not abide in their unbelief.

z Underſtand nature, not as it was firſt made, but as it is corrupted in Adam, and ſo detained from him in his poſterity. a Into the people of the Jews, which God had ſanctified of his mere grace: and he ſpeaketh of the whole nation, not of every one apart. 13 The blindneſs of the Jews is neither univerſall, that the Lord hath no elect in that nation, neither ſhall it be continual: for there ſhall be a time wherein they alſo (as the prophets have fore-warned) ſhall effectually embrace that, which they do now fo ſtubbornly, for the moſt part, reject and refuſe. b That ye be not proud within your ſelves. † Or, *hardneſs.* c Here is the end of the blindneſs. * *Iſa.* 59. 20. 14 Again, that he may joyn the Jews and Gentiles together as it were in one body, and eſpecially may teach what duty the Gentiles owe to the Jews, he teacheth this into their heads, that the nation of the Jews is not utterly caſt off without hope of recovery. d. Foreſmuch as they receive it not. e In that that God reſpecteth not what they deſerve, but what he promiſed to Abraham. 15 The reaſon or proof, wherefore the ſame made with that nation of life everlaſting, cannot be fruſtrate and vain. 16 Another reaſon: Becauſe that although they which are hindred, are worthily puniſhed, yet hath not this ſtubbornels of the Jews ſo come to paſs properly for an hinderance to them to obtain: but that an entry might be, as it were, opened to bring in the Gentiles, and afterward the Jews, being inflamed with emulation of that mercy which is ſhewed to the Gentiles, might themſelves alſo be partakers of the ſame benefit, and ſo it might appear that both the Jews and Gentiles are ſaved only by the free mercy and grace of God, which could not have been ſo manifeſt, if at the beginning God had brought all together into the church, or if he had ſaved the nation of the Jews without this interruption.

f Or, *abyſs.* † Or, *ſhapes.*

32 For God hath ‡ concluded them [f] all in
unbelief, that he might have mercy upon all.
33 [17] O the depth of the riches both of
the wiſdom and knowledge of God! how
unſearcheable *are* his [g] judgments, and his
[h] ways paſt finding out!
34 * [18] For who hath known the mind of
the Lord, or who hath been his counſeller?
35 Or who hath [i] firſt given to him, and it
ſhall be recompenſed unto him again?
36 For of him, and through him, and [k] to
him *are* all things: to whom *be* glory for ever.
Amen.

‡ Or, *ſhut them all up together.* f Both Jews and Gentiles. 17 The apoſtle cryeth out as aſtoniſhed with this wonderful wiſdom of God, which he teacheth us, ought to be religiouſly reverenced, and not curiouſly, and profanely to be ſearched beyond the compaſs of that, that God hath reveiled unto us. g The courſe that he holdeth in governing all things both generally and particularly. h The order of his counſels and doings. * *Iſa.* 40. 13. 1 *Cor.* 2. 16. 18 He bridleth three manner of ways, the wicked boldneſs of man: Firſt, becauſe that God is above all moſt wiſe, and therefore it is very abſurd, and plainly godleſs to meaſure him by our folly. Moreover, becauſe he is debtour to no man, and therefore no man can complain of injury done unto him. Thirdly, becauſe all things are made for his glory, and therefore we muſt refer all things to his glory, much leſs may we contend and debate the matter with him. i This ſaying overthroweth the doctrine of foreſeen works and merits. k *To wit*, For God, to whoſe glory all things are referred, not onely things that were made, but eſpecially his new works which he worketh in his elect.

Chap. XII.

1 *Gods mercies muſt move us to pleaſe God. 3 No man muſt think too well of himſelf, 6 but attend every one on that calling, wherein he is placed. 9 Love, and many other duties are required of us. 19 Revenge is ſpecially forbidden.*

I Beſeech [1] you therefore, brethren, [a] by the
mercies of God, that ye [b] preſent your [c] bodies [d] a living ſacrifice, holy, acceptable unto
God, *which is* your [e] reaſonable ſervice.
2 [2] And be not conformed to this world: but
* be ye transformed by the renewing of your
[f] mind, that ye may * prove what *is* that good,
and acceptable and perfect will of God.
3 [3] For [g] I ſay, through the grace given unto
me, to every man that is among you, not to
think *of himſelf* [h] more highly then he ought
to think; but to think † [i] ſoberly according as
God hath dealt * to every man the meaſure of
[k] faith.
4 [4] * For as we have many members in one
body, and all members have not the ſame
office:
5 So we being many are one body in Chriſt,
and every one members one of another.
6 [5] * Having then gifts, differing according
to the grace that is given to us, whether prophesy, *let us propheſy* according to the [l] proportion of faith:
7 Or miniſtry, *let us wait* on *our* miniſtring; or he that [m] teacheth, on teaching;
8 Or he that [n] exhorteth, on exhortation;
he that [o] ‡ giveth, *let him do it* ‡ with ſimplicity; he that [p] ruleth, with diligence; he that
[q] ſheweth mercy, with cheerfulneſs.
9 [6] *Let* love *be* without diſſimulation. Abhor that which is evil, cleave to that which
is good.
10 * *Be* kindly affectioned one to another;
‡ with brothery love, in honour preferring
one another:
11 Not ſlothful in buſineſs: [r] fervent in
ſpirit; ſerving the Lord:
12 [7] Rejoycing in hope; patient in tribulation; continuing inſtant in prayer;
13 [ſ] Diſtributing to the [t] neceſſity of ſaints;
given to hoſpitality.
14 * Bleſs them which perſecute you: bleſs
and curſe not.
15 Rejoyce with them that do rejoyce, and
weep with them that weep.
16 *Be* of the ſame mind one towards another. Mind not high things, but ‡ condeſcend
to men of [u] low eſtate. * Be [x] not wiſe in your
own conceits.
17 * Recompenſe to no man evil for evil.
Provide things honeſt in the ſight of all men.
18 If it be poſſible, as much as lieth in you,
* live peaceably with all men.
19 Dearly beloved, avenge not your ſelves,
but rather give place unto wrath: for it is
written, * Vengeance *is* mine; I will repay,
ſaith the Lord.
20 * Therefore if thine enemy hunger, feed
him; if he thirſt, give him drink: for in ſo doing thou ſhalt heap [y] coals of fire on his head.
21 Be not overcome of evil, but overcome
evil with good.

1 The fourth part of this epiſtle, which after finiſhing of the chief points of chriſtian doctrine, conſiſteth in declaring of precepts of Chriſtian life. And firſt of all he giveth general precepts and grounds, the chiefeſt whereof is this, that every man conſecrate himſelf wholly to the ſpiritual ſervice of God, and ſo as it were ſacrifice himſelf, truſting to the grace of God. a By this preface he ſheweth that Gods glory is the utmoſt end of all our doings. b In times paſt the ſacrifices were preſented before the altar: but now the altar is every where. c Your ſelves: in times paſt, other bodies then our own now our own muſt be offered. d In time paſt, dead ſacrifices were offered, but now we muſt offer ſuch as have the ſpirit of life in them. e Spiritual. 2 The ſecond precept is this, That we take not other mens opinions or manners for a rule of life, but that we wholly renouncing this world, ſet before us as a mark, the will of God as it is manifeſt and opened unto us in his word. * *Eph.* 4. 23. f why then there is no place left for reaſon, which the heathen philoſophers places as a queen in a caſtel, nor for mans free will, which the popiſh ſchoolmen dream on, if the mind muſt be renewed, *Look Ephſ.* 1. 18. & 2. 3. & 4. 17. *Col.* 1. 21. * *Eph.* 5. 17. 3 Thirdly, he admoniſheth us very earneſtly, that every man keep himſelf within the bounds of his vocation, and that every man be wiſe according to the meaſure of grace that God hath given him. g charge. h That he pleaſe not himſelf too much, as they do, which perſwade themſelvs they know more then indeed they do. † Gr. *to ſobriety.* i we ſhall be ſober, if we take that upon us, which we have not, and if we brag not of that we have. * *Eph.* 4. 7. k By faith he meaneth the knowledge of God in Chriſt, and the gifts which the holy Ghoſt poureth upon the faithful. 4 There is a double reaſon of the precept going afore: the one is, becauſe God hath not commited every thing to be done of every man: and therefore he doth backwardly, and not only unprofitably, but alſo to the great diſprofit of others wearieth himſelf and others, which paſſeth the bounds of his vocation: the other is, for that this diverſity and inequality of vocations and gifts redoundeth to our commodity: ſeeing that the ſame is therefore inſtituted and appointed, that we ſhould be bound one to another, whereupon it followeth, that no man ought to be grieved thereat, ſeeing that the uſe of every private gift is common. * 1 *Cor.* 12. 12. 5 That which he ſpake before in general, he applieth particularly to the holy functions, wherein men offend with great danger. And he divideth them into two ſorts: *to wit*, Into prophets and deacons: and again, he divideth the prophets into doctours and paſtours. And of deacons he maketh three ſorts, *to wit*, The one to be ſuch as are (as it were) treaſurers of the church coffers, whom he calleth properly Deacons: the other to be the governours of the diſcipline, who are called Seniours, or Elders: the third, to be ſuch as properly ſerved in the help of the poor, of which ſort the company of widows were. * 1 *Pet.* 4. 10, 11. l That every man obſerve the meaſure of that which is reveiled unto him. m whoſe office is only to expound the ſcriptures.

n who in other places is called the paſtour. o *To wit*, The alms, that he diſtribute them without reſpect of perſons. ‡ Or, *impartith*. ‡ Or, *liberally.* p The elders of the church. q They that are buſied about tending on the poor, muſt do it with cheerfulneſs, leſt they add ſorrow to ſorrow. 6 Now he cometh to the duties, of the ſecond table, which he deriveth from charity, which is, as it were, the fountain of them all. And he defineth Chriſtian charity, by ſincerity, hatred of evil, earneſt ſtudy of good things, good affection to help our neighbour, and whoſe final end is the glory of God. * Heb. 13. 1. ‡ Or, *in the love of the brethren.* r This piece is well put in for it maketh difference between Chriſtian duties and philoſophical duties. 7 He reckoneth up divers other virtues together with their effects, *to wit*, Hope, patience in tribulation, equanimity, continuance in prayer, liberality toward the ſaints, hoſpitality, moderation of mind, even in helping our enemies, a ſelf ſame feeling with others, as well in adverſity as proſperity, modeſty, endeavour to maintain honeſt concord, ſo nigh as we may with all men, which cannot be extinguiſhed by any mans injuries. ſ A true rule of charity, when we are no leſs touched with other mens wants, then with our own, and having that feeling, help them as much as we can. t Not upon pleaſures and needleſs duties, but upon neceſſary uſes. * *Mat.* 5. 44. ‡ Or, *be contented with mean things.* u There is nothing that doth ſo much break concord as ambition, when as every man lotheth a baſe eſtate, and ſeeketh ambitiouſly to be aloft. * *Prov.* 3. 7. *Iſ.* 5. 21. x Be not puffed up with opinion of your own wiſdom. * *Prov.* 20. 22. 1 *Theſ.* 5. 15 1. *Pet.* 3. 9. * *Heb.* 12. 14 * *Deut.* 32. 35. *Heb.* 10. 30. * *Prov.* 25. 21. y After this ſort doth Solomon point out the wrath of God that hangeth over a man.

Chap. XIII.

1 *Subjection, and many other duties we owe to the magiſtrates. 8 Love is the fulfilling of the law. 11 Gluttony and drunkenneſs, and the works of darkneſs, are out of ſeaſon in the time of the goſpel.*

Let [1] every [a] ſoul be * ſubject unto the higher
[2] powers. [3] For there is no power but of
God: the powers that be, are ‡ [b] ordained of
God.
2 Whoſoever therefore reſiſteth the power,
reſiſteth the ordinance of God: and they that
reſiſt, ſhall receive to themſelves damnation.
3 [4] For rulers are not a terrour to good
works, but to the evil. [5] Wilt thou then not be
afraid of the power? do that which is good,
and thou ſhalt have praiſe of the ſame:
4 For he is the miniſter of God to thee for
good. [6] But if thou do that which is evil, be
afraid: for he beareth not the ſword in vain:
for he is the miniſter of God, [c] a revenger to
execute wrath upon him that doth evil.
5 [7] Wherefore *ye* muſt needs be ſubject, not
onely for wrath, but [d] alſo for conſcience ſake.
6 [8] For, for this cauſe pay you tribute alſo:
for they are Gods miniſters, attending continually upon this very thing.
7 Render therefore to all their dues, tribute
to whom tribute *is due*, cuſtom to whom
cuſtom, [e] fear to whom fear, honour to whom
[f] honour.
8 [9] Ow no man any thing, but to love one
another: [10] for he that loveth another, hath
fulfilled the [g] law.
9 For this, Thou ſhalt not commit adultery, Thou ſhalt not kill, Thou ſhalt not ſteal,
Thou ſhalt not bear falſe witneſs, Thou ſhalt
not covet: and if *there be* any other commandment, it is [h] briefly comprehended in
this ſaying, namely, Thou ſhalt love thy
neighbour as thy ſelf.
10 Love worketh no ill to his neighbour:
therefore love *is* the fulfilling of the law.
11 [11] And that, knowing the time, that
now *it is* high time for us to awake out of ſleep:
for now *is* our ſalvation nearer than when we
beleeved.
12 The night is far ſpent, the day is [i] at
hand: let us therefore caſt off the works of
[k] darkneſs, & let us put on the armour of light.
13 Let us walk ‡ honeſtly as in the day,
not in rioting and drunkenneſs, not in chambering and wantonneſs, not in ſtrife and envying.
14 But [l] put ye on the Lord Jeſus Chriſt,
and make not proviſion for the fleſh, to *fulfill*
the luſts *thereof.*

1 Now he ſheweth ſeverally what ſubjects owe to their magiſtrates, *to wit*, Obedience: from which he ſheweth that no man is free: and in ſuch ſort, that it is not only due to the higheſt magiſtrate himſelf, but alſo even to the baſeſt, which hath any office under him. a Yea though an apoſtle, though an euangeliſt, though a prophet: *Chryſoſtom.* Therefore the tyranny of the pope over all kingdoms, muſt down to the ground. * *Tit.* 3. 1. 1 *Pet.* 2. 13. 2 A reaſon taken of the nature of the thing it ſelf: For to what purpoſe are they placed in higher degree, but that the inferiours ſhould be ſubject unto them? 3 Another argument of great force: becauſe God is authour of this order: ſo that ſuch as are rebels, ought to know, that they make war with God himſelf: wherefore they cannot but purchaſe to themſelves great miſery and calamity. ‡ Or, *ordered.* b Be diſtributed: for ſome are greater, ſome ſmaller. 4 The third argument, taken from the end wherefore they were made, which is moſt profitable: for that God by this means preſerveth the good, and bridleth the wicked: by which words, the magiſtrates themſelves are put in mind of that duty which they owe to their ſubjects. 5 An excellent way to bear this yoke, not only without grief but alſo with a great profit. 6 God hath armed the magiſtrate even with a revenging ſword. c By whom God revengeth the wicked. 7 The concluſion: we muſt obey the magiſtrate, not onely for fear of puniſhment, but much more becauſe that (although the magiſtrate hath no power over the conſcience of man, yet ſeeing he is Gods miniſter) he cannot be reſiſted by any good conſcience. d So far as lawfully we may: for if unlawfull things be commanded us, we muſt anſwer, as Peter teacheth us, It is better to obey God than men. 8 He reckoneth up the chiefeſt things wherein conſiſteth the obedience of ſubjects. e Obedience, and that from the heart. f Reverence, which (as reaſon is) we muſt give to the magiſtrate. 9 He ſheweth how very few judgements need to be executed, *to wit*, if we ſo order our life as no man may juſtly require any thing of us, beſides that onely, that we ow one to another, by the perpetuall law of charitie. 10 He commendeth charitie, as an abridgement of the whole law. g Hath not onely don one commandment, but performed generally that which the law commandeth. h For the whole law commandeth nothing els, but that we love God, and our neighbour. But ſeeing Paul ſpeaketh here of the duties we ow one to another, we muſt reſtrain this word, *law*, to the ſecond table. 11 An amplification taken of the circumſtance of the time: which alſo it ſelf putteth us in mind of our dutie, ſeeing that this remaineth, after that the darkneſs of ignorance and wicked affections by the knowledge of Gods truth be driven out of us, that we order our life according to that certain and ſure rule of all righteouſneſs and honeſtie, being fully grounded upon the vertue of the Spirit of Chriſt. i In other places we are ſaid to be in the light, but yet ſo, that it appeareth not as yet what we are, for as yet we ſee, but as it were, in the twilight k That kind of life which they lead, that flee the light. ‡ Or, *decently* l To put on Chriſt, is to poſſeſs Chriſt, to have him in us, & us in him.

Chap. XIV.

3 *Men may not contemn nor condemn one another for things indifferent: 13 but take heed that they give no offence in them: 15 For that the apoſtle proveth unlawfull by many reaſons.*

Him [1] that is weak in the faith [a] receive
you, *but* ‡ not to [b] doubtfull diſputations.
2 [2] For one [c] beleeveth that he may eat all
things: another who is weak, eateth herbs.
3 [3] Let not him that eateth, deſpiſe him
that eateth not: and let not him which eateth
not, judge him that eateth. For [4] God hath
received him.

1 Now he ſheweth how we ought to behave our ſelvs toward our brethren in matters and things indifferent, offending in the uſe of them, not of malice, or damnable ſuperſtition, but for lack of knowledge of the benefit of Chriſt. And thus he teacheth that they are to be inſtructed gently, and patiently, and ſo that we apply our ſelvs to their ignorance in ſuch matters, according to the rule of charitie. a Do not for a matter or thing that is indifferent, and ſuch as you may do or not do, ſhun his company, but take him to you. ‡ Or, *not to judge* his *doubtfull thoughts.* b To make him by your doubtfull and uncertain diſputations, go away more in doubt than he came, or ſtart back with a troubled conſcience. 2 He propoundeth, for an example, the difference of meats, which ſome thought was neceſſarily to be obſerved, as a thing preſcribed by the law (not knowing that it was taken away) whereas on the contrary ſide, ſuch as had profited in the knowledge of the goſpel, knew well that this ſchoolmaſterſhip of the law was aboliſhed. c Knoweth by faith. 3 In ſuch a matter, ſaith the apoſtle, let neither them which know their libertie, proudly deſpiſe their weak brother, neither let the unlearned crabbedly or forwardly condemn that, that they underſtand not. 4 The firſt reaſon: Becauſe that ſeeing both he that eateth, and he that eateth not, is notwithſtanding the member of Chriſt, neither he which eateth not, can juſtly be contemned, neither he which eateth, be juſtly condemned: Now the firſt propoſition is declared in the ſixth vers following.

4 [5] Who art thou that judgeſt another mans
ſervant? to his own maſter he ſtandeth or falleth. Ye, he ſhall be holden up: for God is
able to make him ſtand.
5 [6] One man eſteemeth one day above another: another eſteemeth every day *alike.* [7] Let
[d] every man be ‡ fully perſwaded in his own
mind.
6 [8] He that [e] regardeth the day, regardeth
it unto the Lord; and he that regardeth not
the day, to the [f] Lord he doth not regard *it.*
He that [g] eateth, eateth to the Lord, [9] for he
giveth God thanks; and he that eateth [h] not,
to the Lord he eateth not, and giveth God
thanks.
7 [10] For none of us liveth to [i] himſelf, and
no man dieth to himſelf.
8 For whether we live, we live unto the
Lord: and whether we die, we die unto the
Lord: whether we live therefore or die, we
are the Lords.
9 For to this end Chriſt both died, and roſe,
and revived, that he might be Lord both of
the dead and living.
10 [11] But why doſt thou judge thy brother?
or why doſt thou ſet at nought thy brother?
* we ſhall all ſtand before the judgement-ſeat
of Chriſt.
11 For it is written, * [k] *As* I live, ſaith the
Lord, every knee ſhall bow to me, and every
tongue ſhall [l] confeſs to God.
12 So then every one of us ſhall give account of himſelf to God.
13 [12] Let us not therefore judge one another any more: but judge [m] this rather, that
no man put a ſtumblingblock, or an occaſion
to fall in *his* brothers way.
14 [13] I know, and am perſwaded by the [n] Lord
Jeſus, that *there is* nothing † unclean of [o] it ſelf:

5 Another reaſon which hangeth upon the former: why the ruder and more unlearned ought not to be condemned of the more skilfull, as men without hope of ſalvation: becauſe, ſaith the apoſtle, he that is ignorant to day, may be indued to morrow with further knowledge, or that he may alſo ſtand ſure: Therefore it belongeth to God and not unto man, to pronounce that ſentence of condemnation. 6 Another example of the difference of days according to the law. 7 He ſetteth againſt this contempt, and haſtie or raſh judgement, a continuall deſire to profit, that the ſtrong may be certainly perſwaded of their libertie, of what manner and ſort it is: and how they ought to uſe it: and again, the weak may daily profit, leaſt either they abuſe the gift of God, or theſe pleaſe themſelvs in their infirmitie. d That he may ſay in his conſcience, that he knoweth and is perſwaded by Jeſus Chriſt, that nothing is unclean of it ſelf; and this perſwaſion muſt be grounded upon the word of God. ‡ Or, *fully aſſured* 8 A reaſon taken from the nature of indifferent things, which a man may with a good conſcience do, and omit: for ſeeing that the difference of days and meats was appointed by God, how could they which as yet underſtood not the abrogating of the law, and yet otherwiſe acknowledged Chriſt as their Saviour, with good conſcience neglect that which they knew was commanded of God? And, on the contrarie ſide, they that knew the benefit of Chriſt in this behalf, did with good conſcience neither obſerve days nor meats: Therefore, ſaith the apoſtle, *verſ.* 10. Let not the ſtrong condemn the weak for theſe things, ſeeing that the weak brethren are brethren notwithſtanding. Now if any man would draw this doctrin to theſe our times and ages, let him know that the apoſtle ſpeaketh of ſuch things indifferent, as they which thought them not to be indifferent, had a ground in the law, and were deceived by ſimple ignorance, and not of malice, (for to ſuch the apoſtle yeelded not, no not for a moment) nor ſuperſtition, but of a religious fear of God. e Obſerveth preciſely. f God ſhall judge whether he do well or no: And therefore you ſhould rather ſtrive about this, how everie one of you may be allowed of God, than to think upon other mens doings. g He that maketh no difference of meats. 9 So the apoſtle ſheweth, that he ſpeaketh of the faithfull, both ſtrong and weak: But what if we have to do with infidels? Then muſt we here take heed of two things, as alſo is declared in the epiſtle to the Corinthians. *The one is*, that we count not their ſuperſtition among things indifferent, as they did which ſat down to meat in idols temples: *the other is*, that then alſo when the matter is indifferent (as to buy a thing offered to idols, in the butchers ſtambles, and to eat it at home, or in a private banquet) we wound not the conſcience of our weak brother. h He that toucheth not meats which he taketh to be unclean by the law. 10 we muſt not ſtick, *ſaith he*, in the meat it ſelf, but in the uſe of the meat, ſo that he is juſtly to be reprehended that liveth ſo, that he caſteth not his eyes upon God, for both our life, and our death is dedicated to him: and for this caus Chriſt hath properly died, and not ſimply, that we might eat this meat or that. i Hath reſpect to himſelf onely, which the Hebrews utter after this ſort. *Doth well to his own ſoul.* 11 The concluſion: we muſt leave to God his right, and therefore in matters, which according as the conſcience is affected, are either good or evil, the ſtrong muſt not deſpiſe their weak brethren, much leſs condemn them. But this conſequent cannot be taken of equall force in the contrary, *to wit*, that the weak ſhould not judge the ſtrong, becauſe the weak do not know, that they which do not obſerve a day and eat, obſerve it not to the Lord, and eat not to the Lord, as the ſtrong men know that the weak which obſerve a day and eat not, obſerve the day to the Lord, and eat not to the Lord. * 2 *Cor.* 5. 10. * *Iſa.* 45. 23. k This is a form of an oath, proper to God onely, for he and none but he liveth, and hath his being of himſelf. l Shall acknowledge me for God. 12 After that he hath concluded what is not to be don, he ſheweth what is to be don: *to wit*, we muſt take heed that we do not utterly caſt down, with abuſing our liberty, our brother which is not yet ſtrong. m He rebuketh by the way theſe malicious judgers of others, which occupie their heads about nothing, but to find fault with their brethrens life, whereas they ſhould rather beſtow their wits upon this, that they do not with their diſdainfulneſs either caſt their brethren clean down, or give them ſome offence. 13 The preventing of an objection: It is true that the ſchoolmaſterſhip of the law is taken away by the benefit of Chriſt, to ſuch as know it, but yet notwithſtanding we have to conſider in the uſe of this libertie, what is expedient, that we may have regard of our weak brother, ſeeing that our libertie is not loſt thereby. n By the ſpirit of the Lord Jeſus, or by the Lord Jeſus, who I am ſure brake down the wall at his coming. Or *common* o By nature.

but to him that esteemeth any thing to be † unclean, to him *it is* unclean.

15 But if thy brother be grieved with *thy* meat; now walkest thou not † charitably. * 14 Destroy not him with thy meat, for whom 25 Christ died.

16 16 Let not then your good be evil spoken of.

17 17 For the kingdom of God is not meat and drink, but righteousnes and peace, and joy in the Holy Ghost.

18 For he that * in these things serveth Christ, *is* acceptable to God, and approved of men.

19 18 Let us therefore follow after the things which make for peace, and things wherewith one may edifie another.

20 For meat destroy not the work of God. * All things indeed *are* pure; but *it is* evil for that man who eateth with offence.

21 *It is* good neither to eat * flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak.

22 19 Hast thou q faith? have it to thy self before God. Happy *is* he that condemneth not himself in *that thing* which he r alloweth.

23 And he that ‡ t doubteth, is damned if he eat, because *he eateth* not of faith: for whatsoever is not of faith, is sin.

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† Gr. *common*, † Gr. *according to charitie.*

* 1 *Cor.* 8. 11.

14 It is the part of a cruell mind to make meere account of meat, than of our brothers filvation: which thing they do, that prefume to eat with the offence of any brother, and fo give him occafion to go back from the gofpel.

15 Another argument: we muft follow Chriffs example: who was fo far from defroying the weak with meat, that he gave his life for them.

16 Another argument: For that by this means the libertie of the gofpel is evil fpoken of, as though it opened the way to attempt any thing whatfoever, and boldeneth us to all things.

17 A generall reafon, and the ground of all the other arguments: The kingdom of heaven confifteth not in thefe outward things, but in the ftudy of righteoufnefs & peace, and comfort of the Holy Ghoft.

18 A generall conclufion: The ufe of this only, and dieth righteoufly, through the Holy Ghoft.

19 A generall conclufion: The ufe of this libertie, yea, and out whole life ought to be referred to the edifying one of another, in fo much that we efteem that thing unlawfull by reafon of the offence of our brother, which is of it felf pure and lawfull. * *Tit.* 1. 15.

p He giveth a deuil warning in thefe matters: one, which pertaineth to the ftrong, that he which hath obtained a fure knowledge of this libertie, keep that treafure, to the end he may ufe it wifely and profitably, as hath been faid: the other which refpecteth the weak, that they do nothing rafhly by other mens example with a wavering conficience, for that cannot be don without fin, whereof we are not perfwaded by the word of God, that he liketh and approveth it.

q He fheweth before, *verf.* 14. what he meaneth by faith, to wit, for a man to be certain and out of doubt in matters and things indifferent.

r embraceth. † Or, *differeth and putteth a difference between meats.* ‡ Reafoneth with himfelf.

CHAP. XV.

1 *The ſtrong muſt bear with the weak.* 2 *We may not pleaſe our ſelves,* 3 *for Chriſt did not ſo;* 7 *but receive one the other, as Chriſt did us all,* 8 *both Jewes, and Gentils.* 15 *Paul excuſeth his writing,* 28 *and promiſeth to ſee them,* 30 *and requeſteth their prayers.*

WE 1 then that are ſtrong, ought to bear the infirmities of the weak, and not a to pleaſe our ſelvs.

2 Let every one of us pleaſe *his* neighbour for *his* b good to edification.

3 2 For even Chriſt pleaſed not himſelf, but as it is written, * The reproaches of them that reproached thee fell on me.

4 3 For whatſoever things were written c aforetime, were written for our learning, that we through patience and comfort of the d ſcriptures might have hope.

5 4 * Now the God of patience and conſolation grant you to be like minded one towards another, ‡ according to Chriſt Jeſus:

6 That ye may with one mind *and* one mouth glorifie God, even the Father of our Lord Jeſus Chriſt.

7 Wherefore receive ye one another, as Chriſt alſo e received us, to the glory of God.

8 5 Now I ſay, that Jeſus Chriſt was a miniſter unto the f circumciſion for the g truth of God, to confirm the promiſes *made* unto the fathers:

9 6 And that the Gentiles might glorifie God for *his* mercy, as it is written, * For this cauſe I will h confeſs to thee among the Gentiles, and ſing unto thy name.

10 And again he ſaith, * Rejoyce ye Gentiles, with his people.

11 And again, * Praiſe the Lord all ye Gentiles, and laud him all ye people.

12 And again, Eſaias ſaith, * There ſhall be a root of Jeſſe, and he that ſhall riſe to reign over the Gentiles, in him ſhall the Gentiles truſt.

13 7 Now the God of i hope fill you with k all joy & peace in beleeving, that ye may abound in hope through the power of the holy Ghoſt!

14 8 And I my ſelf alſo am perſwaded of you, my brethren, that l ye alſo are full of goodneſs, filled with all knowledge, able alſo to admoniſh one another.

15 Nevertheleſs, brethren, I have written the more boldly unto you, in ſome ſort, as putting you in mind, becauſe of the grace that is given to me of God,

16 That I ſhould be the miniſter of Jeſus Chriſt to the Gentiles, miniſtring the goſpel of God, that the ‡ m offering up of the Gentiles might be acceptable, being ſanctified by the Holy Ghoſt.

17 9 I have therefore whereof I may glory through Jeſus Chriſt, in thoſe things which pertain to God.

18 For I will not dare to ſpeak of any of thoſe things which n Chriſt hath not wrought by me, to make the Gentiles obedient, by word and deed,

19 Through ° mighty ſigns and wonders, by the power of the Spirit of God, ſo that from Jeruſalem and round about unto Illyricum, I have fully preached the goſpel of Chriſt.

20 Yea, ſo have I ſtrived to preach the goſpel, not where Chriſt was named, leaſt I ſhould build upon another mans foundation:

21 But as it is written, * To whom he was not ſpoken of, they ſhall ſee: and they that have not heard, ſhall underſtand.

22 10 For which cauſe alſo I have been ‡ much hindred from coming to you.

23 But now having no more place in theſe parts, and having a great deſire theſe many years to come unto you:

24 Whenſoever I take my journey into Spain, I will come to you: for I truſt to ſee you in my journey, and to be brought on my way thitherward by you, if firſt I be ſomwhat filled ‡ with your *company*.

25 But now I go unto Jeruſalem, to p miniſter unto the ſaints.

26 For it hath pleaſed them of Macedonia

f Of the circumciſed Jews; ſeeing as he lived, he never went out of their Countrey.

g That God might be found to be true.

6 An argument of the faith of the Gentils, whom alſo the Lord of his compaſſion, (the goodneſs had regard of, ſo that they are not to be contemned of the Jews) i ſtrengthens.

* *Pſal.* 18. 49. h I will openly confeſs, and ſet forth thy name.

* *Deut.* 32. 43. * *Pſal.* 117. 1. * *Iſa.* 11. 10.

7 He faileth not in it wee, all the former threats with grace, that nothing of the Lord, that he commanded them.

i in whom we hope.

k Abundantly and plentifully, by the meditation of the ecclie, wherein he fed, exerciſed himſelf, that he hath written ſomwhat at large unto them, rather to warn them, than to teach them, and that of neceſſity, for the office of his miniſtrie.

l Ye are not altogether unlearned, which tendeth himperadventure to encourage the Gentils

m Of you one ſaved, and of yourſelves.

8 Or, *ſeeing*

n By the effecting of the goſpel, by meanes of the Gentils themſelves, whom he offered to God a ſacrifice.

9 He commendeth his godlineſs highly by the effects, but yet in the mean-while he teſtifies that, he ſpeaketh all things truly, he ſpeth all the glory to God as the only author: and ſeth, not properly of himſelf, but this rather, that man might be the inſtrument to the publiſhing of the goſpel.

o Mighty ſigns & wonders, by the power of the holy Ghoſt, and the miniſterial gifts of the goſpel.

10 As the faithfull, ſow in ſo great a City as that was, there were divers companies.

p For he was the firſt of Achaia that believed in Chriſt: and this kind of ſpeech is an allufion to the ceremonies of the law.

d Ingrafted by faith

† Or, *friends.*

‡ Or, *friendſi.*

and Achaia, to make a certain contribution for the poor ſaints which are at Jeruſalem.

27 11 It hath pleaſed them *verily*, and their debters they are. For if the Gentiles have been made partakers of their ſpirituall things, their duty is alſo to q miniſter unto them in carnall things.

28 When therefore I have performed this, and have r ſealed to them this f fruit, I will come by you into Spain.

29 12 And I am ſure that when I come unto you, I ſhall come in the fulneſs of the bleſſing of the goſpel of Chriſt.

30 Now I beſeech you, brethren, for the Lord Jeſus Chriſts ſake, and for the s love of the Spirit, that ye ſtrive together with me, in *your* prayers to God for me;

31 That I may be delivered from them that ‡ do not beleeve in Judea, and that my ſervice which I have for Jeruſalem, may be accepted of the ſaints:

32 That I may come unto you with joy by the will of God, and may with you be refreſhed.

33 Now the God of peace *be* with you all. Amen.

11 Alms are voluntary, but yet ſuch as we ow by the law of charitie.

q To ſerve their turns.

r Performed it faithfully, and ſealed it as it were with my ring.

f This money which was gathered for the uſe of the poor: which alms is very fitly called fruit.

12 He promiſeth them, through the bleſſing of God, * *Rom.* 15. 29.

7 He faileth not in it wee, all the former threats with grace, that nothing of the Lord, that he commanded them.

s Abundantly and plentifully, by the meditation of the ecclie, wherein he fed, exerciſed himſelf, that he hath written ſomwhat at large unto them, rather to warn them, than to teach them, and that of neceſſity, for the office of his miniſtrie.

CHAP. XVI.

3 *Paul willeth the brethren to greet many,* 17 *and adviſeth them to take heed of thoſe which cauſe diſſenſion and offences,* 21 *and after ſundry ſalutations, endeth with praiſe and thanks to God.*

I 1 Commend unto you Phœbe our ſiſter, which is a ſervant of the church which *is* at Cenchrea:

2 That ye receive her in the ª Lord, as becometh ſaints, and that ye aſſiſt her in whatſoever buſineſs ſhe hath need of you: for ſhe hath been a ſuccourer of many, and of my ſelf alſo.

3 Greet Priſcilla and Aquila my helpers in Chriſt Jeſus:

4 (Who have for my life laid down their own necks: unto whom not onely I give thanks, but alſo all the churches of the Gentiles)

5 Likewiſe *greet* ᵇ the church that is in their houſe. Salute my welbeloved Epenetus, who is the ᶜ firſt-fruits of Achaia unto Chriſt.

6 Greet Mary, who beſtowed much labour on us.

7 Salute Andronicus and Junias my kinſmen and my fellow-priſoners, who are of note among the apoſtles, who alſo were in ᵈ Chriſt before me.

8 Greet Amplias my beloved in the Lord.

9 Salute Urban our helper in Chriſt, and Stachys my beloved.

10 Salute Apelles approved in Chriſt. Salute them which are of Ariſtobulus ‡ *houſhold.*

11 Salute Herodion my kinſman. Greet them that be of the ‡ *houſhold* of Narciſſus, which are in the Lord.

12 Salute Tryphena and Tryphoſa, who labour in the Lord. Salute the beloved Perſis, which laboured much in the Lord.

13 Salute Rufus choſen in the Lord, and his mother, and mine.

14 Salute Aſyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren which are with them.

15 Salute Philologus and Julia, Nereus, and his ſiſter, and Olympas, and all the ſaints which *are* with them.

16 Salute one another with an ᵉ holy kiſs. The churches of Chriſt ſalute you.

17 ² Now I beſeech you, brethren, ᶠ mark them which cauſe diviſions and offences, contrary to the doctrin which ye have learned, and avoid them.

18 For they that are ſuch, ſerve not our Lord Jeſus Chriſt, but their own belly, and by ᵍ good words and ᵍ fair ſpeeches deceive the hearts of the ſimple.

19 ³ For your obedience is come abroad unto all men. I am glad therefore on your behalf: but yet I would have you ʰ wiſe unto that which is good, and ⁱ ſimple concerning evil.

20 ⁴ And the God of peace ſhall ‡ bruiſe Satan under your feet ſhortly. The grace of our Lord Jeſus Chriſt *be* with you. Amen.

21 ⁵ Timotheus my work-fellow, and Lucius and Jaſon and Soſipater my kinſmen ſalute you.

22 I Tertius, who ᵏ wrote *this* epiſtle, ſalute you in the Lord.

23 Gaius mine hoſt, and of the whole church ſalureth you. Eraſtus the chamberlain of the city ſalureth you, and Quartus a brother.

24 ⁶ The grace of our Lord Jeſus Chriſt *be* with you all. Amen.

25 ⁷ Now to him that is of power to ſtabliſh you according to my goſpel, and the preaching of Jeſus Chriſt, (according to the revelation of the ˡ myſtery, which was kept ſecret ſince the world began:

26 But now is made ᵐ manifeſt, and by the ſcriptures of the prophets according to the commandment of the everlaſting God, made known to all nations for the obedience of faith)

27 To God onely wiſe, *be* glory through Jeſus Chriſt for ever. Amen.

¶ Written to the Romans from Corinthus, *and ſent* by Phœbe ſervant of the church at Cenchrea.

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e He calleth that a holy kiſs, which proceedeth from an heart that is full of that holy love: now this is to be referred to the manner uſed in thoſe dayes.

f As by, *namely*, ſhewing them which were the vile of commendation, he ſetteth evidently declared whom they ought to beat and follow, ſo doth he now point out unto them whom they ought to eſchew and, yet he nameth them not, for that it was not neceſſarie, if warily and diligently, as though you ſhould foure out for your enemies in a watch-tower.

g The word which Chriſt, ſpeech, ſignifieth a promiſing which performeth nothing: and if thou beareſt any ſuch, thou muſt diſſuſe thy ſelf that he that promiſeth thee, be more carefull of thy matters than of his own.

h Simplicitie muſt be joyned with wiſedom, and wiſedom, that you may embrace good things, and eſchew evil, beware of the deceits and ſnares of falſe prophets, and reſiſt them openly: and this place doth plainly declare the papiſts faith of credit, wherein they miniſtrie it to be ſufficient for a man to beleeve as another man beleeveth, without further knowledge, or examination what the matter is, or what ground it hathtuling thefe daily ſpeeches, *We beleeve as our fathers beleeved, and we beleeve as the church beleeveth.*

i we muſt fight with a certain hope of victorie.

1 Or, *tread* 5 He annexeth ſalutations, partly to renew mutuall friendſhip, and partly to the end that this epiſtle might be of ſome weight with the Romans, having the confirmation of ſo many that ſubſcribed unto it. k wrote it as Paul uttered it.

6 Now taking his leave of them this third time, he ſtirreth that unto them, whereupon he pendeth all the force of the former doctrin. 7 He ſetteth forth the power and wiſdom of God with great thanksgiving, which eſpecially appear in the goſpel, and maketh mention alſo of the calling of the gentiles, to confirm the Romans in the hope of this faluation. That ſecret, and hidden thing, *that is to ſay*, The calling of the gentiles. m Offered and exhibited to all nations to be known.

The first epistle of PAUL the apostle TO THE CORINTHIANS.

CHAP. I.

After his salutation and thanksgiving, 10 he exhorteth them to unitie, 12 and reproveth their dissensions. 18 God destroyeth the wisdom of the wise 21 by the foolishnes of preaching, and 26 calleth not the wise, mighty, and noble; but 27, 28 the foolish, weak, and men of no account.

PAul [1] called *to be* an [2] apostle of Jesus Christ, through the will of God, and [3] Sosthenes *our* brother,

2 [4] Unto the church of God which is at Corinth, to them that * are [5] sanctified in [a] Christ Jesus, * [b] called *to be* saints, with all that in every place [c] call upon the name of Jesus Christ our Lord, both theirs and ours.

3 [6] Grace *be* unto you, and peace from God our Father, and *from* the Lord Jesus Christ.

4 [7] I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ,

5 That in every thing ye are enriched by him [d] in all utterance, and *in* all knowledge:

6 [8] Even as the testimony of Christ was [e] confirmed in you.

7 So that ye come behind in no gift; [10] waiting for the [f] coming of our Lord Jesus Christ:

8 [11] Who shall also confirm you unto the end, *that ye may be* [g] blameless in the day of our Lord Jesus Christ.

9 * God is [h] faithfull, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

10 [12] Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all † speak the same thing, and *that* there be no † divisions among you: but *that* ye be perfectly [i] joyned together in the same mind, and in the same judgement.

11 [14] For it hath been declared unto me of you, my brethren, by them *which are of the house* of Chloe, that there are contentions among you.

12 Now [k] this I say, that every one of you saith, I am of Paul, and I of * Apollo, and I of Cephas, and I of Christ.

13 [15] Is Christ divided? was [16] Paul crucified for you? or were ye [17] baptized in the name of Paul?

14 [18] I thank God, that I baptized none of you, but * Crispus and Gaius.

15 Least any should say, that I had baptized in mine own name.

16 And I baptized also the houshold of Stephanus: besides, I know not whether I baptized any other.

17 [19] For Christ sent me not to baptize, but to preach the gospel: * [20] not with [l] wisdom of ‡ words, least the [21] cross of Christ should be made of none effect.

18 For the [m] preaching of the cross is to them that perish, foolishnes: but unto us which are saved it is the * [n] power of God.

19 [22] For it is written, * I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.

1 The inscription of the epistle, wherein he chiefly goeth about to procure the good will of the Corinthians towards him, yet notwithstanding, so, that always he letteth them to wit, that he is the servant of God, and not of men.
2 If he be an apostle, then he must be heard, although he sometime reprehend them sharply, seeing he hath not his own cause in hand, but is a medlenger that bringeth the commandements of Christ.
3 He joyneth Sosthenes with himself, that this doctrin might be confirmed by two witnesses.
4 Is is a church of God, although it hathgreat faults in it, so that it obey them which admonish it. → *Act.* 15. 9.
5 A true definition of the Catholique church which is ever a true father succlideth us, *that is to say*, separateth us from the wicked, in giving us to his Son, that he may live in us, and we in him.
6 *Rom.* 1. 7.
a whom God of his grace doth good unto us.
b whom God of his meere goodnes and meere love hath separated for himself: or, whom God hath called to holinesse: the first is the cause of our sanctification: the second of their two expositions, therein lieth whereof our sanctification cometh: and the second the fruit which we find in it.
c He is said properly to call on God, who cryeth unto the Lord when he is in danger, and craveth help at his hands, and by the figure *synecdoche* is taken for all the service of God: and therefore to call upon Christs name, is to acknowledge, taken for all the service of God: and therefore to call upon Christs name, is to acknowledge, and calle him for very God.
d The foundation and the life of the church, is Christ Jesus, given of the Father.
7 Going about to condemn many vices, he beginneth with a true commendation of their vertues, least he might seem utterly to detest and condemn them: and the second of these two expositions, therein lieth whereof our sanctification cometh: and the second with malice or envie: yet so, that he referreth all to God, as the author of them, and that in Christ, that the Corinthians might be more ashamed to prophane and abuse the holy gifts of God.
e He vouchsafeth not by name, which the Corinthians abused.
8 Seeing that whiles we live here, we know but in part, and prophecie in part, this word (All) must be restrained to the present state of the faithfull: for by (utterance) he meaneth not a vaine babling, but the gift of holy tongues, which the Corinthians abused.
9 He heweth, that the true use of risele gifts consisteth herein, that the mighty power of Christ might thereby be set forth in them, that herafter it might evidently appear, that they were not endued with so glorious and ambition.
e by their excellent gifts of the holy Ghost.
10 He faith, by the way, that there is no cause why they should plecte themselves so much in those gifts which they had received, seeing that those were nothing in comparison of others which are to be looked for.
† Gr. *revelation.*
11 He testifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehension afterward.
f He calleth them blameles, not whom man can justly find fault, *that is to say*, Them which are in Christ Jesus, to whom there is no condemnation. *See Luke* 1. 6. * 1 *Thess.* 5. 24.
And yet notwithstanding, seeing that we will be found blameles in the day of our Lord Jesus, to whom there is no condemnation. *See Luke* 1. 6. * 1 *Thess.* 5. 24.
12 Having made an end of the preface, he cometh to the matter it self, beginning with a most grave admonition, as though they should hear Christ himself speaking, and not Paul.
13 The first reason, why he would have Christ himself speaking, and not Paul.
part of this epistle, wherein his purpose is, to call back the Corinthians to brotherly concord, and to take away all occasion of discord. So then this first part conteineth the taking away of dissentions. Now a division is when men which otherwise agree and conteine together in doctrin, do yet separate themselves one from another.
† Gr. *schisms.*

i Knit together, as a body that consisteth of all his parts fitly knit together.
k He begineth his reprehension and chiding by taking away of an objection: for that he vaded by good witnesses, thus there were many fashions among them. And therewithall he openeth the cause of dissentions, because that some did hang on one doctor, some on another, and some were so addicted to themselves, that they neglected all doctors and teachers, calling themselves the disciples of Christ onely, darting forth their tuskes.
l The matter I will declare by and by unto you, in this.
16 *Act.* 18. 8.
17 The false fashion why schisms ought to be taken away: because: because Christ cannot be the head of two divided and greeving bodies, being himself one.
18 Another reason: Christ is not the author of dissentions, who cannot be the head of two divided bodies.

20 * Where *is* the wise? where *is* the scribe? where *is* the [p] disputer of this world? hath not God made foolish the wisdom of this world?

21 * [23] For after that in the wisdom of God, the [q] world by [r] wisdom knew not God, [24] it pleased God by the [s] foolishnes of preaching to save them that beleeve.

22 [25] For the Jews require a sign, and the Greeks seek after wisdom.

23 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks, foolishnes:

24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

25 Because the foolishnes of God is wiser than men: and the weakness of God is stronger than men.

26 [26] For ye see your [t] calling, brethren, how that not many wise men [u] after the flesh, not many mighty, not many noble *are called.*

27 But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weak things of the world, to confound the things which are mighty:

28 And base things of the world, and things which are despised, hath God chosen, *yea*, and things which * are not, to bring to [y] nought things that are:

29 That [z] no flesh should glory in his presence.

30 But of him [a] are ye in Christ Jesus, [27] who of God is made unto us wisdom, and righteousnes, and sanctification, and redemption:

31 That, according as it is written, * [b] He that glorieth, let him glory in the Lord.

CHAP. II.

He declareth that his preaching, 1 though it bring not excellency of speech, or of † human wisdom: 4 yet is it confirmed in the 4, 5 power of God: and so far excelleth 6 the wisdom of this world, and 9 human sense, as that 14 the natural man cannot understand it.

AND I, brethren, when I came to you, came not with excellency of speech, or

19 [22] Isa. 29. 14.
20 Where is the wise man? where is the scribe? where is the disputer of this world? God hath made foolish the wisdom of this world, as the Prophet saith.
21 [23] For after that in the wisdom of God, the world by the knowledge of God knew not God, [24] it pleased God by the preaching of the cross to save them that beleeve.
22 [25] For the Jews require a sign, and the Greeks seek after wisdom.
23 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Gentiles foolishnes.
24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
25 Because the foolishnes of God is wiser than men: and the weakness of God is stronger than men.
26 [26] For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.
27 But God hath chosen the foolish things of the world, to confound the wise: and God hath chosen the weak things of the world, to confound the things which are mighty:
28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:
29 That no flesh should glory in his presence.
30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousnes, and sanctification, and redemption:
31 That, according as it is written, He that glorieth, let him glory in the Lord.

19 [22] For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent.
20 Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world?
21 [23] For after that in the wisdom of God, the world by wisdom knew not God, [24] it pleased God by the foolishnes of preaching to save them that beleeve.
22 [25] For the Jews require a sign, and the Greeks seek after wisdom.
23 But we preach Christ crucified, unto the Jews a stumbling block, and unto the Gentiles foolishnes;
24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.
25 Because the foolishnes of God is wiser than men: and the weakness of God is stronger than men.
26 [26] For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called.
27 But God hath chosen the foolish things of the world, to confound the wise; and God hath chosen the weak things of the world, to confound the things which are mighty;
28 And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:
29 That no flesh should glory in his presence.
30 But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousnes, and sanctification, and redemption:
31 That, according as it is written, He that glorieth, let him glory in the Lord.

1 And I when I came to you, brethren, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God.
2 For I determined not to know anything among you, save Jesus Christ, and him crucified.
3 And I was with you in weakness, and in fear, and in much trembling.
4 And my speech, & my preaching *was* not with enticing words of mans wisdom, but in demonstration of the Spirit, and of power:
5 That your faith should not stand in the wisdom of men, but in the power of God.
6 Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought:
7 But we speak the wisdom of God in a mystery, *even* the hidden *wisdom* which God ordained before the world unto our glory.
8 Which none of the princes of this world knew: for had they known *it*, they would not have crucified the Lord of glory.
9 But as it is written, Eye hath not seen, nor ear heard, neither have entred into the heart of man, the things which God hath prepared for them that love him.
10 But God hath revealed *them* unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.
11 For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God.
12 Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.
13 * Which things also we speak, not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth; comparing spirituall things with spirituall.

1 *Isa.* 32. 18.
a whose crie thou, O thou learned fellow? and thou that spendest thy days in turning thy books?
b Thou that spendest all thy time in seeking out the secret things of this world, and in expounding all lued questions: and thus triumpheth he against all the men of this world, for there was not one of them that could so much as dreame upon this secret and hidden mystery.
c *Rom.* 1. 21.
2) He heweth that the pride of men was worthily punished of God, because they would not behold God, in a meet way they would needs behold him, in the moft clear glass of the wisdom of the world, which is the workmanship of the world.
3) by the world he meaneth all men which are not born a new, but remain as they were, when they were first born.
4 Is the bewildring of this world, which hath the marvellous wisdom of God engored in it, so that every man may behold it.
5 The goodnesse of God is wonderfull, for while he goeth about to punish the pride of this world, he is very provident and carefull for the fulvation of it, and teacheth men to become fools, that they may be wise to God.
6 So he calleth the preaching of the Gospel, as the enemies supposed it: but in the mean season he taunteth them very sharply, who had rather charge God with folly, than acknowledge their own, and crave pardon for it.
7) A declaration of that which he said: that the preaching of the gospel, is foolish, It is foolish, faith he, to them whom God hath not endued with new light; *that is to say*, To all men being confidered in themselves for the Jews require miracles, and the Grecians arguments, which they may comprehend by their wits and wisdom: and therefore they do not onely not believe the gospel, but also they mock at it. Notwithstanding in this foolish preaching, there is the great wisdom and wisdom of God, but such as thofe only which are called do perceive: God doeth mercifully, that even then when mal men think him moft foolish, he is far wifer than they are: and that he surmounteth all their might and power, when he seemeth moft vile & abiect unto us.
8 It hath appeared in the first preaching of the gofpel.
26 A confirmation taken of those things which came to pass at Corinth, where the church especially confifted of the baseft and common people, in which that the Pallabites of Corinth were driven to shame when they saw that they could do nothing with their wisdom and eloquence, in comparifon of the apoftles, whom notwithstanding they called idiots and unlearned. And herewithall doth he beat down their pride: for God did not prefer them before thofe noble and wife men because they should be proud, but that they might be confirained, even whether they would or not, to rejoyce in the Lord, by whofe mercy, although they were the moft abiects of all, they had obtained in Christ, both this wisdom, and all things neceffary to falvation. And so he doth not take God hath set in calling you. 11 After that kind of wifdom which men make accompt of, as though there were none else: who because they are carnal, know not spiritual wifdom. 15 which in mans judgement are almoft nothing. 17 For that they are vain and unprofitable, and nothing worth: See *Rom.* 3. 21. 18 Flesh is oft, as we fee, taken for the whole man: and he useth this word, *Flesh*, very fitly, to fet the weak and miferable condition of man, and the majeftie of God, one againft the other, by whom he hath down before, now he lifteth up, yea, higher than all men: yet fo, that he fheweth them, that all their worthineis is without themfelves, *that is*, ftandeth in Christ, and that of God. 27 Heretacks, that efpecially and above all things, the gofpel ought not to be contemned, feeing it containeth the chiefeft things that are to be defired, to wit, true wifdom, the true way to obtain righteoufnefs, the true way to live honeftly and godly, the true deliverance from all miferies and calamities. *Prov.* 9. 22. 1. 8. 1 Or, onely, as not neceffitie, but alfo as the contraire to the office of his fpiritualitie. 2 The fpirit of man is the chiefeft part of the fpirit, touching the obferving of a godly fimplicity both in deed and word, 3 The reafon why he ufeth not the pompe of words and fubtil difcourfes in teaching of Chriftian fentences, in teaching of the gofpel. 4 With eloquence which Paul calleth off from him, yet not fimply, but with a reafon: for that they were not able to underftand fpirituall things. 5 Or, of the gofpel, and give him thanks: and for by this place, is mans free will been taken away, which the Papifts fo dream of.

CHAP. II.

He declareth that his preaching, 1 though it bring not excellency of fpeech, or of a human wifdom: 4 yet is it confirmed in the 4, 5 power of God: and fo far excelleth 6 the wifdom of this world, and 9 human fenfe, as that 14 the natural man cannot underftand it.

1 He returneth to the 17 vers of the former chapter, *that is to say*, to his own example: confeffing that he ufed not among them chief excellence of words, or inticing fpeech of mans wifdom, but with great fimplicitie of fpeech both knew and preached Jefus Chrift crucified, humble, and abiect as touching the flefh.

a The gofpel.
b I put noted not to points any knowledge but the knowledge of Christ and him crucified.
c the fretteth weakneis againft excellence of words, and therefore joyneth with it fear and trembling, which are companions of true modeftie, not flash fear and trembling as terrifie the conference, but fuch as are commonly to vanitie and pride.
* 2 *Pet.* 1. 16. *Gr. by cunning.*
2 He intreth that now, to the commendation of his miniftery, which he had granted to his adverfaries: for it's vertue and power, which for fome well enough, was to much the more excellent, becaufe it had no worldly help to end with it.
3 By plain evidence he meaneth fuch a proof, as is made by certain and neceffaries reafons.
3 And let reflech the Corinthians that he did it for their great profit, becaufe they might thereby underftand manifeftly that the gofpel was from heaven.
4 Which is by privily rebuketh them, becaufe that in nothing vain oftentation, they willingly deprived themfelves of the greateft help of their ftate.
† Gr. *be perfect.*
5 Another argument taken of the nature of the thing, *that is*, of the gofpel, which is true wifdom:

but known to them onely which are defirous of perfection: and is unfeen of the reft to whom otherwife excell in the world, but yet vainly and finally. 6 Thofe are called perfect here, not which had gotten perfection already, but fuch as tend to it, as *Phil.* 3. 15. So that perfect, is as much as learned. 7 They that are wifers richer, or mightier then other men. 8 He fheweth the caufe why this wifdom cannot be perceived of thofe excellent worldly wits, *to wit*, becaufe indeed it is fo deep, that they cannot attain unto it. g which notwithftanding is as much as from of. 6 He taketh away an objection: If it be fo hid, why, and how is it known? God, faith he, determined with himfelf from the beginning, that which his purpofe was to bring fenth at this time our falvation by the fecret, but true wifdom of the gofpel, againft any another objection: why then, how cometh it to paft, that this wifdom was fo rejected of men of higheft authoritie, that they crucified Christ himfelf? Paul anfwereth: becaufe they knew not Christ fuch as he was. h That mightie Lord, full of true wifdom. 10 Now this place hath in it a moft evident proof of the divinitie of Chrift, and of his joyning of the two natures in one, which hath this in it, that that which is proper to the manhood alone, is vouchfaued of the Godhead: and that againe which pertained with the manhood: which kind of fpeech the old fathers. A making common of things belonging to fome one, with others to whom they do not belong. 2 Another objection: But how could it be that the Corinthians fhould perceive thofe things? 3 Anfwereth: Becaufe we preach thofe things which paft all mens underftanding. *Ifa.* 64. 4. 1 Man cannot fo much as think on them, much leis conceive of them with his fenfes. 9 A queftion: If it furmount the capacitie of mans wit, how can you declare and preach it? by a peculiar lightning by Gods Spirit, wherewith whofoever is inspired, he can enter even into the very fecrets of God. h There is nothing fo fecret and hidden in God, but the Spirit of God fearcheth it out. 11 He feeteth that forth by a fimilitude, which he fpake of the infpiration of the Spirit. As the force of mans wit fearcheth out things pertaining to man, fo doth our mind by that power of the Holy Ghoft underftand heavenly things. I The mind of man is endued with the ableneis to underftand and judge. m The Spirit which we have received, doth not teach us things of this world, but liftech us up to God, and this place teacheth us, againft the Papifts, that faith is from whence it cometh, and what force it is of. 13 That which he fpake generally he reftraineth now to thofe things which God hath opened unto us of our falvation in Chrift: leaft that any man fhould feparate the Spirit from the preaching of the word and Chrift: or fhould think the thofe fanctified men are governed by the Spirit of God. n This word (know) is taken here in his proper fenfe for true knowledge, which the Spirit of God worketh in us. 12 Now he returneth to his purpofe, and concludeth then openeth which he began eth in us. 12 Now he returneth to his purpofe, and concludeth then openeth which he began verfe 6. and it is thus: The words muft be applyed to the matter, and the matter muft be fet forth with words which are meet and convenient for it: now this wifdom is fpirituall; and not of man, and therefore it muft be delivered by a fpirituall kind of teaching, and not by enticing words of mans eloquence, that the fimple, and yet wonderfull majeftie of the Holy Ghoft may therein appear. * 2 *Pet.* 1. 16. o Applying the words unto the matter, *to wit*, that as we teach fpirituall things, fo muft our kind of teaching be fpirituall.

14 [13] But the [p] naturall man receiveth not the
things of the Spirit of God, for they are fool-
ishness unto him: neither can he know *them*,
because they are [q] spiritually discerned.
15 [14] But he that is spirituall, ‡ [r] judgeth all
things, yet [15] he himself is judged of [f] no man.
16 * [16] For who hath known the mind of
the Lord, that he † may [t] instruct him? But we
have the [u] mind of Christ.

13 Again he preventeth an offence or stumbling block: How cometh it to pass, that so few allow these things? This is not to be marvelled at, saith the apostle, seeing that men in their naturall powers (as they term them) are not endued with that faculty whereby spirituall things are discerned (which facultie cometh another way) and therefore they account spirituall wisdom as folly: and it is, as if he should say, It is no marvell that blind men cannot judge of colours, seeing that they lack the sight of their eyes, and therefore light is to them as darkness. p The man that hath no further light of understanding, than that which he brought with him, even from his mothers womb, as Jude defineth it, *Jude* 19. q By the vertue of the holy Ghost, *Prov* 27.19. 14 He amplifieth the matter by contraries. ‡ Or, *discerneth* r Understandeth and discerneth. 15 The wisdom of the flesh, saith Paul, determineth nothing certainly, no not in its own affairs, much less can it discern strange, *That is*, Spirituall things. But the Spirit of God, wherewith spirituall men are endued, can be deceived by no means, and therefore be reproved of no man. f Of no man: for when the Prophets are judged of the Prophets, it is the Spirit that judgeth, and not the man * *Isa.* 40.13. *Rom.* 11.34. 16 A reason of the former saying: for he is called spirituall, which hath learned that by the vertue of the spirit, which Christ hath taught us, Now if that which we have learned of that Master, could be reproved of any man, he must needs be wiser than God: whereupon it followeth, that they are not onely foolish, but also wicked, which think that they can devise somthing that is either more perfect, or that they can teach the wisdom of God a better way than they knew or taught, which undoubtedly were indued with Gods Spirit. † Gr. *shall* t Lay his head to his, and teach him what he should do u we are endued with the Spirit of Christ, who openeth unto us those secrets, which by all other means are unsearchable, and also all truth whatsoever.

Chap. III.

2 *Milk is fit for children.* 3 *Strife and division, arguments of a fleshly mind.* 7 *He that planteth, and he that watereth, is nothing.* 9 *The ministers are Gods fellow-workmen.* 11 *Christ the onely foundation.* 16 *Men the temples of God,* 17 *which must be kept holy.* 19 *The wisdom of this world is foolishness with God.*

And [1] I, brethren, could not speak unto
you as unto spirituall, but as unto [a] car-
nall, *even* as unto babes in Christ.
2 I have fed you with milk, and not with
[b] meat: for hitherto ye were not [c] able *to bear*
it, neither yet now are ye able.
3 For ye are yet carnall: for whereas *there*
is among you envying, and strife, and ‡ divi-
sions, are ye not carnall, and walk † as [d] men?
4 For while one saith, I am of Paul, and an-
other, I *am* of Apollos, are ye not carnall?
5 [2] Who then is Paul, and who *is* Apollos,
but ministers by whom ye beleeved, even as
the Lord gave to every man?
6 [3] I have planted, Apollos watered: but
God gave the increase.
7 So then, neither is he that planteth any
thing, neither he that watereth: but God that
giveth the increase.
8 Now he that planteth, and he that
watereth, are one: * and every man shall re-
ceive his own reward, according to his own
labour.

1 Having declared the worthiness of heavenly wisdom and of the gospel, and having generally condemned, the blindness of mans mind, now at length he applieth it particularly to the Corinthians. calling them carnall, *that is*, such in whom as yet the flesh prevaileth against the Spirit. And he bringeth a double testimonie of it: first for that he had proved them to be such, in so much that he dealt with them no otherwise than with ignorant men, and such as are almost babes in the doctrin of godliness; and secondly, because they shewed in deed by these dissentions, which sprang up by reason of the vertue of the Spirit, and heavenly wisdom, that they had profited very litle or nothing. a He calleth them carnall, which are as yet ignorant, and therefore to express it the better, he termeth them babes. b Substantiall meat, or strong meat. c To be fed by me with substantiall meat: therefore as the Corinthians grew up in age, so the apostle nourisheth them by teaching, first with milk, then with strong meat, which difference was onely but in the manner of teaching. ‡ Or, *factions*, ‡ Gr. *according to man?* d By the square and compass of mans wit and judgement. 2 After that he hath sufficiently reprehended ambitious teachers, and their foolish esteemers, now he sheweth how the true ministers are to be esteemed, that we attribute not unto them more or less then we ought to do. Therefore he teacheth us, that they are they by whom we are brought to faith and salvation, but yet as the ministers of God, and such as do nothing of themselvs, but God so working by them as it pleaseth him to furnish them with his gifts. Therefore we have not to mark or consider what minister it is that speaketh, but what is spoken: and we must depend onely upon him which speaketh by his servants. 3 He beautifieth the former sentence with two similitudes: first, comparing the company of the faithfull to a field which God maketh fruitfull; when it is sowed and watered through the labour of his servants: next, by comparing it to an house, which indeed the Lord buildeth, but by the hands of his workmen, some of whom he useth in laying the foundation, others in building of it up. Now, both these similitudes tend to this purpose, to shew that all things are wholly accomplished by gods onely authoritie and might, so that we must onely have an eye to him. Moreover, although that God useth some in the better part of the work, we must not therefore contemn others, in respect of them, and much less may we divide or set them apart, (as these factious men did) seeing that all of them labour in Gods business, and in such sort, that they serve to finish one self same work, although by a divers manner of working, insomuch that they need one anothers help. * *Psal.* 62. 12. *Gal.* 6. 5.

9 For we are [e] labourers together with
God, ye are Gods ‡ husbandrie, *ye are* Gods
building.
10 According to the grace of God which is
given unto me, as a wise master-builder I have
laid the foundation, and another buildeth
thereon. [4] But let every man take heed how
he buildeth thereupon.
11 [5] For other foundation can no man lay,
than that is laid, which is Jesus Christ.
12 [6] Now if any man build upon this foun-
dation, gold, silver, precious stones, wood,
hay, stubble:
13 [7] Every mans work shall be made mani-
fest. For the day shall declare *it*, because it
† shall be revealed by fire, and the fire shall
trie every mans work, of what sort it is.
14 If any mans work abide which he hath
built thereupon, he shall receive a reward.
15 If any mans work shall be burnt, [8] he
shall suffer loss: but he himself shall be saved:
yet so, as by fire.
16 * [9] Know ye not that ye are the temple
of God: and *that* the Spirit of God dwelleth
in you?
17 If any man ‡ [f] defile the temple of God,
him shall God destroy: for the temple of God
is holy, which *temple* ye are.
18 [10] Let no man deceive himself: if any man
among you seemeth to be wise in this world,
let him become a fool, that he may be wise.
19 For the wisdom of this world is foolish-
ness with God: for it is written, * He [g] taketh
the wise in their own craftiness.
20 And again, * The Lord knoweth the
thoughts of the wise, that they are vain.
21 [11] Therefore let no man [h] glory in men,
for all things are [i] yours.
22 Whether Paul, or Apollos, or Cephas, or
the [12] world, or life, or death, or things pre-
sent, or things to come, all are yours:
23 And ye *are* Christs, and Christ *is* Gods.

e Serving under him: now they which serve under another, do nothing of their own strength, but as it is given them by grace, which grace maketh them fit to that service. Look *Chap.* 15. 10. and 2 *Cor.* 3. 6. and all the increase that cometh by their labour, doth so proceed from God, that no part of the praise of it may be given to the underservant. ‡ Or, *tillage*, 4 Now he speaketh to the teachers themselvs, which succeeded him in the church of Corinth, and in their persons to all that were after, or shall be pastors of congregations, seeing that they succeeded into the labour of the apostles, which were planters & chief builders. Therefore he warneth them first, that they perswade not themselvs that they may build after their own fantasie, *that is*, that they may propound and set forth any thing in the church, either in matter, or in kind of teaching, different from the apostles which were the chief builders. 5 Moreover, he sheweth what this foundation is, *to wit*, Christ Jesus, from whence they may not turn away one jot in the building up of this building. 6 Thirdly, he sheweth, that they must take heed that the upper part of the building be answerable to the foundation, *that is*, that admonitions, exhortations, and whatsoever pertaineth to the edifying of the flock, be answerable to the doctrin of Christ, as well in matter, as in form: which doctrin is compared to gold, silver, and precious stones: of which matter, *Esaias* also and *John in the Revelation* build the heavenly citie. And to these are opposite, wood, hay, stubble, *that is to say*, curious and vain questions or decrees: and besides, to be short, all that kind of teaching which serveth to estimation; for false doctrins, whereof he speaketh not here, are not said properly to be built upon this foundation, unless peradventure in shew onely. 7 He testifieth, as indeed the truth is, that all are not good builders, no not some of them which stand upon this one and onely foundation: but howsoever this work of evil builders, saith he, stand for a season; yet shall it not always deceive, because that the light of the truth appearing at length as day, shall dissolve this darkness, and shew what it is. And as that stuff is tryed by the fire, whether it be good or not, so will God in his time, by the touch of his Spirit and word, trie all buildings, and so shall it come to pass, that such as be found pure and sound, shall still continue so, to the praise of the workman: but they that are otherwise, shall be consumed and vanish away, and so shall the workman be frustrate of the hope of his labour, which pleased himself in a thing of nought. † Gr. *is revealed* 8 He taketh not away hope of salvation from the unskilfull and foolish builders, which hold fast the foundation, of which sort were those Rhetoricians rather than pastors of Corinth, but he addeth an exception, that they must notwithstanding suffer this tryall of their work, and also abide the loss of their vain labours. * *Chap.* 6. 19. 9 Continuing still in the metaphor of a building, he teacheth us that this ambition is not onely vain, but also sacrilegious: for, he saith, that the church is, as it were, the temple of God, which God hath, as it were, consecrated unto himself by his Spirit. Then turning himself to these ambitious men, he sheweth, that they profane the temple of God, because those vain arts wherein they please themselvs so much, are, as he teacheth, so many pollutions of the holy doctrin of God, and the puritie of the church: which wickedness shall not be suffered unpunished. ‡ Or, *destroy* f Defileth it and maketh it unclean, being holy: and surely they do defile it, which by fleshly eloquence defile the puritie of the gospel. 10 He concludeth by Paul his judgement, which by the contrary, that they profess pure wisedom in the church of God, which refuse and cast away all those vanities of men: and if they be mocked of the world, it is sufficient for them that they be wise according to the wisdom of God, and as he will have them to be wise. * *Job* 5. 13. g Be they never so craftie, yet the Lord will take them when he shall discover their treacherie. * *Psal.* 94. 11. 11 He returneth to the proposition of the 2 vers, first warning the hearers, that henceforward they esteem not as lords, those whom God hath appointed to be ministers, and not lords of their salvation: which they do, that depend upon men, and not upon God that speaketh by them. h Please himself. i Helps appointed for your benefit. 12 He passeth from the persons to the things themselvs, that his argument may be more forcible: yea, he ascendeth from Christ to the Father, to shew that we rest ourselvs, no not in Christ himself, in that that he is man, but because he carrieth us up even to the Father, as Christ witnesseth of himself every where, that he was sent of his Father, that by this band we may be all knit with God himself.

Chap. IV.

1 *In what account the ministers ought to be had.* 7 *We have nothing which we have not received.* 9 *The apostles spectacles to the world, angels & men,* 13 *the filth and off-scouring of the world:* 15 *yet our fathers in Christ,* 16 *whom we ought to follow.*

Let [1] a [a] man so account of us, as of the mi-
nisters of Christ, and stewards of the my-
steries of God.
2 [2] Moreover it is required in stewards, that
a man be found faithfull.
3 [3] But with me it is a very small thing that
I should be judged of you, or [4] of mans [b] judge-
ment: yea, [5] I judge not mine own self.
4 For I know nothing by my self, yet am I
not hereby justified: but he that judgeth me is
the [c] Lord.
5 * [6] Therefore judge nothing before the
time, untill the Lord come, who both will
bring to light the hidden things of darkness,
and will make manifest the counsels of the
hearts: and then shall every man have [d] praise
of God.
6 [7] And these things, brethren, I have in a
figure transferred to my self, and *to* Appollos,
for your sakes: that ye might learn [e] in us not
to think *of men*, above that which is written,
that no one of you be puffed up for one against
another.
7 [8] For who † maketh thee to differ *from*
another? And what hast thou that thou didst
not receive? now if thou didst receive *it*, why
dost thou glory as [f] if thou hadst not receiv-
ed *it*?
8 [9] Now ye are full, now ye are rich, ye
have reigned as kings without us, and I would
to God ye did reign, that we also might reign
with you.
9 For I think that God hath set forth us the
apostles last, as it were appointed to death.
For we are made a † [g] spectacle unto the world,
and to angels, and to men.
10 We *are* fools for Christs sake, but ye *are*
wise in Christ: we *are* weak, but ye *are* strong:
ye *are* honourable, but we *are* despised.
11 Even unto this present hour, we both
hunger and thirst, and are naked, and are buf-
feted, and have no certain dwelling place:
12 * And labour, working with our own
hands: being reviled, we bless: being perse-
cuted, we suffer it:
13 * Being defamed, we intreat: we are made

1 He concludeth the duty of the hearers towards their ministers: that they esteem them not as lords: and yet, notwithstanding, that they give ear unto them, as to them that are sent from Christ, sent, *I say*, to this end and purpose, that they may receive, as it were, at their hand, the treasure of salvation which is drawn out of the secrets of God. a Every man 2 Last of all, he warneth the ministers, that they also behave themselvs not as lords, but as faithfull servants, because they must render an accompt of their stewardship unto God. 3 Because in reprehending others, he sets himself for an example, he useth a preoccupation or preventing of an objection, and using the gravitie of an apostle, he sheweth that he careth not for the contrary judgements that they have of him, in that they esteemed him as a vile person, because he did not set forth himself as they did. And he bringeth good reasons why he was nothing moved with the judgements which they had of him. 4 First, because that that which men judge in these causes of their own brains, is no more to be accompted of, than when the unlearned do judge of wisdom. b word for word, *Day*: after the speech of the *Cilicians*. 5 Secondly, saith he, How can ye judge how much or how little I am to be accompted of, seeing that I my self which know my self, better than you do, and which dare profess that I have walked in my vocation with a good conscience, dare not yet, notwithstanding, challenge any thing to my self: for I know that I am not unblamable, all this notwithstanding: much less therefore should I please my self as you do. c I remit my self to the Lords judgement. * *Matt.* 7. 1. *Rom.* 2. 1. 6 A third reason proceeding of a conclusion, as it were, out of the former reasons. It is Gods office to esteem every man according to his value, because he knoweth the secrets of the heart, which men, for the most part, are ignorant of. Therefore this judgement pertaineth not to you. d One could not be praised above the rest, but the other should be blamed: and he mentioneth praise rather than dispraise, for that the beginning of this sore was this, that they gave more to some men, than meet was. 7 Having rejected their judgement, he setteth forth himself again as a singular example of modestie, as one which concealing in this epistle those factious teachers names, doubted not to put down his own name and Appollos in their place, and took upon him as it were their shame: so far was he from preferring himself to any. e By our example, which chose rather to take other mens faults upon us, than to carp any by name. 8 He sheweth a good means to bridle pride: first, if thou considerest how rightly thou exemptest thy self out of the number of others, seeing thou art a man thy self: again, if thou considerest that although thou hast somthing more than other men have, yet thou hast it not but by Gods bountifulness. And what wise man is he that will brag of anothers goodness, and that against God? † Gr. *distinguisheth thee?* f There is nothing then in us of nature, that is worthy of commendation: but all that we have, we have it of grace, which the *Pelagians* and *half-Pelagians* will not confess. 9 He descendeth to a most grave mock, to cause those ambitious men to blush, even against their wills. † Gr. *theatre* g He that will take a right view how like Paul and the Pope are, who lyingly boasteth that he is his successor, let him compare the delicates of the Popish court, with Saint Pauls state, as we see it here. * *Act.* 20. 34. 1 *Thess.* 2. 9. 2 *Thess.* 3. 8. * *Matt.* 5. 44.

as the filth of the world, *and are* the [h] off-
scouring of all things unto this day.
14 [10] I write not these things to shame you,
but as my beloved sons I warn *you*.
15 For though you have ten thousand in-
structors in Christ, yet *have ye* not many fa-
thers: for in Christ Jesus I have begotten you
through the gospel.
16 Wherefore I beseech you, be ye follow-
ers of me.
17 For this cause have I sent unto you Ti-
motheus, who is my beloved son, and faith-
full in the Lord, who shall bring you into re-
membrance of [i] my ways which *be* in Christ,
as I teach every where in every church.
18 [11] Now some are puffed up, as though I
would not come to you.
19 * But I will come to you shortly, * if the
Lord will, and will know, not the [k] speech of
them which are puffed up, but the power.
20 For the kingdom of God *is* not in
word, but in power.
21 [12] What will ye? shall I come unto you with
a rod, or in love, and *in* the [l] spirit of meekness?

h Such as by sweeping is gathered to gether. 10 Moderating the sharpness of his mock, he putteth them in mind to remember of whom they were begotten in Christ, and that they should not doubt to follow him for an example, although he seem vile, according to the outward shew in respect of others, yet mighty by the efficacie of Gods Spirit, as they had triall thereof in themselvs. i what way and rule I follow every where in teaching the churches. 11 Last of all, he descendeth also to apostolick threatnings, but yet chiding them as a father, least by their disorder he be constrained to come to punish some amongst them. * *Acts* 19. 21. * *James* 4. 15. k By speech he meaneth their painted and coloured kind of eloquence, against which he setteth the vertue of the spirit. 12 A passing over to another part of this epistle, wherein he reprehendeth most sharply a very hainous offence, shewing the use of ecclesiasticall correction. l Meekly affected toward you.

Chap. V.

1 *The incestuous person* 6 *is cause rather of shame unto them, than of rejoycing.* 7 *The old leaven is to be purged out.* 10 *Hainous offenders are to be shunned and avoided.*

It is [1] reported commonly *that there is* for-
nication among you, and such fornication, as
is not so much as named amongst the Gentiles,
that one should have his fathers wife.
2 [2] And ye are puffed up, and have not ra-
ther mourned, that he that hath don this
deed, might be taken away from among you.
3 * [3] For I verily as absent in bodie, but
present in [a] spirit, have ‡ judged already, as
though I were present, *concerning* him that
hath so don this deed;
4 In the [b] name of our Lord Jesus Christ,
when ye are gathered together, and my spirit,
with the [4] power of our Lord Jesus Christ,
5 * [5] To [c] deliver such an one unto Satan, for
the [6] destruction of the flesh, that the spirit
may be saved in the day of the Lord Jesus.
6 [7] Your glorying *is* not [d] good: * know ye not
that a little leaven leaveneth the whole lump?
7 [8] Purge out therefore the old leaven, that ye
may be a new [e] lump, as ye are unleavened. For
even Christ our [f] passover ‡ is sacrificed for us.
8 Therefore let us keep ‡ the [g] feast, not
with old leaven, neither with the leaven of

1 They are greatly to be reprehended which by suffering of wickedness, set forth the church of God to be mocked and scorned of infidels. 2 There are none more proud than they that lest know themselvs. * *Col.* 2. 5. 3 Excommunication ought not to be committed to one mans power, but must be don by the authoritie of the whole congregation, after that the matter is diligently examined. a In mind, thought and will. ‡ Or, *determined* b Calling upon Christ his name. 4 There is no doubt but that judgement is ratified in heaven; wherein Christ himself sitteth as Judge. * 1 *Tim.* 1. 20. 5 The excommunicate is delivered to the power of Satan, in that, that he is cast out of the house of God. c what it is to be delivered to Satan, the Lord himself declareth, when he saith, Let him be unto thee as an Heathen and Publican, *Matt.* 18. 17. *That is to say*, to be disfranchised and put out of the right and libertie of the citie of Christ, which is the church, without which Satan is lord and master. 6 The end of excommunication is not to cast away the excommunicate, that he should utterly perish, but that he may be saved, *to wit*, that by this means his flesh may be tamed, that he may learn to live to the Spirit. 7 Another end of excommunication is, that others be not infected, and therefore it must of necessitie be retained in the church, that the one be not infected by the other. d Is naught, and not grounded upon good reason, as though you were excellent, and yet there is such wickedness found amongst you. * *Gal* 5. 9. 8 By alluding to the ceremonie of the passover, he exhorteth them to cast out that unclean person from among them. In times past, saith he, it was not lawfull for them which did celebrate the passover to eat leavened bread: Insomuch that he was holden as unclean and unworthy to eat the passover, whosoever had but tasted of leaven. Now all our whole life must be, as it were, the feast of unleavened bread, wherein all they that are partakers of that immaculate Lamb which is slain, must cast out both of themselvs, and also out of their houses and congregations, all impuritie. e By *lump*, he meaneth the whole body of the church, every member whereof must be unleavened bread, *that is*, Be renewed in Spirit, by plucking away the old corruption. f The Lamb of our passover. ‡ Or, *is slain* ‡ Or, *holy day*, g Let us lead our whole life, as it were a continuall feast, honestly, and uprightly.

malice and wickednes: but with the unlea-
vened *bread* of sinceritie and truth.
9 ¶ [9] I wrote unto you in an epistle, not to
company with fornicators.
10 Yet not [h] altogether with the fornica-
tors of this world, or with the covetous, or
extortioners, or with idolaters; for then must
ye needs go out of the world.
11 But now I have written unto you, not to
keep company, if any man that is called a bro-
ther be a fornicator, or covetous, or an ido-
later, or a railer, or a drunkard, or an extor-
tioner, with such an one, no not to eat.
12 [10] For what have I to do to judge them
also that are without? do not ye judge them
that are within?
13 But them that are without God judgeth.
Therefore put away from among your selvs
that wicked person.

9 Now he speaketh more generally: and that which he spake before of the incestuous person, he sheweth that it pertaineth to others, which are known to be wicked, and such as through their naughty life are a slander to the church, which ought also by lawfull order to be cast out of the communitie of the church. And making mention of eating of meat, either he meaneth those feasts of love whereat the Supper of the Lord was received, or els their common usage and manner of life: which is rightly to be taken, least any
man should think that either matrimonie were broken by excommunication, or such duties
hindred and cut off thereby, as we ow one to another: children to their parents, subjects to their
rulers, servants to their masters, and neighbour to neighbour, to win one another unto God.
h If you should utterly abstain from such mens company, you should go out of the world:
therefore I speak of them which are in the very bosom of the church, which must be called home
by disciplin, and not of them which are without, with whom you must labour by all means pos-
sible, to bring them to Christ. 10 Such as are false brethren ought to be cast out of the con-
gregation: as for them which are without, they must be left to the judgement of God.

Chap. VI.

1 The Corinthians must not vex their brethren in going to law with them: 7 especially under infidels. 9 The unrighteous shall not inherit the kingdom of God. 15 Our bodies are the members of Christ, 19 and temples of the holy Ghost: 16, 17 they must not therefore be defiled.

Dare [1] any of [a] you, having a matter
against another, go to law before the
[b] unjust, and not before the [2] saints?
2 [3] Do ye not know that the saints shall
judge the world? and if the world shall be
judged by you, are ye unworthy to judge the
smallest matters?
3 Know ye not that we shall judge angels?
how much more things that pertain to this life?
4 [4] If then ye have [c] judgements of things
pertaining to this life, set them to judge who
are [d] lest esteemed in the church.
5 [5] I speak to your shame. Is it so, that there
is not a wise man amongst you? no not one that
shall be able to judge between his brethren?
6 But brother goeth to law with brother,
and that before the unbeleevers.
7 [6] Now therefore there is utterly a [e] fault
among you, because ye go to law one with
another: [7] why do ye not rather take wrong?
why do ye not rather suffer your selvs to be
defrauded?
8 Nay, you do wrong and defraud, and
that *your* brethren.
9 Know ye not that the unrighteous shall
not inherit the kingdom of God? [8] Be not
deceived: neither fornicators, nor idolaters,
nor adulterers, nor effeminate, nor abusers of
themselvs with mankind,
10 Nor theevs, nor covetous, nor drunk-
ards, nor revilers, nor extortioners, shall
inherit the kingdom of God.
11 And such were some of you: but ye are
washed, but ye are sanctified, but ye are justi-
fied in the [f] name of the Lord Jesus, and by the
Spirit of our God.
12 [9] [g] All things are lawfull unto me, but
all things are not ‡ expedient: all things are
lawfull for me, but I will not be brought under
the [h] power of any.
13 [10] Meats for the bellie, and the bellie for
meats: but God shall destroy both it and
them. Now the bodie *is* not for fornication,
but for the Lord: and the Lord for the bodie.
14 And God hath both raised up the
Lord, and will also raise up us by his own
power.
15 [11] Know ye not, that your bodies are the
members of Christ? shall I then take the
members of Christ, and make them the mem-
bers of an harlot? God forbid.
16 [12] What, know ye not that he which is
joyned to an harlot, is one bodie? for [i] two
(saith he) shall be one flesh.
17 But he that is joyned unto the Lord, is
one spirit.
18 [13] Flee fornication. Every sin that a
man doeth, is without the bodie: but he that
committeth fornication, sinneth against his
own bodie.
19 [14] What, know ye not that your bodie
is the temple of the holy Ghost which *is* in
you, which ye have of God? [15] and ye are not
your own?
20 For ye are bought with a price: there-
fore glorifie God in your bodie, and in your
spirit, which are Gods.

1 The third question is of civill judgement: whether it be lawfull for one faithfull to draw another before the judgement-seat of an infidell? He answeteth, that it is not lawfull, for offence sake, for it is not evil of it self.
a As if he said, Are you become so impudent, that you are not ashamed to make the gospel a laughing stock to profane men?
b To wit, judges.
2 He addeth, that he doth not forbid that one neighbour may go to law with another, if need so require, but yet under holy judges.
3 He gathereth by a comparison, that the faithfull cannot seek to
infidels to be judged, without great injury don to the Saints, seeing that God himself will
make the Saints judges of the world, and of the devils, with his Son Christ: much more
ought they to judge these light and small causes which may be by equitie, and good conscience
determined. 4 The conclusion, wherein he prescribeth a remedie for this mischief: *To*
wit, If they end their private affairs between themselvs by chosen arbitrators out of the church:
for which matter and purpose, the lest of you, saith he, is sufficient. Therefore he con-
demneth not judgement-seats, but sheweth what is expedient for the circumstance of the
time, and that without any diminishing of the right of the magistrate: for he speaketh
not of judgements, which are practised betwixt the faithfull and the infidels, neither of
publick judgements, but of controversies which may be ended by private arbitrators.
c Courts and places of judgements. d Even the most abject among you. 5 He applieth
the generall proposition to a particular, always calling them back to this, to take away
from them that false opinion of their own excellencie, from whence all these mischiefs
sprang. 6 Now he goeth further also, and although by granting them privat arbitators out
of the congregation of the faithfull, he doth noth simply condemn, but rather establish pri-
vate judgements, so that they be exercised without offence, yet he sheweth, that if they were
such as they ought to be, and as it were to be wished, they should not need to use that remedie
neither. e A weaknes of mind which is said to be in them, that suffer them to be over-
come of their lusts, and it is a fault that squareth greatly from temperance and moderation:
so that he nippeth them which could not put up an injurie don unto them. 7 This pertaineth
chiefly to the other part of the reprehension, *To wit*, That they went to law even under infidels,
whereas they should rather have suffred any loss, than to have given that offence. But yet
this is generally true, that we ought rather to depart from our right, than trie the uttermost of
the law hastily, and upon an affection to revenge an injurie. But the Corinthians cared for
neither, and therefore, he saith that they must repent, unless they will be shut out from the
inheritance of God.

8 Now he prepareth himself to pass over to the fourth treatise of this epistle, which concerneth matters indifferent, debating this matter first, how men may well use women or not: which question hath three branches, fornication, matrimonie, & a single life. As for fornication, he utterly condemneth it. And marriage he commandeth to some, as a good and necessary remedie for them, to others he leaveth it free: And other some he disswadeth from it, not as unlawfull, but as discommodious, and that not without exception. As for the singlenes of life (under which also I comprehend virginitie) he enjoyneth it to no man: yet he perswadeth men unto it, not for it self, but for another respect, neither all men, nor without exception. And being about to speak against fornication, he beginneth with a generall reprehension of those vices, wherewith that rich and riotous citie most abounded: warning and teaching them earnestly, that repentance is unseparably joyned with forgivenes of sins, and sanctification with justification.
f In Jesus.
9 Secondly, he sheweth that the Corinthians do simply offend in matters indifferent. First, because they abused them: next, because they used indifferent things, without any
discretion, seeing the use of them ought to be brought to the rule of charitie: and that he
doth not use them aright, which immoderately abuseth them, and so becometh a slave
unto them. g whatsoever, but this generall word must be restrained to things that are
indifferent. ‡ Or, *profitable*: h He is in subjection to things that are indifferent, what-
soever he be that thinketh he may not be without them: which is a flattering kind of
slavery under a colour of liberty, which seizeth upon such men. 10 Secondarily; be-
cause they counted many things for indifferent, which were of themselvs unlawfull, as for-
nication, which they numbred amongst meer naturall and lawfull desires, aswell as meat and
drink: Therefore the apostle sheweth, that they ate utterly unlike: for meats, saith he,
were made for the necessary use of mans life, which is not perpetuall: For both meats, and
all this manner of nourishing, are quickly abolished. But we must not so think of the
uncleanness of fornication, for which the bodie is not made, but on the contrary side, is
ordained to pureness, as appeareth by this, that it is consecrated to Christ, even as Christ
also is given us of his Father, to quicken our bodies with that vertue, wherewith he also
rose again. 11 A declaration of the former argument by contraries, and the applying of it.
12 A proof of the same argument: A harlot and Christ are clean contrarie, so are the flesh
and the Spirit: therefore he that is one with an harlot, (which is don by carnall copu-
lation of their bodies) cannot be one with Christ, which unitie is pure and spirituall. Moses
doth not speak these words of fornication, but of marriage: but seeing that fornication is the
corruption of marriage, and both of them is a carnall and fleshly copulation, we cannot say
that the apostle abuseth his testimonie. Again, Moses hath not this word (Two) but it is
very well expressed both here and in *Matt.* 19. 5. because he speaketh onely but of man
and wife: whereupon the opinion of them that vouch it to be lawfull to have many wives,
is beaten down: for he that companieth with many, is sundred as it were into many parts.
13 Another argument why fornication is to be eschewed, because it defileth the body with a
peculiar kind of filthiness. 14 The third argument: Because a fornicator is sacrilegious,
for our bodies are consecrated to God. 15 The fourth argument: Because we are not our own
men, to give our selvs to any other, much less to Satan and the flesh, seeing that God him-
self hath bought us, and that with a great price, to the end that both in body and soul, we
should serve to his glorie.

Chap.

Chap VII.

2 He treateth of marriage, 4 shewing it to be a remedie against fornication: 10 and that the bond thereof ought not lightly to be dissolved. 18, 20 Every man must be content with his vocation. 25 Virginitie wherefore to be embraced. 35 And for what respects we may either marry, or abstain from marrying.

Now [1] concerning the things [a] whereof
ye wrote unto me: *It is* [b] good for a
man not to touch a woman.
2 Neverthelesse, *to avoid* fornication, let
every man have his own wife, and let every
woman have her own husband.
3 [2] Let the husband render unto the wife
[c] due benevolence: and likewise also the wife
unto the husband.
4 [3] The wife hath not power of her own
body, but the husband: and likewise also the
husband hath not power of his own bodie,
but the wife.
5 Defraud you not one the other, [4] except
it be with consent for a time, that ye may [d] give
your selvs to fasting and prayer, and come
together again, that Satan tempt you not for
your incontinencie.
6 [5] But I speak this by permission, *and* not
of commandment.
7 For [e] I would that all men were even as I
my self: but every man hath his proper gift
of God, one after this manner, and another
after that.
8 [6] I say therefore to the [f] unmarried and
widows, It is good for them if they abide even
as I.
9 But if they cannot contain, let them mar-
rie: for it is better to marry than to [g] burn.
10 [7] And unto the married I command, *yet*
not I, but the Lord, Let not the wife depart
from *her* husband:
11 But and if she depart, let her remain un-
married, or be reconciled to *her* husband: and
let not the husband put away *his* wife.
12 [8] But to the rest speak I, not the Lord, If
any brother hath a wife that beleeveth not,
and she be pleased to dwell with him, let him
not put her away.
13 And the woman which hath an husband
that beleeveth not, and if he be pleased to
dwell with her, let her not leave him.
14 [9] For the unbeleeving husband is [h] sancti-
fied by the [i] wife, and the unbeleeving wife is
sanctified by the [k] husband; els were your
children unclean, but now are they [l] holy.

1 He teacheth concerning marriage, that although a single life hath his commodities, which he will declare afterwards, yet that marriage is necessary for the avoiding of fornication: but so that neither one man may have many wives, nor any wife many husbands.
a Touching those matters whereof you wrote unto me.
b Commodious, and (as we say) expedient. For marriage bringeth many griefs with it, and that by reason of the corruption of our first estate.
2 Secondly, he sheweth that the parties married must with singular affection, intirely love one the other.
c This word (due) containeth all kind of benevolence, though he speak more of one sort than of the other, in that that followeth.
3 Thirdly, he warneth them, that they are each in others power, as touching the bodie, so that they may not defraud one another.
4 He addeth an exception, unless the one abstain from the other by mutuall consent, that they may the better give themselvs to prayer; wherein notwithstanding, he warneth them to consider what is expedient, least by this long breaking off, as it were from marriage, they be stirred up to incontinence.
d Do nothing els.
5 Fifthly, he teacheth that marriage is not simply necessary for all men, but for them which have not the gift of continencie: and this gift is by a peculiar grace of God. e I wish.
6 Sixthly, he giveth the self same admonition touching the second marriage, *to wit*, that a
single life is to be allowed, but for such as have the gift of continence; otherwise they ought
to marry again, that their conscience may be at peace. f This whole place is flat against them
which condemn second marriages. g So to burn with lust, that either the will yeeldeth to
the temptation, or els we cannot call upon God with a quiet conscience. 7 Seventhly, he for-
biddeth contentions and publishing of divorces, (for he speaketh not here of the fault of
whoredom, which was then death even by the law of the Romans also) whereby he affirmeth
that the band of marriage it not dissolved, and that from Christ his mouth. 8 Eightly, he
affirmeth, that those marriages which are alreadie contracted between a faithfull, and an un-
faithfull, or infidel, are firm: so that the faithfull may not forsake the unfaithful. 9 He
answereth an objection: But the faithful is defiled by the societie of the unfaithful. The
apostle denieth that, and proveth, that the faithfull man with good conscience may use the
vessel of his unfaithful wife, by this; that their children which are born of them, are accounted
holy (*that is*, contained within the promise) for it is said to all the faithfull, *I will be thy God*,
and the God of thy seed. h The godliness of the wife is of more force, to cause their coupling
together to be accounted holy, than the infidelitie of the husband is, to prophane the marri-
age. i The infidell is not sanctified or made holy in his own person, but in respect of his wife
he is sanctified of her. k To the faithfull husband. l This place destroyeth the opinion of
them, that would not have children to baptized, and their opinion also, that make baptism
the very cause of salvation. For the children of the faithfull are holy by vertue of the cove-
nant, even before baptism, and baptism is added as the seal of that holiness.

15 [10] But if the unbeleeving depart, let him
depart; A brother or a sister is not under bon-
dage in [m] such *cases:* [11] but God hath called us
† to peace.
16 For what knowest thou, O wife, whether
thou shalt save *thy* husband? or how knowest
thou, O man, whether thou shalt save *thy*
wife?
17 [12] But as God hath distributed to every
man, as the Lord hath [n] called every one,
so let him walk: and so ordain I in all
churches.
18 [13] Is any man called being circumcised?
let him not [o] become uncircumcised: is any
called in uncircumcision? let him not become
circumcised.
19 Circumcision is nothing, and uncircum-
cision is nothing, but the keeping of the com-
mandments of God.
20 Let every man abide in the same calling
wherein he was called.
21 Art thou called *being* a servant? [p] care
not for it; but if thou mayest be made free,
use *it* rather.
22 For he that is called in the [q] Lord, *being* a
servant, is the Lords † freeman: likewise also
he that is called *being* free, is Christs servant.
23 [14] Ye are bought with a price, be not ye
the servants of men.
24 [15] Brethren, let every man wherein he is
called, therein abide with [r] God.
25 [16] Now concerning virgins, I have no
commandment of the Lord: yet I give my
[s] judgement as [t] one that hath obtained mercie
of the Lord to be faithfull.
26 I suppose therefore that [u] this is good
for the [x] present ‡ distress, *I say*, that *it is* good
for a man so be.
27 Art thou bound unto a wife? seek not
to be loosed. Art thou loosed from a wife?
seek not a wife.
28 But and if thou marry, thou hast not
sinned; and if a virgin marry, she hath not
sinned: neverthelesse, such shall have trouble
in the [y] flesh: [z] but I spare you.
29 But this I say, brethren, the time is
[a] short. It remaineth, that both they that have
wives, be as though they had none:
30 And they that [b] weep, as though they
wept not: & they that rejoyce, as though they

10 He answereth to a question: what if the unfaithfull forsake the faithfull? then is the faithfull free, *saith he*, because he is forsaken of the unfaithfull.
m when any such thing falleth out.
11 Least any man upon pretence of this libertie should give an occasion to the unfaithfull to depart, he giveth to understand, that marriage contracted with an infidel, ought peaceably to be kept, that, if it be possible, the infidel may be won to the faith.
† Gr. *in peace.*
12 Taking occasion by that which he said of the bondage and libertie of matrimonie, he digresseth to a generall doctrin concerning the outward state and condition of mans life, as circumcision and uncircumcision, servitude and libertie: warning every man generally to live with a contended mind in the Lord, what state or condition soever he be in, because, that those outward things, as to be circumcised or uncircumcised, to be bond or free, are not of the substance (as they term it) of the kingdom of heaven.
n Hath bound him to a certain kind of life.
13 Notwithstanding he giveth us to understand, that in these examples all are not of like sort: because that circumcision not simply of it self is to be desired, but such as are bound may desire to be free. Therefore herein onely they are equall, that the kingdom of God consisteth not in them, and therefore these are no hinderances to obey God.
o He is said to become uncircumcised, who, by the help of a chirurgian,
recovereth an upper skin: which is don by drawing the skin with an instrument, to make it to
cover the nut. *Celsus in his 7 book, and 25 chapter.* p As though this calling were too un-
worthy a calling for Christ. q He that is in state of a servant, and is called to be a Christian.
† Gr. *made free*: 14 He sheweth the reason of the unlikeness, because that he that desireth to
be circumcised, maketh himself subject to mans tradition, and not to God. And this may be
much more understood of superstitions, which some do foolishly account for things indiffer-
ent. 15 A repetition of the generall doctrin. r So purely and from the heart, that your
doings may be approved before God. 16 He enjoyneth virginitie to no man, yet he perswad-
eth and praiseth it for another respect, *to wit*, both for the necessitie of the present time,
because the faithfull could scarce abide in any place, and use the commodities of this present
life, and therefore such as were not troubled with families, might be the readier; and also for
the cares of this life, which marriage draweth with it of necessitie, so that they cannot but have
their minds distracted: and this hath place in women especially. s The circumstances consi-
dered, this I counsel you. t It is I that speak this which I am minded to speak: and the truth
is, I am a man, but yet worthy credit, for I have obtained of the Lord to be such an one. u To
remain a virgin. x For the necessitie which the saints are dayly subject unto, who are conti-
nually tossed up and down, so that their estate may seem most unfit for marriage, were it not
that the weakness of the flesh enforced them to it. ‡ Or, *necessitie*, y By the (Flesh) he
understandeth what things soever belong to this present life; for marriage bringeth with it many
discommodities: so that he bendeth more to a sole life, not because it is a service more
agreeable to God than marriage, but for those discommodities, which (if it were possible) he
would wish all men to be void of, that they might give themselvs to God onely. z I would
your weakness were provided for. a For we are now in the latter end of the world. b By weep-
ing, the Hebrews understand, all adversity, and by joy, all prosperity.

rejoyced

c Those things which God giveth us here.
d The guise, and shape, and fashion: whereby he sheweth us, that there is nothing in this world that continueth.
e They that are married, have their wits drawn hither and thither, and therefore if any man have the gift of continencie, it is more commodious for him to live alone: but they that are married may care for the things of the Lord also, *Clem. Strom.* 3.
f Mind.
g *He meaneth* that he will enforce no man, either to marrie or not to marry, but to shew them barely what kind of life is most commodious.
17 Now he turneth himself to the parents, in whose power and authoritie their children are, warning them, that according to the former doctrin, they consider what is meet and convenient for their children, that they neither deprive them of the necessary remedie against incontinencie, nor constrain them to marriage, whereas neither their will doth lead them, nor any necessitie urgeth them. And again he praiseth virginitie, but of it self, and not in all.
h He doth well: for so he expoundeth it, *vers.* 38.
i Resolveth himself k That the weakness of his daughter inforceth him not, or any other matter, but that he may safely keep her a virgin still. l Provideth more commodiously for his children, and that not simply, but by reason of such conditions are before mentioned. 18 That which he spake of a widower, he speaketh now of a widow, *to wit*, That she may marry again, so that she do it in the fear of God: and yet he dissembleth not, but saith, that if she remain still a widow she shall be void of many cares. m By the law of marriage. n Religiously, and in the fear of God.

rejoyced not: and they that buy, as though
they possessed not:
31 And they that use this [c] world, as not
abusing it: for the [d] fashion of this world pas-
seth away.
32 But I would have you without careful-
ness. He that is unmarried, careth for the
things that belong to the Lord, how he may
please the Lord:
33 But he that is married, [e] careth for the
things that are of the world, how he may
please *his* wife.
34 There is difference also between a wife
and a virgin: the unmarried woman careth for
the things of the Lord, that she may be holy,
both in body and in [f] spirit: but she that is
married, careth for the things of the world,
how she may please *her* husband.
35 And this I speak for your [g] own profit,
not that I may cast a snare upon you, but for
that which is comly, and that you may at-
tend upon the Lord without distraction.
36 [17] But if any man think that he behaveth
himself uncomly toward his virgin, if she
pass the flower of *her* age, and need so re-
quire, let him do what he will, he [h] sinneth
not: let them marry.
37 Nevertheless, he that standeth stedfast in
his [i] heart, having [k] no necessity, but hath power
over his own will, and hath so decreed in his
heart, that he will keep his virgin, doth well.
38 So then he that giveth *her* in marriage,
doth well: but he that giveth *her* not in
marriage, doth [l] better.
39 [18] The wife is bound by the [m] law as long
as her husband liveth: but if her husband be
dead, she is at liberty to be married to whom
she will, onely in the [n] Lord.
40 But she is happier if she so abide, after
my judgement: and I think also that I have
the spirit of God.

Chap. VIII.

1 To abstain from meats offered to idols. 8, 9 We must not abuse our Christian libertie, to the offence of our brethren: 11 but must bridle our knowledge with charity.

1 He entreth to intreat of another kind of things indifferent, *to wit*, of things offered to idols, or the use of flesh so offered and sacrificed. And first of all, he removeth all those things which the Corinthians pretended in using things offered to idols without any respect. First of all they affirmed, that this difference of meats was for the unskilfull men, but, as for them, they knew well enough the benefit of Christ, which causeth all these things to be clean to them that are clean, Be it so, *saith Paul*: be it that we are all sufficiently instructed in the knowledge of Christ, I say, notwithstanding that, we must not simply rest in this knowledge. The reason is, that unless our knowledge be tempered with charity, it doth not onely not avail, but also doth much hurt, because it is the mistress of pride: nay, it doth not so much as deserve the name of godly knowledge, if it be separate from the love of God, and therefore from the love of our neighbour. a This generall word is to be abridged, as appeareth *vers.* 7. for there is a kind of taunt in it, as we may perceive by the next vers. b Ministreth occasion of vanity and pride: because it is void of charitie. c Instructeth our neighbour. 2 The application of that answer to things offered to idols: I grant, *saith he*, that an idol is indeed a vain imagination, and that there is but one God and Lord, and therefore that meat cannot be made either holy or profane by the idol: but it followeth not therefore that a man may without respect use those meats as any other.

NOw [1] as touching things offered unto
idols, we know that we [a] all have know-
ledge. Knowledge [b] puffeth up, but charity
[c] edifieth.
2 And if any man think that he knoweth
any thing, he knoweth nothing yet as he ought
to know.
3 But if any man love God, the same is
known of him.
4 [2] As concerning therefore the eating of
those things that are offered in sacrifice unto
[d] idols, we know that an idol *is* [e] nothing in
the world, and that *there is* none other God
but one.
5 For though there be that are called gods,
whether in heaven or in earth, (as there be
gods many, and lords many)
6 But to us *there is but* one God, the Father,
[f] of whom *are* all things, and we ‡ [g] in him, and
[h] one Lord Jesus Christ, [i] by whom *are* all
things, and we by him.
7 [3] Howbeit *there is* not in every man that
knowledge: for [4] some with [k] conscience of
the idol unto this hour, eat it as a thing of-
fered unto an idol; and their conscience being
weak, is defiled.
8 [5] But meat commendeth us not to God:
for neither if we eat, ‡ are we the better: nei-
ther if we eat not, ‡ are we the worse.
9 But take heed least by any means this ‡
libertie of yours become a stumbling block to
them that are weak.
10 [6] For if any man see thee which hast
knowledge sit at meat in the idols temple,
shall not the conscience of him wich is weak
be † emboldened to eat those things which
are offered to idols?
11 [7] And through thy knowledge shall the
weak brother perish, for whom Christ died?
12 [8] But when ye sin so against the bre-
thren, and wound their weak conscience, ye
sin against Christ.
13 [9] Wherefore if meat make my brother to
offend, I will eat no flesh while the world
standeth, least I make my brother to offend.

d This word (Idol) in this place is taken for an image which is made to represent some godhead, that worship might be given unto it: whereupon came the word (Idolatry) *that is to say*, Image-service.
e Is a vain dream.
f When the Father is distinguished from the Son, he is named the beginning of all things.
‡ Or, *for him*, *Rom.* 11. 36.
g We have our being in him.
h But as the Father is called Lord, so is the Son, God: therefore this word (One) doth not respect the persons, but the nature.
i This word (By) doth not signifie the instrumentall cause, but the efficient: for the Father and the Son work together, which is not so to be taken, that we make two causes, seeing they have both but one nature, though they be distinct persons.
3 The reason why that followeth not, is this: because there are many men which do not know that which you know. Now the judgement of outward things depends not onely upon your conscience, but upon the conscience of them that behold you; and therefore your actions must be applyed not onely to your knowledge, but also to the ignorance of your brethren. 4 An applying of the reason: There are many which cannot eat of things offered to idols, but with a wavering conscience, because they think them to be unclean: therefore if by thy example they enterprise to do that which inwardly they think displeaseth God, their conscience is defiled with their eating, and thou hast been the occasion of this mischief. k By conscience of the idol, he meaneth the secret judgement that they had within themselvs, whereby they thought all things unclean, that were offered to idols, and therefore they could not use them with a good conscience. For this force hath conscience, that if it be good, it maketh things indifferent, good, and if it be evil, it maketh them evil. 5 A preventing of an objection: why then, shall we therefore be deprived of our liberty? Nay, *saith the apostle*, you shall lose no part of Christianitie, although you abstain for your brethrens sake; as also if ye receive the meat, it maketh you no whit the more holy: for our commendation before God consisteth not in meats: but to use our liberty with offence of our brethren, is an abuse of liberty, the true use thereof is clean contrary, *to wit*, so to use it, as in using of it we have consideration of our weak brethren. ‡ Or, *have we the more*: ‡ Or, *have we the less*. ‡ Or, *power* 6 Another plain explication of the same reason, propounding the example of the sitting down at the table in the idols temple, which thing the Corinthians did evil account of among things indifferent, because it is simply forbidden for the circumstance of the place, although offence do cease, as it shall be declared in his place. Gr. *edified* 7 An amplification of the argument taken both of comparison and contraries: Thou wretched man, *saith he*, pleasing thy self with thy knowledge, which indeed is none, (for if thou hadst true knowledge, thou wouldest not sit down to meat in an idols temple) wilt thou destroy thy brother, hardening his weak conscience by thine example to do evil, for whose salvation Christ himself hath died? 8 Another amplification: Such offending of our weak brethren, redoundeth unto Christ, and therefore let not these men think that they have to do onely with their brethren. 9 The conclusion: which Paul conceiveth in his own person, that he might not seem to exact that of others, which he will not be first subject to himself; I had rather (saith he) abstain for ever from all kind of flesh, than give occasion of sin to any of my brethren, much less would I refuse in any certain place or time for my brothers sake not to eat flesh offered to idols.

Chap. IX.

1 He sheweth his liberty, 7 and that the minister ought to live by the gospel: 15 yet that himself hath of his own accord abstained 18 to be either chargeable unto them, 22 or offensive unto any, in matters indifferent. 24 Our life is like unto a race.

AM [1] I not an apostle? am I not free? [2] have
I not seen Jesus Christ our Lord? are not
you my [a] work in the Lord?

1 Before he proceedeth any further in his purposed matter of things offered to idols, he would shew the cause of all this miscief, and also take it away: *to wit*, that the Corinthians thought themselvs not bound to depart from a jot of their liberty for any mans pleasure. Therefore he propoundeth himself for an example, and that in a matter most necessary. And yet he speaketh severally of both, but first of his own person. If (saith he) you alledge for your selvs, that you are free, and therefore will use your liberty, am not I also free, seeing I am an apostle? 2 He proveth his apostleship by this, in that he was appointed of Christ himself, & the authority of his function was sufficiently confirmed to him amongst them by their conversion. And all these things he setteth before their eyes, to make them ashamed, for that they would not in the least wise that they might be, debase themselvs for the weaks sake; whereas the apostle himself did all that he could to win them to God, when they were utterly reprobate and without God. a By the Lord.

2 If

b As a seal, whereby it appeareth sufficiently that God is the author of mine apostleship.
3 He addeth this by the way, as if he would say, So far it is off, that you may doubt of my apostleship, that I use to refute them which call it into controversie, by opposing those things which the Lord hath don by me amongst you.
c Which like judges examin me, and my doings.
4 Now touching the matter it self, he saith, Seeing that I am free, and truly an apostle, why may not I (I say not, eat of all things offered to idols, but) be maintained by my labours, yea, and keep my wife also, as the residue of the apostles lawfully do, as by name, John and James, the Lords cousins, and Peter himself?
d Upon the expence of the church.
e One that is a Christian and a true beleever?
‡ Or, *woman*,
f Not live by the works of our hands.
5 That he may not seem to burden the apostles, he sheweth that it is just that they do, by an argument of comparison, seeing that soldiers live by their wages, and husbandmen by the fruits of their labours, and shepherds by that that cometh of their flocks.
g Useth to go a warfare.
6 Secondly, he bringeth forth the authority of Gods institution by an argument of comparison.
h Have I no bether ground than the common custom of man?
* *Deut.* 25. 4.
i Was it Gods proper drift to provide for oxen when he made this law? for otherwise there is not the smallest thing in the world, but God hath a care of it. * *Rom.* 15. 27. 7 An assumption of the arguments with an amplification, for neither in so doing do we require a reward meet for our deserts. 8 Another argument of great force: Others are nourished amongst you, therefore it was lawfull for me, yea, rather for me than any other: and yet I refused it, and had rather still suffer any discommoditie, than the gospel of Christ should be hindered. k The word signifieth, a right and interest; whereby he giveth us to understand, that the ministers of the word, must of right and duty be found of the church. * *Deut.* 18. 1. 9 Last of all, he bringeth forth the express law concerning the nourishing of the Levites: which priviledge notwithstanding he will not use. ‡ Or, *feed* l This is spoken by the figure *Metonymia*, or of those things that are offered in the temple. m Are partakers with the altar in dividing the sacrifice. n Because they preach the gospel. It followeth by this place, that Paul gat no living, neither would have any other man get by any commodities of masses, or any other such superstitious trumperies. 10 He taketh away occasion of superstition by the way, that it might not be thought that he wrote this as though he challenged his wages that was not paid him. Nay, saith he, I had rather die, than not to continue in this purpose to preach the gospel freely. For I am bound to preach the gospel, seeing that the Lord hath enjoyned me this office: but unless I do it willingly, and for the love of God, nothing is to be allowed that I do. If I had rather that the gospel should be evil spoken of, than that I should not require my wages, then would it appear that I took these pains not so much for the gospels sake, as for my gains and advantages. But I say, this were not to use, but abuse my right, and libertie: Therefore not onely in this thing, but also in all others (as much as I could) I am made all things to all men, that I might win them to Christ, and might together with them be won to Christ.

2 If I be not an apostle unto others, yet
doubtless I am to you: for the [b] seal of mine
apostleship are ye in the Lord.
3 [3] Mine answer to them that do [c] examin
me, is this,
4 [4] Have we not power to [d] eat and to drink?
5 Have we not power to lead about [e] a sister
a ‡ wife, as well as other apostles, and *as* the
brethren of the Lord, and Cephas?
6 Or I onely and Barnabas, have not we
[f] power to forbear working?
7 [5] Who goeth a [g] warfare anytime at his own
charges? who planteth a vineyard, and eateth
not of the fruit thereof? or who feedeth a
flock, and eateth not of the milk of the flock?
8 [6] Say I these things [h] as a man? or saith
not the law the same also?
9 For it is written in the law of Moses,
* Thou shalt not muzzle the mouth of the ox
that treadeth out the corn. Doth God take
care for [i] oxen?
10 Or saith he it altogether for our sakes?
for our sakes, no doubt, *this* is written: that he
that ploweth should plow in hope: and that
he that thresheth in hope, should be partaker
of his hope.
11 * [7] If we have sown unto you spirituall
things, *is it* a great thing if we shall reap your
carnall things?
12 [8] If others be partakers of *this* power over
you, *are* not we rather? Nevertheless, we have
not used this [k] power: but suffer all things,
least we should hinder the gospel of Christ.
13 * [9] Do ye not know that they which mi-
nister about holy things, ‡ live *of the* [l] *things*
of the temple? and they which wait at the
altar, are [m] partakers with the altar?
14 Even so hath the Lord ordained, that
they which preach the gospel, should live of
[n] the gospel.
15 But I have used none of these things.
[10] Neither have I written these things, that it
should be so don unto me: for *it were* better
for me to die, than that any man should make
my glorying void.
16 For though I preach the gospel, I have
nothing to glory of: for necessity is laid upon
me, yea, wo is unto me if I preach not the
gospel.
17 For if I do this thing willingly, I have a
reward: but if against my will, a dispensation
of the gospel is committed unto me:
18 What is my reward then? verily that
when I preach the gospel, I may make the
gospel of Christ [o] without charge, that I abuse
not my power in the gospel.
19 For though I be free from all men, yet
have I made my self servant unto all, that I
might gain the more.
20 And unto the Jews, I became as a Jew,
that I might gain the Jews; to them that *are*
under the [p] law, as under the law, that I might
gain them that *are* under the law:
21 To them that are without law, as with-
out law, (being not without law to God, but
under the law to Christ) that I might gain
them that are without law.
22 To the weak became I as weak, that I
might gain the weak: I am made [q] all things to
all men, that I might by all means save some.
23 And this I do for the gospels sake, that I
might be partaker thereof with [r] *you*.
24 [11] Know ye not that they which run in a
race, run all, but one receiveth the prize? So
run that ye may obtain.
25 And every man that striveth for the mas-
terie, is [s] temperate in all things: Now, they
do it to obtain a corruptible crown, but we an
incorruptible.
26 I therefore so run, not as uncertainly:
so fight I, not as one that beateth the air.
27 But I keep under my [t] body, and bring it
into subjection: least that by any means when
I have preached to others, I my self should
be [u] a cast-away.

o By taking nothing of them to whom I preach it.
p The word (law) in this place, must be restrained to the ceremoniall law.
q In matters that are indifferent, which may be don or not don with a good conscience: as if he said, I changed my self into all fashions, that by all means I might save some.
r That both I and they to whom I preach the gospel, may receive fruit by the gospel.
11 He bringeth in another cause of this mischief, *to wit*, that they were given to gluttony, for there were solemn banquets of sacrifices, and the riot of the priests was always too much celebrated and kept. Therefore it was hard for them which were accustomed to riotousness, especially when they pretended the liberty of the gospel, to be restrained from these banquets: but contrariwise, the apostle calleth them by a pleasant similitude, and also by his own example, to sobriety and mortification of the flesh, shewing that they cannot be fit to run or wrestle (as then the games of Isthmies were) which pamper up their bodies: and therefore affirming that they can have no reward, unless they take another course and trade of life. s Useth a most exquisit diet. t The old man, which striveth against the spirit. u This word (Cast away) is not set as contrary to the word (Elect) but as contrary to the word (Approved) when we see one by experience not to be such an one as he ought to be.

Chap. X.

1 The sacraments of the Jews 6 are types of ours, 7 and their punishments 11 examples for us. 14 We must flee from idolatrie. 21 We must not make the Lords table the table of devils: 24 and in things indifferent we must have regard of our brethren.

MOreover, [1] brethren, I would not that
ye should be ignorant, how that all [a] our
fathers were under the cloud, and all passed
through the sea:
2 [2] And were all [b] baptized unto [c] Moses
in the cloud, and in the sea:
3 And did all eat the [d] same spirituall [e] meat:
4 And did all drink the same spirituall drink:
(for they drank of that spirituall Rock that
‡ [f] followed *them*: & that Rock was [g] Christ)
5 But with many of them God was not
well pleased: for they were overthrown in
the wilderness.

1 He setteth out that which he said, laying before them an example of the horrible judgement of God against them which had in effect the selfsame pledges of the same adoption and salvation that we have: and yet notwithstanding when they gave themselvs to idols feasts, perished in the wilderness, being horribly and manifoldly punished. Now, moreover and besides, that these things are fitly spoken against them which frequented idols feasts, the same also seem to be alledged to this end and purpose, because many men are thus minded, that those things are not of such great weight that God will be angry with them if they use them, so that they frequent Christian assemblies and be baptized, and receive the communion, and confess Christ. a Paul speaketh this in respect of the covenant, and not in respect of the persons, saying in generall. 2 In effect, the Sacraments of the old fathers were all one with ours, for they respected Christ onely, who offered himself unto them in divers shadows. b All of them were baptized with the outward sign, but not in deed, wherewith God cannot be charged but they themselvs. c Moses being their guid. d The same that we do. e Manna which was a spirituall meat to the beleevers, which in faith lay hold upon Christ, who is the true meat. ‡ Or, *went with them*: f Of the river and running Rock, which followed the people. g Did sacramentally signifie Christ, so that together with the sign, there was the thing signified, and the truth it self: for God doth not offer a bare sign, but the thing signified by the sign, together with it, which is to be received with faith.

6 Now

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3 An amplifying of the example against them which are carried away with their lusts beyond the bounds which God hath measured out. For this is the beginning of all evil, as of idolatry, (which hath gluttony & companion unto it) fornication, and spelling against Christ, murmuring, and such like, which God punished most sharply in the old people, to the end that we, which succeed them, and have a more full declaration of the will of God, might by the more strike better heed.

† Or *our fathers.*

h Some read figure: which signified our sacraments, for circumcision was to the Jews a seal of righteousness, and to us a lively pattern of baptism, and so in the other sacraments.

* *Psal.* 106. 14.
* *Exod.* 32. 6.
* *Num.* 25. 9. To tempt Christ, is to provoke him to a combat, as it were, with those men do, who shake the knowledge that he hath given them, and make it to serve for a cloak for their lusts and wicked nefs.

* *Num.* 21. 6.
* *Num.* 14. 37.

i Or, *tryal.*

k This our age is called the end, for it is the hunting up of all ages.

l In conclusion, he descendeth to the Corinthians themselves, warning them that they please not themselves, but that they prevent the subtilties of Satan. Yet he uttereth an intimation, and comforteth them, that he may not seem to make them altogether like to those wicked idolaters and contemners of Christ, which perished in the wilderneſs.

m He that would have you tempted for your profits sake, will give you an illie to escape out of the temptation.

6 3 Now these things were † our [b] examples, to the intent we ſhould not luſt after evil things, as * they alſo luſted.

7 Neither be ye idolaters, as *were* ſome of them, as it is written, * The people ſat down to eat and drink, and roſe up to play.

8 Neither let us commit fornication, as ſome of them committed, and * fell in one day three and twenty thouſand.

9 Neither let us tempt [i] Chriſt, as ſome of them alſo tempted, * and were deſtroyed of ſerpents.

10 Neither murmure ye, as ſome of them alſo murmured, and were * deſtroyed of the deſtroyer.

11 Now all theſe things happened unto them *for* ‡ enſamples: and they are written for our admonition, upon whom the [k] ends of the world are come.

12 [4] Wherefore let him that thinketh he ſtandeth, take heed leaſt he fall.

13 There hath no temptation taken you, but ‡ ſuch as is common to [l] man: but God *is* faithfull, who will not ſuffer you to be tempted above that ye are able; but will with the temptation alſo [m] make a way to eſcape, that ye may be able to bear *it*.

14 Wherefore, my *dearly* beloved, flee from idolatry.

15 [5] I ſpeak as to wiſe men: judge ye what I ſay.

16 The cup of [n] bleſſing which we bleſs, is it not the [o] communion of the bloud of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?

17 For we being many are one bread, and one body: for we are all partakers of that one bread.

18 Behold Iſrael after the [p] fleſh: are not they which eat of the ſacrifices, [q] partakers of the altar?

19 What ſay I then? that the idol is any thing? or that which is offered in ſacrifice to idols is any thing?

20 But *I ſay*, that the things which the Gentiles * ſacrifice, they ſacrifice to devils, and not to God: and I would not that ye ſhould have [r] fellowſhip with devils.

21 Ye cannot drink the cup of the Lord, and the [s] cup of devils: ye cannot be partakers of the Lords table, and of the table of devils.

22 Do we provoke the Lord to jealouſie? are we ſtronger than he?

23 [6] † All things are lawfull for me, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man ſeek his own: but every man anothers wealth.

25 [7] Whatſoever is ſold in the [u] ſhambles, that eat, asking no queſtion for conſcience ſake.

26 For * the earth *is* the Lords and the [x] fulneſs thereof.

27 If any of them that beleeve not, bid you *to a feaſt*, and ye be diſpoſed to go; whatſoever is ſet before you, eat, asking no queſtion for conſcience ſake.

28 But if any man ſay unto you, This is offered in ſacrifice unto idols, eat not, for his ſake that ſhewed *it*, and for conſcience ſake: * The earth *is* the Lords and the fulneſs thereof.

29 Conſcience I ſay, not thine own, but of the others: [8] for why is my libertie judged of another mans conſcience?

30 For, if I by ‡ [9] grace be a partaker, why am I evil ſpoken of for that, for which I give thanks?

31 [10] Whether therefore ye eat or drink, or whatſoever ye do, do all to the glory of God.

32 Give none offence, neither to the Jews, nor to the † Gentiles, nor to the church of God.

33 Even as I pleaſe all men in all things, not ſeeking mine own profit, but the *profit* of many, that they may be ſaved.

7 An applying of the rule to the preſent matter, whatſoever is ſold in the ſhambles, you may indifferently buy it, as it were at the Lords hand, and eat it either at home within the faithfull, or being called home to the unfaithfull to eat, in a private taſte: but yet with this exception, unleſs any man be preſent, which if he were, would conſcience may be offended by ſeeing mens diſpoſed to idols before them: for then you ought to have conſideration of their weakneſs.

8 The ſelfe ſame that was ſacrificed, was ſold to be ſold in the ſhambles, and the price returned to the prieſt. *Deut.* 10. 14. *Pſal.* 24. 1.

x All thoſe things which be neceſſarie for the life of man. † *Deut.* 10. 14. *Pſal.* 24. 1.

9 The confeſſion: for we muſt take heed that our liberty be not an offending of, and diſtaſte benefit of God unto us with thankſgiving be not changed into impietie, and the

10 Another rule: For we muſt take heed that our liberty be not an offending of, and diſtaſte benefit of God unto us with thankſgiving be not changed into impietie, and the

1 The firſt argument taken from the common conſent of nations, for ſo much as nature teacheth women, that it is diſhoneſt for them to come abroad bare headed, ſeeing that the hath given them locks and long hair, which they go to diligently trim, and deck, that they can in no wiſe adde to have it fairer.

4 The linking away of an objection: Here not men alſo hair given them? I grant it, ſith the ſubtile, but there is another matter in it: For man was made to this end and purpoſe, that the glory of God ſhould appear in his rule and authority: but the woman was made, not by profeſſion of her obedience, the might more honour her husband.

5 He proveth the inequality of the women, by that, that the man is the matter whereof woman was firſt made.

6 Secondly, by that, that the woman was made for man, and not the man for the womans ſake.

7 The concluſion: women muſt be covered, to ſhew by this externall ſign, their ſubjection.

8 That is, *a covert-ſee, in ſign that ſhe is under the powers of her husband.*

9 A covering which is a token of ſubjection

10 What this meaneth, I do not underſtand.

11 A digreſſion which the apoſtle uſeth, leaſt that which he ſpoke of the inferiority of men, and lower degree of women, in conſideration of the policy of the church, ſhould be ſo taken as though there were no meaſure of this inequality. Therefore he freedeth that men have in ſuch ſort the preeminence, that God made them not alone, but women alſo: and woman was ſo made of man, that men alſo are bound by the means of women, and this ought to put them in mind to obſerve the degree of every ſex in ſuch ſort, that mutuall conjunction may be cherished. ‡ Or, *world.*

12 The ſumme of the argument taken from the common ſenſe of nature.

13 To be a covering for her, and ſuch a covering, as ſhould procure another. 14 Againſt ſuch as are ſtubbornly contentious, we have to oppoſe this, that the churches of God are not contentious. 15 He preſſeth now to the next treatiſe, concerning the right adminiſtration of the Lords Supper. And the apoſtle uſeth this ſharper preface, that the Corinthians might underſtand, that whereas they offeyered generally the apoſtles commandements, yet they fully neglected them in a matter of greateſt importance. 16 To celebrate the Lords ſupper aright, it is requiſite that there be not only conſent of doctrin, but alſo of affections, that it be not profaned. ‡ Or, *ſobrietie.* 17 Although that ſchiſms and hereſies proceed from the devil and men, yet they come not by chance, nor without cauſe and they turn unto the profit of the elect. ‡ Or, *ſects* † whom experience hath taught to be of found religion and godlineſs.

18 Or, *tryed or cut* This is an uſuall kind of ſpeech whereby the apoſtle deteſteth the thing, which many did not well. 19 Eateth his meat and tarrieth not till others come. 20 The apoſtle diſalloweth not to ſeek away the love-feaſts, for their abuſe, although they had been a long time, and with commendation uſed in the churches, and were appointed and inſtituted by the apoſtles. ‡ Or, *them that are poor* 21 We muſt take a true form of keeping the Lords ſupper, out of the inſtitution of it, the parts whereof are theſe, touching the paſtors, to ſhew forth the Lords death by preaching his word: to bleſs the bread and the wine, by calling upon the name of God, and together with prayers to declare the inſtitution thereof: and finally, to deliver the bread broken to be eaten, and the cup received to be drunken with thankſgiving. And touching the flock, that every man examin himſelf, *that is to ſay*, to prove both his knowledge, and alſo faith, and repentance: to ſhew forth the Lords death, *that is*, in true faith to yeeld unto his word and inſtitution: and laſt of all, to take the bread at the miniſters hand, and to eat it, and to drink the wine, and give God thanks: This was Pauls and the apoſtles manner of miniſtring.

11 [1] Now I praiſe you, brethren, that you remember me in all things, and keep the † ordinances, as I delivered *them* to you.

2 [2] But I would have you know, that the head of every man is Chriſt: and the head of the woman, *is* the man: and the head of Chriſt *is* God.

3 [3] Every [b] man praying or propheſying, having *his* head covered, diſhonoureth his head.

4 [4] But every woman that prayeth or propheſieth with *her* head uncovered, diſhonoureth her head: [5] for that is even all one as if ſhe were ſhaven.

6 For if the woman be not covered, let her alſo be ſhorn: but if it be a ſhame for a woman to be ſhorn or ſhaven, let her be covered.

7 [6] For a man indeed ought not to cover *his* head, for as much as he is the image and glory of God: but the woman is the glory of the man.

8 [7] For the man is not of the woman: but the woman of the man.

9 [8] Neither was the man created for the woman: but the woman for the man.

10 [9] For this cauſe ought the woman to have ‡ [c] power on *her* head, becauſe of the [10] angels.

11 [11] Nevertheleſs, neither is the man without the woman, neither the woman without the man [a] in the Lord.

12 For as the woman *is* of the man, even ſo *is* the man alſo by the woman: but all things of God.

13 [12] Judge in your ſelves: is it comly that a woman pray unto God uncovered?

14 Doth not even nature it ſelf teach you, that if a man have long hair, it is a ſhame unto him?

15 But if a woman have long hair, it is a glory to her: for her hair is given her for a ‡ [c] covering.

16 [13] But if any man ſeem to be contentious, we have no ſuch cuſtom, neither the churches of God.

17 [14] Now in this that I declare *unto you*, I praiſe *you* not, that you come together not for the better, but for the worſe.

18 [15] For firſt of all, when ye come together in the church, I hear that there be ‡ diviſions among you, and I partly believe *it*.

19 [16] For there muſt be alſo ‡ hereſies among you, that they which are † approved, may be made manifeſt among you.

20 When ye come together therefore into one place, ‡ [b] *this* is not to eat the Lords ſupper.

21 For in eating every one taketh [b] before *other*, his own ſupper: and one is hungry, and another is drunken.

22 [17] What, have ye not houſes to eat and to drink in? or, deſpiſe ye the church of God, and ſhame ‡ them that have not? what ſhall I ſay to you? ſhall I praiſe you in this? I praiſe *you* not.

23 [18] For I have received of the Lord, that

1 Now he entereth into the third matter of miniſtrie touching the right uſe of ſpirituall gifts, where in he giveth the Corinthians plainly to underſtand that they abuſed them for want of knowledge, & neglected, bragged and magnifyed of them and ſo robbed God of the

which alſo I delivered unto you, that the Lord Jeſus, the *ſame* night in which he was betrayed, took bread:

24 * And when he had given thanks, he brake *it*, and ſaid, Take, eat, this is my body, which is [i] broken for you: this do ‡ in remembrance of me.

25 After the ſame manner alſo *he took* the cup, when he had ſupped, ſaying, This cup is the new teſtament in my bloud: this do ye, as oft as ye drink *it*, in remembrance of me.

26 For as often as ye eat this bread, and drink this cup, ‡ ye do ſhew the Lords death till he come.

27 [19] Wherefore, whoſoever ſhall eat this bread, and drink *this* cup of the Lord [k] unworthily, ſhall be guilty of the body and bloud of the Lord.

28 [20] But let a man examin [l] himſelf, and ſo let him eat of *that* bread, & drink of *that* cup.

29 For he that eateth and drinketh unworthily, eateth and drinketh ‡ damnation to himſelf, not [m] diſcerning the Lords body.

30 [21] For this cauſe many *are* weak and ſickly among you, and many ſleep.

31 For if we would [n] judge our ſelves, we ſhould not be judged.

32 But when we are judged we are chaſtened of the Lord, that we ſhould not be condemned with the world.

33 [22] Wherefore, my brethren, when ye come together to eat, tarry one for another.

34 [23] And if any man hunger, let him eat at home, that ye come not together unto ‡ condemnation. And the [24] reſt will I ſet in order when I come.

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* *Matth.* 26. 26. *Mark.* 14. 22. *Luk.* 22. 19.

i This word (Broken) noteth out unto us Chriſt his manner of death, for although his legs were not broken, as the theeves legs were, yet was his body very ſore tormented, and torn, and bruiſed.

k Or, *for a remembrance*

l Or, *ſerve to* 19 whoſoever contemns the holy Sacraments, *that is*, uſe them not aright, are guilty not of the bread and wine, but of the thing it ſelf, *that is*, of Chriſt, and ſhall be grievouſly puniſhed for it.

k Otherwiſe then unto it, ſuch myſteries ſhould be handled.

20 The examination of a mans ſelf is of neceſſity required in the ſupper, and therefore ought not to be admitted unto it, which cannot examin themſelves: as children, furious and mad men, alſo ſuch as either have no knowledge of Chriſt, or not ſufficient, although they profeſs Chriſtian religion, and other ſuch like.

l This place beareth down the falſly forged error of unwrapped faith, which the Papiſts maintain.

m Such things as pertain to order, as place, time, form of prayers, and other ſuch like, the apoſtle took order for it in congregations, according to the conſideration of times, places, and perſons.

n Or, *judgement* m He is faid to diſcern the Lords body, that hath conſideration of the worthineſs of it, and therefore cometh to eat of this meat with great reverence. 21 The profaning of the body and bloud of the Lord in his myſteries, is ſharply puniſhed of him, and therefore ſuch a miſchief ought diligently to be prevented by judging and coreſting of a mans ſelf. n Try and examin our ſelves, by faith and repentance, ſeparating our ſelves from the wicked. 22 The ſupper of the Lord is a common action of the whole church, and therefore there is no place for private ſuppers. 23 The ſupper of the Lord was inſtituted not to feed the belly, but to feed the ſoul with the communion of Chriſt, and therefore it ought to be ſeparated from common bankets. 24 Such things as pertain to order, as place, time, form of prayers, and other ſuch like, the apoſtle took order for it in congregations, according to the conſideration of times, places, and perſons.

Chap. XII.

1 *Spiritual gifts* 4 *are divers,* 7 *yet all to profit withall.* 8 *And to that end are diverſly beſtowed.* 12 *That by the like proportion, as the members of a natural body tend all to the* 16 *mutuall decency,* 22 *ſervice, and* 26 *ſucceur of the ſame body;* 27 *ſo we ſhould do one for another, to make up the myſticall body of Chriſt.*

NOw [1] concerning ſpiritual *gifts*, brethren, I would not have you [a] ignorant.

2 [2] Ye know that ye were [b] Gentiles, carried away unto theſe dumb idols, even as ye were led.

3 [3] Wherefore I give you to underſtand, that no man ſpeaking by the Spirit of God, calleth Jeſus ‡ [c] accurſed: and *that* no man can ſay that Jeſus is the Lord, but by the holy Ghoſt.

1 The firſt entrie of this epiſtle concerning the right ordering of publick aſſemblies, containing three points. 2 Of ſpirituall gifts. 3 But giving thank to God for them. 4 And laſtly, to uſe them to edification.

a Or, *I will not have you ſo* 2 Ye know that ye were [b] Gentiles, carried away unto theſe dumb idols, even as ye were led.

b As ſtone with that wherein they were at this time indued with thoſe excellent gifts. c As touching Gods ſervice and the covenant, meer ſtrangers. 3 The concluſion: I know you therefore that you cannot be ſo much as moove your lips to honour Chriſt without, but by the grace of the holy Ghoſt. ‡ Or, *anathema:* c Doth curſe him, or by any means whatſoever diminiſh his glory.

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4 In the second place, he layeth another foundation, to wit, that these gifts are diuers, as the functions also are diuers, and their offices diuers: but that one self same Spirit, Lord and God, is the giuer of all these gifts, and that to one and, to wit, for the profit of all.

d The Spirit is plainly distinguished from the gifts.

e So Paul calleth that inward force which commeth from the holy Ghost, and maketh men fit to wonderful things.

f The holy Ghost openeth and sheweth himself freely in giuing of these gifts.

g To the vse and benefit of the church.

1 He declareth this manifold diuersity, and reckoneth up the chiefest gifts, bearing that into their heads, which he list before, to wit, that all these things proceeded from one self-same Spirit.

h wisdom is a most excellent gift, very requisite, not onely for them which teach, but also for them that exhort and comfort, which thing is proper to the Pastors office, as the word of knowledge agreeth to the doctors.

i By working, he meaneth those great workings of Gods mighty power, which past and excell amongst his miracles, as the deliuery of his people Israel by the hand of Moses: that which he did by Elias against the priests of Baal, in sending down fire from heaven to consume his sacrifice: and that which he did by Peter, in the matter of Ananias and Sapphyra. k Foretelling of things to come. l whereby false prophets are known from true. m wherein Peter pacified Philip in discovering Simon Magus, *Acts* 8. 20. n He addeth moreover comforting els, *to wit*, that although that these gifts are unequall, yet they are moll wisely deuided, becaule of the vnity of the Spirit of God in the midst of this diuersity. o The seuenth fourth his comes so ing by a similitude taken from the body: This, saith he, is manifestly seen in the body, whose members are diuers, but yet so knit together, that they make but one body. p The applying of the similitude, fo muft we alſo thinke, saith he, of the myſticall body of Christ: for all we that believe, whether we be Jews or Gentiles, are by one self-same baptisme, joyned together with our head, that by that means, there may be framed one body, compoſed of many members: and we have drunk one self-same Spirit, *that is to say*, a ſpirituall feeling, perceiuance, and motion common to us all out of one cup. so Christ joyned together with his church. To become one body with Christ. 1 Gr. *Greeks*, 2 By one baptiſme, which followed of the ſimilitude, *as if he ſhould ſay*, The unity of the body is not onely, that we be ſtrictly diſcerned of members, but alſo it could not be a body, if it did not conſiſt of many, and thoſe diuers members. 3 Now he buildeth his doctrin upon the foundation which he hath laid: and firſt of all he continueth in his purpoſed ſimilitude, and afterward he goeth to the matter barely and ſimply. And firſt of all, that we ſpeaketh unto them which would ſeem to have ſegregated themſelves from thoſe whom they envied, becauſe they had not ſuch excellent gifts as they: now this is, ſaith he, as if the foot ſhould ſay, it were not of the body, becauſe it is not the hand: or the eare, becauſe it is not the eye. Therefore all parts ought rather to be ſtrictly conioyned together, then to ſeek to diſſolue the unity of the body, being coupled together to ſerue one another. 11 Again to defend the unity of the body, being coupled together to ſerue one another. 11 Again ſpeaking to them, he ſheweth them that if that ſhould come to paſs which they deſire, to wit, that all ſhould be equall to another, there would follow a diſſolution of the whole body, yea and of themſelues: for it could not be a body, unleſs it were made of many members knit and of themſelues: for it could not be a body, unleſs it were made of many members knit together, and diuers one from the other. And that no man might find fault with this diſtribution as unequall, he addeth that God himſelf hath coupled all theſe together. Therefore all muſt remain coupled together, that the body may remain inſtiſty. 12 Now on the other ſide, he ſpeaketh unto them which were induced with more excellent gifts, willing them not to deſpiſe the inferiors as unprofitable, and as though they ſerued to no uſe: for God, ſaith he, hath in ſuch ſort tempered this inequility, that the more excellent and beautiful members can in no wiſe lack the more abiect, and ſuch as we are aſhamed of. and that they ſhould have more care to ſee unto them and to cover them: that by this means the neceſſity which is on both parts, might keep the whole body in peace and concord, that although *it* ſuch part be conſidered apart, they are of diuers degrees one from another, yet becauſe they are ioyned together, they have a community both in commodities and diſcommodities.

4 Now there are diuersities of gifts, but the [d] same spirit.

5 And there are differences of administrations, but the same Lord.

6 And there are diuersities of [e] operations, but it is the same God, which worketh all in all.

7 But the manifestation of the spirit, is [f] given to every man to [g] profit withall.

8 For to one is given by the spirit, the word of [h] wisdom, to another the word of knowledge by the same Spirit:

9 To another faith by the same Spirit, to another the gifts of healing by the same Spirit:

10 To another the [i] working of miracles, to another [k] prophesy, to another [l] discerning of spirits, to another *divers* kinds of tongues, to another the interpretation of tongues.

11 But all these worketh that one and the self-same Spirit, dividing to every man seuerally [e] as he will.

12 [m] For as the body is one, and hath many members, & all the members of that one body, being many, are one body: [n] so also is [o] Christ.

13 For by one Spirit are we all baptized into one [p] body, whether *we be* Jews or ‡ Gentiles, whether *we be* bond or free: and have been all made to [q] drink into one Spirit.

14 [r] For the body is not one member, but many.

15 [s] If the foot shall say, Because I am not the hand, I am not of the body: is it therefore not of the body?

16 And if the ear shall say, Because I am not the eye, I am not of the body: is it therefore not of the body?

17 [t] If the whole body were an eye, where *were* the hearing? if the whole *were* hearing, where *were* the smelling?

18 But now hath God set the members, every one of them in the body, as it hath pleased him.

19 And if they were all one member, where *were* the body?

20 But now *are they* many members, yet but one body.

21 [u] And the eye cannot say unto the hand, I have no need of thee: nor again, the head to the feet, I have no need of you.

22 Nay much more those members of the body, which seem to be [x] more feeble, are necessary.

23 And those *members* of the body, which we think to be less honourable, upon these we ‡ [y] bestow more abundant honour, and our uncomly *parts* have more abundant comeliness.

24 For our comly *parts* have no need: but God hath tempered the body together, having given more abundant honour to that *part* which lacked:

25 That there should be no ‡ schism in the body: but *that* the members should have the same [z] care one for another.

26 [a] And whether one member suffer, all the members suffer with *it*: or one member be honoured, all the members rejoyce with *it*.

27 Now ye are the body of Christ, and members in [b] particular.

28 And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers [c], after that miracles, then gifts of healings, [d] helps, [e] governments, ‡ diuersities of tongues.

29 *Are* all apostles? *are* all prophets? *are* all teachers? *are* all ‡ workers of miracles?

30 Have all the gifts of healing? do all speak with tongues? do all interpret?

31 [f] But covet earnestly the best gifts: And yet shew I unto you a more excellent way.

[g] Should before their question, and offers to the profit and preseruation of the whole body.

[h] Now he applieth this simile vnto the Corinthians, without any allegory, warning them that things there are diuers functions and offices in the church, as in a thrie dary, yet so as to offend one against another, either by envy or contention, but rather that they being ioyned together, inlore with another, even as of them below to the profit of all, for which he hath received diuersity.

[i] He reciteth first of christ, the first excellent of whome he fait heaven by this, that he is both God: wherefore he powreth forth by an inſallible, and yeely inſluence his ſpirituall gifts into the church: for there are diuers kinds of gifts, but the ſpirit of God giues one and the ſame ſpirit to the church, whereby euery member hath receiued his gift, and that to the profit of all.

[k] Secondly he ſpeaketh of the gifts which were moſt neceſſary, and of greateſt vſe for the edifying of the church, and therefore they muſt not vſe the gift of tongues, vnleſs there be an interpreter to expound the ſtrange and vnknown tongue, whether it be himſelf that ſpeaketh, or another interpreter.

[l] Gr. *of ſpirits*, in Peter the gift of interpretation.

[m] A reaſon. Becauſe it is not ſufficient for vs to ſpeak to the edifying of the church, and that they muſt not vſe the gift of tongues, vnleſs there be an interpreter to expound the ſtrange and vnknown tongue, whether it be himſelf that ſpeaketh, or another interpreter.

[n] Gr. *of ſpirits*, in Peter the gift of interpretation.

[o] A reaſon. Becauſe it is not ſufficient for vs to ſpeak to the edifying of the congregation, that we our ſelues by worſhip God in ſpirit, that is according to the meaſure of the gift we haue received, but we muſt alſo be edified of the company, leſt that be vnprofitable to others, which we haue gotten.

[p] If I pray, when the church is aſſembled together, in a ſtrange tongue.

[q] The gift and inſpiration which is peculiar to prayers.

1 Now there are diuersities of gifts, but the same spirit.

2 And there are differences of administrations, but the same Lord.

3 And there are diuersities of operations, but it is the same God, which worketh all in all.

4 The Spirit is plainly distinguished from the gifts.

5 So Paul calleth that inward force which commeth from the holy Ghost, and maketh men fit to wonderful things.

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11 Foretelling of things to come.

12 whereby false prophets are known from true.

13 wherein Peter pacified Philip in discovering Simon Magus, *Acts* 8. 20.

14 He addeth moreover comforting els, *to wit*, that although that these gifts are unequall, yet they are moll wisely deuided, becaule of the vnity of the Spirit of God in the midst of this diuersity. 15 The seventh fourth his comes so ing by a similitude taken from the body: This, saith he, is manifestly seen in the body, whose members are diuers, but yet so knit together, that they make but one body. 16 The applying of the similitude, fo muſt we alſo thinke, saith he, of the myſticall body of Christ: for all we that believe, whether we be Jews or Gentiles, are by one self-same baptisme, joyned together with our head, that by that means, there may be framed one body, compoſed of many members: and we have drunk one self-same Spirit, *that is to say*, a ſpirituall feeling, perceiuance, and motion common to us all out of one cup. 17 Christ joyned together with his church. 18 To become one body with Christ. 19 Gr. *Greeks*, 20 By one baptiſme, which followed of the ſimilitude, *as if he ſhould ſay*, The unity of the body is not onely, that we be ſtrictly diſcerned of members, but alſo it could not be a body, if it did not conſiſt of many, and thoſe diuers members. 21 Now he buildeth his doctrin upon the foundation which he hath laid: and firſt of all he continueth in his purpoſed ſimilitude, and afterward he goeth to the matter barely and ſimply. And firſt of all, that we ſpeaketh unto them which would ſeem to have ſegregated themſelves from thoſe whom they envied, becauſe they had not ſuch excellent gifts as they: now this is, ſaith he, as if the foot ſhould ſay, it were not of the body, becauſe it is not the hand: or the eare, becauſe it is not the eye. Therefore all parts ought rather to be ſtrictly conioyned together, then to ſeek to diſſolue the unity of the body, being coupled together to ſerue one another. 22 Again to defend the unity of the body, being coupled together to ſerue one another. 23 Again ſpeaking to them, he ſheweth them that if that ſhould come to paſs which they deſire, to wit, that all ſhould be equall to another, there would follow a diſſolution of the whole body, yea and of themſelues: for it could not be a body, unleſs it were made of many members knit together, and diuers one from the other. And that no man might find fault with this diſtribution as unequall, he addeth that God himſelf hath coupled all theſe together. Therefore all muſt remain coupled together, that the body may remain inſtiſty. 24 Now on the other ſide, he ſpeaketh unto them which were induced with more excellent gifts, willing them not to deſpiſe the inferiors as unprofitable, and as though they ſerued to no uſe: for God, ſaith he, hath in ſuch ſort tempered this inequility, that the more excellent and beautiful members can in no wiſe lack the more abiect, and ſuch as we are aſhamed of. and that they ſhould have more care to ſee unto them and to cover them: that by this means the neceſſity which is on both parts, might keep the whole body in peace and concord, that although *it* ſuch part be conſidered apart, they are of diuers degrees one from another, yet becauſe they are ioyned together, they have a community both in commodities and diſcommodities.

CHAP. XIII.

1 *All gifts, 2, 3 how excellent soever, are nothing worth without charity.* 4 *The praises thereof, and* 13 *prelation before hope and faith.*

THough [1] I speak with the tongues of men and of [a] angels, and have not charity, I am become *as* founding brass, or a [b] tinkling cymbal.

2 And though I have *the gift* of prophesy, and understand all mysteries, and all knowledge: and though I have all [c] faith, so that I could remove mountains, and have no charity, I am nothing.

3 And though I bestow all my goods to feed *the poor*, and though I give my body to be burned, and have not charity, it profiteth me nothing.

4 [2] Charity [d] suffereth long, *and* is kind; charity envieth not: charity ‡ vaunteth not itself, is not puffed up,

5 [e] Doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no evil,

6 Rejoyceth not in iniquity, but [f] rejoyceth ‡ in the truth:

7 Beareth all things, believeth all things, hopeth all things, endureth all things.

8 [3] Charity never faileth: but whether *there be* prophesies, they shall fail; whether *there be* tongues, they shall cease; whether *there be* [g] knowledge, it shall vanish away.

9 [4] For we know in [h] part, and we prophesy in part.

10 But when that which is perfect is come, then that which is in part shall be don away.

11 [5] When I was a child, I spake as a child, I understood as a child, I ‡ thought as a child: but when I became a man, I put away childish things.

12 [6] For [i] now we see through a glass, † darkly; but then face to face: now I know in part, but then shall I know even as [k] also I am known.

13 [7] And now abideth faith, hope, charity, these three, but the greatest of these *is* charity.

[a] Gr. *Greeks*, 2 By one baptiſme, which followed of the ſimilitude, *as if he ſhould ſay*, The unity of the body is not onely, that we be ſtrictly diſcerned of members, but alſo it could not be a body, if it did not conſiſt of many, and thoſe diuers members. 3 Now he buildeth his doctrin upon the foundation which he hath laid: and firſt of all he continueth in his purpoſed ſimilitude, and afterward he goeth to the matter barely and ſimply. And firſt of all, that we ſpeaketh unto them which would ſeem to have ſegregated themſelves from thoſe whom they envied, becauſe they had not ſuch excellent gifts as they: now this is, ſaith he, as if the foot ſhould ſay, it were not of the body, becauſe it is not the hand: or the eare, becauſe it is not the eye. Therefore all parts ought rather to be ſtrictly conioyned together, then to ſeek to diſſolue the unity of the body, being coupled together to ſerue one another. 4 Again to defend the unity of the body, being coupled together to ſerue one another. 5 Again ſpeaking to them, he ſheweth them that if that ſhould come to paſs which they deſire, to wit, that all ſhould be equall to another, there would follow a diſſolution of the whole body, yea and of themſelues: for it could not be a body, unleſs it were made of many members knit together, and diuers one from the other. And that no man might find fault with this diſtribution as unequall, he addeth that God himſelf hath coupled all theſe together. Therefore all muſt remain coupled together, that the body may remain inſtiſty. 6 Now on the other ſide, he ſpeaketh unto them which were induced with more excellent gifts, willing them not to deſpiſe the inferiors as unprofitable, and as though they ſerued to no uſe: for God, ſaith he, hath in ſuch ſort tempered this inequility, that the more excellent and beautiful members can in no wiſe lack the more abiect, and ſuch as we are aſhamed of. and that they ſhould have more care to ſee unto them and to cover them: that by this means the neceſſity which is on both parts, might keep the whole body in peace and concord, that although *it* ſuch part be conſidered apart, they are of diuers degrees one from another, yet becauſe they are ioyned together, they have a community both in commodities and diſcommodities.

CHAP. XIV.

1 *Prophesy is commended,* 2, 3, 4. *and preferred before speaking with tongues,* 6 *by a comparison drawn from musicall instruments.* 12 *Both must be referred to edification,* 22 *as to their true and proper end.* 26 *The true use of each is taught,* 29 *and the abuse taxed.* 34 *Women are forbidden to speak in the church.*

FOllow [1] after charity, and desire spirituall *gifts*, but rather that ye may [a] prophesy.

2 [2] For he that speaketh in an [b] *unknown* tongue, speaketh not unto men, but unto God: for no man † understandeth him; howbeit in the [c] spirit he speaketh mysteries.

3 But he that prophesieth, speaketh unto men *to* [d] edification, and exhortation, and comfort.

4 He that speaketh in an *unknown* tongue, edifieth himself: but he that prophesieth, edifieth the [e] church.

5 I would that ye all spake with tongues, but rather that ye prophesied: for greater *is* he that prophesieth, than he that speaketh with tongues, except he interpret, that the church may receive edifying.

6 Now brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or by prophesying, or by doctrin?

7 [3] And even things without life giving sound, whether pipe or harp, except they give a distinction in the ‡ sounds, how shall it be known what is piped or harped?

8 For if the trumpet give an uncertain sound, who shall prepare himself to the batel?

9 So likewise you, except ye utter by the tongue words † [f] easy to be understood, how shall it be known what is spoken? for ye shall speak into the air.

10 [4] There are, it may be, so many kinds of voices in the world, and none *of them* is without signification.

11 Therefore if I know not the meaning of the voice, I shall be unto him that speaketh, a Barbarian, and he that [g] speaketh *shall be a* Barbarian unto me.

12 [5] Even so ye, forasmuch as ye are zealous of ‡ spiritual *gifts*, seek that ye may excell to the edifying of the church.

13 Wherefore let him that speaketh in an *unknown* tongue, [h] pray that he may interpret.

14 [6] For if [i] I pray in an *unknown* tongue, my [k] spirit prayeth, but my understanding is [l] unfruitfull.

15 What is it then? I will pray with the spirit, and will pray with the [m] understanding also: I will sing with the spirit, and I will sing with the understanding also.

16 [7] Els when thou shalt bless with the [n] spirit, how shall he that [o] occupieth the room of the unlearned, say [p] Amen, at thy giving of thanks, seeing he understandeth not what thou sayest?

17 For thou verily giveſt thanks well, but the other is not edified.

18 [8] I thank my God, I speak with tongues more than you all:

19 Yet in the church I had rather speak [q] five words with my understanding, that *by my voice* I might teach others also, than ten thousand words in an *unknown* tongue.

20 [9] Brethren, be not children in understanding; howbeit, in malice be ye children, but in understanding be † men.

21 In the [r] law it is * written, With *men of* other tongues and other lips will I speak unto this people: and yet for all that will they not hear me, saith the Lord.

[a] Gr. *Greeks*, 2 By one baptiſme, which followed of the ſimilitude, *as if he ſhould ſay*, The unity of the body is not onely, that we be ſtrictly diſcerned of members, but alſo it could not be a body, if it did not conſiſt of many, and thoſe diuers members. 3 Now he buildeth his doctrin upon the foundation which he hath laid: and firſt of all he continueth in his purpoſed ſimilitude, and afterward he goeth to the matter barely and ſimply. And firſt of all, that we ſpeaketh unto them which would ſeem to have ſegregated themſelves from thoſe whom they envied, becauſe they had not ſuch excellent gifts as they: now this is, ſaith he, as if the foot ſhould ſay, it were not of the body, becauſe it is not the hand: or the eare, becauſe it is not the eye. Therefore all parts ought rather to be ſtrictly conioyned together, then to ſeek to diſſolue the unity of the body, being coupled together to ſerue one another. 4 Again to defend the unity of the body, being coupled together to ſerue one another. 5 Again ſpeaking to them, he ſheweth them that if that ſhould come to paſs which they deſire, to wit, that all ſhould be equall to another, there would follow a diſſolution of the whole body, yea and of themſelues: for it could not be a body, unleſs it were made of many members knit together, and diuers one from the other. And that no man might find fault with this diſtribution as unequall, he addeth that God himſelf hath coupled all theſe together. Therefore all muſt remain coupled together, that the body may remain inſtiſty. 6 Now on the other ſide, he ſpeaketh unto them which were induced with more excellent gifts, willing them not to deſpiſe the inferiors as unprofitable, and as though they ſerued to no uſe: for God, ſaith he, hath in ſuch ſort tempered this inequility, that the more excellent and beautiful members can in no wiſe lack the more abiect, and ſuch as we are aſhamed of. and that they ſhould have more care to ſee unto them and to cover them: that by this means the neceſſity which is on both parts, might keep the whole body in peace and concord, that although *it* ſuch part be conſidered apart, they are of diuers degrees one from another, yet becauſe they are ioyned together, they have a community both in commodities and diſcommodities.

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1 He inferreth now of that he ſpake before.

2 Therefore ſeeing charity is the chiefeſt of all, before all things ſee it before you as chief and principall to eſteem thoſe things as moſt excellent, which profit the greater part of men: (as prophesy, *that is to ſay*, the gift of reaſoning and applying the doctrin: which was contemned in reſpect of other gifts, although it be the chiefeſt and moſt profitable for the church) and not thoſe which for a ſhew ſeem to be marvellous, as the gift of tongues, when a man was ſuddenly indued with the knowledge of many tongues, which make men greatly amazed, and yet of it ſelf was not greatly to any uſe, unleſs there were an interpreter. 1 Gr. *Greeks*, 2 By one baptiſme, which followed of the ſimilitude, *as if he ſhould ſay*, The unity of the body is not onely, that we be ſtrictly diſcerned of members, but alſo it could not be a body, if it did not conſiſt of many, and thoſe diuers members. 3 Now he buildeth his doctrin upon the foundation which he hath laid: and firſt of all he continueth in his purpoſed ſimilitude, and afterward he goeth to the matter barely and ſimply. And firſt of all, that we ſpeaketh unto them which would ſeem to have ſegregated themſelves from thoſe whom they envied, becauſe they had not ſuch excellent gifts as they: now this is, ſaith he, as if the foot ſhould ſay, it were not of the body, becauſe it is not the hand: or the eare, becauſe it is not the eye. Therefore all parts ought rather to be ſtrictly conioyned together, then to ſeek to diſſolue the unity of the body, being coupled together to ſerue one another. 4 Again to defend the unity of the body, being coupled together to ſerue one another. 5 Again ſpeaking to them, he ſheweth them that if that ſhould come to paſs which they deſire, to wit, that all ſhould be equall to another, there would follow a diſſolution of the whole body, yea and of themſelues: for it could not be a body, unleſs it were made of many members knit together, and diuers one from the other. And that no man might find fault with this diſtribution as unequall, he addeth that God himſelf hath coupled all theſe together. Therefore all muſt remain coupled together, that the body may remain inſtiſty. 6 Now on the other ſide, he ſpeaketh unto them which were induced with more excellent gifts, willing them not to deſpiſe the inferiors as unprofitable, and as though they ſerued to no uſe: for God, ſaith he, hath in ſuch ſort tempered this inequility, that the more excellent and beautiful members can in no wiſe lack the more abiect, and ſuch as we are aſhamed of. and that they ſhould have more care to ſee unto them and to cover them: that by this means the neceſſity which is on both parts, might keep the whole body in peace and concord, that although *it* ſuch part be conſidered apart, they are of diuers degrees one from another, yet becauſe they are ioyned together, they have a community both in commodities and diſcommodities.

2 He reſteeth forth that which he ſaid by a ſimilitude, which he borroweth and taketh from inſtruments of muſick, which although they ſpeak not perfectly, yet they are diſtinguiſhed by their ſounds, that they may be the better uſed.

3 Gr. *ſignifieant*, 4 That do fully utter the matter it ſelf.

5 He proveth that interpretation is neceſſarily to be joyned with the gift of tongues, by the manifold variety of languages, in ſomuch that if one ſpeak to an other without an interpreter, it is as if he ſpake not. For we be pupills in all their ſeuerall tongues, and they that ambitiouſly pous out ſome Hebrew or Greek words in the pulpit before the vnlearned people, thereby to get them a name of learning.

6 The concluſion, where he will excell in thoſe ſpirituall gifts, as it is notes, they muſt ſeek the profit of the church, and therefore they muſt not vſe the gift of tongues, unleſs there be an interpreter.

7 A reaſon. Becauſe it is not ſufficient for vs to ſpeak to the edifying of the congregation, but we muſt alſo be edified of the company, leſt that be vnprofitable to others, which we haue gotten.

8 If I pray, when the church is aſſembled together, in a ſtrange tongue.

9 The gift and inſpiration which is peculiar to prayers.

1 Follow after charity, and deſire ſpirituall gifts, but rather that ye may prophesy.

2 For he that ſpeaketh in an unknown tongue, ſpeaketh not unto men, but unto God: for no man underſtandeth him; howbeit in the ſpirit he ſpeaketh myſteries.

3 But he that prophesieth, ſpeaketh unto men to edification, and exhortation, and comfort.

4 He that ſpeaketh in an unknown tongue, edifieth himſelf: but he that prophesieth, edifieth the church.

5 I would that ye all ſpake with tongues, but rather that ye prophesied: for greater is he that prophesieth, than he that ſpeaketh with tongues, except he interpret, that the church may receive edifying.

6 Now brethren, if I come unto you ſpeaking with tongues, what ſhall I profit you, except I ſhall ſpeak to you either by revelation, or by knowledge, or by prophesying, or by doctrin?

7 And even things without life giving ſound, whether pipe or harp, except they give a diſtinction in the ſounds, how ſhall it be known what is piped or harped?

8 For if the trumpet give an uncertain ſound, who ſhall prepare himſelf to the batel?

9 So likewiſe you, except ye utter by the tongue words eaſy to be underſtood, how ſhall it be known what is ſpoken? for ye ſhall ſpeak into the air.

10 There are, it may be, ſo many kinds of voices in the world, and none *of them* is without ſignification.

11 Therefore if I know not the meaning of the voice, I ſhall be unto him that ſpeaketh, a Barbarian, and he that ſpeaketh *ſhall be a* Barbarian unto me.

12 Even ſo ye, forasmuch as ye are zealous of ſpiritual *gifts*, ſeek that ye may excell to the edifying of the church.

13 Wherefore let him that ſpeaketh in an *unknown* tongue, pray that he may interpret.

14 For if I pray in an *unknown* tongue, my ſpirit prayeth, but my underſtanding is unfruitfull.

15 What is it then? I will pray with the ſpirit, and will pray with the underſtanding alſo: I will ſing with the ſpirit, and I will ſing with the underſtanding alſo.

16 Els when thou ſhalt bleſs with the ſpirit, how ſhall he that occupieth the room of the unlearned, ſay Amen, at thy giving of thanks, ſeeing he underſtandeth not what thou ſayeſt?

17 For thou verily giveſt thanks well, but the other is not edified.

18 I thank my God, I ſpeak with tongues more than you all:

19 Yet in the church I had rather ſpeak five words with my underſtanding, that *by my voice* I might teach others alſo, than ten thouſand words in an *unknown* tongue.

20 Brethren, be not children in underſtanding; howbeit, in malice be ye children, but in underſtanding be ‡ men.

21 In the law it is * written, With *men of* other tongues and other lips will I ſpeak unto this people: and yet for all that will they not hear me, ſaith the Lord.

me, doeth his part, but onely to my ſelf. 1 No fruit cometh to the church by my prayers, 2 So that I may be underſtood of others, and may inſtruct others. 3 Another reaſon, ſeeing it is not ſufficient for vs to pray with the ſpirit, and alſo wherein this agreement, that the whole congregation muſt agree to him that ſpeaketh, 4 Now I will pray with the ſpirit, and I will pray with the underſtanding alſo. 5 Now I will give theis effett or agreement which know not what is ſpoken? 6 Onely, 7 So then one without all conſideration of the heaven. 8 He that ſpeaketh as a private man. 9 He proveth that he ſhould not be alſo unprofitable to others, and alſo wherein this agreement, that the whole congregation muſt agree to him that ſpeaketh, 10 Now I will pray with the ſpirit, and I will pray with the underſtanding alſo. 11 Now I will give theis effett or agreement which know not what is ſpoken? 12 Onely, 13 So then one without all conſideration of the heaven. 14 He that ſpeaketh as a private man. 15 He proveth that he ſhould not be alſo unprofitable to others, and alſo wherein this agreement, that the whole congregation muſt agree to him that ſpeaketh, and alſo wherein this agreement, 16 Now I will pray with the ſpirit, and I will pray with the underſtanding alſo. 17 Now I will give theis effett or agreement which know not what is ſpoken? 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20 The conclusion: Therefore the gift of tongues for ever is to punish the unbelievful and unbelievers; unlesse it be referred to prophesy (*that is to say*, to the interpretation of scripture) and that, that which is spoken be for that meane understood of the hearers.

21 Another argument: the gift of tongues without prophecy is not onely unprofitable to the faithful, but also doth very much hurt, as well to them, as to the unfaithful which should be won in the publick assemblies. For by this meanes it cometh to pass, that the faithful seem to others to be mad, much lesse can the unfaithful be instructed thereby.

f Look *Act.* 4. 13.

22 The conclusion: The edifying of the congregation is a rule and figure of the right use of all spiritual gifts.

23 The manner how to use the gift of tongues. It may be lawfull for one or two, or as the most for three, to use the gift of tongues, one after another, in an assembly; so that there be some to expound the same: but if there be none to expound, let him that hath the gift speak to himself alone.

24 The manner of prophesying: Let two or three propound, and let the other judge of that that is propounded, whether it be agreeable to the word of God or no: If in this examination the Lord give any man ought to speak, let them give him leave to speak. Let every man be admitted to prophesy, for so much as it is sensible for the edifying of the church: Let them be content to be subject each to others judgement.

g The doctrin which the Prophets bring, which are inspired with Gods Spirit.

h Gr *tumult or unquietnesse*.

25 women are commanded to be silent in publick assemblies, and they are commanded to ask of their husbands at home.

22 [10] Wherefore tongues are for a ſign, not to them that believe, but to them that believe not: but propheſying *ſerveth* not for them that believe not, but for them which believe:

23 [11] If therefore the whole church be come together into one place, and all ſpeak with tongues, and there come in thoſe that are [c] unlearned, or unbelievers, will they not ſay that ye are mad?

24 But if all propheſy, and there come in one that believeth not, or *one* unlearned, he is convinced of all, he is judged of all.

25 And thus are the ſecrets of his heart made manifeſt, and ſo falling down on *his* face, he will worſhip God, and report that God is in you of a truth.

26 [12] How is it then, brethren? when ye come together, every one of you hath a pſalm, hath a doctrin, hath a tongue, hath a revelation, hath an interpretation. Let all things be don to edifying.

27 [13] If any man ſpeak in an *unknown* tongue, *let it be* by two, or at the moſt *by* three, and that by courſe, and let one interpret.

28 But if there be no interpreter, let him keep ſilence in the church, and let him ſpeak to himſelf, and to God.

29 [14] Let the prophets ſpeak two or three, and let the other judge.

30 If *any thing* be revealed to another that ſitteth *by*, let the firſt hold his peace.

31 For ye may all propheſy one by one, that all may learn, and all may be comforted.

32 And the [c] ſpirits of the prophets are ſubject to the prophets.

33 For God is not *the author* of † confuſion, but of peace, as in all churches of the ſaints.

34 [15] Let your women keep ſilence in the churches, for it is not permitted unto them to ſpeak: but *they are commanded* to be under obedience, as alſo ſaith the *law.

35 And if they will learn any thing, let them ask their husbands at home: for it is a ſhame for women to ſpeak in the church.

36 [16] What? came the word of God out from you? or came it unto you onely?

37 If any man think himſelf to be a prophet, or [k] ſpiritual, let him acknowledge that the things that I write unto you, are the commandments of the Lord.

38 [17] But if any man be ignorant, let him be ignorant.

39 [18] Wherefore brethren, covet to propheſy, and forbid not to ſpeak with tongues.

40 Let all things be don decently, and in order.

CHAP. XV.

3 *By Christs resurrection, 12 he proveth the necessity of our resurrection, against all such as deny the resurrection of the body. 21 The fruits, 35 and manner thereof, 51 and of the changing of them that shall be found alive at the last day.*

1 The ſum reſteſ of this epiſtle, concerning the reſurrection: and he uſeth a tranſition, or paſſing over from one matter to another, ſhewing firſt, that he intendeth no new thing, to the end that the Corinthians might underſtand that they had begun to forſake the right courſe: and next, that he goeth not about to intreat of a trifling matter, but of moſt chief point of the goſpel, which if it be taken away, their faith muſt needs come to nought. And ſo at the length he beginneth this treatiſe at Chriſts reſurrection, which is the ground and foundation of our ſins, and conſtituteth us firſt, in the teſtimony of the ſcriptures, and by the witneſs of the apoſtles, and of more than five hundred brethren, and laſt of all by his own.

MOreover [1] brethren, I declare unto you the goſpel which I preached unto you, which alſo you have received, and wherein ye [a] ſtand.

2 By which alſo ye are ſaved, if ye ‡ keep in memory † what I preached unto you, [b] unleſs ye have believed in vain.

3 For I delivered unto you firſt of all, that which I alſo received, how that Chriſt died for our ſins according to the ſcriptures:

4 And that he was buried, and that he roſe again the third day according to the ſcriptures:

5 And that he was ſeen of Cephas, then of the [c] twelve.

6 After that, he was ſeen of above five hundred brethren at [d] once: of whom the greater part remain unto this preſent, but ſome are fallen aſleep.

7 After that, he was ſeen of James, then of all the apoſtles.

8 [2] And laſt of all he was ſeen of me alſo, as of ‡ one born out of due time.

9 For I am the leaſt of the apoſtles, that am not meet to be called an apoſtle, becauſe I perſecuted the church of God.

10 But by the grace of God I am what I am: and his grace which *was beſtowed* upon me, was not in vain: but I laboured more abundantly than they all; yet not I, but the grace of God which *was* with me:

11 Therefore whether *it were* I or they, ſo we preach, and ſo ye believed.

12 ¶ [3] Now if Chriſt be preached that he roſe from the dead, how ſay ſome among you, that there is no reſurrection of the dead?

13 [4] But if there be no reſurrection of the dead, then is Chriſt not riſen.

14 [5] And if Chriſt be not riſen, then *is our* preaching vain, and your faith *is* alſo vain.

15 Yea, and we are found fals witneſſes of God, becauſe we have teſtified of God, that he raiſed up Chriſt: whom he raiſed not up, if ſo be that the dead riſe not.

16 [6] For if the dead riſe not, then is not Chriſt raiſed:

17 And if Chriſt be not raiſed, your faith *is* vain, [7] ye are [e] yet in your ſins.

18 [8] Then they alſo which are fallen aſleep in Chriſt, are periſhed.

19 [9] If in this life onely we have hope in Chriſt, we are of all men moſt miſerable.

20 [10] But now is Chriſt riſen from the dead, *and* [11] become the [f] firſt-fruits of them that ſlept.

21 [12] For ſince by man *came* death, by man *came* alſo the reſurrection of the dead.

22 For as in Adam all die, even ſo in Chriſt ſhall all be [g] made alive.

23 [13] But every man in his own order, Chriſt the firſt-fruits, afterward they that are Chriſts, at his coming.

24 [14] Then *cometh* the [h] end, when he ſhall have delivered up the kingdom to God even to the Father, when he ſhall have put down [i] all rule, and all authority, and power.

25 For he muſt reign, till he hath put all enemies [k] under his feet.

26 The [l] laſt eneny *that* ſhall be deſtroyed, *is* death.

27 For he hath put all things under his feet: but when he ſaith all things are put under *him*, *it is* manifeſt that he is excepted which did put all things under him.

28 And when all things ſhall be ſubdued unto him, [m] then ſhall the Son alſo himſelf be ſubject unto him that put all things under him, that [n] God may be all in all.

29 [15] Elſe what ſhall they do, which are baptized [o] for the dead, if the dead riſe not at all? why are they then baptized for the dead?

30 [16] And why ſtand we in jeopardy every hour?

31 [p] I proteſt by ‡ your rejoycing, which I have in Chriſt Jeſus our Lord, I die daily.

32 [17] If ‡ [q] after the manner of men I have fought with beaſts at Epheſus, what advantageth it me, if the dead riſe not? [18] let us [r] eat and drink, for to morrow we die.

33 [19] Be not deceived: evil communications corrupt good manners.

1 He poſteth the concluſion for the firſt propoſition of the argument that followeth. Chriſt is riſen again: Therefore ſhall we, the faithfull, (for of them he ſpeaketh) alſo ariſe again. Then followeth the firſt reaſon of this concluſion: for Chriſt is for feareth unto us to be conſidered of, not as a private man apart and by himſelf, but as the firſtfruits: And he taketh that which was known to all men, *to wit*, that the whole heap is ſanctified in the firſt fruits. f He alludeth to the firſt-fruits of corn, the offering whereof ſanctified the reſt of the fruits.

2 Another confirmation of the ſame concluſion: for Chriſt is to be conſidered as oppoſite to Adam, as in him one Adam, ſin entred over all, ſo from one man Chriſt, life commeth to all: *that* is to ſay, that all the faithfull, as they die, becauſe by nature they are ſubjects of Adam, ſo becauſe in Chriſt they are raiſed the children of God by grace: they are quickened and reſtored to life by him.

3 Paul doth not ſhall riſe by the power of Chriſt, but he doth two things together: he ſheweth the reſurrection is in ſuch ſort common to Chriſt with all his members, that nevertheleſs he ſo putteth them, and in ſuch ſort maketh them his fellowes, that he ſuffereth them to remain in their proper ſtate and order.

4 He mainteineth by the way, the authority of his apoſtleſhip, which was ſufficient to be in good credit among the Corinthians, that this epiſtle might be of the more weight amongſt them.

5 Or, *to ſpeak* more ſimply, he compareth himſelf in that he ſuffer a certain diviſion, with certain others, that he might the more diligently preſſe to them all.

6 Or, *to abolish*. The firſt argument, which is taken from the abſolute end: *to wit*, becauſe that they which are baptized are baptized for dead: *that is to ſay*, that are conſecrated to this end and purpoſe, that death may be put out in them, or to ſtir them up to die dead, whereof baptiſm is a ſeal. 16 The ſixt argument: Unleſs there be a reſurrection of the dead, why ſhould the apoſtles in daily caſt themſelves into danger of ſo many and ſo great miſeries? I die daily, is all the miſeries I ſuffer can well witneſs, which I am ſubject unto. But thou Paul diddſt ambitiouſly, as commonly men are wont rodo, when they be, were it not for the glory of eternall life which I hope for? 17 Or, *to ſpeak after the manner of men*, as a man doth who hath not the hope of the reſurrection before his eyes, but ſeeketh his felicity in this life. 18 The ſeventh argument which dependeth upon the former: ſeeing we are to die, why do we give our ſelves to any things elſe, ſave to eating and drinking? 19 Thefe are the ſpeeches that Epicures uſe. 20 The concluſion with a ſharp admonition, that they take heed of the naughty company of ſenſleſs men: whence he theweth, that the miſchief ſpreadeth: warning them to be wiſe with ſobriety unto righteouſneſs.

34 Awake to righteouſneſs, and ſin not: for ſome have not the knowledge of God, I ſpeak this to your ſhame.

35 [20] But ſome man will ſay, How are the dead raiſed up? and with what body do they come?

36 [21] Thou fool, that which thou ſoweſt is not quickened except it die.

37 And that which thou ſoweſt, thou ſoweſt not that body that ſhall be, but bare grain, it may chance of wheat, or of ſome other *grain*.

38 [22] But God giveth it a body as it hath pleaſed him, and to every ſeed his own body.

39 All fleſh *is* not the ſame fleſh, but *there is* one *kind of* fleſh of men, another fleſh of beaſts, another of ſiſhes, *and* another of birds.

40 *There are* alſo celeſtiall bodies, and bodies terreſtriall: but the glory of the celeſtiall *is* one, and *the glory* of the terreſtriall *is* another.

41 There *is* one glory of the ſun, and another glory of the moon, and another glory of the ſtars: for *one* ſtar differeth from *another* ſtar in glory.

42 [23] So alſo *is* the reſurrection of the dead, it is [t] ſown in corruption, it is raiſed in incorruption.

43 It is ſown in [t] diſhonour, it is raiſed in glory: it is ſown in weakneſs it is raiſed in [u] power.

44 [24] It is ſown a naturall body, it is raiſed a ſpirituall body. [25] There is a naturall body, and there is a ſpirituall body.

45 And ſo is it written, [x] The firſt man Adam was made a living ſoul, the laſt Adam *was made a* [y] quickning ſpirit.

46 [26] Howbeit that *was* not firſt which is ſpirituall: but that *which is* naturall, and afterward that *which is* ſpirituall.

47 The firſt man *is* of the earth [z] earthy: the ſecond man *is* the Lord from [a] heaven.

48 [27] As *is* the earthy, ſuch are they alſo that are earthy, and as *is* the heavenly, ſuch *are* they alſo that are heavenly.

49 And as we have born the [b] image of the earthy, we ſhall alſo bear the image of the heavenly.

20 Now that he hath proved the reſurrection, he diſcovereth their diſeaſe, in that they ſcoffingly demanded, how it could be that the dead could ariſe again, and if they did ariſe again, they asked mockingly, what manner of bodies they ſhould have. Therefore he findeth theſe fellowes to themſelves to be marvelous wiſe and witty, to be inſtructed of poor rude husbandmen.

21 Thou mightſt have learned either of thiefe, faith Paul, by daily experience: for ſeeds are ſown, and rot, and yet nothing is more certain, than that they grow up far more beautifull: and whereas they are ſown naked and bare, they ſpring up green from death by the vertue of God: and doth it ſeem incredible to thee that our bodies ſhould ariſe from corruption, and that indued with more excellent qualities?

22 We ſee diverſe kinds of one and the ſelf-ſame thing which hath now one form and then another, and yet keepeth ſtill his own kind: as it is evident in a grain which is ſown here, but ſpringeth up far after another fort: and alſo in divers kinds of one ſelf-ſame ſort, as ſeemly beaſts: and alſo among things of divers kinds, as the heavenly bodies and the earthly bodies. All alſo differ very much from one another. Therefore there is no cauſe why we ſhould reject either the reaſon of bodies, or ſtrange

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28 The conclusion: we cannot be partakers of the glory of God, unless we put off all that groſs and filthy nature of our bodies, ſubject to corruption, that the ſame body may be adorned with incorruptible glory.
c Fleſh and bloud are taken here for a living body, which cannot attain to incorruption, unleſs it put off corruption.
29 He goeth further, declaring that it muſt come to paſs, that they which ſhall be found alive in the latter day, ſhall not deſiſted into that corruption of the grave, but ſhall be renewed with a ſudden change, which change is very requiſite: and that the certain enjoying of the benefit and victory of Chriſt, is deferred unto that latter time.
d A thing that hath been hid, and never known hitherto, and therefore worthy that you give good ear unto it
e He ſheweth us that the time ſhall be very ſhort. * *Hoſ* 13. 14. 1 Or, *ubi*, 30 An exhortation taken of the particular benefit, that ſeeing they underſtand that the glory of the other life is laid up for faithfull workmen, they continue & ſtand faſt in the truth of the doctrin of the reſurrection of the dead. f Through the Lords help and goodneſs walking in us.

50 [28] Now this I ſay, brethren, that [c] fleſh and bloud cannot inherit the kingdom of God: neither doth corruption inherit incorruption.

51 [29] Behold, I ſhew you a [d] myſtery: we ſhall not all ſleep, but we ſhall all be changed;

52 [e] In a moment, in the twinkling of an eye, at the laſt trump: (for the trumpet ſhall ſound) and the dead ſhall be raiſed incorruptible, and we ſhall be changed.

53 For this corruptible muſt put on incorruption, and this mortal *muſt* put on immortality.

54 So when this corruptible ſhall have put on incorruption, and this mortal ſhall have put on immortality, then ſhall be brought to paſs the ſaying that is written, * Death is ſwallowed up in victory.

55 O death, where is thy ſting? O ‡ grave, where *is* thy victory?

56 The ſting of death *is* ſin, and the ſtrength of ſin *is* the law.

57 But thanks *be* to God, which giveth us the victory through our Lord Jeſus Chriſt.

58 ¶ [30] Therefore my beloved brethren, be ye ſtedfaſt, unmovable, alwayes abounding in the work of the Lord, foraſmuch as ye know that your labour is not in vain in the [f] Lord.

CHAP. XVI.

1 *He exhorteth them to relieve the want of the brethren at Jeruſalem,* 10 *commendeth Timothy:* 13 *and after friendly admonitions,* 16 *ſhutteth up his epiſtle with divers ſalutations.*

NOw concerning the [1] collections for the ſaints, as I have given order to the churches of Galatia, even ſo do ye.

2 Upon the [a] firſt *day* of the week, let every one of you lay by him in ſtore, as *God* hath [b] proſpered him, that there be no gatherings when I come.

3 And when I come, whomſoever you ſhall approve by *your* [c] letters, them will I ſend to bring your ‡ liberality unto Jeruſalem.

4 And if it be meet that I go alſo, they ſhall go with me.

5 Now I will come unto you, when I ſhall paſs through Macedonia: (for I do paſs through Macedonia)

6 And it may be that I will abide, yea, and winter with you, that ye may bring me on my journey, whitherſoever I go.

7 For I will not ſee you now by the way, but I truſt to tarry a while with you, if the Lord permit.

8 But I will tarry at Epheſus untill Pentecoſt.

9 For a great door and [d] effectual is opened unto me, and *there are* many adverſaries.

10 Now if Timotheus come, ſee that he may be with you [e] without fear: for he worketh the work of the Lord, as I alſo *do.*

11 Let no man therefore deſpiſe him: but conduct him forth [f] in peace, that he may come unto me: for I look for him with the brethren.

12 As touching *our* brother Apollos, I greatly deſired him to come unto you, with the brethren, but his will was not at all to come at this time: but he will come when he ſhall have convenient time.

13 ¶ Watch ye, ſtand faſt in the faith, quit you like men, be ſtrong.

14 Let all your things be don with charity.

15 ¶ I beſeech you brethren, (ye know the houſe of [g] Stephanas, that it is the firſt-fruits of Achaia, and that they have [h] addicted themſelvs to the miniſtery of the ſaints)

16 That ye [i] ſubmit your ſelvs unto ſuch, and to every one that helpeth with *us*, and laboureth.

17 I am glad of the coming of Stephanas, and Fortunatus, and Achaicus: for that which was lacking on your part, they have ſupplied.

18 For they have refreſhed my [k] ſpirit and yours: therefore [l] acknowledge ye them that are ſuch.

19 The churches of Aſia ſalute you: Aquila and Priſcilla ſalute you much in the Lord, with the church that *is* in their houſe.

20 All the brethren greet you: greet ye one another with an holy kiſs.

21 The ſalutation of *me* Paul with mine own hand.

22 If any man love not the Lord Jeſus Chriſt, let him be [m] anathema, Maran-atha.

23 The grace of our Lord Jeſus Chriſt *be* with you.

24 My love *be* with you all in Chriſt Jeſus. Amen.

¶ The firſt *epiſtle* to the Corinthians *was* written from Philippi, by Stephanas and Fortunatus and Achaicus and Timotheus.

d Very fit and convenient to do great things by.
e without any juſt occaſion of fear.
f Safe and ſound, and ſhe with all kind of courteſy.

1 See the declaration of ſuch ſalutation in the former epiſtles.

g Stephanas is the name of a man and not of a nation.
h Gives themſelvs wholly to the miniſtery.
i That his coming, and overcome them, be obeying brethren, and conſent to be ruled by them, as meet is you ſhould, ſeing they have beſtowed themſelves and their goods to help you withall.
k Mine heart.
l Take them for ſuch men as they are indeed.

m By this ſpeech, is denounced the greateſt kind of curſe and excommunication that was amongſt the Jews: and the words are as much to ſay, as *Lord cometh*: So that his meaning and he this, Let him be accurſed even to the coming of the Lord, *that is, to ſay,* for ever. To his dateh-day, even forever.

The ſecond epiſtle of PAUL the apoſtle TO THE CORINTHIANS.

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CHAP. I.

3 *The apoſtle encourageth them againſt troubles, by the comforts and deliverances which God had given him, as in all his afflictions,* 8 *ſo particularly in his late danger in Aſia:* 12 *and calling both his own conſcience, and theirs to witneſs of his ſincere manner of preaching the immutable truth of the goſpel,* 15 *he excuſeth his not coming to them, as proceeding not of lightneſs but of his lenity towards them.*

PAul [1] an apoſtle of Jeſus Chriſt by the will of God, and Timothy *our* brother, unto the church of God which is at Corinth, with all the ſaints which are in all Achaia:

2 Grace *be* to you and peace, from God our Father, and *from* the Lord Jeſus Chriſt.

3 [2] Bleſſed *be* God, even the Father of our Lord [a] Jeſus Chriſt, the Father of [b] mercies, and the God of all comfort,

4 Who comforteth us in all our tribulation, [3] that we may be able to comfort them which are in any trouble, by the comfort wherewith we our ſelvs are comforted of God.

5 For as the [c] ſufferings of Chriſt abound in us, ſo our conſolation alſo aboundeth by Chriſt.

6 [4] And whether we be afflicted, *it is* for your conſolation and ſalvation, which ‡ is [d] effectual in the enduring of the ſame ſufferings, which we alſo ſuffer: or whether we be comforted, *it is* for your conſolation and ſalvation.

7 And our hope of you is ſtedfaſt, knowing that as you are partakers of the ſufferings, ſo *ſhall ye be* alſo of the conſolation.

8 [5] For we would not, brethren, have you ignorant of our trouble which came to us in Aſia, that we were preſſed out of meaſure, above ſtrength, inſomuch that we [e] deſpaired even of life.

9 But we had the ‡ ſentence of death in our ſelvs, that we ſhould not truſt in our ſelvs, but in God which raiſeth the dead:

10 Who delivered us from ſo [f] great a death, and doth deliver: in whom we truſt that he will yet deliver *us:*

11 [6] Ye alſo helping together by prayer for us, [7] that for the gift *beſtowed* upon us by the means of many perſons, thanks may be given by many on our behalf.

12 [8] For our rejoycing is this, the teſtimony of our conſcience, that in ſimplicity and [h] godly ſincerity, not with fleſhly wiſdom, but by the [i] grace of God, we have had our converſation in the world, and more abundantly to you-wards.

13 For we write [k] none other things unto you than what you read or acknowledge, and I truſt you ſhall acknowledge even to the [l] end.

14 As alſo you have acknowledged us in part, that we are your [m] recoycing, even as ye alſo *are* ours in the [n] day of the Lord Jeſus.

15 And in this confidence I was minded to come unto you before, that you might have a [o] ſecond ‡ benefit:

16 And to paſs by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea.

17 [9] When I therefore was thus minded, did I uſe lightneſs? or the things that I purpoſe, do I purpoſe according to the [p] fleſh, that with me there ſhould be [q] yea, yea, and nay, nay?

18 [10] But *as* God *is* [r] true, our ‡ word toward you, was not yea, and nay.

19 [11] For the Son of God Jeſus Chriſt, who was preached among you by us, *even* by me, and Silvanus, and Timotheus, [s] was not yea, and nay, but in [t] him was yea.

20 [12] For all the promiſes of God in him *are* yea, and in [u] him Amen, unto the glory of God by [x] us.

21 [13] Now he which ſtabliſheth us with you in Chriſt, and hath anointed us, *is* God,

22 Who hath alſo ſealed us, and given the [y] earneſt of the Spirit in our hearts.

23 [14] Moreover, I call God for a record upon my [z] ſoul, that to ſpare you I came not as yet unto Corinth.

24 [15] Not for that we have dominion over your faith, but are helpers of your [a] joy: for by faith ye ſtand.

1 Cor. 1. 1. 2 Ephe. 1. 3. 1 Pet. 1. 3. 3 Iſa. 40. 1. 4 Col. 1. 24. 5 Acts 19. 23. 6 Rom. 15. 30. 7 The end of the afflictions of the Saints is the glory of God, and therefore they ought to be precious unto us. 8 Secondly he putteth away another ſlander, *to wit,* that he was a light man, and ſuch a one as was not lightly to be credited, ſeeing that he promiſed to come unto them, and came not. And firſt he ſpeaketh of the ſimplicity of his mind, and ſincerity which they knew both by his voice when he was preſent, and they ought to acknowledge it alſo in his letters being abſent: and moreover he profeſſeth that he will never be otherwiſe. h with cleanneſs, and holy and true pliineſs of mind, 9 as God himſelf can witneſs. i Truſting to that very wiſdom, which God of his free goodneſs hath given me from heaven. k He ſaith, he writeth barely and ſimply: for he that writeth in coloured ſort, is rightly ſaid to write otherwiſe than we read: and this he ſaith. The Corinthians ſtaid truly know and like of very well. l Perfectly. m Paul is rejoycing in the Lord was, that he had won the Corinthians: and they themſelves rejoyced that ſuch an apoſtle was their inſtructors, & taught them ſo purely and ſincerely. n when he ſhall ſit as judge. o Another benefit. ‡ Or, *grace:* p He purſueth away their ſlander and falſe report by denying it, and firſt of all, in that that diverſe went about to perſwade the Corinthians, that in preaching of the goſpel, Paul agreed not to himſelf: for this was the matter and the caſe. p As men do which will rathly promiſe any thing, and change their purpoſe at every turning of an hand. q That I ſhould ſay and unſay a thing? r Conſtant. ſtabliſheth God to witneſs and for judge, of his conſtancy in preaching and teaching one ſelf-ſame goſpel. s Or, *preaching* t He joyneth alſo with himſelf, his fellows as witneſſes, with whom he fully conſented in teaching one ſelf-ſame thing, *to wit,* one ſelf-ſame Chriſt. I was not divers and wavering. t That is, in God. 12 Laſt of all, he declareth the ſum of his doctrin, *to wit,* that all the promiſes of ſalvation are ſure and ratified in Chriſt. u Chriſt is ſet forth to exhibit and fulfill them alſo moſt aſſuredly, and without all doubt. x Through our miniſtery. 13 He attributeth the praiſe of this conſtancy, only to the grace of God, through the holy Ghoſt, and therewithall concludeth, that they cannot doubt of his faith and his fellows, without doing injury to the Spirit of God, ſeeing that they themſelvs do know all that to be true. y An earneſt, is whatſoever is given to confirm a promiſe. 14 Now coming to the matter, he ſweareth that he did not onely not lightly alter his purpoſe of coming to them, but rather that he came not unto them for this cauſe, that he might not be conſtrained to deal more ſharply with them being preſent, than he would. z Againſt my ſelf, and to the danger of mine own life. 15 He removeth all ſuſpicion of arrogance, declaring that he ſpeaketh not as a Lord unto them, but as a ſervant, appointed of God to comfort them. a He ſetteth the joy and peace of conſcience, which God is author of, againſt tyrannous fear, and therewithall ſtirreth the end of the goſpel.

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CHAP. II.

1 *Having shewed the reason why he came not to them, 6 he required them to forgive and to comfort that excommunicated person, 10 even as himself also upon his true repentance had forgiven him: 12 declaring withall why he departed from Troas to Macedonia, 14 and the happy success which God gave to his preaching in all places.*

BUt I determined this with my self, that I would not come again to you in[a] heavinesse.

2 For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me?

3 And I wrote this same unto you, least when I came, I should have sorrow from them of whom I ought to rejoyce, having [b] confidence in you all, that my joy is *the joy* of you all.

4 For out of much affliction and anguish of heart, I wrote unto you with many teares, not that you should be grieved, but that ye might know the love which I have more abundantly unto you.

5 [1] But if any have caused grief, he hath not grieved [c] me, but in [d] part: that I may not [e] overcharge you all.

6 Sufficient to such a man is this ‡ punishment, which *was inflicted* of many.

7 So that contrariwise, *ye ought* rather to [f] forgive *him*, and comfort *him*, least perhaps such a one should be swallowed up with over much sorrow.

8 Wherefore I beseech you, that ye would confirm *your* love towards him.

9 For to this end also did I write, that I might know the proof of you, whether ye be obedient in all things.

10 To whom ye forgive any thing, I *forgive* also: *for* If I forgave any thing, to whom I forgave *it*, for your fakes *forgave I it*, ‡ in the [g] person of Christ;

11 Least Satan should get an advantage of us: for we are not ignorant of his[i] devices.

12 [2] Furthermore, when I came to Troas to *preach* Christs gospel, and a door was opened unto me of the Lord.

13 I had no rest in my spirit, because I found not Titus my brother, but taking my leave of them, I went from thence into Macedonia.

14 Now thanks *be* unto God which always causeth us to triumph in Christ, and maketh manifest the [k] savour of his knowledge by us in every place.

15 [3] For we are unto God a sweet favour of Christ, in them that are saved, and in them that perish.

16 To the one *we are* the savour of death unto death; and to the other, the savour of life unto life: 4 and, who *is* sufficient for these things?

17 For we are not as many, which ‡ [l] corrupt the word of God: but as of a sincerity, but as of God, in the sight of God speak we in Christ.

a Causing grief amongst you, which he should have done, if he had come to them before they had repented them.
b For I trusted that you would take that out of the way forthwith which you knew I was displeased with, considering how you are perswaded that my joy is your joy.
1 He passeth to another part of this epistle: which notwithstanding is put amongst the first, wherunto he returneth afterward: and he handleth the releasing and unloosing of the incestuous person, because he seemed to have given sufficient testimony of his repentance: shewing the true use of excommunication, *to wit*, that it proceed not of hatred, but of love, and of zeal, least if we keep no measure, we serve Satan the devill.
c *As if he said.* All that sorrow is so clean wiped away, as though he had never felt it.
d As for me[*saith Paul*] I have no more to do with him.
e Lest I should overcharge him, who is burdened enough of himself which I would be glad were taken from him.
f Or, *assure*, I That whereas before you punished him sharply, you would now forgive him.
g That at my entreaty, you would declare by the consent of the whole church, that you take him again for a brother.
i Or, *in the sight* h Truly, and from the heart.
i Of his mischievous counsels and devilish will.
2 He returneth to the continuation of his apostleship, & bringeth forth the testimonies, both of his labour, and also of Gods blessing.
k He alludeth to the sloning of the priests, and the incense of the Sacrifices.
3 He denieth that ought should be taken away from the dignity of his apostleship, because they saw evidently that it was not received with like success in every place, may rather very many rejected and detested him, seeing that he preached Christ not onely as Saviour of them that believe, but also as judge of them that contemn him. 4 Again, he putteth away all suspition of arrogancy, attributing all things that he did, to the vertue of God, whom he serveth sincerely, and without all dishonest affection: wherefore he maketh them witnesses, even to the 6 *verse* of the next chapter. l Or, *deal deceitfully with* I we do not handle craftily and covertedly, or lie sincerely than we ought: and he useth a metaphor, which is taken from hucksters, which use to play the fals harlots with whatsoever cometh into their hands.

CHAP. III.

1 *Least their false teachers should charge him with vain-glory, he sheweth the faith and graces of the Corinthians to be a sufficient commendation of his ministery. 6 Whereupon entring into a comparison between the ministers of the law, and of the gospel, 12 he proveth that his ministery is so far the more excellent, as the gospel of life and liberty is more glorious than the law of condemnation.*

DO we begin again to commend our selves? or need we, as some *others*, epistles of commendation to you, or *letters* of commendation from you?

2 Ye are our epistle written in our hearts, known and read of all men.

3 *For as much as* ye are [a] manifestly declared *to be* the epistle of Christ, [b] ministred by us, written not with ink, but with the spirit of the [c] living God: [1] not in tables of stone, but in fleshly tables of the heart.

4 And such [d] trust have we through Christ to God-ward.

5 Not that we are sufficient of our selves to think any thing as of our selves: but our [e] sufficiency *is* of God.

6 [2] Who also hath made us able ministers of the new testament, not of the [f] letter, but of the spirit: for the letter killeth, but the spirit [g] giveth life.

7 But if the ministration of death written [g] *and* ingraven in stones, was [h] glorious, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which *glory* was to be don away:

8 How shall not the [i] ministration of the spirit be rather glorious?

9 For if the ministration of condemnation *be* glory, much more doth the ministration of [k] righteousnes exceed in glory.

10 For even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth.

11 For if that which is [l] done away *was* glorious, much more that which remaineth *is* glorious.

12 [3] Seeing then that we have such hope, we use great ‡ plainnes of speech.

13 [4] And not as Moses *which* put a vail over his face, that the children of Israel could not stedfastly look to the [m] end of that which is abolished.

14 But their minds were blinded: for untill this day remaineth the same vail untaken away, in the reading of the old testament; which *vail* is don away in Christ.

15 But even unto this day, when Moses is read, the vail is upon their heart.

16 Nevertheless, when it shall turn to the Lord, the vail shall be taken away.

17 Now the [n] Lord is that Spirit, and where the Spirit of the Lord *is*, there *is* liberty.

18 [6] But we all with open face, beholding as in a glass the glory of the Lord, are changed *into* the same image, from glory to glory, *even* as ‡ by the Spirit of the Lord.

a Or, *seeing that*.
b Imprinted and ingraven: 3 that by this place we may plainly perceive, that the apostle speaketh not of the ceremonies of the law, but even of the ten commandments.
b This word *ministry*, betokeneth a highnesse, and a majesty which was both in the letter, and spiritual ministry in Christ. i whereby God speaketh, yea, and giveth the spirit, not as a dead thing, but a quickening spirit, working life. k *To wit*, of Christ, which being imputed to us as our own, we are not onely not condemned, but also we are rewarded as righteous. l The law, yea, and the ten commandments themselves, together with Moses, are abolished, if we consider the ministery of Moses apart by it self. 3 He heweth wherein standeth this glory of the preaching of the Gospel. 4 To preach this self-same thing to you. g which made it onely with his word.
5 That being lightned of God, we should in like sort receive light to others. 6 He taketh a similitude of the glistering of a looking glass, which receiveth the bright shining of the minister of the gospel, *to wit*, because the apostles were the most mirrours of all men. Paul stedfastnesse. k He bringeth marvellous reasons, why the Lord doth so of his his chiefest servants, to the end, *saith he*, that all men may perceive that they stand not by any mans vertue, but by the singular vertue of God, in that they dies a thousand times, but never perish. 7 Or, *ne altogether without help or means*: 6 An amplification of the former sentence, wherein he compareth his afflictions to a daily death, and the vertue of the spirit of God in Christ, to life faithful, but especially the ministers are so. k which liveth *in* Christ, *to wit*, by the spirit of very cunning conclusion: *as if he would say*, Therefore to be short, we die that you may live by our death, for that they ventured into all those dangers for the building of the churches sake, and did so put on our pilgrimage with a valiant and a quiet mind, that yet notwithstanding we had rather depart hence to the Lord.

a Not he plainly signifieth that both he and his fellows (through the mercy of God) do their vocation and duty uprightly and sincerely, neglecting all dangers.
b Though we are brakes in pieces with miseries and calamities, yet we yeld not.
c Infidelity and all kind of deceit which men hunt after, as it were dens and harboring holes, to cover their shamefull dealings withall.
1 Gr. *Charne*, 2 This is that in the former chapter he called making merchandise of the word of God.
3 An objection: Many hear the gospel, and yet are no more light-ened thereby, than by the preaching of the law. He answereth, The fault is in the men themselves, whole eyes Satan plucketh out, who ruleth in this world. And yet notwithstanding doth he and his fellows fet, forth the moft clear light of the gospel to be seen and beholden, 4 Seeing that Christ whom onely they preach, is he in whom onely God will be known, & as it were, seen.
d The light of faith & lightsom preaching, which differeth from the glory of Christ.
e In whom the Father freely setteth forth himself to be seen and beholden.
5 He removeth according to his accustomed manner, all suspition of ambition, avouching that he teacheth faithfully, but as a servant, and witnessing that all this light which he and his fellows give to others, proceedeth from the Lord. 6 To preach this self-same thing to you. g which made it onely with his word.
7 Or, *sacrificeth*. g Imprinted and ingraven: 7 that by this place we may plainly perceive, that the apostle speaketh not of the ceremonies of the law, but even of the ten commandments.
h This word *glory*, betokeneth a highnesse, and a majesty which was both in the letter, and spiritual ministry in Christ. i whereby God speaketh, yea, and giveth the spirit, not as a dead thing, but a quickening spirit, working life. k *To wit*, of Christ, which being imputed to us as our own, we are not onely not condemned, but also we are rewarded as righteous. l The law, yea, and the ten commandments themselves, together with Moses, are abolished, if we consider the ministery of Moses apart by it self. 3 He heweth wherein standeth this glory of the preaching of the Gospel. 4 To preach this self-same thing to you. g which made it onely with his word.
5 That being lightned of God, we should in like sort receive light to others. 6 He taketh a similitude of the glistering of a looking glass, which receiveth the bright shining of the minister of the gospel, *to wit*, because the apostles were the most mirrours of all men. Paul stedfastnesse. k He bringeth marvellous reasons, why the Lord doth so of his his chiefest servants, to the end, *saith he*, that all men may perceive that they stand not by any mans vertue, but by the singular vertue of God, in that they dies a thousand times, but never perish. 7 Or, *ne altogether without help or means*: 6 An amplification of the former sentence, wherein he compareth his afflictions to a daily death, and the vertue of the spirit of God in Christ, to life faithful, but especially the ministers are so. k which liveth *in* Christ, *to wit*, by the spirit of very cunning conclusion: *as if he would say*, Therefore to be short, we die that you may live by our death, for that they ventured into all those dangers for the building of the churches sake, and did so put on our pilgrimage with a valiant and a quiet mind, that yet notwithstanding we had rather depart hence to the Lord.

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CHAP. IV.

1 *He declareth how he hath used all sincerity and faithfull diligence in preaching the gospel, 7 and how the troubles and persecutions which he daily endured for the same, did redound to the praise of Gods power, 12 to the benefit of the church, 16 and to the apostles own eternal glory.*

THerefore [1] seeing we have this ministery, as we have received mercy we [a] faint not;

2 But have renounced the [b] hidden things of [c] dishonesty, not walking in craftinesse, nor handling the word of God [d] deceitfully, but by manifestation of the truth, commending our selves to every mans conscience in the sight of God.

3 [2] But if our gospel be hid, it is hid to them that are lost.

4 In whom the god of this world hath blinded the minds of them which believe not, least the [e] light of the glorious gospel of Christ, who is the [e] image of God, should shine unto them.

5 [3] For we preach not our selves, but Christ Jesus the Lord, and our selves your servants for Jesus sake.

6 For God [g] who commanded the light to shine out of darknes, hath shined in our hearts, *to give* the [h] light of the knowledge of the glory of God, in the face of Jesus Christ.

7 [4] But we have this treasure in earthen vessels, [i] that the excellency of the power may be of God, and not of us.

8 *We are* troubled on every side, yet not distressed; *we are* perplexed, but [k] not in despair;

9 Persecuted, but not forsaken; cast down, but not destroyed;

10 [6] Always bearing about in the body the [l] dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.

11 For we which [k] live, are alway delivered unto death for Jesus sake, that the life also of Jesus might be made manifest in our [m] mortal flesh.

12 [7] So then death worketh in us, but life in you.

13 [8] We having the same [m] spirit of faith, according as it is written, * I believed, and therefore have I spoken: we also believe, and therefore speak.

14 Knowing, that he which raised up the Lord Jesus, shall raise up us also by Jesus, and shall present *us* with you.

15 [9] For all things *are* for your sakes, [n] that the abundant grace might, through the thanksgiving of many, redound to the glory of God.

16 For which cause we faint not, [o] but though our outward man perish, yet the inward man is [o] renewed day by day.

17 For our [p] light affliction, which is but for a moment, worketh for us a far more exceeding *and* eternal weight of [q] glory;

18 While we look not at the things which are seen, but at the things which are not seen: for the things which are seen, *are* temporal; but the things which are not seen, *are* eternal.

a Not onely, but also I will be glad and rejoice.
b Which are not seen of the world.
c Which are not seen of the world.
d Which are not seen of the world.
e Which are not seen of the world.
f Which are not seen of the world.
g Which are not seen of the world.
h Which are not seen of the world.
i Which are not seen of the world.
k Which are not seen of the world.
l Which are not seen of the world.
m Which are not seen of the world.
n Which are not seen of the world.
o Which are not seen of the world.
p Which are not seen of the world.
q Which are not seen of the world.
1 Taking occasion by the former comfort, he compareth this miserable body, in it is in this life, to a tabernacle and brittle tabernacle, against which he setteth the heavenly tabernacle, so terming that sure and everlasting condition of this same body glorified in heaven, infomuch, that *faith he*, that we are not onely, not addicted to this tabernacle, but also to dye with fels and fights before we come to rather that tabernacle. And so this place also concerning the glory to come, is put within the limits of the dignity of the ministry. 2 The other was, whereof we have the beginning of the second chapter.
3 He calleth the glory of immortality, which we shall be, as it were, clothed with a garment.
4 Heavenly, not that the substance of it is heavenly, but for the glory of it. 2 An exposition of the former saying, we do not without cause desire to be clad with the heavenly house, *that is*, with that everlasting and immortall glory, as with a garment: for when we depart hence we shall not remain naked having once cast off this body, but we shall take our bodies again, which we have put on, as it were, another habit: and therefore we sigh not for the wearinesse of this life, but for the desire of a better life: Neither in this desire in vain, for we are made to this life, the pledge whereof we have, even the Spirit of adoption. c He meaneth that first creation, to give us to understand, that our bodies were made to this end, that they should be clothed with heavenly immortality. 3 He inferreth upon that sentence that went next before, thus: Therefore seeing that we know by the spirit, that we are strangers fo long as we are here, we patiently suffer this raisance (for we are now fa with God, that we behold him but by faith, and are therefore now absent from him) but fo that we afpire and have longing always to him: therefore alfo we behave our felves fo, that we may be acceptable to him, both whilt we live here and when we go from hence to him.
d He calleth them [*bold*] which are always refolved with a quiet and fetled mind to fuffer what danger fofver, nothing doubting but their end fhall be happy & Faith, of thofe things which we hope for, and not having God prefently in our view. 5 And yet we are in fuch fort bold, and do fo paft on our pilgrimage with a valiant and a quiet mind, that yet notwithftanding we had rather depart hence to the Lord.

9 Where-

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‡ Or, *endeavour*, g And seeing it is so, we strive to live so, that both in this our pilgrimage here, we may please him, and that at length we may be received home to him.

4 That no man might think it to pertain to all, which he spoke of that heavenly glory, he addeth, that every one shall first render an account of his pilgrimage, after that he is deputed from hence. h We must all appear personally, and enquiry shall be made of us, that all may see how we have lived

5 Now he passeth over, and taking occasion of the former sentence, returneth to the former chap. verf. 16. confirming his own sincerity and his fellows. i That terrible judgement.

6 He removeth all suspition of pride, by a new reason, because it is behoveable, not for his part, but for theirs, that his apostleship be counted sincere against the vain estimation of a few others.

† Or, *to the face*, k In outward stile, writings, and eloquence, and not in true godliness, which is sealed in the heart.

† *The Meaning is*, Even when I am mad (as some men think of me) which I seem as a fool to boast my self, I do it for your profit, no lefs than when I preach the gospel purely unto you.

8 He goeth forward in putting away all suspition or desire of estimation & boasting: for the love of Christ, *saith he*, compelleth us because, that seeing he died for us all, which were dead when as we lived to our selves, *that is*, while we were yet given to

9 Wherefore we ‡ g labour, that whether present or absent we may be accepted of him.

10 4 For we must all h appear before the judgement-seat of Christ, that every one may receive the things *don* in his body, according to that he hath don, whether *it be* good or bad.

11 5 Knowing therefore the i terrour of the Lord, we perswade men; but we are made manifest unto God, and I trust also, are made manifest in your consciences.

12 6 For we commend not our selvs again unto you, but give you occasion to glory on our behalf, that you may have somwhat *to answer* them which glory † in k appearance, and not in heart.

13 7 For whether we be besides our selvs, *it is* to God: or whether we be sober, *it is* for your cause.

14 8 For the love of Christ l constraineth us, because we thus judge, that if m one died for all, then were all dead:

15 And *that* he died for all, that they which live, should not henceforth n live unto themselvs, but unto him which died for them, and rose again.

16 9 Wherefore henceforth know we no man after the flesh: 10 yea, though we have known Christ after the flesh, yet now henceforth know we *him* no more.

17 11 Therefore if any man *be* in Christ, ‡ *he is* a o new creature: *old things are past away, behold, all things are become new.

18 12 And all things *are* of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministery of reconciliation;

19 To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath † p committed unto us the word of reconciliation.

20 Now then we are ambassadours for Christ, as though God did beseech *you* by us; we pray you in Christs stead, be ye reconciled to God.

21 For he hath made him *to be* q sin for us, who † knew no sin; that we might be made the † righteousness of God in him.

CHAP. VI.

1 *That he hath approved himself a faithfull minister of Christ, both by his exhortations,* 3 *and by integrity of life,* 4 *and by patient enduring all kinds of affliction and disgraces for the gospel.* 10 *Of which he speaketh the more boldly amongst them, because his heart is open to them:* 13 *and he expoſtleth the like affection from them again:* 14 *exhorting to flee the society and pollution of idolaters, as being themselvs temples of the living God.*

WE † then *as* workers together *with him*, † beseech *you* also, that ye receive not the grace of God in vain.

2 (a For he saith, * I have heard thee in a time b accepted, & in the day of salvation have I succoured thee: behold, now *is* the accepted time: behold, now *is* the day of salvation)

3 Giving no offence in any thing, that the ministery be not blamed:

4 But in all things † approving c our selvs as the ministers of God, d in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in imprisonments, in e tumults, in labours, in watchings, in fastings,

6 f By pureness, by knowledge, by long-suffering, by kindness, by the holy Ghost, by love unfeigned,

7 By the g word of truth, by the h power of God, by the i armour of righteousness, on the right hand, and on the left,

8 By honour and dishonour, by evil report and good report: as deceivers: and *yet* true:

9 As unknown, & *yet* well known: as dying, and behold, we live: as chastened, & not killed:

10 As forrowfull, yet alway rejoycing: as poor, yet making many rich: as having nothing, and *yet* possessing all things.

11 k O ye Corinthians, our mouth is l open unto you, our heart is enlarged.

12 Ye are not m straitned in us, but ye are straitned in your own † bowels.

13 Now for a recompence in the same, (I speak as unto *my* children) be ye also enlarged.

14 n Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

15 And what concord hath Christ with Belial? or what † part hath he that believeth with an infidell?

16 And what agreement hath the temple of God with idols? † for ye are the temple of the o living God; as God hath said, * I will dwell in them, and walk in *them*, and I will be their God, and they shall be my people.

17 * Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you,

18 * And will be a Father unto you, & ye shall be my sons & daughters, saith the Lord Almighty.

and plain heart, and therewithall complaineth that they do not the like in loving again their Father. g The opening of the mouth, and heart, betokeneth a moft earneft affection in him that speaketh, as it fareth commonly with them that are in forrow: for I have opened my what my heart, as in an houſe, and that no mirror or ſtruit houſe, for I have opened my what heart to you, but you are inwardly ſtraitlaced to meward. i After the manner of the Hebrews he calleth thoſe tender affections which reſt in the heart, and bowels. 7 Now he rebuketh them boldly, for that they became fellows with infidels in outward idolatry, as though it were a thing indifferent. And this is the fourth part of this epiſtle, the concluſion whereof is, that ſuch as the Lord hath vouchſafed the name of his children, muſt keep themſelves pure, not only in mind, but alſo in body, that they may wholly be holy unto the Lord. † Or, *what agreement*

there be between them? He ſetteth the living God againſt idols. m God dwelleth within us, becauſe Chriſt is become God with us. * *Leuit.* 26. 12. * *Iſa.* 52. 11. * Jer. 31. 1.

CHAP. VII.

1 *He proceedeth in exhorting them to purity of life,* 2 *and to bear him like affection as he doth to them.* 3 *whereof leaſt he might ſeem to doubt, he declareth what comfort he took in his afflictions, by the report which Titus gave of their godly ſorrow, which his former epiſtle had wrought in them,* 13 *and of their loving kindneſs and obedience towards Titus, anſwerable to his former boaſtings of them.*

HAving therefore theſe promiſes (*dearly* beloved) let us cleanſe our ſelvs from all filthineſs of the a fleſh and ſpirit, perfecting holineſs in the fear of God.

2 ¶ b Receive us, we have wronged no man, we have corrupted no man, we have defrauded no man.

3 I ſpeak not this to c condemn *you*: for I have ſaid before, that you are in our hearts to die and live with *you*.

4 Great *is* my boldneſs of ſpeech toward you, great *is* my glorying of you, I am filled with comfort, I am exceeding joyful in all our tribulation.

5 ¶ For when we were come into Macedonia, our fleſh had no reſt, but we were troubled on every ſide; without *were* fightings, within *were* fears.

6 Nevertheleſs, God that comforteth thoſe. that are d caſt down, comforted us by the e coming of Titus.

7 And not by his coming onely, but by the conſolation wherewith he was comforted in you, when he told us your earneſt deſire, your mourning, your fervent mind toward me, ſo that I rejoyced the more.

8 f For though I made you ſorry with a letter, I do not repent, though I did repent: for I perceive that the ſame epiſtle made you ſorry, though *it were* but for a ſeaſon.

9 Now I rejoyce, not that ye were made ſorry, but that ye ſorrowed to g repentance: for ye were made ſorry † after a godly manner, that ye might receive damage by us in nothing.

10 For h godly ſorrow worketh repentance to ſalvation not to be repented of: but the ſorrow of the world worketh death.

11 For behold, this ſelf-ſame thing that ye ſorrowed after a godly ſort, what carefulneſs it wrought in you, yea, *what* clearing of your ſelvs, yea, *what* indignation, yea, *what* fear, yea, *what* vehement deſire, yea, *what* zeal, yea, *what* revenge! in all things ye have approved your ſelvs to be clear in this matter.

12 Wherefore though I wrote unto you, *I did it* not for his cauſe that had don the wrong, nor for his cauſe that ſuffered wrong, but that our care for you in the i ſight of God might appear unto you.

13 Therefore we were comforted in your comfort, yea, and exceedingly the more joyed we for the joy of Titus, becauſe his ſpirit was refreſhed by you all.

14 For if I have boaſted any thing to him of you, I am not aſhamed; but as we ſpake all things to you in truth, even ſo our boaſting which *I made* before Titus is found a truth.

15 And his † inward affection is more abundant toward you, whileſt he remembreth the obedience of you all, how with fear and trembling you received him.

16 I rejoyce therefore that I have confidence in you in all things.

CHAP. VIII.

1 *He ſtirreth them up to a liberal contribution for the poor ſaints at Jeruſalem, by the example of the Macedonians,* 7 *by commendation of their former forwardneſs,* 9 *by the example of Chriſt,* 14 *and by the ſpirituall profit that ſhall redound to themſelvs thereby:* 16 *commending to them the integrity and willingneſs of Titus, and thoſe other brethren, who upon his requeſt, exhortation, and commendation, were purpoſly come to them for this buſineſs.*

MOreover, brethren, we † do you to wit of the a grace of God beſtowed on the churches of Macedonia:

2 How that in a b great triall of affliction, the abundance of their joy, and their deep poverty abounded unto the riches of their liberality.

3 For to *their* power (I bear record) yea and beyond *their* power *they were* c willing of themſelvs.

4 Praying us with much intreaty, that we would receive the d gift, and *take upon us* the fellowſhip of the miniſtring to the ſaints.

5 e And this *they did*, not as we hoped, but firſt gave their own ſelvs to the Lord, and unto us by the will of God.

6 Inſomuch that we deſired Titus, that as he had begun, ſo he would alſo finiſh in you the ſame grace alſo.

7 ¶ Therefore as ye abound in every thing, in faith, in utterance, and knowledge, and in all diligence, and in your love to us; *ſee* that ye abound in this grace alſo.

8 f I ſpeak not by commandment, but by occaſion of the † forwardneſs of others, and to prove the † ſincerity of your love.

9 g For ye know the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich.

10 h And herein I give *my* advice, for this is expedient for you, who have begun before, not onely to do, but alſo to be † forward a yeare ago.

11 Now therefore perform the doing *of it*, that as *there was* a readineſs to will, ſo *there may be* a performance alſo out of that which you have.

12 i For if there be firſt a willing mind, *it is* accepted according to that a man hath, *and* not according to that he hath not.

13 † For *I mean* not that other men be eaſed, and you burdened:

14 But by an † equality: *that* now at this time your abundance *may be a ſupply* for their want; that their abundance alſo may be *a ſupply* for your want, that there may be equality:

15 As it is written, He * that *had gathered* much, had nothing over; and he that *had gathered* little, had no lack.

1 Both of body and ſoul, that by this means the fruſtification may be perfect, reſulting in both the parts thereof.

† Herutmeeth a-gain from that admonition to his own perſon, oppoſing the teſtimonie both of his faithfulneſs, and alſo of his continual good will towards them.

b Let me have ſome place a-mongſt you that I may teach you.

c To condemn you of unkindneſs or treachery.

d whole houſes are caſt down, and are very ſad there.

e with thoſe things which Titus told me of you at his coming, to wit, how fruitful ye were in my letters: moreover, and beſides that, I am exceedingly refreſhed in his preſence.

f An obſection: but thou haſt hurled us ſuddenly: The Anſwere ſolfe anſwereth, that he uſed not this roughneſs without griefe. And he addeth moreover, that he is alſo glad now that he drove them to that ſorrow, although it was againſt his will, ſince it was ſo profitable unto them: for there is a ſorrow not onely paſſe worthy, but alſo neceſſary, *to wit*, unfeyned repentance growth by certain degree, for the which repentance he praiſed them highly. And this is the fifth part of this epiſtle.

f Inſomuch that the ſtraitneſs of you, which was in your bowels and affection.

g Godly ſorrow is, when we are not troubled with the fear of puniſhment, but becauſe we feel we have offended God our moſt merciful Father: contrary to this, there is one other ſorrow, that proceedeth from puſillanimity, or baſeneſſe, when a man is vexed for the loſſe of ſome worldly goods, the fruit of the firſt is repentance, the fruit of the ſecond is deſperation, unleſs the Lord help ſpeedily.

h It was not ordained nor conſented, but ſuffered as I ſaid before.

i Or, *towards*

1 Men do not onely need the miniſtery of the goſpell, before they have received it, but alſo after they have received ſince that they may continue init.

2 In the ſtate grace is offered, it is of the grace of God, who hath appointed times and ſeaſons to all things, tharon may take occaſion when it is offered. * *Iſa.* 49. 8.

3 which I of my free motion and love toward you have choſen and appointed: at which time God penned out that his miniſtery ſhould love upon us.

4 He ſheweth the Corinthians a pattern of a true miniſter of Chriſt in his own example, and Timotheus, and Syluanus, to the end, that (as he gathered from the beginning) he might ſtir them up to imitate him.

† Or, *commending* b Becauſe and for that indeed.

c Of all the ſeventeenth ſo the whole matter ſtandeth in the ſame, which ought to be in all the rerum always in the miniſters, not without exception, unleſs it be according to the affection of the mind, patience onely excepted, which alſo is a part of the rerum which ought to be in every one in ſeeking to and fro, finding no place of reſt and contempt.

5 Secondly, he beſtoweth ſo much vertues as are neceſſary, and ought always to be in them, and whereby, as by ſo many helps, all ſeeds and hinderances may be overcome.

d Preaching of the goſpel.

e Power to work miracles, *acts* 19. 11. and to refuſe them, becauſe they are the wicked.

f Uprightneſs, becauſe they will not be moved with any reaſon.

g Wiſdom to diſcern the ſpirits, that he dealeth with them ſincerely and with good conſcience.

h Godly zeale in loving again their affection is reſtored by you all.

i Or, *double*

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s He commendeth Titus and his two companions for many causes, both that their credit might not be suspected, as though he had sent them filly to spoil the churches, and also that they might be so much the readier to contribute.

t In the preaching of the Gospel.

u Or, *Zeal.*

k These alms which are bellowed for the relief of the church of Jerusalem.

l In this plentifull liberality of the churches, which is commixed to our truth.

t Or, *he hath*

m Titus his two companions.

n By whom the glory of Christ is let forth

o All churches shall be witnesses of this your godly dealing, in whose presence you are, for so much as you see the messengers whom they have chosen by all their consents, and sent them unto you.

s He wisely meeteth with the suspicion which the Corinthians might conceive: as though the Apostle in urging them so carefully should doubt of their good will. Therefore he witnesseth that he doth it not to teach them that they ought to help the Saints, seeing that he had become surety for them to the Macedonians, but only to stir them up which were running of themselves, to the end that all things might both be in a better readiness and also be more plentiful.

a The word which he uttereth, signifieth such a hyedeness and lesteadnes of mind as cannot be moved with any terrour or fear.

t Gr. *blessing*

† Or, *seeing hath been of much spoken of before,*

b As from carelous men.

z Alms moft be given neither niggardly, nor with a lourhful mind, or hardly: but a frank and free alms is compared to a sowing, which hath a most plentiful harvelt of moit abundant increase following it. c Determineth and appointeth freely with himself. d with a sparing and niggardly heart. e Against his will, or loth to be evil reported of. * *Prov.* 11. 25. *Rom.* 12. 8. *Eccles* 35. 9. † All God's bountiful liberality.

16 s But thanks *be* to God, which put the same earnest care into the heart of Titus for you.

17 For indeed, he accepted the exhortation, but being more forward, of his own accord he went unto you.

18 And we have sent with him the brother, whose praise is t in the gospel, throughout all the churches:

19 And not *that* onely, but who was also chosen of the churches to travell with us with this † k grace which is administred by us to the glory of the same Lord, and *declaration of* your ready mind.

20 Avoiding this, that no man should blame us in this l abundance which is administred by us.

21 Providing for honeft things, not onely in the fight of the Lord, but alfo in the fight of men.

22 And we have sent with them our brother, whom we have oftentimes proved diligent in many things, but now much more diligent, upon the great confidence which † *I have* in you.

23 Whether *any do enquire* of Titus; *he is* my partner, and fellow-helper concerning you: or our m brethren *be enquired of, they are* the messengers of the churches, *and* the n glory of Christ.

24 Wherefore shew ye to them, and before the o churches, the proof of your love, and of our boasting on your behalf.

Chap. IX.

1 *He yieldeth the reason why, though he knew their forwardnes, yet he sent Titus and his brethren beforehand:* 6 *And he proceedeth in stirring them up to a bountiful alms, as being but a kind of sowing of seed,* 10 *which shall return a great increase to them,* 13 *and occasion a great sacrifice of thanksgiving unto God.*

FOr † as touching the ministring to the saints, it is superfluous for me to write to you.

2 For I know the forwardnes of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a yeare ago, and your zeal hath provoked very many.

3 Yet have I sent the brethren, least our boasting of you should be in vain in this behalf, that, as I said, ye may be ready.

4 Least haply if they of Macedonia come with me, and find you unprepared, we (that we say not, you) should be ashamed in this same † confident boasting.

5 Therefore I thought it necessary to exhort the brethren, that they would go before unto you, and make up beforehand your † bounty, ‡ whereof ye had notice before, that the same might be ready, as *a matter of* bounty, not *of* b covetousnes.

6 z But this, *I say*, He which soweth sparingly, shall reap also sparingly: and he which soweth bountifully, shall reap also bountifully.

7 Every man according as he c purposeth in his heart, *so let him give*; not d grudgingly, or of c necessity: for * God loveth a chearfull giver.

8 And God *is* able to make † all grace abound towards you, that ye always having all sufficiency in all things, may abound to every g good work.

9 (As it is written, * He hath disperfed abroad: he hath given to the poor: his righteousnes remaineth for h ever.

10 Now he that * ministreth seed to the sower, both minister bread for *your* food, and multiply your seed sown, and increase the † fruits of your righteousnes)

11 Being enriched in every thing to all bountifulnes, which causeth through us thankfgiving to God.

12 † For the administration of this service, not onely supplieth the want of the saints, but is abundant also by many thanksgivings unto God;

13 (Whiles by the k experiment of this ministration they glorify God for your † professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men;)

14 And by their prayer for you, which long after you for the exceeding grace of God in you.

15 m Thanks *be* unto God for his unspeakable gift.

agree with the church of Jerusalem. m Least by this great commendation and zeal of the Corinthians should be puffed up, he flutteth up this exhortation, with this exclamation.

Chap. X.

1 *Against the false apostles, who disgraced the weakneſs of his person and bodily presence, he setteth out the spirituall might and authority, with which he is armed against all adversary powers,* 7 *assuring them that at his coming he will be found as mighty in word, as he is now in writing being absent:* 12 *and with all taxing them for reaching out themselves beyond their compass, and vaunting themselves into other mens labours.*

NOw † I Paul my self beseech you, by the meeknes and a gentleneſs of Christ, who ‡ in presence *am* base among you, but being absent am bold toward you.

2 But I beseech you, that I may not be bold when I am present, with that confidence wherewith I think to be bold against some which ‡ think of us, as if we walked b according to the flesh.

3 † For though we walk in the flesh, we do not war after the flesh:

4 (For the weapons of our warfare *are* not c carnal, but mighty ‡ through d God to the pulling down of strong holds:)

5 Casting down ‡ imaginations, and every high thing that exalteth it self against the knowledge of God, † and bringing into captivity every thought to the obedience of Christ:

6 And having in a readines to revenge all disobedience, when your obedience is fulfilled.

7 * Do ye look on things after the outward

e Do ye judge of things according to the outward face?

f Not being bold of it by me.

g He meeteth out some one that was the leeder-man of this speech.

* *Psal.* 112. 9.

h Is everlasting: Now David speaketh of a man that feareth God, and loveth his neighbour, that shall never want (if he) to give to others.

* *Isa.* 55. 10.

i That is mercy good an inheritance to the godly, is bounteous.

k Another excellent and double fruit of liberality towards the Saints, is this, that it giveth occasion to praise God, and that our faith also is thereby made manifeſt.

k By this proof of your liberality in this helping and furnishing of them.

l In shewing with one confent, that you acknowledge that meek gospel, which you have willingly subdued and framed your selves unto, desiring thereby, that you would not be

l He returneth to the defence of his apostleship, but so that he ceaseth not his authority therein: for he worneth them carnestly and gravely, using also terrible threatnings, to draw them to repentance.

m Although God had divided the whole world among the apostles, to be husbanded, pured and husbanded with the preaching of the gospel. † Or, *sufficient in you.* n In countreys which other men have preached. o He foreshoteth mitigateth that which he spake of himself, and therewith alſo prepareth the Corinthians to hear other things, wherefore that he seeketh nothing els, but to approve himself to God, whole glory he onely seeketh.

Chap. XI.

1 *One of his jealouſie over the Corinthians, who seemed to make more account of the false apostles, than of him, he entreth into a forced commendation of himself,* 5 *of his equality with the chief apostles,* 7 *of his preaching the gospel to them freely, and without any their charge,* 13 *shewing that he was not inferior to those deceitfull workers, in any legall prerogative;* 22 *and in the service of Christ, and in all kind of sufferings for his ministery, far superior.*

WOuld † to God you could bear with me a little in *my* folly, & indeed ‡ bear with me.

2 For I am jealous over you with godly jealouſy, for * I have espoused you to one husband, that I may b present *you as* a chaft virgin to Christ.

3 But I fear leaſt by any means, as the ſerpent beguiled Eve through his subtilty, ſo your minds ſhould be c corrupted from the ſimplicity that is in d Christ.

4 † For if he that cometh, preacheth e another

appearance? if any man truſt to himſelf, that he is Chriſts, let him of f himſelf think this again, that as he *is* Chriſts, even ſo *are* we Chriſts.

8 For though I ſhould boaſt ſomwhat more of our authority, (which the Lord hath given us for edification, and not for your deſtruction) I ſhould not be aſhamed:

9 That I may not ſeem as if I would terrify you by letters.

10 For *his* letters (ſay g they) *are* weighty and powerfull, but *his* bodily preſence *is* weak, and *his* ſpeech contemptible.

11 Let ſuch an one think this, that ſuch as we are in word by letters, when we are abſent, ſuch *will we be alſo* indeed, when we are preſent.

12 † For we h dare not make our ſelves of the number, or compare our ſelves with ſome that commend themſelves: but they meaſuring themſelves by i themſelves, and k comparing themſelves amongſt themſelves, are not wiſe.

13 But we will not boaſt of things without *our* † meaſure, but according to the meaſure of the ‡ rule, which God hath deſtributed to us, a meaſure to reach even unto you.

14 For we ſtretch not our ſelves beyond *our meaſure*, as though we reached not unto you, for we are come as far as to you alſo, in *preaching* the goſpel of Chriſt:

15 Not boaſting of things m without *our* meaſure, *that is*, of other mens labours, but having hope, when your faith is increaſed, that we ſhall be ‡ enlarged by you according to our rule abundantly,

16 To preach the goſpel *in the regions* beyond you, *and* not to boaſt in n another mans ‡ line of things *made* ready *to our hand*.

17 * But he that glorieth, let him glory in the Lord.

18 For not he that commendeth himſelf is approved, but whom the Lord commendeth.

f Or, *here*, m As though God had divided the whole world among the apoſtles, to be husbanded.

g To help others by all means poſſible, in doing them good in their meekneſſes.

* *Psal.* 112. 9.

h Is everlaſting: Now David ſpeaketh of a man that feareth God, and loveth his neighbour, that ſhall never want (if he) to give to others.

* *Isa.* 55. 10.

i That is mercy good an inheritance to the godly, is bounteous.

k By this proof of your liberality in this helping and furnishing of them.

l In ſhewing with one conſent, that you acknowledge that meek goſpel, which you have willingly ſubdued your ſelves unto, deſiring thereby, that you would not be

l He returneth to the defence of his apoſtleſhip, but ſo that he ceaſeth not his authority therein: for he warneth them carnestly and gravely, using alſo terrible threatnings, to draw them to repentance.

m Although God had divided the whole world among the apoſtles, to be husbanded. † Or, *sufficient in you.* n In countreys which other men have preached. o He foreſhoteth mitigateth that which he ſpake of himſelf, and therewith alſo prepareth the Corinthians to hear other things, wherefore that he ſeeketh nothing elſe, but to approve himſelf to God, whoſe glory he onely ſeeketh.

1 He granteth that there is fome be ſlyeth the fooliſhneſs of his tauntings of things, but ſeeketh that he doth it againſt his will for their profit, becauſe he ſeeth them deceived by certain vain and craftye men, although the ſame be fubtilty of ſpeech.

2 *Jesus whom we have not preached, or if* ye receive another ſpirit, which ye have not received, or another goſpel, which ye have not accepted, ye might well bear *with him.*

5 For I ſuppoſe I was not a whit behind the very chiefeſt apoſtles.

6 † But though I *be* t rude in ſpeech, yet not in knowledge, but we have been throughly made manifeſt among you in all things.

7 * Have I committed an offence in abaſing my ſelf that you might be exalted, becauſe I have preached to you the goſpel of God freely?

8 I robbed other churches, taking wages *of them* to do you ſervice.

9 And when I was preſent with you and wanted, I was chargeable to no man: for that which was lacking to me, the brethren, which came from Macedonia, ſupplied, and in all things I have kept my ſelf from being burdenſom unto you, † and *ſo* will I keep *my ſelf.*

10 *As* the u truth of Chriſt is in me, ‡ no man ſhall h ſtop me of this boaſting in the regions of Achaia.

11 Wherefore? becauſe I love you not? God knoweth.

12 But what I do, that I will do, that I may cut off occaſion from them which deſire occaſion, that wherein they i glory, they may be found even as we.

13 k For ſuch *are* falſe apoſtles, deceitfull workers, transforming themſelves into the apoſtles of Chriſt.

14 And no marvel, for Satan himſelf is transformed into an angel of l light.

15 Therefore *it is* no great thing if his miniſters alſo be transformed as the miniſters of righteouſneſs, whoſe end ſhall be according to their works.

16 † I ſay again, Let no man think me a fool; if otherwiſe, yet as a fool ‡ receive me, that I may boaſt my ſelf a little.

17 That which I ſpeak, I ſpeak *it* not after the Lord, but as it were fooliſhly in this confidence of boaſting.

18 Seeing that many glory after the fleſh, I will glory alſo.

19 For ye ſuffer fools gladly, ſeeing ye *your ſelves* are wiſe.

20 * For ye ſuffer if a man bring you into bondage, if a man devour *you*, if a man take *of you*, if a man exalt himſelf, if a man ſmite you on the face.

21 I ſpeak as concerning † reproach, as though we had been m weak: howbeit, wherein ſoever

2 He caſteth the blunders, of thoſe Thraſoes, I graut, ſaith he, that I am not ſo eloquent as Orators, but yet they cannot take away the knowledge of the goſpel from me, whereof you have had good proof, and that every manner of way.

† Paul lacked not of that kind of eloquence which is meet for a man, and fit for the goſpel, but he willingly wanted that painted kind of ſpeech, which too many now a days haunt after and follow.

4 Another blunder, *to wit*, that he was a rebell, and lived by the labour of his own hands. But herein, ſaith the apoſtle, what can you lay againſt me, but that I was content to take my paine for your ſakes, and when I lacked, to travail for my living with mine own hands in part, and partly alſo when poverty conſtrained me, I choſe rather otherwiſe to ſeek my ſuſtenance, than to be any burden to you, although I preached the goſpel unto you.

5 An amplification: So far is he from being aſhamed of this act, that he hath alſo rejoiced with himſelf to do no otherwiſe hereafter amongſt them, to the intent that it may always be truly ſaid, That he taught in Achaia for nothing: not that he diſtinguiſheth Corinthians, but that, thoſe Thraſos may never find the occaſion which they have already ſought for, and he in the mean ſeaſon, may let ſomething before them to follow, that at length they may truly ſay, that they are like to Paul.

6 This is a ſtrom of an oath, as if he ſaid *God and his Gospel in me* — h Shall be always open to me. i Pauls adverſaries fought all occaſions they could to be equall to him. And therefore ſeeing they had rather eat up the Corinthians, than ſuffer them to eat nothing, they fought another occaſion, *to wit*, to make him to take ſomthing: which thing if he had don, then hoped they by that means to be equall to him: for they made ſuch a ſhew of zeal and knowledge, and ſo it ſeems with ſuch a glorifying kind of eloquence, that ſome of them even deſpiſed Paul: but herein doth he ſhew that all this is nothing but colours and phining. 6 Now at length he painteth out theſe fellows in their colours, foreſeeming, that it will come to paſſ, that they will at length ſhew themſelves, what countenance ſoever they make of the zeal that they have of Gods glory. k By light is meant the heavenly glory wherefof the angels are partakers. 7 He goeth forward boldly, and uſing a vehement ironie or kind of taunning, deſcribeth the Corinthians to purpoſe him, if for a time he conſeed as a fool before them being wiſe, withthole jolly fellows touching thoſe externall things, *to wit*, touching his ſtocks, his unctſtom and valiant Acts. 1 Or, *ſafer* 8 Before he cometh to the matter, he toucheth the Corinthians, who perſwading themſelves to be very wiſe men, did not marke, in the mean ſeaſon, that thoſe falſe apoſtles abuſed their ſimplicity for vantage. 1 *As if he ſaid*, In reſpect of that reproach which they do unto you (I ſpeak it) which finely is as evil, as if they did not. Paul is called weak, in that he ſeemeth to the Corinthians a ſilly and abject man, a beggerly artificer, a moſt wretched and miſerable idiot; whereas notwithſtanding, wherein Gods mighty power was made manifeſt.

any is bold (I speak foolishly) I am bold also.

22 Are they Hebrews? so *am* I: are they Israelites? so *am* I: are they the seed of Abraham? so *am* I:

23 Are they ministers of Christ? I speak as a fool, I *am* [n] more: in labours more abundant: in stripes above measure: in prisons more frequent: in deaths [o] oft.

24 Of the Jews [p] five times received I forty *stripes* save one.

25 Thrice [q] was I beaten with rods, once was I stoned, thrice I suffered shipwrack: a night and a day I have been in the deep.

26 In journeyings often, in perils of waters, in perils of robbers, in perils by *mine own* countrey men, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren,

27 In weariness and [r] painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.

28 [s] Besides those things that are without, that which cometh upon me daily, the care of all the churches.

29 Who is weak, and I am not weak? who is offended, and I burn not?

30 [t] If I must needs glory, I will glory of the things which concern mine infirmities.

31 The God and Father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In * Damascus the governour under Aretas the king, kept the city of the Damascens with a garison, desirous to apprehend me.

33 And through a window in a basket was I let down by the wall, and escaped his hands.

CHAP. XII.

1 *For commending of his apostleship, though he might glory of his wonderfull revelations,* 9 *yet he rather chooseth to glory of his infirmities,* 11 *blaming them for forcing him to this vain boasting.* 14 *He promiseth to come to them again: but yet altogether in the affection of a father,* 20 *although he feareth he shall, to his grief, find many offenders, and publick disorders there.*

IT [1] is not expedient for me doubtless to glory, I will come to visions and revelations of the Lord.

2 I knew a man [a] in Christ above fourteen years ago (whether in the body, I cannot tell, or whether out of the body, I cannot tell, God knoweth) such an one caught up to the [b] third heaven.

3 And I knew such a man (whether in the body, or out of the body, I cannot tell, God knoweth)

4 How that he was caught up into [c] paradise, and heard unspeakable [d] words, which it is not [e] lawfull for a man to utter.

5 [2] Of such an one will I glory, yet of my self I will not glory, but in mine infirmities.

6 For though I would desire to glory, I shall not be a fool: for I will say the truth. But *now* I forbear, least any man should think of me above *that* which he seeth me *to be*, or *that* he heareth of me.

7 [3] And least I should be exalted above measure through the abundance of the revelations, there was given to me [f] a * thorn in the flesh, the messenger of [g] Satan to buffet me, least I should be exalted above measure.

8 For this thing I besought the Lord [h] thrice, that it might depart from me.

9 And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. [4] Most gladly therefore will I rather glory in my infirmities, that the power of Christ may [i] rest upon me.

10 Therefore I take [k] pleasure in infirmities, in reproaches, in necessities, in persecutions, in digresses for Christs sake: for when I am weak, then am I strong.

11 I am become a fool in glorying, ye have compelled me: [5] for I ought to have been commended of you: for in nothing am I behind the very chiefest apostles, though I be nothing.

12 Truly the [l] signs of an apostle were wrought among you in all patience, in signs, and wonders, and mighty deeds.

13 For what is it wherein ye were inferior to other churches, except *it be* that I my self was not [m] burdensom to you? forgive me this wrong.

14 Behold, the third time I am ready to come to you; and I will not be burdensom to you; for I seek not yours, but you: for the children ought not to lay up for the parents, but the parents for the children.

15 And I will very gladly spend and be spent for † you, though the more abundantly I love you, the less I be loved.

16 [6] But be it so, I did not burden you: nevertheless being crafty, I caught you with guile.

17 Did I make a gain of you by any of them whom I sent unto you?

18 I desired Titus, and with *him* I sent a brother: did Titus make a gain of you? walked we not in the same spirit? *walked we* not in the same steps?

19 [7] Again, think you that we excuse our selves unto you? we speak before God in Christ: but *we do* all things, *dearly* beloved, for your edifying.

20 [8] For I fear least when I come I shall not find you such as I would, and *that* I shall be found unto you such as ye would not; least *there be* debates, envyings, wraths, strifes, back-bitings, whisperings, swellings, tumults;

21 *And* least when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and

n Paul being bounde indeed, determineth his ministery openly: not for his own sake, but because he saw his doctrin come into danger.
o In danger of present death.
p He alludeth to that that is written, *Deut.* 25. 3. and moreover this place theweth us, that Paul suffered many things which Luke pulled out.
q Of the Roman magistrates.
r Painfulness is a troublesom sickness, as when a man is weary and would rest, he is constrained to toil to new labour.
s He addeth this in conclusion further, that the Corinthians might be ashamed to defpise him, upon whose care, almost all churches depended: as it was plainly seen by experience.
t He meeteth that against the adversaries, which they objected against him: as if he should say, They alledged my calamities, to take away my authority from me: but if I would boast my self, I would take no better argument: and God himself is my witness that I devise and forge nothing.
* *Acts* 9. 24.

1 He goeth forward in his purpose, because those bragging names boasted of revelations, he reckoneth up those things which lift him up above the common capacity of men: but he vseth a preface, and excuseth himself advisedly.
a I speak this in Christ, *that is*, he it spoken without vain glory, for I feel nothing but Christ Jesus onely.
b Into the highest heaven: for we need not to disspute subtilly in the word (Third) but yet this place is to be marked against them, which would have heaven to be every where. c So the Grecians name that, which we call a Park, *that is to say*. A place were trees are planted, and wild beasts kept, in which sense they that translated the old Testament out of Hebrew into Greek, called the garden Eden, whereunto Adam was put straight after his creation, as a most delicate and pleasant place. And hereupon grew it, that that blessed seat of the glory of God is called by that name. d which no man is able to utter. 1 Or, *possible* e which the saints themselves are not by any means able to expresse, because it is God himself. Thus doth *Clemens Alexandrinus* expound this place, *Strom.* 5.
2 To remove all suspicion of ambition, he witnesseth that he bragged not of those things, as of his own, but as out of himself, and yet notwithstanding seeketh nothing, least by this occasion other men should attribute unto him more than indeed he is: and therefore he had rather glory in his miseries.

3 An excellent doctrin: why God will ever have his best servants to be vexed of Satan, & by all kind of temptations, least they should be too much puffed up, and also that they may be made gentle by that continuall exercise.
f He meaneth corruptlesse, that thicken fell in us, as it were a prick, infirmities as it is confirmed by himself being repentant, to cry out, *I do not that good that I would, &c.* And he calleth that a prick, by a borrowed kind of speech taken from thornes or stumps which are very dangerous and hurtfull for the feet, if a man walk through woods that are not done.
g See Ezek. 28. 24.
h which seeth their faith out of sir. b Oft.
4 He concludeth, that he left only for his miseries against the calumnies of the false apostles, & teachers, with alle exaltedth himself, for liberty their impunity, he was constrained to speak so much of those things as he did: *to wit*, because that if his apostleship were subverted, his doctrin must needs fall.
i That I might feel the vertue of Christ more and more: For the weaker that our tabernacles are, the more doth Christs vertue appear in them.
k I do not only take them patiently, and with a good heart, but also I take great pleasure in them.
l Again, he maketh the Corinthians witnesses of those things which they knew God had sealed his apostleship amongst them, and upon he declareth by certain arguments how far he is from all contentions, and also how he is sticklisted towards them.
m The argument whereby it may well appear, that I am indeed an apostle of Jesus Christ.
n I was not forbidden of you in getting my living with mine own hands, that I might not be troublesom to you.
† Or, *your sake*.
5 Of the which corrupt state which is without Christ. 6 But the craftie disciples of Christ, and wholly agreeing with them, whose names the false apostles do subtilly unto them which perverted them, and drew them away unto a new gospel. 7 He vseth the selfsame voice, to cut the fault upon the false apostles, and he useth the time that now is, to give them to understand, that it was not already don, but in doing.
8 Having confirmed his authority unto them, he rebuketh them sharply, and threateneth them also like an apostle, shewing that he will not spare them hereafter, unles they repent, seeing that this is the third time that he hath warned them.

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have not repented of the uncleanness, and fornication, and lasciviousness which they have committed.

CHAP. XIII.

1 *He threateneth severitie, and the power of his apostleship against obstinate sinners:* 5 *and advising them to a triall of their faith,* 7 *and to reformation of their sins before his coming,* 11 *he concludeth his epistle with a generall exhortation and a prayer.*

THis is the third time I am coming to you: in the mouth of two or three witnesses shall every word be established.

2 I told you before, and foretell you as if I were present the second time, and being absent, now I write to them which heretofore have sinned, and to all other, that if I come again I will not spare:

3 [1] Since ye seek a proof of Christ speaking in me, which to you-ward is not weak, but is [a] mighty in you.

4 For though he was crucified through [b] weakness, yet he liveth by the power of God: for we also are weak ‡ in him, but we shall live with him by the power of God toward you.

5 [2] Examin your selvs, whether ye be in the faith: prove your own selvs: know ye not your own selvs, *how* that Jesus Christ is in you, except ye be reprobates?

6 [3] But I trust that ye shall know that we are not reprobates.

7 Now I pray to God that ye do no evil, not that we should appear approved, but that ye should do that which is honest, though we be as [c] reprobates.

8 For we can do nothing against the truth, but for the truth.

9 For we are glad when we are weak, and ye are strong: and this also we wish, *even* your [d] perfection.

10 Therefore I write these things being absent, least being present, I should use sharpness, according to the power which the Lord hath given me to edification, and not to destruction,

11 [4] Finally, brethren, farewell: Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you.

12 [5] Greet one another with an holy kiss.

13 All the saints salute you.

14 The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all. Amen.

¶ The fecond *epistle* to the Corinthians, was written from Philippi *a citie* of Macedonia, by Titus and Lucas.

1 A most sharp admonition, for that while they despise the apostles admonition, they tempt Christs own patience: and also while they contemn his as wretched and miserable, they lay nothing lesse in against him, which is not common to him with Christ.
a And will be mighty to be revenged of you when need shall be.
b As touching the base form of a servant which he took upon him when he abased himself.
‡ Or, *with him*.
2 He confirmeth that which he spake of the vertue of God appearing in his infirmity, and he gathereth by the mutuall relation between the peoples faith, and the ministers preaching, that they must either reverence his apostleship, upon whose doctrin their faith is grounded, or they must condemn themselves of infidelity, and must confess themselves not to be of Christs body.

The Epistle of PAUL the Apostle TO THE GALATIANS.

CHAP. I.

6 *He wondereth that they have so soon left him and the gospel,* 8 *and accurseth these that preach any other gospel than he did.* 11 *He learned the gospel not of men, but of God:* 13 *and sheweth what he was before his calling,* 17 *and what he did presently after it.*

PAul [a] an apostle, not [b] of men, neither [c] by man, but by [c] Jesus Christ, and God the Father, who raised him from the dead,

2 And all the brethren which *are* with me, unto the churches of Galatia:

3 Grace *be* to you and peace, from God the Father, and *from* our Lord Jesus Christ,

4 Who gave himself for our sins, that he might deliver us from this present evil [d] world, according to the will of God, and our Father:

5 To whom *be* glory for ever and ever, Amen.

6 [1] I marvel, that ye are so soon [e] removed

a A filiation comprehending in few words the sum of the apostles doctrin, and also besides, sloughway from the beginning, shewing the greatest matter for the authority of an apostle, which he had to maintain against the false apostles.
b He theweth who is the author of the ministery generally: for herein the whole ministery agreeth, that whether they be apostles or shepherds, or doctors, they are appointed of God.
c He toucheth the instrumentall cause: for this is a peculiar prerogative to the apostles, to be called immediately from Christ.
d Christ no doubt is man but he is God also, and head of the church, and in this respect to be exempted out of the number of men.
e The sum of the true and free Secret of God the Father.
d Out of the most corrupt state which is without Christ.

from him that called you into the grace of Christ, unto another gospel:

7 [4] Which is not another: but there be some that trouble you, and would [f] pervert the gospel of Christ.

8 But though we, or an angel from heaven, preach *any other* gospel unto you, than that which we have preached unto you, let him be [g] accursed.

9 As we said before, so say I now again, If any *man* preach *any other* gospel unto you, than that ye have received, let him be accursed.

10 [5] For do I now perswade [h] men, or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

11 [6] But I certifie you, brethren, that the gospel which was preached of me, is not after man.

12 For I neither received it of man, neither

3 He misgreeth that sluggardly, trusting that they will shew themselves forward their faithfull apostles, apt and willing to be taught: adding this moreover, that he pleaseth not for his own fame and estimation: so that he may serve to their salvation, which is the onely mark that he shooteth at.
c In mens judgement.
d That all things may breed good order amongst you, and the members of the church restored into their place, which have been shaken, and out of place.
4 A brief exhortation, but yet such an one as comprehendeth all the parts of a Christian mans life.
5 He finisheth them familiarly, and in conclusion wisheth well unto them.

4 He witneth them in time to remember that there are not many gospels, and therefore whatsoever false apostles pretend which had the law, Moses, and the Fathers, in their mouths, yet there are indeed so many corruptions of the true gospel, in so much that he himself, yea, and the very angels themselves (and therefore much more these false apostles) ought to be holden accursed if they go about to change the left jot that may be in the gospel that he delivered them before.
f For there is nothing more contrary to faith or free justification, than justification by the law, or by our deservings. g Look *Rom.* 9. 1. 5 A confirmation taken both from the nature of the doctrin it self, and also from the manner which he vsed in teaching: for neither, faith he, did I teach those things which pleased men, as these men do, which put a part of salvation in externall things, and works of the law, neither went I about to procure any mans favour: And therefore the matter it self theweth that that doctrin which I delivered unto you, is heavenly. h He toucheth the false apostles, who had nothing but men in their mouths, and he, though he would derogate nothing from the apostles, preacheth God, and not men. 6 A second argument to prove that his doctrin is heavenly, because he had it from heaven, from Jesus Christ himself, without any mans help, wherein he excelleth them whom Christ caught here on earth, after the manner of men.

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i This place is to be understood of an extraordinary revelation, for otherwife the Son alone reveafed his gospel by his fpirit, although by the miniftery of men, which Paul ftanteth not here.

f He proveth that he was extraordinarily taught of Chrift himfelf,by the hiftory of his former life, which the Galatians themfelves knew well enough: for, faith he, it is well known in what fchool I was brought up, even from a child, to wot, amongft the deadly enemies of the gofpel. And that no man may cavill & fay, That I was a fcholar of the phariſees in name onely, and not indeed, no man is ignorant how that I excelled in phariſaifm, & was fuddenly made of a Phariſee an apoſtle of the Gentiles, fo that I had no leyſure to be inſtructed of men.

i Gr. *equals in years*, k He calleth them the traditions of his fathers, becauſe he was not onely a phariſee himſelf, but alſo had a phariſee to his father.

l He ſpeaketh of Gods everlaſting predeſtination, whereby he appointed him to be an apoſtle, whereof he maketh three degrees; the everlaſting counſel of God, his appointing from his mothers womb, and his calling in time. Of the firſt two, we ſee, of works nothing. To me, and this is a kind of ſpeech which the Hebrews uſe, whereby this is given us to underſtand, that this gift cometh from God. s Becauſe it might be obſcured, that indeed he was called of Chriſt in the way, but afterward was inſtructed of the apoſtles and others, whoſe names, (as I ſaid before) the iſle apoſtles abuſed to deſtroy his apoſtleſhip, as though he delivered another goſpel then the true apoſtles did, and as though he were not of their number, which yet to be credited without exception: therefore Paul anſwereth, that he began ſtraightway after his calling to preach the goſpel at Damaſcus and in Arabia, and was not from that time in Jeruſalem but onely fifteen dayes, where he law onely Peter and James, and afterwards he began to reach in Syria, and Cilicia, with the conſent and approbation of the churches of the Jews, which knew him onely by name: ſo far off was it, that he was there inſtructed of men. n with any man in the world. ‡ Or, *returned* o This is a kind of oath. p The doctrin of faith.

was I taught *it*, but by the ſ revelation of Jeſus Chriſt.

13 [7] For ye have heard of my converſation in time paſt, in the Jews religion, *how* that beyond meaſure I perſecuted the church of God, and waſted it:

14 And profited in the Jews religion, above many my †equals in mine own nation, being more exceedingly zealous of the [k] traditions of my fathers.

15 But when it pleaſed God, who [l] ſeparated me from my mothers womb, and called *me* by his grace,

16 To reveal his Son [m] in me, that I might preach him among the heathen; immediately

[n] I conferred not with [n] fleſh and bloud:

17 Neither went I up to Jeruſalem, to them which *were* apoſtles before me, but I went into Arabia, and returned again unto Damaſcus.

18 Then after three years ‡ [o] went up to Jeruſalem, to ſee Peter, and abode with him fifteen dayes.

19 But other of the apoſtles ſaw I none, ſave James the Lords brother.

20 Now the things which I write unto you, behold, [o] before God, I lie not.

21 Afterwards I came into the regions of Syria and Cilicia:

22 And was unknown by face unto the churches of Judea, which were in Chriſt.

23 But they had heard onely, That he which perſecuted us in times paſt, now preacheth the [p] faith which once he deſtroyed.

24 And they glorified God in me.

CHAP. II.

1 He ſheweth when he went up again to Jeruſalem, and for what purpoſe: 3 and that Titus was not circumciſed: 11 and that he reſiſted Peter, and told him the reaſon, 14 why he and others, being Jews, do believe in Chriſt to be juſtified by faith, and not by works: 20 and that they live not in ſin, who are ſo juſtified.

THen [1] fourteen years after, I went up again to Jeruſalem, with Barnabas, and took Titus with me alſo.

2 And I went up by revelation, and communicated unto them that goſpel which I preach among the Gentiles, but ‡ privately to them which were of reputation, leaſt by any means I ſhould run, or had run * in vain.

3 But neither Titus, who was with me, being a Greek, was compelled to be circumciſed:

4 And that becauſe of [b] falſe brethren unawars brought in, who came in privily to ſpie out our liberty, which we have in Chriſt Jeſus; that they might bring us into bondage;

5 To whom we gave place by ‹ ſubjection, no not for an hour, that the [d] truth of the goſpel might continue with ‹ you.

6 But of theſe, who ſeemed to be ſomwhat (whatſoever they were, it maketh no matter to me, God accepteth no mans perſon) for they who ſeemed *to be ſomwhat*, in conference added nothing to me.

7 But contrariwiſe, when they ſaw that the goſpel of the [f] uncircumciſion was committed unto me, as *the goſpel* of the circumciſion was unto Peter:

8 (For he that wrought effectually in Peter to the apoſtleſhip of the circumciſion, the ſame was mighty in me towards the Gentiles)

9 And when James, Cephas, and John, who [g] ſeemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right [h] hands of fellowſhip, that we *ſhould go* unto the heathen, and they unto the circumciſion.

10 Onely *they would* that we ſhould remember the poor, the ſame which I alſo was forward to do.

11 But when Peter was come to Antioch, I withſtood him to the [i] face, becauſe he was to be blamed.

12 [k] For before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and ſeparated himſelf, fearing them *which were* of the circumciſion.

13 And the other Jews diſſembled likewiſe with him, inſomuch that Barnabas alſo was [k] carried away with their diſſimulation.

14 But when I ſaw that they walked [l] not uprightly, according to the [m] truth of the goſpel, I ſaid unto Peter before *them* all, If thou, being a Jew, liveſt after the manner of the Gentiles, and not as do the Jews, why [n] compelleſt thou the Gentiles to live as do the Jews?

15 [3] We *who are* [o] Jews by nature, and [p] not ſinners of the Gentiles,

16 Knowing that a man is not juſtified by the works of the law, but by the faith [q] of Jeſus Chriſt, even we have believed in Jeſus Chriſt, that we might be juſtified by the faith of Chriſt and not by the works of the law: for by the works of the law ſhall [r] no fleſh be juſtified.

17 [4] But if while [r] we ſeek to be juſtified by Chriſt, we our ſelves alſo are found ſinners, *is* therefore Chriſt the miniſter of ſin? God forbid.

a By ſubmitting our ſelves to them & bearing our own liberty.

d The true and ſincere doctrin of the goſpel, which remained fafe from being corrupt with any of thoſe men falſe doctrins.

e Under the Gala-tians name, he underſtandeth all nations.

f Among Gentiles, as Peter had firſt leave to preach among the Jews.

g Whom others and onely thefe were counted for pillars of the church, and whoſe name they abuſe to deceive you.

h They gave us their hand in token that we agree wholly in the doctrin of the goſpel.

i Before all men.

k Another moſt vehement proof of his godlineſs, and alſo of that authority he had delivered concerning free juſtification by faith onely; becauſe that for this thing onely he reproveth Peter as Antichriſt, the chief of all hereſies, in that for a few fear-ful Gentiles which came from Jeruſalem, he playeth the Jew, and offendeth the Gentiles which had believed.

k By example and deed more then by judgement. I would ſee how, and in what ſort, which he ſeemeth to gainſay, halting and diſſembling, which is back-biting.

m He calleth the truth of the goſpel, becauſe the doctrin is felt, and alſo for the credit of the doctrin, which we call the profeſſion.

n He doth both reaſon and vehemently urge the law: which thing he compoundeth in faſhion, that firſt of all he meeteth with an objection, (not of himſelf, but as if he, a Jew, that no man may be juſtified but by the law, that is, by the merits of the law) and then anſwereth.

o The ſecond part of this epiſtle, the ſtate whereof is this: we are juſtified by faith in Chriſt Jeſus without the works of the law: which thing he confirmeth by the example of Peter, and by the teſtimony of the ſcripture, and by the ſpecial gifts which were beſtowed upon you, no leſs then upon us.

p The ſecond point of this epiſtle, the ſtate whereof is this: we are juſtified by faith in Chriſt Jeſus without the works of the law: which thing he confirmeth by the example of Peter, by the teſtimony of the ſcripture, and by the ſpecial gifts which were beſtowed upon you, no leſs then upon us.

q Or, *of faith*.

r Some read, *no fleſh ſhall be juſtified*.

1 Now he ſheweth how he agreeth with the apoſtles, with whom he granteth that he conferred touching his goſpel which he taught among the Gentiles fourteen years after his converſion, and they allowed it, in ſuch ſort, that they confirmed not his fellow Titus to be circumciſed, although ſome tormented themſelves therein, which traiterouſly laid wait againſt him, but in vain: neither did they add the leaſt for that might be to the doctrin which he had preached, but contrariwiſe they gave him and Barnabas the right hands of fellowſhip, and acknowledged them as apoſtles appointed of the Lord to the Gentiles. † Or, *ſeverally* a Unfruitfull, for as touching his doctrin, Paul doubteth not of it, but becauſe there were certain repoarts caſt abroad of him, that he was of another opinion than the reſt of the apoſtles were, which thing might have hindered the courſe of the goſpel, therefore the labourers to remedy this fore. b which by deceit and counterfeit holineſs crept in amongſt the faithfull.

c The ſtate and ſum of the whole epiſtle.

d The ſame and ſincere doctrin of the goſpel, which remained fafe from being corrupt with any of thoſe men falſe doctrins.

e Under the Galatians name, he underſtandeth all nations.

f Among Gentiles, as Peter had firſt leave to preach among the Jews.

g Whom others and onely thefe were counted for pillars of the church, and whoſe name they abuſe to deceive you.

h They gave us their hand in token that we agree wholly in the doctrin of the goſpel.

i Before all men.

2 Another moſt vehement proof of his godlineſs, and alſo of that authority he had delivered concerning free juſtification by faith onely, becauſe that for this thing onely he reproveth Peter as Antichriſt, the chief of all hereſies, in that for a few fear-ful Gentiles which came from Jeruſalem, he playeth the Jew, and offendeth the Gentiles which had believed.

k By example and deed more then by judgement. I would ſee how, and in what ſort, which he ſeemeth to gainſay, halting and diſſembling, which is back-biting.

m He calleth the truth of the goſpel, becauſe the doctrin is felt, and alſo for the credit of the doctrin, which we call the profeſſion.

n He doth both reaſon and vehemently urge the law: which thing he compoundeth in faſhion, that firſt of all he meeteth with an objection, (not of himſelf, but as if he, a Jew, that no man may be juſtified but by the law, that is, by the merits of the law) and then anſwereth.

o The ſecond part of this epiſtle, the ſtate whereof is this: we are juſtified by faith in Chriſt Jeſus without the works of the law: which thing he confirmeth by the example of Peter, by the teſtimony of the ſcripture, and by the ſpecial gifts which were beſtowed upon you, no leſs then upon us.

p The ſecond part of this epiſtle, the ſtate whereof is this: we are juſtified by faith in Chriſt Jeſus without the works of the law: which thing he confirmeth by the example of Peter, by the teſtimony of the ſcripture, and by the ſpecial gifts which were beſtowed upon you, no leſs then upon us.

q Or, *of faith*.

r Some read, *no fleſh ſhall be juſtified*.

18 For if I build again the things which I deſtroyed, I make my ſelf a tranſgreſſor.

19 For I through the law am dead to the [t] law, that I might live unto God.

20 I am crucified with Chriſt. Nevertheleſs I live; yet not [u] I, but Chriſt liveth in me: and the life which I now live in the [x] fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.

21 [5] I do not fruſtrate the grace of God: for if righteouſneſs *come* by the law, then Chriſt is dead [y] in vain.

t The law that rentified the conſcience, bringeth to Chriſt, and he onely cauſeth us to die to the law indeed, becauſe that by making us righteous, he taketh away from us the tyrnour of conſcience, and by ſatisfying us, cauſeth through the mortifying of the old man, that we ſhould live unto God.

u Then I live not in my ſelf, but in us, that it cannot take ſuch occaſion to ſin by the ſtriftraint which the law maketh, as it did before, *Rom.* 7. 10, 11. x The ſame that I was before. y In this mortall body.

z The ſecond argument taken of an abſurdity: if men may be juſtified by the law, then was it not neceſſary for Chriſt to die. y Furthermore no cauſe why he ſhould die to.

CHAP. III.

1 He argueth what moved them to leave the faith, and hang upon the law. 6 They that believe are juſtified, 9 and bleſſed with Abraham. 10 And this he ſheweth by many reaſons.

O [1] Fooliſh Galatians, who hath bewitched you, that you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been [a] evidently ſet forth, crucified among you?

2 This onely would I learn of you, Received ye [b] the Spirit by the works of the law, or by the [c] hearing of faith?

3 [2] Are ye ſo fooliſh? having begun in the Spirit, are ye now made perfect by the [d] fleſh?

4 [3] Have ye ſuffered ‡ ſo many things in vain? if *it be* yet in vain.

5 [4] He therefore that miniſtreth to you the Spirit, and worketh miracles among you, *doth he it* by the works of the law, or by the hearing of faith?

6 [5] Even as [e] Abraham believed God, and it was ‡ accounted to him for righteouſneſs.

7 [6] Know ye therefore, that they which *are* of faith, the ſame are the children of Abraham.

8 [7] And the ſcripture foreſeeing that God would juſtify the heathen through faith, preached before the goſpel unto Abraham, ſaying, [f] In thee ſhall all nations be [g] bleſſed.

9 [8] So then they which *be* of faith, are bleſſed [g] with faithfull Abraham.

10 [9] For as many as are of the works of the law, are under the curſe: [h] for it is written, [i] Curſed is every one that continueth not in all things which are written in the book of the law to do them.

11 [10] But that no man is juſtified by the law in the ſight of God, it is evident: for, [k] The juſt ſhall live by faith.

12 [11] And the law is not of faith: but, [l] The man that doth them ſhall live in them.

13 [12] Chriſt hath redeemed us from the curſe of the law, being made a curſe for us: for it is [m] written, [n] Curſed *is* every one that hangeth on a tree:

14 [13] That the bleſſing of Abraham might come on the Gentiles through Jeſus Chriſt: that we might receive the promiſe of the Spirit through faith.

15 ¶ [14] Brethren; I ſpeak after the manner of [o] men: though it be but a mans ‡ covenant, yet if it be [p] confirmed, no man diſannulleth, or addeth thereto.

16 Now to Abraham and his ſeed were the promiſes made. He ſaith not, And to ſeeds, as of many; but as of one, And to thy ſeed, [q] which is [r] Chriſt.

17 [15] And this I ſay, *That* the covenant that was confirmed before of God [s] in Chriſt, the [t] law which was four hundred and thirty years after, cannot diſannull that it ſhould make the promiſe of none effect.

18 [16] For if the [u] inheritance *be* of the law, *it is* no more of promiſe: but God gave *it* to Abraham by promiſe.

19 [17] Wherefore then *ſerveth* the law? It was added becauſe of [x] tranſgreſſions, [y] till the ſeed ſhould come, to whom the promiſe was made, [z] *and it was* [a] ordained by [b] angels in the hand of a mediator.

20 Now a mediator is not *a mediator* of one, [c] but God is one.

a Chriſt was laid before you ſo lively and ſo plainly, that you had his lively image, as it were, repreſented before your eyes, as if he had been crucified before you.

b Thoſe ſpiritual graces and gifts: which were a ſeal as it were to the Galatians that the goſpel which was preached to them was true.

c Of the doctrin of faith.

2 The ſecond argument mixed with the former: and it is double. If the law be to be joyned with faith, this were not to go forward, but backward, ſeeing that thoſe ſpiritual gifts which were beſtowed upon you, are more excellent than that Chriſt, becauſe it ſhould not be perfect and being to end that which Chriſt began by the fleſh, he meaneth the ceremonies of the law, and that which he ſaith the ſpirit, that is, the ſpirituall working of the goſpel. 3 An exhortation by manner of upbraiding, that they do not in vain ſuffer ſo many afflictions. 4 Or, *ſo great*. 5 He repeateth the ſame argument which he uſed before, *vers.* 2. 6 The ſame that Abraham was juſtified by faith, *verſ.* 6. by the imputation of righteouſneſs according to the free covenant, and not by the works of the law, as the ſame is more at large declared, *Rom.* 4. 1 Or, *remembred*. 7 The ſecond, that the people that believe, are without exception of any nation, the true ſeed of Abraham, and ſo conſequently heirs of the bleſſing of Abraham, and of the promiſe of the Spirit through faith. 8 Gen. 12. 3. A proof of the firſt and ſecond ground, out of the words of Moſes. 9 Therefore as Abraham is bleſſed by faith, ſo are all his children (*1 at leaſt*) by faith. 10 Or, *ſeverally* bleſſed, *that is to ſay*, freely juſtified, & with faithfull Abraham, and not but from him, by whom Abraham and all his poſterity is bleſſed. 10 The ſecond point, the concluſion whereof is alſo in the former ver. taken of contraries, *that is*, They are accuſed which are of the works of the law, *that is to ſay*, which value their righteouſneſs by the performance of the law: Therefore they are bleſſed which are not of faith, *that is*, they which have righteouſneſs by faith. 11 A proof of the former ſentence or propoſition, and the propoſition of the propoſition with the concluſion. 12 Or, *he that fulfilleth not the whole law*. *Deut.* 27. 26. 12 The ſecond by the law: briefly, All are accuſed which ſeek righteouſneſs by the works of the law. And there is annexed alſo, the ſummary of proof of the ſecond propoſition, *to wit*, Righteouſneſs and life are attributed to faith, Therefore no man fulfilleth the law,

1 The third reaſon, or argument, taken of thoſe gifts of the Holy Ghoſt, wherewith they were endued from heaven after they had heard and believed the goſpel by Pauls miniſtery which ſeeing they were ſo evidens to all mens eyes, that they were, as it were, lively images, wherein they might behold the truth of the doctrin of the goſpel, no leſs then if they had beheld with their eyes Chriſt himſelf crucified, in whoſe onely death they ought to have their truſt, he marveileth how it could be that they could be ſo bewitched by the falſe apoſtles.

2 Chriſt was laid before you ſo lively and ſo plainly, that you had his lively image, as it were, repreſented before your eyes, as if he had been crucified before you.

b Thoſe ſpiritual graces and gifts: which were a ſeal as it were to the Galatians that the goſpel which was preached to them was true.

c Of the doctrin of faith.

2 The ſecond argument mixed with the former: and it is double. If the law be to be joyned with faith, this were not to go forward, but backward, ſeeing that thoſe ſpiritual gifts which were beſtowed upon you, are more excellent than that Chriſt, becauſe it ſhould not be perfect and being to end that which Chriſt began by the fleſh, he meaneth the ceremonies of the law, and that which he ſaith the ſpirit, that is, the ſpirituall working of the goſpel. 3 An exhortation by manner of upbraiding, that they do not in vain ſuffer ſo many afflictions. 4 Or, *ſo great*. 5 He repeateth the ſame argument which he uſed before, *verſ.* 2. 6 The ſame that Abraham was juſtified by faith, *verſ.* 6. by the imputation of righteouſneſs according to the free covenant, and not by the works of the law, as the ſame is more at large declared, *Rom.* 4. 1 Or, *remembred*. 7 The ſecond, that the people that believe, are without exception of any nation, the true ſeed of Abraham, and ſo conſequently heirs of the bleſſing of Abraham, and of the promiſe of the Spirit through faith. 8 Gen. 12. 3. A proof of the firſt and ſecond ground, out of the words of Moſes. 9 Therefore as Abraham is bleſſed by faith, ſo are all his children (*1 at leaſt*) by faith. 10 Or, *ſeverally* bleſſed, *that is to ſay*, freely juſtified, & with faithfull Abraham, and not but from him, by whom Abraham and all his poſterity is bleſſed. 10 The ſecond point, the concluſion whereof is alſo in the former ver. taken of contraries, *that is*, They are accuſed which are of the works of the law, *that is to ſay*, which value their righteouſneſs by the performance of the law: Therefore they are bleſſed which are not of faith, *that is*, they which have righteouſneſs by faith. 11 A proof of the former ſentence or propoſition, and the propoſition of the propoſition with the concluſion. 12 Or, *he that fulfilleth not the whole law*. *Deut.* 27. 26. 12 The ſecond by the law: briefly, All are accuſed which ſeek righteouſneſs by the works of the law. And there is annexed alſo, the ſummary of proof of the ſecond propoſition, *to wit*, Righteouſneſs and life are attributed to faith, Therefore no man fulfilleth the law,

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x *Heb.* 2. 4. *Rom.* 5. 20.

13 Here is a reaſon hemmed of the former conſequence: Becauſe the law promiſeth life to all that keep it, and threatneth curſe if it be kept, it juſtifieth and giveth life. But the Scripture attributing righteouſneſs and life to faith, taketh it from the law, ſeeing that faith juſtifieth by imputation, and the law by the performing of the work.

y *Levit.* 18. 5.

14 A preventing of an objection: How then can they be bleſſed, whom the law pronounceth to be accurſed? Becauſe Chriſt fuſtained the curſe which the law laid upon us, that we might be quit from it.

15 A proof of the anſwer by the teſtimony of Moſes, *Deut.* 21. 23.

h Chriſt was accurſed for us, becauſe he bare the curſe that was due to us to make us partakers of his righteouſneſs.

16 A concluſion of all that was ſaid before in the handling of the firſt and ſixe reaſons, to wit, that both the Gentils are made partakers of the bleſſing of Abraham in Chriſt, and alſo that the Jews themſelves, of whoſe mouth we bet the appoſite

counteth himſelf to be, cannot obtain that promiſed grace of the goſpel, which is the Spirit, but onely by faith. And the apoſtle doth ſeverally apply the concluſion, both to the one and to the other, preparing himſelf a way to the next argument, whereby he declareth that that onely ſeed of Abraham, which is made of all peoples, can no otherwiſe be joyned and grow up together, but by faith in Chriſt. 17 He purſueth forth two generall cities before the ſum of the ſeventh argument, *to wit*, that both the Jews and the Gentils grow together in one body of the ſeed of Abraham, in Chriſt onely, ſo that all are one in Chriſt Jeſus, as is afterward declared, *verſ.* 28. I Paul ſpeaketh not of Chriſts perſon, but of two peoples which grew together in one, in Chriſt. 18 The firſt argument taken of compariſon, *that*, If a mans covenant (being authenticall) be firm and ſtable, much more God ſhould be conſtant, *that he is not to ſay*, to abrogate the promiſe made to Abraham, which had reſpect to Chriſt, *that is to ſay*, The end whereof did hang on Chriſt. 20 An abſurdity, which ſeemed to follow of that argument, *that*, Moſes and befides that the promiſe is of itſelf firm and ſtrong, it is alſo confirmed with the ſpecial exception of long time, *to wit*, of 430 years, ſo that it could in no wiſe be broken. 21 An objection: It ſeemeth that the promiſe is made void by the ordinance of the law, and therefore we joyn the law with the promiſe. 22 Nay, ſaith the apoſtle, theſe two were not given together, neither did God ſhut them together, that the promiſe ſhould be given by the law and alſo by promiſe, for the promiſe is free: wereby it followeth that the law is not contrary, but by that means the promiſe ſhould be broken. 23 By this word (inheritance) is meant the right of the ſeed, which, that God ſhould be our God, *that is to ſay*, the ſum and ſcope of the covenant that was made with faithfull Abraham, we that be faithfull, might by that meanes be partakers of God as well as he. 24 An obſcribtion which ſeemeth to differ from the former anſwer: If the inheritance be not by the law (at the leſt in part) then why is the law given? that the promiſe was made? therefore, ſaith the apoſtle, to reprove men of ſin, and ſo to teach them to look unto Chriſt, in whom alone it might be performed, and to whom together ſhould be fulfilled, and not that the law was given to juſtify men. 25 That men might underſtand by diſcovering of their ſins, that they are ſored by the onely grace of God, which he revealed and feed ſpringup, framed of two peoples, both of Jews and Gentiles: for by this word, *Seed*, we may not underſtand, Chriſt alone by himſelf, but united and joyned together with his body. 23 A confirmation of the former anſwer taken from the manner and form of giving the law: for it was given by angels, ſtriking a great terrour into all, and by Moſes, a Mediator, coming between. Now they that have need of a mediator, need no Mediator, but are at the leſt, and they are at variance one with another. Therefore the law is felf, and the Mediator were wineſſes of the wrath of God, and not that God would by that meanes reconcile men to himſelf, and abolith the promiſe, or add the law unto the promiſe. 1 Commanded and given, or proclaimed. † By the ſervice and miniſtery. 24 A taking away of an objection, leaſt any man might ſay, that ſometimes by confuſe of the ſpeaches which have made a covenant, ſomthing is added to the covenant, or the former covenants are broken like himſelf.

25 The conclusion uttered by a manner of asking a question, and it is that same that was uttered before, *vers.* 17. but proceeding of another rule: so that the argument is new, and is this: God is always like unto himself: Therefore the law was not given to abolish the promises. But it should abolish them if it gave life, for by that means it should justify, and therefore it should abolish that justification which was promised to Abraham, and to his seed by faith. Nay, it was rather given to bring to light the guiltiness of all men, to the end that all believers fleeing to Christ, might be freely justified in him.

s By this word, *scripture*, he meaneth the law.

21 [25] *Is* the law then against the promises
of God? God forbid: for if there had been a
law given which could have given life, verily
righteousness should have been by the law.
22 But the [s] scripture hath concluded [t] all
under sin, that the [u] promise by faith of Jesus
Christ might be given to them that believe.
23 [26] But before faith came, we were kept
under the law, shut up unto the [x] faith, which
should afterwards be revealed.
24 Wherefore the law was our school-
master *to bring us* unto Christ, that we might
be justified by faith.
25 But after that faith is come, we are no
longer under a school-master.
26 [27] For ye are all the children of God by
faith in Christ Jesus.
27 [28] For as many *of you* as have been
[y] baptized into Christ, have [z] put on Christ.
28 There is neither Jew, nor Greek, there
is neither bond nor free, there is neither male
nor female: for ye are all [a] one in Christ Jesus.
29 And if ye *be* Christs, then are ye Abra-
hams seed, and heirs according to the promise.

t whatsoever cometh from man. u In every one of these words, there lieth an argument against the merits of works: for all these words, *Promise, faith, Christ, might be given to believers*, are against merits, and not one of them can stand with deserving works. 26 Now there followeth another handling of the second part of this epistle: the state whereof was this: Although the law (*that is*, the whole government of Gods house according to the law) do not justify, is it therefore to be abolished, seeing that Abraham himself was circumcised, and his posterity held still the use of Moses law? Paul affirmeth that it ought to be abolished, because it was instituted for that end and purpose, that it should be, as it were, a school-master and keeper to the people of God, untill the promise appeared indeed, *that is to say*, Christ; and the gospel manifestly published with great efficacy of the spirit. x The cause why we were kept under the law, is set down here. 27 Because age changeth not the condition of servants, he addeth that we are free by condition, and therefore, seeing we are out of our child-hood, we have no more need of a keeper and school-master. 28 Using a generall particle, least the Jews at the lest should not think themselvs bound with the band of the law, he pronounceth that baptism is common to all believers, because it is a pledge of our deliverance in Christ, as well to the Jews as to the Grecians; that by this means all may be truly one in Christ, *that is to say*, that promised seed to Abraham, and inheritours of eternall life. y He setteth baptism secretly against circumcision, which the false apostles so much bragged of. z The church must put on Christ, as it were a garment, and be covered with him, that it may be throughly holy, and without blame. a You are all as one: and so is this great knot and conjunction signified.

Chap. IV.

1 *We were under the law till Christ came, as the heir is under his guardian till he be of age.* 5 *But Christ freed us from the law:* 7 *therefore we are servants no longer to it.* 14 *He remembreth their good will to him, and his to them:* 22 *and sheweth that we are the sons of Abraham by the free-woman.*

1 He declareth that by another double similitude, which he said before concerning the keeper & school-master: for he saith, that the law (*that is*, the whole government of Gods house according to the law) was as it were a tutor or over-seer appointed for a time, untill such time as that protection and overseeing which was but for a time, being ended, we should at length come to be at our own liberty, and should live as children, and not as servants. Moreover, he sheweth by the way, that that governance of the law, was as it were an A B C, and as certain principles, in comparison of the doctrin of the gospel. a This is added, because he that is always under a tutor or governour, may hardly be counted a free-man. b The law is called rudiments, because that by the law God instructed his church as it were by rudiments, and afterward poured out his holy Spirit most plentifully in the time of the gospel. 2 He uttereth and declareth many things at once, *to wit*, that this tutorship was ended at his time: that curious men may leave to ask, why that school-mastership lasted so long. And moreover, that we are not sons by nature, but by adoption, and that in that Son of God, who therefore took upon him our flesh; that we might be made his brethren. c The time is said to be full, when all parts of it are past and ended, and therefore Christ could not have come either sooner or later. d He calleth Mary a woman, in respect of the sex; and not as the word is used in a contrary sence to a virgin, for she remained a virgin still. e The adoption of the sons of God is from everlasting, but is revealed and shewed in the time appointed for it. 3 He sheweth that we are in such sort free and set at liberty, that in the mean season we must be governed by the Spirit of Christ, which reigning in our hearts, may teach us the true service of the Father. But this is not to serve, but rather to enjoy true liberty, as it becometh sons and heirs.

NOw [1] I say, *that* the heir, as long as he is
a child, differeth nothing from a servant,
though he be lord of all:
2 But is under tutors and governours, [a] un-
till the time appointed of the father.
3 Even so we, when we were children, were
in bondage under the [b] elements of the world:
4 [2] But when the [c] fulness of the time was
come, God sent forth his Son made of a
[d] woman, made under the law:
5 To redeem them that were under the law,
that we might receive the [e] adoption of sons.
6 [3] And because ye are sons, God hath
[f] sent forth the [g] Spirit of his Son into your
hearts, crying, Abba, Father.
7 Wherefore thou art no more a [h] servant,
but a son; and if a son, then an [i] heir of God
through Christ.
8 [4] Howbeit, then when ye knew not God,
ye did service unto them which by nature are
no gods.
9 But now after that ye have known God,
or rather are known of God, how turn ye
‡ again to the weak and [k] beggerly ‡ elements,
whereunto ye desire [l] again to be in bondage?
10 Ye observe days, and moneths, and
times, and years.
11 I am afraid of you, least I have bestowed
upon you labour in vain.
12 [5] Brethren, I beseech you, be as I *am*; for
I *am* as ye *are*; ye have not injured me at all.
13 Ye know how through [m] infirmity of
the flesh, I preached the gospel unto you at
the first.
14 And my [n] temptation which was in
my flesh ye despised not, nor rejected, but
received me as an angel of God, *even* as
[o] Christ Jesus.
15 ‡ [p] Where is then the blessedness you
spake of? for I bear you record, that if *it had
been* possible, ye would have plucked out
your own eyes, and have given them to me.
16 Am I therefore become your enemy,
because I tell you the truth?
17 They zealously affect you, *but* [q] not
well: yea, they would exclude ‡ you, [r] that
you might affect them.
18 But *it is* good to be [s] zealously affected
always in a good thing, and not onely when I
am present with you.
19 My little children of whom I travail in
birth again untill Christ be formed in you,
20 I desire to be present with you now,
and to [t] change my voice, for ‡ I stand in doubt
of you.
21 [6] Tell me, ye that [u] desire to be under the
law, do ye not hear the law?
22 For it is written, that Abraham had two
sons, the one by a bond-maid, the other by a
free-woman.
23 But he *who was* of the bond-woman,

f By that that follows, he gathereth that that went before: for if we have his spirit, we are his sons, and if we are his sons, then are we free.
g The holy Ghost, who is both of the Father, and of the Son: but there is a peculiar reason why he is called the Spirit of the Son: *to wit*, because the holy Ghost sealeth up our adoption in Christ, and maketh us a full assurance of it.
h The word, *servant*, is not taken here for one that liveth in sin, which is proper to the infidels, but for one that is yet under the ceremonies of the law, which is proper to the Jews.
i Partaker of his blessings.
4 He applieth the former doctrin to the Galatians, with a peculiar reprehension: for in comparison of them, the Jews might have pretended some excuse, as men that were born and brought up in that service, of the law: But seeing that the Galatians were taken and called out of idolatry to Christian liberty, what pretence might they have to go back to those impotent and beggerly rudiments?
‡ Or, *back*
k They are called impotent and beggerly ceremonies, being considered apart by themselvs without Christ: and again, for that by that means they gave good testimony that they were beggers in Christ, when as notwithstanding, for men to fall back from Christ to ceremonies, is nothing els, but to cast away riches, and to follow beggery.
‡ Or, *rudiments*,

l By going backward. 5 He mitigateth and qualifieth those things, wherein he might have seemed to have spoken somwhat sharply, very artifically, and divinely declaring his good will toward them in such sort, that the Galatians could not but either be utterly desperate when they read these things, or acknowledge their own lightness, with tears and desire pardon. m Many afflictions. n Those daily troubles wherewith the Lord tried me amongst you. o For my ministeries sake. Or, *what was then*? p What a talk was there abroad in the world amongst men, how happy you were? q For they are jealous over you for their own commodity. Or, *us*, r That they may convey all your love from me, to themselvs. s He setteth his own true and good love, which was earnestly bent toward them, against the naughty vicious love of the false apostles. t Use other words among you. ‡ Or, *I am perplexed for you*. 6 Because the false apostles urged this, that unless the Gentils were circumcised, Christ could profit them nothing at all, and this dissention of them which believed of the circumcision, against them which believed of the uncircumcision, was full of offence: the apostle after divers arguments, whereby he hath refuted their errour, bringeth forth an allegory: wherein he saith, the holy Ghost did shadow out unto us, all these mysteries: *to wit*, that it should come to pass, that two sorts or sons should have Abraham a father common to them both: but not with like success, for as Abraham begat Ishmael, by the common course of nature, of Agar his bondmaid, and a stranger, and begat Isaac of Sara a free woman, by the vertue of the promise, and by grace onely, and the first was not onely, not heir, but also persecuted the heir: So there are two covenants, and as it were, two sons born to Abraham of those two covenants, as it were of two mothers, The one was made in Sinai, without the land of promise, according to which covenants Abrahams children according to the flesh were begotten, *to wit*, the Jews, which seek righteousness by that covenant, *that is*, by the law: but they are not heirs, nay they shall at length be cast out of the house, as they that persecute the true heirs. The other was made in that high Jerusalem, or in Sion (*to wit*, by the sacrifice of Christ) which begetteth children of promise, *to wit*, believers by the vertue of the holy Ghost, which children (as Abraham) do rest themselvs in the free promise, and they onely by the right of children shall be partakers of the fathers inheritance, and those servants shall be shut out. u That desire so greatly.

x As all men are, and by the common course of nature.
y By vertue of the promise, which Abraham laid hold on for himself and his true seed, for otherwise Abraham and Sara were past begetting & bearing of children
z These do represent and shadow forth.
‡ Or, *testaments*;
a They are called two covenants, the one of the old Testament, and the other of the new: which were not two indeed, but in respect of the times, and the diversity of the government.
b He maketh mention of Sinai, because that covenant was made in that mountain: of which mountain Agar was a shadow.
‡ Or, *is in the same rank with*
c Look how the case standeth betwixt Agar and her children, even so standeth it between Jerusalem and hers.
d *That is*, Sinai.

was born after the [x] flesh: but he of the free-
woman *was* by [y] promise.
24 Which things are an allegory; for [z] these
are the two ‡ [a] covenants; the one from the
mount [b] Sinai, which gendereth to bondage,
which is Agar.
25 For this Agar is mount Sinai in Arabia,
and ‡ [c] answereth to Jerusalem which now is,
and is in [d] bondage with her children.
26 But Jerusalem which is [e] above, is free,
which is the mother of us all.
27 [7] For it is written, * Rejoyce thou bar-
ren that bearest not; break forth and cry,
thou that travailest not, for the [f] desolate hath
many mo children than she which hath an
husband.
28 Now we, brethren, [g] as Isaac was, are
the children of [h] promise.
29 But as then, he that was born after the
[i] flesh persecuted him *that was born* after the
[k] Spirit, even so *it is* now.
30 Nevertheless, what saith the scripture?
* Cast out the bond-woman and her son: for
the son of the bond-woman shall not be heir
with the son of the free-woman.
31 [8] So then, brethren, we are not children
of the bond-woman, but of the free.

e which is excellent, and of great account. 7 He sheweth that in this allegory he hath followed the steps of Esay, who foretold that the church should be made, and consist of the children of barren Sara, *that is to say*, of them which onely spiritually should be made Abrahams children by faith, rather than of fruitfull Agar, even then foreshewing the casting off of the Jews, and calling of the Gentils. * *Isa.* 54. 1. f She that is destroyed and wasted. g After the manner of Isaac, who is the first begotten of the heavenly Jerusalem: as Ishmael is of the slavish Synagogue. h That seed unto which the promise belongeth. i By the common course of nature. k By the vertue of Gods promise, and after a spirituall manner. * *Gen.* 21. 10. 8 The conclusion of the former allegory, that we by no means procure and call back again the slavery of the law, seeing that the children of the bondmaid shall not be heirs.

Chap. V.

1 *He moveth them to stand in their liberty,* 3 *and not to observe circumcision:* 13 *but rather love, which is the sum of the law.* 19 *He reckoneth up the works of the flesh,* 22 *and the fruits of the spirit,* 25 *and exhorteth to walk in the spirit.*

1 Another objection, wherein he plainly witnesseth that justification of works, and justification of faith cannot stand together, because no man can be justified by the law, but he that doth fully and perfectly fulfill it. And he taketh the example of circumcision, because it was the ground of all the service of the law, and was chiefly urged of the false apostles.
a Circumcision is in other places called the seal of righteousness, but here we must have consideration of the circumstance of the time, for now had baptism come in the place of circumcision. And moreover Paul reasoneth according to the opinion that his enemies had of it, which made circumcision a piece of their salvation. b *That is*, as he himself expoundeth it afterward, ye are fallen from grace. c *That is*, seek to be justified by the law, for indeed no man is justified by the law. 2 He privily compareth the new people with the old: for it is certain that they also did ground all their hope of justification and life in faith, and not in circumcision, but so, that their faith was wrapped in the externall and ceremoniall worship: but our faith is bare, and content with spirituall worship. d Through the Spirit which ingendreth faith. 3 He addeth a reason, for that now circumcision is abolished, seeing that Christ is exhibited unto us with full plenty of spirituall circumcision. 4 He maketh mention also of uncircumcision, least the Gentils should please themselvs in it, as the Jews do in circumcision. 5 The taking away of an objection: If all that worship of the law be taken away, wherein then shall we exercise our selvs? In charity, saith Paul: for faith, whereof we speak, cannot be idle, nay it bringeth forth daily fruits of charity. e So is true faith distinguished from counterfeit faith: for charity is not joyned with faith, as a fellow-cause, to help forward our justification with faith.

STand fast therefore in the liberty where-
with Christ hath made us free, and be not
intangled again with the yoke of bondage.
2 [1] Behold, I Paul say unto you, that if
ye be [a] circumcised, Christ shall profit you
nothing.
3 For I testify again to every man that is
circumcised, that he is a debtor to do the whole
law.
4 Christ is become of no effect unto [b] you,
whosoever *of you* are [c] justified by the law; ye
are fallen from grace.
5 [2] For we through the [d] Spirit wait for the
hope of righteousness by faith.
6 [3] For in Jesus Christ, neither circumcision
availeth any thing, nor [4] uncircumcision, [5] but
[e] faith which worketh by love.
7 [6] Ye did run well, ‡ who did hinder you,
that ye should not obey the truth?
8 [7] This perswasion *cometh* not of [f] him
that calleth you.
9 [8] A little leaven leaveneth the whole lump.
10 [9] I have confidence in you through the
Lord, that you will be none otherwise minded;
but he that troubleth you shall bear *his* judge-
ment, whosoever he be.
11 [10] And I, brethren, if I yet preach cir-
cumcision, why do I yet suffer persecution?
then is the offence of the cross ceased.
12 [11] I would they were even cut off which
[g] trouble you.
13 For, brethren, ye have been called unto
liberty; [12] onely *use* not liberty for an occasion
to the flesh, but by love serve one another.
14 [13] For [h] all the law is fulfilled in one
word, *even* in this: * Thou shalt love thy
neighbour as thy self.
15 [14] But if ye bite and devour one ano-
ther, take heed that ye be not consumed one
of another.
16 [15] *This* I say then, Walk in the Spirit,
and ‡ ye shall not fulfill the lust of the flesh.
17 For the [i] flesh lusteth against the Spirit,
and the spirit against the flesh, and these are
contrary the one to the other: so that ye can-
not do the things that ye would.
18 But if ye be led by the Spirit, ye are not
under the law.
19 [16] Now the works of the flesh are mani-
fest, which are *these*, Adultery, fornication,
uncleanness, lasciviousness,
20 Idolatry, witchcraft, hatred, variance,
emulations, wrath, strife, seditions, heresies,
21 Envyings, murders, drunkenness, revel-
lings, and such like: of the which I tell you be-
fore, as I have also told you in time past, that
they which do such things, shall not inherit the
kingdom of God.
22 But the [k] fruit of the Spirit is love, joy,
peace, long-suffering, gentleness, goodness,
faith,
23 Meekness, temperance: [17] against such
there is no law.
24 And they that are Christs, have cruci-
fied the flesh, with the ‡ affections and lusts.
25 If we [l] live in the Spirit, let us also walk
in the Spirit.
26 [18] Let us not be desirous of vain-glory,
provoking one another, envying one ano-
ther.

6 Again, he chideth the Galatians, but with an admiration, and therewithall a praise of their former race, to the end that he may make them more ashamed.
‡ Or, *who did drive you back*?
7 He playeth the part of an apostle with them, and useth his authority, denying that that doctrin can come from God, which is contrary to his.
f Of God.
8 He addeth this, that they may not seem to contend upon a trifle, warning them diligently (by a similitude, which he borroweth of leaven, as Christ himself also did) not to suffer the purity of the apostolicall doctrin to be infected with the lest corruption that may be.
9 He mitigateth the former reprehension, casting the fault upon the false apostles, against whom he denounceth the horrible judgements of God.
10 He willeth them to consider how that he seeketh not his own profit in this matter seeing that he could eschew the hatred of men, if he would joyn Judaism with Christianity.
11 An example of a true pastor inflamed with the zeal of Gods glory, and love of his flock.
g For they that preach the law, cause mens consciences always to tremble.
12 The third part of this epistle, shewing that the right use of Christian liberty consisteth in this, that being delivered, and set at liberty from the slavery of sin, and the flesh, and being obedient to the spirit, we should serve unto one anothers salvation through love.
13 He propoundeth the love of our neighbour, as a mark whereunto all Christians ought to refer all their actions, and thereunto he citeth the testimony of the law. h This particle (All) must be restrained to the second table. * *Lev.* 19. 18. *Matt.* 22. 39. 14 An exhortation to the duties of charity, by the profit that ensueth thereof, because that no men provide worse for themselvs than they that hate one another. 15 He acknowledgeth the great weakness of the godly, for that they are but in part regenerate: but he willeth them to remember that they are endued with the Spirit of God, which hath delivered them from the slavery of sin, and so of the law, so far forth as it is the vertue of sin, that they should not give themselvs to lusts. ‡ Or, *fulfill not* i For the flesh dwelleth even in the regenerate man, but the Spirit reigneth, although not without great strife, as is largely set forth, *Rom* 7. 16 He setteth out that particularly, which he spake generally, reckoning up some chief effects of the flesh, and opposing them to the fruits of the spirit, that no man may pretend ignorance. k Therefore they are not the fruits of freewill, but so far forth as our will is made free by grace. 17 Least that any man should object that Paul playeth the Sophister, as one who urging the Spirit, urgeth nothing but that which the law commandeth, he sheweth that he requireth, not that literall and outward obedience, but spirituall, which proceedeth not from the law, but from the Spirit of Christ, which doth beget us again, and must and ought to be the ruler and guider of our life. ‡ Or, *passions* l If we be indeed endued with the quickening Spirit, which causeth us to die to sin, and live to God, let us shew it in our deeds, *that is*, by holiness of life. 18 He addeth peculiar exhortations, according as he knew the Galatians subject to divers vices: and first of all, he warneth them to take heed of ambition, which vice hath two fellows, back-biting, and envie, out of which two it cannot be but many contentions must needs arise.

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CHAP. VI.

1 *He moveth them to deal mildly with a brother that hath slipped,* 2 *and to bear one anothers burden,* 6 *to be liberall to their teachers,* 9 *and not weary of well-doing.* 12 *He sheweth what they intend that preach circumcision.* 14 *He glorieth in nothing, save in the cross of Christ.*

BRethren, ‡ [1] if a man be [2] overtaken in a fault, ye which are [b] spirituall, [c] restore such an one in the [d] spirit of meeknes; [3] considering thy self, least thou also be tempted.

2 [3] Bear ye one anothers burdens, and so fulfill the [e] law of Christ.

3 For if a man think himself to be somthing, when he is nothing, he deceiveth himself.

4 But let every man prove his own work, and then shall he have rejoycing in himself alone, and not in another.

5 [4] For every man shall bear his own burden.

6 [5] Let him that is taught in the word, communicate unto him that teacheth, in [f] all good things.

7 [6] Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he also reap.

8 For he that soweth to his [g] flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting.

9 [7] And let us not be weary in well-doing: for in due season we shall reap, if we faint not.

10 [8] As we have therefore opportunity, let us do good unto all men, especially unto them who are of the houshold of faith.

11 [9] Ye see how large a letter I have written unto you with mine own hand.

12 ¶ As many as desire to make a [h] fair shew in the [i] flesh, they constrain you to be circumcised: onely least they should suffer persecution for the [k] cross of Christ.

13 For neither they themselvs who are circumcised keep the law, but desire to have you circumcised, that they may glory in your [l] flesh.

14 [10] But God forbid that I should [m] glory save in the cross of our Lord Jesus Christ, † by whom the world is crucified unto me, and unto the world!

15 For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature.

16 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the [n] Israel of God.

17 ¶ [11] From henceforth let no man trouble me; for I bear in my body the [o] marks of the [p] Lord Jesus.

18 [12] Brethren, the grace of our Lord Jesus Christ *be* with your [q] spirit. Amen.

¶ Unto the Galatians, written from Rome.

‡ Or, *although*
1 He condemneth importunate zeale, becaule that brotherly reprehensions ought to be moderated and tempered by the spirit of meekenelle.
2 Through the malice of the flesh, and the devill.
b which ast upholden by the vertue of Gods Spirit.
c Labour to fill up that that is wanting in him.
d This is a kind of speech which the Hebrewes ufe, giving to under-ftand thereby, that all good gifts come from God.
2 He teacheth the fore: for they commonly are moft fevere judges, which forget their own infirmities.
3 He fheweth that this is the end of reprehenfious, to raife up our brother which is fallen, and not grofsly to oppreis him. Therefore every one muft feekzo have commendation of his own life by approving of himfelf, and not by reprehending others.
c Chrift, in plain and fin-ewels, unfeth the commandement of chrifty his commandment.
4 A reafon wherefore men ought to have the greateft eye upon themfelvs, becaufe that every man fhall be judged before God, according to his own life, and not by comparing himfelf with other men.
5 It is meet that maifters fhould be founid by their fcholars, fo far forth as they are able.
† Of whatfoever he hath, according to his ability.
6 He commendeth liberality towards the poor, and firft of all children them which were not aihamed to pretend this and that, and all becaufe they would not help their neighbours, as though they could deceive God: and afterward comparetli alms to a fpiritual fowing which fhall have a moft plentifull harveft, fo that it fhall be very profitable: and compareth covetous niggardlineis to a carnall fowing, whereof nothing can be gathered but fuch things as fade away, and perifh by and by.
g To the commodities of this preient life.
7 Againft fuch as are liberall at their beginning, but continue not, becaufe the harveft feemeth to be deferred very long, as though the feed time and the harveft were at one inftant.

8 As we have therefore opportunity, let us do good unto all men, efpecially unto them who are of the houfhold of faith.
9 Ye fee how large a letter I have written unto you with mine own hand.
10 As many as defire to make a fair fhew in the flefh, they conftrain you to be circumcifed: onely leaft they fhould fuffer perfecution for the cross of Chrift.
11 For neither they themfelvs who are circumcifed keep the law, but defire to have you circumcifed, that they may glory in your flefh.
12 But God forbid that I fhould glory fave in the croſs of our Lord Jeſus Chriſt, † by whom the world is crucified unto me, and I unto the world!
13 For in Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a new creature.
14 And as many as walk according to this rule, peace *be* on them, and mercy, and upon the Iſrael of God.
15 From henceforth let no man trouble me; for I bear in my body the marks of the Lord Jeſus.
16 Brethren, the grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

† They that are of the houſhold of faith, *thatis,* ſuch as are joyned with us in the profeſſion of one ſelf ſame religion, ought to be preferred before all other, yea ſo exceeding far, that in reſpect of our Brethren, we ought to account as nothing the enmity of the whole world.
† The fruit and laſt part of the Goſpelle, wherein he promiſeth to his principall end and purpoſe, as we, that the Galatians ſhould not ſuffer themſelves to be led out of the way by the falſe apoſtles: and he pincheth our falſe goſpellers in their colours, reproving them of ambition, as time the fame do not that which they do, for any affection or zeal they have to the law, but only for this purpoſe, that they may eſcape themſelves ſafely amongſt their company for the circumciſion of the Galatians.
g Of the world.
h He ſeeth a fair ſhew againſt the truth.
i In keeping of the ceremonies.
k For the perſecuting of him that was crucified.
l That they have whereof to boaſt.
m He diſcloſeth not to compare himſelf with them, ſhewing, that on the contrary part, he rejoyced in thoſe afflictions which he ſuffereth for Chriſts ſake, and as he is deſpiſed of the world, ſo doth he in like ſort eſteem the world as nought: which is the true circumciſion of a true Chriſtian, in whom Paul uſeth this word in good ſenſe, or part, it ſignifieth to reſt a man ſtil wholly in a thing, and to content himſelf therewith.
† Or, *whereby*
n Upon the true Iſrael, which is Chriſts Church.
o Marks which are ſtrict into a mans flefh, as they uſed in old time, to mark their ſervants that had run away from them.
p For it imporreth much, whoſe marks we bear: for the ſame mark the Martyr, and not the puniſhment, is a Taking his farewell of them, he wiſheth them grace, and the ſpirit, againſt the deceits of the falſe ſpoſtles, which laboured to bear thoſe outward things into their minds.
q with your mind and heart.

The Epiſtle of PAUL the Apoſtle TO THE EPHESIANS.

CHAP. I.

1 *After the ſalutation,* 3 *and thankſgiving for the Epheſians,* 4 *he treateth of our election,* 6 *and adoption by grace,* 11 *which is the true ad proper fountain of mans ſalvation.* 15 *And becauſe the height of this myſtery cannot eaſily be attained unto,* 16 *he prayeth that they may come* 18 *to the full knowledge and* 20 *poſſeſſion thereof in Chriſt.*

PAul an apoſtle of Jeſus Chriſt by the will of God, to the ſaints which are at Epheſus, and to the [a] faithfull in Chriſt Jeſus:

2 Grace *be* to you, and peace from God our Father, and *from* the Lord Jeſus Chriſt.

3 [2] Bleſſed *be* the God [3] and Father of our Lord Jeſus Chriſt, [4] who hath bleſſed us with [b] all ſpirituall bleſſings in [c] heavenly *places* in [5] Chriſt:

4 [6] According as he hath choſen us in [c] him, before the foundation of the world, [7] that we ſhould be [d] holy, and without blame [8] before him in love:

5 [8] Having predeſtinated us unto the adoption of children by Jeſus Chriſt to [b] himſelf, according to the good pleaſure of his will:

6 [9] To the [e] praiſe of the glory of his grace, [10] wherein he hath made us accepted in the beloved.

7 [11] In whom we have redemption through his bloud, the forgivenes of ſins; according to the riches of his grace,

8 [12] Wherein he hath abounded toward us in [f] all wiſdom and prudence:

9 Having made known unto us the [m] myſtery of his will, [13] according to his good pleaſure, which he hath purpoſed in himſelf.

10 [14] That in the diſpenſation of the fulneſs of times, he might gather [n] together in one all things in Chriſt, both which are in ‡ heaven, and which are on earth, *even* in him:

11 [15] In whom alſo we have obtained an inheritance, being predeſtinated according to the purpoſe of him, who worketh [o] all things after the counſel of his own will:

12 That we ſhould be to the praiſe of his glory, [g] who [p] firſt ‡ truſted in Chriſt.

13 [16] In whom ye alſo *truſted* after that ye heard the [q] word of truth, the goſpel of your ſalvation: in whom alſo after that ye believed, ye were [r] ſealed with that holy [s] Spirit of promiſe,

14 Which is the earneſt of our inheritance, untill the [t] redemption of the purchaſed poſſeſſion, unto the praiſe of his glory.

15 [17] Wherefore I alſo, after I heard of your faith in the Lord Jeſus, & love unto all the ſaints

16 Ceaſe not to give thanks for you, making mention of you in my prayers,

17 [18] That the God of our Lord Jeſus Chriſt, the Father of [u] glory, may give unto you the Spirit of wiſdom and revelation, ‡ [x] in the knowledge of him:

18 The eyes of your underſtanding being enlightned: that ye may know what is the [y] hope of his calling, and what the riches of the glory of his inheritance in the ſaints:

19 [19] And what *is* the exceeding greatneſs of his power to us-ward who believe, according to the working † of his mighty power:

20 [20] Which he wrought in Chriſt, when he raiſed him from the dead, and ſet him at his own [z] right hand in the heavenly *places*,

21 Far above all principality, and power, and might, and dominion, and every [a] name that is named, not onely in this world, but alſo in that which is to come:

22 [21] And hath put all things under his feet, and gave him *to be* the [b] head over all things to the church,

23 Which is his body, the [c] fulneſs of him that filleth all in all.

a Every thing whatſoever it be, or above all things, be they of never ſo much power or excellency.

11 That we ſhould not think that excellent glory of Chriſt is a thing wherewith we have nought to do, he wanteth, that he was appoinred of God the Father, head of all the church, & therefore the body muſt be joyned to this head, which otherwiſe would be a mained thing without the members: which notwithſtanding is not of neceſſity (ſeeing that the church is rather nouriſhed and ſuſtained by the onely vertue of Chriſt, ſo far off is it, that he needeth the fulneſs thereof) but of the infinite good will and pleaſure of God, who vouchſafeth ſo joyn us to his Son.
b Inſomuch that there is nothing but is ſubiect unto him.
c For the love of Chriſt is ſo great toward the church, that though he do fully ſtrifly all with all things, yet efteemeth himſelf but a mained and unperfect head, unleſs he have the church joyned to him as his body.

CHAP. II.

1 *By comparing what we were by* 3 *nature, with what we are* 5 *by grace,* 10 *he declareth, that we are made for good works;* and 13 *being brought neer by Chriſt, ſhould not love as* 11 *Gentiles and* 12 *forreiners in time paſt, but as* 19 *citizens with the ſaints, and the family of God.*

AND [1] you *hath he quickened* who were [a] dead in [2] treſpaſſes and ſins,

3 Wherein in time paſt ye walked [4] according to the courſe of this world, [b] according to the prince of the power of the air, the ſpirit that now [5] worketh in the [c] children of diſobedience.

1 He declareth again the greatneſs of Gods good will, by comparing that miſerable ſtate wherein we are born, with that dignity wherunto we are advanced by God the Father in Chriſt. So that he deſcribeth that condition in ſixth fore, that he ſaith that touching ſpirituall matters we are not onely born halfe dead, but wholly and altogether dead.
a Look Rom. 6. 2. So then he calleth them dead, which are not regenerate: for as the ſoule is the life of living creatures, ſo the life of them which are damned is no life: therefore in letting together of the ſoule, is properly no life but death in them which are not ruled by the Spirit of God.
2 He ſheweth the caule of death, to wit, ſins.
3 He proveth by the effects, that all were ſpiritually dead.
4 He proveth this evil to be univerſall, inſomuch as all are ſlaves of Satan.
5 Of the pleaſure of the prince.
b Men are therefore ſlaves to Satan, becauſe they are willingly ſervants againſt God.
c They are called the children of diſobedience, which are given in diſobedience.

6 Among whom alſo we all had our converſation in times paſt, in the luſts of our [d] fleſh, fulfilling † the deſires of the fleſh, and of the mind, and [7] were by nature the [e] children of wrath, even as [f] others.

7 [8] But God who is rich in mercy, for his great love wherewith he loved us,

8 Even when we were dead in ſins hath quickened us together with Chriſt, (by grace ye are ſaved)

9 And hath raiſed *us* up [g] together, and made *us* ſit together in heavenly *places* in Chriſt Jeſus.

10 That in the ages to come he might ſhew the exceeding riches of his grace, in *his* kindneſs toward us, through Chriſt Jeſus.

11 For above all principality, and power, and might, and dominion, and every [a] name that is named, not onely in this world, but alſo that which is to come:

12 [22] And hath put all things under his feet, and gave him *to be* the [b] head over all things to the church,

13 Which is his body, the [c] fulneſs of him that filleth all in all.

14 For he himſelfe, that he was appoinred of God the Father, head of all the church, & therefore the body muſt be joyned to this head, which otherwiſe would be a mained thing without the members: which notwithſtanding is not of neceſſity (ſeeing that the church is rather nouriſhed and ſuſtained by the onely vertue of Chriſt, ſo far off is it, that he needeth the fulneſs thereof) but of the infinite good will and pleaſure of God, who vouchſafeth ſo joyn us to his Son.
b Inſomuch that there is nothing but is ſubiect unto him.
c For the love of Chriſt is ſo great toward the church, that though he do fully ſtrifly all with all things, yet efteemeth himſelf but a mained and unperfect head, unleſs he have the church joyned to him as his body.

7 Of, *although*
1 He condemneth importunate zeale, becaule that brotherly reprehenſions ought to be moderated and tempered by the ſpirit of meekneſs.
2 Through the malice of the flefh, and the devill.
b which are upholden by the vertue of Gods Spirit.
c Labour to fill up that that is wanting in him.
d This is a kind of ſpeech which the Hebrewes uſe, giving to under-ſtand thereby, that all good gifts come from God.
2 He teacheth the fore: for they commonly are moſt fevere judges, which forget their own infirmities.
3 He ſheweth that this is the end of reprehenſious, to raiſe up our brother which is fallen, and not groſsly to oppreſs him. Therefore every one muſt ſeekzo have commendation of his own life by approving of himſelf, and not by reprehending others.
c Chriſt, in plain and fin-ewels, unſeth the commandement of chriſty his commandment.
4 A reaſon wherefore men ought to have the greateſt eye upon themſelvs, becauſe that every man ſhall be judged before God, according to his own life, and not by comparing himſelf with other men.
5 It is meet that maſters ſhould be founid by their ſcholars, ſo far forth as they are able.
† Of whatſoever he hath, according to his ability.
6 He commendeth liberality towards the poor, and firſt of all children them which were not aſhamed to pretend this and that, and all becauſe they would not help their neighbours, as though they could deceive God: and afterward comparetli alms to a ſpiritual ſowing which ſhall have a moſt plentifull harveſt, ſo that it ſhall be very profitable: and compareth covetous niggardlineſs to a carnall ſowing, whereof nothing can be gathered but ſuch things as fade away, and periſh by and by.
g To the commodities of this preſent life.
7 Againſt ſuch as are liberall at their beginning, but continue not, becauſe the harveſt ſeemeth to be deferred very long, as though the ſeed time and the harveſt were at one inſtant.

178 k You were called no otherwise than Gentiles, that all the world might witness of your uncleanness.
l Of the Jews which were known from you by the mark of circumcision, the mark of the covenant.
m He beginneth first with Christ, who was the end of all the promises.
n You had no right or title to the commonwealth of Israel.
11 Christ is the onely bond of the Jews and Gentiles, whereby they be reconciled to God.
12 As by the ceremonies and worship appointed by the Law, the Jews were divided from the Gentiles, so now Christ, having broken down the partition-wall joyneth them both together, both in himself, and bewixt themselves, and to God, whereupon it followeth, that wholoever establisheth the ceremonies of the law, maketh the grace of Christ void, and of none effect.
o He alludeth to the sacrifices of the law, which represented the true and onely sacrifice.
p For he destroyed death by death, and inherited it, as is were, to the gods. † Or, *in himself*. 15 The preaching of the gospel is an effectuall instrument of this grace, communion as well to the Jews, as to the Gentiles. q Christ is the gate, as it were, by whom we come to the Father, and the holy Ghost, is, as it were, our loadsman who leadeth us. 19 The conclusion: The Gentiles are taken into the fellowship of salvation & inheritance of the Church, calling it the city and house of God. 13 The Lord commended the doctrin of salvation, first to the prophets, and then to the apostles, the end whereof, and matter, as it were, and foundasnce, is Christ. Therefore that is indeed the true and Catholique church, which is builded upon Christ by the prophets and apostles, as a spirituall temple consecrated to God. † *That it*, the head of the building, for the foundation is not, as it were, the heads of the building. ‡ So that God is the workman not onely of the foundation, but also of the whole building.

time passed Gentiles in the flesh, who are k called uncircumcision by that which is l called the circumcision in the flesh made by hands:

12 That at that time ye were m without Christ, being n aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

13 11 But now in Christ Jesus, ye who sometimes were far off, are made nigh by the bloud of Christ.

14 12 For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us:

15 Having abolished in his flesh the enmity, *even* the law of commandments, *contained* in ordinances, for to make in himself, of twain, one new man, *so* making peace.

16 And that he might reconcile both unto God in o one body by the cross, having p slain the enmity ‡ thereby:

17 13 And came, and preached peace to you *which were* afar off, and to them that were nigh.

18 For q through him we both have an access by one Spirit unto the Father.

19 14 Now therefore ye are no more strangers and forreiners, but fellow-citizens with the saints, and of the houshold of God;

20 15 And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the r chief corner-*stone*,

21 In whom all the r building fitly framed together, groweth unto an holy temple in the Lord:

22 In whom you also are built together for an habitation of God through the Spirit.

CHAP. III.

5 *The hidden mysterie, 6 that the Gentiles should be saved, 3 was known to Paul by revelation: 8 and to him was that grace given, that 9 he should preach it. 13 He defreth them not to faint for his tribulation, 14 and prayeth 19 that they may perceive the great love of Christ toward them.*

FOr † this cause, I Paul, the a prisoner of Jesus Christ for you Gentiles;

2 If ye have heard of the dispensation of the grace of God, which is given me to you-ward:

3 How that by revelation he made known unto me the mystery, (as I wrote ‡ afore in few words,

4 Whereby when ye read ye may understand my knowledge of the mystery of Christ)

5 Which in b other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

6 That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ, by the gospel:

7 Whereof I was made a minister, according to the gift of the grace of God, given unto me, by the effectuall working of his power.

8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ,

9 And to make all men see, what *is* the fellowship of the mysterie, which from the beginning of the world, hath been hid in God, who created all things by Jesus Christ:

10 c To the intent that now unto the principalities and powers in heavenly *places* might be known by the church the c manifold wisdom of God,

11 According to the d eternall purpose which he purposed in Christ Jesus our Lord:

12 In whom we have boldness and access with confidence by the faith of him.

13 Wherefore I desire that ye faint not at my tribulations for you, which is your glory.

14 e For this cause I bow my knees unto the Father of our Lord Jesus Christ,

15 Of whom the whole e family in heaven and earth is named,

16 That he would grant you according to the f riches of his glory, to be strengthened with might, by his Spirit in the g inner man:

17 That Christ may dwell in your hearts by faith, that ye being rooted and grounded in h love,

18 May be able to comprehend with all saints, i what is the breadth, and length, and depth, and height:

19 And to know the k love of Christ, which l passeth knowledge, that ye might be filled with all the m fulness of God.

20 n Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us,

21 Unto him *be* glory in the church by Christ Jesus, throughout all ages, world without end. Amen.

CHAP. IV.

1 *He exhorteth to unity, 7 and declareth that God therefore giveth divers 11 gifts unto men, that his church might be 13 edified and 16 grow up in Christ. 18 He calleth them from the impurity of the Gentiles, 24 to put on the new man, 25 to cast off lying, and 29 corrupt communication.*

I Therefore the prisoner ‡ of the Lord, beseech you that ye walk worthy of the a vocation wherewith ye are called,

2 2 With all lowlinesse & meekness, with b long-suffering, forbearing one another in love;

3 3 Endeavouring to keep the unity of the Spirit in the bond of peace.

4 4 *There is* one body, and one Spirit, even as ye are called in one hope of your calling:

5 One Lord, one faith, one baptism,

6 One God and Father of all, who *is* c above all, and d through all, and e in you all.

7 5 But unto every one of us is given grace according to the measure of the f gift of Christ.

8 Wherefore he faith, * When he ascended up on high, he led g captivity captive, and gave gifts unto men.

9 (Now that he ascended, what is it but that he also descended first into the h lower parts of the earth?

10 He that descended, is the same also that ascended up far above all heavens, that he might ‡ i fill k all things)

11 * 6 And he gave some, l apostles; and some, m prophets; and some, n evangelists; and some, o pastors and teachers;

12 7 For the perfecting of the saints, for the work of the ministery, for the edifying of the p body of Christ:

13 q Till we all come ‡ in the q unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the ‡ r stature of the fulness of Christ;

14 9 That we henceforth be no more children, r tossed to and fro, and carried about with every wind of doctrin, by the s fleight of men, *and* t cunning craftinesse, whereby they lie in wait to deceive:

15 11 But ‡ speaking the truth in love, may grow up into him *in* all things, which is the head, *even* Christ:

16 * From whom the whole body fitly joyned together, and compacted by that which every joynt supplieth, according to the u effectuall working in the measure of every part, maketh x increase of the body, unto the edifying of it self in y love.

17 ¶ 12 This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk in the z vanity of their mind,

18 Having the understanding darkened, being alienated from the a life of God, through the ignorance that is in them, becaufe of the * ‡ blindnes of their heart:

19 Who being b past feeling, have given themselves over unto lasciviousnes, to work all uncleanness with c greedinesse.

20 13 But ye have not so learned Christ:

21 If so be that ye have heard him, and have been taught by him d as the truth in Jesus:

22 That ye put off concerning the former conversation, e the old man, which is corrupt according to the deceitfull lusts:

23 And be renewed in the f spirit of your mind:

24 And that ye put on the new man, which g after God is h created in righteousnes, and i true holinesse.

25 14 Wherefore putting away lying, speak every man truth with his neighbour: for we are members one of another.

26 15 Be ye k angry and sin not, let not the sun go down l upon your wrath:

27 Neither give place to the devil.

28 16 Let him that stole, steal no more: but rather let him labour, working with *his* hands the thing which is m good, that he may have ‡ to give to him that needeth.

29 17 Let no n corrupt communication proceed out of your mouth, but that which is good ‡ to the use of edifying, that it may minister o grace unto the hearers.

30 18 And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption.

31 Let all bitterneſs, and wrath, and anger, and clamour, and evil-speaking be put away from you, with all malice.

32 * And be ye kind one to another, tender-hearted, forgiving one another, even 19 as God for Christs sake hath forgiven you.

CHAP. V.

2 *After generall exhortations to love, 3 to flee fornication, 4 and all uncleanesse, 7 not to converse with the wicked, 15 to walk wisely, and not be 18 filled with the Spirit, 22 he descendeth to the particular duties, how wives ought to obey their husbands, 25 and husbands ought to love their wives, 32 even as Christ doth his church.*

BE ye therefore followers of God, as dear children,

2 And walk in love, as Christ also hath loved us, and hath given himself for us, an offering, & a sacrifice to God for a sweet smelling savour.

3 1 But fornication, and all uncleanesse, or covetousnes, let it not be once named among you, as becometh saints:

4 Neither filthines, nor foolish talking, nor * jesting, which are not convenient: but rather giving of thanks.

5 2 For

a who onely hath the chief authority over the church.
b who onely governeth both his providence & thought all the members of the church.
c who onely is joyned together with us in Christ.
d He teacheth us, that we indeed are all one body; and that all good gifts proceed from Christ onely, who reigneth in heaven, having mightily conquered all his enemies (from whence he bestoweth all gifts upon his church:) but we notwithstanding receive the gifts are diversly and sundry ways divided according to his will and pleasure, and therefore every man ought to be content with that measure that God hath given him, and to follow it to the common profit of the whole body.
e which Christ hath given.
f *Psal.* 68. 18.
g A multitude of captive.
h Down to the earth, which is the lowest part of the world.
i Filled with his gifts.
k The church.
† *1 Cor.* 12. 28.
l Fith of all he endueth up the ecclesiastical functions; which are partly extraordinary and for a season, as apostles, prophets, evangelists, and partly ordinary and perpetuall, as pastors and doctors.
† The apostles were those twelve, unto whom Paul was afterward added, whole office was to plant churches throughout all the world.
‡ The prophets office was out of the chiefest, which were men of marvellous wisdom, and some of them could foretell things to come. ‡ Their office also was to interpret the Scriptures of their office, being not alwayes in office after all places themselves. o Pastors are they which governe the church, and instruct the people, which have not the gift of the foresaid functions, in his onely son. p All the whole church. q Look Rom. 12. 5. 1 Cor. 12. 12. Ephes. 1. 23. Col. 1. 18. 1 Pet. 2. 5. r Or, *age*. ‡ Christ is the true and perfect man, which shall be in the world to come, when all shall come together by faith. † Or, *age*. ‡ Christ is said to grow up to full stature, not in himself, but in us. s Because our childhood † *that is to say*, 2 very weak state, whilst we are altogether wavering and our perfect age, which we shall have at length in another world there is a which reft not themselves upon the word of God, is like unto children tossed hither and thither with the doctrins of men, as it were, with contrary winds, and therewithall forewarned, that it cometh to pass not onely by the lightnesse of mans brain, but also by the craftinesse of certain, which make as it were an art of it. ‡ With those uncertain chances which of others. † 1 Cor. 14. 20. By the deceit of those men which are very well practised in deceiving (being effectuall by the ministery of his word, which as the vitall spirit doth so quicken the each one) quickeneth and cherisheth his church, which consisteth of diverse functions, as of divers members. x It preferreth the proportion of every one. And thereof it followeth, that the whole body can live without Christ, neither can any man grow up spiritually, which departeth from the other members. † Or, *being fastened* * *Col.* 2. 19. ‡ Of Christ, who, in manner of his life knitting of the limbs together. † He describeth to the fruits of Christian doctrin, which are, first upon the principles of manners and actions, setting down a most grave compassion between the children of God, and them which are not regenerate: For in their mens, we delivered with most gentle mistresses, and their affections are so accustomed by little and little to wickedness, that at length they run headlong into all uncleanesse, being utterly destitute of all judgement. ‡ If the noblest parts of the soul be corrupted, what is man but corruption onely? z whereby God liveth in them. * *Rom.* 1. 21. † Or, *hardneſs*.

5 One

c who onely hath the chief authority over the church.
d who onely governeth both his providence & thought all the members of the church.
e who onely is joyned together with us in Christ.
f He teacheth us, that we indeed are all one body; and that all good gifts proceed from Christ onely, who reigneth in heaven, having mightily conquered all his enemies (from whence he bestoweth all gifts upon his church:) but we notwithstanding receive the gifts are diversly and sundry ways divided according to his will and pleasure, and therefore every man ought to be content with that measure that God hath given him, and to follow it to the common profit of the whole body.
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† *1 Cor.* 12. 28.
n Fith of all he endueth up the ecclesiastical functions; which are partly extraordinary and for a season, as apostles, prophets, evangelists, and partly ordinary and perpetuall, as pastors and doctors.
o The prophets office was out of the chiefest, which were men of marvellous wisdom, and some of them could foretell things to come. p Their office also was to interpret the Scriptures of their office, being not alwayes in office after all places themselves. q Pastors are they which governe the church, and instruct the people, which have not the gift of the foresaid functions, in his onely son. r All the whole church. s Look 1 Cor. 12. 12. Ephes. 1. 23. Col. 1. 18. 1 Pet. 2. 5. t Or, *age*. ‡ Christ is the true and perfect man, which shall be in the world to come, when all shall come together by faith. † Or, *age*. ‡ Christ is said to grow up to full stature, not in himself, but in us. u Because our childhood † *that is to say*, 2 very weak state, whilst we are altogether wavering and our perfect age, which we shall have at length in another world there is a which reft not themselves upon the word of God, is like unto children tossed hither and thither with the doctrins of men, as it were, with contrary winds, and therewithall forewarned, that it cometh to pass not onely by the lightnesse of mans brain, but also by the craftinesse of certain, which make as it were an art of it. ‡ With those uncertain chances which of others. † 1 Cor. 14. 20. By the deceit of those men which are very well practised in deceiving (being effectuall by the ministery of his word, which as the vitall spirit doth so quicken the each one) quickeneth and cherisheth his church, which consisteth of diverse functions, as of divers members. x It preferreth the proportion of every one. And thereof it followeth, that the whole body can live without Christ, neither can any man grow up spiritually, which departeth from the other members. † Or, *being fastened* * *Col.* 2. 19. ‡ Of Christ, who, in manner of his life knitting of the limbs together. † He describeth to the fruits of Christian doctrin, which are, first upon the principles of manners and actions, setting down a most grave compassion between the children of God, and them which are not regenerate: For in their mens, we delivered with most gentle mistresses, and their affections are so accustomed by little and little to wickedness, that at length they run headlong into all uncleanesse, being utterly destitute of all judgement. ‡ If the noblest parts of the soul be corrupted, what is man but corruption onely? z whereby God liveth in them. * *Rom.* 1. 21. † Or, *hardneſs*.

179 b Void of all judgement.
c I have strove to gain one another, as through there had been some gain to be gotten by it.
13 Here followeth the contrary part, touching men which are regenerate by the true and lively knowledge of Christ, which have other principles of their doings far different, *to wit*, holy and honeſt deſires, and a mind clean changed by the renue of the Holy Ghoſt, from whence proceed alſo like effects, as a juſt and holy life indeed.
d As they have learned, which acknowledge Christ indeed and in good earneſt.
e Your ſelves.
f Whose thee ought to have been the greateſt care of mankind, there is the greateſt corruption of all, which waſheth all things.
g After the image of God.
h The effect and end of the new creation.
i He ſtained not counterfeit.
† He commendeth the ſpecially certain peculiar Chriſtian vertues and firſt of all, he requireth truth, † *that is to ſay*, ſincere manners condemning all deceit and diſſembling, becauſe we are bon one for another.
15 He teacheth us how to bridle our anger, in ſuch ſort, that although it be not ſuddenly put away, and that it be ſtraightways quenched before we ſleep: yeſt Satan taking occaſion to give us evil counſel, and by that means deſtroy us. k If it ſo fall out, that you be angry yet in not; that is, bridle your anger, and do not wickedly put that in execution, which you have wickedly conceived. l Let not the night commpon you in your anger, *that is*, make an atonement with him againſt whom the anger follows in the heart to the hinds, conſidering that night and becauſe the men which give themſelves to this wickedneſs, uſe to pretend poverty, he ſheweth that labour is a good remedy againſt poverty, which God bleſſeth in ſuch ſort, that they which labour have alwayes ſome overplus to help others, ſo far is it from this, that they are conſtrained to ſteal other mens goods. m By labouring in things that are holy, and profitable to his neighbour. † Or, *tendeſtreate*. 17 He bridleth the vaporiſh tongue, teaching us to temper our talk, that our hearers minds be not onely not deſtroyed, but alſo, inſtructed. n *Word for word*, rotten. † Or, *to edify proffitably*. o By grace, he meaneth that, whereby men may profit to the going on to godlineſs and love. 18 A generall precept againſt all exceſs of affections which dwell in that part of the mind, which they call Angry; and he ſetteth againſt them the contrary means. And ſeeing moſt vehement anger, and moſt ſudden rage is the cauſe that we grieve not the holy Spirit of God, which is the author of all temperateneſs, and meekneſs, which dwelleth in us, to this end, to moderate all our affections. * *2 Cor.* 2. 10. 19 An ſignification taken from the example of Chriſt, moſt grave and vehement, both for pardoning of thoſe injuries which have been done unto us by our greateſt enemies, and much more for having conſideration of the miſerable, and uſing moderation and gentle behaviour towards all men.

19 Who being b paſt feeling, have given themſelves over unto laſciviouſneſs, to work all uncleanneſs with c greedineſs.

20 13 But ye have not ſo learned Chriſt:

21 If ſo be that ye have heard him, and have been taught by him d as the truth in Jeſus:

22 That ye put off concerning the former converſation, e the old man, which is corrupt according to the deceitfull luſts:

23 And be renewed in the f ſpirit of your mind:

24 And that ye put on the new man, which g after God is h created in righteouſneſs, and i true holineſs.

25 14 Wherefore putting away lying, ſpeak every man truth with his neighbour: for we are members one of another.

26 15 Be ye k angry and ſin not, let not the ſun go down l upon your wrath:

27 Neither give place to the devil.

28 16 Let him that ſtole, ſteal no more: but rather let him labour, working with *his* hands the thing which is m good, that he may have ‡ to give to him that needeth.

29 17 Let no n corrupt communication proceed out of your mouth, but that which is good ‡ to the uſe of edifying, that it may miniſter o grace unto the hearers.

30 18 And grieve not the holy Spirit of God, whereby ye are ſealed unto the day of redemption.

31 Let all bitterneſs, and wrath, and anger, and clamour, and evil-ſpeaking be put away from you, with all malice.

32 * And be ye kind one to another, tender-hearted, forgiving one another, even 19 as God for Chriſts ſake hath forgiven you.

CHAP. V.

2 *After generall exhortations to love, 3 to flee fornication, 4 and all uncleanesse, 7 not to converse with the wicked, 15 to walk wisely, and not be 18 filled with the Spirit, 22 he deſcendeth to the particular duties, how wives ought to obey their huſbands, 25 and huſbands ought to love their wives, 32 even as Chriſt doth his church.*

BE ye therefore followers of God, as dear children,

2 And walk in love, as Chriſt alſo hath loved us, and hath given himſelf for us, an offering, & a ſacrifice to God for a ſweet ſmelling ſavour.

3 1 But fornication, and all uncleanneſs, or covetouſneſs, let it not be once named among you, as becometh ſaints:

4 Neither filthineſs, nor fooliſh talking, nor * jeſting, which are not convenient: but rather giving of thanks.

5 2 For

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2 Because these sins are filth, that the most part of men count them not for sins, he saith the godly should much the more take heed to themselves from them, as moth himself plagues.

b A fond-like to idolatry, for the covetous man withdraweth that his kindeth in his godds.

‡ Or, *wholsoe.*

3 Because we are not so ready to say thing, as to follow evil examples, therefore the apostle wanteth the godly to remember always, that the elect are but as it were darkness, and that they themselves are as it were light. And therefore this other commit all villanies (as men are wont in the dark) but they ought not rashly to follow their examples, but also (as the property of the light is) approve their darkness, and so walk to (having Christ that true light going before them) as it becometh such wise men.

c The faithfull are called light, both because they have the true light in them which lighteth them, and also because they give light to others in so much, that their honest conversation reproveth the life of wicked men.

d By whole lusts we are made light in the Lord.

e Make them open to all the world, by your good life.

‡ Or, *discovered.*

f The Scriptures, or God in the Scripture.

* *Isa.* 60. 1.

g The ignorance of the death of sin.

* *Col.* 4. 5.

4 The world and more corrupt that the manners of this world are, the more watchfull ought we to be against all occasions, and refuse nothing but the will of God. h this is a metaphor taken from the merchants: who prefer the left profit that may be before all their pleasures.

5 [a] For this ye know: that no whoremonger, nor unclean person, nor covetous man, who is an [b] idolater, hath any inheritance in the kingdom of Christ, and of God.

6 Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of ‡ disobedience.

7 [c] Be not ye therefore partakers with them.

8 For ye were sometimes darkness, but now *are ye* [d] light in the Lord: walk as children of light,

9 (For the fruit of the [e] Spirit *is* in all goodness, and righteousness, and truth)

10 Proving what is acceptable unto the Lord.

11 And have no fellowship with the unfruitfull works of darkness, but rather [f] reprove them.

12 For it is a shame even to speak of those things which are don of them in secret.

13 But all things that are ‡ reproved, are made manifest by the light: for whatsoever doth make manifest, is light.

14 Wherefore [g] he saith, * A wake thou that sleepest, and arise from the [e] dead, and Christ shall give thee light.

15 * [h] See then that ye walk circumspectly, not as fools, but as wise,

16 [b] Redeeming the time, because the [i] days are evil.

17 Wherefore be ye not unwise, but understanding what the will of the Lord *is*.

18 [j] And be not drunk with wine, wherein is [k] excess: but be filled with the Spirit:

19 Speaking to your selves in psalms, and hymns, and spirituall songs, singing and making melody in your [l] heart to the Lord;

20 Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ:

21 [c] Submitting your selves one to another in the fear of God.

22 ¶ [l] Wives, submit your selves unto your own husbands, [k] as unto the Lord.

23 [g] For the husband is the head of the wife, even as Christ *is* the head of the church: and [m] he is the Saviour of the body.

24 [n] Therefore as the church is subject unto Christ, so *let* the wives *be* to their own husbands in every thing.

25 [o] Husbands, love your wives, even as Christ also loved the church, and gave himself for it;

26 [p] That he might [m] sanctifie and cleanse it with the washing of water, by the [n] word:

27 That he might present it to himself a [o] glorious church, not [p] having spot or wrinkle, or any such thing: but that it should be holy and without blemish.

28 [q] So ought men to love their wives, as their own bodies: he that loveth his wife, loveth himselfe.

29 For no man ever yet hated his [r] own flesh: but nourisheth and cherisheth it, even as the Lord the church:

30 For we are members of his body, [s] of his flesh, and of his bones.

31 For this cause shall a man leave his father and mother, and shall be [t] joyned unto his wife, and they two shall be one flesh.

32 [u] This is a great mystery: but I speak concerning Christ and the church.

33 [v] Nevertheless, let every one of you in particular, so love his wife, even as himself, and the wife *see* that she reverence *her* husband.

a The church as it is considered in it self, shall not be without wrinkle, before it come to the mark in thosoever: for while it is in this life, it remaineth a race: but it is be considered in Christ, is cleane and without wrinkle.

q Another argument, Every man loveth himself, even of nature, therefore he ought even against nature that loveth his wife: he proveth the consequent first by the mystiall knitting of Christ and the church together, and then by the ordinance of God, who saith that man and wife are as one flesh, and so to be divided.

r His owne body.

s He alludeth to the making of the woman, which was taken out of the man.

t Or, *to a chaire*: 1

‡ Or, *thereof*

u Or, *to a chaire*: 1

‡ Or, *thereof*

v Or, *nevertheless*

CHAP. VI.

1 The duty of children toward their parents, 5 of servants toward their masters. 10 Our life is a warfare, 12 not only against flesh and bloud, but also spirituall enemies. 13 The compleat armour of a Christian, 18 and how it ought to be used. 21 Tychicus is commended.

CHildren, [1] obey your parents [2] in the [2] Lord: [3] for this is right.

2 [4] Honour thy father and mother, ([5] which is the first commandment with [6] promise)

3 That it may be well with thee, and thou mayest live long on the earth.

4 [a] And *ye* fathers, provoke not your children to wrath: but bring them up in the nurture and [c] admonition of the Lord.

5 ¶ [7] Servants, be obedient to them that are *your* masters [8] according to the flesh, with [d] fear and trembling, in singleness of your heart, as unto Christ:

6 Not with eye-service, as men-pleasers, but as the servants of Christ, [9] doing the will of God from the heart;

7 With good will doing service, *as* to the [e] Lord, and not to men:

8 [10] Knowing that whatsoever good thing any man doth, the same shall he receive of the Lord, whether *he be* bond or free.

9 ¶ [11] And ye masters, do the same things unto them, ‡ forbearing threatning: knowing

1 He cometh to another part of a family, and teacheth that the duty toward their parents, consisteth in obedience unto them

2 The first argument: because God hath so ordeined: whereupon it followeth also that children are so far forth bound to obey their parents, as they owe not honor from the Lord worship of God.

3 For the Lord is author of all fatherhood, and therefore reverend yields such obedience as shall have of us.

4 The second argument is taken of this promise: because the Lord vouchsafed this commandment to

5 A point of the first argument.

6 The third argument from the reason of the promise: because the Lord vouchsafed this commandment to

7 The mark whereby he shoeth in this epistle is to confirm the Philippians by all means possible, not onely not to flinch, but also to go forward. And first of all, he commendeth their former doings, to exhort them to go forward: which thing *by faith*, he hopeth fully they will do, and that by the tellimony of their lively charity, but in the mean season he reforeth all things to the grace of God.

8 By the bishops are meant both the pastours, which have the dispensation of the word, and the elders that govern: and by deacons, are meant those that were stewards of the treasure of the church, and had to look unto the poor.

‡ Or, *mention*

b Because that you also are made partakers of the grace.

c Even since I knew you,

‡ Some read, *both your and theer master.*

f Either of freedom or bondage.

12 He concludeth the other part of this epistle, with a grave exhortation, that all be ready and fight continually, trusting to spirituall weapons, untill their enemies be clean put to flight. And first of all, he warneth us to take the armour of God, wherewith only our enemy may be dispatched.

13 Secondly, he declareth that our chiefest & mightiest enemies are invisible, that we may not think that our chiefest conflict is with men.

g Against men which are of a frail and brittle nature, against which are let spirituall fabrifiines, more mighteyhan the other by a diuinited parts.

h He giveth their names to the evil angels, by reason of the effects which they work: not that they are able to do the same of themselves, but because God giveth them the bridle. i Or, *wicked spirits* 1 Or, *heavenly.* 14 He threweth that their enemies are put to fight with the onely armour of God, *to wit*, with uprightnesh of conficnce, a godly and holy life, knowledge of the gospel, faith, and *to be short*, with the word of God, and using daily earnest prayer for the health of the church, and especially for the constancy of the true, godly, and valiant ministers of the word. 1 Look *Chap.* 5. 16. ‡ Or, *having overcome all*

k That the preparation of the gospel may be as it were shoes to you: and is very fitly called the gospel of peace, for that seeing we have to go to God through moft dangerous ranks of enmies; this may encourage us to go on manfully, in that we know by the doctrin of the gospel, that we may take our journey to God who is at peace with us.

that ‡ your master also is in heaven, neither is there [f] respect of persons with him.

10 [12] Finally, my brethren, be strong in the Lord, and in the power of his might.

11 Put on the whole armour of God, that ye may be able to stand against the wiles of the devil.

12 [13] For we wrestle not against flesh and [g] bloud, but against [h] principalities, against powers, against the rulers of the darkness of this world, against ‡ spirituall wickednesh in ‡ high *places*.

13 [14] Wherefore take unto you the whole armour of God, that ye may be able to withstand in the [i] evil day, and ‡ having don all to stand.

14 Stand therefore, having your loins girt about with truth, and having on the breastplate of righteousnesh:

15 And your feet shod with the [k] preparation of the gospel of peace.

16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

17 And take the helmet of salvation, and the sword of the Spirit, which is the word of God.

18 Praying always with all prayer and supplication in the [1] Spirit, and watching thereunto with all perseverance, and supplication for all faints,

1 That holy prayers may proceed from the holy spirit.

19 And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel:

20 For which I am an ambassadour ‡ in bonds: that ‡ therein I may speak boldly, as I ought to speak.

21 [15] But that ye also may know my affairs, *and* how I do, Tychicus a beloved brother and faithfull minister in the Lord, shall make known to you all things,

15 A familiar and very amiable declaration of his state, together with a solemn prayer, wherewith Paul is wont to end his epistles.

22 Whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts.

23 Peace *be* to the brethren, and love with faith from God the Father, and the Lord Jesus Christ.

24 Grace *be* with all them that love our Lord Jesus Christ ‡ in sincerity. Amen.

‡ Or, *with incorruption.*

¶ Written from Rome unto the Ephesians by Tychicus.

wherewith ye shall be able to quench all the fiery darts of the wicked. 181

The Epistle of PAUL the Apostle TO THE PHILIPPIANS.

CHAP. I.

3 He testifieth his thankfulnesh to God, and his love toward them, for the fruits of their faith, and fellowship in his sufferings, 9 daily praying to him for their increase in grace. 12 He sheweth what good the faith of Christ had received by his troubles at Rome, 21 and how ready he is to glorify Christ, either by his life or death: 27 exhorting them to unity, 28 and to fortitude in perfecution.

PAul and [1] Timotheus the servants of Jesus Christ, to all the saints in Christ Jesus, which are at Philippi, with the [2] bishops and deacons:

2 Grace *be* unto you, and peace from God our Father, and *from* the Lord Jesus Christ.

3 I thank my God upon every ‡ remembrance of you,

4 (Always in every prayer of mine for you all making request with joy,)

5 For your [b] fellowship in the gospel from the [c] first day untill now:

6 Being confident of this very thing, that he which hath begun a good work in you, ‡ will perform *it* untill the [d] day of Jesus Christ;

Or, *will finish it*

d The finish of God will not forsake us unto the very latter end, untill your mortal bodies shall appear before the judgement of Christ to be glorified.

7 Even as it is meet for me to think this of you all, because ‡ I have you in my heart, in as much as both in my [e] bonds, and in the defence and confirmation of the gospel, ye all are ‡ partakers of my [f] grace:

1 Or, *ye have me in your heart*;

e A true proof of a true knitting together with Christ.

f Or, *partakers with me of grace*: also in bonds grace, as though he had received some singular benefit.

8 For God is my record, how greatly I long after you all, in the bowels of Jesus Christ.

9 [3] And this I pray, that your love may abound yet more and more in knowledge, and in all ‡ judgement:

3 He declareth his good will towards them, wherethrough shewing by what means chiefly they may be confirmed, *to wit*, by continuall

10 That ye may ‡ approve things that ‡ are excellent, that ye may be sincere, and without offence till the day of Christ:

11 Being filled with the [g] fruits of righteousnesh, which *are* by Jesus Christ unto the glory and praise of God.

prayer.

‡ Or, *finde*

‡ Or, *trie*

‡ Or, *differ*,

g If righteousnesh be the tree, and good works the fruits, then muft the pupils needs be decreed, when they fay that works are the cauſe of righteousnesh.

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4 He preventeth the offence that might come by his perfection, whereby divers took occasion to disgrace his apostleship. To whom he answereth that God hath blessed his imprisonment in such wise, that he is by that mean become more famous, and the dignity of the gospel, by this occasion is greatly enlarged, although not with like affection in all men, yet in deed.
h For Christs fake.
i In the Emperours court.
2 Or, *to all others.*
k The gospel is called the word, to set forth the excellency of it.
l Not with a pure mind for otherwise their doctrin was pure.
5 He driveth by setting forth his own example, that the end of our afflictions is true joy, and that through the vertue of the Spirit of Christ, which he giveth to them that ask it.
m under a godly colour and shew: for they made Christ a cloke for their ambition and envie.
6 we must continue even to the end, with great confidence, having nothing before our eyes but Christs glory onely, whether we live or die.
7 An example of a true shepherd, who maketh more accompt how he may profit his flock, than he doth of any commodity of his own whatsoever.
n To live in this mortall body.
8 Having set down those things before in manner of a preface, he defendeth now to exhortations, warning them full of all to consent both in doctrin and mind, and afterword, that being thus knit together with thole common bonds, they continue through the ftength of faith to love all adversity in fuch fort, that they admit nothing unworthy the profession of the gospel.
o The word is a metaphore taken from wrestlers, that ftand full and ftrink not a foot.
9 we ought not to be discouraged, but rather encouraged by the perfecutions, which the enemies of the gospel imagin and practice against us: feeing that they are certain witneffes, from God himfelf, both of our falvation, and of the deftruction of the wicked.
10 He proveth that his faying, that perfection is a token of our falvation, becaufe it is a gift of God to fuffer for Chrift, which gift he beftoweth upon his own, as he doth the gift of faith.
11 Now he fheweth for what purpofe he made mention of his affliction.

12 4 But I would ye ſhould underſtand, brethren, that the things *which happened* unto me, have fallen out rather unto the furtherance of the goſpel.

13 So that my bonds in [h] Chriſt are manifeſt in all the [i] palace, and ‡ in all other *places*.

14 And many of the brethren in the Lord waxing confident by my bonds, are much more bold to ſpeak the [k] word without fear.

15 Some indeed preach Chriſt even of envy and ſtrife, and ſome alſo of good will.

16 The one preach Chriſt of contention, not ſincerely, ſuppoſing to add affliction to my bonds:

17 But the other of love, knowing that I am ſet for the defence of the goſpel.

18 5 What then? notwithſtanding every way, whether [m] in pretence, or in truth, Chriſt is preached, and I therein do rejoyce, yea, and will rejoyce.

19 For I know that this ſhall turn to my ſalvation through your prayer, and the ſupply of the Spirit of Jeſus Chriſt,

20 6 According to my earneſt expectation, and my hope, that in nothing I ſhall be aſhamed, but *that* with all boldneſs, as always, ſo now alſo Chriſt ſhall be magnified in my body, whether *it be* by life or by death.

21 For to me to live *is* Chriſt, and to die *is* gain.

22 7 But if I live in the [n] fleſh, this *is* the fruit of my labour: yet what I ſhall chooſe, I wot not.

23 For I am in a ſtrait betwixt two, having a deſire to depart, and to be with Chriſt, which is far better:

24 Nevertheleſs, to abide in the fleſh, *is* more needfull for you.

25 And having this confidence, I know that I ſhall abide and continue with you all, for your furtherance and joy of faith.

26 That your rejoycing may be more abundant in Jeſus Chriſt for me, by my coming to you again.

27 8 Onely let your converſation be as it becometh the goſpel of Chriſt: that whether I come and ſee you, or elſe be abſent, I may hear of your affairs, that ye [o] ſtand faſt in one ſpirit, with one mind, ſtriving together for the faith of the goſpel;

28 9 And in nothing terrified by your adverſaries, which is to them an evident token of perdition, but to you of ſalvation, and that of God.

29 10 For unto you it is given in the behalf of Chriſt, not onely to believe on him, but alſo to ſuffer for his ſake.

30 11 Having the ſame conflict which ye ſaw in me, and now hear *to be* in me.

CHAP. II.

1 He exhorteth them to unity, and to all humblenes of mind, by the example of Chriſts humility and exaltation: 12 to a care of all proceeding in the way of ſalvation, that they be as lights to the wicked world, 16 and comforts to him their apoſtle, who is now ready to be offered up to God. 19 He hopeth to ſend Timothy to them, whom he greatly commendeth, 25 as Epaphroditus alſo, whom he preſently ſendeth to them.

IF [1] *there be* therefore any conſolation in [a] Chriſt, if any comfort of love, if any fellowſhip of the Spirit, if any [b] bowels and mercies;

2 Fulfill ye my joy, that ye be like-minded, having [c] the ſame love, being of one accord, of one mind.

3 *Let* nothing *be done* through ſtrife, or vain glory, but in lowlineſs of mind let each eſteem other better than themſelves.

4 Look not every man on his own things, but every man alſo on the things of others.

5 2 Let this mind be in you, which was alſo in Chriſt Jeſus:

6 Who being in the [d] form of God, [e] thought it not robbery to be [f] equall with God:

7 But made himſelf of no [g] reputation, and took upon him the [h] form of a ſervant, and was made in the ‡ likeneſs of men.

8 And being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the croſs.

9 [3] Wherefore God alſo hath highly exalted him, and given him a [i] name which *is* above every name:

10 That at the name of Jeſus [k] every knee ſhould bow, of *things* in heaven, and *things* in earth, and *things* under the earth:

11 And that [l] every tongue ſhould confeſs, that Jeſus Chriſt is Lord, to the glory of God the Father.

12 4 Wherefore my beloved, as ye have always obeyed, not as in my preſence onely, but now much more in my abſence; [m] work out your own ſalvation with fear and trembling.

13 5 For it is God which worketh in you, both [n] to will and to do of *his* good pleaſure.

14 6 Do all things without murmurings and diſputings:

15 7 That ye may be blameleſs and ‡ harmleſs, the ſons of God, without rebuke, in the midſt of a crooked and perverſe nation, among whom ‡ ye ſhine as lights in the world:

16 Holding forth the [o] word of life, [p] that I may rejoyce in the day of Chriſt, that I have not run in vain, neither laboured in vain.

17 Yea, and if I be [q] offered upon the [r] ſacrifice and ſervice of your faith, I joy, and rejoyce with you all.

18 For the ſame cauſe alſo do ye joy, and rejoyce with me.

19 ‡ 9 But I truſt in the Lord Jeſus, to ſend Timotheus ſhortly unto you, that I alſo may be of [s] good comfort, when I know your ſtate.

20 For I have no man ‡ like-minded, who will naturally care for your ſtate.

21 For [t] all ſeek their own, not the things which are Jeſus Chriſts.

22 But ye know the proof of him, that as a ſon *with* the father, he hath ſerved with me in the goſpel.

23 Him therefore I hope to ſend preſently, ſo ſoon as I ſhall ſee how it will go with me.

24 But I truſt in the Lord, that I alſo my ſelf ſhall come ſhortly.

25 Yet I ſuppoſed it neceſſary to ſend to you Epaphroditus, my brother and companion in labour, and fellow-ſouldier, but your meſſenger, and he that miniſtred to my wants.

26 For he longed after you all, and was full of heavineſs, becauſe that ye had heard that he had been ſick.

27 For indeed he was ſick nigh unto death; but God had mercy on him: and not on him onely, but on me alſo, leaſt I ſhould have ſorrow upon ſorrow.

28 I ſent him therefore the more carefully, that when ye ſee him again, ye may rejoyce, and that I may be the leſs ſorrowfull.

29 Receive him therefore in the Lord with all gladneſs, and ‡ hold ſuch in reputation:

30 Becauſe for the [u] work of Chriſt he was nigh unto death, not regarding his life, to ſupply your lack of ſervice toward me.

CHAP. III.

1 He warneth them to beware of the falſe teachers of the circumciſion, 4 ſhewing that himſelf hath greater cauſe than they, to truſt in the righteouſneſs of the law: 7 which notwithſtanding he counteth as dung and loſs, to gain Chriſt and his righteouſneſs, 12 therein acknowledging his own imperfection. 15 He exhorteth them to be thus minded, 17 and to imitate him, 18 and to decline the ways of carnall Chriſtians.

FInally, [1] my brethren, rejoyce in the Lord. To write the [a] ſame things to you, to me indeed *is* [b] not grievous, but for you *it is* ſafe.

2 Beware of dogs, beware of evil workers, beware of the [c] conciſion.

3 [1] For we are the circumciſion, which worſhip God in the ſpirit, & rejoyce in Chriſt Jeſus, and have no confidence [c] in the fleſh.

4 [2] Though I might alſo have confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more.

5 Circumciſed the eighth day, of the ſtock of Iſrael, *of* the tribe of Benjamin, an Hebrew of the Hebrews: as touching the law, a Phariſee:

6 Concerning zeal, perſecuting the church: touching the righteouſneſs which *is* in the law, blameleſs.

7 But what things were [d] gain to me, thoſe I counted loſs for Chriſt.

8 Yea doubtleſs, and I count [e] all things but loſs, for the excellency of the knowledge of Chriſt Jeſus my Lord: for whom I have ſuffered the loſs of all things, and do count them but dung that I may [f] win Chriſt,

9 And be found in [g] him, [h] not having mine own righteouſneſs, which *is* of the law, but that which *is* through the faith of Chriſt, the righteouſneſs which *is* of God by faith:

10 [3] That I may [i] know him, and the power of his reſurrection, and the [k] fellowſhip of his ſufferings, being made conformable unto his death:

11 If by any means I might attain unto the reſurrection of the dead.

12 Not as though I had already attained, either were already perfect: but I follow after if that I may [l] apprehend that for which alſo I am [l] apprehended of Chriſt Jeſus.

13 Brethren, I count not my ſelf to have apprehended; but this one thing *I do*, forgetting thoſe things which are behind, and reaching forth unto thoſe things which are before,

14 I preſs toward the mark, for the prize of the high calling of God in Chriſt Jeſus.

15 [7] Let us therefore, as many as be [m] perfect, be thus minded: and if in any thing ye be otherwiſe minded, God ſhall reveal even this unto you.

16 Nevertheleſs, whereto we have already attained, let us walk by the ſame rule, let us mind the ſame thing.

17 Brethren, be followers together of me, and mark them which walk ſo, as ye have us for an enſample.

18 [2] (For many walk, of whom I have told you often, and now tell you even weeping, *that they are* the enemies of the croſs of Chriſt:

19 [n] Whoſe end *is* deſtruction, whoſe god *is their* belly: and *whoſe* [o] glory *is* in their ſhame, who mind earthly things)

20 [9] For our converſation is in heaven, from whence alſo we look for the Saviour, the Lord Jeſus Chriſt:

21 Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working whereby he is able even to ſubdue all things unto himſelf.

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‡ Or, *moreover*
9 Moreover, he confirmeth their minds both by ſending back Epaphroditus unto them, whole fidelity towards them, and great pains in helping him, he commendeth: and alſo in promiſing to ſend Timothy ſhortly unto them, by whole preſence they ſhall receive great commodity, and hoping alſo to come himſelf ſhortly unto them, if God will.
q May be conſtrued in my joy of mind.
r Or, *ſo dear unto me,*
s The moſt part.

t A moſt earneſt requeſt to remove all thoſe things, whereby that gratefull conſent and agreement is confounded, or weakened, or wot, concoction and pride where-by it ſeemeth to paſs that they forgotte themſelves one from another.
u Any Chriſtian comfort.
b If my feeling of inward love, or Like love.
3 He ſetteth before them a moſt perfit, exampleof all modeſtie and ſweet converſation, Chriſt Jeſus, whom we ought to follow with all our might: who ſhufed himſelf ſo far for our ſakes, although he be above all, that he took upon him the form of a ſervant, to wit, our fleſh, willingly ſubject to all infirmities, even to the death of the croſs.
c Such as God himſelf is, and therefore God, for therefore is none is all pure like to God, but God himſelf.
d Chriſt that glorious and eternall God knew that he might fulfill all and lowfully not appear in the bak-ſide of men, but remain with Mighty mans for God: yet he chofe rather to deale himſelf.
e If the ſon be equall with the Father, then it there of neceſſity an equality, which Arius that heretik denieth: and if the Sonne compared to the Father, then is there a diſtinction of perſons, which Sabellius that heretik denieth.
f He thought himſelf ſoom al things, as it were nothing.
g By taking on manhood unto him.
h Or, *habit*
i He ſheweth the moſt glorious event of Chriſts ſubmiſſion, to teach us that nothing is the more ſlightly in the works, with firm fulfillation by faith) and lead into mens heads the ceremonies which are abolifhed, for true exercifes of godlineſs and charity. And he calleth them dogs, as prophane barkers, and evil workers, becauſe they neglected true works, and did not touch the true uſe of them. *To be ſhort*, he calleth them conciſion, becauſe in urging circumciſion, they cut off alſadeth to circumciſion, of the name whereof whiles they boaſted, they cut aſunder the church. 3 He ſheweth that we ought to uſe true circumciſion, *to wit*, the circumciſion of the heart, that cutting off all wicked affections by the vertue of Chriſt; we may ſerve God in purity of life. 4 In outward things which pertain nothing to the ſoul.
k The fouſteenth not to prophane my name, that he doeth with good judgement of mind, highly eſteem of all thoſe outwards things: for ſomuch as he lacketh nothing, which hath Chriſt, nay, the confidence of your works cannot ſtand with the free juſtification in Chriſt by faith.

1 A catechiſme of thoſe things which have been before ſaid, *to wit*, that they go forward cherfully in the Lord.
2 A preface to the next admonition that followeth, to take good heed and beware of falſe ſpoſtles, which bring circumciſion with Chriſt, *that is to ſay*, juſtification by works, with firm juſtification by faith) and lead into mens heads the ceremonies which are abo-

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d which I accounted for advantage.
e He ſhutteth out all works, as well thoſe that go before, as thoſe that come after faith.
f That in their place I might get Chriſt, and of a poor man become rich: ſo fit off am I from loſing any thing.
g In Chriſt: for they that are found without Chriſt, are falſe-jedt to condemnation.
h *That is*, To be in Chriſt, to be found not in a mans own righteouſneſs, clothed with the righteouſneſs of Chriſt imputed to him.
i This is the end of righteouſneſs by faith touching us, that, by the vertue of his reſurrection, we may ſtope from death.
i That I may feel him indeed, and have a triall of him
k The way to that eternall ſalvation is to follow Chriſt his ſteps, by afflictions and profeſſions, until we come to Chriſt himſelf, who is our mark whereat we ſhoot, and receive that reward whereunto God calleth us in him. And the ſpoſtle ſeeketh thefe true exercifes of godlineſs, againſt thoſe vain ceremonies of the law, wherein the falſe ſpoſtles put the ſum of godlineſs.
l To life everlaſting, which followeth there reſurrection of the ſaints.
l For we run not, but ſo fat forth as we are layed hold on of Chriſt, *that is*, as God giveth us ſtrength, and meweth us the way.
7 The concluſion of his exhortation ſtanding upon three members of a ſum, that ſuch as have profited in the truth of this doctrin, ſhould continue in it. The ſecond is, that if there be any which are yet ignorant, and underſtand not thefe things, and doubte of the abolifhing of the law; they ſhould not be troubled, & ſhould be gently born withall, until they alſo be inſtructed of the Lord. The third is, that they eſteem the falſe ſpoſtles, by their fruits: wherein he doubteth not to fet forth himſelf for an example.
m He ſaid before, that he was not perfect. So that in this place he calleth them perfect, which are ſomewhat profited in the knowledge of Chriſt and the goſpel, whom he ſetteth againſt the rude and ignorant, as he expoundeth himſelf in the next vers following. 8 He painteth out the falſe ſpoſtles in their colours, not upon malice or ambition, but with ſorrow and teers, 9 to wit, becauſe that being enemies of the goſpel (for that is joyned with affliction) they regard nothing elſe, but the commodities of this life: *that is to ſay*, that ſhowing in peace, and quietneſs, and aſſociat to profeſſores, they may live in great eſtimation amongſt men, whole miſerable end he forewarned them of. n Reward. o which they hunt after at mens hands. 9 He ſetteth againſt thefe fellows, true poſtours which neglect earthly things, and aſpire to heaven onely, where they know, that even in their bodies they ſhall be clothed with that eternall glory, by the vertue of God.

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CHAP. IV.

1 *From particular admonitions,* 4 *he proceedeth to generall exhortations,* 10 *shewing how he rejoyced at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them:* 19 *and so he concludeth with prayer and salutations.*

1 A rehearsall of the conclusion: Where they manfully continue, untill they have gotten the victory, tuelling to the Lords strength.

a Mine honour. b In that consord, wherein the Lord is the head.

2 He also calleth on those by name, partly, because they needed private exhortation, and partly also to stir up others to be more prompt and ready.

c God is said after the manner of men, to have a book wherein the names of his elect are written, to whom he will give everlasting life, Ezekiel. 13. Psal. 139. 9.

3 He addeth particular exhortations: the first is, that the joy of the Philippians be not hindred by any affliction that the wicked imagin and work against them.

d So is the joy of the world distinguished from our joy.

4 The second is, that taking all things in good part they relieve themselves moderately with all men.

e You: quiet and setled mind. 5 The taking away of an objection: we must not be disquieted through impatience, seeing that God is at hand to give us remedy in time against all our miseries. 6 The third is, that we be not too carefull for any thing, but with sure confidence give God thanks, and crave of him whatsoever we have need of, that with a quiet conscience we may wholly and with all our hearts submit our selves to him. f So David began very oft with tears, but ended with thanksgiving. g That great quietnesse of mind, which God onely giveth in Christ. h He divideth the mind into the heart, *that is,* into that part which is the fear of the will and affections, and into the higher part whereby we understand the reason of matters. 7 A generall conclusion, that as they have been taught both in word and example, so they frame their lives to the rule of all holinesse and righteousnesse. ‡ *venerable* i whatsoever things we see such as do beautify and set you out with a holy gravity.

1 *From particular admonitions,* 4 *he proceedeth to generall exhortations,* 10 *shewing how he rejoyced at their liberality towards him lying in prison, not so much for the supply of his own wants, as for the grace of God in them:* 19 *and so he concludeth with prayer and salutations.*

1 HErefore, [1] my brethren, *dearly* beloved and longed for, my joy and [a] crown, so stand fast in the [b] Lord, *my dearly* beloved.

2 [2] I beseech Euodias, and beseech Syntyche, that they be of the same mind in the Lord.

3 And I intreat thee also, true yoke-fellow, help those women which laboured with me in the gospel, with Clement also, and with other my fellow-labourers, whose names *are* in the [c] book of life.

4 [3] Rejoyce in the [d] Lord alway: *and* again I say, Rejoyce.

5 [4] Let your [e] moderation be known unto all men. [5] The Lord *is* at hand.

6 [e] Be carefull for nothing: but in every thing by prayer & supplication with [f] thanksgiving, let your requests be made known unto God.

7 And the [g] peace of God which passeth all understanding, shall keep your [h] hearts and minds through Christ Jesus.

8 ¶ [7] Finally, brethren, whatsoever things are true, whatsoever things *are* ‡ [i] honest, whatsoever things *are* just, whatsoever things are pure, whatsoever things *are* lovely, whatsoever things *are* of good report: if *there be* any vertue, and if *there be* any praise, think on these things.

9 Those things which ye have both learned and received, and heard and seen in me, do: and the God of peace shall be with you.

10 [8] ¶ But I rejoyced in the Lord greatly, that now at the last your care of me ‡ hath flourished again, wherein ye were also careful, but ye lacked opportunity.

11 Not that I speak in respect of [k] want: for I have learned in whatsoever state I am, *therewith* to be content.

12 I know both *how* to be [l] abased, and I know *how* to abound: every where, and in all things I am [m] instructed, both to be full and to be hungry, both to abound and to suffer need.

13 I can do all things through Christ which strengtheneth me.

14 Notwithstanding, ye have well don, that ye did communicate with my affliction.

15 [9] Now ye Philippians know also, that in the [n] beginning of the gospel, when I departed from Macedonia, no church communicated with me, as concerning giving and receiving, but ye onely.

16 For even in Thessalonica ye sent once and again unto my necessity.

17 [10] Not because I desire a gift; but I desire fruit that may abound to your account.

18 But ‡ I have all, and abound, I am full, having received of Epaphroditus the things *which were sent* from you, an [o] odour of a sweet smell, a sacrifice acceptable, well pleasing to God.

19 But my God shall supply all your need according to his riches in glory, by Christ Jesus.

20 Now unto God and our Father *be* glory for ever and ever. Amen.

21 ¶ Salute every saint in Christ Jesus: the brethren which are with me greet you.

22 All the saints salute you, chiefly they that are of [p] Cesars houshold.

23 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ It was written to the Philippians from Rome, by Epaphroditus.

a He witnesseth that their liberality was acceptable to him, wherwith they did help him in his extreme poverty: but by no modesting his words, that he might decline himself void of all suspition of dishonestie, and that he hath a mind answerable both with godlynes & sobriety, and to be short, that he stoopeth himself in the onely will of God.

b So, *terrestred* & As though I pleased for my sons.

c He also gives a gratuall word, and yet he speaketh but of one kind of cross, which is powerty, for commonly powerty bringeth all kinds of discommodity with it.

d In this is mens pleasures from holy things, or further, for no one life is like a fantasie.

e He witnesseth that he remembereth also their former benefits, and again, putteth away suspition of immoderate desire, in that he hath received nought but that which is meet.

f As the begining, when I preached the gospel amongst you.

g He witnesseth again, that he alloweth well of their liberalitie, not so much for his own sake, as for theirs, because they gave it as so much to him, as they offered it to God as a sacrifice, whereof the Lord himself will not be forgetfull.

h Or, *I have received all.*

i He alludeth to the fore going fruit that were offred in the old law.

k Such as belong to the emperour Nero.

The Epistle of PAUL the Apostle TO THE COLOSSIANS.

CHAP. I.

1 *After salutation he thanketh God for their faith,* 7 *confirmeth the doctrin of Epaphras,* 9 *prayeth further for their increase in grace,* 14 *describeth the true Christ,* 21 *encourageth them to receive Jesus Christ, and commendeth his own ministery.*

a By the free benignitie of God.

b Colosse is situated in Phrygia, not far from Hierapolis and Laodicea, on that side that they bend toward Lycea and Pamphylia.

PAul an apostle of Jesus Christ, by [a] the will of God, and Timotheus *our* brother,

2 To the saints and faithfull brethren in Christ, which *are* at [b] Colosse, grace *be* unto you, and peace from God our Father, and the Lord Jesus Christ.

3 ¶ [1] We give thanks to God, and the [c] Father of our Lord Jesus Christ, praying always for you:

c He commendeth the faithfull that was delivered them by Epaphras, and their profiting in receiving it.

4 Since we heard of your faith in Christ Jesus, and of the love *which ye have* to all the saints;

d we cannot otherwise call them children of God in our Election, but as he is Christs Father, in whom we are adopted.

5 For the [d] hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel:

e For the glory that is hoped for.

6 Which is come unto you, as *it is* in all the world, and bringeth forth fruit, as *it doth* also in you, since the day ye heard *of it*, and

and knew the grace of God in truth.

7 As ye also learned of Epaphras our dear fellow-servant, who is for you a faithfull minister of Christ:

8 [2] Who also declared unto us your love in the [e] Spirit.

9 For this cause we also, since the day we heard *it*, do not cease to pray for you, and to desire that ye might be filled with the knowledge of [f] his will, in all wisdom and spirituall understanding.

10 That ye might walk worthy of the Lord unto all pleasing, being fruitfull in every good work, & increasing in the knowledge of God:

11 , Strengthened with all might according to his glorious power, unto all patience and long-suffering with [g] joyfulnes:

12 [4] Giving thanks unto the [h] Father, which hath made us meet to be partakers of the inheritance of the saints in [i] light:

13 Who hath delivered us from the power of darknes, and hath translated *us* into the kingdom of † his dear Son.

14 [6] In whom we have redemption through his blood, *even* the forgivnes of sins:

15 [7] Who is the image of the invisible God, the [l] first-born of every creature.

16 For by him were all things created that *are* in heaven, and that *are* in earth, visible and invisible, whether *they be* [k] thrones, or dominions, or principalities, or powers: all things were created by him, and for him.

17 * And he is before all things, and by him all things consist.

18 [8] And he is the head of the bodie, the church: who is the beginning, the [l] first-born from the dead, that ‡ in all things he might have the preeminence.

19 For it pleased *the Father* that in him should [m] all fulnes dwell.

20 [9] And (‡ having made peace through the bloud of his cros) by him to reconcile [n] all things unto himself, by him, *I say*, whether *they be* things in earth or things in heaven.

21 [10] And you that were somtime alienated, and enemies ‡ in *your* mind by wicked works, yet now hath [o] he reconciled,

22 In the body of [p] his flesh through death, to present you holy and unblameable, and unreprovable in his sight:

f The gift of ommissance is not of us, but it proceedeth from the vertue of God, which he doth freely give us.

g It must not be unwilling, and as it were disdain out of oth by force, but proceed from a hearty and joyfull mind.

h Having ended the perfitest, he goeth to the matter it self, *that is to say,* to an excellent description (although it be but short) of whole Christian-ity, which is fitly divided into three sunnes: for first of all, he expoundeth the true doctrin according to the order of the causes, beginning from his vere to the ayr. And from thence he begineth to apply the same to the Colossians, with diverses exhortations some fits vers of the second chapter. And last of all, in the third place, even to the thirde chapter, he reformeth the corruptions of true doctrin.

i The efficient cause of our salvation is the onely mercy of God the Father, who maketh us meet to be partakers of everlasting life, delivering us from the darknes wherein we were born, and bringing us to the light of the knowledge of the glory of his Son. k In that glorious and heavenly kingdom.

l Gr. *the son of his love.* & The matter it self of our Salvation, is Christ the Son of God, who hath obtained remission of sins for us, by the offering up of himself. 7 A lively definition of the person of Christ, whereby we understand, that in him onely God dwelleth limited to be seen: who was begotten of the Father before any thing was made, *that is,* From everlasting, by whom also all things were made, were made without any exception, by whom also they do consist, and whofe glory they serve. 1 Begotten before any thing was made: and therefore the everlasting Son of the everlasting Father. 8 He setteth forth the angels with glorious names, that by the comparison of most excellent spirits, we may understand how far passing the excellencie of Christ is, in whom onely we have to contemn our selves, and let go all regrets. † Col. 1. 6. ‡ *Iohn.* 1. 12. 8 Having gloriously declared the excellent dignitie of the person of Christ, he describeth his office and institution, 1 saying, That he is that same to the church, that the head is to the body, *That is to say,* the prince and governour of it, and the very beginning of true life, as walking first in the same through the small life, for that he is above all, in whom onely there is moft plentifull abundance of all good things, which is poured out upon the church. 1 who for role again that he should die no more, and who ruleth others from death to life by his power. 1 Or, *among all* m Moft plentifull abundance of all things pertaining to God. 9 Now he teacheth how Christ executed that office which his Father enjoyned him, to wit, By suffering the death of the cros (which was joyned with the curse of God) according to his decree, that by this sacrifice he might reconcile to his Father all men, as well them which believed in him to come, and were already de under this hope gathered into heaven, as them which should upon the earth believe in him afterward. And thus is justification described of the apostle, which is one and the chiefest part of the benefit of Christ. 1 Or, *making peace* n The whole church. 10 Sanctification is of another work of God in us by Christ, in that he reformed us (which hated God extremely, and were wholly and willingly given to sin) to his fashion: for our in such fort, that he therewithall punisheth us with his holy Spirit, and confoundeth us to righteousnes. 1 Or, *by your mind in wicked works.* o The Son. p That fleshly body, *to give us to understand,* that his body was not a fantasticall body, but a true body.

23 [11] If ye continue in the faith grounded and setled, and be not moved away from the hope of the gospel, which ye have heard, *and* which was preached to every [q] creature which *is* under heaven, [12] whereof I Paul am made a minister.

24 Who now rejoyce in my sufferings [r] for you, and fill up that which is [s] behind of the afflictions of Christ in my flesh, for his bodies sake, which is the church:

25 [13] Whereof I am made a minister according to the dispensation of God, which is given to me for you, ‡ to fulfill the word of God:

26 *Even* the mystery which hath been hid from ages, and from generations, but now is made manifest to his [t] saints;

27 To whom God [u] would make known what *is* the riches of the glory of this mystery among the Gentiles, which is Christ ‡ in you, the hope of glory:

28 [14] Whom we preach, warning every man, and teaching every man in [x] all wisdom, that we may present every man perfect in Christ Jesus.

29 Whereunto I also labour striving according to his working, which worketh in me mightily.

q 1 Or, *creature* which is under heaven.

r The second ternitie of this part of the epistle, wherein he exhorteth the Colossians not to suffer themselves by any means to be moved from this doctrin, shewing and declaring that there is no where any other true gospel.

s To all men: whereby we learn that the gospel was not shut up within the corners of Judea alone.

12 He purchaseth authority to this doctrin by his apostleship: and taketh a moft fine proof thereof, of his afflictions, which he suffereth for Christ his name to inftruct the churches with the examples of patience.

t For your profit and commodities.

u The afflictions of the church are laid to the Christs afflictions, by reason of that fellowship and knitting together that the body and the head have with the one with the other: not that there is his power in the

any more need to have the church redeemed, but that Christ fheweth his daily weakenes of his, and that for the comfort of the whole body. 13 He bringeth another proof of his apoftleship, *to wit,* that God is the author of it, by whom alfo he was appointed peculiarly apoftle of the gentiles, to the end that by this means that fame might be fulfilled by him, which the prophets foretold of the calling of the gentiles. 1 Or, *calling to preach the word of God: Rom. 15. 19.* x whom he chofe to fanctifie unto himfelf in Chrift: moreover were revealed unto a few, who alfo were taught it extraordinarily. x Or, *amongft you,* 14 He proveth that he doth faithfully execute his apoftleship in every place, bringing men unto Chrift onely through the Lords plentifull bleffing of his labours. x Perfect and found wisdom, which is perfect in it felf, and ftaft in the end make them perfect that follow it.

CHAP. II.

1 *He ftill exhorteth them to be conftant in Chrift,* 8 *to beware of philofophie, and vain traditions,* 18 *worfhipping of angels,* 20 *and legal ceremonies, which are ended in Chrift.*

FOr [1] I would that ye knew what great ‡ conflict I have for you, and *for* them at Laodicea, and *for* as many as have not seen [a] my face in the flesh:

2 [2] That [b] their hearts might be comforted, being knit together in love, and unto all riches of the [c] full assurance of understanding, to the acknowledgement of the mysterie of God, and of the Father, and of Chrift:

3 ‡ In whom are hid all the treasures of [d] wisdom and knowledge.

4 [3] And this I say, leaft any man fhould beguil you with [e] enticing words.

5 For though I be absent in the flesh, yet am I with you in the spirit, joying & beholding your [f] order, and ſtedfaftnefs of your faith in Chrift.

6 As ye have therefore [g] received Chrift Jefus the Lord, *ſo* walk ye in him:

7 Rooted and built up in him, and ſtablifhed in the faith, as ye have been taught, abounding therein with thankſgiving.

8 [4] Beware leaft any man [h] ſpoil you through

1 The taking away of an objection, in that that he vifited not the Colofſians, nor the Laodiceans, he did it not of any negligence, but is fo much the more carefull for them.

1 Or, *fear or care*

a He prefent in body.

2 He concludeth ſhortly the ſum of the former doctrin, *to wit,* that the whole ſum of true wifdom, and moft certain knowledge of God, conſiſteth in Chrift onely, and that this is the ufe of it touching men, that they being knit together in love, laft themſelves happily in the knowledge of fo great a good-nes, until they come fully to enjoy it.

b whom he never faw.

c Of that underſtanding, which bringeth forth a certain and undoubted perſwafion in our minds. 1 Or, *wherein* d There is no true wifdom without Chrift. 3 A paſſing over to the treatife following, againſt the corruptions of Chriſtianity, e with a framed kind of talk made to perſwade. f The manner of your excellaſtleaſt diſcipline. g Godlin. h So then Chrift bargeth not upon mens traditions. 4 He bringeth all corruptions to three kinds. The firſt is, that which ſtileth of vain and curious ſpeculations, and yet beareth a ſhew of a certain fatiſfi wifdom. i This is a word of war, and it is as much as, to drive or carry away a ſpoil or booty.

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philosophy and vain deceit, after the [s] tradition of men, [e] after the ‡ [k] rudiments of the world, and [f] not after Christ.

9 [g] For in [l] him [m] dwelleth all the fulness of the Godhead [n] bodily.

10 And ye are compleat in him, which is the head of all principality and power.

11 [o] In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the [p] sins of the flesh, by the circumcision of Christ:

12 [16] Buried with him in [q] baptism, wherein also ye are risen with [r] *him* through the faith of [17] the operation of [t] God, who hath raised him from the dead.

13 [12] And you being dead in *your* sins, [13] and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses:

14 [14] Blotting out the [u] hand-writing of ordinances, [x] that was against us, which was contrary to us, and took it out of the way, nailing it to his crosse:

15 And having spoiled [y] principalities and powers, he [z] made a shew of them openly, triumphing over them ‡ in [y] it.

16 [15] Let no man therefore judge you ‡ in meat or in drink, or ‡ in respect of an holy day, or of the new moon, or of the sabbath-*days*:

17 Which are a shadow of things to come, but the [a] body *is* of Christ.

18 [16] Let no man ‡ beguil you of your reward, † in a voluntary [b] humility, and worshipping of angels, [17] intruding into those things which he hath not seen, [18] [c] vainly puft up by his fleshly mind:

19 [19] And not holding the head, from which [c] all the body by joynts and bands having nourishment ministred, and knit together, increaseth with the increase of [d] God.

20 [20] Wherefore if ye be dead with Christ from the ‡ rudiments of the world, why, [e] as though living in the world, are ye subject to ordinances?

21 [21] (Touch not, taste not, handle not:

22 [22] Which all are to perish with the using) after the commandments and doctrins of men.

23 [24] Which things have indeed a shew of [f] wisdom in [g] will-worship and humility, and ‡ [h] neglecting of the body, not in any honour to the † satisfying of the flesh.

a With the increasing which commeth from God.

b Now laft of all, as fighting against the fecond kind of corruptions, *that is to fay*, againſt ſuperſtitions, invented of men, which purely devoyde the ſimplicity of their ordinall, very foolish ſuperſtitious, and to be laughed at: as when godlineſs, remiſſion of ſins, or any ſuch like matter, is placed in ſome certain kind of meat, or any ſuch like thing.

c Although your felicity ſtood in theſe earthly things, and the kingdom of God were not rather ſpirituall. 21 An imitation in the perſon of theſe ſuperſtitious men, of the ſtrict ſanctifying their nature and uſe of ſpeech. 22 Another argument: The ſpirituall and inward kingdom of God cannot conſiſt in theſe outward things, and ſuch as periſh with the uſing. 23 The third argument: Becauſe God is not the author of theſe traditions, and therefore they have not power to bind the conſciences. 24 The taking away of an objection. Theſe things have a good ſhew, becauſe men by this meanes, ſeem to worship God with a good mind, and humble themſelves, which miſchiefs, the Lord ſet at length that ſervice of the law, which ſome abuſed in like ſort: but in the conſutation he begin with the abolishing of the law-ſervice, that he might then by compariſon, that thoſe falſe ſervices ought much more to be taken away. † Or, *simus*.

d Of the ſame ſignification that is the 2. Pet. 1. 4. which ſeem indeed to be ſome exquiſite thing, and ſo wiſe devices, as though they came from heaven. e Hence ſpring the works of ſuperſtrogation, as the papiſts term, *that is to ſay*, needleſs works, as though men performed more than is commanded them: which was the beginning and ſtay ground, whereon Monks merits were brought in. † Or, *pauſing*, or *reſtraining*. h A lively deſcription of monkery. i Seeing they ſtand in meat and drink, wherein the kingdom of God doth not ſtand.

CHAP. III.

1 *He ſheweth where we ſhould ſeek Chriſt.* 5 *He exhorteth to mortification,* 10 *to put off the old man, and to put on Chriſt;* 12 *exhorting to charity, humility, and other ſeverall duties.*

IF [1] ye then [2] be riſen with [a] Chriſt, [3] ſeek thoſe things which are above, where Chriſt ſitteth on the right hand of God:

2 Set your ‡ affection on things above, not on things on the [b] earth.

3 [4] For ye are dead, [5] and your life is hid with Chriſt in God.

4 When Chriſt *who is* our life, ſhall appear, then ſhall ye alſo appear with him in glory.

5 [6] Mortifie therefore your [c] members which are upon the earth: fornication, uncleanneſs, inordinate affection, evil concupiſcence, and covetouſneſs, which is idolatry:

6 For which things ſake the wrath of God [d] cometh on the children of diſobedience.

7 In the which ye alſo walked ſomtime, when ye lived in them.

8 But now you alſo put off all theſe, Anger, wrath, malice, blaſphemy, filthy communication out of your mouth.

9 Lie not one to another, [7] ſeeing that ye have put off the old man with his deeds:

10 And have put on the new *man*, [8] which is renewed in [e] knowledge, after the image of him that created him.

11 [9] Where there is neither Greek nor Jew, circumciſion nor uncircumciſion, Barbarian, Scythian, bond *nor* free: but Chriſt *is* all, and in all.

12 [f] Put on therefore (as the elect of God holy and beloved) [g] bowels of mercies, kindneſs, humbleneſs of mind, meekneſs, long-ſuffering:

13 Forbearing one another, and forgiving one another, if any man have a ‡ quarrell againſt any; even as Chriſt forgave you, ſo alſo *do* ye.

14 And above all theſe things, *put on* charity, which is the [h] bond of perfectneſs.

15 And let the peace of God [i] rule in your hearts, to the which alſo ye are called in [k] one body: and be ye thankfull.

16 Let the word of Chriſt dwell in you richly in all wiſdom, teaching and admoniſhing one another in [l] pſalms and hymns, and ſpirituall ſongs, ſinging with grace in your hearts to the Lord.

17 And whatſoever ye do in word or deed, *do* all in the [m] name of the Lord Jeſus, giving thanks to God and the Father by him.

18 [10]. Wives, ſubmit your ſelves unto your own huſbands, as it is [n] fit in the Lord.

19 [11] Huſbands, love *your* wives, and be not bitter againſt them.

20 [12] Children, obey *your* parents in [o] all things, for this is well pleaſing unto the Lord.

21 [13] Fathers, provoke not your children *to anger*, leaſt they be diſcouraged.

22 [14] Servants, obey in all things *your* maſters according to the fleſh: not with eye-ſervice, as men-pleaſers, but in ſingleneſs of heart, fearing God:

23 And whatſoever ye do, do it heartily, as to the Lord, and not unto men:

24 Knowing that of the Lord ye ſhall receive the [p] reward of the inheritance: for ye ſerve the Lord Chriſt.

25 [15] But he that doth wrong, ſhall receive *for* the wrong which he hath don: and there is no reſpect of perſons.

7 A deſcription of our new birth, taken of the goats abroad, which are the ſetting off of the old man, *that is to ſay*, of the wickedneſs which is in us by nature, and the reforming, and repairing of the new man, *that is to ſay*, of godlineſs.

8 Or, *image*.

9 Where all ſtrifes and diſſentions are taken away, and the ſtate of the new Teſtament is ſet forth.

10 Now he ſheweth what the duties are of godly wives, which were written upon divers occaſions; and by Hymns, all ſuch as contain the praiſe of God; and by ſpirituall ſongs, other more petaine and ſpirituall things, which were alſo in praiſes of God, but they were made fuller of muſik. m Call upon the name of Chriſt, when you do it, or do it to Chriſts praiſe and glory. 10 He goeth from precepts which concern the whole civill life of man, to precepts pertaining to every mans family, and deſcribeth of wives ſubjection to the Lord. n For thoſe wives do not well, that do not ſet God in Chriſt before them in their love, but this philoſophy knoweth not. 11 He requireth of huſbands, that they love their wives, and uſe them gently. 12 He requireth of children, that, according to Gods commandments, they be obedient to their parents. o In the Lord, and ſo it is expounded, *Ephef.* 6. 1. 13 Of parents, that they be gentle towards their children. 14 Of ſervants, that fearing God himſelf, to whom their obedience is acceptable, they reverently, faithfully, and from the heart obey their maſters. p For that, they ſay that have duly obeyed your maſters, the time ſhall come, that you ſhall be made free, of ſervants, and then ſhall you know this of a ſurety, which ſhall be when you are made partakers of the heavenly inheritance. 15 He requireth of maſters, that being mindfull how that they themſelves alſo ſhall render an account before that heavenly Lord and maſter, which will revenge wrongfull doings without any reſpect of maſters or ſervants, they ſhew themſelves juſt and equitable, with equaline, unto their ſervants.

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CHAP. IV.

1 *He exhorteth them to be fervent in prayer,* 4 *to walk wiſely toward them that are not yet come to the true knowledge of Chriſt.* 10 *He ſalluteth them, and wiſheth them all proſperity.*

MAſters, give unto *your* ſervants that which is juſt and equall, knowing that ye alſo have a Maſter in heaven.

2 [1] Continue in prayer, and watch in the ſame with thanksgiving.

3 [2] Withall praying alſo for us, that God would open unto us a [a] door of utterance, to ſpeak the myſterie of Chriſt, for which I am alſo in bonds:

4 That I may make it manifeſt, as I ought to ſpeak.

5 [4] Walk in [b] wiſdom toward them that are without, redeeming the [c] time.

6 [5] Let your ſpeech *be* alway with [d] grace, ſeaſoned with [e] ſalt, that ye may know how ye ought to anſwer every man.

7 All my ſtate ſhall Tychicus declare unto you, *who is* a beloved brother, and a faithfull miniſter, and fellow-fervant in the Lord:

8 Whom I have ſent unto you for the ſame purpoſe, that he might know your eſtate, and comfort your hearts:

9 With Oneſimus a faithfull and beloved brother, who is *one* of you. They ſhall make known unto you all things which *are don* here.

10 Ariſtarchus my fellow-priſoner ſalureth you, & Marcus ſiſters ſon to Barnabas (touching whom ye received commandments; if he come unto you, receive him)

11 And Jeſus, which is called Juſtus, who are of the circumciſion. Theſe [f] onely *are my* fellow-workers unto the [g] kingdom of God, which have been a comfort unto me.

12 Epaphras, who is one of you, a ſervant of Chriſt, ſalueth you, always ‡ labouring fervently for you in prayers, that ye may ſtand perfect, and † compleat in all the will of God.

13 For I bear him record, that he hath a great zeal for you, and them *that are* in Laodicea, and them in Hierapolis.

14 Luke the beloved Phyſician, and Demas greet you.

15 Salute the brethren which are in Laodicea, and Nymphas, and the church which *is* in his houſe.

16 And when this epiſtle is read amongſt you, cauſe that it be read alſo in the church of the Laodiceans: and that ye likewiſe read the epiſtle from Laodicea.

17 And ſay to Archippus, Take heed to the miniſtry which thou haſt received in the Lord, that thou fulfill it.

18 The ſalutation by the hand of me Paul. Remember my bonds. Grace *be* with you. Amen.

¶ Written from Rome to the Coloſſians, by Tychicus and Oneſimus.

1 Headdeth certain generall exhortations, and at length endeth his epiſtle with divers familiar & godly ſalutations.

2 Prayers muſt be continuall and earneſt.

3 Such as miniſter the word, muſt eſpecially be remembred to the prayers of the church.

4 In all parts of our life, we ought to have good conſideration.

5 even of them which are without the church.

6 Adviſedly and circumſpectly.

c Seek occaſion to win them.

d although you loſe of your own by it.

7 Our ſpeech and talk muſt be ſupplyed to the profit of the hearers.

d Framed to the profit of your neighbour.

e Againſt this is for filthy communication, 18 *Ephef.* 4. 29.

f why then, Peter was not at that time at Rome.

g in the goſpel.

† Or, *ſtriving*

† Or, *filled*

The firſt epiſtle of PAUL the apoſtle TO THE THESSALONIANS.

Chap. I.

1 The Theſſalonians are given to underſtand both how mindfull of them Saint Paul was at all times in thankſgiving, and prayer: 5 and alſo how well he was perſwaded of the truth, and ſincerity of their faith, and converſion to God.

Paul and Silvanus, and Timotheus, unto the church of the Theſſalonians, *which is* in God the Father, and *in* the Lord Jeſus Chriſt: grace *be* unto you, and peace from God our Father, and the Lord Jeſus Chriſt.

2 We [1] give thanks to God always for you all, making mention of you in our prayers,

3 [2] Remembring without ceaſing your work of faith, and labour of love, and patience of hope in our Lord Jeſus Chriſt, in the ſight of God, and our Father:

4 Knowing, brethren ‡ beloved, your [a] election of God.

5 [3] For our goſpel came not unto you in word onely: but alſo in power, and in the holy Ghoſt, and in [b] much aſſurance, as ye know what manner of men we were among you for your ſake.

6 [4] And ye became followers of us, and of the Lord, having received the word in much affliction, with [c] joy of the holy Ghoſt:

7 So that ye were enſamples to all that beleeve in Macedonia and Achaia.

8 For from you ſounded out the word of the Lord, not onely in Macedonia and Achaia, but alſo in every place your faith to God-ward is ſpread abroad, ſo that we need not to ſpeak any thing.

9 For they [d] themſelvs ſhew of us, what manner of entring in we had unto you, and [5] how ye turned to God from idols, to ſerve the living and true God,

10 And to wait for his Son from heaven, whom he raiſed from the dead, *even* Jeſus which delivered [e] us from the wrath to come.

1 An example of right Chriſtian rejoycing, whereby alſo we learn, that ſuch as have great gifts in them, are in two ſorts bridled, *to wit*, If they conſider that they have received all from God, and that continuance muſt be deſired at his hands, whereunto alſo the whole epiſtle exhorteth the Theſſalonians.
2 He commendeth them for three ſpeciall gifts, effectuall faith, continuall love, and patient hope: to the end they might be aſhamed, being indued with ſuch excellent gifts, not to continue in Gods election.
‡ Or, *beloved of God, your election.*
a The apoſtle here ſheweth, that ſuch are to be judged the elect of God, in whom appeareth the fruits of election.
3 Another reaſon, why they ought in no wiſe to ſtart back, but continue to the end, becauſe they cannot doubt of this doctrin which hath been ſo many ways confirmed unto them even from heaven, as they themſelvs did well know.
b Paul ſheweth, by two things, that there followed very great fruit of his preaching, *to wit*, By theſe gifts of the holy Ghoſt, and that certain aſſurance which was throughly ſetled in their minds, as appeared by their willing bearing of the croſs.
4 Another reaſon, becauſe even that day they embraced the goſpel with great chearfulneſs, in ſo much that they were an example to all their neighbours: ſo that it ſhould be more ſhame to them to faint in the mid-race. c with joy which cometh from the holy Ghoſt. d All the beleevers. 5 It is no true converſion to forſake idols, unleſs a man therewithall worſhip the true and living God in Chriſt the onely Redeemer. e This word (*us*) is not put here without cauſe; and by (*wrath*) is meant that revenge and puniſhment, wherewith the Lord will judge the world at length in his terrible wrath.

Chap. II.

1 In what manner the goſpel was brought and preached to the Theſſalonians, and in what ſort alſo they received it. 18 A reaſon is rendred both why Saint Paul was ſo long abſent from them, and alſo why he was ſo deſirous to ſee them.

For [1] your ſelvs, brethren, know our entrance in unto you, that it was not in vain.

2 [2] But even after that we had ſuffered before, and were ſhamefully entreated, as ye know, at Philippi, we were bold in [a] our God to ſpeak unto you the goſpel of God with much contention.

3 [3] For our exhortation *was* not of deceit, nor of [b] uncleanneſs, nor in guil:

4 [4] But as we were [c] allowed of God to be put in truſt with the goſpel, even ſo we ſpeak, not as pleaſing men, but God, which [d] trieth our hearts.

5 For neither at any time uſed we flattering words, as ye know, nor a cloke of covetouſneſs, God *is* witneſs.

6 [5] Nor of men ſought we glory, neither of you, nor yet of others, when we might have ‡ been [e] burdenſom, as the apoſtles of Chriſt.

7 But we were gentle among you, even as a [f] nurs cheriſheth her children:

8 [6] So being affectionately deſirous of you, we were willing to have imparted unto you, not the goſpel of God onely, but alſo our own ſouls, becauſe ye were dear unto us.

9 [7] For ye remember, brethren, our labour and travell: for labouring night and day, becauſe we would not be chargeable unto any of you, we preached unto you the goſpel of God.

10 [8] Ye *are* witneſſes, and God *alſo*, how holily, and juſtly, and unblameably we behaved our ſelvs among you that beleeve.

11 [9] As you know, how we exhorted and comforted, and charged every one of you (as a father *doth* his children)

12 [10] That ye would walk worthy of God, who hath called you unto his kingdom and glory.

13 [11] For this cauſe alſo thank we God without ceaſing, becauſe when ye received the word of God which ye heard of us, ye received *it* not *as* the word of men, but (as it is in truth) the word of God, which effectually worketh alſo in you that beleeve.

1 That which he touched before ſhortly concerning his apoſtleſhip, he handleth now more at large, and to that end and purpoſe which we ſpake of.
2 The vertues of a true paſtor are, freely without fear to preach the goſpel, even in the midſt of dangers.
a Through Gods gracious help.
3 To teach pure doctrin faithfully and with a pure heart.
b By any wicked and naughty kind of dealing.
4 To approve his conſcience to God, being free from all flattery and covetouſneſs.
c Seeing there is this difference between the judgements of God, and the judgements of men, that when men chuſe, they reſpect the qualities of thoſe things which ſtand before them; but God findeth the reaſon of his counſel onely in himſelf; it followeth, that ſeeing we are not able to think a good thought, that whomſoever he firſt chuſeth to thoſe callings, he maketh them able, and doth not find them able: And therefore in that we are allowed of God, it hangeth upon his mercie.
d which liketh and alloweth of them.
5 To ſubmit himſelf even to the baſeſt, to win them, and to eſchew all pride.
‡ Or, *uſed authority*,
e when I might lawfully have lived upon the expences of the church.
f we were not rough, but eaſie and gentle, as a nurs, *that is*, Neither ambitious, nor covetous, but taketh all pains as patiently as if ſhe were a mother. 6 To have the flock that is committed unto him in more eſtimation than his own life. 7 To part with his own right, rather than to be chargeable to his ſheep. 8 To excell others in example of godly life. 9 To exhort and comfort with a fatherly mind and affection. 10 To exhort all men diligently and earneſtly to lead a godly life. 11 Having approved his miniſtery, he commendeth again (to that end and purpoſe that I ſpake of) the chearfulneſs of the Theſſalonians, which was anſwerable to his diligence in preaching, and their manly patience.

14 [12] For

14 [12] For ye, brethren, became followers of the churches of God, which in Judea are [g] in Chriſt Jeſus: for ye alſo have ſuffered like things of your own [h] countreymen, even as they *have* of the Jews:

15 [13] Who both killed the Lord Jeſus, and their own prophets, and have ‡ perſecuted us: [14] and they pleaſe not God, and are contrary to [i] all men:

16 Forbidding us to ſpeak to the Gentiles, that they might be ſaved, to [k] fill up their ſins alway: [l] for the wrath is come upon them to the uttermoſt.

17 [15] But we, brethren, being [m] taken from you for a ſhort time, in preſence, not in heart, endeavoured the more abundantly to ſee your face with great deſire.

18 Wherefore we would have come unto you (even I Paul) once and again: but Satan hindered us.

19 For what *is* our hope, or joy, or crown of ‡ rejoycing? *are* not even ye in the preſence of our Lord Jeſus Chriſt at his coming?

20 For ye are our glory and joy.

12 He confirmeth them in their afflictions which they ſuffered of their own people, becauſe they were afflicted of their own countreymen: which came as well (*ſaith he*) to the churches of the Jews, as to them: and therefore they ought to take it in good part.
g which Chriſt hath gathered together.
h Even of them, which are of the ſame countrey, and the ſame town that you are of.
13 He preventeth an offence which might be taken, for that the Jews, eſpecially above all other, perſecuted the goſpel. That is no new thing, *ſaith he*, ſeeing they ſlew Chriſt himſelf, and his prophets, and have baniſhed me alſo.
‡ Or, *chaſed us out*:
14 He foretelleth the utter deſtruction of the Jews, leaſt any man ſhold be moved by their rebellion. i For the Jews would neither enter into the kingdom of God themſelvs, nor ſuffer others to enter in. k Untill that wickedneſs of theirs which they have by inheritance as it were, of their fathers, be grown ſo great, that the meaſure of their iniquity being filled, God may come forth to wrath. l The judgement of God being angry, which indeed appeared ſhortly after in the deſtruction of the city of Jeruſalem, whither many reſorted even out of divers provinces, when it was beſieged. 15 He meeteth with an objection, why he came not to them ſtraightways being in ſo great miſery, I deſired oftentimes (*ſaith he*) and it lay not in me, but Satan hindred my endeavours, and therefore I ſent Timothy my faithfull companion unto you, becauſe you are moſt dear to me. m were kept aſunder from you, and as it were orphans. ‡ Or, *glorying*?

Chap. III.

1 Saint Paul teſtifieth his great love to the Theſſalonians: partly by ſending Timothy unto them to ſtrengthen and comfort them: partly by rejoycing in their well-doing: 10 and partly by praying for them, and deſiring a ſafe coming unto them.

Wherefore when we could no longer forbear, we thought it good to be left at Athens alone:

2 And ſent Timotheus our brother and miniſter of God, and our fellow-labourer in the goſpel of Chriſt, to eſtabliſh you, and to comfort you concerning your faith:

3 That no man ſhould be moved by theſe afflictions: [1] for your ſelvs know that we are appointed thereunto.

4 For verily when we were with you, we told you before, that we ſhould ſuffer tribulation, even as it came to paſs, and ye know.

5 For this cauſe when I could no longer forbear, I ſent to know your faith, leaſt by ſome means the tempter have tempted you, and our labour be in vain.

6 [2] But now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, and that ye have good remembrance of us always, deſiring greatly to ſee us, as we alſo *to ſee* you:

7 Therefore, brethren, we were comforted over you in all our affliction and diſtreſs by your faith:

8 For now we * [a] live, if ye ſtand faſt in the Lord.

9 For what thanks can we render to God again for you, for all the joy wherewith we joy for your ſakes before our God,

1 The will of God, who calleth his on this condition, to bring them to glory by affliction, is a moſt ſure remedy againſt all afflictions.
2 Becauſe they have hitherto gon ſo well forward, he exhorteth them again to make an end of the reſt of the journey, ſeeing that therein alſo they ſhall do him, their apoſtle, a great pleaſure.
* *Rom.* 7. 9.
a For now you cannot otherwiſe think me ſafe and in good caſe, unleſs you go forward in religion and faith.

10 Night and day praying exceedingly that we might ſee your face, and might [b] perfect that which is lacking in your faith.

11 Now God himſelf and our Father, and our Lord Jeſus Chriſt ‡ direct our way unto you.

12 [3] And the Lord make you to increaſe and abound in love one towards another, and towards all men, even as we *do* towards you:

13 To the end he may eſtabliſh your hearts unblameable in holineſs before God even our Father, at the coming of our Lord Jeſus Chriſt with all his ſaints.

b Paul was conſtrained through the importunate dealing of the enemies, to leave the building which he had ſcarce begun: And for that cauſe he had left Silas and Timotheus in Macedonia, and when Timothy came to Athens to him, he ſent him back again ſtraightway. So that he deſireth to ſee the Theſſalonians, that he may throughly accompliſh their faith and religion, that was as yet imperfect. ‡ Or, *guide* 3 Another part of the epiſtle, wherein he ſpeaketh of the duties of a Chriſtian life. And he ſheweth that the perfection of a Chriſtian life, conſiſteth in two things, *to wit*, in charity toward all men, and inward purity of the heart, the accompliſhment whereof notwithſtanding is deferred to the next coming of Chriſt, who will then perfit his work by the ſame grace wherewith he begun it in us.

Chap. IV.

1 He exhorteth them to go on forward in all manner of godlineſs, 6 to live holily, and juſtly, 9 to love one another, 11 and quietly to follow their own buſineſs: 13 and laſt of all to ſorrow moderately for the dead. 17 And unto this laſt exhortation is annexed a brief deſcription of the reſurrection, and ſecond coming of Chriſt to judgement.

Furthermore [1] then we ‡ beſeech you, brethren, and ‡ exhort *you* by the Lord Jeſus, that as ye have received of us how you ought to walk, and to pleaſe God, ſo ye would [a] abound more and more.

2 For ye know what commandments we gave you, by the Lord Jeſus.

3 [2] For this is the will of God, *even* your [b] ſanctification, that ye ſhould abſtain from fornication:

4 [3] That every one of you ſhould know how to poſſeſs his veſſel in ſanctification and and honour:

5 [4] Not in the luſt of concupiſcence, even as the Gentiles which know not God.

6 [5] That no *man* go beyond and ‡ defraud his brother ‡ in *any* matter, becauſe that the Lord *is* the avenger of all ſuch, as we alſo have forewarned you, and teſtified.

7 For God hath not called us unto uncleanneſs, but unto holineſs.

8 He therefore that ‡ [c] deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy Spirit.

9 [6] But as touching brotherly love, ye need not that I write unto you: for ye your ſelvs are taught of God to love one another.

10 And indeed ye do it towards all the brethren, which are in all Macedonia: but we beſeech you, brethren, that ye increaſe more and more:

11 [7] And that ye ſtudy to be quiet, and to do your own buſineſs, [8] and to work with your own hands, (as we commanded you)

12 That ye may walk honeſtly toward them that are without, and *that ye* may have lack ‡ of nothing.

13 [9] But I would not have you to be ignorant, brethren, [10] concerning them which [11] are

1 Divers exhortations, the ground whereof is this, to be mindfull of thoſe things which they have heard of the apoſtle.
‡ Or, *requeſt*
‡ Or, *beſeech*
a That ye labour to excell more and more, and daily paſs your ſelvs.
2 This is the ſum of thoſe things which he delivered them, to dedicate themſelvs wholly to God. And he condemneth plainly all filthineſs through luſt, becauſe it is altogether contrary to the will of God.
b Look *John.* 17. 17.
3 Another reaſon, becauſe it defileth the body.
4 The third, becauſe the ſaints are diſcerned from them which know not God by honeſty and purity.
5 Secondly, he reprehendeth all violent oppreſſion, and immoderate deſire, and ſheweth moſt ſeverely, as the prophet of God, that God will revenge ſuch wickedneſs.
‡ Or, *oppreſs or overreach*
‡ Or, *in the matter*,
‡ Or, *rejecteth*,
c The commandments which I gave you.
6 Thirdly, he requireth a ready mind to all manner of loving-kindneſs, and exhorteth them to profit more and more in that vertue.
7 He condemneth unquiet brains, and ſuch as are curious in matters which appertain not unto them.
8 He rebuketh idleneſs and ſlothfulneſs, which vices whoſoever are given unto, fall in other wickedneſs, to the great offence of the church. ‡ Or, *of no man.* 9 The third part of the epiſtle, which is interlaced among the former exhortations (which he returneth unto afterward) wherein he ſpeaketh of mourning for the dead, and the manner of the reſurrection, and of the latter day. 10 we muſt take heed that we do not immoderately bewail the dead, *that is*, as they uſe to do which think that they are utterly periſhed. 11 A confirmation: for death is but a ſleep of the body (for he ſpeaketh of the faithfull) untill the Lord cometh.

aſleep,

asleep, that ye sorrow not, even as others which have no hope.

14 [12] For if we believe that Jesus died, and rose again, even so them also which sleep in [d] Jesus will God [e] bring with him.

15 [13] For this we say unto you by the [f] word of the Lord, that [g] we which are alive and remain unto the coming of the Lord, shall not prevent them which are asleep.

16 For the Lord himself shall descend from heaven with a [h] shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first.

17 Then we which are alive, and remain, shall be [i] caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

18 Wherefore, ‡ comfort one another with these words.

12 A reason of the confirmation, for seeing that the head is risen, the members also shall rise, and that by the venue of God.
d They die in Christ, which continue in faith, whereby they are grafted into Christ, even to the last gasp.
e will call their bodies out of their grave, and joyn their souls to them again.
13 The manner of the resurrection shall be thus: The bodies of the dead shall be as it were raised out of sleep at the sound of the trumpet of God. Christ himself shall defend from heaven. The Saints (for he speaketh properly of them) which shall then be found alive, together with the dead which shall rise shall be taken up into the clouds to meet the Lord, and shall be in perpetuall glory with him
f In the name of the Lord, as though he himself spake unto you.
g He speaketh of these things, as though he should be one of them, whom the Lord shall find alive at his coming, because that time is uncertain: and therefore every one of us ought to be in such a readiness, as if the Lord were coming at every moment.
h The word which the apostle useth here, signifieth properly that incouragement which mariners use one to another, when they altogeth r, with one shout put forth their oars and row together.
i Suddenly and in the twinkling of an eye. I Or, exhort

CHAP. V.

1 He proceedeth in the former description of Christs coming to judgement, 16 and giveth divers precepts, 23 and so concludeth the epistle.

1 The day that God hath appointed for this judgement, we know not: But this is sure that it shall come upon men when they look for nothing less.
2 Look *Mat.* 24. 43. 1 Pet. 3. 10. Rev. 3. 3. 16. 15.

BUt [1] of the times & the [a] seasons, brethren, ye have no need that I write unto you.

2 For your selvs know perfectly that the day of the Lord so cometh as a thief in the night.

3 For when they shall say, Peace and safety: then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape.

2 Returning to exhortations he warneth us which are lightened with the knowledge of God, that it is our duty not to live securely in deliciousness, least we be suddenly taken in a dead sleep in pleasures: but contrariwise to have an eye to the Lord, and not suffer our selvs to be coppressed with the cares of this would, for that is meet for the darkness of the night, and this for the light.
3 we must fight with faith and hope, much less ought we lie carelessly slanting.

4 [2] But ye, brethren, are not in darkness, that that day should overtake you as a thief.

5 Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness.

6 Therefore let us not sleep as *do* others: but let us watch and be sober.

7 For they that sleep, sleep in the night, and they that be drunken, are drunken in the night.

8 [3] But let us who are of the day, be sober, putting on the breast-plate of faith and love, and for an helmet, the hope of salvation.

9 [4] For God hath not appointed us to wrath: but to obtain salvation by our Lord Jesus Christ,

10 [5] Who died for us, that whether we wake or sleep, we should live together with him.

11 [6] Wherefore ‡ comfort your selvs together, and edify one another, even as also ye do.

12 [7] And we beseech you, brethren, to know them which labour among you, & are over you in the [c] Lord, and admonish you;

13 And to esteem them very highly in love [d] for their works sake. *And* [8] be at peace among your selvs.

14 [9] Now we ‡ exhort you, brethren, warn them that are ‡ [e] unruly, comfort the feeble-minded, support the weak, be patient toward all men.

15 [10] See that none render evil for evil unto any man: but ever follow that which is good, both among your selvs, and to all men.

16 [11] Rejoyce evermore.

17 Pray without ceasing.

18 In every thing give thanks: for this is the [f] will of God in Christ Jesus concerning you.

19 [12] Quench not the spirit.

20 Despise not [g] prophesyings.

21 Prove all things: hold fast that which is good.

22 [13] Abstain from all [h] appearance of evil.

23 And the very God of peace [i] sanctify you wholly: and *I pray God* your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. ✱

24 [14] [k] Faithfull *is* he that calleth you, who also will [l] do *it*.

25 [15] Brethren, pray for us.

26 Greet all the brethren with an holy kiss.

27 I ‡ charge you by the Lord, that this epistle be read unto all the holy brethren.

28 The grace of our Lord Jesus Christ *be* with you. Amen.

5 The death of Christ is a pledge of our victory, for therefore he died, that we might be partakers of his life or venue, yea even whiles we live here.
6 We must not onely watch our selvs, but we are also bound to stir up and confirm one another.
I Or, exhort
7 We must have great confideration of them, which are appointed to the ministery of the word, & government of the church by God, and do their duty.
b That you acknowledge and take them for such as they are, *that is to say*, men worthy to be greatly esteemed of among you.
c In this things which pertains to Gods service: for in the civill callings distinction distinguished from civill authority, and true shepherds from wolves.
d So then where this caution is used, there must the honour cease.
8 The maintenance of mutuall concord, is especially to be looked unto.
9 we must have confideration of every man, and as the office is, so must the remedy be used.
I Or, *reform*
10 Or, *diligently*.
e That keep not their rank or standing.
11 Charity ought not to be overcome with any injuries.
12 A quiet and appeased mind, is nourished with continuall prayers, reflecting the will of God.
f An acceptable thing to God, and such as he alloweth well off.
13 The sparks of the holy Ghost in the hearts of the wicked for righteousnes sake.
g Or, *doctrine*.
h A proof: God is just, therefore he will worthily punish the unjust, and will do away the miseries of his people.
i He confirmeth them also by the way, by this means, that the condition both of this perfect state, and the state to come, is common to him with them.
k A most glorious description of the second coming of Christ, to be set against all the miseries of the godly, and the triumphs of the wicked.
l Or, *yielding*
6 There is no knowledge of God unto falvation, without the gospel of Christ.
7 The children of God shall be counted by the faith which they have in the gospel, which is preached unto them by the apostles.
8 Seeing that graces of causes: firstly the free love and good pleasure of God, by vertue whereof all other inferiour causes work: & from thence proceedeth the free calling to Christ, and from calling, faith,
b By *calling* he meaneth not the very act of calling, but that fellfame thing whereunto we are called, which is the glory & that heavenly kingdom.
c which he determined long since, onely upon his gracious and mercifull goodnes toward you.
d So then, faith is an excellent work of God in us: and we see here plainly that the apostle leaveth nothing to free will, to make it check-mate with Gods working therein, as the popishs dream.

¶ The first *epistle* unto the Thessalonians, was written from Athens.

of the Spirit of God that are kindled in us, are nourished with daily hearing the word of God; but true doctrin must be diligently distinguished from falfe.
g The corresponding of the soul but true doctrin must be diligently distinguished from falfe.
h A generall conclusion, that we waiting for the coming of Christ, do give us selves to pureneis, both in mind, will, and body, through the grace and strength of the Spirit of God.
i whatsoever hath but the very shew of evil, abstain from it.
k Sequitur ex finem in whom onely we have confirmation of our salvation.
l Or, *will not*
m Always one and the same faithfull calling
n Or, *will also bring it to passe*
o The holy spirit of sanctification of the elect, and therefore the life is nothing else but a right declaring and true setting forth of Gods will: and
p The holy spirit of the elect, to be set against all the miseries of the godly, and the triumphs of the wicked.
q Or, *yielding*
r Or, *touchsafe*
s Or, *holdeth*.
t Or, *will not*
u Even in the apostles time the first fomislation of the apostatticall fear was laid, but yet so that they deceived men.
x He foretelleth, that when the empire of Rome is taken away, the fear that falleth away from God, shall succeed and hold his place, as the old writers. Tertullian, Chrysostome and Hieromo do expound it.
y He which is now in authority, and ruleth all, *to wit*, the Roman empire.
z That wickednesse shall at length be detected by the word of the Lord, and shall utterly be abolished by Christs coming.
a word for word, that lawless fellow, *that is to say*, he that shall tread Gods law clean under foot.
b Being to nought.
I with his word, for the true ministers of the word are as a mouth, whereby the Lord breatheth out that mighty and everlasting word, which shall break his enemies in sunder, as it were an iron rod.

The second Epistle of PAUL the Apostle TO THE THESSALONIANS.

CHAP. I.

1 Saint Paul certifieth them of the good opinion which he had of their faith, love, and patience: and therewithall useth divers reasons for the comforting of them in persecution, whereof the chiefest is taken from the righteous judgement of God.

PAul and Silvanus, and Timotheus, unto the church of the Thessalonians, in God our Father, and the LORD Jesus Christ;

2 Grace unto you, and peace from God our Father, and the Lord Jesus Christ.

1 The first part of the epistle, wherein he let rejoyceth the through the grace of God, they have manfully sustained all the assaults of their enemies, wherein he confirmeth them: moreover shewing with what gifts they muft chiefly fight, *to wit*, with faith and charity, which muft daily increase.
a That whereas it grew up before, it doth also receive some increase every day more and more.
2 He poureth the fountain of all true comfort, *to wit*, that in affictions which the godly suffer of the wicked for righteousnes sake.
b Or, *will*
3 We muft not be offended at the prosperity of the wicked.
4 Or, *infarct*
5 Or, *diligently*.
6 The end thereof muft acceptable to us, and muft ftuip to his enemies.
7 Or, *will let*

3 [1] We are bound to thank God always for you, brethren, as it is meet, because that your faith [a] groweth exceedingly, and the charity of every one of you all towards each other aboundeth:

4 So that we our selvs glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure.

5 [2] *Which is* a manifest token of the righteous judgement of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer.

6 [3] Seeing *it is* a righteous thing with God, to recompense tribulation to them that trouble you;

7 And to you who are troubled, [4] rest with us, when the Lord Jesus shall be revealed from heaven, with † his mighty angels,

8 In flaming fire, ‡ taking vengeance on them [c] that know not God, and that obey not the gospel of our Lord Jesus Christ;

9 Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power:

10 When he shall come to be glorified in his saints, and to be admired in all them that believe (7 becaufe our testimony among you was believed) in that day.

11 [5] Wherefore also we pray always for you, that our God would ‡ count you [b] worthy of *this* calling, and fulfill all the [c] good pleasure of *his* goodnes, and the [d] work of faith with power.

12 That the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ.

c which he determined long since, onely upon his gracious and mercifull goodnes toward you.
d So then, faith is an excellent work of God in us: and we see here plainly that the apostle leaveth nothing to

CHAP. II.

1 He willeth them to continue stedfast in the truth received, 3 sheweth that there shall be a departure from the faith, 9 and a discovery of Antichrist, before the day of the Lord come. 15 And thereupon repeateth his former exhortation, and prayeth for them.

NOw [1] we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our [a] gathering together unto him,

2 [2] That ye be not soon shaken in mind, or be troubled, neither by [b] spirit, nor by [c] word, nor by [d] letter, as from us, as that the day of Christ is at hand.

3 Let no man deceive you by any means: for *that day shall not come*, except there come a falling away first, and [e] that man of sin be revealed, the son of perdition:

4 Who opposeth and [f] exalteth himself above all that is called God, or that is worshipped: [g] so that he as God sitteth in the temple of God, shewing himself that he is God.

5 [3] Remember ye not, that when I was yet with you; I told you these things?

6 And now ye know [h] what ‡ withholdeth, that he might be revealed in his time.

7 [6] For the mystery of iniquity doth already work: [7] onely he who now [k] letteth, *will let*, untill he be taken out of the way.

8 [8] And then shall [l] that wicked be revealed, whom the Lord shall [k] consume with the [i] spirit of his mouth, & shall destroy with the brightnes of his coming:

1 The second part of the epistle, containing an excellent prophecy of the fall of the church, which shall be from the apostles time unto the latter day of iniquity.
a If we think carnestly upon that immortall inheritable glory, which we shall be partakers of with Christ, it will be an excellent remedy for us against wavering and impatience, fo that neither the glittering of the world shall allure us, nor the dreadfull sight of the cross dismay us.
b we muft take heed of false prophesiers, especially in this matter, which go about to deceive, and that for the moft part, after three sorts: for either they brag of fained gofpelliall revelations, or they bring confidents and creations of their own, or ufe counterfeit writings.
c By dreams and fables, which men
d By books written,

pretend to be spirituall revelations.
e Either by word of mouth, or by writing.
f Either by forged letter, or falfly gloffed upon.
3 The apostle foreteileth that before the coming of the Lord, there fhall be a throne fet up clean contrary to Chrifts glory; wherein that wicked man fhall fit, and transfer all things that appertain to God, to himself, and many fhall fall away from God to him.
g By fpeaking of one, he pointeth out the body of the tyrannous and perfecuting church.
h All men know what he is: for his faith he can fhut up heaven and open it at his pleafure, and took upon him to be Lord and Maffer above all kings and princes, before whom kings and princes fall down and worfhip, honouring that Antichrift as a god.
i He foreteileth that Antichrift (*that is*, whofoever he be that fhall occupy that fee) fhall fall away from God) fhall not reign without the church, but in the very bofom of the church.
5 This prophecy was continually declared to the ancient church, but it was neglected of them that followed.
6 what hindereth and ftayeth, ‡ Or, *holdeth*.
7 He foretelleth, that when the empire of Rome is taken away, the fear that falleth away from God, fhall fucceed and hold his place, as the old writers. Tertullian, Chryfoftome and Hieromo do expound it.
8 He which is now in authority, and ruleth all, *to wit*, the Roman empire.
9 That wickednefs fhall at length be detected by the word of the Lord, and fhall utterly be abolifhed by Chrifts coming.
k word for word, that lawlefs fellow, *that is to fay*, he that fhall tread Gods law clean under foot.
l Being to nought.
I with his word, for the true miniffers of the word are as a mouth, whereby the Lord breatheth out that mighty and everlafting word, which fhall break his enemies in funder, as it were an iron rod.

9 He foretelleth, that Satan will bestow all his might and power, and title all false miracles that he can to establish his seat, and shut with great fierceness, because the wickedness of the world doth so deserve it. Yet so, that surely the unfaithful shall perish through his deceit.
m which are partly fals, and partly wrought to establish a falshood.
n A most mighty working to deceive them.
o They liked lyes so well, that they had pleasure in them, which is the greatest madness that may be.
p To the elect shall stand steadfast and safe from all their mischiefs. Now election is known by these testimonies: faith is gathered by sanctification: faith by that, that we accord unto the truth: truth by calling, through the preaching of the gospel: from whence we come at length to a certain hope of glorification.
q To sanctify you.

9 [p] *Even him* whose coming is after the working of Satan, with all power, and signs, and [m] lying wonders,

10 And with all deceivableness of unrighteousness, in them that perish; because they received not the love of the truth, that they might be saved.

11 And for this cause God shall send them [n] strong delusion, that they should believe a lie:

12 That they all might be damned, who believed not the truth, but [o] had pleasure in unrighteousness.

13 [q] 10 But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through [p] sanctification of the Spirit, and [q] belief of the truth,

14 Whereunto he called you by our [r] gospel, to the obtaining of the glory of our Lord Jesus Christ.

15 [11] Therefore brethren stand fast, and hold the traditions which ye have been taught, whether by word, or our epistle.

16 Now our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given *us* everlasting consolation, and good hope through grace,

17 Comfort your hearts, and stablish you in every good word and work.

r Faith which layeth hold not upon lies, but upon the truth of God, which is the gospel.
r By our preaching.
11 The conclusion: it remaineth then that we continue in the doctrin which was delivered unto us by the mouth & writings of the apostles, through that free good will of God, which comforteth us with an invincible hope, and also in all goodness and our whole life long.

CHAP. III.

1 *He craveth their prayers for himself,* 3 *testifieth what confidence he hath in them,* 5 *maketh request to God in their behalf,* 6 *giveth them divers precepts, especially to shun idleness and ill company.* 16 *And last of all, concludeth with prayer and salutation.*

1 He addeth now consequently according to his manner, divers admonitions: The first of them is, that they make prayers for the increase and free passage of the gospel; and for the safety of the faithfull ministers of the same.
† Gr, *may run*,
† Gr, *abound*.
a which have no care of their duty.
2 It is no marvell that the gospel is hated of so many, seeing that faith is a rare gift of God. Notwithstanding the church shall never be destroyed by the multitude of the wicked, because it is grounded and stayed upon the faithfull promise of God.
b From Satans snares, or from evil.
3 The second admonition is, that they follow always the doctrin of the apostles as a rule for their life.

FInally, [1] brethren, pray for us, that the word of the Lord † may have *free* course, and be glorified even as *it is* with you:

2 And that we may be delivered from † [a] unreasonable and wicked men: [2] for all men have not faith.

3 But the Lord is faithfull, who shall stablish you, and keep *you* from [b] evil.

4 [3] And we have confidence in the Lord touching you, that ye both do and will do the things which we command you.

5 [4] And the Lord direct your hearts into the love of God, and into ‡ the patient waiting for Christ.

6 [5] Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw your selves from every brother that walketh disorderly, and not after the tradition which he received of us.

7 [6] For your selves know how ye ought to follow us, for we behaved not our selves disorderly among you,

8 Neither did we eat any mans bread for nought: but wrought with labour and travell night and day, that we might not be chargeable to any of you.

9 Not because we have not power, but to make our selves an ensample unto you to follow us.

10 For even when we were with you, this we commanded you, that if any would not work, [c] neither should he eat.

11 For we hear that there are some which walk among you † disorderly, working not at all, but *are* [d] busy-bodies.

12 [9] Now them that are such we command, and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread.

13 [10] But ye, brethren, ‡ be not weary in well doing.

14 [11] And if any man obey not our word ‡ by this epistle, note that man, & have no [12] company with him, that he may be [13] ashamed.

15 [14] Yet count *him* not as an enemy, but admonish *him* as a brother.

16 [15] Now the Lord of peace himself give you peace always, by all means. The Lord *be* with you all.

17 [16] The salutation of Paul with mine own hand, which is the token in every epistle: so I write.

18 The grace of our Lord Jesus Christ *be* with you all. Amen.

¶ The second *epistle* to the Thessalonians was written from Athens.

4 Thirdly, he diligently & carnestly admonisheth them of two things which are given us by the onely grace of God, to wit, of charity, and watchfull mind of the coming of Christ.
‡ Or, *the patience of Christ.*
† Fourthly, *he saith*, that idle and lazy persons ought not to be relieved of the church, say, that they are not to be suffered.
c Least he might seem to deal lightly with them, he setteth forth himself for an example, whose labor, his travell in preaching, honoured with his hands, which *he saith* he was not simply bound to do.
d what shall we do then with those idle lubbers? I remember not that ever I read of a monk (saith Sanctes, book 2. of the Tripartite history) which wrought not with his hands, is like a thief.
e How great a fault idleness is, he declareth by that, that God created no man in vain, to no purpose, neither is there any unto whom he hath not allowed, as it were a certain function or room, wherupon it followeth, that he use which God hath appointed, & continued by the idle, yea loaks, which is great & wicked sin.
f He reprehendeth a vice, which is joyned with the former, whereupon follow an infinite sort of mischiefs: in wh, that there are some more busy in other mens matters than their which neglect their own.
‡ The Lord commandeth and the apostles pray in the name of Christ, first, that no man be idle, and next, that every man do quietly and carefully fee to do his duty in that office and calling wherein he Lord hath placed him.
12 we must take heed, that some men unacquainted with corse or error be flecker in well doing.
† Or, *faint not*
11 Excommunication is a punishment for the obstinate.
2 Or, *Signify that man by an epistle*,
12 we must have no familiarity or fellowship with the excommunicate.
13 The end of excommunication is not the destruction, but the salvation of the sinner, that at last through shame he may be driven to repentance.
14 we must so eschew familiarity with the excommunicate, that we diligently seek all occasion and means that may be, to bring them again into the right way.
15 Prayers are the food of all exhortations.
16 The apostle subscribeth his letters with his own hands that false letters might not be brought and put in place of true.

The first Epistle of PAUL the Apostle TO TIMOTHY.

CHAP. I.

1 *Timothy is put in mind of the charge which was given unto him by Paul, at his going to Macedonia.* 5 *Of the right use and end of the law.* 11 *Of Saint Pauls calling to be an apostle,* 20 *and of Hymeneus and Alexander.*

1 First of all he vouchseth his own free vocation and also Timothies, that the one might be confirmed by the other: and therewithall he declareth the sum of the apostolicall doctrin, *to wit*, the mercy of God in Christ Jesus, apprehended by faith, the end whereof is yet hoped for.
a There is as much difference betwixt mercy and grace, as is betwixt the effect and the cause: for grace is that free b good will of God, whereby he chose us in Christ, and mercy is that free justification whereby we are received into favour.

PAul [1] an apostle of Jesus Christ by the commandment of God our Saviour, and Lord Jesus Christ, *which is* our hope;

2 Unto Timothy, *my* own son in the faith: grace, [a] mercy, *and* peace from God our Father, and Jesus Christ our Lord.

3 [2] As I besought thee to abide still at Ephesus when I went into Macedonia, that thou mightest charge some that they teach no other doctrin:

4 [3] Neither give heed to fables, and endless genealogies, which minister questions, rather than godly edifying, which is in faith: *so do.*

5 [4] Now the end of the [c] commandment is [d] charity, out of a pure heart, and *of* a good conscience, and *of* faith unfeigned:

6 [5] From which some ‡ having swerved, have turned aside unto vain jangling;

7 [6] Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm.

8 [7] But we know that the law *is* good, if a man use it lawfully;

9 [8] Knowing this, that the law is not made for a [e] righteous man, but for the lawless and disobedient, for the ungodly and for [f] sinners, for unholy and profane, for murderers of fathers, and murderers of mothers, for manslayers,

10 For whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrin:

11 [9] According to the glorious gospel of the blessed God, [10] which was committed to my trust.

b This whole epistle consisteth in admonitions, wherein all the duties of a faithfull pastour are lively set out. And the first admonition is this, that no innovation be made either in the apostles doctrin it self, or in the manner of teaching it.
1 The doctrin is corrupted not onely by false opinions, but also by vain & curious speculations: the declaration and utterance whereof can nothing help our faith.
b He setteth out one kind of vain questions.
4 The second admonition, is that the right use and practice of the doctrin must be joyned with the doctrin. And that consisteth in pure charity and a good conscience and true faith.
c Of the law.
4 There is neither love without a good conscience, nor a good conscience without faith, nor faith without the word of God.
5 That which he spake before generally of vain and curious controversies, he applieth now to them which pretending a zeal of the law, dwelled upon outward things, and never made an end of babling of foolish trifles.
‡ Or, *not aiming at*,
6 There are none more unlearned, and more impudent in usurping the name of holiness, than foolish foolhardie babblers.
7 The taking away of an objection: He condemneth not the law, but requireth the right use and practice of it.
8 He indeed escapeth the snare of the law, and therefore doth not abuse it, who fleeing and eschewing those things which the law condemneth, giveth himself with all his heart, to observe it: and not he that maketh a vain babling of outward and curious matters.
e And such a one is he whom the Lord hath endued with true doctrin, and with the Holy Ghost.
f To such as make an art, as it were, of sinning.
9 He setteth against fond and vain babling, not onely the law, but the gospel also, which condemneth not, but greatly commendeth the wholesom doctrin contained in the commandments of God, and therefore he calleth it a glorious gospel, and the gospel of the blessed God, the verue whereof these babblers knew not.
10 A reason why neither any other gospel is to be taught than he hath taught in the church, neither after any other sort, because there is no other gospel beside that, which God committed to him.

12 [11] And I thank Christ Jesus our Lord, who hath [g] enabled me: for that he counted me faithfull, putting me into the ministry,

13 Who was before a [h] blasphemer, and a persecuter, and injurious. But I obtained mercy, because I did *it* ignorantly, in unbelief.

14 And the grace of our Lord was exceeding abundant, with [12] faith, and love which *is* in Christ Jesus.

15 ¶ [13] This *is a* [i] faithfull saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief.

16 Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting.

17 ¶ [14] Now unto the king eternall, immortall, invisible, the [k] onely wise God, *be* honour and glory, for ever and ever. Amen.

18 ¶ [15] This charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by [l] them mightst war a good warfare:

19 Holding faith, [m] and a good conscience, [16] which some having put away, concerning faith have made shipwrack.

20 Of whom is Hymeneus and Alexander, [17] whom I have [n] delivered unto Satan, that they may [o] learn not to blaspheme.

11 He maintaineth of necessity his apostleship against some that did carp at his former life, debasing himself even to hell, to advance Christs onely mercy, wherewith he abolished all those his former doings.
g which gave me strength, not onely when I had no will to do well, but also when I was wholly given to do evil.
h These are the preparative works that long-goeth of.
12 He proveth this change by the effects, for this, that he that was a profane man, is become a believer: and that did most outrageously persecute Christ, burneth now in honouring him.
13 He numeth the reproach of the faithfull churches upon their own heads, fleeing that this singular example of the goodnes of God, redoundeth to the commodity of the whole church.
i worthy to be believed.
14 He breaketh out into an exclamation, even for very zeal of mind for that he cannot fitrisly himself in amplifying the grace of God.
k Look Jesus, 17. 3.
15 The conclusion of both the former fatherly admonitions, *to wit*, that Timothy striving manfully against all lets, being called to the ministery according to many prophecies which went before of him, should both maintain the doctrin which he had received, and keep alo a good conscience. 1 By the help of them.
m wholesom and found doctrin.
16 wholoever keep not a good conscience, do lose also by little and little the gift of understanding: which he proveth by two most lamentable examples. 17 Such as fall from God, and his religion, are not to be suffered in the church, but rather ought to be excommunicated.
n Cast out of the church, and to deliverted them to Satan.
o That by their smart they might learn what it is to blaspheme.

CHAP. II.

1 *That it is meet to pray and give thanks for all men, and the reason why.* 9 *How women should be attired.*
12 *They are not permitted to teach.* 15 *They shall be saved, notwithstanding the testimonies of Gods wrath in child-birth, if they continue in faith.*

I ‡ Exhort therefore, that first of all, supplications, prayers, intercessions, *and* giving of thanks be made for all men:

2 For kings, and for all that are in † authority, [a] that we may lead a quiet and peaceable life in all godliness and [b] honestly.

‡ Or, *before*
1 Having dispatched those things which pertain to doctrin, he speaketh now in the second place of the other part of the ministery of the word, *to wit*, of publick prayers. And first of all, declaring this question for whom we ought pray: he teacheth that we must pray for all men, and especially, for all manner of magistrats, which thing was at that time somewhat doubted of, seeing that kings, yea, and the most part of magistrats were at that time enemies of the church.
Or, *common places*,
† An argument taken of the end: *to wit*, because that magistrats are appointed to this end, that men might peaceably and quietly live in all godlinesse and honestly, and therefore must we commend them especially to God, that they may faithfully execute to necessary an office.
a This word containeth all kind of duty which is to be used amongst men in all their affairs.

3 Another argument, why churches or congregations ought to pray for all men, without any difference of nation, kind, sex, or estate, *to wit*, because the Lord by calling of all sorts, yea, sometime those that are greatest enemies to the gospel, will have his church gathered together after this sort, & therefore prayers to be made for all.

4 God would not els be manifested to be the onely God of all men, unlesse he should shew his goodnesse in saving of all sorts of men: neither should Christ be seen to be the onely Mediatour between God and all sorts of men, by having taken upon him the nature of man which is common to all men, unlesse he had satisfied for all sorts of men, and made intercession for all.

b Christ Jesus which was made man.

‡ Or, *a testimony*

* A confirmation, becausse that even to the gentiles is the fezest of salvation now opened and made manifest, the apostle himself being appointed progetly to this

3 [1] For this *is* good and acceptable in the sight of God our Saviour:

4 Who will have all men to be saved, and to come unto the knowledge of the truth.

5 [2] For *there is* one God, and one mediatour between God and men, [b] the man Christ Jesus.

6 Who gave himself a ransom for all, ‡ [3] to be testified in due time.

7 Whereunto I am ordained a [c] preacher, and an apostle, (I speak the truth in Christ, *and* lie not) a teacher of the Gentiles in [c] faith and verity.

8 ¶ [4] I will therefore that men pray every where, [d] lifting up holy hands, without [e] wrath and [f] doubting.

9 ¶ [7] In like manner also, that women adorn themselvs in modest apparell, with shamefac'dnesś and sobriety: not with ‡ broidred hair, or gold, or pearls, or costly aray;

10 But (which becometh women professing godlinesś) with good works.

11 ¶ Let the women learn in silence with all subjection.

12 But I suffer not a woman to teach, * nor to usurp authority over the man, but to be in silence.

13 [9] For Adam was first formed, then Eve.

14 [10] And Adam was not [g] deceived, but the woman being deceived was in the transgression.

15 [11] Notwithstanding she shall be saved in child-bearing, if they continue in faith and charity, and holinesś with sobriety.

office, which he doth faithfully and sincerely execute. c Faithfully and sincerely and by faith: *to meanwhile* wholesom and found doctrin, and with upright and sincere handling of it. d He hath spoken of the persons for whom we must pray: and now he teacheth, that the difference of place is taken away: for in times past, one onely nation, and in one certain place, came together to publik service: but now all nations congregations are gathered together every where, (orderly and decently) and men come together to serve God (publikly with common prayer, neither inuft we strive for the nation, or for the purification of the body, or for the place, but for the mind to have it clens from all offence, and full of sincerity and confidence. d He putteth the sign for the thing it self, the lifting up of hands for the calling upon God. e without their griefs and offences of the mind, which hinder us from calling upon God with a good conscience f Doubting which is against faith, *James* 1. 6. 7 Thirdly, he appointeth women to learn in the publik assemblies with silence and modesty, being comly apparelled, without any riot or excesse in their apparell. † Or, *plaited.* ‡ The first argument, why it is not lawfull for women to teach in the congregation, becausse by this means they should be placed above men, for they should be their maisters: wh ch is against Gods ordinance. § He proveth this ordinance of God, whereby the woman is subject to man, first by that that God made the woman after man, for mans sake. 10 Then, becausse that after sin, God enjoyned the women this punishment, for that the man was deceived by her. g Adam was deceived, but through his wives means, and therefore she is worthily for this cause subject to her husband, and ought to be. 11 He addeth a comfort by the way, that their subjection hindereth not, but that women may be saved as well as men, if they behave themselvs in their burdens of marriage holily and modestly, with faith and charity.

CHAP. III.

1 *How bishops, and deacons, and their wives should be qualified,* 14 *and to what end S. Paul wrote to Timothy of these things.* 15 *Of the church, and the blessed truth, therein taught and professed.*

1 Having disputed the matter, as well of doctrin and of the manner of handling of it, as also of publik prayer, he now in the third place cometh to the persons themselves, speaking first, of pastors, and afterward of deacons, and he useth a prefface, thag the church may know that he be certain and sure rules.

THis [1] *is* a true saying, [2] If a man [a] desire the office of a bishop, he desireth a good work.

2 A bishop then must be blameleś, the husband of [b] one wife, vigilant, sober, ‡ of good behaviour, given to hospitality, apt to teach;

3 ‡ Not [c] given to wine, [d] no striker, not greedy of filthy lucre, but patient, not a brauler, not covetous;

2 A bishopric, or the ministery of the word is not an idle dignity, but a work, and that an excellent work, and therefore a bishop must be furnished with many vertues both at home and abroad, wherefore it is requisite before he be chosen to examin well his learning, his gifts, and abilities, and his life. 2 He speaketh not here of ambitious seeking, in the which there cannot be a worfe fault in the church, but generally of the mind and disposition of man, framed and disposed to help and edifie the church of God, when and wherefoever it shall pleafe the Lord. b Therefore he that hateth out married men from the office of bishops, onely becausse they are married, is antichrift. † Or, *modeft.* ‡ Or, *not ready to quarrell and ofter wrong, as one in wine.* c A common tipler, and one that will fit by it.

4 One that ruleth well his own house, having his children in ſubjection with all gravity.

5 (For if a man know not how to rule his own house, how ſhall he take care of the church of God?)

6 Not ‡ a novice, leaſt being lifted up with pride, he fall into the [a] condemnation of the devil.

7 Moreover, he muſt have a good report of them which are without, leaſt he fall into reproach, and the ſnare of the devil.

8 ¶ [3] Likewiſe *muſt* the [c] deacons *be* grave, not double-tongued, not given to much wine, not greedy of filthy lucre.

9 Holding the [f] myſtery of the faith in a pure conſcience.

10 And let theſe alſo firſt be proved; then let them uſe the office of a deacon, being *found* blameleſs.

11 [4] Even ſo *muſt their* wives *be* grave, not [5] ſlanderers, ſober, faithful in all things.

12 [5] Let the deacons be the husbands of one wife, ruling their children, and their own houſes well.

13 For they that have ‡ uſed the office of a deacon well, purchaſe to themſelvs a good [g] degree, and [h] great boldneſs in the faith, *which is* in Chriſt Jeſus.

14 ¶ [6] Theſe things write I unto thee, hoping to come unto thee ſhortly.

15 But if I tarry long, that thou mayeſt know how thou oughteſt to behave thy ſelf in the [7] houſe of God, which is the church of the living God, the [i] pillar and ‡ ground of the truth.

16 [8] And without controverſy, great is the myſtery of godlineſs: God was manifeſt in the fleſh, [k] juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory.

3 [1] Forbidding to marry, *and commanding,* [2] a great number ſhall give ear to them. 2 From the true doctrin of God. 3 Although heretikes counterfeit holineſs never ſo much, yet have they no conſcience. b For they will, *it were*, practice the art of diſguiſed perſons and players, that we may not think they will lie lurking in ſome one corner, or keep any reſemblance of themſelvs: for to ſuch conſcience waxed to hard, that there grew an hard ſtethiesis over it, and ſo could no more a conſcience in it, and were at length required of very neceſſity to be burned with an hot iron.

4 He ſetteth down two kinds of this falſe doctrin, *to wit*, the law of fole life, and different of meats.

1 He proveth that he fully called ſuch doctrine *deviliſh*, *for*, becauſe the teachers of them make lawes of things which are not their own: for how they created the meats?

2 *Secondly*, becauſe they overcome with their decrees, the end wherefore they were created of God, *to wit*, that we ſhould uſe them.

3 *Thirdly*, for that by this means they rob God of his glory, who will be honoured in the uſe of them. And here withall, the apoſtle decheeth, that we muſt uſe the liberality of God, ſoberly, and with a good conſcience.

4 He ſeemeth an apoſtolicall rule for taking away the difference of meats, againſt that falſe doctrin.

5 He uſeth Gods benefits rightly, which acknowledgeth the giver of them by his word, and calleth upon him.

6 It is ſo made pure and holy in reſpect of us, ſo that we may uſe it with a good conſcience, is received at the Lords hands.

7 we confeſs and acknowledge that God in the meanes and giver of thoſe creatures which we uſe, *ſecondly*, that we are of the number of thoſe, who through Chriſts benefit have recovered that right over all creatures, which Adam loſt by his fall. *Thirdly*, by our prayers we crave of the Lord, that we may uſe them with a good conſcience, which we receive at his hands. *Fourthly*, we make an end of our eating and drinking, with thankſgiving and prayer: and ſo are our meats ſanctified to us. 9 The concluſion with an exhortation to Timothy, to propound theſe things diligently to the churches, which he had ſucked of the apoſtle, even in a manner from the teat. † A great meaſure thereof. 10 He ſeeketh again true doctrin not only againſt that falſe and wicked doctrin, but alſo againſt all vain & curious fables. 11 It is not onely requiſite that the miniſter of the word be found in doctrin, but alſo the his life be godly and religious. ‡ In the true ſerving of God. 12 Godlineſs conſiſteth in ſpirituall exerciſe, and not in outward auſterities of life, which though it be ſomething to be accepted of, yet it is but ſmall, if it be nightly uſed, yet it is in no wiſe comparable with godlineſs: For it profiteth not of it ſelf, but through the benefit of another, but this hath the promiſe both of the life preſent, and of that that is to come. ‡ Or, *for a little time.* 13 He goeth a little from his matter, and ſheweth that they which give themſelvs to godlineſs, although they are afflicted yet not afflicted for that cauſe that other men are, and the end of them both is far different one from the other. For how can God forſake him, which is bountifull, even toward his enemies? And he willeth that this doctrin be well beaten into their heads. 14 Now he remembreth that he reverenced, although he be but young, † *to wit*, ſuch ſpeech and life as are witneſſes of charity, faith, and purity: but here is no mention made of the croſierſtaff, ring, cloak, and ſuch other foolith and childiſh toys. 15 The private exerciſe of paſtours, is continuall reading to themſelvs and to others. † Or, *in all things.* h Faith is by hearing, and hearing by preaching: and therefore the miniſters of the word are ſo faid to ſave themſelvs and others, for that in them the Lord hath put the word of reconciliation.

to abſtain from meats, [4] which God hath created [5] to be received [6] with thankſgiving of them which believe and know the truth.

4 For every creature of God *is* good, and nothing to be refuſed, if it be received with thankſgiving:

5 For it [d] is ſanctified by the [e] word of God, and prayer.

6 If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Jeſus Chriſt, nouriſhed up in the words of faith, and of good doctrin, whereunto thou haſt [f] attained.

7 [10] But refuſe profane and old wives fables, [11] and exercſe thy ſelf *rather* unto [g] godlineſs.

8 [12] For bodily exercſe profiteth ‡ little, but godlineſs is profitable unto all things, having promiſe of the life that now is, and of that which is to come.

9 [13] This *is* a faithfull ſaying, and worthy of all acception:

10 For therefore we both labour, and ſuffer reproach, becauſe we truſt in the living God, who is the Saviour of all men, ſpecially of thoſe that believe.

11 Theſe things command and teach.

12 ¶ [14] Let no man deſpiſe thy youth, but be thou an example of the believers, in word, in converſation, in charity, in ſpirit, in faith, in purity.

13 [15] Till I come, give attendance to reading, to exhortation, to doctrin.

14 Neglect not the gift that *is* in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery.

15 Meditate upon theſe things, give thy ſelf wholly to them, that thy profiting may appear ‡ to all.

16 Take heed unto thy ſelf, and unto thy doctrin: continue in them: for in doing this thou ſhalt both [h] ſave thy ſelf, and them that hear thee.

CHAP. IV.

1 *He foretelleth that in the latter times there ſhall be a departure from the faith.* 6 *And to the end that Timothy might not fail in doing his duty, he furniſheth him with divers precepts belonging thereto.*

NOw the [1] Spirit ſpeaketh expreſly, that in the latter times ſome ſhall depart from the [a] faith, giving heed to ſeducing ſpirits and doctrins of devils:

2 [2] Speaking lies in [b] hypocriſy, having their [c] conſcience ſeared with a hot iron:

1 He ſetteth againſt that true doctrin, falſe opinions, which he foreſeeth, that certain ſhall fall away from God and religion, ſeeking in by the ſuggeſtion of Satan, and ſo that a great number

2 Although heretikes have a ſhew of godlineſs, yet they are void of reverence, and conſcience, that they are well inſtructed in the doctrin of faith, and *to be found*, of their good conſcience and integrity.

3 Theſe are they that had no fee to the poor.

4 The doctrin of the goſpel, which is a myſtery indeed: for fleſh and blood do not reveal it

5 Regard muſt be had alſo, to the perſons and doctrine wives.

6 They that have more wives than one at one time, muſt alſo either be called to be miniſters, nor role deacons

7 Or, *miniſtred* with honour and eſtimation.

8 Bold and aſſured confidence without fear.

9 Here proceeding to add many peculiar things pertaining to the daily office of a paſtour, ſpeaketh firſt a word or two concerning

CHAP. V.

1 *Rules to be obſerved in reproving.* 3 *Of widows.* 17 *Of elders.* 23 *A precept for Timothies health.* 24 *Some mens ſins go before unto judgement, and ſome mens do follow after.*

REbuke not an elder, but intreat *him* as a father, *and* the younger men as brethren:

2 The elder women as mothers, the younger as ſiſters, with all purity.

3 [1] Honour widows that are widows indeed.

4 [2] But if any widow have children or nephews, let them learn firſt to ſhew ‡ piety at [3] home, and to [4] requite their parents: [5] for that is good and acceptable before God.

5 [7] Now ſhe that is a widow indeed, and deſolate, truſteth in God, and continueth in ſupplications and prayers night and day.

6 [8] But ſhe that liveth ‡ in pleaſure, is dead while ſhe liveth.

7 And theſe things give in charge, that they may be blameleſs.

8 But if any provide not for his own, and ſpecially for thoſe of his own ‡ houſe, he hath denied the faith, and is worſe than an infidel.

9 ¶ [9] Let not a widow be ‡ taken into the number, under threeſcore years old, having been the wife of [b] one man:

10 Well reported of for good works; if ſhe have brought up children, if ſhe have lodged ſtrangers, if ſhe have [c] waſhed the ſaints feet, if ſhe have relieved the afflicted, if ſhe have diligently followed every good work.

11 [10] But the younger widows [d] refuſe: for when they have begun to wax wanton againſt Chriſt, they will marry:

12 Having damnation, becauſe they have caſt off *their* firſt faith.

13 [11] And withall they learn *to be* idle, wandering about from houſe to houſe; and not onely idle, but tatlers alſo, and buſy-bodies, ſpeaking things which they ought not.

14 [12] I will therefore that the younger women marry, bear children, guide the houſe, give none occaſion to the adverſary † to ſpeak reproachfully.

15 For ſome are already turned aſide after Satan.

16 [13] If any man or woman that believeth have widows, let them relieve them, and let not the church be charged; that it may relieve them that are widows indeed.

17 ¶ [14] Let the elders that rule well, be counted worthy of * double honour, [f] eſpecially they who labour in the word and doctrin.

18 For the ſcripture ſaith, * Thou ſhalt not muzzle the ox that treadeth out the corn: and, * The labourer *is* worthy of his reward.

19 ¶ [15] Againſt an elder receive not an accuſation, but † before two or three witneſſes.

20 [16] Them that ſin rebuke before all, that others alſo may fear.

21 [17] I charge thee before God and the Lord Jeſus Chriſt, and the elect angels, that thou obſerve theſe things ‡ without preferring one ſo full forſake the miniſtery wherunto they had bound themſelvs. d Take them not into the colledge of widows. 11 Another reaſon: becauſe they are for the moſt part prauers and buſy bodies, and gaddders up and down, neglecting their houſe and family. † Let younger widows marry and govern their houſes godly. † Gr. *for their railing.* 13 The ſixth rule: Let him faithfull help their widows and their own charges as much as they can, and let not the congregation be burdened with theſe examples. 14 Now he giveth rules, and ſheweth how he ought to behave himſelf with the elders, *that is to ſay*, with the paſtours, and ſuch as have ſpeciall charge and office in the diſcipline of the church, which he reckoneth in the firſt company. The firſt rule: Let the church or congregation fee unto this eſpecially, as God himſelf hath commanded, that the elders that do their duty well, be honeſtly maintained. e we muſt be more carefull for the reſt. f There were two kinds of elders, the one attended upon the government onely, and looked to the manners of the congregation, the other did beſide that attend upon preaching and prayers, to and for the congregation. * *Deut.* 25. 4. * *Matth.* 10. 10. 15 The ſecond rule: Let no accuſation be admitted againſt an elder, but under two or three witneſſes. † Or, *under* 16 The third rule: Let the elders ſo convicted be rebuked openly, that they may be an example to others. 17 The fourth rule: Let diſcretly be without any prejudice or reſpect of perſons in eccleſiaſtical proceedings (eſpecially againſt the elders) becauſe God himſelf is there preſent, and the Lord Jeſus Chriſt with a multitude of angels. † Or, *without prejudice.*

before another, doing nothing by partiality.

18 The nth rule, Let the minister lay hands ſuddenly on no man: Let him not be ſtately herein, either by ſyrouting any mean lolly, or peeverſe affection: if ought be done otherwiſe then well of his fellow, let him keep his conſcience pure.

g As much as in thee lieth; do not raſhly admit any whatſoever to any eccleſiaſticall function.

19 The fifth rule, Let the elders have indifferent conſideration of their health, in the manner of their diet. 20 Becauſe hypocrits ſometimes creep into the miniſtery, although there be never ſo great diligence uſed, the apoſtle willeth the paſtours not to be too raſhed therefore, or ſlack any whit of their diligence in trying and examining, becauſe the Lord hath appointed a time to diſcover the faults of ſuch men, and it is our parts to take heed that we offend not therein.

21 Another comfort belonging to them, which ſometimeeue ſtumbered and miſreported of.

18 ¶ [18] Lay hands [g] ſuddenly on no man, neither be partaker of other mens ſins, keep thy ſelf pure.

23 [19] Drink no longer water, but uſe a little wine for thy ſtomacks ſake, and thine often infirmities.

24 [20] Some mens ſins are open beforehand, going before to judgement: and ſome *men* they follow after.

25 [21] Likewiſe alſo the good works *of ſome* are manifeſt before-hand, and they that are otherwiſe cannot be hid.

CHAP. VI.

1 *Of the duty of ſervants.* 3 *Not to have fellowſhip with new-fangled teachers.* 6 *Godlineſs is great gain.* 10 *And love of money the root of all evil.* 11 *What Timothy is to flee, and what to follow,* 17 *and whereof to admoniſh the rich.* 20 *To keep the purity of true doctrin, and to avoid profane janglings.*

1 He addeth alſo rules for the ſervants duty towards their maſters: whereupon no doubt there were many queſtions then moved by them, which took occaſion by the goſpell to trouble the common ſtate. And this is the firſt rule, Let ſervants that are come to the faith, and have infidels to their maſters, ſerve them notwithſtanding with great fidelity.

2 The reaſon left God ſhould ſeem by the doctrin of the goſpel to ſtir up men to rebellion and all wickedneſs.

3 The ſecond rule Let not ſervants that are come to the faith, and have alſo maſters of the ſame profeſſion and religion, abuſe the name of brotherhood, but let them ſo much the rather obey them.

LEt [1] as many ſervants as are under the yoke, count their own maſters worthy of all honour; [2] that the name of God, and *his* doctrin be not blaſphemed.

2 [3] And they that have believing maſters, let them not deſpiſe *them*, becauſe they are brethren: but rather do *them* ſervice, becauſe they are [‡] faithfull and beloved, [a] partakers of the benefit. [4] Theſe things teach and exhort.

3 [5] If any man teach otherwiſe, and conſent not to wholeſom words, *even* the words of our Lord Jeſus Chriſt, and to the doctrin which is according to godlineſs:

4 He is [‡] proud, knowing nothing, but [‡] doting about queſtions and [b] ſtrifes of words, whereof cometh envy, ſtrife, railings, evil ſurmiſings,

5 [‡] Perverſe [c] diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is godlineſs: from ſuch withdraw thy ſelf.

6 [6] But godlineſs with contentment is great gain.

7 For we brought nothing into *this* world, *and it is* certain we can carry nothing out.

8 And having food and raiment, let us be therewith content.

9 [7] But they that will be rich, fall into temptation, and a ſnare, and into many fooliſh and hurtfull luſts, which drown men in deſtruction and perdition,

10 For the love of money is the root of all evil, which while ſome coveted after, they have [‡] erred from the faith, and [d] pierced themſelvs through with many ſorrows.

11 ¶ [8] But thou, [e] O man of God, flee theſe things: and follow after righteouſneſs, godlineſs, faith, love, patience, meekneſs.

12 Fight the good fight of faith, lay hold on eternall life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

13 [10] I give thee charge in the ſight of God, who quickeneth all things, and before Chriſt Jeſus, who before Pontius Pilate witneſſed a good [‡] confeſſion,

14 That thou keep *this* commandment without ſpot, unrebukeable, untill the appearing of our Lord Jeſus Chriſt.

15 Which in his times he ſhall ſhew, who is the [f] bleſſed and onely Potentate, the King of kings, and Lord of lords:

16 Who onely hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen, nor can ſee: to whom *be* honour and power everlaſting. Amen.

17 ¶ [11] Charge them that are rich in [g] this world, that they be not high-minded, nor truſt in [†] uncertain riches, but in the [h] living God, who giveth us richly all things to enjoy.

18 That they do good, that they be rich in good works, ready to diſtribute, [‡] willing to communicate:

19 [12] Laying up in ſtore for themſelvs a good foundation againſt the time to come, that they may lay hold on eternall life.

20 ¶ [13] O Timothy, keep that which is committed to thy truſt, avoiding profane *and* vain bablings, and oppoſitions of ſcience, falſly ſo called:

21 Which ſome [i] profeſſing, have erred concerning the faith. Grace *be* with thee. Amen.

¶ The firſt to Timothy was written from Laodicea, which is the chiefeſt city of Phrygia Pacatiana.

1 He ſhutteth Timothy from covetouſneſs after another ſort, *to wit*, becauſe it draweth with it an infinite ſort of luſts, and thoſe very hurtfull, wherewith covetous men do torment themſelves ſo far forth, that in the end they fall away from them ſelves, and their faith and ſalvation.

2 Some and grief do as it were ſtone through the mind of man, and are the hatreds and true fruits of covetouſneſs.

3 A peculiar exhortation to ſtedfaſtneſs and true virtue, wherewith it behoveth the paſtours eſpecially to be furniſhed, from the ſpirit of God which

4 A moſt excell requeſt and charge to obſerve and keep all the parts of his miniſtery faithfully, with our eyes in view to the coming of Jeſus Chriſt, whoſe glory we have to ſet againſt the vain glitting of the world, and his power againſt all the enemies of the ſalvation.

5 Sent of God to preach that life, which he promiſed in Chriſt Jeſus.

1 The chiefeſt mark that he ſhooteth at in this epiſtle, is to confirm Timothy to continue conſtantly, and manfully, even to the end, ſetting faith before him the great good which he beareth him, and then reckoning up the excellent gifts which God would as it were have to be by inheritance in Timothy, and his poſterity, which might ſo much the more make him bound to God.

2 From Abraham, Iſaac and Jacob: for he ſpeaketh not of Phariſaiſm, but of Chriſtianiſm.

3 He wanteth us to ſet the invincible power of the Spirit, which God hath given us againſt thoſe ſtorms which may and do come upon us.

4 The gift of God is it were a certain lively ſtone kindled in our hearts, which the fleſh and the devil go about to put out. & there. fore we on the contrary ſide, muſt labour as much as we can to ſoffer and keep it burning.

5 A ſpecial admonition to all miniſters of the word, and eſpecially to Timothy, to be ſtedfaſt and conſtant, to *wit*, both in the doctrin it ſelf, the abridgement whereof is faith and charity, and next in the manner of teaching it, a lively patern and ſhape whereof Timothy knew in the apoſtle.

6 Hath cauſed life and immortality to appear.

7 *That is*, the goſpel which the apoſtle preached.

8 He confirmeth his apoſtleſhip by a ſtrange argument, *to wit*, becauſe the world could not abide it, and therefore it perſecuted him that preached it.

9 By ſetting his own examples before us, he ſhewith us how it may be, that we ſhall not be aſhamed of the croſs of Chriſt, *to wit*, if we be ſure that God both can and will keep the ſalvation which he hath, as it were, laid up in ſtore by himſelf for us againſt that day.

10 *Timothæ.*

11 He ſheweth wherein he ought to be conſtant, *to wit*, both in the doctrin it ſelf, the abridgement whereof is faith and charity, and next in the manner of teaching it, a lively patern and ſhape whereof Timothy knew in the apoſtle.

12 An amplification taken of the dignity of ſo great a benefit committed to the miniſters.

13 To the taking away of an objection, it is an hard thing to do it, but the Spirit of God is mighty, who hath inwardly induced us with his vertue.

14 He preventeth an offence which ſtode by the means of certain that fell from Gods, and the religion, and uttereth alſo their names, that they might be known of all men. But he ſetteth againſt them the ſingular faith of one man, that one onely good example might counterpoiſe and weigh down all evil examples.

The ſecond Epiſtle of PAUL the Apoſtle TO TIMOTHY.

CHAP. I.

1 *Pauls love to Timothy, and the unfeigned faith which was in Timothy himſelf, his mother, and grandmother.* 6 *He is exhorted to ſtir up the gift of God which was in him,* 8 *to be ſtedfaſt and patient in perſecution,* 13 *and to perſiſt in the form and truth of that doctrin which he had learned of him.* 15 *Phygellus and Hermogenes, and ſuch like are noted, and Oneſiphorus is highly commended.*

PAul an apoſtle of Jeſus Chriſt by the will of God [a] according to the promiſe of life, which *is* in Chriſt Jeſus,

2 To Timothy *my dearly* beloved ſon: grace, mercy, *and* peace from God the Father, and Chriſt Jeſus our Lord.

3 ¶ [1] I thank God, whom I ſerve from *my* [b] fore-fathers with pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day:

4 Greatly deſiring to ſee thee, being mindfull of thy tears, that I may be filled with joy.

5 When I call to remembrance the unfeigned faith that *is* in thee, which dwelt firſt in thy grandmother Lois, and thy mother Eunice; and I am perſwaded that in thee alſo.

6 [2] Wherefore I put thee in remembrance, that thou [c] ſtir up the gift of God which is in thee, by the putting on of my hands.

7 For God hath not given us the ſpirit of [d] fear, but of power, of love, and of a ſound mind.

8 ¶ [3] Be not thou therefore aſhamed of the teſtimony of our Lord, nor of me [e] his priſoner, but be thou partaker of the afflictions of the [f] goſpel, according to the [g] power of God:

9 [4] Who hath ſaved us, and called *us* with an holy calling, not according to our works, but according to his own purpoſe and grace which was [h] given us in Chriſt Jeſus, [i] before the world began:

10 But is now made manifeſt by the appearing of our Saviour Jeſus Chriſt, who hath aboliſhed death, and hath brought life and immortality to [k] light, through the goſpel:

11 [5] Whereunto I am appointed a preacher, and an apoſtle, and a teacher of the Gentiles.

12 [6] For the which cauſe I alſo ſuffer theſe things; [7] neverthelefs I am not aſhamed, for I know whom I have [‡] believed, and I am perſwaded that he is able to keep that which I have committed unto him againſt that day.

13 ¶ [8] Hold faſt the form of found words, which thou haſt heard of me, in faith and love which *is* in Chriſt Jeſus.

14 [9] That good thing which was committed unto thee, keep [10] by the Holy Ghoſt which dwelleth in us.

15 [11] This thou knoweſt, that all they which are in Aſia be turned away from me, of whom are Phygellus, and Hermogenes.

16 The Lord give mercy unto the houſe of Oneſiphorus, for he oft refreſhed me, and was not aſhamed of my chain.

17 But when he was in Rome, he ſought me out very diligently, and found *me*.

18 The Lord grant unto him that he may find mercy of the Lord in that day: and in how many things he miniſtred unto me at Epheſus, thou knoweſt very well.

CHAP. II.

1 *He is exhorted again to conſtancy and perſeverance, and to do the duty of a faithful ſervant of the Lord, in diviuing the word aright, and ſtaying profane and vain bablings.* 17 *Of Hymeneus & Philetus.* 19 *The foundation of the Lord is ſure.* 22 *He is taught whereof to beware, and what to follow after, and in what ſort the ſervant of the Lord ought to behave himſelf.*

THou [1] therefore my ſon, be ſtrong in the grace that *is* in Chriſt Jeſus.

2 And the things that thou haſt heard of me [a] among [2] many witneſſes, the ſame commit thou to faithfull men, who ſhall be able to teach others alſo.

3 [2] Thou therefore endure hardneſs, as a good ſouldier of Jeſus Chriſt.

4 No man that warreth entangleth himſelf

1 The concluſion of the former exhortation which doth alſo unto it a declaration, how that they do not keep that worthy thing which is committed unto them, which keep it to themſelves, but they rather, which do moſt freely communicate it with others, to the end

2 Or, *by*, when many were by, which can bear witneſs of theſe things.

2 A nother admonition: That the miniſtery of the word is a ſpirituall warfare, which man can by no meanes in himſelf his captain, unleſs he fong and put with all hinderances which might draw him away from it.

with the affairs of [b] *this* life; that he may please him who hath chosen him to be a souldier,

5 [1] And if a man also strive for masteries, *yet* is he not crowned except he strive lawfully.

6 ‡ [4] The husbandman that laboureth must be first partaker of the fruits.

7 [5] Consider what I say, and the Lord give thee understanding in all things.

8 ¶ [6] Remember that Jesus Christ of the seed of David, was raised from the dead, according to my gospel.

9 [7] Wherein I suffer trouble as an evil doer, *even* unto bonds, but the word of God is not bound.

10 Therefore I endure all things for the elects sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory.

11 [8] *It is* a faithful saying: For if we be [c] dead with *him*, we shall also live with *him*:

12 If we suffer, we shall also reign with *him*: if we deny *him*, he also will deny us:

13 If we believe not, *yet* he abideth faithful, he cannot deny himself.

14 Of these things put *them* in remembrance, charging *them* [d] before the Lord, that they strive not about words, to no profit, *but* to the subverting of the hearers.

15 ¶ [9] Study to shew thy self approved unto God, a workman that needeth not to be ashamed, [e] rightly dividing the word of truth.

16 [f] But shun profane and vain bablings, [10] for they will increase unto more ungodliness.

17 And their word will eat as doth a ‡ canker: of whom is Hymeneus and Philetus:

18 Who concerning the truth have erred, saying that the resurrection is past already: and overthrow the faith of some.

19 [11] Nevertheless, the foundation of God standeth ‡ sure, having this seal, the Lord knoweth them that are his. And, Let every one that [g] nameth the name of Christ depart from iniquity.

20 [12] But in a great house there are not onely vessels of gold, and of silver, but also of wood, and of earth: and some to honour, and some to dishonour.

21 If a man therefore [h] purge himself from these, he shall be a vessel unto honour, sanctified and meet for the masters use, *and* prepared unto every good work.

22 ¶ [13] Flee also youthfull lusts: but follow [13] Returning to the matter from whence he digressed, *verse* 14. he warneth him to withdraw himself in weighty matters, and such as pertain to godliness.
[14] The sixth admonition: we must above all things eschew all bitterness of mind, both in reasoning of matters, and also in calling them back which have gone out of the way.
[15] To win them through our patience bearing with them, but not to please them, or excuse righteousnes, faith, charity, [14] peace, with them that call on the Lord out of a pure heart.

23 But foolish and unlearned questions avoid, knowing that they do gender strifes.

24 And the servant of the Lord must not strive: but be [i] gentle unto all men, apt to teach, ‡ patient:

25 In meekness instructing those that [k] oppose themselvs, if God peradventure will give them repentance to the acknowledging of the truth:

26 And that they may † recover themselvs out of the snare of the devil, who are † taken captive by him at his will.

them in their wickednes. ‡ Or, *forbearing*: k He meaneth such as do not yet forsake truth. † Gr. *awake* † Gr. *taken alive*

Chap. III.

1 He adverti seth him of the times to come, 6 describeth the enemies of the truth, 10 propoundeth unto him his own example, 16 and commendeth the holy scriptures.

THis [1] know also, that in the last days perilous times shall come.

2 For men shall be lovers of their own selvs, covetous, boasters, proud, blasphemers, disobedient to parents, unthankfull, [a] unholy,

3 Without natural affection, truce-breakers, ‡ false accusers, incontinent, fierce, despisers of those that are good.

4 Traitours, heady, high-minded, lovers of pleasures more than lovers of God;

5 Having a form of godliness, but denying the power thereof: from such [a] turn away.

6 For of this sort are they which creep into houses; and lead captive silly women laden with sins, led away with divers lusts,

7 Ever learning, and never able to come to the knowledge of the truth.

8 Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, ‡ reprobate concerning the faith.

9 [3] But they shall proceed no further: for their folly shall be manifest unto all *men*, as theirs also was.

10 [4] But ‡ thou hast [b] fully known my doctrin, manner of life, purpose, faith, long-suffering, charity, patience,

11 Persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra, what persecutions I endured: but out of them all the Lord delivered me.

12 Yea, and all that will live godly in Christ Jesus, shall suffer persecution.

13 But evil men and seducers shall wax [d] worse and worse, deceiving, and being deceived.

14 But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned *them*:

15 And that from a child thou hast known the holy scriptures, which are able to make

but also how I was minded and disposed. c which is in Pisidia. d Their wickedness shall

thee wise unto salvation, through faith which is in Christ Jesus.

16 [5] All scripture *is* given by inspiration of God, and *is* profitable for doctrin, for reproof, for correction, for instruction in righteousnes:

17 That the [c] man of God may be perfect, ‡ throughly furnished unto all good works.

5 The eight admonition which is most precious: A pastour must be wifely the word of God onely: wherein we have perfitly delivered unto us whatsoever pertaineth either to dilcern, know, and establish true opinions, and to confute false: and furthermore to correct evil manners, and to frame good. c The prophets and expounders of Gods will, are properly and peculiarly called men of God, ‡ Or, *perfected*.

Chap. IV.

1 He exhorteth him to do his duty with all care and diligence: 6 certifieth him of the nearnesse of his death: 9 willeth him to come speedily unto him, and to bring Marcus with him, and certain other things which he wrote for: 14 warneth him to beware of Alexander the smith: 16 informeth him what had befallen him at his first answering. 19 And foon after he concludeth.

I [1] Charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom:

2 Preach the word, be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrin.

3 [2] For the time will come when they will not endure sound doctrin, but after their own lusts shall they heap to themselvs teachers, having itching ears.

4 And they shall turn away their ears from the truth, and shall be turned unto [a] fables.

5 [3] But watch thou in all things, endure afflictions, do the work of an evangelist ‡ [b] make full proof of thy ministry.

6 [4] For I am now ready to be [c] offered, and the time of my departure is at hand.

7 I have fought a good fight, I have finished my course, I have kept the faith.

8 Henceforth there is laid up for me a crown of righteousnes; which the Lord the righteous judge shall give me at that day: and not to me onely, but unto all them also that love his appearing.

9 ¶ [5] Do thy diligence to come shortly unto me.

10 For Demas hath forsaken me, having [d] loved this present world, and is departed unto Thessalonica: Crescens to Galatia, Titus unto Dalmatia.

11 Onely Luke is with me. Take Mark and bring him with thee: for he is profitable to me for the ministery.

12 And Tychicus have I sent to Ephesus.

13 ¶ The cloke that I left at Troas with Carpus, when thou comest, bring *with thee*, and the books, *but* especially the parchments.

14 ¶ Alexander the coppersmith did me much evil: the Lord reward him according to his works.

15 Of whom be thou ware also, for he hath greatly withstood ‡ our words.

16 ¶ At my first answer no man stood with me: but all men forsook me: *I pray God* that it may not be laid to their charge.

17 Notwithstanding, the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and *that* all the Gentiles might hear: and I was delivered out of the mouth of the [e] lion.

18 And the Lord shall deliver *me* from every [f] evil work, and will preserve me unto his ‖ heavenly kingdom; to whom *be* glory for ever and ever. Amen.

19 ¶ Salute Prisca and Aquila, and the household of Onesiphorus.

20 Erastus abode at Corinth: but Trophimus have I left at Miletum sick.

21 Do thy diligence to come before winter: Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Jesus Christ *be* with thy spirit. Grace *be* with you. Amen.

¶ The second *epistle* unto Timotheus, ordained the first bishop of the church of the Ephesians, was written from Rome, when Paul was brought before Nero the second time.

3 The seventh admonition: we may not hope for any church in this world without compassion: but there shall be euer great abundance of meet wicked men, even in the very bosom of the godly, which notwithstanding shall make a flow and countenance of great holinds, and charity.
a which mist on the Gentiles, either of right or honestly.
4 Or, *whilebleti*, ‡ we must not daily with such as still rest the truth, not of simple ignorance, but of a perverse mind) which thing appeareth by their fruits which be pusilanimity (or rest here lively) but we must suffer same tust away from them.
‡ Or, *to no purpose*
5 He adieth a comfort: The Lord will at length pluck off all their vizards.
4 That we be not deceived by such hypocrites, we must be before us the vertues of the holy servants of God, and we must not be afraid of persecution which they suffered willingly, and which always followeth true godliness. But we must especially hold fast the doctrin of the apostles, the form whereof is in this, that we are saved through faith in Christ Jesus.
‡ Or, *Thou hast been a diligent followeur of*
b Thou knowest throughly not onely what I teache and did,

f The last part of the epistle, ferring forth grievous persecution against Christians, and examples of singular godlinesse in every place, and of a mind never wearied.
d Contented himself with the world.

‡ Or, *interpreache.*

f Preserve me pure from committing any thing unworthy my profession.
g To make me partaker of his kingdom.

The Epistle of PAUL TO TITUS.

CHAP. I.

The argument. [x] *For what end Titus was left in Crete.* 6 *How they that are to be chosen ministers, ought to be qualified.* 11 *The mouths of evil teachers to be stopped:* 12 *and what manner of men they be.*

PAul [1] a [a] servant of God, and an apostle of Jesus Christ, according to the faith of Gods [b] elect, [2] and the acknowledging of the truth, which is after godliness:

2 ‡ In [c] hope of eternal life, which God that cannot lie, [d] promised before the [e] world began;

3 [3] But hath in due times manifested his word through preaching, which is committed unto me, according to the commandment of God our [f] Saviour:

4 [4] To Titus mine own son after the common faith, [5] grace, mercy, *and* peace from God the Father, and the Lord Jesus Christ our Saviour.

5 [6] ¶ For this cause left I thee in Crete, that thou shouldest set in order the things that are ‡ wanting, and ordain elders in every city, as I had appointed thee.

6 If any be blameless, the husband of one wife, having faithful children not accused of riot or [g] unruly.

7 [7] For a bishop must be blameless, as the [h] steward of God: not [i] self-willed, not soon angry, not * given to wine, no striker, not given to filthy lucre:

8 But a lover of hospitality, a lover of ‡ good men, [k] sober, just, holy, temperate:

9 [8] Holding fast the faithful word, ‡ as he hath been taught, [9] that he may be able by sound doctrin, both to exhort and to convince the gainsayers.

10 [10] For there are many unruly and vain talkers and deceivers, especially they of the [l] circumcision:

11 Whose mouths must be stopped, who subvert whole houses, teaching things which they ought not; for filthy lucres sake.

12 [m] One of themselvs, *even* a prophet of their own, said, The Cretians *are* alway liars, evil beasts, slow bellies.

13 This witness is true: wherefore rebuke them [n] sharply, that they may be found in the faith;

14 Not giving heed to Jewish fables, and commandments of men, that turn from the truth.

15 ¶ [11] Unto the pure all things *are* pure, but unto them that are defiled, and unbelieving, *is* nothing pure: but even their [o] mind and conscience is defiled.

16 They profess that they know God; but in works they deny *him*, being abominable, and disobedient, and unto every good work ‡ reprobate.

CHAP. II.

Directions given unto Titus both for his doctrin and life. 9 *Of the duty of servants, and in general of all Christians.*

BUt [1] speak thou the things which become sound doctrin:

2 [2] That the aged men be ‡ sober, grave, temperate, sound in faith, in charity, in patience.

3 ¶ The aged women likewise, that *they be* in behaviour as becometh ‡ holiness, not [1] false accusers, not given to much wine, teachers of good things;

4 That they may teach the young women to be ‡ sober, to love their husbands, to love their children,

5 *To be* discreet, chaste, [2] keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed.

6 ¶ Young men likewise exhort to be ‡ sober-minded.

7 [3] In all things shewing thy self a pattern of good works: in doctrin *shewing* uncorruptness, [k] gravity, sincerity,

8 Sound speech that cannot be condemned, that he that is of the contrary part, may be ashamed, having no evil thing to say of you.

9 ¶ [4] *Exhort* servants to be obedient unto their own masters, *and* to please *them* well in [l] all things, not ‡ answering again:

10 Not purloining, but shewing all good fidelity, that they may adorn the doctrin of God our Saviour in all things.

11 ¶ [5] For the grace of God ‡ that bringeth salvation, hath appeared to all men,

12 Teaching us, that denying ungodliness and [d] worldly lusts, we should live soberly, righteously, and godlily in this present world:

13 [e] Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ,

14 Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself [f] a peculiar people, zealous of good works.

15 These things speak and exhort, and rebuke with all [g] authority. Let no man despise thee.

CHAP. III.

Titus is yet further directed by Paul, both concerning the things he should teach, and not teach. 10 *He is willed also to reject obstinate heretickes:* 12 *which done, he appointeth him both time and place, wherein he should come unto him, and so concludeth.*

PUt [1] them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work,

2 To speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men.

3 [2] For we our selvs also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envie, hatefull, *and* hating one another.

4 But after that the kindness and ‡ love of God our Saviour toward man appeared,

5 Not by works of [a] righteousness, which we have don, but according to his mercy he saved us by the washing of regeneration, and renewing of the [b] Holy Ghost:

6 Which he shed on us † abundantly, through Jesus Christ our Saviour;

7 That being justified by his grace, we should be made heirs according to the hope of eternall life.

8 ¶ [3] *This is* a faithfull saying, & these things I will that thou affirm constantly, that they which have believed in God, might be carefull to maintain [c] good works: these things are good and profitable unto men.

9 But avoid foolish questions and genealogies, and contentions, and strivings about the law; for they are unprofitable and vain.

10 ¶ [4] A man that is an heretick, after the first and second admonition, reject;

11 Knowing that he that is such, is subverted, and sinneth, being condemned of himself.

12 ¶ [5] When I shall send Artemas unto thee, or Tychicus, be diligent to come unto me to Nicopolis: for I have determined there to winter.

13 Bring Zenas the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them.

14 And let ours also learn to ‡ maintain good works for necessary uses, that they be not unfruitfull.

15 ¶ All that are with me salute thee. Greet them that love us in the faith. Grace *be* with you all. Amen.

¶ It was written to Titus ordained the first bishop of the church of the Cretians, from Nicopolis of Macedonia.

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[a] Epimenides, who was counted a prophet amongst them, book 1. Laertius, and Cicero in his first book of divination.

[b] Roughly, and plainly, and go not about the bush with them.

[c] He beareth a few words, that the purity conſisteth not in any externall worship, and that, that is according to the old law (as in difference of meats, and washings, and other such things which are abolished) but in the mind and conscience: and therefore teach otherwise, how not what is true religion indeed, and also are nothing less than that they would seem to be. [d] If our minds are not conſcienced & unclean, what cleanness is there in us before generation? [e] Or, *work of judgement.*

[1] He declareth particularly and severally that which he ſaid before generally, mening our certain chief and principall duties, which men owe to men, and especially ſubjects to their magiſtrates. [2] He confirmeth again the former exhortation by propounding the free benefit of our regeneration, the pledge whereof is our baptiſm.

[3] The fifth admonition: The doctrin muſt not onely be genuinly pure, but alſo be applied to all ages and orders of men, according to the diverſity of circumſtances.

[4] The ſeventh admonition, of ſeruants duty toward their maiſters.

[5] The eight admonition, be longing to all the godly, that they be obedient unto all men to the goſpel, and Chriſt hath ſo juſtified us, that he hath alſo ſanctified us: we muſt all of us give our ſelves to good exerciſes, which muſt be referred by all and

[a] By communication of faith, he meeneth thoſe duties of charity which are beſtowed upon the ſaints, and flow forth of an effectuall faith.

[a] Lufts of the fleſh, which belong to the preſent ſtate of this lifeand world.

[b] Chriſt is here moſt plainly called that mighty God, and his appearance and coming is called by the figure Metonymy, our hope.

[c] As it were a thing peculiarly laid up for himſelf.

[d] which all authority poſſeſſe.

[e] Again with great earneſtneſs he beateth into our head, how that we ought to give our ſelves to true godlineſs, and eſchew all vain queſtions, which ſerve to nothing but to move ſtrife and debate.

[f] Give themſelvs carefully unto good works.

[g] The miniſters of the word, muſt at once caſt off heretickes, *that is*, ſuch as ſtubborn-ly and fedditually diſſipate the church, and will give no ear to eccleſiaſticall admonitions.

[h] Leſt of all, he writeth a word or two of private matters, and commendeth certain men.

[1] Gr. *raiſly*,

[2] Gr. *profeſs honeſt trades*

The Epiſtle of PAUL TO PHILEMON.

He rejoyceth to hear of the faith and love of Philemon: 9 *whom he deſireth to forgive his ſervant Oneſimus, and lovingly to receive him again.*

PAul a priſoner of Jeſus Chriſt, and Timothy *our* brother unto Philemon our *dearly* beloved, and fellow-labourer,

2 And to *our* beloved Apphia, and Archippus our fellow-ſouldier, and to the church in thy houſe:

3 Grace to you, and peace from God our Father, and the Lord Jeſus Chriſt.

4 ¶ I thank my God, making mention of thee always in my prayers,

5 Hearing of thy love and faith, which thou haſt toward the Lord Jeſus, and toward all ſaints;

6 That the [a] communication of thy faith may become effectuall by the acknowledging of every good thing, which *is* in you in [b] Chriſt Jeſus.

7 For we have great joy and conſolation in thy love, becauſe the [c] bowels of the ſaints are refreſhed by thee, brother.

8 Wherefore, though I might be much bold in Chriſt, to enjoyn thee that which is convenient,

9 [1] Yet for loves ſake I rather beſeech *thee*, being ſuch a one as Paul the aged, and now alſo a priſoner of Jeſus Chriſt.

10 ¶ I beſeech thee for my ſon Oneſimus, whom I have begotten in my bonds.

11 Which in time paſt was to thee unprofitable: but now profitable to thee and to me:

12 Whom I have ſent again: thou therefore receive him that is mine own [d] bowels:

[b] Shewing that there is no good thing in us, but we have it by Chriſt.

[c] Becauſe thou didſt ſo diligently and cheerfully refreſh the ſaints, that they conceived inwardly a marvailous joy: for this word (bowels) is meant not onely the inward feeling of wants and miſeries that men have one of another, but alſo the ſame, and oftentimes it is taken for the very bowels, as though the heart were refreſhed and comforted.

[1] An example of Chriſtian exerciſe and commendation for an other man. [d] As mine own ſon, and as if I had begotten him of mine own body.

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13 Whom I would have retained with me, that in thy ſtead he might have miniſtred unto me in the bonds of the goſpel.

14 But without thy mind would I do nothing: that thy benefit ſhould not be as it were of [c] neceſſity, but willingly.

15 For perhaps he therefore [f] departed for a [g] ſeaſon, that thou ſhouldeſt receive him for ever;

16 Not now as a ſervant, but above a ſervant, a brother beloved, ſpecially to me, but how much more unto thee, both in the [h] fleſh, and in the Lord?

17 If thou count me therefore a partner, receive him as my ſelf.

18 If he hath wronged thee, or oweth *thee ought*, put that on mine account.

19 I Paul have written *it* with mine own hand, I will repay *it:* albeit I do not ſay to thee how thou oweſt unto me even thine own ſelf beſides.

20 [i] Yea, brother, let me have joy of thee in the Lord: refreſh my bowels in the Lord. [i] Good brother, let me obtain this benefit of thine hand.

21 Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt alſo do more than I ſay.

22 But withall prepare me alſo a lodging: for I truſt that through your prayers I ſhall be given unto you.

23 ¶ There ſalute thee Epaphras, my fellow-priſoner in Chriſt Jeſus:

24 Marcus, Ariſtarchus, Demas, Lucas, my fellow-labourers.

25 The grace of our Lord Jeſus Chriſt *be* with your ſpirit. Amen.

¶ Written from Rome to Philemon, by Oneſimus a ſervant.

[c] That thou migheſt not ſeem to have ſent me thy ſervant upon conſtraint, but willingly.

[f] Thus he aſſigneth the hardeſt kind of ſpeech, *which is to ſay*, he ran away.

[g] For a little time.

[h] Becauſe he is thy ſervant, as other ſervants are, and becauſe he is the Lords ſervant, ſo that thou muſt needs love him, both for the Lords ſake, and for thine own ſake.

The Epiſtle of PAUL the Apoſtle TO THE HEBREWS.

THE ARGUMENT.

The drift and end of this epiſtle is to ſhew that Jeſus Chriſt the Son of God, both God and man, is that true eternall and onely prophet, king, and high prieſt, that was ſhadowed by the figures of the old law, and is now indeed exhibited: of whom the whole church ought to be taught, governed, and ſanctified.

CHAP. I.

1 *Chriſt in theſe laſt times coming to us from the Father, 4 is preferred above the angels, both in perſon and office.*

[1] The firſt part of the generall propoſition of this epiſtle: the Son of God is indeed that prophet or teacher, which hath actually now performed that, that God ſent a ſort, and: in ſhadows ſignified by his prophets, and hath fully opened his Fathers will to the world.

[a] So that the former declaration made by the prophets was not full, and nothing muſt be added to this latter.

[b] which one Son is God and man.

2 The ſecond part of the ſame propoſition: The ſame Son is appointed of the Father to be our King and Lord, by whom alſo he made all things: and in whom onely he ſeeketh forth his glory, yea, and himſelf alſo to be known of us, who beareth up and ſuſtaineth all things by his will and pleaſure.

[c] Doſtuſtour and equall compariner of all things with the Father. [d] *That is*, whatſoever hath been at any time, is or ſhall be.

[e] He in whom that glory and majeſty of the Father doth ſhine, who is otherwiſe infinite, and cannot be beholden. [f] His Fathers perſon. [g] Suſtaineth, defendeth, and cherisheth.

[3] The third part of the ſame propoſition: the ſame Son executed the office of the high prieſt in offering up himſelf, and is our onely and moſt mighty Mediatour in heaven. [h] This ſheweth that the ſivour of that his ſacrifice is not onely moſt acceptable to the Father, but alſo is everlaſting, and furthermore, how far this high prieſt paſſeth all the other high prieſts. [4] Before he cometh to declare the office of Chriſt, he ſeeketh forth the excellency of his perſon, and firſt of all he ſheweth him to be man, that therewithall he is God alſo. [i] Dignity and honour. 5, 6, 7, 8, 9, 10, 11, 12, 13. And the ſame is manifeſted in the firſt, by theſe ſix evident teſtimonies, whereby it appeareth that he ſit paſſeth all angels, inſomuch that he is called Jedidoth Son, and God, in verſes 5, 6, 7, 8, 9, 10, 13.

GOd who [1] at ſundry times, and in divers manners, ſpake in time paſt unto the fathers by the prophets,

2 Hath in [2] theſe laſt days ſpoken unto us by *his* [b] Son, whom he hath appointed [c] heir of all things, by [c] whom alſo he made the [d] worlds:

3 * Who being the [e] brightneſs of *his* glory, and the expreſs image of his [f] perſon, and [g] upholding all things by the word of his power, when he [3] had by himſelf purged our ſins, [h] ſat down on the right hand of the majeſty on high:

4 [4] Being made ſo much better than the angels, as he hath by inheritance obtained a more excellent [i] name than they.

5 [5] For unto which of the angels ſaid he at any time, Thou art my Son, [k] this day have I begotten thee? [6] And again, I will be to him a Father, and he ſhall be to me a Son?

6 [7] And [1] again, when he bringeth in the firſt-begotten into the world, he ſaith, And let all the angels of God worſhip him.

7 [8] And of the angels he ſaith, Who maketh his [m] angels ſpirits, and his miniſters a [n] flame of fire.

8 But unto the Son *he ſaith*, Thy [o] throne, O God, *is* for [p] ever and ever, a ſcepter of [q] righteouſneſs *is* the [q] ſcepter of thy kingdome:

9 Thou haſt loved righteouſneſs, and hated [r] iniquity, therefore God *even* thy God hath [r] anointed thee with the oyl of gladneſs above thy [s] fellows.

10 [9] And, * Thou Lord in the beginning haſt [u] laid the foundation of the earth: and the heavens are the works of thine hands.

11 * They ſhall periſh, but thou remaineſt: and they all ſhall wax old as doth a garment:

12 And as a veſture ſhalt thou fold them up, and they ſhall be changed: but thou art the ſame, and thy years ſhall not fail.

13 [10] But to which of the angels ſaid he at any time, * Sit on my right hand, untill I make thine enemies thy footſtool?

[1] Now it were puzzling with himſelf: and ſhewing to what end and purpoſe all theſe things were ſpoken, *to wit*, to underſtand by the excellency of Chriſt, above all creatures, that his doctrine, majeſty and prieſt-hood, is moſt perfect, he uſed an exhortation taken from a compoſition.

[2] He maketh himſelf an heare.

[1] Gr. *tum tot as lodging vaſſels.*

[b] They are ſaid to let the wood run out, which hold not faſt when they have heard it.

[c] The law which appointed puniſhment for the offenders: and which fail faith was given by angels, *Galat.* 3. 19. and Steven, *Acts* 7. 53.

[2] If the breach and transgreſſion of the word ſpoken by angels was not ſuffered unpuniſhed, much leſs ſhall it be lawfull for us to neglect the goſpel which the Lord of angels preached, and was confirmed by the voice of the apoſtles, and with ſo many ſigns and wonders from heaven, and eſpecially with ſo great and mighty working of the Holy Ghoſt.

[d] By the apoſtles. *e That is*, the true and ſit ſimilitude. Now they are called ſigns becauſe they ſignify and repreſent another thing, and repreſent another: and they are called wonders becauſe

they repreſent ſome ſtrange and unacuſtomed thing: and vertues, becauſe they give us a glimpſe of Gods mighty power, [f] Or, *diſtributions.* [3] If it were an hainous matter to contemne the angels which are but ſervants, much more hainous is it to contemn that moſt mighty King of the reſtored world. [g] The world to come, whereof Chriſt is Father, *Eſa.* 9. 6. or the church, which as a new world, was to be gathered together by the goſpel. [4] He ſheweth that the eſſe of his kingly dignity conſiſteth herein, that men might not only in Chriſt recover that dignity which they have loſt, but alſo might be thereby advanced above all things, which dignity of men David deſcribeth moſt excellently. [h] That is, there is no man that riſeth ſtandeth ſure, but he that is ſtayed by the power of God. [i] He calleth all the citizens of that heavenly kingdom, as they are conſidered in themſelves, before that God giveth them the liberty of that city in Chriſt. Man, and the Son of man. [k] This is the firſt honour of the citizens of the world to come, that they are men of the reſtored world. [l] Or, *to this whole ſucceſſour to*, [k] For they ſhall be in very great honour when they ſhall be partakers of the kingdom. And the ſeaſon of that thing ſhall be, as though it were already, becauſe it is ſo certain. [5] An exception: But where is this ſo great re-le and dominion? [6] The anſwer: This is already fulfilled in Jeſus Chriſt our head who was for a time [m] Or, *to make his angels ſpirits*, being made leſs than our nowe is advanced into moſt high glory. [n] By his vertue and power which appeareth manifeſtly in the church. [o] who ruled himſelf for a perſon, and took upon him the ſhape of a ſervant. [1] Or, *by.* [p] He ſheweth the cauſe of this ſit-jection, *to wit*, to raiſe of death for our ſakes, that ſo doing the part of a redeemer, he might not onely be our prophet and king, but alſo our high prieſt. [q] Or, *the ſword of reſtoring which the Jews ſo by commies, hath great force in it.*

[r] Or, *againſt iniquity.* [s] The governours of thy kingdom is righteous.

[t] In that, that the word became fleſh, by pouring the holy Ghoſt upon him without meaſure. [u] Made it ſtedfaſt and ſure.

[5] The Father begat the Son from everlaſting generation, but that everlaſting generation was made manifeſt and repreſented to the world in his time, and therefore he ſaid, this word To day.] The Lord was not content to have ſpoken it once, but he repeateth it in another place.

[6] In Chemnh. *Pſal.* 18. 11.

[7] Seraph. *Eſa.* 6. 2.

[8] The throne is proper to princes and not to ſervants.

[9] For everlaſting, for this doubling of the word denoteth the ſtedfaſtneſs of it.

[10] Jeſus Chriſt the firſt-begotten Son of God, is the true Jehovah, and Creatour of heaven and earth, and therefore he is to be worſhipped of the angels, and to be obeyed of us.

[1] Or, *ſtanding before him.*

[a] Or, *miniſtring ſpirits.*

[b] By that name by which we commonly call princes meſſengers, he here calleth the ſpirits.

14 Are they not all [a] miniſtring ſpirits, ſent forth to miniſter for them who ſhall be heirs of ſalvation?

CHAP. II.

1 *We ought to be obedient to Chriſt Jeſus, 5 and that becauſe he vouchſafed to take our nature upon him, 14 as it was neceſſary.*

THerefore [1] we ought to give the more earneſt heed to the things which [a] we have heard, leaſt at any time we ſhould [b] let *them* [b] ſlip.

2 For if the [c] word ſpoken by angels was ſtedfaſt, and every tranſgreſſion and diſobedience received a juſt recompence of reward:

3 How ſhall we eſcape if we neglect ſo great ſalvation, [2] which at the firſt began to be ſpoken by the Lord, *and* was confirmed unto us by [d] them that heard *him*,

4 God alſo bearing them witneſs, both with [e] ſigns and wonders, and with divers miracles, and ‡ gifts of the Holy Ghoſt, according to his own will?

5 [3] For unto the angels hath he not put in ſubjection the [f] world to come, whereof we ſpeak.

6 [4] But one in a certain place teſtified, ſaying, * [g] What is man that thou art mindfull of him; or the [h] ſon of man that thou viſiteſt him?

7 Thou [i] madeſt him ‡ a little lower than the angels; thou crowneſt him with [k] glory and honour, and didſt ſet him over the works of thine hands:

8 Thou haſt put all things in ſubjection under his feet. For in that he put all in ſubjection under him, he left nothing *that is* not put under him. [5] But now we ſee not yet all things put under him.

9 [6] But we [l] ſee Jeſus, who was made a little [m] lower than the angels, ‡ [7] for the [n] ſuffering of death, crowned with glory and honour, that he by the grace of God ſhould [o] taſte death for [p] every man.

10 [8] For it became [p] him, for whom *are* all things, and by whom *are* all things, in [10] bringing many ſons unto glory, [q] to make the [q] captain of their ſalvation perfect through ſufferings.

11 [12] For both he that [r] ſanctifieth, and they who are ſanctified, *are* all of [r] one: for which cauſe he is not aſhamed to call them brethren,

12 [13] Saying, I will declare thy name unto my brethren, in the midſt of the church will I ſing praiſe unto thee.

13 [14] And again, * I will put my [s] truſt in him: and again, * [t] Behold, I, and the children which God hath given me.

14 Foraſmuch then as the children are [x] partakers of fleſh and bloud; he alſo himſelf likewiſe took part of the ſame, that through death he might deſtroy him that had the [y] power of death, that is, the [z] devil:

15 And deliver them who through fear of [a] death were all their life-time ſubject to bondage.

16 [15] For verily † he took not on him *the nature of* [b] angels: but he took on *him* the [c] ſeed of Abraham.

17 [16] Wherefore in [d] all things it behoved him to be made like unto his brethren, that he might be [e] a merciſull and † faithfull high prieſt, in things *pertaining* to God, to make reconciliation for the ſins of the people:

18 For in that he himſelf hath ſuffered, being [g] tempted, he is able to ſuccour them that are tempted.

[1] Gr. *therefore we ought to give the more earneſt heed to the things which we have heard, leaſt at any time we ſhould let them ſlip.*

[2] Gr. *how ſhall we eſcape if we neglect ſo great ſalvation, which at the firſt began to be ſpoken by the Lord, and was confirmed unto us by them that heard him,*

[c] The law which appointed puniſhment for the offenders: and which fail faith was given by angels, *Galat.* 3. 19. and Steven, *Acts* 7. 53.

[d] If the breach and tranſgreſſion of the word ſpoken by angels was not ſuffered unpuniſhed, much leſs ſhall it be lawfull for us to neglect the goſpel which the Lord of angels preached, and was confirmed by the voice of the apoſtles, and with ſo many ſigns and wonders from heaven, and eſpecially with ſo great and mighty working of the Holy Ghoſt.

[e] By the apoſtles. *e That is*, the true and ſit ſimilitude. Now they are called ſigns becauſe they ſignify and repreſent another thing, and repreſent another: and they are called wonders becauſe

they repreſent ſome ſtrange and unacuſtomed thing: and vertues, becauſe they give us a glimpſe of Gods mighty power, [f] Or, *diſtributions.* [3] If it were an hainous matter to contemne the angels which are but ſervants, much more hainous is it to contemn that moſt mighty King of the reſtored world. [g] The world to come, whereof Chriſt is Father, *Eſa.* 9. 6. or the church, which as a new world, was to be gathered together by the goſpel. [4] He ſheweth that the eſſe of his kingly dignity conſiſteth herein, that men might not only in Chriſt recover that dignity which they have loſt, but alſo might be thereby advanced above all things, which dignity of men David deſcribeth moſt excellently. [h] That is, there is no man that riſeth ſtandeth ſure, but he that is ſtayed by the power of God. [i] He calleth all the citizens of that heavenly kingdom, as they are conſidered in themſelves, before that God giveth them the liberty of that city in Chriſt. Man, and the Son of man. [k] This is the firſt honour of the citizens of the world to come, that they are men of the reſtored world. [l] Or, *to this whole ſucceſſour to*, [k] For they ſhall be in very great honour when they ſhall be partakers of the kingdom. And the ſeaſon of that thing ſhall be, as though it were already, becauſe it is ſo certain. [5] An exception: But where is this ſo great re-le and dominion? [6] The anſwer: This is already fulfilled in Jeſus Chriſt our head who was for a time [m] Or, *to make his angels ſpirits*, being made leſs than our nowe is advanced into moſt high glory. [n] By his vertue and power which appeareth manifeſtly in the church. [o] who ruled himſelf for a perſon, and took upon him the ſhape of a ſervant. [1] Or, *by.* [p] He ſheweth the cauſe of this ſit-jection, *to wit*, to raiſe of death for our ſakes, that ſo doing the part of a redeemer, he might not only be our prophet and king, but alſo our high prieſt. [q] Or, *the ſword of reſtoring which the Jews ſo by commies, hath great force in it.*

[r] Or, *againſt iniquity.* [s] The governours of thy kingdom is righteous.

[t] In that, that the word became fleſh, by pouring the holy Ghoſt upon him without meaſure. [u] Made it ſtedfaſt and ſure.

[7] The Father begat the Son from everlaſting generation, but that everlaſting generation was made manifeſt and repreſented to the world in his time, and therefore he ſaid, this word To day.] The Lord was not content to have ſpoken it once, but he repeateth it in another place.

[8] In Chemnh. *Pſal.* 18. 11.

[9] Seraph. *Eſa.* 6. 2.

[10] The throne is proper to princes and not to ſervants.

[11] For everlaſting, for this doubling of the word denoteth the ſtedfaſtneſs of it.

[12] Jeſus Chriſt the firſt-begotten Son of God, is the true Jehovah, and Creatour of heaven and earth, and therefore he is to be worſhipped of the angels, and to be obeyed of us.

[1] Or, *ſtanding before him.*

[a] Or, *miniſtring ſpirits.*

[b] By that name by which we commonly call princes meſſengers, he here calleth the ſpirits.

[c] Or, *ſeeketh forth his glory.*

[d] Or, *declared and proved both the natures of one ſelf ſame Chriſt, he gives it him three offices; to wit, the office of a prophet, king, and prieſt, and as touching*

[e] Or, *a merciſull and high prieſt.*

[f] Or, *makes, 1 Sam.* 12. 6.

[g] Or, *he maketh them like unto the other in this, that they were both appointed rulers over Gods houſe, and executed faithfully their offices: but by and by after he ſheweth that there is great miſlikeneſs in that ſame ſimilitude.*

ing many ſons unto glory, [11] to make the [q] captain of their ſalvation perfect through ſufferings.

11 [12] For both he that [r] ſanctifieth, and they who are ſanctified, *are* all of [r] one: for which cauſe he is not aſhamed to call them brethren,

12 [13] Saying, I will declare thy name unto my brethren, in the midſt of the church will I ſing praiſe unto thee.

13 [14] And again, * I will put my [s] truſt in him: and again, * [t] Behold, I, and the children which God hath given me.

14 Foraſmuch then as the children are [x] partakers of fleſh and bloud; he alſo himſelf likewiſe took part of the ſame, that through death he might deſtroy him that had the [y] power of death, that is, the [z] devil:

15 And deliver them who through fear of [a] death were all their life-time ſubject to bondage.

16 [15] For verily † he took not on him *the nature of* [b] angels: but he took on *him* the [c] ſeed of Abraham.

17 [16] Wherefore in [d] all things it behoved him to be made like unto his brethren, that he might be [e] a merciſull and † faithfull high prieſt, in things *pertaining* to God, to make reconciliation for the ſins of the people:

18 For in that he himſelf hath ſuffered, being [g] tempted, he is able to ſuccour them that are tempted.

[1] Having laid the foundation,

[2] Secondly, The Father determined to bring thoſe ſons to glory, *to wit*, out of that ignominy wherein they lay before. Therefore the ſon ſhould not have been ſitten plainly to be made man unleſs he had been made like unto other men, that he might come to glory by the ſelf-ſame way, by the which he ſhould bring others: yea rather, it became him which was prince of the ſalvation of others to be conſecrated above others through thoſe afflictions, propoſed, king, and prieſt, which are the parts of that principality for the ſalvation of others.

[3] The Captain who as he is chief-eſt in dignity, ſo is he the firſt begotten from among the dead, amongſt many brethren.

[4] The ground of both the former arguments, for neither ſhould we be ſons through him, neither could he be conſecrated through afflictions, unleſs he had been made man like unto us. But becauſe this ſonhood depended not upon nature onely, for no man is accounted the ſon of God, unleſs that beſides that he is a ſon of man, he be alſo Chriſts brother, (which is by ſanctification, *that is*, by becoming one with Chriſt, who ſanctifieth us through faith) therefore the apoſtle maketh mention of the ſanctifier, *to wit*, of Chriſt, and of them that are ſanctified, *to wit*, of all the faithfull, whom therefore Chriſt vouchſafeth to call brethren. [1] He ſheth the time that now is, to ſhew us that we are yet ſtill going on, and increaſing in this ſanctification: and by ſanctification he meaneth can ſeparation from the reſt of the world, our cleanſing, from ſin, and our dedication wholly unto God, all which Chriſt alone weketh in us. [1] Chriſt, or one ſelf-ſame nature of man. [2] That which he taught before of the incarnation of the ſanctifier, he applieth to the prophetticall office. [4] He applieth the ſame to the kingly power of Chriſt, in delivering his from the power of the devil and all deaths. * *Pſal.* 18. 2. [1] I will preſerve my ſelf to him, and to his defence. * *Iſa.* 8. 18. [2] This Eſai ſpeaketh of himſelf and his diſciples, but he ſeeking thereby all miniſters, as alſo his diſciples ſignifie the whole church. And therefore ſeeing Chriſt is the head of the prophets and miniſters, thoſe words are more rightly verified of him, than of Eſai [x] Are made of fleſh and bloud, which is a frail and brittle nature, [y] The devil is ſaid to have the power of death, becauſe he is the author of ſin: and from ſin cometh death, and for this cauſe he eggeth us daily to ſin [z] He ſpeaketh of the whole nature of the prince, ioyning to him ſecretly all his angels. [a] By (death) thou muſt underſtand here that death which is ioyned with the wrath of God, as it muſt needs be, if it be without Chriſt except which there can be nothing deviled more miſerable. [3] He expoundeth thoſe words of fleſh and bloud ſhewing that Chriſt is true man, and that not by turning his divine nature, but by taking of mans nature. And he nameth Abraham, reſpecting the promiſes made to Abraham in this behalf. [1] *Gr. he taketh not hold of angels, but of the ſeed of Abraham he taketh hold.* [b] The nature of angels. [c] The very nature of man. [16] He applieth the ſame to the prieſthood, for which he ſhould not have been fit, unleſs he had become man, and that like unto us in all things, ſin onely except [d] Not onely as touching nature, but qualities alſo. [e] That he might be truely conſecrated for us, and waſh away our miſeries. † Doing his office ſincerely. [g] was tried and egged to wickedneſs by the devil.

CHAP. III.

1 *Chriſt is more worthy than Moſes: 7 therefore if we believe not in him, we ſhall be more worthy of puniſhment than hard-hearted Iſrael.*

WHerefore, [1] holy brethren, partakers of the heavenly calling, conſider the [a] apoſtle and high prieſt of our [b] profeſſion Chriſt Jeſus,

2 [2] Who was faithfull to him that † [c] appointed him, [2] as alſo Moſes *was faithfull* in all his houſe

3 [3] For this man was counted worthy of more glory than Moſes, inaſmuch as he who hath builded the houſe hath more honour than the houſe.

4 [4] For every houſe is builded of ſome man, but he that built all things *is* God.

5 [5] And Moſes verily was faithfull in all his houſe as a ſervant, for a teſtimony of thoſe things which were to be ſpoken after;

6 But Chriſt as a ſon over his own houſe, whoſe houſe are we, if we hold faſt the confidence and the rejoycing of the hope firm unto the end.

7 [6] Wherefore (as the holy Ghoſt ſaith, To day if ye will hear his voice,

8 Harden not your hearts as in the provocation, in the day of temptation in the wilderneſſe,

9 When your fathers tempted me by proof, and ſaw my works forty yeares.

10 Wherefore I was grieved with that generation, and ſaid, They do alway err in their heart, and they have not known my ways:

11 So I ſware in my wrath, They ſhall not enter into my reſt.)

12 Take heed, brethren, leſt there be in any of you an evil heart of unbelief, in departing away from the living God.

13 But exhort one another daily, while it is called To day, leſt any of you be hardened through the deceitfulneſs of ſin.

14 For we are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end,

15 While it is ſaid, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For ſome when they had heard, did provoke: howbeit not all that came out of Egypt by Moſes.

17 But with whom was he grieved forty yeares? was it not with them that had ſinned, whoſe carkaſſes fell in the wilderneſſe?

18 And to whom ſware he that they ſhould not enter into his reſt, but to them that believed not?

19 So we ſee that they could not enter in becauſe of unbelief.

[1] Having laid the foundation,

[2] Secondly, The Father determined to bring thoſe ſons to glory, *to wit*, out of that ignominy wherein they lay before. Therefore the ſon ſhould not have been ſitten plainly to be made man unleſs he had been made like unto other men, that he might come to glory by the ſelf-ſame way, by the which he ſhould bring others: yea rather, it became him which was prince of the ſalvation of others to be conſecrated above others through thoſe afflictions, propoſed, king, and prieſt, which are the parts of that principality for the ſalvation of others.

[3] The Captain who as he is chief-eſt in dignity, ſo is he the firſt begotten from among the dead, amongſt many brethren.

[4] The ground of both the former arguments, for neither ſhould we be ſons through him, neither could he be conſecrated through afflictions, unleſs he had been made man like unto us. But becauſe this ſonhood depended not upon nature onely, for no man is accounted the ſon of God, unleſs that beſides that he is a ſon of man, he be alſo Chriſts brother, (which is by ſanctification, *that is*, by becoming one with Chriſt, who ſanctifieth us through faith) therefore the apoſtle maketh mention of the ſanctifier, *to wit*, of Chriſt, and of them that are ſanctified, *to wit*, of all the faithfull, whom therefore Chriſt vouchſafeth to call brethren. [1] He ſheth the time that now is, to ſhew us that we are yet ſtill going on, and increaſing in this ſanctification: and by ſanctification he meaneth can ſeparation from the reſt of the world, our cleanſing, from ſin, and our dedication wholly unto God, all which Chriſt alone weketh in us. [1] Chriſt, or one ſelf-ſame nature of man [2] That which he taught before of the incarnation of the ſanctifier, he applieth to the prophetticall office [4] He applieth the ſame to the kingly power of Chriſt, in delivering his from the power of the devil and all deaths. * *Pſal.* 18. 2. [1] I will preſerve my ſelf to him, and to his defence. * *Iſa.* 8. 18. [2] This Eſai ſpeaketh of himſelf and his diſciples, but he ſeeking thereby all miniſters, as alſo his diſciples ſignifie the whole church. And therefore ſeeing Chriſt is the head of the prophets and miniſters, thoſe words are more rightly verified of him, than of Eſai [x] Are made of fleſh and bloud, which is a frail and brittle nature, [y] The devil is ſaid to have the power of death, becauſe he is the author of ſin: and from ſin cometh death, and for this cauſe he eggeth us daily to ſin [z] He ſpeaketh of the whole nature of the prince, ioyning to him ſecretly all his angels. [a] By (death) thou muſt underſtand here that death which is ioyned with the wrath of God, as it muſt needs be, if it be without Chriſt except which there can be nothing deviled more miſerable. [3] He expoundeth thoſe words of fleſh and bloud ſhewing that Chriſt is true man, and that not by turning his divine nature, but by taking of mans nature. And he nameth Abraham, reſpecting the promiſes made to Abraham in this behalf. [1] *Gr. he taketh not hold of angels, but of the ſeed of Abraham he taketh hold.* [b] The nature of angels. [c] The very nature of man. [16] He applieth the ſame to the prieſthood, for which he ſhould not have been fit, unleſs he had become man, and that like unto us in all things, ſin onely except [d] Not onely as touching nature, but qualities alſo. [e] That he might be truely conſecrated for us, and waſh away our miſeries. † Doing his office ſincerely. [g] was tried and egged to wickedneſs by the devil.

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4 The first comparison: The building of the house is better than the house it self, therefore is Christ better than Moses. The reason of the consequent is this: because the builder of this house is God, which cannot be attributed to Moses: and therefore Moses was not properly the builder: but a part of the house: but Christ as Lord and God made all this house.

5 Another comparison: Moses was a faithfull servant in this house: *that is*, in the church, serving the Lord that was to come, but Christ saileth and governeth his house as Lord.

6 He applieth the former doctrin to his end, exhorting all men by the words of David to hear the Son himself speak, and to give full credit to his words, seeing that otherwise they cannot enter into that eternall rest.

d *To wit* Christ.

e He calleth that excellent effect of faith (whereby we cry Abba, *that is*, Father,) confidence, and to confidence he joyneth hope.

f *Psal.* 95. 7.

g So that God was to speak once again after Moses.

h In the day that they vexed the Lord, or strove with him.

i They are trusting and mad.

k *If they shall enter*

l Now weighing the words of David, he sheweth first by this word, (To day) that we must not neglect the occasion while we have it: for that word is not to be restrained to Davids time, but it comprehendeth all that time wherein God calleth us.

m while the day lasteth, *that is to say*, So long as the gospel is offered to us.

3 For this *man* was counted worthy of more glory than Moses, in as much as he, who hath builded the house, hath more honour than the house.

4 For every house is builded by some man, but he that built all things *is* God.

5 And Moses verily *was* faithfull in all his house as a servant, for a testimony of those things which were to be spoken after:

6 But Christ as a Son over his own house, whose house are we, if we hold fast the confidence, and the rejoycing of the hope firm unto the end.

7 ¶ Wherefore as the holy Ghost saith, * To day if ye will hear his voice,

8 Harden not your hearts, as in the provocation, in the day of temptation in the wilderness.

9 When your fathers tempted me, proved me, and saw my works forty years.

10 Wherefore I was grieved with that generation, and said, They do alway err in *their* heart, and they have not known my ways.

11 So I sware in my wrath, † They shall not enter into my rest.

12 Take heed, brethren, least there be in any of you an evil heart of unbelief, in departing from the living God.

13 But exhort one another daily while it is called, To day, least any of you be hardened through the deceitfulnes of sin.

14 For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end:

15 While it is said, To day if ye will hear his voice, harden not your hearts, as in the provocation.

16 For some when they had heard, did provoke: howbeit not all that came out of Egypt by Moses.

17 But with whom was he grieved forty years? *was it* not with them that had sinned, whose carcases fell in the wilderness?

18 And to whom sware he that they should not enter into his rest, but to them that believed not?

19 So we see that they could not enter in, because of unbelief.

1 By these words, His voice, he sheweth that David meant the preaching of Christ, who was then also preached, but Moses, and the prophets refpected none other. † Or, *the word of hearing*. ‡ Or, *because it they were not united by faith to*. he compareth the preaching of the gospel to drink, which being drunk, *that is to say*, Heard, profiteth nothing unless it be tempered with faith.

3 For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world.

4 For he spake in a certain place of the seventh *day* on this wise, And God did rest the seventh day from all his works.

5 And in this *place* again, If they shall enter into my rest.

6 ¶ Seeing therefore it remaineth that some must enter therein, and they to whom ‡ it was first preached, entred not in because of unbelief:

7 Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts.

8 For if ‡ Jesus had given them rest, then would he not afterward have spoken of another day.

9 There remaineth therefore a ‡ rest to the people of God.

10 For he that is entred into his rest, he also hath ceased from his own works, as God *did* from his.

11 Let us labour therefore to enter into that rest, least any man fall after the same example of ‡ unbelief.

12 For the word of God *is* quick, and powerfull, and sharper than any two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joynts and marrow, and *is* a discerner of the thoughts and intents of the heart.

13 Neither is there any creature that is not manifest in his sight: but all things *are* naked, and opened unto the eyes of him with whom we have to do.

14 Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast *our* profession.

15 For we have not an high priest which cannot be touched with the feeling of our infirmities: but was in all points tempted like as we are, *yet* without sin.

16 Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

1 Or, *keeping of a sabbath*. c As God rested the seventh day, so must we rest from our works. d And *that is*, from such as proceed from our corrupt nature. 3 Her entreateth out of the 95. Psalm, that no man become a like example of infidelity. † Or, *disobedience*. 4 An amplification taken from the nature of the word of God, the power wherof is such, that it entereth even to the deepest and most inward and secret parts of the heart, wounding them that are rebellious, and plainly quickening the believers. e The godliness of God which is preached here and in the gospel. f He calleth the word of God quick by reason of the effectuall efficacy which is in it to work in them that receive it, and to make them to whom it is preached. g He calleth that the soul which hath the affections ordained in it. h By the spirit, he meaneth that noblest part which is called the mind. i Or, *scripture*. 5 Now he entereth into the comparison of Christs priest-hood, calling him the head in the very beginning the marvellous excellency of this priest-hood, calling him the head of priests, and placing him in the seat of God in heaven, plainly and evidently setting him forth as the true Aaron, and the tranfitory tabernacle, which contentions he setteth forth afterward more at large. k And let it not go out of our hands. l Least he might seem by this great glory of our high priest, to flay and stop us from going unto him, he addeth straight way after, that let notwithstanding our brother indeed (as he proved it afore before) and that he accompanied miseries his own, to call us boldly to him.

2 Least any man should object that those words were meant of the land of Canaan, and of Moses doctrin, he therefore sheweth not be well drawn to that land, unless that there were no manner of rest spoken of in the Scriptures: the one of the seventh day, wherein God is said to have rested from all his works: another is said to be that time, wherunto Jehoiah led the people: but this rest is not the last rest wherunto we are called: and that he proveth by two reasons: For before the time of David a long time after, speaking to the people which were then placed in the land of Canaan, used these words, (To day) and threatneth them still that they shall not come into the rest of God, which refused then the offer of God confounded in their time, we must needs fly, that he meant another rest than the time of Moses, and another rest than that of the land of Canaan. And that is, that everlasting rest, wherein we begin to live in God, after that the race of this life is finished: as God refired the seventh day from those his works, *that is to say*, from making the world. Moreover the apostle himself significth that the way to this rest, which Moses and the land of Canaan, and all that order of the law did figure, was opened in the gospel easely.

3 Or, *he spake what shall be preached*, † That is, Jehoiah.

4 To deliver him from death.

5 Or, *for his piety*.

6 He learned indeed what it is to have a father, whom a man must obey. 7 The other part of the first compassion. But Christ was consecrate of God the Father as the authour of our falvation, and an high priest for ever, and therefore he is for a man, that notwithstanding he is far above all men. k Look *Chap.* 2. 10. 8 A diffirefition until he come to the beginning of the feventh Chapter: wherein he partly holdeth the Hebrews in the diligent consideration of those things which he hath faid, and partly prepareth them to the understanding of those things whereof he will speak. 9 An example of an apostolick chiding. † Or, *hath no repentance*. 1 In the word which cometh righteousnes. † Or, *perfect*. ‡ Or, *of an habit*, or *perfection*, in All their power whereby they understand and judge.

CHAP. IV.

1 *The rest of Christians is attained by faith.* 12 *The power of Gods word.* 14 *By our high priest Jesus the son of God, subject to infirmities, but not sin,* 16 *we must and may go boldly to the throne of grace.*

LEt us therefore fear, least a promise being left *us* of entring into his rest, any of you should seem to come short of *it*.

2 For unto us was the gospel preached, as well as unto them: but † the word preached did not profit them, ‡ not being mixed with faith in them that heard *it*.

CHAP. V.

1 *The authority and honour of our Saviours priesthood.* 11 *Negligence in the knowledge therefore is reproved.*

FOr every high priest taken from among men, is ordained for men in things *pertaining* Other high priests are taken from among men, and are called after the order of men.

1 The first part of the second comparison: Others as weak, are made high priests; to the end that feeling the same infirmity in themselves which is in all the rest of the people, they should in their own and the peoples name offer gifts and sacrifices, which are witnesses of common faith and repentance.

2 Offering of things without life.

3 Beasts which were killed, but especially in the sacrifices for sins and offences.

4 Or, *can rejoice*. *Hebrew* suffer.

5 Fit and meet.

6 On them that are sinful: for in the Hebrew tongue, under ignorance and error four is every fin meant, even that fin that is voluntary.

7 For that he himself beareth about with him a nature subject to the same discommodities and vices.

8 The third comparison which is whole. The reasons are called of God; and so was Christ, but in another order than Aaron. For Christ is called the Son, begotten of God, and a priest for ever after the order of Melchisedec.

9 After the likeness or manner as it is afterward declared.

10 The other part of the second comparison: Christ being excellingly aboided and exceeding by mercifull, sollicit, not for his sins, for he had none, but for his fear, and obtained his request, and offered himself for all his, & while he lived here with us, in our weak and frail nature.

11 Or, *he was heard for his godly fear*.

12 Or, *he was first promised*, † That is, Jehoiah.

13 He learned indeed what it is to have a father, whom a man must obey. 14 The first part of the first compassion. But Christ was consecrate of God the Father as the authour of our falvation, and an high priest for ever, and therefore he is for a man, that notwithstanding he is far above all men. 15 Or, *the first principles of the doctrin of Christ*. 16 A digression until he come to the beginning of the seventh Chapter: wherein he partly holdeth the Hebrews in the diligent consideration of those things which he hath faid, and partly prepareth them to the understanding of those things whereof he will speak. 17 An example of an apostolick chiding. † Or, *hath no repentance*. 18 In the word which cometh righteousnes. † Or, *perfect*. ‡ Or, *of an habit*, or *perfection*, in All their power whereby they understand and judge.

CHAP. VI.

1 *He exhorteth, not to fall back from the faith,* 11 *but to be stedfast,* 12 *diligent and patient to wait upon God,* 13 *because God is most sure in his promise.*

1 Or, *the word of the beginning of Christ*.

2 The first principles of Christian religion, which we do call the Catechifm.

THerefore leaving † the principles of the doctrin of Christ, let us go on unto perfection, not laying again the foundation of

1 Certain principles of a Catechifm, which comprehend the sum of the doctrin of the gospel, were given in few words, and briefly to the rude and ignorant, *Rudiments*, of the profession of repentance and faith in God: the articles of which doctrin were declared of them which were not as yet received members of the church, at the days appointed for baptism: and of the children of the faithfull which were baptized in their infancy, when hands were laid upon them. And of those articles, two are by name recited: the resurrection of the dead, and the eternall judgement.

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ing to God, that he may offer both gifts and sacrifices for sins.

2 Who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity.

3 And by reason hereof he ought, as for the people, so also for himself, to offer for sins.

4 And no man taketh this honour unto himself, but he that is called of God, as *was* Aaron.

5 So also, Christ glorified not himself, to be made an high priest: but he that said unto him, Thou art my Son, to day have I begotten thee.

6 As he saith also in another *place*, Thou *art* a priest for ever after the order of Melchisedec.

7 Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared:

8 Though he were a Son, yet learned he obedience, by the things which he suffered:

9 And being made perfect, he became the authour of eternal salvation unto all them that obey him,

10 Called of God an high priest after the order of Melchisedec.

11 ¶ Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.

12 For when for the time ye ought to be teachers, ye have need that one teach you again which *be* the first principles of the oracles of God, and are become such as have need of milk, and not of strong meat.

13 For every one that useth milk, † *is* unskilful in the word of righteousnes: for he is a babe.

14 But strong meat belongeth to them that are † of full age, *even* those who by reason † of use have their senses exercised to discern both good and evil.

repentance from dead works, and of faith towards God,

2 Of the doctrin of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal judgement.

3 And this will we do, if God permit.

4 ¶ For *it is* impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost,

5 And have tasted the good word of God, and the powers of the world to come;

6 If they shall fall away, to renew them again unto repentance: seeing they crucify to themselves the Son of God afresh, and put him to an open shame.

7 For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them, by whom it is dressed, receiveth blessing from God.

8 But that which beareth thorns and briers *is* rejected, and *is* nigh unto cursing, whose end *is* to be burned.

9 ¶ But beloved, we are perswaded better things of you, and things that accompany salvation, though we thus speak.

10 For God *is* not unrighteous, to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministred to the saints, and do minister.

11 And we desire, that every one of you do shew the same diligence, to the full assurance of hope unto the end:

12 That ye be not slothfull, but followers of them, who through faith and patience inherit the promises.

13 For when God made promise to Abraham, because he could swear by no greater, he sware by himself,

14 Saying, Surely, blessing, I will bless thee, and multiplying, I will multiply thee.

15 And so after he had patiently endured, he obtained the promise.

16 For men verily swear by the greater, and an oath for confirmation *is* to them an end of all strife.

17 Wherein God willing more abundantly to shew unto the heirs of promise the immutability of his counsel, † confirmed *it* by an oath:

18 That by two immutable things, in which *it was* impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us:

19 Which *hope* we have as an anker of the soul, both sure and stedfast, and which entreth into that within the vail:

20 Whither the forerunner is for us entred, *even* Jesus, made an high priest for ever after the order of Melchisedec.

2 He addeth a vehemency to his exhortation, and a most sharp threatening of the certain destruction that shall come to them which fall from God and his religion.

b He speaketh of a general backsliding, and such as do altogether fall away from the faith, and not of sins which are commited through the frailty of a man, against the first and the second table.

c We must mark the force of this word, for it is one thing to believe Christ as Lords did, whole heart God opened, *Acts.* 16. 14. and another thing to have Christ crucified.

d As men that hate Christ, and as though they crucified him again, make him a mocking flock to all the world, and that to their own destruction, as Julian the apostata backbiter did.

3 He feeleth forth the former threatning with a similitude.

† Or, *for*

4 He mingleth and affoageth all that sharpnes, hoping better of them to whom he writeth.

5 He prifeth them for their charity, thereby encouraging them to go forward, and to hold out to the end.

6 He sheweth what vertues chiefly they have need of to go forward constantly, and also to profit: *to wit*, of charity, and patience: and least any man should object and say, that these things are impossible to be done, he willeth them to fet before themselves the example of their ancestors, and to follow them.

7 Another prick for prick them forward: Because the hope of the blessednes to come is certain, if we continue to the end, for God hath not onely promised, but also confirmed it with an oath.

8 I will heap up benefits more plentifully upon them.

† More than was needfull, were it not for the weaknes which believe not God, no, though he swear.

9 Or, *interposed himself by his oath*. 8 He likeneth hope to an anker: because that even as an anker being cast into the bottom of the sea, stayeth the whole ship, so doth hope also enter even into the very secret places of heaven. And he maketh mention of the sanctuary, alluding to the old tabernacle, and by this means returneth to the comparison of the priesthood of Christ with the Levitical. 9 He repeateth Davids words, wherein all those comparisons, whereof he hath before made mention, are signified, as he declareth in all the next Chapter.

CHAP. VII.

1 *Christ Jesus is a priest after the order of Melchidec,*
11 *and so far more excellent than the priests of*
Aarons order.

FOr this [1] Melchisedec king of Salem, priest
of the most high God, who met Abraham
returning from the slaughter of the kings, and
[a] blessed him:
2 To whom also Abraham gave a tenth part
of all: first being by interpetation king of
righteousness, and after that also, king of
Salem, which is king of peace:
3 [2] Without father, without mother, † with-
out descent, having neither beginning of days,
nor end of life: but made like unto the Son of
God, abideth a priest continually.
4 [3] Now consider how great this man *was*,
unto whom even the patriarch Abraham gave
the tenth of the spoils.
5 And verily they that are of the sons of
Levi, who receive the office of the priesthood,
have a commandment to take tithes of the
people according to the law, *that is*, of their
brethren, though they come out of the [b] loins
of Abraham.
6 But he whose ‡ descent is not counted
from them, received tithes of Abraham, and
blessed him that had the promises.
7 And [c] without all contradiction, the less
is blessed of the better.
8 And here men that die receive tithes:
but there he *receiveth them*, of whom it is wit-
nessed that he liveth.
9 [4] And as I may so say, Levi also who re-
ceiveth tithes, payed tithes in Abraham.
10 For he was yet in the loins of his father
when Melchisedec met him.
11 [5] If therefore [d] perfection were by the
Levitical priesthood, (for under it the peo-
ple received the law) what further need *was*
there that another priest should rise after the
order of Melchisedec, and not be called after
the order of Aaron?
12 [6] For the priesthood being changed,
there is made of necessity a change also of
the [e] law.
13 For he of whom these things are spoken,
pertaineth to another tribe, of which [f] no
man gave attendance at the altar.
14 For *it is* evident that our Lord sprang
out of Juda, of which tribe Moses spake no-
thing concerning priesthood.
15 [7] And it is yet far more evident: for
that after the similitude of Melchisedec there
ariseth another priest,

1 Declaring those words, *According to the order of Melchisedec*, whereupon that comparison standeth of the priesthood of Christ with the Levitical: first, Melchisedec himself is considered as the figure of Christ, and these are the heads of that comparison: Melchisedec was a King and a Priest, and such an one indeed is Christ alone: He was a king of peace and righteousness, such an one indeed is Christ alone.
a with a solemn and priestly blessing.
2 Another figure: Melchisedec is set before us to be considered as one without beginning and without ending, for neither his father, nor his mother, nor his ancestors nor his death are written of: and such an one indeed is the Son of God, *to wit*, an everlasting priest: as he is God, without mother wonderfully begotten: as he is man, without father wonderfully conceived.
† Gr. *without pedegree*,
3 Another figure: Melchisedec in consideration of his priesthood was above Abraham: for he took tenths of him and blessed him as a priest: such a one indeed is Christ, upon whom dependeth even Abrahams sanctification, and all the believers, and whom all men ought to worship and reverence as the author of all.
b were begotten of Abraham.
‡ Or, *pedegree*
c He speaketh of the publik blessing which the priests used.
4 A double amplification: The first that Melchisedec took the tenths as one immortal (*to wit*, in respect that he is the figure of Christ, for his death is in no place made mention of, and David setteth him forth as an everlasting priest) but the Leviticall priests, as mortall men, for they succeed one another: the second, that Levi himself was tithed in Abraham by Melchisedec. Therefore the priesthood of Melchisedec (*that is*, Christs, who is pronounced to be an everlasting priest according to his order) is more excellent than the Leviticall. 5 The third treatise of this epistle, wherein after he hath proved Christ to be a king, a prophet and priest, he now handleth distinctly the condition and excellency of all all these offices, shewing that all these were but shadows in all other, but in Christ they are true and perfit. And he beginneth with the priesthood, wherewith also the former treatise ended, that by this means all the parts and members of the disputation, may better hang together. And first of all he proveth that the Leviticall priest-hood was imperfect, because another priest is promised a long time after, according to another order *that is to say*, of another manner of rule and fashion d If the priesthood of Levi could have made any man perfit 6 He sheweth how that by the institution of the new priesthood, not onely the imperfection of the priesthood of Levi was declared, but also that it was changed for this: for these two cannot stand together. because that first appointment of the tribe of Levi, did shut forth the tribe of Juda, and made it also inferiour to Levi: and this latter doth place the priesthood in the tribe of Juda e Of the institution of Aaron. f Had any thing to do about the altar. 7 Least any man might object, that the priesthood indeed was translated from Levi to Juda, but yet notwithstanding the same remaineth still, he both weigheth and expoundeth those words of David, *for ever according to the order of Melchisedec*, whereby also a divers institution of priesthood is well perceived.

16 [8] Who is made, not after the [g] law of a
carnal commandment, but after the power
of an endless life.
17 For he testifieth, Thou *art* a priest for
ever after the order of Melchisedec.
18 [9] For there is verily a disanulling of the
[h] commandment going before, for the weak-
ness and unprofitableness thereof.
19 For the law made nothing perfect, ‡ but
the bringing in of a better hope *did*: by the
which we draw nigh unto God.
20 [10] And in as much as not without an
oath *he was made priest*,
21 (For those *priests* were made ‡ without
an oath: but this with an oath, by him that
said unto him, * The Lord sware and will not
repent, Thou *art* a priest for ever, after the
order of Melchisedec)
22 By so much was Jesus made a surety of
a better testament.
23 [11] And they truly were many priests,
because they were not suffered to continue
by reason of death.
24 But this *man*, because he continueth
ever, hath an ‡ [i] unchangeable priesthood.
25 Wherefore he is [k] able also to save them
‡ to the uttermost, that come unto God by
him, seeing he ever liveth to make intercession
for them.
26 ¶ [12] For such an high priest became us,
who is holy, harmless, undefiled, separate from
sinners, and made higher than the heavens:
27 Who needeth not daily as those high
priests, to offer up sacrifice, first for his own
sins, and then for the peoples: [13] for [l] this
he did [m] once, when he offered up himself.
28 For the law maketh men high priests
which have infirmity, but the [n] word of the
oath [14] which [o] was since the law, *maketh* the
Son, who is † consecrated for evermore.

8 He proveth the diversity and excellency of the institution of Melchisedecs priesthood, by this, that the priesthood of the law did stand upon an outward and bodily anointing: but the sacrifice of Melchisedec is set out to be everlasting & more spirituall.
g Not after the ordination which commandeth frail and transitory things, as was done in Aarons consecration, and all that whole priesthood.
9 Again, that no man might object that the last priesthood was added to make a perfect one, by the coupling of them both together, he proveth that the first was abrogated by the latter, as unprofitable, and that by the nature of them both. For how could those corporal and transitory things sanctify us, either of themselvs, or being joyned with another?
h The ceremoniall law.
‡ Or, *but it was the bringing in*
10 Another argument, whereby he proveth that the priesthood of Christ is better than the priesthood of Levi, because his was established with an oath, but theirs was not so.
‡ Or, *without swearing of an oath*:
* *Psal.* 110.4.
11 Another argument tending to the same purpose The Leviticall priests (as mortall men) could not be everlasting, but Christ, as he everlasting, so hath he also an everlasting priesthood, making most effectuall intercession for them which by him come unto God. ‡ Or, *which passeth not from one to another.* i which cannot pass away. k He is fit and meet. ‡ Or, *ever more*, 12 Another argument: There are required in an high priest innocency and perfect pureness, which may separate him from sinners, for whom he offereth. But the Leviticall high priests shall not be found to be such, for they offer first for their own sins: but Christ onely is such a one, and therefore the true and onely high priest 13 Another argument, which notwithstanding he handleth afterward: The Liviticall priests offered sacrifice after sacrifice, first for themselvs, and then for the people, But Christ offered not for himself but for others, not sacrifices, but himself, not oftentimes, but once. And this ought not to seem strange, *saith he*, forasmuch as they are weak, but this Man is consecrate an everlasting priest, and that by an oath. l That sacrifice which he offered. m It was so done, that it needeth not to be repeated or offered again any more. n The commandment of God which was bound with an oath. 14 Another argument taken of the time: Former things are taken away by the latter. o Exhibited. † Gr. *perfected*.

CHAP. VIII.

1 *By the eternal priesthood of Christ, the Levitical*
priesthood of Aaron is abolished: 7 and the temporal
covenant with the fathers, by the eternal covenant
of the gospel.

NOw [1] of the things which we have spo-
ken, *this is* the sum: We have such an
high priest, who is set on the right hand of
the throne of the majesty in the heavens:
2 [2] A minister ‡ of the [a] sanctuary, [3] and of
the [b] true tabernacle which the Lord pitched,
and not man.
3 [4] For every high priest is ordained to offer

1 He briefly repeateth that whereunto all these things are to be referred, *to wit*, that we have a far other high priest than those Leviticall high priests are, even such an one as sitteth at the right hand of the most high God in heaven.
2 They of Levi were high priests in an earthly sanctuary, but Christ is in the heavenly. ‡ Or, *of holy things*, a Of heaven. 3 They of Levi exercised their priesthood in a frail tabernacle; but Christ beareth about with him a far other tabernacle, *to wit*, his body which God himself made to be everlasting, as it shall afterward be declared, *Chap.* 9. 11. b Of his body. 4 He bringeth a reason, why it must needs be that Christ should have a body, (which he calleth a tabernacle, which the Lord pight and not man) *to wit*, that he might have what to offer: for otherwise he could not be an high priest. And the self-same body is both the tabernacle, and the sacrifice.

gifts and sacrifices: wherefore *it is* of necessity
that this man have some what also to offer.
4 [5] For if he were on earth, he should not
be a priest, seeing that ‡ there are priests that
offer gifts according to the law,
5 Who serve unto the example and shadow
of heavenly things, as Moses was admonished
of God when he was about to make the taber-
nacle. For see (saith he) *that* thou make all
things according to the patern shewed to thee
in the mount.
6 [6] But now hath he obtained a more excel-
lent ministery, by how much also he is the
mediatour of a better ‡ covenant, which was
established upon better promises.
7 [7] For if that first *covenant* had been fault-
less, then should no place have been sought
for the second.
8 For finding fault with them, he saith, Be-
hold, the days come (saith the Lord) when I
will make a new covenant with the [e] house of
Israel and the house of Judah:
9 Not according to the covenant that I
made with their fathers in the day when I
took them by the hand to lead them out of
the land of Egypt, because they continued
not in my covenant, and I regarded them not,
saith the Lord.
10 For this *is* the covenant that I will make
with the house of Israel after those days, saith
the Lord, * I will † put my laws into their
mind, and write them ‡ in their hearts: and I
will be to them a God, and they shall be to
me a people.
11 And they shall not teach every man his
neighbour, and every man his brother, saying,
Know the Lord: for all shall know me, from
the lest to the greatest.
12 For I will be merciful to their unrighte-
ousness, and their sins and their iniquities will
I remember no more.
13 [8] In that he saith, A new *covenant*, he hath
made the first old. Now that which decayeth
and waxeth old, *is* ready to vanish away.

5 He giveth a reason, why he said that our high priest is in the heavenly sanctuary, and not in the earthly: because, *saith he*, if he were now on the earth, he could not minister in the earthly sanctuary; seeing there are yet Leviticall priests which are appointed for him, *that is to say*, to be patterns of that perfit example. And to what purpose should the paterns serve when the true and originall example is present?
‡ Or; *they are priests*
6 He entreth into the comparison of the old and transitory testament or covenant, being but for a time, whereof the Leviticall priests were mediatours, with the new, the everlasting mediatour whereof is Christ to shew, that this is not onely better than that in all respects; but also that that was abrogated by this.
‡ Or, *testament*,
7 He proveth by the testimony of Jeremy, that there is a second testament or covenant; and therefore that the first was not perfit.
e He calleth it an house, as it were one family of the whole kingdom: for whereas the kingdom of David was divided into two factions, the prophet giveth us to understand; that through the new testament they shall be joyned together again in one.
* *Jer.* 31.33.
† Gr. *give*
‡ Or, *upon*
8 The conclusion therefore by the latter and the new, the first and old is taken away, for it could not be called new, if it differed not from the old, and again, that same is at length taken away, which is subject to corruption, and therefore imperfect.

CHAP. IX.

1 *The description of the rites and bloudy sacrifices of*
the law, 11 *far inferiour to the dignity and perfection*
of the bloud and sacrifice of Christ.

THen verily the [1] first *covenant* had also
‡ ordinances of divine service, and [a] a
worldly sanctuary.
2 For there was a tabernacle made, the first
wherein *was* the candlestick and the table and
the shewbread; which is called ‡ the san-
ctuary.
3 And after the [b] second vail, the taberna-
cle which is called the [c] holiest of all:
4 Which had the golden censer, and the ark
of the covenant overlaid round about with
gold, wherein *was* the golden pot that had
manna, and Aarons rod that budded, and the
tables of the covenant;
5 And over it the cherubims of glory sha-

1 A division of the first tabernacle, which he calleth worldly, *that is to say*, transitory and earthly, into two parts, *to wit*; into the holy places, and the holiest of all.
‡ Or, *ceremonies*
a An earthly and a flitting.
‡ Or, *holy*.
b He calleth it the second vail, not because there was two vails, but because it was behind the sanctuary, or the first tabernacle.
c The holiest sanctuary.

dowing the [d] mercy-seat: of which we cannot
now speak particularly.
6 ¶ [2] Now when these things were thus or-
dained, the priests went always into the first
tabernacle, accomplishing the service *of God*.
7 But into the second *went* the high priest
alone once every year, not without bloud,
which he offered for himself, and *for* the
[e] errours of the people.
8 [3] The Holy Ghost this signifying, that the
way into the holiest of all, was not yet made
manifest, while as the first tabernacle was yet
standing:
9 [4] Which *was* a figure [f] for the time then pre-
sent, in which were offered both gifts & sacri-
fices, that could not make him that did the ser-
vice perfect, as pertaining to the conscience.
10 [5] *Which stood* onely in meats and drinks, &
divers washings, and carnal ‡ ordinances [g] im-
posed *on them* untill the time of reformation.
11 [6] But Christ being come an high priest
of good things to come, [7] by a [h] greater and
more perfect tabernacle, not made with hands,
that is to say, not of this building:
12 [8] Neither by the bloud of [i] goats and
calvs, but by his own bloud he entred in
once into the holy place, having obtained
eternal redemption *for us*.
13 [9] For if the bloud of bulls, and of goats,
and the ashes of an heifer sprinkling the un-
clean, sanctifieth to the [k] purifying of the flesh:
14 How much more shall the bloud of
Christ, who through the eternal Spirit, offered
himself without ‡ spot to God, purge your
conscience from [l] dead works to serve the
living God?
15 [10] And for this cause he is the Mediatour
of the new testament, that by means of death,
for the redemption of the transgressions *that*
were under the first testament, they which are
called might receive the promise of eternal
inheritance.
16 [11] For where a testament *is*, there must also
of necessity ‡ be the death of the testatour.
17 For a testament *is* of force after men
are dead: otherwise it is of no strength at all
whilest the testatour liveth.

d The Hebrews call the cover of the ark of the covenant, the mercy-seat, whom both the Grecians and we follow.
2 Now he cometh to the sacrifices, which he divideth into those daily sacrifices, and that yearly and solemn sacrifice, with the which the high priest onely but once every year entring into the holiest of all with bloud offered for himself and the people.
e For the sins, Look *Chap.* 5. 2.
3 Of that yearly rite and the ceremony, he gathereth that the way was not by such sacrifices opened into heaven, which was shadowed by the holiest of all: for why did the high priest alone enter in thither, shutting out all others, and that to offer sacrifices there both for himself and for others, and after, did shut the holiest of all again?
4 An objection, If the way were not opened into heaven by those sacrifices (*that is to say*, if the worshippers were not purged by them) why then were those ceremonies used? *To wit*, that men might be called back to that spirituall example, *that is to say*, to Christ, who should correct all those things at his coming.
f For that time that that figure had to last.
5 Another reason, why they could not make clean the conscience of the worshippers, *to wit*, because they were outward and carnall, or corporall, things.
‡ Or, *rites*, or *ceremonies*,
g For they were, as you would say, a burden, from which Christ delivered us. 6 Now he entreth into the declaration of the figures, and first of all comparing the Leviticall high priest with Christ, (*that is to say*, the figure with the thing it self) he attributeth to Christ the administration of good things to come, *that is*, everlasting, which those carnall things had respect unto. 7 Another comparison of the first corruptible tabernacle, with the latter, (*that is to say*, with the humane nature of Christ) which is the true incorruptible temple of God, whereinto the Son of God entred, as the Leviticall high priests into the other which was frail and transitory. h By a more excellent and better. 8 Another comparison of the bloud of the sacrifices with Christ. The Leviticall high priests entring by those their holy places into their sanctuary, offered corruptible bloud for one year onely: but Christ entring into that holy body of his; entred by it into heaven it self, offering his own most pure bloud for an everlasting redemption: For one self-same Christ answereth both to the high priest, and the tabernacle, & the sacrifices, & the offerings themselvs, as the truth to the figures; so that Christ is both high priest, and tabernacle, and sacrifice, yea, all those both truly and for ever. i For this yearly sacrifice of reconciliation, there were two kinds of sacrifices, the one a goat, the other a heifer, or calf. 9 If the outward sprinkling of bloud and ashes of beasts was a true and effectuall sign of purifying and cleansing, how much more shall the thing it self; and the truth being present, which in times past was shadowed by those external sacraments, *that is to say*, his bloud, which is in such sort mans bloud, that it is also the bloud of the Son of God; & therefore hath an everlasting vertue of purifying and cleansing. k He considereth the signs apart, being separate from the thing it self. ‡ Or, *faults*. l From sins which proceed from death, and bring forth nothing but death. 10 The conclusion of the former argument: therefore seeing the bloud of beasts did not purge sins, the new Testament which was before time promised, whereunto those outward things had respect, is now indeed established, by the vertue whereof all transgressions might be taken away, and heaven indeed opened unto us: whereof it followeth that Christ shed his bloud also for the fathers, for he was shadowed by these old ceremonies, otherwise unless they had served to present him, they had been nothing at all profitable. Therefore this testament is called the latter, not as concerning the vertue of it, (*that is to say*, remission of sins) but in respect of that time, wherein the thing it self was finished, *that is to say*, wherein Christ was indeed exhibited to the world, & fulfilled all things which were necessary to our salvation. 11 A reason why the testament must be established by the death of the Mediatour, because this testament hath the condition of a testament or gift, which is made effectuall by death, and therefore at it might be effectuall, it must needs be that he that made the testament, should dy. ‡ Or, *be brought in*.

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18 [12] Whereupon, neither the first *testament* was ‡ dedicated without bloud.

19 For when Moses had spoken every precept to all the people, [m] according to the law, he took the bloud of calvs and of goats, with water and ‡ scarlet woull, and hyssop, and [n] sprinkled both the book and all the people,

20 Saying, This *is* the bloud of the testament which God hath enjoyned unto you.

21 Moreover, he sprinkled with bloud both the tabernacle, and all the vessels of the ministry.

22 And almost all things are by the law purged with bloud: and without shedding of bloud is no remission.

23 ¶ *It was* therefore necessary that the [o] paterns of things in the heavens should be purified with these, but the heavenly things themselvs with better sacrifices than these.

24 [13] For Christ is not entred into the holy *places* made with hands, *which are* the figures of the true, but into heaven it self, now to appear in the presence of God for us.

25 [14] Nor yet that he should offer himself often, as the high priest entreth into the holy *place*, every year with bloud of others:

26 [15] For then must he often have suffered since the foundation of the world: but now once in the[p] end of the world, hath he appeared to put away [q] sin by the sacrifice of himself.

27 And as it is appointed unto men [r] once to die, but after this the judgement:

28 So Christ was once offered to bear the sins of [s] many, [16] and unto them that look for him shall he appear the second time, without sin, unto salvation.

1 He pretendeth a privy objection, who then were those sacrifices offered? The Apostle answereth, first touching that yearly sacrifice which was the solemnest of all, wherein (saith he) there was made every year a remembrance again of all former sins. Therefore that sacrifice had no power to sanctify: for to what purpose should those sins which are purged be repeated again, and wherefore should now sins come to be repented every year, if those sacrifices did abolish sins? 2 Of things which are everlasting, which were promised to the fathers, and exhibited in Christ.

3 But in those *sacrifices there is* a remembrance again *made* of sins every year.

4 For *it is* not possible that the bloud of bulls and of goats should take away sins.

5 [2] Wherefore when he [t] cometh into the world, he saith, Sacrifice and offering thou wouldest not, but [u] a body ‡ hast thou prepared me:

6 In burnt-offerings, and *sacrifices* for sin thou hast had no pleasure:

7 Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.

8 Above, when he said, Sacrifice, and offering, and burnt-offerings, and *offering* for sin thou wouldest not, neither hadst pleasure *therein*, which are offered by the law:

9 Then said he, Lo, I come to do thy will, (O God) He taketh away the [x] first, that he may establish the second.

10 By the which will we are [y] sanctified, through the offering of the body of Jesus Christ once *for all*.

11 [3] And every priest [z] standeth daily ministring and offering oftentimes the same sacrifices which can never take away sins.

12 But this *man* after he had offered one sacrifice for sins for ever, [a] sat down on the right hand of God:

13 [4] From henceforth expecting till his enemies be made his footstool.

14 For by one offering he hath perfected for ever them that are [y] sanctified.

15 [5] *Whereof* the holy Ghost also is a witness to us: for after that he had said before,

16 This *is* the covenant that I will make with them after those days, saith the Lord: I will [b] put my laws into their hearts, and in their minds will I write them:

17 And their sins and iniquities will I remember [c] no more.

18 Now, where remission of these *is*, there *is* no more offering for [d] sin.

19 ¶ [e] Having therefore, brethren, ‡ boldness to enter into the holiest by the bloud of Jesus,

20 *By* a new and living way which he hath ‡ consecrated for us, through the vail, that is *to say*, his [h] flesh:

21 And *having* an high priest over the house of God:

22 [7] Let us draw near with a [i] true heart, in full assurance of faith, having our [k] hearts sprinkled

1 which the grace of the holy Ghost.

2 A conclusion following of those things that went before, and comprehending also the other sacrifices. Seeing that the sacrifices of the Law could not do it therefore, Christ speaking of himself as of our high priest, mansicted in the flesh, witnesseth evidently the God reiled not in the sacrifices, but in the obedience of his Son our high priest, in whose obedience he offered up himself once in his Father for us.

3 By the son of God is tild to come into the world, when he was made man.

4 Psal. 110. 1. word in the Hebrew text, Thou hast pierced mine ears through, *Psal. 40.* thou hast made me obedient, and willing to hear.

5 Or, *thou hast forced me;* 6 That *is*, the sacrifices, to testifie the forced, *that is*, the will of God.

6 A conclusion, with the other part of the comparison: The Levitical high priest repeateth the same sacrifices daily in his sanctuary: whereupon it followeth that neither their sacrifices, neither those offerings, neither the high priests could take away sins. But Christ having offered one sacrifice once for all, sat down at the right hand of the Father, having all power in his hands.

7 At the altar.

8 He prevenceth a doubting whether to wait, that yet notwithstanding we are subject to sin and death, whereunto the apostle answereth, that the full effect of Christs once for all sacrifice is the only way to enter into the holiest, but shall at length be given.

9 An excellent description of faith by the effects, because it representeth things which are not in sight, and fetcheth, as it were, before our eyes things that are invisible. 1 Or *grounde*, or *confidence*, 2 He sheweth that the fathers ought to be accounted by this vertue. 3 That *is*, those Fathers of whom we came: and whole authority and example ought to move us very much. 4 He sheweth the property of faith, by setting out unto us most wicked examples of such as from the beginning of the world excelled in the church.

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from an evil conscience, and our bodies washed with [l] pure water.

23 Let us hold fast the profession of our faith without wavering: (for he *is* faithful that promised)

24 And let us consider one another to provoke unto love, and to good works.

25 Not forsaking the assembling of our selvs together, as the manner of some *is*, but exhorting *one another*: [8] and so much the more, as ye see the day approaching.

26 For if we sin [m] wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins,

27 But a certain fearful looking for of judgement, and fiery indignation, which shall devour the [n] adversaries.

28 [9] He that despised Moses law, died without mercy, under two or three witnesses.

29 Of how much sorer punishment, suppose ye shall he be thought worthy, who hath troden under foot the Son of God, and hath counted the bloud of the covenant wherewith he was sanctified, an unholy thing, and hath done dispite unto the Spirit of grace?

30 [10] For we know him that hath said, * Vengeance *belongeth* unto me, I will recompence, saith the Lord: and again, The Lord shall [o] judge his people.

31 *It is* a fearful thing to fall into the hands of the living God.

32 [11] But call to remembrance the former days, in which after ye were illuminated, ye endured a great fight of afflictions:

33 Partly whilest ye were made [p] a gazing stock, both by reproaches and afflictions, and partly whilest ye became [q] companions of them that were so used.

34 For ye had compassion of *me* in my bonds, and took joyfully the spoiling of your goods, knowing in your selvs that ye have in heaven a better and an enduring [r] substance.

35 Cast not away therefore your confidence, which hath great recompence of reward.

36 For ye have need of patience, that after ye have done the will of God, ye might receive the promise.

37 For yet a [s] little while, and he that shall come will come, and will not tarry.

38 [12] Now the just shall live by faith: but if *any man* draw back, my soul shall have no pleasure in him.

39 But we are not of them who draw back unto perdition; but of them that believe, to the saving of the soul.

CHAP. XI.

1 *What faith is. 6 Without faith we cannot please God.*
7 *The worthy fruits thereof in the fathers of old time.*

NOw [1] faith is the[t] substance of things hoped for, the evidence of things not seen.

2 [2] For by it the [a] elders obtained a good report.

3 [3] Through faith we understand that the worlds were framed by the word of God, so that things which are [b] seen were not made of things which do appear.

4 [4] By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness, that he was righteous, God testifying of his gifts: and by it he being dead, ‡ yet speaketh.

5 [5] By faith Enoch was translated that he should not [c] see death, and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

6 But without faith *it is* impossible to please *him:* for he that cometh to God must believe that he is, and *that* he is a[d] rewarder of them that diligently seek him.

7 [6] By faith Noah being warned *of God* of things not seen as yet, ‡ moved with fear, prepared an ark to the saving of his houſe, by the which he condemned the world, and became heir of the righteousnes which *is* by faith.

8 [7] By faith Abraham when he was called to go out into a place which he should after receive for an inheritance, obeyed, and he went out not knowing whither he went.

9 By faith he sojourned in the land of promise, as *in* a strange *countrey*, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise.

10 For he looked for a city which hath [e] foundations, whose builder and maker *is* God.

11 Through faith also Sara her self received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

12 Therefore sprang there even of one, and him *as good as* [f] dead, *so many* as the stars of the skie in multitude, and as the sand which is by the sea shore innumerable.

13 These all died [g] in faith, not having received the [h] promises, but having seen them afar off, and were perswaded of *them*, and [i] embraced *them*, and confessed that they were strangers and pilgrims on the earth.

14 For they that say such things, declare plainly that they seek a countrey.

15 And truly if they had been mindful of that *countrey*, from whence they came out, they might have had opportunity to have reurned:

16 But now they desire a better *countrey*, that is, an heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city.

17 By faith Abraham when he was [k] tried, offered up Isaac: and he that had received the [l] promises, offered up his only begotten *son*,

18 ‡ Of whom it was said, that in Isaac shall thy seed be called.

19 Accounting that God was able to raise *him* up, even from the dead: from [m] whence also he received him in a[n] figure.

20 [8] By faith Isaac blessed Jacob and Esau concerning things to come.

21 [9] By faith Jacob when he was a dying,

b So that the world which we see, was not made of any matter that appeared, or was before, but of nothing.
4 Abeli.

† Or, *is yet spoken of.*
5 Enoch.
c That he should not die.

d This reward is not referred to our merits, but to the free promise.
25 Paul teacheth in Abraham the fathers of all the faithful. *Rom. 4.4.*
6 Noah.
† Or, *being weary.*

7 Abraham and Sara.

e This foundation is set against their tabernacles.

f As unlikely to bear children, as if he had been stark dead.

g In faith, which they had while they lived, and followed them even to their grave.
h This is the figure Metonymia, for the things promised.
i For the patriarks were not content that they received the promises, to profess this them religion by building of altars, and calling of the name of the Lord.
k Tried of the Lord.
l Although the promises of life, were made in that seed which was to spring from Isaac, yet he appointed him to die, and so against hope believed in hope.
m From which death.
n For there was not the true and very death of Isaac, but as it were, the death, by means whereof he seemed also as it were to have risen again.
o Jacob.

blessed both the sons of Joseph, and worshipped *leaning* upon the top of his staff.

10 Joseph. ‡ Or, *remembred*

22 [10] By faith Joseph when he died, ‡ made mention of the departing of the children of Israel: and gave commandment concerning his bones.

11 Moses.

23 [11] By faith Moses when he was born, was hid three moneths of his parents, becauſe they saw *he was* a proper child, and they not afraid of the kings commandment.

o They were not afraid to bring him up.

24 By faith Moſes when he was come to years, refuſed to be called the ſon of Pharaohs daughter:

p Such pleaſures as he could not enjoy, but he muſt needs provoke Gods wrath againſt him. ‡ Or, *for Corrip*

25 Chooſing rather to ſuffer affliction with the people of God, than to enjoy the [p] pleaſures of ſin for a ſeaſon:

26 Eſteeming the reproach ‡ of Chriſt greater riches than the treaſures in Egypt: for he had reſpect unto the recompence of the reward.

27 By faith he forſook Egypt, not fearing the wrath of the king, for heendured as ſeeing him who is inviſible.

28 Through faith he kept the paſſover, and the ſprinkling of bloud, leaſt he that deſtroyed the firſt-born, ſhould touch them.

12 The red ſea. 29 [12] By faith they paſſed through the Red ſea, as by dry *land*: whych the Egyptians aſſaying *to do*, were drowned.

13 Jericho. 30 [13] By faith the walls of Jericho fell down, after they were compaſſed about ſeven days.

14 Rahab. q Another example of Gods goodneſs

31 [14] By faith the [q] harlot Rahab perihed not with them ‡ that believed not, when ſhe had received the ſpies with [r] peace.

r Courteouſly and friendly, ſo that ſhe did not onely not hurt them, but alſo kept them ſafe.

‡ 32 [15] And what ſhall I more ſay? for the time would fail me to tell of Gedeon, and *of* Barak, and *of* Sampſon, and *of* Jephtha, *of* David alſo, and Samuel, and *of* the prophers.

15 Gedeon, Barake, and other judges and prophets.

33 Who through faith ſubdued kingdoms, wrought righteouſneſs, obtained [r] promiſes, ſtopped the mouths of lions,

‡ The truit of the promiſes.

34 Quenched the violence of fire, eſcaped the edge of the ſword, out of weakneſs were made ſtrong, waxed valiant in fight, turned to flight the armies of the aliens.

t He ſeemeth to meant the ſtory of that woman of Sarepta, whoſe ſon Elias raiſed again from death, and the Shunnamite, whoſe ſon Eliseus reſtored to his mother. u 2 *Mac.* 7. 7. u He meaneth that perſecution which Antiochus wrought.

35 [t] Women received their dead raiſed to life again: and others were * [u] tortured, not accepting deliverance; that they might obtain a better reſurrection.

x In vile and rough clothing, ſo were the Saints brought to extreme poverty, and conſtrained to live like beaſts in wilderneſſes.

36 And others had trial of *cruel* mockings, and ſcourgings, yea moreover, of bonds and impriſonment.

y 16 An amplification taken of the circumſtance of the time: then faith is ſo much the more to be mareled at, by how much the promiſes of things to come were more dark.

37 They were ſtoned, they were ſawn aſunder, were tempted, were ſlain with the ſword: they wandred about in [x] ſheep-skins, & goat-skins, being deſtitute, afflicted, tormented.

38 Of whom the world was not worthy: they wandred in deſerts, and *in* mountains, and *in* dens and caves of the earth.

z 39 And theſe all having obtained a good report through faith, received [y] not the promiſe:

40 God having ‡ provided ſome better thing for us, that they [z] without us ſhould not be made perfect.

CHAP. XII.

1 *An exhortation to conſtant faith, patience, and godlineſs.* 22 *A commendation of the new Teſtament above the old.*

WHerefore, [a] ſeeing we alſo are compaſſed about with ſo great a cloud of witneſſes, let us lay aſide every weight, and the ſin which doth ſo eaſily [b] beſet *us*, and let us run with patience the race that is ſet before us,

2 [c] Looking unto Jeſus the ‡ authour and finiſher of *our* faith, who for the joy that was ſet before him, [d] endured the croſs, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God.

3 For conſider him that endured ſuch contradiction of ſinners againſt himſelf, leaſt ye be wearied and faint in your minds.

4 [e] Ye have not yet reſiſted unto bloud, ſtriving againſt ſin.

5 [f] And ye have forgotten the exhortation which ſpeaketh unto you as unto children, My ſon, deſpiſe not thou the chaſtening of the Lord, nor faint when thou art rebuked of him.

6 For whom the Lord loveth he chaſteneth, & ſcourgeth every ſon whom he receiveth.

7 ¶ If ye endure chaſtening, God dealeth with you as with ſons: for what ſon is he whom the father chaſteneth not?

8 But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtards and not ſons.

9 Furthermore, we have had fathers of our fleſh, which corrected us, and we gave *them* reverence: ſhall we not much rather be in ſubjection unto the Father of ſpirits, & live?

10 For they verily for a few days chaſtened *us* after their own pleaſure; but he for *our* profit, that we might be partakers of his holineſs.

11 Now no chaſtening for the preſent ſeemeth to be joyous, but grievous: neverthelefs, afterward it yieldeth the peaceable fruit of righteouſneſs, unto them which are exerciſed thereby.

12 ¶ [g] Wherefore lift up the hands which [h] hang down, and the feeble knees:

13 And make ‡ [i] ſtraight paths for your feet, leaſt that which is lame be turned out of the way, but let it rather be healed.

14 [k] Follow peace with all men, & holineſs, without which no man ſhall ſee the Lord:

15 [l] Looking diligently, leaſt any man ‡ fail of the grace of God, leaſt any [m] root of bitterneſs ſpringing up, trouble *you*, and thereby many be defiled:

16 [n] Leaſt *there be* any fornicatour, or profane perſon, as Eſau, who for one morſel of meat ſold his birth-right.

17 For ye know, how that afterward when he would have inherited the bleſſing, he was rejected: for he found no ‡ [o] place of repentance, though he ſought it carefully with teares.

18 [p] For ye are not come unto the mount that might be [q] touched, & that burned with fire, nor unto blackneſs, and darkneſs, and tempeſt,

19 And the ſound of a trumpet, and the voice of words, which *voice* they that heard, intreated that the word ſhould not be ſpoken to them any more.

20 (For they could not endure that which was commanded: and if ſo much as a beaſt touch the mountain; it ſhall be ſtoned, or thruſt through with a dart.

21 And ſo terrible was the [r] ſight, that Moſes ſaid, I exceedingly fear and quake)

22 But ye are come unto mount Sion, and unto the city of the living God, the heavenly Jeruſalem, and to an innumerable company of angels,

23 To the general aſſembly and church of the firſt-born, which are ‡ written in heaven, and to God the judge of all, and to the ſpirits of juſt men, made [s] perfect,

24 And to Jeſus the mediatour of the new ‡ covenant, and to the bloud of ſprinkling, that ſpeaketh better things than *that of* Abel.

25 ¶ [t] See that ye refuſe not him that ſpeaketh: for if they eſcaped not who refuſed him, that ſpake on earth, much more *ſhall not we eſcape*, if we turn away from him that *ſpeaketh* from heaven.

26 [u] Whoſe voice then ſhook the earth; but now he hath promiſed, ſaying, [x] Yet once more I ſhake not the earth onely, but alſo heaven.

27 And this *word*, Yet once more, ſignifieth the removing of thoſe things that ‡ are ſhaken, as of things that are made, that thoſe things which cannot be ſhaken may remain.

28 [y] Wherefore we receiving a kingdom which cannot be moved, ‡ let us have grace, whereby we may ſerve God acceptably, with [m] reverence and godly [z] fear.

29 For our God *is* a conſuming fire.

1 *Divers admonitions, as to charity, 4 to honeſt life, 5 to avoid covetouſneſs, 7 to regard Gods preachers, 9 to take heed of ſtrange doctrins, 10 to confeſſe Chriſt, 16 to give alms, 17 to obey governours, 18 to pray for the apoſtle.* 20 *The concluſion.*

CHAP. XIII.

LEt [a] brotherly love continue.

2 Be not forgetful to entertain ſtrangers, for thereby ſome have entertained angels unawares.

3 Remember them that are in bonds, as bound with them; *and* them which ſuffer adverſity, [b] as being your ſelvs alſo in the body.

4 [c] Marriage *is* honourable in all, and the bed undefiled: but whoremongers and adulterers God will judge.

5 [d] *Let your* converſation *be* without covetouſneſs: and *be* content with ſuch things as ye have. For [e] he hath ſaid, * I will never leave thee, nor forſake thee.

6 So that we may boldly ſay, The Lord *is* my helper, and I will not fear what [e] man ſhall do unto me.

7 ¶ * Remember them which ‡ have the rule over you, who have ſpoken unto you the word of God; whoſe faith follow, conſidering the end of their converſation.

8 [f] Jeſus Chriſt the ſame yeſterday, and to day, and for ever.

9 Be not carried about with divers and ſtrange doctrins: * for *it is* a good thing that the heart be eſtabliſhed with grace, not with [d] meats, which have not profited them that have been [g] occupied therein.

10 [h] We have an [i] altar whereof they have no right to eat, which [k] ſerve the tabernacle.

11 For the bodies of thoſe beaſts, whoſe bloud is brought into the ſanctuary by the high prieſt for ſin, are burnt without the camp.

12 Wherefore Jeſus alſo, that he might ſanctifie the people with his own bloud, ſuffered without the gate.

13 [l] Let us go forth therefore unto him without the camp, bearing his reproach.

14 * For here have we no continuing city, but we ſeek one [m] to come.

15 [n] By him therefore let us offer the ſacrifice of praiſe to God continually, *that is*, the fruit of [o] our lips, ‡ giving thanks to his name.

16 But to do good, and to communicate forget not, for with ſuch ſacrifices God is well pleaſed.

17 ¶ [p] Obey them that ‡ have the rule over you, and ſubmit your ſelvs: for they watch for your ſouls, as they that muſt give account: that they may do it with joy, and not with grief: for that *is* unprofitable for you.

18 [q] Pray for us: for we truſt we have a good conſcience, in all things willing to live honeſtly.

19 But I beſeech you the rather to do this, that I may be reſtored to you the ſooner.

20 ¶ Now the God of peace that brought again from the dead our Lord Jeſus, that great ſhepherd of the ſheep, through the bloud of the everlaſting ‡ covenant,

21 Make you [r] perfect in every good work to do his will, ‡ working in you that which is well pleaſing in his ſight, through Jeſus Chriſt, to *whom be* glory for ever and ever. Amen.

22 ¶ And I beſeech you, brethren, ſuffer the word of exhortation, for I have written a letter unto you in few words.

23 Know ye, that *our* brother Timothy is ſet at liberty, with whom if he come ſhortly, I will ſee you.

24 Salute all them that have the rule over you, and all the ſaints. They of Italy ſalute you.

25 Grace *be* with you all. Amen.

¶ Written to the Hebrews from Italy, by Timothy.

c He ſeemeth man againſt God.

* *Ye* have to ſee before us the example of valiant captains, whom we ought diligently to follow. ‡ Or, *are the gouuers.*

d He repeateth the ſum of the doctrin, *to wit*, the onely ground of all precepts of manners, and that is this: That we ought to quiet and contene our ſelvs in Chriſt onely: for there was yet never any man ſaved without the knowledge of him, neither is at this day ſaved, neither ſhall be ſaved after.

e He toucheth them which mixed in external worſhip and ſpecially the diſtinctions of meats, with the goſpel, which doctrin he plainly condemneth as clean repugnant to the benefits of Chriſt.

d By this one kind which concerneth the difference of clean and unclean meats, we have to underſtand all the ceremonial worſhip.

e Which ſo ſeyed the difference of them ſuperſtitiouſly.

f He refuteth their errour by an eaſie and fit comparition. They which in times paſt ſerved the tabernacle, did not eat of the ſacrifices whoſe bloud was brought for ſin into the holy place by the high prieſt. Moreover theſe ſacrifices did repreſent Chriſt our offering. Therefore they cannot be partakers of him which ſerve the tabernacle, *that is*, ſuch as ſtand in the ſervice of the law: for let us be aſhamed and follow him out of Jeruſalem, from whence he was caſt out and ſuffered: for in this life Chriſt is not, who is the truth, wherein that ſhadowy ſervice ſuffered without the gate.

g By the altar, he meaneth the offerings.

h whereof they cannot be partakers, which ſtubbornly retain the rites of the law.

i He goeth on further in this compariſon, and ſheweth that this alſo is ſignified unto us, that the godly followers of Chriſt muſt, as it were, go out of the world bearing his croſs.

* *Mich.* 2. 10. g Now that thoſe corporal ſacrifices are taken away, he teacheth us that the true ſacrifices of confeſſion remain, which conſiſt partly in giving of thanks, and partly in liberality, with which ſacrifices indeed God is now delighted. ‡ Gr. *confeſſing to.* h To we muſt obey the wanings and admoniſions of our miniſters and elders, which watch for the ſalvation of their ſouls which are committed unto them. ‡ Or, *gouuds.*

i The laſt part of this epiſtle, wherein he commendeth his miniſtery to the Hebrews, and wiſheth them conſtancie and increaſe of graces from the Lord: and excuſeth himſelf in that he hath uſed but few words to comfort them, having ſpent the epiſtle in diſputing: and ſaluteth certain brethren familiarly and friendly. ‡ Or, *ſtedfaſtneſs.* k Make you fit or meet. ‡ Or, *doing*

l Hence cometh that ſaying of the father, that God crowneth his workes in us.

10 Now he applieth the ſame exhortation to the prophetical and kingly office of Chriſt, compared with Moſes, after this ſort. If the majeſty of the law was ſo great, how great thinke you that the glory of Chriſt and the goſpel is? And this compariſon he declareth alſo particularly.

11 Which might be touched with hand, which was of a gods and earthly matter.

12 The ſpot and form which he ſaw, which was counterfeit and forged ſhape, but a lie one.

1 An applying of the former examples, wherein we ought to be ſtirred up to run the whole race, ceaſing away all ſtops and impediments.

2 For his beſeeigth us on all ſides, to that we cannot eſcape out.

3 He ſeeth before, as in the muſk of this race, Jeſus himſelf our captain, who ſtrikingly overcome all the roughneſs of the ſame way.

4 As it were upon the mark of our faith.

5 Or, *ſeqiuour.*

6 whereas he had all kind of liberlinſelf in his hand and power, yet ſuffered willingly the ignominy of the croſs.

7 An amplification, taken of the circumſtance of the perſon and of the things themſelves, which he compareth between themſelves: for how great is Jeſus in compariſon of us, and how far more grievous things did he ſuffer than we?

8 He ſheweth an argument of the profit which cometh to us by Gods chaſtiſements, unleſs we be in baſtardy of all, becauſe ſin, or rather vengeance without reſt is out of us, is by this means taken away.

9 Secondly, becauſe they are teſtimonies of his ſatherly goodwill toward us, in ſo much that they ſhew themſelves to be baſtards, which cannot abide to be chaſtened of God.

10 Thirdly, if all men yield due reverence to fathers, to whom rather ought God to have his glory, that they may ſpiritually cauſe their children, ſhall we not be much more ſubject to our Father, who is the author of the ſpiritual and everlaſting life?

7 An amplification of the laſt argument: Thoſe fathers have onely reſted in this our fleſhy, for ſome ſmall and momentary profit: but God chaſteneth & inſtructeth us for our ſingular profit, to make us partakers of his holineſs: which thing although

8 Be ſo much touched, as if their miſery were yours.

9 He commendeth chaſte matrimony in all ſorts of men, and threateneth utter deſtruction from God againſt whoſoeuer gouernours and adulterers.

3 Covetouſneſs is condemned, againſt which is ſet a contented mind with that which the Lord hath given.

* *Joſh.* 1. 5.

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2 That is, written to no one man, city, or country but to all the Jews generally, being now dispersed.

The [a] general Epistle of

JAMES.

CHAP. I.

1 *We are to rejoyce under the cross, 5 to ask patience of God, 13 and in our trials not to impute our weakness, or sins unto him, 19 but rather to hearken to the word, to meditate in it, and to do thereafter: 26 otherwise men may seem, but never be truly religious.*

JAmes a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are [b] scattered abroad, greeting.

2 ¶ My brethren, [c] count it all joy [2] when ye fall into divers temptations,

3 Knowing *this*, that the [d] trying of your faith worketh patience.

4 But let patience have *her* perfect work, that ye may be perfect and entire, wanting nothing.

5 ¶ If any of you lack [e] wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.

6 But let him ask in faith, nothing [f] wavering: [g] for he that wavereth is like a wave of the sea, driven with the wind, and tossed.

7 For let not that man think that he shall receive any thing of the Lord.

8 A double-minded man *is* unstable in [g] all his ways.

9 ¶ Let the brother of [h] low degree ‡ rejoyce in that he is exalted:

10 But the [i] rich, in that he is made low: because as the flower of the grass he shall pass away.

11 For the sun is *no sooner* risen with a burning heat, *but* it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his [k] ways.

12 ¶ Blessed *is* the man that endureth [l] temptation: for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him.

13 Let no man say when he is [m] tempted, I am tempted of God: for God cannot be tempted with ‡ evil, neither tempteth he any man.

14 But every man is tempted, when he is drawn away of his own lust, and enticed.

15 Then when lust hath conceived, it bringeth forth [n] sin: and sin when it is finished, bringeth forth death.

16 Do not err, my beloved brethren.

17 Every good gift, and every perfect gift is from above, and cometh down from the [o] Father of lights, with whom is no variableness, neither [p] shadow of turning.

18 Of his own [q] will begat he us with the word of truth, that we should be a kind of [r] firstfruits of his creatures.

19 ¶ Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath.

20 For the wrath of man worketh not the righteousness of God.

21 Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with [s] meekness the engrafted word, which is able to save your souls.

22 [5] But be ye doers of the word, and not hearers only, [16] deceiving your own selves.

23 [17] For if any be a hearer of the word, and not a doer, he is like unto a man beholding his [u] natural face in a glass.

24 For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was.

25 But whoso looketh into the perfect law of liberty, and continueth *therein*, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his [x] deed.

26 ¶ If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his [y] own heart, this mans religion *is* vain.

27 [19] Pure religion and undefiled before God and the Father, is this, To [z] visit the fatherless and widows in their affliction, *and* to keep himself unspotted from the world.

12 Here is reason fetched, why God cannot be the author of evil, seeing in us, because he delights not evil.

1 Or, *evil*, a fly sin is meant in this place, *aliud*

13 Another reason taken from contraries: God is the author of all goodness, ergo, that he is always like himself, he then can he be thought to be the author of evil

o From him who is the fountain and author of all goodness, p He puts an in the metaphore: for the sin by him mortified and sundry kinds of turning, makes hours, days, moneths, yeer, light and darkness.

14 The fourth reason, concerning the excellency of the fruit of sin in him: viz. we must hear the word of God meek carefully and diligently, seeing it is he seed, wherewith God of his free favour and love hath begotten us unto himself, placing us out of the number of his creatures. And the apostle condemneth two faults, whereby many trouble us in this matter, to wit, for that we so spirit our selves, for we shall hear, speak our fellows, then hate God whom we cannot see: for we hear and see not anger when we are provoked: against which faults, he teacheth a preacable and quiet mind, and such as once as it is the fitness of godly. This is it which Paul calleth the fruits of faith, and good works, which is taken out of the spirit comes not of the same conclusion: They do not love their neighbours, which neglect some, and ambitiously honour others: for he doth not obey God, which cannot differ from the commandments of God, that that is not so commodious for him, now he is rather guilty generally of the breach of the whole law, although he observe the rest. q Not that all fits are equal, but because that he breaketh one little of the law, offendeth the maiesty of the law-giver. r A proof: because the law-maker is always one and the self-same, so the body of the law cannot be divided. † Or, *that law which said*, 7 The conclusion of the whole treatise: we are upon this condition delivered from the curse of the law by the mercy of God, that in like sort we should minister and exercise mercy and goodness will one towards another, and whoso doth not so, shall not rafle of the grace of God. s He that is hard and churlish against his neighbour, or elle helpeth him not, he shall find God hard and rough judge to himself word. † Or, *glorieth* 8 The fift place, which hangeth very well with the former treatie, touching a true and lively faith. And the proposition of the place is this: Faith which bringeth not forth works, is not that faith whereby we are justified, but an image of faith: or elle this, they are not justified by faith, which bewr not the effects of faith. 9 The first reason taken of a similitude: If a man for to one that is hungry, Fill thy belly, and yet giveth him nothing, this shall not be true charity: so if a man fay, I have faith, and bringeth forth no works of his faith, this shall not be a true faith but a certain dead thing fet our with the name of faith, whereof no man hath to boast, unless he will openly incurr reprehension, seeing that the cause is understood by the effect.

CHAP. II.

1 *It is not agreeable to Christian profession to regard the rich, and to despise the poor brethren: 13 rather we are to be loving and merciful: 14 and not to boast of faith where no deeds are; 17 which is but a dead faith, 19 the faith of devils, 21 not of Abraham, 25 and Rahab.*

MY [1] brethren, have not the faith of our Lord Jesus Christ *the Lord* of [a] glory, with respect of persons.

2 For if there come unto your † assembly a man with a gold ring, in goodly apparel, and there come in also a poor man, in vile raiment:

3 And ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here ‡ in [b] a good place; and say to the poor, Stand thou there, or sit here under my footstool:

4 Are ye not then partial in [c] your selves, and are become judges of evil thoughts?

5 Hearken, my beloved brethren, Hath God chosen the [d] poor of this world, rich in faith, and heirs of ‡ the kingdom, which he hath promised to them that love him?

6 But ye have despised the poor. Do not rich men oppress you, and draw you before the judgement-seats?

7 Do not they blaspheme that worthy name, by the which ye are [e] called?

8 [4] If ye fulfill the [f] royal law, according to the scripture, Thou shalt love thy neighbour as thy self, ye do well.

9 But if ye have respect to persons, ye commit sin, *and* are convinced of the law as transgressours.

10 [5] For whosoever shall keep the whole law, and yet offend in one *point*, he is guilty of [g] all.

11 [6] For ‡ he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressour of the law.

12 [7] So speak ye, and so do, as they that shall be judged by the law of liberty.

13 For he *shall have* judgement without mercy, that hath shewed no mercy; and [h] mercy ‡ rejoyceth against judgement.

14 ¶ [8] what *doth it* profit, my brethren, though a man fay he hath faith, and have not works? can faith save him?

15 [9] If a brother or sister be naked, and destitute of daily food,

16 And one of you fay unto them, Depart in peace, be you warmed, and filled: notwithstanding ye give them not those things which are needful to the body: what *doth it* profit?

17 Even so faith, if it hath not works, is dead being † alone.

18 [1] Yea, a man may fay, Thou hast faith, and I have works: shew me thy faith ‡ without thy works, and I will shew thee my faith by my works.

19 [10] Thou believest that there is one God, thou doest well: the devils also believe, and tremble.

20 [11] But wilt thou know, O vain man, that faith without works is dead?

21 Was not Abraham our father [k] justified by works, when he had offered Isaac his son upon the altar?

22 ‡ Seest thou how faith [l] wrought with his works, and by works was faith made [m] perfect?

23 And the scripture was [n] fulfilled which saith, * Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God.

24 [12] Ye see then how that by works a man is [o] justified, and not by [p] faith onely.

25 [13] Likewise also, was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way?

26 [14] For as the body without the ‡ spirit is dead, so faith without works is dead also.

1 The faith charity which proceedeth from a true faith, cannot stand with the accepting of persons: which he proveth plainly, by setting forth their example, who with the reproach or disdain of the poor, honour the rich.

2 For if we knew what Christs glory is, and esteemed it as we ought to do, there would not be such respect of persons as there is.

† Gr. *synagogue*

3 Or, *well*, or *seemly*

b In a worshipfull and honourable place.

c Have ye not

d Not generally, concerning the excellency of the fruit of sin in him: viz. we must hear the word of God meek carefully and diligently, seeing it is he seed, wherewith God of his free favour and love hath begotten us unto himself, placing us out of the number of his creatures. And the apostle condemneth two faults, whereby many trouble us in this matter, to wit, for that we so spirit our selves, for we shall hear, speak our fellows, then hate God whom we cannot see: for we hear and see not anger when we are provoked: against which faults, he teacheth a preacable and quiet mind, and such as once as it is the fitness of godly. This is it which Paul calleth the fruits of faith, and good works, which is taken out of the spirit comes not of the same conclusion: They do not love their neighbours, which neglect some, and ambitiously honour others: for he doth not obey God, which cannot differ from the commandments of God, that that is not so commodious for him, now he is rather guilty generally of the breach of the whole law, although he observe the rest. q Not that all fits are equal, but because that he breaketh one little of the law, offendeth the maiesty of the law-giver. r A proof: because the law-maker is always one and the self-same, so the body of the law cannot be divided. † Or, *that law which said*, 7 The conclusion of the whole treatise: we are upon this condition delivered from the curse of the law by the mercy of God, that in like sort we should minister and exercise mercy and goodness will one towards another, and whoso doth not so, shall not rafle of the grace of God. s He that is hard and churlish against his neighbour, or elle helpeth him not, he shall find God hard and rough judge to himself word. † Or, *glorieth* 8 The fift place, which hangeth very well with the former treatie, touching a true and lively faith. And the proposition of the place is this: Faith which bringeth not forth works, is not that faith whereby we are justified, but an image of faith: or elle this, they are not justified by faith, which bewr not the effects of faith. 9 The first reason taken of a similitude: If a man for to one that is hungry, Fill thy belly, and yet giveth him nothing, this shall not be true charity: so if a man fay, I have faith, and bringeth forth no works of his faith, this shall not be a true fait but a certain dead thing fet our with the name of faith, whereof no man hath to boast, unless he will openly incurr reprehension, seeing that the cause is understood by the effect.

1 Gr. *by it self.*

i Nay, thus may every man beat down thy pride.

† Some copies read, *by thy works*,

10 Or, to answer reason taken of an absurdity: If such a faith were the true faith where-by we are justified, the devils should be justified, for they have that, but yet notwithstanding they tremble, and are not justified therefore, neither is that faith a true faith.

11 The third reason taken from the example of Abraham who no doubt had a true faith: but he in offering his son, shewed himself to have that faith which was not void of works, and therefore he received a testimony when it was said, that faith was imputed to him for righteousness.

k was he not by his works known and found to be justified? for he speaketh not here of the cawes of justification, but by what effects we may know that a man is justified. l Or, *how, first*, I was effectuall and fruitfull wjth good works. m That the faith was declared to be a true faith, and that by works. n Then was the scripture fulfilled, when it appeared plainly, how truely it was written of Abraham. * *Gen.* 15. 6. *Rom.* 4. 3. *Gal.* 3. 6. The conclusion: He is onely justified that hath faith which hath works following it. o Is proved to be juft. p Of that dead and fruitleis faith which was bootl of. 12 A fourth reason taken from a like example of Rahab the harlot, who also proved by her works that she was justified by a true faith. 14 The conclusion repeated again: faith which bringeth not forth fruits and works, is not faith but a dead carcase. † Or, *breath.*

CHAP. III.

1 *We are not rashly or arrogantly to reprove others: 5 but rather to bridle the tongue, a little member, but a powerful instrument of much good, and great harm. 13 They who be truly wise, be mild, and peaceable, without envying and strife.*

MY [1] brethren, be not many masters, [2] knowing that we shall receive the greater ‡ condemnation.

2 For *in* many things we offend all. 3 If any man offend not in word, the same *is* a perfect man, *and* able also to bridle the whole body.

4 Behold, we put bits in the horses mouths, that they may obey us, and we turn about their whole body.

5 Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, whithersoever the governour listeth.

6 Even so the tongue is a little member, and boasteth great things: [5] behold how great ‡ a matter a little fire kindleth.

7 And the tongue *is* a fire, a world of iniquity: so is the tongue amongst our members, which defileth the whole body, and [c] setteth on fire the course of nature, and it is set on fire of hell.

1 The first part or place: not no man usurp (as most men ambitiously do) authority to judge and censure others rigorously.

2 A reason, because they provoke God to severity against themselves, which do so curiously and rigorously condemn others, being themselves guilty and faulty.

3 Unleis we fulfill the whole law, of mafterlike and proud finding fault with others.

† Or, *judgement.*

4 He sheweth by two similitudes, the one taken from the bridles of horses, that other from the rudders of ships, how great matters may be brought to pass by the good moderation of the tongue. 5 On the contrary part he sheweth how great difcommodities arife by the intemperancy of the tongue throughout the whole world, to the end that men may fo much the more diligently give themselves to moderate it. † Or, *wood.* b An heap of all mischiefs. c It is able to set the whole world on fire.

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† Gr. *nature*

† Gr. *nature of man.*

6 Amongst other fruits of the tongue, the apostle chiefly reproveth backbiting and speaking evil of our neighbours, even in them especially which otherwise will seem godly and religious.

7 He denyeth by two reasons, that God can be pacified by that man, that useth cursed speaking, or to backbite: first, because man is the image of God, which whosoever doth not honour reverenceth not God himself.

8 Secondly, because the order or nature which God hath set in things will not suffer things that are so contrary the one to the other, to stand the one with the other.

‡ Or, *hole*

9 The eighth part, which hangeth with the former, touching meekness of mind, against which he setteth envy and a contentious mind. And in the beginning he stoppeth the mouth of the chief fountain of all these mischiefs, *to wit*, a false perswasion of wisdom, whereas notwithstanding there is no true wisdom but that is heavenly, and seasoned our minds to all kind of true modestion and simplicity. † Or, *naturall*. ‡ Gr. *earthwli*, or *unpastorlie*. d He setteth mercy against the fierce and cruel nature of man, and sheweth that heavenly wisdom bringeth forth good fruits; for he that is heavenly wise, reformeth all things to Gods glory, and the profit of his neighbours. † Or, *without wrangling*. 10 Because the world perswadeth it self that they are miserable which live peaceably and simply: on the contrary side the apostle pronounceth that they shall at the length reap the huvest of peaceable righteousness.

7 For every † kind of beasts, and of birds, and of serpents, and things in the sea, is tamed, and hath been tamed of † mankind.

8 But the tongue can no man tame, *it is* an unruly evil, full of deadly poison.

9 [a] Therewith bles we God, even the Father: and therewith curse we men, which are made after the [7] fimilitude of God.

10 [8] Out of the same mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doth a fountain send forth at the same ‡ place fweet *water* and bitter?

12 Can the fig-tree, my brethren, bear olive berries? either a vine, figs? fo *can* no fountain both yield falt water and fresh.

13 ¶ [9] Who *is* a wise man and endued with knowledge amongst you? let him shew out of a good conversation his works with meekness of wisdom.

14 But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth.

15 This wisdom descendeth not from above, but *is* earthly, ‡ sensual, devilish.

16 For where envying and strife *is*, there *is* † confusion, and every evil work.

17 But the wisdom that *is* from above is first pure, then peaceable, gentle, *and* easy to be intreated, [d] full of mercy and good fruits, ‡ without partiality, and without hypocrisy.

18 [10] And the fruit of righteousnes is sown in peace of them that make peace.

CHAP. IV.

1 *We are to strive against covetousnes, 4 intemperance, 5 pride, 11 detraction and rash judgement of others: 13 and not to be confident in the good success of worldly business, but mindful ever of the uncertainty of this life, to commit our selves and all our affairs to Gods providence.*

2 He goeth on forward in the same argument, condemning certain other cauises of wars, and contentions, to *wit*, unbridled pleasures and immoderate lusts, by their effects, for fo much as the Lord doth worthily make them void, fo that they bring nothing else to them in whom they are, but incurable torments. † Or, *bruteligie*. ‡ Or, *pleasures*. 2 He reprehendeth them by name, which are not ashamed to go about to make God the minister and helper of their lusts and pleasures, in asking things which either are of themselves unlawfull, or being lawfull ask them to wicked purpose and use. ‡ Or, *pleasures*. 3 Another reason, why such unbridled lusts and pleasures are utterly to be condemned, *to wit*, because that he that giveth himself to the world, divorceth himself from God, and breaketh the kind of that holy and spiritual marriage. 4 The taking away of an objection: Indeed our minds run headlong into these vices, but we ought so much the more diligently to take heed of them, which care and study shall not be in vain, seeing that God resisteth the stubborn, and giveth that grace to the modest and humble that surmounteth all those vices. † Or, *envious?*

FRom [1] whence *come* wars and ‡ fightings among you? *come they* not hence, *even* of your ‡ lusts, that war in your members?

2 Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, [2] because ye ask not.

3 Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your ‡ lusts.

4 ¶ [3] Ye adulterers, and adulteresses, know ye not that the friendship of the world is enmity with God? whosoever therefore will be a friend of the world, is the enemy of God.

5 [4] Do ye think that the scripture saith in vain, The spirit that dwelleth in us lusteth ‡ to envie?

6 But he giveth more grace, wherefore he saith, God [5] resisteth the proud, but giveth [6] grace unto the humble.

7 [5] Submit your selves therefore to God: resist the devil, and he will flee from you.

8 Draw nigh to God, and he will draw nigh to you: cleanse *your* hands, ye sinners, and purify *your* hearts, ye double-minded.

9 [6] Be afflicted, and mourn, and weep: let your laughter be turned to mourning, and *your* joy to [a] heaviness.

10 Humble your selvs in the sight of the Lord, and he shall lift you up.

11 ¶ [7] Speak not evil one of another, brethren: he that speaketh evil of *his* brother, and judgeth *his* brother, speaketh evil of the law, and judgeth the law: but if thou judge the law, thou art not a doer of the law, but a judge.

12 There is one law-giver, who is able to save, and to destroy: who art thou that judgest another?

13 ¶ [8] Go to now, ye that say, To day or to morrow we will go into such a city, and continue there a year, and buy and sell, and get gain:

14 Whereas ye know not what *shall be* on the morrow: for what *is* your life? It is even a vapour that appeareth for a little time, and then vanisheth away.

15 For that ye *ought* to say, If the Lord will we shall live, and do this, or that.

16 But now ye rejoyce in your boastings: all such rejoycing is evil.

17 [9] Therefore to him that knoweth to do good, and doth it not, to him it is sin.

CHAP. V.

1 *Wicked rich men are to fear Gods vengeance. 7 We ought to be patient in afflictions, after the example of the prophets, and Job: 12 to forbear swearing, 13 to pray in adversity, to sing in prosperity: 16 to acknowledge mutually our severall faults, to pray one for another, 19 and to reduce a straying brother to the truth.*

GO [1] to now ye rich men, weep & howl for your miseries that shall come upon *you*.

2 Your riches are corrupted, and your garments are moth-eaten.

3 Your gold and silver is cankered, and the ruft of them shall be a witnes against you, and shall eat your fleth as it were fire: ye have heaped treasure together for the last days.

4 Behold, the hire of the labourers, which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped, are entred into the [a] ears of the Lord of sabaoth.

5 Ye have lived in pleasure on the earth, and been wanton: ye have [b] nourished your hearts, as in a [c] day of slaughter.

6 Ye have condemned *and* killed the juft, *and* he doth not resist you.

7 ¶ ‡ [2] Be patient therefore, brethren, unto the coming

1 The taking away of an objection, Although his coming seem no linger, yet at the last we must follow the husbandmen, who do patiently wait for the times that are proper for the fruits of the earth. And again, God will not defer the left jot of the time that he hath appointed.

† Or, *grane*, or *grace sake*

2 He commendeth Christian patience, for that whereas others through impatience vse to accuse one another, the faithful on the contrary side, complain not, although they receive injury.

3 By grudging, he meaneth a certain inward complaining which proceedeth of impatience.

4 The conclusion: the Lord is at the door: who will defend his own, and revenge his enemies, and therefore we need not to trouble our selves.

5 Because moste men are wont to object, that it is good to repell injuries by what means soever, he fetcheth against that the examples of the fathers, whose patience had a moste happy end, because God as a moste bountifull Father, & never forsaketh his. e what end the Lord gave.

6 Because even the best men sometimes through impatience break out into oaths sometimes lefs, sometimes greater, the apostle warneth us to abstein from wickednes, and to reculsom our tongues to simple and true talk. † That that you have to fay or affirm, speak or affirm it simply, and without an oath: and that that you will deny, deny it simply and flatly. 8 He sheweth the left remedy against all afflictions, *to wit*, prayers which have their place both in forrow and joy.

coming of the Lord: [3] behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, untill he receive the early and latter rain.

8 Be ye also patient; ‡ stablish your hearts: for the coming of the Lord draweth nigh.

9 ‡ [4] [d] Grudge not one against another, brethren, least ye be condemned: [5] behold, the judge standeth before the door.

10 [6] Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering affliction, and of patience.

11 Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the [e] end of the Lord: that the Lord is very pitiful and of tender mercy.

12 ¶ [7] But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath: but let your yea, [f] be yea, and *your* nay, nay, least ye fall into condemnation.

13 ¶ [8] Is any among you afflicted? let him pray. Is any merry? let him sing psalms.

7 He describeth more at large the duties of a Christian life, reaseneth first of the principles and beginnings of all Christian actions, rising fo higher than nature, and exciting us alfo to fee above the same. For he sheweth that we which are otherwise of nature sinners, through the free mercy of the Father, first chosen from everlasting: then according to that everlasting decree, were by a certain second creation made his sons in Christ his only begotten, by whose Spirit we are inwardly changed, and by whose blood we are alfo reconciled, to the end, that as Christ himself rose again from the dead, we alfo might be received into that same heavenly and everlasting glory.

8 Or, according to the purpose of God, who never leaveth nor changeth the same. b That being set apart from the rest of this wicked world, through the working of the holy Ghoft, they should be consecrated to God, *Ephef. 1. 2.*

Gr. *mith*

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14 [9] Is any sick among you? let him call for the elders of the church, and let them pray over him, anointing him with [g] oyl in the [h] name of the Lord:

15 And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed † sins, they shall be forgiven him.

16 ¶ [10] Confess *your* faults one to another, and pray one for another, that ye may be healed: [11] the effectual fervent prayer of a righteous man availeth much.

17 Elias was a man subject to like passions as we are, and he prayed ‡ earnestly that it might not rain: and it rained not on the earth by the space of three years and six moneths.

18 And he prayed again, and the heaven gave rain, and the earth brought forth her fruit.

19 ¶ [12] Brethren, if any of you do err from the truth, and one [k] convert him;

20 Let him know, that he which converteth the sinner from the errour of his way, shall save a soul from death, and shall hide a multitude of sins.

9 He sheweth peculiarly, to what physicians especially we must go, when we are diseased, *to wit*, to the prayers of the elders, which then also ioined one to the body (for so much as the gift of healing was then in force) and take away the chiefest cause of sicknesses and diseases, by obtaining for the sick through their prayers and exhortation, remission of sins.

g This was a sign of the gift of healing: and now seeing we have the gift no more, the sign is no longer necessary.

h By calling on the name of the Lord.

10 He hath reason in making mention of sins, for diseases are for the most part sent because of sins.

11 Because God loves constant and acknowledge them, and not hasty confessions, which justify themselves, therefore the apostle addeth, that we ought freely to confer one with another touching those inward diseases, that we may help one another with our prayers.

12 He commendeth prayers by the effects that come of them, that all men may understand that there is nothing more effectual than they are, so that they proceed from a pure mind.

† Or, *to his prayer*

12 The taking away of an objection: All reprehensions are not condemned, seeing that on the contrary part there is nothing more acceptable to God than to call into the way, a brother that was wandering out of the way. k Hath called him back from his way.

The first epistle general of PETER.

CHAP. I.

1 *He blesseth God for his manifold spiritual graces, 10 shewing that the salvation in Christ is so neuer, but a thing prophesied of old: 13 and exhorteth them accordingly to a godly conversation, forasmuch as they are now born anew by the word of God.*

PEter an apostle of Jesus Christ, to the strangers scattered throughout Pontus Galatia, Cappadocia, Asia, and Bithynia,

2 [1] Elect according to the [a] foreknowledge of God the Father, through [b] sanctification of the Spirit unto obedience, and sprinkling of the bloud of Jesus Christ: Grace unto you and peace be multiplied.

3 ¶ Blessed *be* the God, and Father of our Lord Jesus Christ, which according to his † abundant mercy, hath begotten us again unto a [c] lively hope, by the resurrection of Jesus Christ from the dead,

4 To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven † for you,

5 [2] Who are kept by the power of God through faith unto salvation, ready to be revealed in the [c] last time.

6 Wherein ye greatly rejoyce, though now for a season (if need be) ye are in heavinesse through manifold temptations.

7 That the triall of your faith being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour and glory at the [c] appearing of Jesus Christ.

8 Whom having not seen, ye love: in whom though now ye see *him* not: yet believing, ye rejoyce with joy, unspeakable, and full of glory:

9 Receiving the end of your faith, even the salvation of *your* souls.

1 Peter purposing to speak of the benefits of our salvation, he first of all setteth down the author of it, which is God the Father, and that by the eternall decree of his predestination, which is the beginning of all our salvation. Then he addeth the meanes by which he hath accomplished it, which are the sanctification of the Spirit, and the bloud of Jesus Christ. Last of all he setteth down the end, which is, that we should obey him, and be sprinkled with his bloud.

c Everlasting hope.

† Or, *for us*.

2 Now he sheweth by what way we come unto that glory, *to wit*, through all kind of afflictions, wherein also the unfeigned faith maketh us to feare, that we are not onely not overcome with sorrow, but also through the beholding of God himself (who otherwise is invisible) with the eyes of faith, are unspeakably joyful, because all such things as they are but for a time, so are they not applied unto us to destroy us, but as it were by fire to purge us, and to make us perfit, that at the length we may obtain salvation. d This is that time which Daniel calleth the time of the end, when as that great reforming of all things shall be, which all creatures look for, *Rom. 8. 19.*

e He speaketh of the second coming of Christ.

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10 , Of which salvation the prophets have enquired, and searched diligently, who prophecied of the grace *that should come* unto you:

11 Searching what, or what manner of time the Spirit of Christ which was in them did signifie, when it testified beforehand the sufferings of Christ, and the glory that should follow.

12 Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the gospel unto you, with the holy Ghost sent down from heaven, which things the angels desire to look into.

13 ¶ [4] Wherefore gird up the loins of your mind, be sober, and hope † [b] to the end, for the grace that is to be [6] brought unto you at the revelation of Jesus Christ.

14 [a] As obedient children, not fashioning your selves according to the former lusts, in your ignorance:

15 But as he which hath called you is holy, so be ye holy in all manner of conversation;

16 [b] Because it is written, * Be ye holy, for I am holy.

17 [10] And if ye [c] call on the Father, who without respect of persons judgeth according to every mans work, pass the time of your sojourning here in fear:

18 [11] Forasmuch as ye know that ye were not redeemed with corruptible things, *as* silver and gold, from your vain conversation *received* by tradition from *your* fathers;

19 But with the precious bloud of Christ, as of a Lamb without blemish and without spot.

20 [12] Who verily was foreordained before the [k] foundation of the world, but was manifest in these last times for you;

21 Who by him do believe in God that raised him up from the dead, and gave him glory, that your faith and hope might be in God.

22 ¶ [13] Seeing ye have purified your fouls in obeying the truth through the Spirit, unto unfeigned love of the brethren: *see that ye* love one another with a pure heart fervently;

23 Being born again, not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever.

24 ‡ [14] For all [l] flesh *is* as graſs, and all the glory of man, as the flower of graſs: the graſs withereth, & the flower thereof falleth away:

25 [15] But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

3 He putteth a difference between true faith, *that is to say*, that faith which onely hath an eye to the doctrin of the prophets and apoſtles, and falſe faith: Afterward he maketh two degrees of one and the ſelf-ſame faith, according to the manner of divers revelations, when as indeed it is but one onely faith Thirdly, he ſaith, that the preaching of the apoſtles, is the fulfilling of the preaching of the prophets, alſo the ghoſt the lover and of it he as yee looked for of the very angels. 4 He alludeth to the prophecy of Joel, which was exhibited upon the day of Pentecoſt, in the apoſtles, as it were in the firſt fruits of the holy Ghoſt: which this ſame our Peter declareth. *Acts* 2. 6. 4 He goeth from faith to hope: which is indeed a companion that cannot be ſundered from faith: and he uſeth an argument taken of compariſon: we ought not to be wearied in looking for ſo excellent a thing, which the very angels wait for with great deſire. g This is a borrowed ſpeech, taken of a common uſage among ſt them for by reaſon that they were long gariners, they could not reſt, unleſs they girded up themſelves: and hence it is that Chriſt ſaid, Let your loyns be girded up. 5 He ſeteth forth very briefly, what manner of hope ours ought to be, *to wit*, continual until we enjoy the thing we hope for: then what we have to hope for, *to wit*, grace (*that is*, free ſalvation) aſcribed to us in the goſpel, and not that we men do nothly and fondly promiſe to themſelves. 1 Cor. *perfectly*. h Soundly and ſincerely. 6 An argument to ſtir up our minds feeling, that God doth not wait till we ſeek him, but cauſeth to greet a benefit to be brought even unto us. 7 He ſeteth out the end of faith, leſt any ſhould promiſe himſelf, either ſooner or later, that full ſalvation, *to wit*, the latter coming of Chriſt, and therewithall warneth us, not to meaſure the dignity of the goſpel according to the preſent eſtate, ſeeing that that which we are now, is not yet revealed. 8 He calleth from faith and hope, as the fruits of them both, which are conſtituted in the name of obedience: And it conſiſteth in two things, in renouncing our luſts, and living godly: which luſts have their beginning of that blindneſs wherein all men are born: but holineſs proceedeth from the grace and favour of God, which appeareth unto us, and therefore regenereth us. that the father and the children may God which adopteth us, and therefore regenereth us. that the father and the children may be of one diſpoſition, 9 He ſheweth that ſanctification doth neceſſarily follow adoption. * *Levit.* 11. 44. & 19. 2. & 20. 7. 10 As before he diſtinguiſhed true faith and hope from falſe, ſo doth he now obedience, ſetting the quick and ſharp ſpirit of God, againſt an outward mask, and earneſt reverence againſt vain ſeverity. 11 If you will be called the ſons of the father, 12 An exhortation, wherein he ſetteth forth the excellency and greatneſs of the benefit of God the Father in ſanctifying us by the death of his own Son. And he partly ſeteth the purifyings of the law againſt the things in deed, and the bloud of Chriſt, and partly alſo mens traditions, which he condemneth as utterly vain and ſuperſtitious, be they never ſo old and ancient. 13 The taking away of an obječtion: what was done to the world before that Chriſt was ſent into the world, and was there no church? The apoſtle anſwereth, that Chriſt was ordained and appointed to redeem and deliver mankind: before that mankind was: much leſs was there any church without him before he coming in the flеſh: yea we are happieſt above the reſt, to whom Chriſt was exhibited indeed in this that he having ſuffered and overcome death for us, doth now moſt effectually work in us by the vertue of his Spirit to create in us faith, hope, and charity: k From everlaſting. 14 He commendeth the praiſe of obedience, *that is*, charity: eſpecially beating into their heads again, that he ſpe ſeth not of any common charity, and ſuch as proceedeth from that our corrupt nature, but of that which beginneth in the Spirit of God, which puriſieth our ſouls through the word, hid hold on by faith, and ingendreth life in us a ſpiritual and everlaſting life, 15 God himſelf is moſt pure and truely living.

24 ‡ [16] For all [l] fleſh *is* as graſs, and all the glory of man as the flower of graſs: the graſs withereth, & the flower thereof falleth away:

25 [15] But the word of the Lord endureth for ever. And this is the word which by the goſpel is preached unto you.

‡ Or, *for that* 14 A reaſon why we have need of this heavenly inſtruction, *to wit*, becauſe, that men be thеir glory as graſs, are of nature void of all true and ſound goodneſs. l The word (fleſh) ſheweth the weakneſs of our nature, which is chiefly to be conſidered in the fleſh it ſelf. 15 Again, leaſt any man ſhould ſeek that ſpiritual force and vertue in fained imaginations, the apoſtle willeth us back to the word of God: teaching us furthermore, that there is no other word of the Lord to be looked for, than this which is preached, in which onely we muſt reſt.

CHAP. II.

1 *He deboteth them from the breach of charity:*
4 *ſhewing that Chriſt is the foundation whereupon they are built.* 11 *He beſeecheth them alſo to abſtain from fleſhly luſts,* 13 *to be obedient to magiſtrates:*
18 *and teacheth ſervants how to obey their maſters,*
20 *patiently ſuffering for well-doing, after the example of Chriſt.*

WHerefore, laying aſide all malice and all guile, and hypocriſies, and envies, and all evil-ſpeakings,

2 As [a] new born babes deſire the ſincere milk of the word, that ye may grow thereby:

3 If ſo be ye have taſted that the Lord *is* gracious.

4 To whom coming, *as unto* a living ſtone, diſallowed indeed of men, but choſen of God, *and* precious,

5 Ye alſo as lively ſtones, are built up a ſpiritual houſe, [c] an holy prieſt-hood to offer up ſpiritual ſacrifices, acceptable to God by Jeſus Chriſt.

6 [16] Wherefore alſo it is contained in the ſcripture, * Behold, I lay in Sion a chief corner-ſtone, elect, precious; and he that believeth on him ſhall not be confounded.

7 Unto you therefore which believe *he is* † precious: but unto them which be diſobedient, the ſtone which the builders diſallowed, the ſame is made the head of the corner,

8 * And a ſtone of ſtumbling, and a rock of offence, *even to them* which ſtumble at the word, being diſobedient, whereunto alſo they were appointed.

9 But *ye are* a choſen generation, a royal prieſt-hood, an holy nation, ‡ a peculiar people, that ye ſhould ſhew forth the ‡ praiſes of him, who hath called you out of darkneſs into his marvellous light.

10 Which in time paſt *were* not a people, but *are* now the people of God: * which had not obtained mercie, but now have obtained mercie.

11 [9] *Dearly* beloved, [10] I beſeech *you* as ſtrangers and pilgrims, [11] abſtain from fleſhly luſts, which [12] war againſt the ſoul:

12 [13] Having your converſation honeſt among the Gentiles, that ‡ whereas they ſpeak againſt you as evil doers, they [14] may by *your* good works which they ſhall behold, glorifie God in the day of [b] viſitation.

13 [15] Submit your ſelves to [c] every ordinance of man [16] for the Lords ſake, [17] whether it be to the king, as ſupreme,

14 Or unto governours, as unto them that are ſent by him [12] for the puniſhment of evil doers, and for the praiſe of them that do well.

15 [19] For ſo is the will of God, that with well doing ye may put to ſilence the ignorance of fooliſh men.

16 As free, and not † uſing *your* liberty for a cloke of maliciouſneſs, but as the ſervants of God.

17 [20] ‡ Honour all men. Love the [c] brotherhood. Fear God. Honour the king.

18 [21] Servants be ſubject to *your* maſters with all fear, not onely to the good and gentle, but alſo to the froward.

19 [22] For this *is* thank-worthy, if a man for [c] conſcience toward God endure grief, ſuffering wrongfully.

20 For what glory *is it*, if when ye be buffeted for your faults, ye ſhall take it patiently? but if when ye do well, and ſuffer *for it*, ye take it patiently, this *is* ‡ acceptable with God.

21 [23] For even hereunto were ye called: becauſe Chriſt alſo ſuffered † for us, leaving us an [8] example, that ye ſhould follow his ſteps.

22 Who did no ſin, neither was guile found in his mouth.

23 Who when he was reviled, reviled not again, when he ſuffered, he threatned not, but

9 He returneth to that generall exhortation.
10 A reaſon why we ought to live ſtudily, in ſuch, becauſe we are citizens of heaven, and therefore we ought to live according to the laws, not of this world, which is moſt corrupt, but of the heavenly citie, although we be ſtrangers in the world.
11 Another argument. The chriſten of God live not according to the fleſh, *that is*, according to that corrupt nature, but according to the Spirit. Therefore fleſhly motions ought not to beat rule in us.
12 The third argument: For although thoſe luſts ſlatter us, yet they ceaſe not to fight againſt our ſalvation.
13 The fourth argument, taken of the profit of ſo doing: for by this means alſo we provide for our good name and eſtimation, whilſt we compell them at length to change their minds, which ſpeak evil of us.
† Or, *wherein* 14 The fifth argument, which alſo is of great force: Becauſe the glory of God is greatly ſet forth by that means, whileſt by example of our honeſt life, even the moſt profane men are brought unto God, and ſtimit themſelves unto him.
b when God ſhall have mercy on them.
15 That which he ſpake generally, he now expoundeth by parts, deſcribing ſeverally every mans durie. And firſt of all he ſpeaketh of ſo eldrace, which is due to ſuch to the loes, and alſo to the magiſtrate both higher and lower. c By ordinance, is meant the running and ordering of civil government, which he calleth ordaining of man, not becauſe man invented it, but becauſe it is proper to men *that is*, which is fet amongſt men: and therefore the true ſervants of the Lord muſt obſerve all ſtay they will obey kings and the higher magiſtrates, and yet remember their miniſters: yea though their miniſters were not armed with their authoritie which ſtat them. 18 The ſecond argument taken from the end of this order, which is not onely moſt profitable, but alſo very neceſſary: ſeeing that by this means vertue is rewarded, and vice puniſhed: whereby is the quietneſs and happineſs of this life confiſteth. 19 He declareth the firſt argument more amply, ſhewing that Chriſtian liberte doth not, amongſt all things, loſe, or not ill, conſiſt herein, to live, to caſt off the bridle of laws, (as at that time ſome altogether unskilfull in the kingdom of God imagined) but rather in this, that living holily according to the will of God, we ſhould make manifeſt to all men, that the goſpel is not a cloak for ſin and wickedneſs, ſeeing we write ſuch ſtee free, that yet we are till the ſervants of God, and not of ſin. † Or, *having* 20 He ſignifieth that this civil life of men, by occaſion of thoſe things which he ſpake, into two generall parts: *to wit*, into thoſe duties which private men owe to private men, and thoſe which belong to the faithfull, and into that ſubjection whereby inferiours are bound to their ſuperiors: but ſo, that he begin with the firſt kind of duties, becauſe the fear is due to the quieteſt and honeſt to kings. d Be charitable and dutifull towards all men. † Or, *aſſemblie* 21 He commendeth the ſtate of ſervants towards their maſters, which he deſcribeth with ſundry bounds, that ſervants ſhould ſtedfaſtly willingly, and not by conſtraint, not onely to the good and courteous, but alſo to the froward and ſharp maſters. 22 The taking away of an obječtion: indeed the condition of ſervants is hard, eſpecially if they have froward maſters: but this their ſubjection ſhall be ſo much the more acceptable to God, if his will prevail more with ſervants, than the luſts of their maſters. e Becauſe he maketh a conſcience of it, to offend God, by whoſe good will and appointment he knoweth this burden is laid upon him. † Or, *thank* 23 He mitigateth the grievouſneſs of ſervitude, while he ſheweth plainly that Chriſt died alſo for ſervants, that they ſhould bear ſo much the more patiently this inequality betwixt men which are of one fleſh: ſame manner moreover ſetting before them Chriſt that Lord of Lords for an enſample, being of iniquites, than Chriſt himſelf who was moſt juſt, and moſt ſharply of all afflicted, † ſome read *for you*.

‡ 24 committed *himſelf* to him that [25] judged righteouſly.

24 [26] Who his own ſelf bare our ſins in his own body † on the tree, that we being dead to ſin, ſhould live unto righteouſneſs; by whoſe ſtripes ye are healed.

25 For ye were as ſheep going aſtray, but are now returned unto the Shepherd and Biſhop of your ſouls.

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1 Or, *committed his cauſe.*
24 He ſheweth them a remedie againſt all injuries, *to wit*, that they commend their cauſe to God, by the example of Chriſt.
25 He ſeemeth now to turn his ſpeech to maſters, which have alſo themſelves a maſter and judge in heaven, who will juſtly revenge the injuries don to ſervants, without any reſpect of perſons. 26 He calleth the ſervants back from the conſideration of the injuries which they are conſtrained to bear, to think upon the greatneſs and the end of the benefit received of Chriſt. † Or, *to.*

CHAP. III.

1 *He teacheth the duty of wives and husbands to each other,* 8 *exhorting all men to unitie and love,* 14 *and to ſuffer perſecution.* 19 *He declareth alſo the benefits of Chriſt toward the old world.*

LIkewiſe, [a] ye wives, *be* in ſubjection to your own husbands, [2] that if any obey not the word, they alſo may without the word be won by the converſation of the wives:

2 While they behold your chaſte converſation *coupled* with fear.

3 Whoſe adorning, let it not be that outward *adorning*, of plaiting the hair, and of wearing of gold, or of putting on of apparel,

4 But *let it be* the [a] hidden man of the heart, in that which is not corruptible, *even the ornament* of a meek and quiet ſpirit, which is in the [b] ſight of God of great price.

5 [c] For after this manner in the old time the holy women alſo who truſted in God adorned themſelves, being in ſubjection unto their own husbands.

6 Even as Sarah obeyed Abraham, calling him Lord, whoſe † daughters ye are as long as ye do well, and are [3] not afraid with any amazement.

7 [d] Likewiſe ye husbands, [e] dwell with *them* according to [d] knowledge, [7] giving [e] honour unto the wife as unto the weaker [f] veſſel, and as being [g] heirs together of the [8] grace of life, [9] that your prayers be not hindred.

8 [10] Finally, *beye* all of one mind, having compaſſion one of another, ‡ love as brethren, *be* pitifull, *be* courteous:

9 [11] Not rendring evil for evil, or railing for railing: but contrariwiſe bleſſing, [12] knowing that ye are thereunto called, that ye ſhould inherit a bleſſing.

1 In the third place he ſetteth forth the wives duties to their husbands, commanding them to be obedient.
2 He ſpeaketh, namely, of them which had husbands that were not Chriſtians; which ought ſo much the more be ſubject to their husbands, that by their honeſt and chaſte converſation, they might gain them to the Lord.
3 He conſidereneth the riot and exceſs of women, and ſetteth forth their true apparelling, ſuch as is gracious before God, *to wit*, the inward & incorruptible, which conſiſteth in a meek and quiet ſpirit.
4 who hath his feet faſtened in the heart: for that the hid man is fet againſt the outward decking of the body.
b Precious indeed, and ſo taken of God.
4 An argument taken out of the example of women, and eſpecially of Sara, which was the mother of all believers.
5 *children* 6 Becauſe women are of nature feareful, he exhorteth them to underſtand that he requireth of them that ſubjection, which is not wrung out of them either by force or feat. 6 He teacheth husbands alſo their duties, *to wit*, that the more carnall ſtanding and wiſdome they have, the more wiſely and circumſpectly they behave themſelves. c Do all the duties of wedlock d The more wiſedom the husband hath, the more circumſpectly he muſt behave himſelf in bearing thoſe diſcommodities, which through the infirmitie of women waited upon him unto the husband and the wife. 7 The ſecond argument, becauſe the wife, notwithſtanding that ſhe is commonly more than the man, is an excellent inſtrument of the man, made to the more excellent uſes: whereupon it followeth, that *ſhe is not* therefore to be neglected, becauſe ſhe is weak, but on the contrary part, the ought ro be ſo much the more cared for. e Having an eye unto the weakneſs of her. f The woman is called a veſſel, aſter the manner of the Hebrues: becauſe the husband uſeth her as his fellow and helper, to live faithfully before God. g The third argument: For that they are not leſſe excellent than the wife, in reſpect of the eternall life) which otherwiſe are unequall as touching the governance and converſation at home, and therefore they are not to be deſpiſed although they be weak. g Of that gracious and free benefit whereby we have everlaſting life given us. 9 The fourth argument: All trawlings and childings muſt be eſchewed, becauſe they hinder prayers and the whole ſervice of God, whereunto both the husband and wife are equally called 10 He returneth to common exhortations, and commandeth concord, and whoſoever things pertain to the maintenance of peace and mutuall love 11 Or, *having to the brethren*, 11 we muſt not onely not recompence injurie for injurie, but we muſt alſo recompence them with benefits. 12 An argument taken of compaſſion: Seeing that we our ſelves are called of God whom we offend ſo often, to ſo great a benefit, (ſo far is he from revenging the injuries which we do unto him) ſhall we rather make our ſelves unworthy of ſo great bounti-fulneſs, than forgive one another eaſily? And from this vers to the end of the chapter, there is a digreſſion or going from the matter he is ſpeaking of, to exhort us valiantly to bear afflictions.

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10 13 For * he that will love life, and [b] see good days, let him refrain his tongue from evil, and his lips that they speak no guile.

11 Let him eschew evil and do good, let him seek peace, and ensue it.

12 For the eyes of the Lord *are* over the righteous, and his ears *are open* unto their prayers: but the † face of the Lord *is* † against them that do evil.

13 14 And who *is he* that will harm you, if ye be followers of that which is good?

14 But and if ye suffer for righteousnes sake, happy *are ye*, and be not * 15 afraid of their [k] terrour, neither be troubled:

15 But † sanctifie the LordGod in your hearts, and 16 *be* ready always to *give* an answer to every man that asketh you a reason of the hope that *is* in you, with meekness and ‡ fear:

16 Having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsly accuse your good conversation in Christ.

17 17 For *it is* better, if the will of God be so, that ye suffer for well doing, than for evil doing.

18 18 For Christ also hath once suffered for sins, the 19 just for the unjust: (20 that he might bring us to God) 21 being put to death in the [m] flesh, but quickened by the Spirit:

19 22 By which also he went and preached unto the spirits in prison;

20 Which sometime were disobedient, when [n] once the long-suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight, [o] souls were saved by water.

21 22 The like figure whereunto, *even* baptism, doth also now save us, (not the putting away of the filth of the flesh, but the answer of a good conscience towards [p] God) by the 24 resurrection of Jesus Christ:

22 Who is gon into heaven, and is on the right hand of God, angels, and authorities, and powers being made subject unto him.

CHAP. IV.

1 *He exhorteth them to cease from sin by the example of Christ, and the consideration of the generall end that now approacheth:* 12 *and comforteth them against persecution.*

FOrasmuch, then as Christ hath suffered for us in the flesh, arm your selvs likewise with the same mind: for he that hath suffered in the flesh, hath ceased from sin:

2 That he no longer should live the [a] rest of *his* time in the flesh, to the lust of men, but to the will of God.

3 2 For the time past of our life may suffice us to have wrought the [b] will of the Gentiles, when we walked in lascivíousnes, lusts, excesses of wine, revellings, banquetings, and abominable idolatries:

4 3 Wherein they think it [c] strange that you run not with them to the same excesse of riot, speaking evil of *you*:

5 Who shall give account to him that is ready to judge the quick and the dead.

6 4 For, for this cause was the goſpel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit.

7 5 But the end of all things is at hand: be ye therefore sober and watch unto prayer.

8 6 And above all things have fervent charity, among your selvs: for charity ſhall cover the multitude of sins.

9 7 Use hospitalitie one to another without grudging.

10 8 As every man hath received the gift, *even so* minister the same one to another, 9 as good ſtewards of the manifold grace of God.

11 10 If any man speak, *let him speak* as the oracles of God: if any man minister, *let him do it* as of the ability which God giveth, that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever and ever. Amen.

12 11 Beloved, think it not [d] strange 12 concerning the fiery triall, which is to try you, as though some ſtrange thing happened unto you.

13 13 But rejoyce in as much as ye are partakers of Christs sufferings; that when his glory ſhall be revealed, ye may be glad also with exceeding joy.

14 14 If ye be reproached for the name of

a Having ended his digestion, and finding from his master now he returneth to the observation which he tooke off, taking occasion by the which he find touching the death and reſurrection of Christ, to de-ſiring our Saluation, that so be findified, is all one as to live in the flesh, *that is to say*, to leave off from our wickednes, and vicionsnes: and to vſe again to God, *that is to say*, to be reuealed by the verrue of the holy Ghoſt, the weapons of the reſt of our life which remaineth after the will of God.

b The moſt of this preſent life as in reſpect of vs to be paſſed over.

c By putting us in mind of the diſhoneſtie of our feaſtes: for in the holie time they think it a new and ſtraige manner.

d A queſtion: becauſe he made intention of the laſt generall iudgement. And he preuenteth an obiection, that ſeeing Chriſt ſhall come by himſelf, they may ſeem to be ſtraiged from which died before.

e By ſpirite he meaneth the gifts of the Spirite.

f Or, *ſeeing Chriſt*

Chriſt, happy *are ye*; for the [e] ſpirit of glory, and of God reſteth upon you: on their part he is evil ſpoken of, but on your part he is glorified.

15 15 But let none of you ſuffer as a murderer, or *as* a thief, or *as* an evil-doer, or as a buſie-body in other mens matters.

16 Yet if *any man ſuffer* as a Chriſtian, let him not be aſhamed, but let him glorifie God on this behalf.

17 16 For the time *is come* that judgement muſt begin at the houſe of God: and if *it* 17 firſt *begin* at us, what ſhall the end *be* of them that obey not the goſpel of God?

18 And if the righteous ſcarcely be ſaved, where ſhall the ungodly and the ſinner appear?

19 18 Wherefore, let them that ſuffer according to the will of God, commit the keeping of their ſouls *to him* in well doing, as unto a faithfull Creator.

CHAP. V.

1 *He exhorteth the elders to feed their flocke,* 5 *the younger to obey,* 8 *and all to be ſober, watchfull and conſtant in the faith:* 9 *to reſiſt the cruel adverſary the devil.*

THe [a] elders which are among you 2 I exhort, who am alſo an elder, and a witneſs of the ſufferings of Chriſt, and alſo a partaker of the glory that ſhall be revealed.

2 3 Feed the [b] flock of God † which is [c] among you, † taking the overſight *thereof*, not

a He deſcribeth perſually the office of the elders, *that is to ſay*, of them that have the care of the church.

b He vſeth a preſent touching the circumſtance of his own perſon: *namely*, whether he be a fellow-miniſter, or ſubiect.

c Or, *as much as in you is*, † The third: Let not the ſhepherds inuade other mens flocks, but let them feed that which God hath committed unto them. 4 Let the ſhepherds govern the church with the word, and example of godly and unblamable life, not by conſtraint, but willingly, not for filthy lucre, but of a ready mind, not as lords over Gods portion and heritage, but as his miniſters.

by conſtraint, but willingly: not for filthy lucre, but of a ready mind.

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3 Neither as ‡ being lords over *Gods* [b] heritage: but being enſamples to the flock.

4 17 And when the chief Shepherd ſhall appear, ye ſhall receive a crown of glory that fadeth not away.

5 18 Likewiſe ye younger, ſubmit your ſelvs unto the elder: yea, all *of you* be ſubject one to another, and be clothed with humility: for God reſiſteth the proud, and giveth grace to the humble.

6 Humble your ſelvs therefore 19 under the mighty hand of God, that he may exalt you in due time:

7 Caſting all your care upon him, for he careth for you.

8 11 Be ſober, be vigilant: becauſe your adverſary the devil, as a roaring lion, walketh about, ſeeking whom he may devour:

9 Whom reſiſt ſtedfaſt in the faith, 12 knowing that the ſame afflictions are accompliſhed in your [c] brethren that *are* in the world.

10 13 But the God of all grace who hath called us into his eternall glory by Chriſt Jeſus, after that ye have ſuffered a while, make you perfect, ſtabliſh, ſtrengthen, ſettle *you*.

11 To him *be* glory and dominion for ever and ever. Amen.

12 14 ¶ By Silvanus a faithfull brother unto you, (as I ſuppoſe) I have written briefly, exhorting and teſtifying that this is the true grace of God wherein ye ſtand.

13 15 The *church that is at* [d] Babylon elected together with *you*, ſalureth you, and *ſo doth* Marcus my ſon.

14 Greet ye one another with a kiſs of charity. Peace *be* with you all that *are* in Chriſt Jeſus. Amen.

‡ Or, *over ruling*

b Which is the Chriſtian people.

7 That the diſciples be minds to not overcome either with the wickedneſs of men, or their cruelty, he warneth them to caſt their eyes continually upon that chief Shepherd, and the crown which is laid up for them in heaven.

8 He commendeth many peculiar Chriſtian vertues, and eſpecially modeſtie: which admonition all of us ſtand in need of, but eſpecially the younger ſort, by reaſon of the naturall pride and pride of that age.

9 Becauſe pride ſeemeth to many to be the way unto the glory of this life, the apoſtle willeth reſiſt on the contrary ſide, that ignominie and ſhame is the reward of pride, and glory the reward of modeſtie.

10 Becauſe thoſe proud and loftie ſpirits threaten the moſteſt and humble, the apoſtle willeth us ſet the power of God againſt the malice of proud men, and to hang wholly upon his providence.

11 The cruelty of Satan, whom feekly all means to overcome by watchfulneſs and faith.

12 The perſecutions which Satan ſtirreth up, are neither new nor proper to any one man, but from old and ancient time common to

the whole church, and therefore we muſt ſuffer that patiently, wherein we have faith and ſo many fellows of our conflicts and combats. c Among all your brethren, which are diſperſed throughout the world. 13 He ſeeketh up,as it were,with a ſeal, the former exhortation with a ſolemn prayer, again willing them to aſk increaſe of ſtrength at his hands, of whom they had the beginning, and hope to have the accompliſhment: *to wit*, of God the Father in Chriſt Jeſus, in whom we are ſure of the glory of eternall life. 14 Conſentaneous and preſerverance in the doctrin of the Apoſtles, is the onely ground and foundation of Chriſtian ſtrength. Now the ſum of the Apoſtles doctrin, is, ſalvation freely given of God. 15 Familiar ſalutations.

d In that famous citie of Aſſyria, where Peter the apoſtle of the circumciſion then was.

The ſecond Epiſtle general of
PETER.

CHAP. I.

1 *Confirming them in the hope of the increaſe of Gods graces,* 5 *he exhorteth them by faith and good works, to make their calling ſure:* 12 *whereof he is carefull to remember them, knowing that his death is at hand:* 16 *and warneth them to be conſtant in the faith of Chriſt, who is the true Son of God, by the eye-witneſs of the apoſtles beholding his majeſtie, and by the teſtimonie of the Father, and the prophets.*

SImon [1] Peter, a ſervant and
an apoſtle of Jeſus Chriſt, to
them that have obtained like
precious faith with us,
through the [a] righteouſneſs
of God, and our Saviour Jeſus
Chriſt:
2 Grace and peace be multiplied unto you,
[2] through the knowledge of God, and of Jeſus
our Lord;
3 [3] According as his [b] divine power hath
given unto us all things that *pertain* unto
[c] life and godlineſs, through the [d] knowledge
of him that hath called us ‡ to glorie and
vertue:
4 [4] Whereby are given unto us exceeding
great and precious promiſes; that by theſe
you might be partakers of the [e] divine nature,
having eſcaped the corruption *that is* in the
[f] world through [g] luſt.
5 [5] And beſides this, giving all diligence,
[h] add to your faith, vertue; and to vertue,
knowledge;
6 [6] And to knowledge, temperance; and
to temperance, patience; and to patience,
godlineſs;
7 And to godlineſs, brotherly kindneſs;
and to brotherly kindneſs, charity.
8 [7] For if theſe things be in you, and abound,
they make *you that ye ſhall* neither *be* barren
nor unfruitfull in the knowledge of our Lord
Jeſus Chriſt.
9 But he that lacketh theſe things, is blind,
and [i] cannot ſee far off, and hath forgotten
that he was purged from his old ſins.
10 [8] Wherefore the rather, brethren, give
diligence to make your calling and election
ſure: for if ye do theſe things, ye ſhall never
fall:
11 For ſo an entrance ſhall be miniſtred
unto you abundantly, into the everlaſting
kingdom of our Lord and Saviour Jeſus
Chriſt.
12 [9] Wherefore I will not be negligent to
put you always in remembrance of theſe
things, though ye know *them*, and be eſta-
bliſhed in the preſent truth.
13 Yea, I think it meet, as long as I am in
this [k] tabernacle, to ſtir you up, by putting
you in remembrance:
14 Knowing that ſhortly I muſt put off *this*
my tabernacle, even as * our Lord Jeſus Chriſt
hath ſhewed me.
15 Moreover, I will endeavour, that you
may be able after my deceaſe, to have theſe
things always in remembrance.
16 [10] For we have not followed cunningly
deviſed fables, when we made known unto
you the power and coming of our Lord Jeſus
Chriſt, but were eye-witneſſes of his majeſtie.
17 For he received from God the Father,
honour and glory, when there came ſuch a
voice to him from the excellent glory, This is
my beloved Son in whom I am well pleaſed.
18 And this voice which came from heaven
we heard, when we were with him in the holy
mount.
19 [11] We have alſo a more ſure word of
propheſie, [12] whereunto ye do well that ye
take heed, as unto a light that ſhineth in a
dark place, untill the day [l] dawn, and the
[m] day-ſtar ariſe in your hearts.
20 [13] Knowing this firſt, that no propheſie
of the [n] ſcripture is of any [o] private interpre-
tation.
21 For the propheſie came not ‡ in old time by
the will of man: but [p] holy men of God ſpake
as they were [q] moved by the holy Ghoſt.

1 A ſalutation, wherein he giveth them to underſtand, that he dealeth with them as Chriſts ambaſſadour, and otherwiſe agreeth with them in one ſelf-ſame faith, which is grounded upon the righteouſneſs of Jeſus Chriſt, our God and Saviour.
a In that that God ſtanding to his promiſes, ſhewed himſelf faithfull, and therefore juſt unto us.
2 Faith is the acknowledging of God and Chriſt, from whence all our bleſſedneſs iſſueth and floweth.
3 Chriſt ſetteth forth himſelf unto us plainly, in the Goſpel, and that by his onely power, and giveth us all things which are requiſite both to eternall life, wherein he hath appointed to glorifie us, and alſo to godlineſs, in that he doth furniſh us with true vertue.
b He ſpeaketh of Chriſt, whom he maketh God, and the onely Saviour.
c Unto ſalvation.
d This is the ſum of true religion, to be led by Chriſt to the Father, as it were by the hand.
‡ Or, *by*
4 An explication of the former ſentence, declaring the cauſes of ſo great benefits, *to wit*, God and his free promiſe, from whence all theſe benefits proceed, *I ſay*, theſe moſt excellent benefits, whereby we are delivered from the corruption of the world, (*that is*, from the wicked luſts which we carrie about us) and are made, after a ſort, like unto God himſelf. e By the divine nature he meaneth not the ſubſtance of the Godhead, but the partaking of thoſe qualities, whereby the image of God is reſtored in us. f In men. g For luſt is the ſeat of corruption, and hath it's place even in our very bowels and inmoſt parts. 5 Having laid the foundation, (having declared the cauſes of our ſalvation, and eſpecially of our ſanctification) now he beginneth to exhort us to give our minds wholly to the true uſe of this grace. And he beginneth with faith, without which nothing can pleaſe God; and he warneth us to have it full fraught with vertue (*that is to ſay*, with good and godly manners) being joyned with the knowledge of Gods will, without which, there is neither faith, neither any true vertue. h Supply alſo and ſupport or aid. 6 He reckoneth up certain other principall vertues, whereof ſome pertain to the firſt table of the law, others to the laſt. 7 As thoſe fruits do ſpring from the true knowledge of Chriſt, ſo in like ſort the knowledge it ſelf is foſtered, and groweth by bringing forth ſuch fruits, in ſo much that he that is unfruitfull, did either never know the true light, or hath forgotten the gift of ſanctification which he hath received. i He that hath not an effectuall knowledge of God in him, is blind as touching the kingdom of God, for he cannot ſee things that are afar off, *that is to ſay*, heavenly things. 8 The concluſion: Therefore ſeeing our calling and election is approved by thoſe fruits, and is confirmed in us, and moreover ſeeing this is the onely way to the everlaſting kingdom of Chriſt, it remaineth that we caſt our minds wholly that way.

9 An amplifying of the concluſion joyned with a modeſt excuſe; wherein he declareth his love towards them, and foretelleth them of his death which is at hand.
k In this body.
* *John* 21. 18.
10 Another amplification taken both of the great certaintie, and alſo excellencie of his doctrin, as whereof our Lord Jeſus Chriſt the Son of God is author, whoſe glory the apoſtle himſelf both ſaw and heard.
11 The truth of the Goſpel is hereby alſo manifeſt, in that it agreeth wholly with the foretellings of the prophets.
12 The doctrin of the apoſtles doth not ſhut out the doctrin of the prophets, for they confirm each other, by each others teſtimonies, but the prophets were as candles which gave light unto the blind, untill the brightneſs of the Goſpel began to ſhine. l A more full and open knowledge, than was under the ſhadows of the law. m That clearer doctrin of the goſpel. 13 The prophets are to be read, but ſo, that we aſk of God the gift of interpretation, for he that is the author of the writings of the prophets, is alſo the interpreter of them. n He joyneth the ſcripture and propheſie together, to diſtinguiſh true prophecies from fals. o For all interpretation cometh from God. ‡ Or, *at any time* p The Godly interpreters and meſſengers. q In the ſpirit of God: and theſe their motions were in very good order, and not ſuch as were the motions of the profane ſoothſayers, and foretellers of things to come.

CHAP. II.

1 *He foretelleth them of falſe teachers, ſhewing the impiety and puniſhment both of them and their followers:* 7 *from which the godly ſhall be delivered, as Lot was out of Sodom:* 10 *and more fully deſcribeth the manners of thoſe profane and blaſphemous ſeducers, whereby they may be the better known and avoided.*

BUt [1] there were fals prophets alſo among
the [a] people, even as there ſhall be fals
teachers

1 As in times paſt there were two kinds of prophets, the other fals, ſo Peter foretelleth them, that there ſhall be ſome true, and ſome fals teachers in the church, in ſo much that Chriſt himſelf ſhall be denied of ſome, which notwithſtanding ſhall call him Redeemer. a Under the law while the ſtate and policie of the Jews was yet ſtanding.

teachers among you, who privily ſhall bring
in damnable hereſies, even denying the Lord
that bought them, and bring upon themſelvs
ſwift deſtruction.
2 [2] And many ſhall follow their ‡ perni-
cious ways, by reaſon of whom the way of
truth ſhall be evil ſpoken of.
3 [3] And through covetouſneſs ſhall they
with fained words make [a] merchandize of you;
[4] whoſe judgement now of a long time lin-
greth not, and their damnation ſlumbreth not.
4 For if God ſpared not the angels that
ſinned, but caſt *them* down to [c] hell, *and* de-
livered *them* into [d] chains of darkneſs, *to be*
reſerved unto judgement:
5 And ſpared not the [e] old world, but ſaved
Noah the eighth *perſon*, [f] a preacher of righte-
ouſneſs, bringing in the floud upon the world
of the ungodly:
6 And turning the cities of Sodom and Go-
morrha into aſhes, condemned *them* with an
overthrow, making *them* an enſample unto
thoſe that after ſhould live ungodly:
7 And delivered juſt Lot, vexed with the
filthy converſation of the wicked:
8 (For that righteous man dwelling among
them, in [g] ſeeing and hearing, [h] vexed his
righteous ſoul from day to day, with *their*
unlawfull deeds)
9 The Lord [i] knoweth how to deliver the
godly out of temptations, and to reſerve the
unjuſt unto the day of judgement *to be* pu-
niſhed:
10 [5] But chiefly them that walk after the
fleſh in the luſt of uncleanneſs, and diſpiſe ‡ go-
vernment, preſumtuous *are they*, ſelf willed,
they are not afraid to ſpeak evil of [k] dignities.
11 Whereas angels which are greater in
power and might, bring no railing accuſation
‡ againſt them before the Lord.
12 [6] But theſe, as naturall brute beaſts, [l] made
to be taken and deſtroyed, ſpeak evil of the
things that they underſtand not, *and* ſhall ut-
terly periſh in their [m] own corruption;
13 *And* ſhall receive the reward of un-
righteouſneſs, *as* they that count it pleaſure
to riot in the day time: ſpots *they are* and ble-
miſhes, ſporting themſelvs with their own
deceivings, while they [n] feaſt with you:
14 [7] Having eyes full of ‡ adultery, and that
cannot ceaſe from ſin, beguiling unſtable ſouls,
an heart they have exerciſed with covetous
practices: curſed children.
15 Which have forſaken the right way, and
are gone aſtray, following the way of Balaam
the *ſon* of Boſor, who loved the wages of un-
righteouſneſs:
16 But was rebuked for his iniquity: the
dumb aſs ſpeaking with mans voice, forbad
the madneſs of the prophet.
17 [8] Theſe are [o] wells without water, clouds
that are carried with a tempeſt, to whom the
[p] miſt of darkneſs is reſerved for ever.
18 For when they ſpeak great [q] ſwelling
words of vanity, they [r] allure through the
luſts of the fleſh, through much wantonneſs,
thoſe that were ‡ [ſ] clean eſcaped from them
who live in errour.
19 While they promiſe them libertie, they
themſelvs are the ſervants of corruption: for
of whom a man is overcome, of the ſame he is
brought in bondage.
20 [9] For if after they have eſcaped the pollu-
tions of the world, through the knowledge of
the Lord and Saviour Jeſus Chriſt, they are a-
gain intangled therein, *and* overcome; the lat-
ter end is wors with them than the beginning.
21 For it had been better for them not to
have known the way of righteouſneſs, than
after they have known *it*, to turn from the
holy commandment delivered unto them.
22 But it is happened unto them according
to the true proverb, * The dog *is* turned to his
own vomit again, and the ſow that was waſhed,
to her wallowing in the mire.

2 There ſhall not onely be hereſies, but alſo many followers of them.
‡ Or, *laſcivious ways*, as ſom copies read.
3 Covetouſneſs for the moſt part is a companion of hereſie, and maketh merchandiſe even of ſouls.
b They will abuſe you, and ſell you, as they ſell cattel in a fair.
4 A comfort for the godly: God who caſt the angels that fell away from him, headlong into the darkneſs of hell, at length to be judged: and who deſtroyed the old world with the flood, and preſerved Noe the eighth perſon: and who burned Sodom, and ſaved Lot, will deliver his elect from theſe errors, and will utterly deſtroy thoſe unrighteous.
c So the Grecians called the deep dungeons under the earth, which ſhould be appointed to torment the ſouls of the wicked in.
d Bound them with darkneſs, as it were with chains: and by darkneſs, he meaneth that moſt miſerable ſtate of life that is full of horrour.
e which was before the floud: not that God made a new world, but becauſe the world ſeemed new.
f For he ceaſed not the ſpace of an hundred and twenty years to warn the wicked both by word and deed, what wrath of God hanged over their heads.
g which way ſoever he looked, and turned his ears.
h He had a troubled ſoul, and being vehemently grieved, lived a painfull life.
i Hath been long practiſed in ſaving and delivering the righteous.
5 He goth to another ſort of corrupt men, which notwithſtanding are within the boſom of the church, which are wickedly given, and do ſeditiouſly ſpeak evil of the authority of magiſtrates (which the angels themſelvs that miniſter before God, do not diſprais.) A true and lively deſcription of the Romiſh clergy (as they call it.) ‡ Or, *dominion.* * *Jude* 8. k Princes and great men, be they never ſo high in authority. ‡ Some read, *againſt themſelvs.* 6 A lively painting out of the ſame perſons, wherein they are compared to beaſts, which are made to ſnare themſelvs to deſtruction, while they give themſelvs to fill their bellies: for their is no greater ignorance than is in theſe men: although they moſt impudently find fault with thoſe things which they know not: and it ſhall come to paſs that they ſhall deſtroy themſelvs as beaſts with thoſe pleaſures wherewith they are delighted, and diſhonour and defile the company of the godly. l Made to this end to be a prey to others: So do theſe men willingly caſt themſelvs into Satans ſnares. m Their own wicked manners ſhall bring them to deſtruction. n when as by being amongſt the Chriſtians in the holy banquets which the church keepeth, they would ſeem by that means to be true members of the church, yet they are indeed but blots of the church. 7 He condemneth thoſe men, as ſhewing, even in their behaviour and countenance an unmeaſurable luſt, as making merchandiſe of the ſouls of light perſons, as men exerciſed in all the crafts of covetouſneſs, to be ſhort, as men that ſell themſelvs for money, to curs the ſons of God after Balaams example, whom the dumb beaſt reproved. ‡ Gr. *an adultereſs.*

8 Another note, whereby they may be well known what manner of men they are, becauſe they have inwardly nothing but either utterly vain or very hurtfull, although they make a ſhew of ſome great goodneſs, but they ſhall not eſcape unpuniſhed for it, becauſe under pretence of fals liberty, they draw men into moſt miſerable ſlavery of ſin.
o which boaſt of knowledge, and have nothing in them.
p Moſt groſs darkneſs.
q They deceive men with vain and ſwelling words
r They take them as fiſhes are taken with the hook.
‡ Or, *for a little, or a while*, as ſome read
ſ Unfainedly and indeed, clean departed from idolatry.
9 It were better to have never known the way of righteouſneſs, than to turn back from it to the old filthineſs: and men that do ſo, are compared to dogs and ſwine.
* *Prov.* 26. 11.

CHAP. III.

1 *He aſſureth them of the certainty of Chriſts coming to judgement, againſt thoſe ſcorners who diſpute againſt it:* 8 *warning the godly for the long patience of God, to haſten their repentance.* 10 *He deſcribeth alſo the manner how the world ſhall be deſtroyed:* 11 *exhorting them from the expectation thereof, to all holineſs of life:* 15 *and again, to think the patience of God to tend to their ſalvation.*

THis [1] ſecond epiſtle (beloved) I now write
unto you, in *both* which I ſtir up your
pure minds by way of remembrance:
2 That ye may be mindfull of the words
which were ſpoke before by the holy pro-
phets, and of the commandment of us the
apoſtles of the Lord and Saviour:
3 [2] Knowing this firſt, that there ſhall come
in the laſt days [a] ſcoffers, walking after their
own luſts,
4 [3] And ſaying, Where is the promiſe of his
coming? For ſince the fathers fell aſleep, all
things continue as *they were* from the begin-
ning of the creation.
5 [4] For this they willingly are ignorant of,
that by the word of God the heavens were of
old, and the [b] earth ‡ ſtanding out of the water,
and in the water.
6 [5] Whereby the world that then *was*, being
overflowed with [c] water, periſhed.
7 [6] But the heavens and the earth which are
now, by the ſame word are kept in ſtore, re-

1 The remedy againſt thoſe wicked enemies, both of true doctrin & holineſs, is to be ſought for by the continuall meditation of the writings of the prophets and apoſtles.
2 He voucheth the ſecond coming of Chriſt againſt the epicures by name.
a Monſtrous men, who would ſeem wiſe by their contempt of God and wicked boldneſs.
3 The reaſon which theſe mockers pretend, becauſe the cours of nature is all one, as it was from the beginning, therefore the world was from everlaſting, and ſhall be for ever.
4 He ſetteth againſt them the creation of heaven and earth by the word of God, which theſe men are willingly ignorant of.
b which appeared, when the waters were gathered together into one place ‡ Gr *conſiſting* 5 Secondly he ſetteth againſt them the univerſall floud, which was the deſtruction, as it were of the whole world. c For the waters returning into their former place, the world, *that is to ſay*, this beauty of the earth which we ſee, and all living creatures which live upon the earth periſhed. 6 Thirdly, he pronounceth that it ſhall not be harder for God to burn heaven and earth with fire, in that day which is appointed for the deſtruction of the wicked (which thing he will alſo do) than it was for him in times paſt to make them with his onely word, and afterward to overwhelm them with water.

served unto fire against the day of judgement,
and perdition of ungodly men.
8 [7] But (beloved) be not ignorant of this one
thing, that one day *is* with the Lord as a thou-
sand years, and a thousand years as one day.
9 [8] The Lord is not slack concerning his
promise, (as some men count slackness) [9] but
is long-suffering to us-ward, not willing that
any should perish, but that all should come to
repentance.
10 [10] But the day of the Lord will come as a
thief in the night, in the which the heavens
shall pass away with a great [d] noise, and the
elements shalt melt with fervent heat, the
earth also and the works that *are* therein shall
be burnt up.
11 [11] Seeing then that all these things shall
be dissolved, what manner of persons ought
ye to be in *all* holy conversation and godliness,
12 Looking for and [e] ‡ hasting unto the
coming of the day of God, wherein the
heavens being on fire shall be dissolved, and
the elements shall melt with fervent heat?
13 Neverthelesse we, according to his pro-
mise, look for new heavens and a new earth,
[f] wherein dwelleth righteousness.
14 Wherefore (beloved) seeing that ye
look for such things, be diligent that ye may
be found of him in [g] peace, without spot, and
blameless.
15 And account *that* the long-suffering of
our Lord *is* salvation, [12] even as our beloved
brother Paul also, according to the wisdom
given unto him, hath written unto you.
16 As also in all *his* epistles, speaking in
them of these things, [13] [h] in which are some
things hard to be understood, which they that
are unlearned and unstable wrest, as *they do*
also the other scriptures, unto their own de-
struction.
17 Ye therefore, beloved, seeing ye know
these things before, beware least ye also being
led away with the errour of the wicked, fall
from your own stedfastness.
18 But grow in grace, and *in* the knowledge
of our Lord and Saviour Jesus Christ: to him
be glory both now and for ever. Amen.

7 The taking away of an objection: in that he seemeth to defer his judgement a long season: in respect of us it is true but not before God, with whom there is no time either long or short.
8 The Lord will surely come, because he hath promised: and that neither sooner nor later than he hath promised.
9 A reason why the latter day cometh not out of hand, because God doth patiently wait till the elect be brought to repentance, that none of them may perish.
10 A very short description of the last destruction of the world, but in such sort as nothing could be spoken more gravely.
d With the violence as it were of a hissing storm.
11 An exhortation to puritie of life, setting before us that horrible judgement of God, both to bridle our wantonness, and also to comfort us, so that we be found watching, and ready to meet him at his coming.
e He requireth patience of us, yet such patience as is not slothfull.
‡ Or, *hasting the coming.*
f In which heaven.
g That you may try to your profit, how gentle and peaceable he is.
12 Pauls epistles are allowed by the express testimony of Peter.
13 There be certain of these things obscure & dark, whereof the unlearned take occasion to overthrow some men that stand not fast, wresting the testimonies of the scripture to their own destruction. But this is the remedy against such deceit, to labour that we may daily more and more grow up, and increase, in the knowledge of Christ.
h *That is to say*, among the which things: for he disputeth not here, whether Pauls epistles be plain or dark, *but saith*, that amongst those things which Paul hath written of in his epistles, and Peter himself in these two of his own, there are some things which cannot be so easily understood, and therefore are of some drawn to their own destruction: and this he saith to make us more attentive and diligent, and not to remove us from the reading of holy things, for to what end should they have written vain speculations?

The first Epistle general of JOHN.

CHAP. I.

1 He describeth the person of Christ in whom we have eternall life by a communion with God: 5 to which we must adjoyn holiness of life, to testifie the truth of that our communion and profession of faith, as also to assure us of the forgiveness of our sins by Christs death.

That [1] which was from the be-
ginning, which we have
[a] heard, which we have seen
with our eyes, which we have
looked upon, and our hands
have handled of the [b] word
of life:
2 (For the life was manifested, and we have
seen *it*, and bear witness, and [c] shew unto you
that eternall life which was with the Father,
and was manifested unto us)
3 That which we have seen and heard,
declare we unto you, [2] that ye also may have
fellowship with us; and truly our fellowship
is with the Father, and with his Son Jesus
Christ.
4 And these things write we unto you, that
your joy may be full.
5 [3] This then is the message which we have
heard of him, and declare unto you, that God
is light, and in him is no darkness at all.
6 If we say that we have fellowship with
him, and walk in darkness, we lie, and do not
the truth:
7 But if we walk in the [d] light as he is in the
light, we have fellowship one with another,
and [4] the bloud of Jesus Christ his son cleans-
eth us from all sin.
8 [5] If we say that we have no sin, we [e] de-
ceive our selvs, and the [f] truth is not in us.
9 [6] If we confess our sins, he is [g] faithfull,
and just to [h] forgive us *our* sins, and to cleans
us from all unrighteousness.
10 [7] If we say that we have not sinned, we
make him a [i] liar, and his [k] word is not in us.

1 He beginneth with the description of the person of Christ, whom he maketh one and not two: and him both God from everlasting (for he was with the Father from the beginning, and is that eternall life) and also made true man, whom John himself and his companions both heard, and beheld, and handled.
a I heard him speak, I saw him my self with mine eyes, I handled with mine hands him that is very God, being made very man, and not I alone, but others also that were with me.
b That same everlasting word by whom all things are made, and in whom onely there is life.
c Being sent by him: and that doctrin is rightly said to be shewed, for no man could so much as have thought of it, if it had not been thus shewed.
2 The use of this doctrin is this, that all of us being coupled and joyned together with Christ by faith, might become the sons of God: in which thing onely consisteth all happiness.
3 Now he entreth into a question, whereby we may understand that we are joyned together with Christ *to wit*, if we be governed, with his light, which is perceived by the ordering of our life. And thus he reasoneth: God is in himself most pure light, therefore he agreeth well with them which are lightsom, but with them that are darksom he hath no fellowship.
d God is said to be light of his own nature, and to be in light, *that is to say*, in that everlasting infinite blessedness: and we are said to walk in light in that the beams of that light do shine unto us in the word.
4 A digression, or going from the matter he is in hand with, to the remission of sin: for this our sanctification which walk in the light, is a testimony of our joyning and knitting together with Christ, but because this our light is very dark, we must needs obtain another benefit in Christ, *to wit*, that our sins may be forgiven us being sprinkled with his bloud: and this in conclusion is the prop and stay of our salvation.
5 There is none but needeth this benefit, because there is none that is not a sinner.
e This place doth fully refute that perfitness and works of supererogation, which the Papists dream of.
f So then, John speaketh not thus for modesties sake, as some say, but because it is so indeed.
6 Therefore the beginning of salvation is to acknowledge our wickedness, and to require pardon of him, who freely forgiveth all sins, because he hath promised so to do, and he is faithfull and just.
g So then our salvation hangeth upon the free promises of God, who because he is faithfull and just, will perform that which he hath promised.
h where are then our merits? for this is our true felicity.
7 A rehearsall of the former sentence, wherein he condemned all of sin without exception: insomuch that if any man perswade himself otherwise, he doth as much as in him lieth, make the word of God himself vain, and to no purpose, yea, he maketh God a liar: for to what end, either in times past needed sacrifices, or now Christ and the gospel, if we be not sinners?
i They do not onely deceive themselvs, but are blasphemous against God.
k His doctrin shall have no place in us, *that is*, in our hearts.

CHAP. II.

1 He comferteth them against the sins of infirmity, 3 Rightly to know God, is to keep his commandments, 9 to love our brethren, 15 and not to love the world. 18 We must beware of seducers: 20 from whose deceits the godly are safe preserved by perseverance in faith and holiness of life.

My [1] little children, these things write I
unto you, that ye sin not. And if any
man sin, we have an [a] advocate with the
Father, Jesus Christ the righteous:
2 And he is the [b] propitiation for our sins:
and not for ours onely, but also for *the sins of*
the [c] whole world.
3 [2] And hereby we do know that we [d] know
him, [e] if we keep his commandments.
4 [3] He that saith, I know him, and keepeth
not his commandments, is a liar, and the
truth is not in him.
5 [4] But whoso keepeth his word, in him
verily is the [f] love of God perfected: hereby
know we that we are in [g] him.
6 [5] He that saith he abideth in him, ought
himself also so to walk, even as he walked.
7 [6] Brethren, I write no new command-
ment unto you, but an old commandment,
which ye had from the beginning: the old
commandment is the word which ye have
heard from the beginning.
8 [7] Again, a new commandment I write
unto you, [h] which thing is true in him and in
you: because the darkness is past, and the
true light now shineth.
9 [8] He that saith he is in the light, and ha-
teth his brother, is in darkness even untill now.
10 He that loveth his brother abideth in
the light, and there is none † occasion of
stumbling in him.
11 But he that hateth his brother, is in
darkness, and walketh in darkness, and
knoweth not wither he goeth, because that
darkness hath blinded his eyes.
12 [9] [i] I write unto you, little children, because
your sins are forgiven you for his [k] names sake.
13 [10] I write unto you, fathers, because ye have
known him *that is* from the beginning, [11] I
write unto you, young men, because ye have
overcome the wicked one. [12] I write unto you,
little children, because ye have known the
Father.
14 [13] I have written unto you, fathers, be-
cause ye have known him *that is* from the be-
ginning. I have written unto you, young
men, because ye are strong, and the word of
God abideth in you, and ye have overcome
the wicked one.
15 [14] Love not the [l] world, neither the things
that are in the world. If any man love the
world, the [m] love of the Father is not in him.
16 For all that is in the world, the lust of
the flesh, the lust of the eyes, and the pride of
life, is not of the Father, but is of the world.
17 [15] And the world passeth away and the
lusts thereof: but he that doth the will of
God, abideth for ever.
18 [16] [n] Little children, [17] it is the last time,
and as [18] ye have heard that Antichrist shall
come, even now are there many Antichrists,
whereby we know that it is the last time.
19 [19] They went out from us, but they were
not of us: for if they had been of us, [o] they
would no doubt have continued with us:
[20] but *they went out*, that they might be made
manifest, that they were not all of us.
20 [21] But ye have an [p] unction from the
[q] holy One, and ye know all things.
21 [22] I have not written unto you, because
ye know not the truth: but because ye know
it, and that no lie is of the truth.
22 [23] Who is a liar but he that denieth that
Jesus is the [r] Christ? he is Antichrist that deni-
eth the Father and the Son.
23 [s] Whosoever denieth the Son, the same
hath not the Father: *but he that acknow-
ledgeth the Son, hath the Father also.*
24 [24] Let that therefore abide in you, which
ye have heard from the beginning: if that
which ye have heard from the beginning,
shall remain in you, ye also shall continue in
the Son, and in the Father.
25 And this is the promise that he hath
promised us, *even* eternall life.
26 [25] These things have I written unto you,
concerning them that seduce you.
27 But the [t] anointing which ye have re-
ceived of him, abideth in you: and ye [u] need
not that any man teach you: But, as the same
[x] anointing teacheth you of all things, and is
truth, and is no lie: and even as it hath taught
you, ye shall abide in him.
28 [26] And now, little children, abide in him,

1 It followeth not hereof, that we must give our wicked nature the bridle, or sin so much the more freely, because our sins are cleansed away by the bloud of Christ, but we must rather so much the more diligently resist sin. And yet we must not despair because of our weakness, for we have an advocate and a purger, Christ Jesus the just, and therefore acceptable unto his Father.
a In that he nameth Christ, he shutteth forth all other.
b Reconciliation and intercession go together, to give us to understand, that he is both advocate and high priest.
c For men of all sorts, of all ages, and all places, so that this benefit belongeth, not to the Jews onely, of whom he speaketh as appeareth *vers.* 7, but also to other nations.
2 He returneth to the testimony of our conjunction with God, *to wit*, to sanctification, declaring what it is to walk in the light, *to wit*, to keep Gods commandments, whereby it followeth that holiness doth not consist in those things which men have devised, neither in a vain profession of the Gospel.
d This must be understood of such a knowledge as hath faith with it, and not of a common knowledge.
e For the tree is known by the frute.
3 Holiness, *that is*, a life ordered according to the prescript of Gods commandments, how weak so ever we be, is of necessitie joyned with faith, *that is*, with the true knowledge of the Father in the Son.
4 He that keepeth Gods commandment, loveth God indeed: He that loveth God, is in God, or is joyned together with God. Therefore he that keepeth his commandments is in him.
f wherewith we love God.
g *He meaneth* our conjunction with Christ.
5 He that is one with Christ, must needs live his life, *that is*, must walk in his steps.
6 The apostle going about to expound the commandment of charity one towards another, telleth first, that when he urgeth holiness, he bringeth no new trade of life (as they use to do which devise tradition one after another) but putteth them in mind of that same law which God gave in the beginning, *to wit*, by Moses, at that time that God began to make laws to his people.
7 He addeth that the doctrin indeed is old, but it is now after a sort new, both in respect of Christ, and also of us, in whom he through the gospel, engraveth his law effectually, not in tables of stone, but in our minds.
h which thing, (*to wit*, that the doctrin is now which I write unto you) is true in him, and in you
8 Now he cometh to the second table, *that is*, to charity one towards another, and denieth that, that man hath true light in him, or is indeed regenerate and the son of God, which hateth his brother: and such an one wandereth miserably in darkness, brag he of never so great knowledge of God, for that wittingly and willingly he casteth himself head long into hell.
† Gr. *scandal.*
9 He returneth again from sanctification to remission of sins, because that free reconciliation in Christ is the ground of our salvation, whereupon afterwards sanctification must be built as upon a foundation.
i Therefore I write unto you, because you are of their number whom God hath reconciled to himself.
k For his own sake: And in that he nameth Christ, he shutteth out all other, whether they be in heaven or earth.
10 He sheweth that this doctrin agreeth to all ages, and first of all speaking to old men, he sheweth that Christ and his doctrin are passing ancient, and therefore if they be delighted with old things, nothing ought to be more acceptable unto them.
11 He advertiseth young men, if they be desirous to shew their strength, that they have a most glorious combate set here before them, *to wit*, Satan the worst enemy, who must be overcom: willing them to be as sure of victory as if they had already gotten it.
12 Finally, He sheweth to children, that that true Father from whom they have to look for all good things, is set forth unto them in the gospel.
13 He addeth afterward in like order, as many exhortations: as if he should say, Remember, you fathers, as I wrote even now, that the everlasting Son of God is revealed to us. Remember ye young men, that that strength whereby I said that you put Satan to flight, is given you by the word of God which dwelleth in you.
14 The world which is full of wicked desires, lusts or pleasures, and pride, is utterly hated of our heavenly Father, Therefore the Father & the world cannot be loved together: and this admonition is very necessary for green and flourishing youth.
l He speaketh of the world, as it agreeth not with the will of God, for otherwise God is said to love the world with an infinite love, *John.* 3. 16. *that is to say*, those whom he chose out of the world.
m wherewith the Father is loved.
15 He sheweth how much better it is to obey the Fathers will, than the lusts of the world, by both their natures and unlike event.
16 Now, he turneth himself to little children which notwithstanding are well instructed in the sum of religion, and willeth them by divers reasons to shake off slothfulness which is to familiar with that age.
n He useth this word (*little*) not because he speaketh to children, but to allure them the more by using such sweet words.
17 First, because the last time is at hand, so that the matter suffereth no delay.
18 Secondly, because Antichrists, *that is*, such as fall from God, are already come, even as they heard that they should come. And it was very requisite to warn that unheedy and warilesse age of that danger.
19 A digression against certain offences and stumbling blocks wherat that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the foul falling back of certain, first he maketh plain unto them, that although such as fall from God and his religion had place in the church, yet they were never of the church: because the church is the company of the elect, which cannot perish, and therefore cannot fall from Christ.
o So then the elect can never fall from grace.
20 Secondly, he sheweth that these things fall out to the profit of the church, that hypocrites may be plainly known.
21 Thirdly, he comforteth them, to make them stand fast, insomuch as they are annointed of the holy Ghost with the true knowledge of salvation.
p The grace of the holy Ghost, and this is a borrowed kind of speech taken from the ointings used in the law.
q From Christ who is peculiarly called Holy.
22 The taking away of an objection. He wrote not these things as to men which are ignorant of religion, but rather as to them which do well know the truth, yea so far forth that they are able to discern truth from falshood.
23 He sheweth now plainly that false doctrin of the Antichrists, *to wit*, that either they fight against the person of Christ or his office, or both together, and at once. And they that do so, do in vain boast and brag of God, for that in denying the Son, the father also is denyed.
r Is the true Messias.
s They then are deceived themselvs, and also deceive others, which say that the Turks and other infidels worship the same God that we do.
24 The whole preaching of the prophets and apostles is contrary to that doctrin. Therefore it is utterly to be cast away, and this wholly to be holden, and kept, which leadeth us to seek eternall life in the free promise, *that is to say*, in Christ alone, who is given us of the Father
25 The same Spirit which induceth the elect with the knowledge of the truth and sanctifieth them, giveth them therewithall the gift of perseverance, to continue to the end.
t The Spirit which you have received of Christ, and which hath led you into all truth.
u You are not ignorant of those things, and therefore I teach them not as things that were never heard of, but call them to your remembrance as things which you do know.
x He commendeth both the doctrin which they had embraced, and also highly praiseth their faith, and the diligence of such as taught them, yet so, that he taketh nothing from the honour due to the holy Ghost.
26 The conclusion both of the whole exhortation, and also of the former treatise.

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that when he shall appear, we may have confidence, and not be ashamed before him at his coming.

29 [27] If ye know that he is righteous, ‡ ye know that every one that doth righteousness, is born of him.

‡ A passing over to the treatise following, which tendeth to the same purpose, but yet is more serious, and handleth the same matter another order. for before he taught us to go up from the effects to the cause, and in this that followeth, he goeth down from the cause to the effects: And this is the sum of this argument, God is the fountain of all righteousnes, and therefore they that give themselves to righteousnes, are known to be born of him, because they resemble God the Father. † Or, *Knowye.*

CHAP. III.

1 *He declareth the singular love of God towards us, in making us his sons: 3 who therefore ought obediently to keep his commandments, 11 as also brotherly to love one another.*

1 He beginneth to declare this agreement of the Father and the Son, as the highest cause, *to wit*, as that from [a] whom God toward us, wherewith he [b] loveth us: that also he adopteth us to be his children.

a what a gift, of huge great love.

b That we should be the Sons of God, and so that all the world may perceive we are so.

2 Before he declareth this adoption, he faith two things: the one, that this [c] great a dignity, is not to be esteemed according to the judgement of the flesh, because it is unknown to the world, for the world knoweth not God the Father himself:

c The other, this dignity is not fully made manifest to us our selves, much lesse [d] to strangers, but we are sure of the accomplishment of it, inasmuch that we shall be like unto the Son of God himself, and shall enjoy his sight indeed, such as he is now, but yet notwithstanding this is deserred until his next coming. c Like, but not d For now we see as in a glass. 1 Cor. 13. 12.

e Now he describeth this adoption, (the glory whereof is yet confisted in hope) by the effect, *to wit*, because that whosoever is made the Son of God, endeavoureth to refemble the Father in purity. e This word signifieth a likenesse, but not an equality. f The rule of this purity can from no whence elfe be taken but from the law of God: therefore the regeneration whereof is that which is called the Sun. f Given us by the Father himself to purenesse. g A short definition of sin. 6 An argument taken from the mutuall conjunction that is between God himself and his people, and he came to take away our sins by sanctifying us with the Holy Ghost. Therefore whosoever is truely partaker of Christ, doth not give himself to sin, and contrariwise he that giveth himself to sin, knoweth not Christ. h He is faid to sin, that giveth not himself to purenesse, and in him sin reigneth: but sin is said to dwell in the faithfull, and not himself to purenesse, and in him sin reigneth: but sin is said to dwell in the faithfull, and not to reign in them. 7 Another argument of things coupled together: He that liveth iustly, is just, and resembleth Christ that is just, and by that is known to be the Son of God. ‡ An just, and resembleth Christ that is just, and by that is known to be the Son of God. † And argument taken of contraries, the devil is the authour of sin, and therefore he is of the devel, or is ruled by the inspiration of the devil, that fetveth fin: and if he be the devils fon then is he not Gods fon, for the devil and God are fo contrary the one to the other, that even the Son not Gods fon, for the devil and God are fo contrary the one to the other, that even the Son of God was fent to deffroy the works of the devil. Therefore on the contrary fide, whofoever refifteth fin, is the Son of God, being born again of his Spirit as of new feed, in fo much, that of neceffity he is now delivered from the fervery of fin. i Refembleth the devil, as the child of neceffity he is now delivered from the fervery of fin. i Refembleth the devil, as the child doth the father, and is governed by his Spirit. k He faith not finned, but finneth, for he doth nothing elfe but fin. l From the very beginning of the world. m The Holy Ghoft is fo called of the effect he worketh, becaufe by his vertue and mighty working, as it were by feed we are made new men. 9 The conclufion: By a wicked life they are known, which are governed by the fpirit of the devil: and by a pure life, which are Gods children. 10 He beginneth to commend charity unto us, as another mark of the fons of God. 11 The firft reafon taken of the authority of God which giveth the commandment. ‡ Or, *commandment.*

12 [11] Not as [a] Cain, *who* was of that wicked one, and flew his brother: 13 and wherefore flew he him? becaufe his own works were evil, and his brothers righteous.

13 Marvel not, my brethren, if the world hate you.

14 [14] We [e] know that we have paffed from death unto life, becaufe we love the brethren: he that loveth not *his* brother, abideth in death.

15 [15] Whofoever hateth his brother, is a murderer, and ye know that no murderer hath eternall life abiding in him.

16 [16] Hereby perceive we the love of God, becaufe he laid down his life for us: and we ought to lay down *our* lives for the brethren.

17 [17] But whofo hath this [f] worlds good, and feeth his brother have need, and [g] fhutteth up his bowels *of compaffion* from him, how dwelleth the love of God in him?

18 [18] My little children, let us not love in word, neither in tongue, but in deed and in truth.

19 [19] And hereby we know that we are of the truth, and fhall † [20] affure our hearts before him.

20 For [r] if our heart condemn us, God is greater than our heart, and knoweth all things.

21 [21] Beloved, if our heart condemn us not, *then* have we confidence towards God.

22 [22] And whatfoever we ask, we receive of him, becaufe we keep his commandments, and do thofe things that are pleafing in his fight.

23 And this is his commandment, that we fhould believe on the name of his Son Jefus Chrift, and love one another, as he gave us commandment.

24 And he that keepeth his commandments, dwelleth in him, and he in him: and hereby we know that he abideth in us, by the [s] Spirit which he hath given us.

12 An amplification taken of the contrary example of Cain which flew his brother.

e He hath a certain and very old example, wherein we may behold both the nature of the Son of God, and the fons of the devil, and what ftate and condition remaineth for us in this world, and what fhall be the end of both eftates.

13 A ftore difgreffion: Let us not marvell that we are hated of the world for doing our duty; for fuch was the condition of Abel, who was a juft perfon: and who would not rather be like him than Cain?

14 The fecond reafon: becaufe charity is a teftimony that we are tranfiated from death to life: and therefore hated towards the reft. f That is teftimony of deeds: and whofoever neglecteth it, doth as it were fhut death in his bofom.

g Love is taken for the tranflated form death to life, fignified by the effects the caufe is known.

15 A confirmation: whofoever is a murderer, is not eternall death: who faith his brother is a murderer, therefore fin is death. And thereupon followeth the contrary: He that loveth his brother hath paffed to life, for indeed we are born dead. h Now he fheweth how fin Chriftian charity proceedeth, even fo far, that according to the commanding of brotherly love and charitie.

r The firft reafon: Becaufe it is a very divine thing, and therefore very meet for the fons of God: fo that whofoever is void of it, cannot be held to know God aright.

s A confirmation: Becaufe the fpirit of God to be given unto us, whereof we have a moft manifeft proof in that, that of his meere free and infinite goodwill towards us his enemies, he delivered unto death, not a common man, but that his own Son, yea, his onely begotten Son, to the end that we being reconciled through his bloud might be made partakers of his everlafting glory. t For that Peter doth God, he faith more than if he had faid that he loveth us infinitly. 9 Another reafon by compulfion: if God fo loved us, fhall not we alfo children love one another? 10 A third reafon: Becaufe God is inviftble, therefore by this effect of his fpirit, *to wit*, by charitie, he is underftood, yea, and to be not out of us, but dwell within us, and in us, in whom he is to effectually working. g is purely in us indeed, and in fuch meafure as we have fellowfhip with another brandant, *to wit*, faith in Jefus, which joyneth us indeed with him, even as charity wineffieth that we are joyned with him. Furthermore the effects of Chrift, as who had fent him with his eyes. h with fuch a confeffion as cometh from true faith, and is accompanied with love, fo that there be an agreement of all things. 12 A fourth reafon: God is the fountain and well-fpring of charity, yea charity it felf, therefore whofoever abideth in it, hath God with him. 13 Again (as a little before) he commendeth the vertue of our adoption, it cometh thereby to paffe, that without fear we looke for that latter day of judgement, fo fet trembling, and that torment of conficence is caft out by this love. † Or, *love with* i This fignifieth a likenefs, not an equalitie. k If we underftand by love, that we are in God, and God in us, that we are Sons, and that we know God: and that everlafting life is in us; he concludeth aright, that we may well gather peace and quietnefs thereby.

CHAP. IV.

1 *He warneth them not to believe all teachers who boaft of the Spirit, but to trie them by the rules of the catholick faith: 7 and by many reafons exhorteth to brotherly love.*

1 Beloved, [1] believe not every [a] spirit, but [b] trie the fpirits whether they are of God: becaufe many falfe prophets are gon out into the world.

a Thefe confeffion fhall be the ftone ftone of the building, and charitie fhould be feparated from the worthip of God, which chiefly dependeth of his true knowledge, he returneth to that which he fpake of in the firft chapter, touching the taking heed of Antichrifts. And he will have us here to take heed of two things, one is, that fleeing there be many falfe prophets, we do not lightly give credit to every man: the other is, that becaufe many men teach falfe things, we fhould not prefently believe any. we muft then obferve a mean, that we may be able to difcerne the Spirit of God which is altogether to be followed, from unpure fpirits which are to be eſchewed. 2 This fpoken by the figure Metonymie, and it is, as if he had faid, Believe not every one that faith that he hath a gift of the Holy Ghoft to do the office of a prophet.

2 [2] Hereby

1 He giveth a certain and perpetuall rule to know the doctrin of Antichrift by, *to wit*, Whether the divine or human nature of Chrift, or the true uniting of them together be denied: or if the left in that may be, be denyed from his office, who is not onely King, Prophet, and everlafting high prieft.

b He fpeaketh fimply of the doctrin, and not of the perfon.

c The true Meſſias.

d In true man.

e He comforteth the elect with a moft fure hope of victory: yet fo, that they ftir not with their own vertue, but with the vertue and power of God.

f Hebreigneth a reafon, why the world receiveth thefe teachers more willingly than the true: *to wit*, becaufe they lerneth out nothing but that which is worldly: which is another note alſo to know the doctrin of Antichrift by.

g He reſiſteth unto them, that his doctrin, and the doctrin of his followers, is the difeafed word of God, which of neceffity we have boldly to fet againſt all the mouths of the whole world, and thereby difcern the truth from falſhood.

h True prophets, againſt whom we muſt fet falſe prophets, *that is*, ſuch as are themſelves, and lead others into error.

i He returneth to the commending of brotherly love and charitie.

2 The firſt reaſon: Becauſe it is a very divine thing, and therefore very meet for the ſons of God: ſo that whoſoever is void of it, cannot be held to know God aright.

3 A confirmation: Becauſe the ſpirit of God to be given unto us, whereof we have a moſt manifeſt proof in that, that of his meere free and infinite goodwill towards us his enemies, he delivered unto death, not a common man, but that his own Son, yea, his onely begotten Son, to the end that we being reconciled through his bloud might be made partakers of his everlaſting glory. † For that Peter doth God, he faith more than if he had ſaid that he loveth us infinitly. 9 Another reaſon by compulſion: if God fo loved us, ſhall not we alſo children love one another? 10 A third reaſon: Becauſe God is inviſible, therefore by this effect of his ſpirit, *to wit*, by charitie, he is underſtood, yea, and to be not out of us, but dwell within us, and in us, in whom he is to effectually working. g is purely in us indeed, and in ſuch meaſure as we have fellowſhip with another brandant, *to wit*, faith in Jeſus, which joyneth us indeed with him, even as charity wineſſieth that we are joyned with him. Furthermore the effects of Chriſt, as who had ſent him with his eyes. h with ſuch a confeſſion as cometh from true faith, and is accompanied with love, ſo that there be an agreement of all things. 12 A fourth reaſon: God is the fountain and well-ſpring of charity, yea charity it ſelf, therefore whoſoever abideth in it, hath God with him. 13 Again (as a little before) he commendeth the vertue of our adoption, it cometh thereby to paſſe, that without fear we looke for that latter day of judgement, ſo fet trembling, and that torment of conficence is caſt out by this love. † Or, *love with* i This ſignifieth a likeneſs, not an equalitie. k If we underſtand by love, that we are in God, and God in us, that we are Sons, and that we know God: and that everlaſting life is in us; he concludeth aright, that we may well gather peace and quietneſs thereby.

2 [2] Hereby know ye the Spirit of God: [c] every ſpirit that confeſſeth that [d] Jeſus Chriſt is come in the [e] fleſh, is of God.

3 And every ſpirit that confeſſeth not that Jeſus Chriſt is come in the fleſh, is not of God: and this is that *ſpirit* of antichriſt, whereof you have heard that it ſhould come, and even now already is it in the world.

4 [3] Ye are of God, little children, and have overcome them: becauſe greater is he *that is* in you, than he *that is* in the world.

5 [4] They are of the world: therefore ſpeak they of the world, and the world heareth them.

6 [5] We are of God: he that knoweth God, heareth us; he that is not of God, heareth not us: hereby know we the [f] Spirit of truth, and the ſpirit of errour.

7 [6] Beloved, let us love one another: [g] for love is of God; and every one that loveth, is born of God, and knoweth God.

8 He that loveth not, knoweth not God: [h] for God is [i] love.

9 In this was manifeſted the love of God towards us, becauſe that God ſent his only begotten Son into the world, that we might live through him.

10 Herein is love, not that we loved God, but that he loved us, and ſent his Son *to be* the propitiation for our ſins.

11 [9] Beloved, if God ſo loved us, we ought alſo to love one another.

12 [10] No man hath ſeen God at any time. If we love one another, God dwelleth in us, and his love is [k] perfected in us.

13 Hereby know we that we dwell in him, and he in us, becauſe he hath given us of his Spirit.

14 [11] And we have ſeen and do teſtifie, that the Father ſent the Son *to be* the Saviour of the world.

15 Whoſoever ſhall [l] confeſs that Jeſus is the Son of God, God dwelleth in him, and he in God.

16 And we have known and beleeved the love that God hath to us. 12 God is love, and he that dwelleth in love, dwelleth in God, and God in him.

17 [13] Herein is † our love made perfect, that we may have boldneſs in the day of judgement: becauſe [m] as he is, ſo are we in this world.

18 There is [n] no fear in love, but perfect love caſteth out fear: becauſe fear hath torment: he that feareth is not made perfect in love.

19 [14] We love him: becauſe he firſt loved us.

20 [15] If a man ſay, I love God, and hateth his brother, he is a liar: [16] for he that loveth not his brother whom he hath ſeen, how can he love God whom he hath not ſeen?

21 [17] And this commandment have we from him, that he who loveth God, love his brother alſo.

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14 Leaſt any man ſhould think that peace of conſcience proceedeth from his love, as from the cauſe; he goeth backe to the fountain, *to wit*, to the free love wherewith God loveth us; although we deſerved and do deſerve his wrath. And hereof ſpringeth another double charity, which both are tokens and wineſſes of that firſt, *to wit*, that there withall we love God who loved us firſt, and then for his ſake our neighbours alſo. 15 As he ſhewed that the love of our neighbour cannot be ſeparate from the love wherewith God loved us, becauſe this laſt engendreth the other: ſo he denieth that the other kind of love wherewith we love God, can be ſeparate from the love of our neighbour: whereof it followeth, that they lie unpudently, which ſay they worſhip God, and yet regard not their neighbours. 16 The firſt reaſon taken of compaſſion, why we cannot hate our neighbour, and love God, *to wit*, becauſe that he that cannot love his brother, whom he ſeeth: how can he love God whom he ſeeth not? 17 A ſecond reaſon, why God cannot be hated, and our neighbour loved, becauſe the firſt ſame law-maker commandeth both to love him and our neighbour.

CHAP. V.

1 *He that loveth God, loveth his children, and keepeth his commandments: 3 which to the faithfull are light, and not grievous. 9 Jeſus is the Son of God, able to ſave us, 14 and to hear our prayers, which we make for our ſelves, and for others.*

1 He goeth on forward in the ſame argument, ſhewing how both thoſe loves come into us, from that love wherewith God loveth us, *to wit*, by Jeſus our Mediator, and how both are by faith, in whom we are made the children of God, and do love the Father, of whom we are ſo begotten with us.

a In the true Meſſias.

b By one he meaneth all the faithfull.

2 The love of our neighbour doth ſo hang upon the love wherewith we love God, that this laſt muſt needs go before the firſt: wherof it followeth, that this is not to be called love, when men agree together to do evil, neither that, when as in loving our neighbours, we reſpect not God's commandment.

c If there is no love without faith, there is no true dedition.

3 The reaſon: for to love God, is to keep his commandments, which being ſo, and ſeeing that both the loves are commanded of one and the ſelf-ſame Law-maker, (as he taught before) it followeth alſo, that we cannot love our neighbours, when we break Gods commandments. d Becauſe experience teacheth us, that there is no ability in our fleſh, neither yet will to perform Gods commandments, therefore leaſt the poſſible ſhould ſeem, by ſo often putting them in, for it is the nature of the law to require things that are impoſſible, he giveth us to underſtand, that the commandments of God are not in ſuch for grievous or burdenſom, that we can be oppreſſed with the burden of them. d To them that be regenerate, *that is*, to them that know, which are led by the Spirit of God, and are through grace delivered from the curſe of the law. 5 A reaſon: Becauſe by regeneration we have gotten ſtrength to overcome the world, *that is to ſay*, whatſoever ſtriveth againſt the commandments of Gods. e Declareth alſo what that ſtrength is, *to wit*, faith. 6 He uſeth the time that is paſt, to give us to underſtand, that although we be in the battel, yet undoubtedly we ſhall be conquerors, and are moſt certain of the victory. f which is the inſtrumentall cauſe, we by a ſtrong hand do receive Chriſt and hold on him; who indeed doth perform this, *that is*, hath and doth overcome the world, even Chriſt the Son of God. g He proveth the ſame by the teſtimonie of God, which teſteth upon Jeſus Chriſt the Son of God alone: whereupon follow th the other, *to wit*, that this ſtrength is not proper to faith, but by faith as an inſtrument is drawn from Jeſus Chriſt the Son of God. 8 He proveth the ſame by the teſtimonie of the Spirit, water, and bloud, which are given us; by fix wineſſes, three heavenly, and three earthly, which wholly and fully agree together. The heavenly wineſſes are the Father, who ſent the Son, the word it ſelf, which became flefh, and the Holy Ghoſt: The earthly wineſſes are water (*that is*, our juſtification) bloud (*that is*, our juſtification) the Spirit (*that is*, acknowledging of God the Father in Chriſt by faith through the inſtimonie of the holy Ghoſt.) He maketh us not to ſeparate water from bloud (that is from juſtification: or righteouſneſs) from righteouſneſs imparted) for we ſtand not upon juſtification, but for to forth as it is wineſſes of Chriſts righteouſneſs imparted unto us: and although this imputation of Chriſts righteouſneſs be never ſeparated from juſtification, yet is it the onely matter of our juſtification. g Our ſpirit which is the third wineſs, teſtifieth that the holy Ghoſt is truth, *that is to ſay*, that that is true which he teſteth us, *to wit*, that we are the ſons of God. h Look *John.* 8. 14. i Agree in one. 10 He ſheweth by an argument of compuſion, of what great weight the heavenly teſtimony is, that the Father hath given of the Son, unto whom agreeth both the Son himſelf and the holy Ghoſt.

witneſs

witness of God is greater: [k] for this is the witness of God, which he hath testified of his Son.

10 [11] He that beleeveth on the Son of God, hath the witness in himself: he that beleeveth not God, hath made him a liar, because he beleeveth not the record that God gave of his Son.

11 [12] And this is the record, that God hath given to us eternall life: and this life is in his Son.

12 He that hath the Son, hath life; *and* he that hath not the Son of God, hath not life.

13 [13] These things have I written unto you that beleeve on the name of the Son of God, that ye may know that ye have eternall life, and that ye may beleeve on the name of the Son of God.

14 [14] And this is the confidence that we have ‡ in him, that if we ask any thing according to his will, he heareth us.

15 And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.

16 [15] If any man see his brother sin a sin *which is* not unto death, he shall [l] ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.

17 [16] All unrighteousnes is sin, and there is a sin not unto death.

18 [17] We know that whosoever is born of God sinneth not, but he that is begotten of God, keepeth himself, and that wicked one toucheth him not.

19 [18] *And* we know that we are of God, and the whole world lieth in wickednes.

20 And we know that the Son of God is come, and hath given us an understanding that we may know him that is true: and we are in him that is true, *even* in his Son Jesus Christ. This is the true [m] God, and eternall life.

21 [19] Little children, keep your selves from idols. Amen.

k I conclude thus aright: For that testimony which I did is given in heaven, cometh from God, who testeth forth his Son.

11 He proveth the fulnesse of the earthly witnesses by every mans conscience, having that testimony in it self, which conscience, *be saith*, cannot be deceived, because it consenteth to the heavenly testimonie which the Father giveth of the Son: for otherwise the Father must needs be a liar, if the conscience which accordeth and agreeth to the Father, should lie.

12 Now at length he draweth what this testimonie is, that is confirmed with so many witnesses, to wit, that life, or everlasting felicity is the inner and onely gift of God,

13 These things have I written unto you, which by faith are joyned with him, and proceedeth from him unto us, which by faith we are joyned with him, and therefore that without him life is no where to be found.

14 The confidence of the epistle, wherein he draweth first of all, that even they which already beleeve, do stand in need of this doctrin, to the end that they may grow more and more in faith: *that is to say*, to the end that they may be daily more and more certified of their salvation in Christ, through faith.

14 Because we do not yet in effect obtain that which we hope for, the apostle joyneth invocation or prayer with faith, which he will have to proceed from faith, and moreover to be conceived in such sort, that nothing be asked but that which is agreeable to the will of God: and such prayers cannot be vain.

l Or, *concerning him.*

15 We are to make prayers not onely for our selves, but also for our brethren which do sin, that their sins be not unto them, to death: and yet he excepteth that sin which is never forgiven, the sin against the Holy Ghost that *is to say*, a sinfulness and will fulfilling every way from the knowledge of the Gospel.

l *This is as much as if he said*, let him desire the Lord to forgive him, and he will forgive him being so desired.

m The taking away of an objection: indeed all iniquitie is comprehended under the name of sin: but yet we muft diftinguish them before, becaufe every fin is not deadly, and without hope of remedy.

17 A reason why not all, nay rather, why no fin is mortall to some *to wit*, because they be born of God, *that is to say*, made the sons of God in Christ, and being joined with his Spirit, they do not leave sin, neither are deadly wounded of Satan.

21 Every man hath his proper idols, which by faith we have forsaken, and therefore, we must beware of them.

The third Epistle of JOHN.

1 He commendeth Gaius for his piety, 5 and hospitality 7 to true preachers; 9 complaining of the unkind dealing of ambitious Diotrephes on the contrary side, 11 whose evil example is not to be followed: 12 and giveth speciall testimonie to the good report of Demetrius.

1 An example of a Christian gentilitation.
‡ Or, *truly.*
‡ Or, *pray*

THe [1] elder unto the *wel* beloved Gaius, whom I love ‡ in the truth.

2 Beloved, I ‡ wish above all things that thou mayest prosper and be in health, even as thy soul prospereth.

3 For I rejoyced greatly when the brethren came and testified of the truth that is in thee, even as thou walkest in the truth.

4 I have no greater [a] joy than to hear that my children walk in truth.

5 Beloved, thou doest [b] faithfully whatsoever thou doest to the brethren, and to strangers:

6 Which have born witnes of thy charitie before the church: whom if thou [c] bring forward on their journey after a godly sort, thou shalt do well:

7 Because that for his names sake they went forth, taking nothing of the Gentiles.

8 We therefore ought to receive such, that we might be [d] fellow-helpers to the truth.

9 [2] I wrote unto the church, but Diotrephes who loveth to have the preeminence among them, receiveth us not.

10 Wherefore if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not conteant therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church.

11 Beloved, follow not that which is evil, but that which is good. He that doeth good, is of God: but he that doeth evil, hath not [e] seen God.

12 Demetrius hath good report of all men, and of the truth it self: yea, and we *also* bear record, and ye know that our record is true.

13 I had many things to write, but I will not with ink and pen write unto thee.

14 But I trust I shall shortly see thee, and we shall speak † face to face. Peace *be* to thee. Our friends salute thee. Greet the friends by name.

2 Than these joys.
b Asbecometh a believer, and a Christian.
c He commendeth to Gaius, either those selfsame men, whom he had entertained before, meaning now again to him: about the affairs of the church, or els some other which had like busines.

d That we our selves may help forwhat so the preaching of the truth.
2 Ambition and covetousneis, two pestilent plagues especially in them which have any ecclesiastical function, are condemned in Diotrephes person.

e Hath not known God.

† Gr. *mouth to mouth.*

The second Epistle of JOHN.

He exhorteth a certain honourable matron with her children, to perseuere in Christian love and belief, 8 least they lose the reward of their former profession: 10 and to have nothing to do with those seducers that bring not the true doctrin of Christ Jesus.

a This is no proper name, but to be taken as the word foundeth, *that is to say*, To the worthy and noble lady.
b Excellent and honourable dame.
1 The bond of Christian conjunction, or linking together, is the true and constant profession of the truth.
c with true knowledge which hath always love joyned with it, and following it.
2 This true profession confifteth both in love one towards another, which the Lord hath commanded, and also especially in wholsome and found doctrin, which also is delivered unto us: for the commandment of God is a found and sure foundation, both of the rule of manners, and of doctrin, and these cannot be separated the one from the other.
d According as the truth directeth them.

THe elder unto the [a] elect [b] ladie, and her children, [1] whom I love in the truth: and not I onely, but also all they that have known the truth:

2 For the truths sake which dwelleth in us, and shall be with us for ever:

3 Grace be with you, mercie, *and* peace from God the Father, and from the Lord Jesus Christ the Son of the Father, in [c] truth and love.

4 [2] I rejoyced greatly, that I found of thy children walking [d] in truth, as we have received a commandment from the Father.

5 And now I beseech thee, ladie, not as though I wrote a new commandment unto thee, but that which we had from the beginning, that we love one another.

6 And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning, ye should walk in it.

7 [3] For many deceivers are entred into the world, who confess not that Jesus Christ is come in the flesh. This is a deceiver and an Antichrist:

8 [4] ‡ Look to your selves, that we lose not those things which we have ‡ wrought, but that we receive a full reward.

9 Whosoever transgresseth, and abideth not in the doctrin of Christ, hath not God: he that abideth in the doctrin of Christ, he hath both the Father and the Son.

10 [5] If there come any unto you, and bring not this doctrin, receive him not into *your* house, neither bid him God speed.

11 For he that biddeth him God speed, is partaker of his evil deeds.

12 Having many things to write unto you, I would not *write* with paper and ink, but I trust to come unto you, and speak ‡ face to face, that our joy may be full.

13 The children of thy elect sister greet thee. Amen.

1 Articulists, fighting against the godhead and office of Christ, were already crept into the church in the time of the apostles.
2 He that mileth his pupils of doctrin, loseth all.
a Joannes and Gaius are called *elect*, *beloved*. Some copies read, *to whom I love*, but that *ye receive* &c.

2 This is put to make a difference between him and Judas Iscariot.
b Of God the Father.
c Set apart by the everlasting counsel of God to be delivered to Christ to be kept.
3 The end and mark whereat he shooteth in this epistle, is that he confirmeth the godly against certain wicked men, both in wholesom doctrin and good manners.
d Of those things that pertain to the falvation of all of us.
e That ye should defend the faith by all the might you can, both by true doctrin and good example of life.
f which was once for given, that it may never be changed.

1 We ought to have nothing to do with them that defend pernicious errors.

2 It is by Gods providence and not by chance, that many wicked men creep into the church.

The general Epistle of JUDE.

1 *He exhorteth them to be constant in the profession of the faith. 14 False teachers are crept in to seduce them: for whose damnable doctrin and manners, horrible punishment is prepared: 20 whereas the godly by the assistance of the holy Spirit, and prayers to God, may persevere, and grow in grace, and keep themselues, and recover others out of the snares of those deceivers.*

JUde the servant of Jesus Christ, & [a] brother of James, to them that are sanctified [b] by God the Father, and [c] preserved in Jesus Christ, *and* called:

2 Mercy unto you, and peace and love be multiplied.

3 [1] Beloved, when I gave all diligence to write unto you of the [d] common salvation, it was needfull for me to write unto you, and exhort you, that ye should [e] earnestly contend for the faith which was [f] once delivered unto the saints.

4 [2] For there are certain men crept in unawares, who were before of old ordained to this condemnation, [g] ungodly men, turning the grace of our God into lasciviousnes, and denying the onely Lord God, and our Lord Jesus Christ.

5 [4] I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that beleeved not.

6 [5] And the angels which kept not their [h] first estate, but left their own habitation, he hath reserved in everlasting chains under darknes, unto the judgement of the great day.

7 Even as Sodom and Gomorrha, and the cities about them, in like manner giving themselves over to [i] fornication, and going after [k] strange flesh, are set forth for an example, suffering the vengeance of eternall fire.

8 Likewise also these filthy [l] dreamers defile the flesh, [m] despise [n] dominion, and speak evil of dignities.

3 He condemneth this fault in them, that they take a pretence of occasion to wax wanton, by the grace of God: which cannot be, but the chief empire of Christ must be abrogated, in that fault men give up themselves to Satan, as at this day the sect of Anabaptists doth, which they call Libertins.
4 He setteth forth the horrible punishment of them which have abused the grace of God to follow their own lusts.
5 The fall of the angels was most severely punished, how much more then will the Lord punish wicked and faithless men?
g Following the steps of Sodom and Gomorrha.
h That is, *excellency*.
i Thus he covertly setteth forth their horrible and monstrous lusts.
l which are so blockish and void of reason, as if all their senses and wits were in a maist dead sleep.
m Another most pernicious doctrin of theirs, in that they take away the subjection of magistrates, and speak evil of them, as at this day the Anabaptists do.
n It is a greater matter to be despise government than the governours, *that is to say*, the matter it self, than the persons.

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7 An argument of comparison: Michael one of the chiefest angels, was content to deliver Satan, although a most exiled enemy, to the judgement of God to be punished: and these not ashamed to speak evil of the powers which are ordained of God. * *Zech. 3. 2.*

8 The conclusion. These men are in a double fault, to wit, both for their rash fully in condemning some, & for their impudent and shameless contempt of that knowledge, which when they had gotten, yet not withstanding they lived as brute beasts, loving their bellies.

9 He foretelleth their destruction, because they resemble or flow forth Cains shamefull malice, Balaams filthy covetousnes, and, *to be short*, Cores seditious and ambitious head.

10 He rebuketh most sharply with many other notes and marks, both their disbeliefe, or filthinesse, and their fondnesse, but especially, their vain bravery of words and most vain pride: joyning therewithall a most grave & heavy threatning out of a most ancient prophesie of Enoch touching the judgement to come. l The feasts of charitie were certain banquets, which the brethren which were members of the church kept altogether, as *Tertullian* setteth them forth in his Apologie, *chap.* 39. m Impudently, without all reverence either to God or man. n Most gross darknesse. o The prefent time, for the time to come.

7 Yet Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, * The Lord rebuke thee.

10 But these speak evil of those things which they know not: but what they know naturally, as brute beasts, in those things they corrupt themselvs.

11 Wo unto them, for they have gon in the way of Cain, and ran greedily after the errour of Balaam for reward, and perished in the gainsaying of Core.

12 These are spots in your *feasts of charity*, when they feast with you, feeding themselvs without fear: clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots;

13 Raging waves of the sea, foming out their own shame; wandring stars, to whom is reserved the blackness of darknes for ever.

14 And Enoch also the seventh from Adam, prophesied of these, saying, Behold, the Lord * cometh with ten thousands of his saints,

15 To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungodly committed, & of all their hard *speeches*, which ungodly sinners have spoken against him.

16 These are murmurers, complainers, walking after their own lust, and their mouth speaketh great swelling *words*, having *mens* persons in admiration because of advantage.

17 But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ:

18 *How* that they told you there should be mockers in the last time, who should walk after their own ungodly lusts.

19 These be they who separate themselvs, sensuall, having not the Spirit.

20 But ye, beloved, building up your selvs on your most holy faith, praying in the Holy Ghost,

21 Keep your selvs in the love of God, looking for the mercy of our Lord Jesus Christ unto eternall life.

22 And of some have compassion, making a difference:

23 And others save with fear, pulling *them* out of the fire: hating even the garment spotted by the flesh.

24 Now unto him that is able to keep you from falling, and to present *you* faultless before the presence of his glory with exceeding joy,

25 To the onely wise God our Saviour, *be* glory and majesty, dominion and power, both now and ever. Amen.

11 The rising up of such monsters was spoken of before, that we should not be troubled at the newnesse of the matter.

12 It is the property of Antichrists to feigne themselves from the Godly, because they are not governed by the Spirit of God, and counterfeit, it is the property of Christians to edifie one another through godly prayers, both in faith, and also in love, until the mercy of Christ appear to their full libration.

13 Amongst them which worke wickedly and go astray, the godly have to ufe this chance, that they handle some of them gently, as the wholesome being even in the very time, they endevour to love with fervent and ftaru inflamation of the penitent: yet fo, that they do in fuch fort abhor the wicked and diftruoft, that they eftone even the left cuan-

14 He commendeth them to the grace of God, declaring sufficiently that it is God onely that can give that constancie which he requireth of us.

gion that may be. p By fearing them, and holding them back with godly simplification, taken from the forbidden things of the law which did defile.

The order of time whereunto the contents of this book are to be referred.

The year of Christ. 1, &c. 34

The dragon watched the church of the Jews, which was ready to travail: She bringeth forth, fleeth, and hideth her self, whilest Christ was yet upon the earth.

The dragon persecuteth Christ ascending into heaven, he fighteth and is thrown down: and after persecuteth the church of the Jews.

The time of the Jews is received into the wildernesse, for three years and an half.

When the church of the Jews was overthrown, the dragon invaded the Catholick church: all this is in the 12 *chap.*

79 The dragon is bound for a thousand years, *chap.* 20.

79 The dragon raiseth up the beast with seven heads, and the beast with two heads, which make havock of the Catholick church and her prophets for 1260 years after the passion of Christ, *chap.* 13. & 11.

97 The seven churches are admonished of things present, somwhat before the end of *Domitian* his reign, and are forewarned of the persecution to come under *Trajan* for ten years, *chap.* 2. & 3.

God by word and signs provoketh the world, and feaseth the godly, *chap.* 6. & 7.

He sheweth forth exemplars of his wrath upon all creatures, mankind excepted, *chap.* 8.

1073 The dragon is let loofe after a thousand years, and *Gregory the seventh*, being pope, rageth against *Henry the third*, then Emperour, *chap.* 20.

1217 The dragon vexeth the world 150 years unto *Gregory the ninth*, who writ the decretals, and moft cruelly perfecuted the emperour *Frederick the second*.

The dragon by both the beasts perfecuted the church, and putteth the godly to death, *chap.* 9.

1295 The dragon killeth the prophets after 1260 years, when *Boniface the 8* was pope, who was the author of the fixt book of the decretals: he excommunicared *Philip the French King*.

Boniface celebrateth the jubile.

About this time was a great earthquake, which overthrew many houfes in Rome.

1300 Prophecie ceaseth for three years and a half, untill *Benedict the second* succeeded after *Boniface the eight*.

1301 Prophecie is revived, *chap.* 11.

1305 Prophecie is revived, *chap.* 11.

The dragon and the two beasts oppugn prophecie, *chap.* 13.

Christ defendeth his church in word and deed, *chap.* 14.

With threats and arms, *chap.* 16.

Christ giveth his church victory over the harlot, *chap.* 17. 18.

Over the two beasts, *Chap.* 19.

Over the dragon, and death, *chap.* 20.

The church is fully glorified in heaven with eternall glory, in Christ Jesus, *chap.* 21. & 22.

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THE REVELATION OF S. JOHN THE DIVINE.

CHAP. I.

4 John writeth his revelation to the seven churches of Asia, fignified by the feven golden candleftickes. 7 The coming of Chrift. 14 His glorious power and majeftie.

1 This chapter hath two principall parts, the title or inscription which ftandeth in ftead of an exordium: and a narration going before the whole prophesy of this book. The inscription is double, generall and particular. The generall conteineth the kind of prophefy, the author, end, minister, inftruments, and manner of communicating the fame, in the *firft* verse: the moft religious faithfulnefs of the apoftle as a publick witneffe, *vers.* 2. And the ufe of communicating the fame taken from the promife of God, and from the circumftance of the time. *v.* 3.

a An opening of a hid and fecret thing.

b which the Son opened to us out of his Fathers bofom by angels.

2 This is the particular or fingular inscription wherein falutation is written unto certain churches by name, which repreient the church Catholick: and

THE Revelation of b Jesus Chrift, which God gave unto him, to fhew unto his fervants things which muft fhortly come to paſs; and he ſent and ſignified *it* by his angel unto his ſervant John:

2 Who bare record of the word of God, and of the teſtimony of Jeſus Chriſt, and of all things that he ſaw.

3 Bleſſed *is* he that readeth, and they that hear the words of this prophefy, and keep thoſe things which are written therein: for the time *is* at hand.

4 c John to the ſeven churches in Aſia, Grace *be* unto you, and peace, d from him * c which is, and which was and which is to come, and e from the ſeven ſpirits which are d before his throne:

5 And from Jeſus Chriſt, *who* f *is* the faithful witneſs, *and* the * firſt begotten of the dead, and the prince of the kings of the earth: Unto him that loved us, * and waſhed us from our ſins in his own bloud,

6 And hath * made us kings and prieſts unto God and his Father; to him *be* glory and dominion for ever and ever. Amen.

the certainty and truth of the ſame is declared, from the author thereof unto the *eight vers.* 2 That is, from God the Father; eternall, immortall, immutable: whoſe unchangeableneſs Saint John declareth by a form of ſpeech which is undeclined. For there is no incongruity in this place, where of neceſſity the words muſt be attemper'd unto the myſteries, and not the myſteries corrupted or impaired by the words. * *Exod.* 3. 14. c By theſe three times, *It, Was, and Shall be*, is ſignified this word *Jehovah*, which is the proper name of God. 2 That is, from the holy Ghoſt which proceedeth from the Father and the Son. This Spirit is one in perſon according to his ſubſtance: but in communication of his vertue, and in determination of his divine works in theſe ſeven churches, doth ſo perfectly manifeſt himſelf, as if there were ſo many ſpirits, as they are perfectly working in his own church: wherefore after *Cyan.* 5. 6. they are called the ſeven horns and ſeven eyes of the Lamb, *as much to ſay*, as his moſt abſolute power and wiſdome: and *Chap.* 3. 1. Chriſt is ſaid to have theſe ſeven Spirits of God, and *Chap.* 4. 5. *it is ſaid*, the ſeven lamps do burn before his throne, which alſo are theſe ſeven Spirits of God. That this place ought to be ſo underſtood, it is thus proved. For *firſt*, grace and peace is aſked by prayer of this Spirit, which is a divine work, and an action incommunicable in reſpect of the moſt high Deity. *Secondly*, he is placed between the Father and the Son, as he is in the ſame degree of dignity and operation with them, *ſcilicet*, he is before the throne, as of the ſame ſubſtance with the Father and the Son: as the ſeven eyes and the ſeven horns of the Lamb; *moreover*, theſe ſpirits are never laid to adore God, as all other things are. *Finally*, that, the power whereby the Lamb opened the book, and looſeth the ſeven ſeals thereof, when none could be found amongſt all creatures by whom the book might be opened, *chap.* 5. Of theſe things long ago *Mather John Lasky of Oxford* wrote learnedly unto me. Now the holy Ghoſt is ſet in order of words before Chriſt, becauſe there was in that which followeth a long proceſs of ſpeech to be uſed concerning Chriſt. d Theſe are the ſeven ſpirits, which are afterward, *chap.* 5. 6. called the horns and eyes of the Lamb, and are now made as a guard waiting upon God. e A moſt ample and grave commendation of Chriſt, *firſt*, from his office, the prieſt-hood and kingdom: *ſecondly*, from his benefits, as his love toward us, and waſhing us with his bloud, in this *vers.* and communication of his kingdom, and prieſt-hood with us: *thirdly*, from his eternall glory and power, which is always to be celebrated of us, *vers.* 6. *Finally*, from the accompliſhment of all things once to be effected by him, at his ſecond coming, what time he ſhall openly deſtroy the wicked, and ſhall comfort the godly in this truth, *vers.* 7. * 1 *Cor.* 15. 20. *Coloſſ.* 1. 18. * *Heb.* 9. 14. * 1 *Pet.* 2. 5.

7 ¶ * Behold, he cometh with clouds, and * *Dan.* 7. 13. *Matth.* 24. 30. every c eye ſhall ſee him, and they *alſo* which c All men. pierced him: and all kindreds of the earth ſhall wail becauſe of him: even ſo, Amen.

8 6 I am f Alpha and Omega, the beginning 6 A confirmation of the ſalutation afore going, taken from the words of God himſelf: and the ending, ſaith the LORD, which is, and which was, and which is to come, the Almighty.

9 ¶ 7 I John, who alſo am your brother, and companion in tribulation, and in the kingdom and patience of Jeſus Chriſt, was in the iſle that is called g Patmos, for the word of God, and for the teſtimony of Jeſus Chriſt.

10 I was in the h Spirit on the i LORDS day, and heard behind me a great voice, as of a trumpet,

11 Saying, I am Alpha and Omega, the firſt and the laſt: and what thou ſeeſt, write in a book, and ſend *it* unto the ſeven churches which are in Aſia, unto Epheſus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and Philadelphia, and unto Laodicea.

12 8 And I turned to k ſee the voice that ſpake with me. 9 And being turned, I ſaw ſeven golden candleſticks;

13 And in the midſt of the ſeven candleſticks, *one* like unto the Son of man, * clothed with a garment down to the foot, and girt about the paps with a golden girdle.

14 His head, and *his* hairs *were* white like wooll as white as ſnow, and his eyes *were* as a flame of fire,

15 And his feet like unto fine braſs, as if they burned in a furnace: and his voice as the ſound of many waters.

16 And he had in his right hand ſeven ſtars: and out of his mouth went a ſharp two-edged

of the Sabbath: *that is to ſay*, to be a day of reſt, *verſ* 10. *Thereby*, or who is the author that ſheweth him, and what is the ſum of his calling. g Patmos is one of the Iſles of Sporas, whither John was baniſhed, as *Some write*. h *That is*, that holy exhilment expreſſed; wherewith the prophets were ravished, and being, as it were, carried out of the world, were converſant with God: and ſo Ezekiel ſaith often, that he was carried from place to place of the Lords ſpirit, and that the ſpirit of the Lord fell upon him. i He calleth it the Lords day, which Paul calleth the firſt day of the week, 1 *Cor.* 16. 2. k The expoſition declaring the chief and laſt parts of this conſideration (for the other points are evident of themſelves) wherein is ſpoken, *firſt*, of the Author of his calling, unto the 17 *verſ*: *ſecondly*, of the calling it ſelf, unto the end of the chapter. And *firſt of all*, the occaſion is noted in this *vers.* in that Saint John turned himſelf towards the viſion: after is ſet down the deſcription of the Author, in the *verſes following*, 13, 14, 15, 16. l To ſee him whoſe voice I had heard. 9 The deſcription of the Author, *whereby* is Chriſt: by the candleſticks that ſtand about him, *that is*, the churches that ſtand before him, and depend upon his direction in this *vers* by his properties, that he is one furniſhed with wiſdom and dexterity to the atchieving of great things, *verſ.* 13. with moſt excellent gravity and moſt excellent ſight of the eye; *verſ.* 14. with ſtrength invincible, and with a mighty word, *verſ.* 15. By his operations that he uſeth the miniſtery of his ſervants in the church, giveth effect thereunto by the ſword of his word, and enlightening all things by his countenance, doth moſt mightily provide for every one by his divine providence, *verſ.* 16. * *Dan.* 10. 5, 6.

ſword: and his countenance *was* as the ſun
ſhineth in his ſtrength.
17 [10] And when I ſaw him, I fell at his feet
as dead: [11] and he laid his right hand upon me,
ſaying unto me, Fear not, * [12] I am the firſt
and the laſt.
18 I *am* he that liveth, and was dead: and
behold, I am alive for evermore, Amen, and
have the keys of hell and of death.
19 [13] Write the things which thou haſt ſeen,
and the things which are, and the things which
ſhall be hereafter;
20 [14] The myſtery of the ſeven ſtars which
thou ſaweſt in my right hand, and the ſeven
golden candleſticks. The ſeven ſtars are the
[l] angels of the ſeven churches: and the ſeven
candleſticks which thou ſaweſt, are the ſeven
churches.

10 A religious fear that goeth before the calling of the Saints, and their full confirmation to take upon them the vocation of God. 11 A divine confirmation of this calling, partly by ſigns, and partly by word of power. * *Iſa.* 41. 4. & 44. 6 12 A moſt elegant deſcription of his calling contained in three things, which are neceſſary unto a juſt vocation: *Firſt*: the authority of him that calleth, for that he is the beginning and end of all things, in this *vers*, for that he is eternall and
omnipotent, *verſ.* 18. *Secondly*, the ſum of this propheticall calling and revelation, *verſ.* 13.
Laſtly, a declaration of thoſe perſons unto whom this propheſy is by the commandment of
God, directed in the deſcription thereof, *verſ.* 20. 13 *The ſum of this propheſy*, that the apoſtle
muſt write whatſoever he ſhould ſee, adding nothing, nor taking away any thing, *verſ.* 2. Hereof
there are two parts: one is a narration of thoſe things which are, *that is*, which then were at
that time contained in the ſecond and third chapter: the other part is of thoſe things which were
to come, contained in the reſt of this book. 14 *That is*, the thing which was myſticall, ſignified by the particulars of the viſion before going. l By angels he meaneth the miniſters of
the church.

CHAP. II.

What is commanded to be written to the angels, that is, the miniſters of the churches of 1 *Epheſus,* 8 *Smyrna,* 12 *Pergamos,* 18 *Thyatira: and what is commended, or found wanting in them.*

UNto [1] the angel of the church of Epheſus,
write, [2] Theſe things ſaith he that holdeth the ſeven ſtars in his right hand, who
walketh in the midſt of the ſeven golden
candleſticks:
2 [3] I know thy works, and thy labour, and
thy patience, and how thou canſt not bear
them which are evil; and thou haſt tried them
which ſay they are apoſtles, and are not, and
haſt found them liars.
3 And haſt born, and haſt patience, and
for my names ſake haſt laboured, and haſt not
fainted.
4 Neverthele ſs, I have *ſomwhat* [a] againſt
thee, becauſe thou haſt left thy firſt love.
5 Remember therefore from whence thou
art fallen, and repent, and do the firſt works,
or elſe I will come unto thee quickly, and will
remove thy candleſtick out of his place, except
thou repent.
6 But this thou haſt, that thou hateſt the
deeds of the Nicolaitans, which I alſo hate.
7 [4] He that hath an ear, let him hear what
the ſpirit ſaith unto the churches; To him that
overcometh will I give to eat of the tree of life,
which is in the [5] midſt of the [b] paradiſe of God.
8 [6] And unto the angel of the church in
[c] Smyrna, write, Theſe things ſaith the firſt
and the laſt, which was dead, and is alive,

1 The former part of this book is compriſed in a narration of thoſe things which then were, as S. John taught us, *Chap.* 1. 19. it belongeth wholly unto inſtruction, and in theſe two next chapters, containeth ſeven places, according to the number and condition of thoſe churches which were named before, *Chap.* 1. 11. figured *verſ.* 12. and diſtributed moſt aptly into their paſtors and flocks, *verſ.* 20. which vers of that chapter is as it were a paſſage unto the firſt part. Every one of theſe ſeven places hath three principall members: an exordium taken from the perſon of the author: a propoſition, in which is praiſe and commendation of that which is good, reprehenſion of that which is evil: and inſtruction, containing either an exhortation alone, or withall, a diſſwaſion oppoſite unto it, and a concluſion ſtirring up unto attention, by divine
promiſes. And this firſt place is unto the paſtors of the church of Epheſus. 2 The exordium,
wherein are contained the ſpeciall praiſes of Chriſt Jeſus the author of this prophecy, out of
the 6 and 13 *verſes* of the *firſt chapter*. 3 The propoſition, *firſt* commending the paſtor of
this church, *verſ.* 2, 3. *then* reproving him, *verſ.* 4. *after* informing him, and withall
threatning that he will tranſlate the church to another place, *verſ.* 5. This commination, or
threat, Chriſt mitigateth by a kind of correction, calling to mind the particular vertue and
piety of that church, which God never leaveth without recompenſe, *verſ* 6 Concerning the
Nicolaitans, ſee after upon the 15 *vers.* a To deal with thee for. 4 The concluſion, containing a commandment of attention, and a promiſe of everlaſting life, ſhadowed out in a
figure, of which *Gen.* 2. 9. 5 *That is*, in Paradiſe after the manner of the Hebrew phraſe
b This Chriſt ſpeaketh as he is Mediator. 6 The ſecond place is unto the paſtors of the church
of the Smyrnians. The exordium is taken out of the 17 *and* 18 *verſes* of the *firſt chapter*.
c Smyrna was one of the cities of Jonia in Aſia.

9 [7] I know thy works, and tribulation, and
poverty, (but thou art rich) and *I know* the
blaſphemy of them which ſay they are Jews
and are not, but *are* the ſynagogue of Satan.
10 Fear none of thoſe things which thou
ſhalt ſuffer: behold, the devil ſhall caſt *ſome*
of you into priſon, that ye may be tried, and
ye ſhall have [8] tribulation ten days: be thou
faithful unto death, and I will give thee a
crown of life.
11 [9] He that hath an ear, let him hear what
the Spirit ſaith unto the churches, He that
overcometh, ſhall not be [10] hurt of the ſecond
death.
12 ¶ [11] And to the angel of the church in
[d] Pergamos, write, Theſe things ſaith he,
which hath the ſharp ſword with two edges:
13 [12] I know thy works, and where thou
dwelleſt, *even* where Satans ſeat *is*, and thou
holdeſt faſt my name, and haſt not denied my
faith, even in thoſe [e] days wherein Antipas
was my faithful martyr, who was ſlain among
you, where Satan dwelleth.
14 But I have a few things againſt thee, becauſe thou haſt there them that hold the doctrin of * Balaam, who taught Balac to caſt a
ſtumbling blok before the children of Iſrael,
to [f] eat things ſacrificed unto idols, and to
commit fornication.
15 So haſt thou alſo them that hold the
doctrin of the [13] Nicolaitans; which thing I
hate.
16 Repent, or els I will come unto thee
quickly, and will fight againſt them with the
ſword of my mouth.
17 [14] He that hath an ear, let him hear
what the ſpirit ſaith unto the churches, To
him that overcometh will I give to eat [15] of
the hidden [g] manna, and will give him a [h] white
ſtone, and in the ſtone a [16] new name written,
which no man knoweth, ſaving he that receiveth *it*.
18 ¶ [17] And unto the [18] angel of the church in
Thyatira, write, Theſe things ſaith the Son
of God, who hath his eyes like unto a flame of
fire, and his feet *are* like fine braſs.
19 I know thy [19] works, and charity, and
[i] ſervice, and faith, and thy patience, and thy
works, and the laſt *to be* more than the firſt.
20 Notwithſtanding, I have a few things
againſt thee, becauſe thou ſuffereſt that woman * Jezebel, which calleth her ſelf a pro-

7 The propoſition of praiſe is in this *vers*, and of exhortation joyned with promiſe, is in the next *vers.*
8 *That is*, of ten years. For ſo commonly both in this book, and in Daniel, years are ſignified by the name of days that God thereby might declare, that the ſpace of time is appointed by him, and the ſame very ſhort. Now becauſe Saint John wrote this book in the end of *Domitian* the emperour his reign, as *Juſtinus* and *Ireneus* do witneſs, it is altogether neceſſary that this ſhould be referred unto that perſecution which was don by the authority of the emperour *Trajan*, who began to make havock of the Chriſtian churches in the tenth year of his reign, as the Hiſtory graphers do write: and his bloudy perſecution continued untill *Adrian* the Emperour had ſucceeded in his place: The ſpace of which time is preciſely ten years, which are here mentioned.
9 *The concluſion*, *verſ.* 7.
10 See *chap.* 20. 6.
11 The third place is unto the paſtours of Pergamos. The exordium is taken out of the 16 *vers* of the *firſt chapter*.
d Pergamos was the name of a famous city in old time in Aſia, where the kings of the Attalians were always reſident.
12 The propoſition of praiſe, is in this *vers*, of reprehenſion in the two following, and of exhortation joyned with a conditional threat, *verſ* 16. Now this Antipas was the angel or miniſter of the church of Pergamos, As Aretas writeth.
e The faith of them of Pergamos is ſo much the more highly commended, becauſe they remained conſtant even in
the very heat of perſecution * *Num.* 25, f That which is here ſpoken of things offered to
idols, is meant of the ſame kind which Paul ſpeaketh of, 1 *Cor.* 10. 14. 13 which follow
the footſteps of Balaam, and ſuch as were abandoned unto all filthineſs: as he ſhewed in the
vers aforegoing, and is here ſignified by a note of ſimilitude. And thus alſo muſt the *ſixt vers*
be underſtood. For this matter eſpecially, *Ireneus* muſt be conſulted withal. 14 *The concluſion*, ſtanding of exhortation as before, and of promiſe. 15 The bread of life, inviſible,
ſpiritual, and heavenly, which is kept ſecretly with God, from before all eternity. g He
alludeth to that ſermon which we read of, *Joh.* 6. and to the place we find; *Pſal.* 105. 40.
h *Aretas* writeth, that ſuch a ſtone was wont to be given to wreſtlers at games, or elſe that ſuch
ſtones did in old time witneſs the quitting of a man. 16 which is a ſign and witneſs of forgiveneſs and remiſſion of ſins, of righteouſneſs and true holineſs, and of purity incorrupted,
after that the old man is killed, 17 A ſign and teſtimony of newneſs of life in righteouſneſs
and true holineſs, by putting on the new man, whom none doth inwardly know, ſave the
ſpirit of man, which is in himſelf, the praiſe whereof is not of men, but of God. *Rom.* 2.
vers 28. 18 The fourth place is unto the paſtours of Thyatira. The exordium is taken
out of the *fourteenth* and *fifteenth verſes* of the *firſt chapter*. 19 The propoſition of praiſe is in
this vers of reprehenſion, for that they tolerated with them the doctrin of unrighteouſneſs and
ungodlineſs, in *verſ.* 10 the authors whereof, though they were called back of God, yet
repented not, *verſ.* 21. whereunto is added a moſt heavy threatning, *verſ.* 22. & 23. of a conditional promiſe, and of exhortation to hold faſt the truth, in the two verſes *following*. i So
he calleth thoſe offices of charity which are don to the Saints. * 1 *Kings* 16. 31.

pheteſs,

pheteſs, to teach and to ſeduce my ſervants
to commit [k] fornication, and to eat things
ſacrificed unto idols.
21 And I gave her ſpace to repent of her
fornication, and ſhe repented not.
22 Behold, I *will* caſt her into a bed, and
them that commit adultery with her into
great tribulation, except they repent of their
deeds.
23 And I will kill her children with death,
and all the churches ſhall know that * I am he
which ſearcheth the reins and hearts: and I
will give unto every one of you according to
your works.
24 But unto you I ſay, and unto the reſt in
Thyatira, as many as have not this doctrin,
and which have not known the [l] depths of Satan, as they ſpeak, I will [m] put upon you
none other burden:
25 But that which ye have *already*, hold
faſt till I come.
26 [20] And he that overcometh, and keepeth my works unto the end, to him will I give
[21] power over the nations:
27 (* And he ſhall rule them with a rod of
iron: as the veſſels of a poter ſhall they be
broken to ſhivers) even as I received of my
Father.
28 And I will give him the [22] morning-
ſtar.
29 He that hath an ear, let him hear
what the Spirit ſaith unto the churches.

k By fornication, is oftentimes in the ſcripture idolatry meant.
* *Jer.* 11. 20. & 17. 10.
l He pointeth out the bragging of certain men which boaſted of their deep, *that is*, plentifull and common knowledge, which notwithſtanding is deviliſh.
m I will ſpeak no worſe thing againſt you, being content to have ſhewed you what I require to be in you.
20 The concluſion, wherein Chriſt aſſureth unto his ſervants the communion of his kingdom and glory in this vers, and that following: and commandeth an holy attention in the laſt vers.
21 *That is*, I will make him a king, by communion with me, and my fellow heir, as it is
promiſed, *Matth.* 19. 28. & 25. 34. *Rom.* 8. 17. & 1 *Corinth.* 6 3. *Epheſ.* 2. 6. &
2 *Tim.* 2. 12. & *Apoc.* 3. 21. & 4. 4. * *Pſalm* 1. 9. 22 The brightneſs of greateſt
glory and honor, neareſt approching unto the light of Chriſt, who is the Son of righteouſneſs,
and our head, *Matth.* 4.

CHAP. III.

1 *The angel of the church of Sardis is reproved,* 3 *exhorted to repent, and threatned if he do not repent.* 8 *The angel of the church of Philadelphia* 10 *is approved for his diligence and patience.* 15 *The angel of Laodicea is rebuked, for being neither hot nor cold,* 19 *and admoniſhed to be more zealous.* 20 *Chriſt ſtandeth at the door, and knocketh.*

AND [1] unto the angel of the church in
[a] Sardis write, Theſe things ſaith he that
hath the ſeven ſpirits of God, and the ſeven
ſtars, [2] I know thy works, that thou haſt a
[b] name that thou liveſt, and art dead.
2 Be watchful, and ſtrengthen the things
which remain, that are [c] ready to die: for
I have not found thy works perfect before
God:
3 Remember therefore how thou haſt received and heard, and hold faſt, and repent.
* If therefore thou ſhalt not watch, I will come
on thee as a thief, and thou ſhalt not know
what hour I will come upon thee.
4 Thou haſt a few names even in Sardis,
which have [3] not defiled their garments, and
they ſhall walk with me in [4] white: [5] for they
are [d] worthy.

1 The fift place is unto the paſtors of Sardis. The exordium is taken out of the 4 and 16 *verſes* of the *firſt chapter*.
a Sardis is the name of a moſt flouriſhing and famous city, where the kings of Lydia kept their courts.
2 The propoſition of the proof is in this vers: of exhortation joyned with a threatning in the two verſes that follow, and of qualification by way of correction, unto the comfort of the good which yet remained there, *verſ.* 2.
b Thou art ſaid to live, but art dead indeed.
c Other things, whoſe ſtate is ſuch, that they are now going, and
unleſs they be confirmed, will periſh forwith. * 1 *Theſſ.* 5. 2. 2 *Petr.* 3. 10. 3 *That is*,
who have with all religion guarded themſelvs from ſin and contagion, even from the very
ſhew of evil, as Saint Jude exhorteth, *verſ.* 23. 4 Pure from all ſpot, and ſhining with
glory. So it is to be underſtood always hereafter, as in the next *vers* 5 The concluſion
ſtanding upon a promiſe and a commandment, as before. d They are meet and fit, *to wit*,
becauſe they are juſtified in Chriſt, as they have truly ſhewed it: for he is righteous that worketh
righteouſneſs; but ſo as the tree bringeth forth the fruit, Look *Rom.* 8. 18.

5 He that overcometh; the ſame ſhall be
clothed in white raiment, and I will not blot
out his name out of the * book of life, but I
will confeſs his name before my father, and
before his angels.
6 He that hath an ear, let him hear what the
Spirit ſaith unto the churches.
7 ¶ [6] And to the angel of the church in Philadelphia write, Theſe things ſaith he *that is*
holy, he *that is* true, he that hath the [e] key
of David, he that openeth, and no man ſhutteth; and ſhutteth, and no man openeth;
8 [7] I know thy works: behold I have ſet before thee an open door, and no man can ſhut
it: for thou haſt a little ſtrength, and haſt kept
my word, and haſt not denyed my name.
9 Behold, I will make them [f] of the ſynagogue of Satan (which ſay they are Jews, and
are not, but do ly) behold, I will make them
to come and [8] worſhip before thy feet, and to
know that I have loved thee.
10 Becauſe thou haſt [g] kept the word of my
patience, I alſo will keep thee from the hour
of temptation, which ſhall come upon all the
world, to try them that dwell upon the earth.
11 Behold, I come quickly: hold that faſt
which thou haſt, that no man take thy crown.
12 [9] Him that overcometh, will I make a pillar in the temple of my God, and he ſhall go no
more out: and I will [10] write upon him the
name of my God, and the name of the city
of my God, *which is* new Jeruſalem, which
cometh down out of heaven from my God:
and *I will write upon him* my new name.
13 He that hath an ear, let him hear what
the ſpirit ſaith unto the churches.
14 ¶ [11] And unto the angel of the church ‡ of
the Laodiceans, write, Theſe things ſaith the
[h] Amen, the faithful and true witneſs, the [i] beginning of the creation of God,
15 [12] I know thy works, that thou art neither
cold nor hot: I would thou wert cold or hot.
16 So then becauſe thou art luke warm, and
neither cold nor hot, I will ſpue thee out of my
mouth.
17 Becauſe thou ſayeſt, I am rich, and increaſed with goods, and have need of nothing:
and knoweſt not that thou art wretched, and
miſerable, and [13] poor, and blind, and naked.
18 I counſel thee to buy of me gold tried in
the fire, that thou mayeſt be rich; and white
raiment, that thou mayeſt be clothed, and *that*
the ſhame of thy nakedneſs do not appear, and
anoint thine eyes with eye-ſalve, that thou
mayeſt ſee.
19 * As many as I love, I rebuke and chaſten,
be [k] zealous therefore and repent.
20 Behold, I ſtand at the door, and knock:
[14] if any man hear my voice, and open the door,
I will come in to him, and will ſup with him,
and he with me.

* *Phil.* 4. 3. *Chap.* 20. 12.
6 The fixt place is unto the paſtors of Philadelphia. The exordium is taken out of the 18 *vers* of the *firſt chapter*.
e All power of rule in commanding and forbidding in delivering and puniſhing. And the houſe of David is the church, and the continuall promiſe of Davids kingdom belongeth to Chriſt.
7 The propoſition of praiſe is in this *vers*: of promiſes, to bring home again them that wander, *verſ.* 9. and to preſerve the godly, *verſ.* 10 and of exhortation, *verſ.* 11.
f I will bring them of that race.
8 *That is*, fall down & worſhip, either thee civilly, or Chriſt religiouſly at thy feet (and thus I had rather take it) whether here in the church (which ſeemeth more proper to the argument of this place) or there in the world to come. For Chriſt verily ſhall fulfill his word.
g Becauſe thou haſt been patient and conſtant, as I would my ſervants ſhould be.
9 The concluſion which containeth a promiſe and commandment.
10 *That is*, The new man ſhall be termed after his father, mother, and head, Chriſt.
11 The ſeventh place is unto the paſtors of the church of Laodicea. The exordium is taken out of the 15 *vers* of the *firſt chapter*.
‡ Or, *in Laodicea*,
h *Amen*, ſoundeth as much in the Hebrew tongue, as Truly, or Truth it ſelf.
i Of whom all things that are made, have their beginning.
12 The propoſition of reproof is in this *vers*. whereunto is adjoyned a threatning, *verſ.* 16. with a confirmation declaring the ſame, *verſ.* 17. and of exhortation, unto faith and repentanſe, *verſ.* 18. 19. whereunto is adjoyned a conditionall promiſe, *verſ* 20.
13 The ſpirituall miſery of men is metaphorically expreſſed in three points: unto which are match-
ed, as correſpondent, thoſe remedies which are offered, *verſ.* 18.
* *Prov.* 3. 11. *Hebr.* 12. 5. k Zeal is ſet againſt them which are neither hot nor cold.
14 This muſt be taken after the manner of an allegory, as *John.* 14. 23.

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12 The conclusion confirming of a promiſe, 19 *chap.* 2. *verſ.* 26. and of an exhortation hitherto had: been the firſt p rt of the book of the Apocalyps.

21 12 To him that overcometh will I grant to ſit with me in my throne, even as I alſo overcame, and am ſet down with my Father in his throne.

22 He that hath an ear, let him hear what the Spirit ſaith unto the churches.

CHAP. IV.

2 *John ſeeth the throne of God in heaven.* 4 *The four and twenty elders.* 6 *The four beaſts full of eyes before and behind.* 10 *The elders lay down their crowns, and worſhip him that ſat on the throne.*

1 Hereafter followeth the ſe cond part of this book, altogether proceeding, ſorteſt-ſing thoſe things which were to come, as was ſaid before, *chap.* 1. 19. This is divided into two hiſtories: one common unto the whole world, unto the 9 *chapter:* and another ſingular of the church of God thence unto the 22 *chap.* and theſe hiſtories are ſaid to be deſcribed in ſeverall books, *chap.* 5. 1. & 10. *verſ.* 2. Now this *firſt verſ.* is as it were a preface from the former part unto the ſecond: where it is ſaid, that the heaven was opened, *that is,* that heavenly things were unlocked, and that a voice of a trumpet ſounded in heaven, to ſtir up the ſpirit, and call him to the underſtanding of things to come. The firſt hiſtory hath two parts: one of the cauſes of things done, and of this whole Revelation, in this and the next *chapters.* Another of the acts done in the next four *chapters.* The principall cauſes according to the diſtinction of perſons in the unity of the divine eſſence, and according to the œconomie or diſpenſation thereof, are two: one the beginning which none ſhall ſpeake unto, *that is,* God the father, of whom is ſpoken in this *chapter.* The other, the Son, who is the meanes cauſe, eaſy to be approached unto, in reſpect that he is God and man in perſon, of whom, *Chap.* 1. 1 The manner of Revelation, as before, 1. 19. 2 Look *chap.* 1. 10. 3 A deſcription of God the father, and of his glory in the heaven, 4 Of his inſtruments, and events that follow afterwards. In office, nature, company attendant on, and inſtruments, and events that follow afterwards. In this verſe he is preſented in office a Judge, 22 Abraham ſtil, Gen. 18. which is declared by his throne, 28 an enſign of judgment, and his glorious ſitting thereupon. 4 By his nature, in that he is the throne, 28 an enſign of judgment, and his glory overthrowing all other things. 5 By father, moſt glorious in his own perſon, and with his glory overthrowing all other things. 6 By the company attending about him, in that, as that moſt high Judge, he is accompanied with the moſt honorable attendance of prophets and apoſtles, both of the old & new church, when Chriſt hath made to be prieſts and kings, *Chap.* 1. 6. & 5. 10. 6 By effects, in that moſt mightily he maketh all things by his voice, and word, as *Pſal* 29. 3. and with the light of his firſt and ſecondary preſidents and ſpirituall throne. 7 By inſtruments uſed, in that he both hath a moſt dentre preſidents and ſpirituall throne. 7 By inſtruments uſed, in that he both hath a moſt ready treaſury, and as it were a work-houſe excellently furniſhed with all things, unto the executing of his will, which things flow from his commandement, as is repeated, *Chap.* 15. 2. and hath alſo the angels moſt ready adminiſters of his counſels and pleaſure, unto all parts of the world, continually watching (in this vers) working by reaſon, & miraculouſe than the ſeuen ſpirits of God, and the ſeuen lamps burning before the throne, which are the ſeuen ſpirits of God. 5 Of the ſeuen ſpirits of God, and of their ſeuen lamps burning before the throne, which are the ſeuen ſpirits of God. 6 Of the ſeuen ſtars, and of the ſea of glaſs like unto cryſtal: and in the midſt of the throne, and round about the throne, *were* four beaſts full of eyes before and behind. 7 And the firſt beaſt *was* like a lion, and the ſecond beaſt like a calf, and the third beaſt had a face as a man, and the fourth beaſt *was* like a flying eagle. 8 And the 6 four beaſts had each of them ſix wings about him, and *they were* full of eyes within, and † they reſt not 8 day and night, ſaying, * Holy, holy, holy, Lord God Almighty, which was, and is, and is to come. 9 And when thoſe beaſts give ⁷ glory, and honour, and thanks to him that ſat on the throne, who liveth for ever, and ever, 10 9 The four and twenty elders fall down before him that ſat on the throne, and worſhip him that liveth for ever and ever, and caſt their crowns before the throne, ſaying,

11 10 * Thou art worthy, O Lord, to 11 receive glory, and honour, and power: for thou haſt created all things, and for thy pleaſure they are and were created.

10 The ſum of their ſpeech: that all glory muſt be given unto God: the reaſon, becauſe he is the eternall begin-

ning of things, from whoſe onely will they have their being, and are governed: and finally in all reſpects to him are they to be referred. *Chap.* 12. 2. 1 *Theſſ.* 1. that thoſe ſtouteſt challenge the ſame of thy ſelf alone, But as for us we are unworthy, that even by thy goodneſs we ſhould be made partakers of this glory. And hitherto hath been handled the principall cauſe unapproachable, which is God.

CHAP. V.

1 *The book ſealed with ſeven ſeals:* 5, 6, 7 *which onely the Lamb that was ſlain is worthy to open.* 8 *Therefore the elders praiſe him,* 9 *and confeſs that he redeemed them with his blood.*

AND 1 I ſaw in the 2 right hand of him that ſat on the throne, a 3 book written within, and on the backſide ſealed with ſeven ſeals.

2 And I ſaw a ſtrong angel proclaiming with a loud voice, Who is worthy to open the book and to looſe the ſeals thereof?

3 4 And no *man* in heaven, nor in earth, neither under the earth, was able to open the book, neither to look thereon.

4 And I wept much becauſe no *man* was found worthy to open, and to read the book, neither to look thereon.

5 5 And one of the elders ſaith unto me, Weep not: behold, * the 6 lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to looſe the ſeven ſeals thereof.

6 And I beheld, and lo, in the 7 midſt of the throne, and of the four beaſts, and in the midſt of the elders ſtood a Lamb as it had been ſlain, having ſeven horns, and ſeven eyes, which are the ſeven ſpirits of God ſent forth into all the earth.

7 8 And he came and took the book out of the right hand of him that ſat upon the throne.

8 9 And when he had taken the book, the four beaſts, and four *and* twenty elders fell down before the Lamb, having every one of them 10 harps, and golden vials full of ‡ odours, which are the 2 prayers of ſaints.

9 And they ſung a 9 new 11 ſong, ſaying, 12 Thou art worthy to take the book, and to open the ſeals thereof: for thou waſt 13 ſlain, and haſt redeemed us to God by thy bloud, out of every kindred, and tongue, and people, and nation:

1 A preface unto the ſecond principall cauſe, which is the ſon of God, God and man, the mediatour of all, as the eternall word of God the Father, manifeſted in the fleſh. This chapter hath two parts: one the preparation the way unto the Revelation, by reaſon of the occaſions that did occur in the firſt 4 *verſe.* Another the Hiſtory of the Revelation of Chriſt, thence unto the end of the chapter.

2 *That is,* in the very right hand of God.

3 Hereat ſtaved the occaſions for which the principall cauſe of this Revelation was alſo neceſſary: the firſt a generall one, the ſame with the firſt of the counſells of GOD, concerning the government of this whole world, which book is ſaid to be laid up with the father as it were in his hands: but ſtaid unknown to all creatures, in this vers. The ſecond is a religious deſire of the angels of God to underſtand the miſteries of this book, *verſ.* 2. where-of *Peter* 1. *Peter.* 1. 12. The third is a lamentation of S. Johns and all the godly, moreby reaſon of the ſtay of the opening of the ſeals: the ſignification whereof is ſet down in this *chapter*, the concluſion for preſerving the church is in the next *chapter*, and the execution is deſcribed, *chap.* 8. 9. in every part of the foreſignifying, there are three branches: the ſeverall and expreſs calling of Saint Johu, to prepare himſelf to take knowledge of the things that were to be ſhewed unto him in the opening of the ſeals: the ſignification and the word expounding the ſign: And abeit the expreſs calling of S. John, be uſed only in four of the ſigns, yet the ſame is alſo to be underſtood in the reſt of the book. The author of the four ſignifi-cations is the lamb, as that word of the father made the Meditor, opening the ſeals of the book. The inſtruments are the angels in behalf of the children, who expound the ſigns and the words thereof. 2 The firſt ſign joyned with declaration is that God for the ſins and horrible rebellion of the world, will take the ſame from the firſt of all, with all the dart of peſtilence and famine, and finally, and gloriouſly, beat down the ſame as Judge, and triumph over it as conqueror. 3 The ſecond ſign joyned with words of declaration (after the expreſs calling of S. John as before) is, that God being provoked unto wrath by the obſtinacy and hand-hereſeinels of the world, not repenting ſin for the former plagues: as ſtriving upon the ſame at hand, will kindle the fire of diuine amongſt men, and will deſtroy the inhabitants of this world, one by the ſword of another. 4 The third ſign with declaration, is, that God will deſtroy the world with famin, withdrawing all proviſion: which is by the figure *ſynecdoche* comprehended in wheat, barley, wine, and oil. 5 *The word declaring, is, a mediate conclauſion of the ſign, and the cauſe ſith part of a mean.* 6 Hereby is ſignified what great ſcarcity of corn there was, for the word here uſed, is a kind of meaſure of dry things, which is in quantity but the eight part of a buſhel, which was an ordinary portion uſed to be given to ſervants for their ſtint of meat one day. 7 I had rather diſtinguiſh and tead the words thus, *and the wine and the oyl: thou ſhalt not deal ſmyſtly.* In this ſenſe likewiſe the oil and the wine ſhall be ſold a very little for a peny. Thou ſhalt not deal unjuſtly, namely, when thou ſhalt meaſure out a very little for a great price: ſo is the place evident: otherwiſe that is moſt true, which the wiſe man ſaith, That who withholdeth the corn, ſhall be curſed of the people, *Prov.* 11. 26. 8 The fourth ſign joyned with words of declaration is, that God will addict the fourth part of the world indifferently, unto death and hell, or the grave, by all thoſe means at once, by which before ſeverally and in order he had recalled the minds unto amendment. Unto theſe are alſo added the wild and cruel beaſts of the earth, out of *Levit.* 26. 22. That doth God according to; his wiſdom, diſpenſe the treaſures of his power, juſtly towards all, mercifully toward the good and with patience or long ſufferance toward his enemies.

* 1 *Pet.* 2. 9.

11 The conſent of the common order of angels, anſwering in melody unto their princes that ſtood by the throne.

14 A number finite, but almoſt infinite, or one infinite indeed, as *Dan.* 7. 10.

c By this is meant a great number.

d To have all praiſe given to him as to the mighteſt and wiſeſt, &c.

1 The conſent of all the common multitude of the creatures. 2 A confirmation of the praiſe before going, from the conſideration of the nobles, expreſſed in word and figure, as once or twice before this.

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deemed us to God by thy bloud, out of every kindred, and people, and nation:

10 * And haſt made us unto our God kings and prieſts, and we ſhall reign on the earth.

11 ¶ 13 And I beheld, and I heard the voice of many angels round about the throne, and the beaſts, and the elders, 14 and the number of them was c ten thouſand times ten thouſand, and thouſands of thouſands,

12 Saying with a loud voice, Worthy is the Lamb that was ſlain, to d receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing.

13 15 And every creature which is in heaven, and on the earth, and under the earth, and ſuch as are in the ſea, and all that are in them, heard I, ſaying, Bleſſing, honour, glory, and power *be* unto him that ſitteth upon the throne, and unto the Lamb for ever and ever.

14 16 And the four beaſts ſaid, Amen. And the four *and* twenty elders fell down and worſhipped him that liveth for ever and ever.

CHAP. VI.

The opening of the ſeals in order, and what followed thereupon, containing a propheſy to the end of the world.

AND 1 I ſaw when the Lamb opened one of the ſeals, and I heard, as it were the noiſe of thunder, one of the four beaſts, ſaying, Come, and ſee.

2 And I ſaw, and 2 behold, a white horſe, and he that ſat on him had a bow: and a crown was given unto him, and he went forth conquering, and to conquer.

3 3 And when he had opened the ſecond ſeal, I heard the ſecond beaſt ſay, Come, and ſee.

4 And there went out another horſe *that was* red: and *power* was given to him that ſat thereon, to take peace from the earth, and that they ſhould kill one another: and there was given unto him a great ſword.

5 4 And when he had opened the third ſeal, I heard the third beaſt ſay, Come, and ſee. And I beheld, and lo, a black horſe, and he that ſat on him had a pair of balances in his hand.

6 And I heard a voice in the midſt of the four beaſts ſay, ‡ * A meaſure of wheat for a peny, and three meaſures of barley for a peny, and ſee thou hurt not the 5 oyl and the wine.

7 6 And when he had opened the fourth ſeal, I heard the voice of the fourth beaſt ſay, Come, and ſee.

8 And I looked, and behold, a pale horſe, and his name that ſat on him was Death, and 7 hell followed with him: and power was given ‡ unto them over the fourth part of the earth, to kill with ſword, and with hunger, and with death, and with the beaſts of the earth.

9 7 And when he had opened the fifth ſeal, I ſaw under the altar the ſouls of them that were ſlain for the word of God, and for the teſtimony which they held.

10 And they cried with a loud voice, ſaying, How long, O Lord, holy and true, doſt thou not judge and avenge our bloud on them that dwell on the earth?

11 And 8 white robes were given unto every one of them, and it was ſaid unto them, that they ſhould reſt yet for a little ſeaſon, untill their fellow-ſervants alſo, and their brethren that ſhould be killed as they *were*, ſhould be fulfilled.

12 9 And I beheld when he had opened the ſixth ſeal, and lo, there was a great earthquake, and the ſun became black as c ſackcloth of hair, and the moon became as bloud:

13 And the ſtars of heaven fell unto the earth, even as a fig-tree caſteth her † untimely figs when ſhe is ſhaken of a mighty wind.

14 * And the heaven departed as a ſcroll when it is rolled together, and every mountain and iſland were moved out of their places:

15 10 And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every freeman, hid themſelves in the denſs, and in the rocks of the mountains,

16 And ſaid to the mountains and rocks, 11 Fall on us, and hide us from the face of him that ſitteth on the throne, and from the wrath of the Lamb:

17 For the great day of his wrath is come: and who ſhall be able to ſtand?

3 The firſt ſign is, that the holy martyrs which are under the altar, whereby they are ſanctified, *that is,* received into the ſociety and ſeat of Chriſt (into whoſe hands they are committed) ſhall cry out for the juſtice of God, in an holy zeal to advance his kingdom, and not of any private pertuitation of the mind, in this and the next vers, and that God will in deep ſign, and work all the common miſeries of them, *verſ.* 11. 8 As before 3, 4. 9 Untill their number be fulfilled.

9 The ſixth ſign, and the event. The ſign is, that the earth, heaven, and the things that are in them, for horrour of the ſins of the world upon their moſt heavy forretellings of God, and conſolation of the Saints ſhall be ſhaken moſt vehemently, trembling in horrible manner, and loſing their light, in this vers: falling from on high, *verſ.* 13. withdrawing themſelves, and flying away for the greatneſs of the trouble, *verſ.* 14. So holily do all creatures depend upon the will of God, and content themſelves in his glory.

10 So they called in old time thoſe women wonks that were of hair.

† Or, *green figs* * *Iſa.* 34. 4.

10 The event of the ſign aforeſeeing: that there is no man that ſhall not be aſſonniſhed at that generall commotion, flee away for fear, and hide himſelf, in this vers, and with unto himſelf moſt inner death, for exceeding horrour of the wrath of God, and of the Lamb, at which before he was aſſonniſhed. Now this prophecy is not of the godly, but of the wicked, whoſe portion is in this life, as the pſalmiſt ſpeaketh, *Pſal.* 17 14. Not that horrour which is according unto God, which worketh repentance, unto ſalvation, whereof a man ſhall never repent him, but that wardly which ſtrangeth death, 2 *Cor.* 7. 9. as their wiſhings do declare: for this hiſtory of the whole world, is levered from the hiſtory of the church, as I have ſhewed before, *Chap.* 4. 1. 11 Theſe words of flech are deſirous of their end: of which deſpair there are two arguments: the preſence of God, and of the lamb provoked to wrath againſt the world, in this vers: and the confidence of their own weakneſs, whereby men feel that they are not able to ſtand in the day of the wrath of God, *verſ.* 17. 18 It is likely *Eſay* 28 22. *Luke* 23. 30.

CHAP. VII.

3 *An angel ſealeth the ſervants of God in their foreheads.* 4 *The number of them that were ſealed: of the tribes of Iſrael a certain number.* 9 *of all other nations an innumerable multitude, which ſtand before the throne, clad in white robes, and palms in their hands.* 14 *Their robes were waſhed in the bloud of the Lamb.*

AND 1 after theſe things, I ſaw four angels ſtanding on the 2 four corners of the

1 The ſecond member of this part, as a preventing of an objection, as we diſtinguiſhed the ſame before, *Chap.* 6. 1. *that is,* of the caution whereby God took care before hand and provided for his, that after the example of the Iſraelites of old, *Exod.* 9. 23. the faithfull might be exempted from that plague of this wicked world. The whole place is a certain interlocution and bringing in for this whole chapter by occaſion of the prediction and argument of the firſt ſeal. For firſt, that evil is prevented in the eleth, unto the 4 *verſe.* Then, thankes are given by the eleth for that, *verſ.* 10, 11, 12. Laſtly, the accompliſhment of the things is ſet forth unto the end of the chapter. The *firſt verſe* is a tranſition, ſpeaking of the angels which keep the inferiour parts from all evil, untill God do command. For (as it is excellently ſigned by *Ezek.* 1. *verſ.* 11, 12.) their faces and their wings are reached upwards, continually waiting upon, and beholding the countenance of God for their direction, and every of them goeth out out of the way, *that is,* they depart not for their breadth from that path commanded them of God. 2 On the four quarters or coaſts of the earth

earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea: nor on any tree.

2 And I saw [1] another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea,

3 Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads.

4 And I heard the number of them which were sealed: *and there were* sealed, [2] an hundred *and* forty *and* four thousand, of all the tribes of the children of Israel.

5 Of the tribe of Juda *were* sealed twelve thousand. Of the tribe of Reuben *were* sealed twelve thousand. Of the tribe of Gad *were* sealed twelve thousand.

6 Of the tribe of Aser *were* sealed twelve thousand. Of the tribe of Nephthalim *were* sealed twelve thousand. Of the tribe of Manasses *were* sealed twelve thousand.

7 Of the tribe of Simeon *were* sealed twelve thousand. [6] Of the tribe of [b] Levi *were* sealed twelve thousand. Of the tribe of Issachar *were* sealed twelve thousand.

8 Of the tribe of Zabulon *were* sealed twelve thousand. Of the tribe of [c] Joseph *were* sealed twelve thousand. Of the tribe of Benjamin *were* sealed twelve thousand.

9 ¶ After this I beheld, and lo, a great multitude, which [7] no man could number, of all nations, and kindreds, and people, and tongues, [8] stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands:

10 [9] And cryed with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb.

11 And all the angels stood round about the throne, and *about* the elders, and the four beasts, and fell before the throne on their faces, and worshipped God,

12 Saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might *be* unto our God for ever and ever. Amen.

13 [10] And one of the elders answered, saying unto me, What are these which are arayed in white robes? and whence came they?

14 And I said unto him, Sir, thou knowest. And he said to me, [11] These are they which came out of great tribulation, and have washed their robes, and made them white in the bloud of the Lamb.

15 Therefore are they before the throne of God, and serve him [d] day and night in his temple: and he that sitteth on the throne shall [*] dwell < among them.

16 * They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat.

17 For the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters: * and God shall wipe away all tears from their eyes.

Chap. VIII.

1 At the opening of the seventh seal, 2 seven angels had seven trumpets given them. 6 Four of them sound their trumpets, and great plagues follow. 3 Another angel putteth incense to the prayers of the saints on the golden altar.

AND [1] when he had opened the seventh seal, there was silence in heaven about the space of half an hour.

2 [2] And I saw the seven angels which [3] stood before God, and to them were given seven trumpets.

3 [3] And another angel came and stood at the altar, having a golden censer, and there was given unto him much incense, that he should ‡ offer *it* with the prayers of all saints upon the golden altar, which *was* before the throne.

4 And the smoke of the incense *which came* with the prayers of the saints, [b] ascended up before God, out of the angels hand.

5 And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thundrings, and lightnings, and an earthquake.

6 [4] And the seven angels which had the seven trumpets, prepared themselvs to found.

7 [5] The first angel founded, & there followed hail, and fire mingled with bloud, and they were cast upon the earth, and the third part of trees was burnt up, and all green grass was burnt up.

8 [6] And the second angel founded, and as it were a great mountain burning with fire was cast into the sea, and the third part of the sea became bloud:

9 And the third part of the creatures which were in the sea, and had life, died, and the third part of the ships were destroyed.

10 [7] And the third angel founded, & there fell a great star from heaven, burning as it were a lamp, and it fell upon the third part of the rivers, and upon the fountains of waters.

11 And the name of the star is called [8] Wormwood, and the third part of the waters became wormwood, and many men died of the waters, because they were made bitter.

12 [9] And the fourth angel founded, and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened: and the day shone not for a third part of it, and the night likewise.

13 And I beheld, and heard an angel flying through the midst of heaven, saying with a loud voice, [10] Wo, wo, wo to the inhabiters of the earth, by reason of the other voices of the trumpet of the three angels which are yet to found.

Chap. IX.

1 At the founding of the fifth angel, a star falleth from heaven, to whom is given the key of the bottomless pit. 2 He openeth the pit, and there come forth locusts like scorpions. 12 The first woe past. 13 The sixth trumpet soundeth. 14 Four angels are let loose, that were bound.

AND [1] the fifth angel founded, and I saw a star fall from heaven unto the earth: and [2] to him was given the key of the [a] bottomless pit.

2 [*] And he opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace, and the sun and the air were darkened, by reason of the smoke of the pit.

3 [1] And there came out of the smoke locusts upon the earth, and unto them was given power, as the scorpions of the earth have power.

4 [c] And it was commanded them that they should not hurt the grass of the earth, neither any green thing, neither any tree, but onely those men which have not the seal of God in their foreheads.

5 And to them it was given that they should not kill them, but that they should be tormented five moneths: and their torment *was* as the torment of a scorpion, when he striketh a man.

6 And in those days shall men seek death, and shall not find it, and shall desire to die, and death shall flee from them.

7 [7] And the shapes of the locusts *were* like unto horses prepared unto battel, and on their heads *were* as it were crowns like gold, and their faces *were* as the faces of men.

8 And they had hair as the hair of women, and their teeth were as *the teeth of* lions.

9 And they had breast-plates, as it were breast-plates of iron, and the found of their wings *was* as the sound of chariots of many horses running to battel.

10 And they had tails like unto scorpions, and there were stings in their tails, and their power *was* to hurt men five moneths.

11 [8] And they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue *is* Abaddon, but in the Greek *tongue* hath *his* name ‡ Appollyon.

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2 *That is*, neither into the air, into which the tops of trees are advanced.

2 Now God provideth against the danger of his elect, by his commandments, *verſ. 2, & 3.* and by ign or figure, both for thole of the nation of the Jews, thence unto the 8 *vers*, and alſo of the Gentiles, *verſ. 9.* Not only mothers, or differing in number from the common angels of God, but alſo in effence, office and operation exceeding all angels, that is, *Coriſt Jeſus* the eternall angel or word of God, and mediator of the covenant. So hereafter *chap. 8. 3. & 10. 5.*

5 *That is*, of the Jews, a number certain in it ſelf before God, and ſuch as may be numbered of us: for which cauſe alſo the ſame is here ſet down as certain. But of the elect which are of the Gentiles, the number indeed is in it ſelf certain with God, but of us not poſſibly to be numbered, as *Gen. 15. 5.* and often elſe where, and Eſay figured moſt excellently, *chap. 49. & 60.* This therefore is ſpoken with reſpect, when a certain number is put for an uncertain. Confer this with *verſ. 9.*

6 Here the tribe of Levi is reckoned up in common with the reſt, becauſe all the Israelites were equally made prieſts with them in Chriſt by his prieſt-hood, *Chap. 1. 6. & 5. 10. & 20. 6. 1 Pet. 2. 5. & 2 Pet. 2. 9.* The name of Dan is not mentioned, becauſe the Danites long before forſaking the worſhip of God, were fallen away from the fellowſhip of Gods people, unto the part of the Gentiles: which evil many ages before Jacobs ſentence, *Gen. 49. verſ. 18.* for which cauſe alſo there is no mention made of this tribe in the firſt book of the Chronicles.

b He ſhipped Dan, and reckoneth Levi. c Of Ephraim who was Joſephs other ſon, and had the birthright given him, whereof he is called Joſeph.

7 See before upon the 4 vers. 8 As prieſts, kings, and glorious conquerours by martyrdom: which things are noted by their proper ſigns in this vers. 9 The praiſe of God, celebrated firſt by the holy men in this vers, then by the heavenly angels, in the two verſes following.

10 A poſſage over into the expounding of the viſion, of which the angel remindeth of. 9. John to ſit him up withall, in his vers, and John in the form of ſpeech, both acknowledgeth his own ignorance, attributing knowledge unto the angel, and alſo in moſt modeſt manner requeſteth the expounding of the viſion. 11 The expoſition of the viſion, wherein the angel telleth firſt the Acts of the Saints, *that is*, their ſufferings and work of faith in Chriſt Jeſus, in this vers. Secondly, their glory, both preſent, which conſiſteth in two things, ſtar they miniſter unto God, and that God protecteth them, *verſ. 15.* and to come in their perfect deliverance from all annoyances, *verſ. 16* and in participation of all good things, which even the memory of former evils ſhall never be able to diminiſh, *verſ. 17.* The cauſe efficient, and what eſpecially all theſe things, is onely one, even the Lamb of God, the Lord, the Mediator, and the Saviour Jeſus Chriſt.

1 He returneth to the hiſtory of the ſeals in the book, which the Lamb opened. The ſeventh ſeal is the next foregiuſtication, and a preciſe commandment of the execution of the moſt heavy judgements of God upon this wicked world, which foreſignification bring us deſtroyed by the ſeal, all things in heaven are ſilent, and in horrour through the ſignification, until commandment of execution be ſolemnly given of God unto the miniſters of his wrath. So he reſumeth unto the third member, of which 1 ſpake before in *Chap. 6. verſ. 1.* which is of the execution of thoſe evils wherewith God moſt juſtly determined to afflict the world.

‡ Now followeth the third branch of the common hiſtory, as even before in the 6 *chap.* and in the 1 *verſ.* of the 8 *chap.* is ſhewed.

1 The firſt execution upon the wicked men inhabiting the earth, *Rev. 6. 15.* before the angel ſeal.) wrought by the infernal powers, is declared in this place *verſ. 11.* and after the firſt executing theſe unto *verſ. 19.* And ſeſtly, is ſhewed the common event that followed the former in the two laſt verſes.

2 *That is*, the ſhe angel of God glittering with glory, as a ſtar fell down from heaven. whether thou takeſt him for Chriſt, who hath the keys of hell of himſelf, and by princely authority, *Chap. 1. verſ. 18.* or whether for ſome inferiour angel, who hath the ſame key permitted unto him, and occupieth it miniſterially, or by office of his miniſtery here, and *chap. 20.* In the work of killing is taken, *Gen. 14. 15. & 20. verſ. 46. & Heb. 6. 6.*

3 The key was given to this ſtar. For thoſe powers of wickedneſs are thruſt down into hell, and bound with chains of darkneſs; and are there kept unto damnation, unleſs God for a time do let them looſe, 2 *Pet. 2. Jude 6.* and of this book, *Chap. 20. 2.* the hiſtory of which chapters hath agreement of time with this preſent chapter. 4 By the bottomleſs pit, he meaneth the deepeſt darkneſs of hell. Unto this is added, the ſmoke of the hellish and infernal ſpirits, all dark, and darkening all things in heaven and in earth, the ſpiritual darkneſſes are the cauſes of all diſorder and confuſion. For the devil ar a certain time (whereof vers the firſt) ſtart their darkneſſes into his kingdom, that he might ar once and with one impreſſion overthrow all things, and pervert, if it were poſſible, the elect themſelves. By this darkneſs, all ſpiritual light, both alive as of the ſun, and preſive, as of the ar which is lightened by the ſun, is taken away: and this is that which goeth before the ſpirits: it followeth of the ſpirits themſelves.

6 The ſecond execution upon the ſea, in this vers, and all things that are therein, in the next vers.

7 The third execution upon the floods and fountains, *that is*, upon all freſh waters, in this vers: the effect whereof is, that many are deſtroyed with the bitterneſs of waters, in the vers following. 8 This is ſpoken by 1 metaphor, of the name of a moſt bitter herb, and commonly known: unleſs perhaps a man following thoſe that note the derivation of words had rather expound it alſectively, for that which by reaſon of bitterneſs cannot be drunk, or which maketh the liquor into which it is powred more bitter, than that any man can drink the ſame.

9 The fourth execution upon thoſe lightſom bodies of heaven, which miniſter unto this inferiour world.

10 A lamentable prediction or fortelling of thoſe parts of the divine execution which yet are behind, which alſo is a preface unto the argument of the next chapter. Of all theſe things in a manner, Chriſt himſelf expreſly foretold in the 21 chapter of S. Luke, *verſ. 24. &c.* and they are common plagues generally decerned, without particular note of time.

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1 A deſcription of the malignant ſpirits invading the world, taken from their nature, power, form, and order. From their nature, for that they are like unto certain locuſts, in quickneſs, ſubtilty, hurtfulneſs, number, and ſuch like, in this vers. From their power, for that they are as the ſcorpions of the earth of ſecret force to do hurt: for our hatred is not here with fleſh and bloud, but with powers, &c. *Epheſ. 6. 12.* This place of the power of the devils generally noted in this vers, is particularly declared afterwards in the three next verſes.

2 Here that power of the devils is particularly deſcribed according to their actions and the effects of the ſame. Their actions are ſaid to be bounded by the counſel of God: both becauſe they hurt not all men, but onely there reprobate (for the godly and elect in whom their part is *job* of better life, God graunteth by his decree) to whom Chriſt ſhall not have ſealed, in this vers: and alſo becauſe they neither hold all power, nor at all times, no not over thoſe that are their own, but limited in manner and time, by the preſcript of God, *verſ. 5.* So their power to afflict the godly is none, and for the wicked it is limited in act and in effect by the will of God: for the manner was preſcribed unto them, that they ſhould not ſlay, but torment the wretched world. The time is for five moneths, or for a hundred and fifty days, *that is*, for ſo many years, in which the devils are limited unlikely perverted all things in the world: and yet without that publick and unpunished licence of killing, which afterwards they uſurped, wan the firſt nogel had blown his trumpet, as ſhall be ſaid upon *verſ. 13.* Now this ſpace is to be accounted from the end of the thouſand years, mentioned *Chap. 20. 3.* and that is from the poyedom of that, *Gregory the 1.* a moſt monſtrous forerunner, who before was called *Felicis Acacius Bonoſus*: for this man being made altogether of impiety and wickedneſs, as a ſlave of the devil, whom he ſerved, was the moſt wicked forelamb of the world: he excommunicated the emperour Henry the fourth: went about by all manner of treachery to ſet up and put down empires and kindoms as liked himſelf, and doubted not to ſet Rodolph the Sweden over the empire in ſtead of Henry before named, ſending unto him a crown, with this verſe inſcribed upon it: *Petra dedit Petro, Petrus diadema Rodolpho*: That is, *the rock to Peter gave the crown, and Peter Rodolph doth return*. Finally, he did ſo ſtrongly eſtabliſh himſelf in his affairs, as he miſerably ſet all Chriſtendom on fire, and ſurveyed over unto his ſucceſſors the burning torch of the fire: who have ever ſince with like ambition, never ceaſed to nourish that flame, and to enkindle it more and more: whereby cities, common-weals, and whole kingdoms ſet together by the ears amongſt themſelves by moſt cruell wars and deſtructions, came to nothing, whiles they miſerably wounded one another. This term of an hundred and fifty years, taken end in the time of *Gregory the 9. or Hugolinus Anagnienſis* (as he was before called) who cruſhed to be compelled by the Romiſh Biſhops of thoſe times and confeſſion, the body of decretals, and by ſufferance of the kings and princes, to be publiſhed in the Chriſtian world, and eſtabliſhed for a law: for by this ſtrength of decretals the moſt ſtrong and moſt homicides licence to kill without law would, whiles others were unwires: and without fear eſtabliſhed a butchery out of many of the wicked canons of decretals, which the trumpet of the firſt angel had not perfectly forbidden, and had hindered until this time. The effects of theſe bloudy actions are declared upon he five vers: that the miſerable world languiſhing in ſo great calamities, ſhould willingly run together unto death, and prefer the ſame before life, by reaſon of the grievouſneſs of the puniſhments which they ſuffered. 3 The form of theſe hellish ſpirits and adminiſters is ſhadowed out by ſigns and viſible figures in this vers: that they are very expert and ſwift: that wherſoever they are ſent, they are moſt valiant in that they are armed with the colour of religion and ſacred authority or priviledge: that they fill all things with horrour, vers the 9. that they are ſtrong to hurt: that they are moſt impudently rage in all extremely noyſom, though their power be limited, *verſ. 10.* All which things are properly in the infernal powers, and communicated by them unto their miniſters and viſible. 4 The order of the powers of malicious ſpirits: that they are ſubjects to one infernal king, whom thou myſelf call in Engliſh, *The deſtroyer*: who driveth that whole world both Jews and Gentiles into the deſtruction that belongeth unto himſelf. And I cannot tell whether this name have reſpect unto the Etymologicall interpretation of *Hebraismus*, by a figure often uſed in the holy ſcripture: which abſolut it may otherwiſe be turned of the Germans (as the fence of compound words is commonly ambiguous) yet is very deed it ſignifieth as much as if thou ſhouldeſt call, The ſtrengthened, *that is*, he that ſetteth on fire thoſe that be faithful unto him. 5 That is to ſay, *a deſtroyer*:

12 [9] One wo is past, *and* behold there
come two wo's more hereafter.
13 [10] And the sixth angel sounded,
and I [11] heard a voice from the [b] four
horns of the golden altar, which is before
God,
14 Saying to the sixth angel which
had the trumpet, [12] Loose the four angels
which are bound in the great river Eu-
phrates.
15 [13] And the four angels were loosed,
which were prepared ‡ for an hour, and a
day, and a moneth, and a year, for to slay
the third part of men.
16 And the number of the army of
the horsmen *were* two hundred thou-
sand thousand: and I heard the number of
them.
17 And thus I saw the horses in the vi-
sion, and them that sat on them, having
breast-plates of fire, and of jacinct, and
brimstone, and the heads of the horses
were as the heads of lions, and out of their
mouths issued fire, and smoke, and brim-
stone.
18 By these three was the third part of
men killed, by the fire, and by the smoke,
and by the brimstone, which issued out of
their mouths.
19 For their power is in their mouth, and
in their tails, [14] for their tails *were* like unto
serpents, and had heads, and with them they
do hurt.
20 [15] And the rest of the men which were
not killed by these plagues, yet repented
not of the works of their hands, that they
should not worship devils, * and idols of gold
and silver, and brass, and stone, and of
wood, which neither can see, nor hear, nor
walk:
21 Neither repented they of their murders,
nor of their sorceries, nor of their fornication,
nor of their thefts.

9 A passage unto the next point and the history of the time following. 10 The sixt execution don upon the world by the tyranical powers thereof, working in the four parts of the earth, *that is*, in most cruel manner executing their tyrannous dominion through the whole world: and killing the miserable people without punishment, which before was not lawful for them to do in that sort, as I shewed upon the fourth vers. This narration hath two parts: a commandment from God, in the 14 vers, and an execution of the commandment, in the vers following. 11 The commandment given by Christ himself, who is governour over all. b He alludeth to the altar of incense, which stood in the court which the priests were in over against the ark of the covenant, having a vail betwixt them. 12 As if he should have said, these hitherto have been so bound by the power of God, that they should not freely run upon all men as themselvs lusted, but were stayed and restrained at that great floud of Euphrates, *that is*, in their spiritual Babylon (for this is a periphrasis of the spiritual Babylon, by the limits of the visible Babylon long since overthrown) that they might not commit those horrible slaughters, which they long breathed after. Now, go to, let loose those four angels, *that is*, administers of the wrath of God, in that number that is convenient for the slaughtering of the four quarters of the world: stir them up, and give them the bridle, that rushing out of that Babylon of theirs, which is the seat of the wicked ones, they may flee upon all the world: therein to rage, and most licentiously to practise their tyranny, as God hath ordained. This was don when Gregory the ninth by publique authority stablished for law, his own decretals, by which he might freely lay trains for the life of simple men. For who is that that seeth not the laws decretals, most of them as snares to catch souls withal? Since that time (O good God) how great slaughters have been? how great massacres? All histories are full of them: and this our age aboundeth with most horrible and monstrous examples of the same. 13 The execution of the commandment is in two points: one, that those butchers are let loose, that out of their tower of the spiritual Babylon they might with fury run abroad through all the world, as well the chief of that crew which are most prompt unto all assays, in this vers, as their multitudes both most copious of which a number certain is named for a number infinite, *vers.* 16. and in themselvs by all means fully furnished to hide and to hurt, vers the 17. as being armed with fire, smoke and brimstone, as appeareth in the colour of this armour, which dazleth the eyes of all men, and have the strength of lyons to hurt withal, from which (as out of their mouth) the fiery, smoky, and stinking darts of the pope are shot out, *vers.* 18. The other point is, that these butchers have effected the commandment of God by fraud and violence, in the two verses following. ‡ Or, *at* 14 *That is*, they are harmful every way: on what part soever thou putst thine hand unto them, or they touch thee, they do hurt. So the former are called scorpions, *vers.* 3. 15 Now remaineth the event (as I said upon the first vers) which followed of so many and so grievous judgements in the most wicked world, *namely*, an impenitent obstirmation of the ungodly in their impiety and unrighteousness, though they feel themselvs most vehemently pressed with the hand of God, for their obstinate ungodliness is shewed in this vers: and their unrighteousness in the vers following. Hitherto hath been the general history of things to be don universally in the whole world which because it doth not so much belong to the church of Christ, is therefore not so expressly distinguished by certainty of, time, and other circumstances, but is woven, *as they say*, with a slight hand. Also there is none other cause why the history of the seventh angel is passed over in this place, than for that the same more properly appertaineth unto the history of the church. But this is more diligently set out according to the time thereof, *chap.* 11. & 16. as shall appear upon those places. * *Psal.* 115.4. & 135.15.

Chap. X.

1 A mighty strong angel appeareth with a book open in his hand. 6 He sweareth by him that liveth for ever, that there shall be no more time. 9 John is commanded to take and eat the book.

AND [1] I saw [2] another mighty angel come
down from heaven, clothed with a
cloud, and a rainbow *was* upon his head, and
his face *was* as it were the sun, and his feet as
pillars of fire.
2 And he had in his hand [3] a little book
open: and he set his right foot upon the sea,
and *his* left *foot* on the earth,
3 And cried with a loud voice, as *when* a
lion roareth: and when he had cried, seven
thunders uttered their voices.
4 [4] And when the seven thunders had uttered
their voices, I was about to write: and I heard
a voice from heaven, saying unto me, [a] Seal
up those things which the seven thunders ut-
tered, and write them not.
5 And the angel which I saw stand upon
the sea, and upon the earth, [b] lifted up his
hand to heaven,
6 And sware by him that liveth for ever
and ever, who created heaven and the things
that therein *are*, and the earth and the things
that therein *are*, and the sea and the things
which are therein, [5] that there should be
[c] time no longer:
7 But in the days of the [6] voice of the se-
venth angel, when he shall begin to sound,
the mystery of God should be finished, as he
hath declared to his servants the prophets.
8 ¶ [7] And the voice which I heard from hea-
ven spake unto me again, and said, Go, *and*
take the little book which is open in the hand
of the angel which standeth upon the sea, and
upon the earth.
9 And I went unto the angel, and said unto
him, Give me the little book. And he said
unto me, * Take *it*, and eat it up, and it shall
make thy belly bitter, but it shall be in thy
mouth sweet as honey.
10 And I took the little book out of the
angels hand, and ate it up, & it was in my
mouth sweet as honey, and assoon as I had
eaten it, my belly was bitter.
11 [8] And he said unto me, Thou must pro-
phesy again before many peoples, and nati-
ons, and tongues, and kings.

1 Now S. John passeth unto the other prophetical history which is of the church of God, as I shewed that this book should be distinguished; *chap.* 4. *vers.* 1. This story reacheth hence, unto the two and twentieth chapter. And this whole chapter is but a transition from the common history of the world unto that which is particular of the church. There are in this transition or passage, two preparatives, as it were, unto the church-story comprised in this whole chapter. One is the authority of Christ; revealing his mysteries, and calling his servant, unto the seventh vers. The other is, S. John his calling proper unto this place, and repeated from before unto the end of this chapter. Authority is given unto this Revelation, by these things: first, by the appearing from heaven in this habit and countenance, strong, ready, glorious, surveying all things by his providence, and governing them by his omnipotency, *vers.* 1. Secondly, that he brought not by chance, but out of a book, this open Revelation, set forth unto the eye, to signify the same unto the sea, and land, as the Lord over all, *vers.* 2. Thirdly, that he offered the same not whispering or muttering in a corner (as false prophets do) but crying out with a loud voice unto them which sleep, and with a lionish & terrible noise rouzed up the secure: the very thunders themselvs giving testimony thereunto, *vers.* 3. Lastly, for that he confirmed all by an oath, *vers.* 5.6,7. 2 Christ Jesus, see chapter 7. *vers.* 2. 3 Namely, a special book of the affairs of Gods church: For the book that containeth things belonging unto the whole world, is said to be kept with the Creator, chapter 5. *vers.* 1. but the book of the church, with the Redeemer: and out of this book is taken the rest of the history of this Apocalyps. 4 A godly care is laudable, but must be joyned with knowledge: Therefore nothing is to be taken in hand but by calling, which must be expected and waited for of the godly. a Keep them close. b This was a gesture used of one that sweareth, which men do now a days use. 5 Neither time it self, nor the things that are in time: but that the world to come is at hand which is altogether of eternity, and beyond all times. c There shall never be any more time. 6 whereof *chap.* 11.15. & 16 17. 7 The other part of this chapter, concerning the particular calling of S. John to the receiving of the prophesy following, which is enjoyned him, first by sign, in three verses, then in plain words in the last vers. Unto the setting down of the sign belong these things: That S. John is taught from heaven to demand the book of the prophecy in this vers, for these motions and desires God doth inspire, that demanding the book, he is charged to take it in a figurative manner, the use whereof is expounded vers the ninth, (as in the second chapter of Ezekiel, and the ninth vers) whence this similitude is borrowed: lastly, for that S. John at the commandment of Christ took the book, and found by experience, that the same, as proceeding from Christ, was most sweet, but in that it foretelleth the afflictions of the church, it was most bitter unto his spirit. * *Ezek.* 2.8 & 3.3. 8 A simple and plain declaration of the sign before-going, witnessing the divine calling of S. John, and laying upon him the necessity thereof.

Chap. XI.

3 The two witnesses prophesy: 6 they have power to shut heaven, that it rain not. 7 The beast shall fight against them, and kill them. 8 They lie unburied, 11 and after three days and an half rise again. 14 The second wo is past. 15 The seventh trumpet soundeth.

AND [1] there was given me a reed like unto
a rod, and the angel stood, saying, Rise,
and [2] measure the temple of God, and the al-
tar, and them that worship therein.
2 [3] But the [a] court which is without the
temple † [b] leave out, and measure it not: for
it is given unto the [4] Gentiles, and the holy
city shall they tread under foot forty *and*
[5] two moneths.
3 [6] And ‡ I will give *power* unto my two
witnesses, and they shall [7] prophesy a thousand
two hundred *and* threescore days clothed in
sackcloth.
4 * [8] These are the two olive-trees, and
the two candlesticks standing before the God
of the earth.
5 [9] And if any man will hurt them, fire
proceedeth out of their mouth, and devour-
eth their enemies: and if any man will hurt
them, he must in this manner be killed.
6 These have power to shut heaven, that it
rain not in the days of their prophesy: and
have power over waters to turn them to
bloud, and to smite the earth with all plagues,
as often as they will.
7 [10] And when they shall have [c] finished
their testimony, [11] the beast that ascendeth
out of the bottomless pit, shall make war
against them, and shall [12] overcome them,
and kill them.
8 And their dead bodies *shall lie* in the
[13] street of the great city, which [d] spiritually
is called Sodom and Egypt, [14] where also our
Lord was crucified.
9 And they of the people, and kindreds,
and tongues, and nations, shall see their dead
bodies [15] three days and an half, and shall not
suffer their dead bodies to be put in graves.
10 And they that dwell upon the earth shall
[16] rejoyce over them, and make merry, and
shall send gifts one to another, because these
two prophets [17] tormented them that dwell
on the earth.
11 [18] And after [19] three days and an half,
the [20] Spirit of life from God entred into
them: and [21] they stood upon their feet, and
great fear fell upon them which saw them.
12 And they heard a great voice from hea-
ven, saying unto them, [22] Come up hither. And

1 The authority of the intended revelation being declared, together with the necessity of that calling which was particularly imposed upon S. John: hereafter followeth the history of the estate of Christ his church, both conflicting or warfaring, and overcoming in Christ. For both the true church of Christ is said to fight against that which is falsly so called, over the which antichrist ruleth, Christ Jesus overthrowing antichrist by the spirit of his mouth: and Christ is said to overcome most gloriously, untill he shall slay the antichrist by the appearance of his coming, as the apostle excellently teacheth, 2 *Thess.* 2 8. So this history hath two parts: one of the church conflicting with the temptations, unto the 16 *chap.* the other of the state of the same church obtaining victory, thence unto the 20 *chap.* The first part hath two members most conveniently distributed into their times, whereof the first containeth an history of the Christian church for 1260 years, what time the Gospel of Christ was as it were taken up from amongst men into heaven: the second containeth an history of the same church unto the victory perfected. And these two members are briefly, though distinctly, propounded in this chapter, but are both of them more at large discoursed after in due order. For we understand the state of the church conflicting, out of *chapters* 12 & 13. and of the same growing out of afflictions, out of the 14. 15. and 16 *chapters.* Neither did S. John at unawares joyn together the history of these two times in this chapter, because here is spoken of prophesy, which all confess to be but one just and immutable in the church, and which Christ commanded to be continual. The history of the former time reacheth unto the 14 *vers*: the latter is set down in the rest of this chapter. In the former are shewed these things, the calling of the servants of God in 4 verses: the conflicts which the faithful must undergo in their calling for Christ and his church, thence unto the 10 *vers*, and their resurrection, & receiving up into heaven, unto the fourteenth vers. In the calling of the servants of God are mentioned two things: the begetting and setling of the church in two verses, and the eduction thereof in two verses. The begetting of the church is here commended unto S. John by sign, and by speech: the sign is a measuring rod, and the speech a commandment to measure the temple of God, *that is*, to reduce the same unto a new form: because the Gentiles are already entred into the temple of Jerusalem, and shall shortly defile and overthrow the same utterly. 2 Either that of Jerusalem, which was a figure of the church of Christ, or that heavenly exemplar whereof *vers.* 19. but the first liketh me better and the things following do all agree thereunto. The sense thereof is; Thou seest all things in Gods house, almost from the passion of Christ, to be disordered: and that not onely the city of Jerusalem, but also the court of the temple is trampled under foot of the nations, and of profane men whether Jews or strangers, and that onely the temple, *that is*, the body of the temple, with the altar, and a small company of good men which truly worship God, do now remain, whom God doth sanctify and confirm by his presence. Measure therefore this, even this true church, or rather the true type of the true church, omitting the rest, and so describe all things from me, that true church of Christ may be as it were a very little center, and the church of antichrist as the circle of the center, every way in length & breath compassing about the same, that by way of prophesy thou mayest so declare openly, that the state of the temple of God, and the faithful which woship him, *that is*, of the church, is much more straight than the church of antichrist. 3 As if he should say, It belongeth nothing unto thee, to judge those which are without, 1 *Cor* 5. 12. which are innumerable: look unto those of the houshold onely, or unto the house of the living God. a He speaketh of the outer court which was called the peoples court, because all might come into that. † Gr. *cast out*, b *That is*, counted to be cast out, which in measuring is refused as profane. 4 To profane persons, wicked and unbelievers, adversaries unto the church. 5 Or a thousand two hundred and threescore days, as is said in the next vers, *that is*, a thousand two hundred and threescore years, a day for a year, often in Ezechiel and Daniel, which things are noted before 2. 10. The beginning of these thousand two hundred and threescore years, we account from the passion of Christ, whereby (the partition wall being broken down) we were made, of two, one, *Ephes.* 2. 14. I say, one flock, under one shepherd, *John* 10. 16. and the end of these years precisely falleth into the popedom of Boniface the eight, who a little before the end of the year of Christ, a thousand two hundred ninety four, entred the popedom of Rome in the feast of Saint Lucy (as Bergomensis saith) having put in prison his predecessor Celestinus, whom by fraud under colour of oracle he deceived: for which cause that was well said of him, *Intravit ut vulpes, regnavit ut leo, mortuus est ut canis*: That is, *He entred like a fox, reigned like a lion, and died like a dog.* For if from a thousand two hundred ninety four years, thou shalt take the age of Christ, which he lived on the earth, thou shalt find there remaineth just one thousand two hundred and threescore years, which are mentioned in this place and many others. 6 I had rather translate it *illud* than *illam*, the temple, than the city: for God saith, I will give that temple, and commit it unto my two witnesses, *that is*, unto the ministers of word, who are few in deed, weak and contemptible: but yet two, *that is*, of such a number as one of them may help another, and one confirm the testimony of another unto all men, that from the mouth of two or three witnesses every word may be made good amongst men; 2 *Corinth.* 13. 1. ‡ Or, *I will give unto my two witnesses that they may prophesy.* 7 They shall exercise their office enjoyned by me, by the space of those thousand two hundred and sixty years, in the midst of afflictions though never so lamentable, which is figuratively shewed by the mourning garment. * *Zech.* 4. 3, 11, 14 8 *That is*, the ordinary and perpetual instruments of spiritual grace, peace, and light in my church, which God by his onely power preserved in this temple. 9 The power and efficacy of the holy ministery, and which is truly evangelical, is declared both in earth and in heaven, protecting the administers thereof, and destroying the enemies, in this vers; vertue indeed divine, most mightily shewing it self forth in heaven, earth, and the sea, *vers.* 6. as it is described; 2 *Corinth.* 10. 4. according to the promise of Christ, *Mark* 16. 17. And this is the second place (as I said before) of the combats which the servants of God must needs undergo in the executing of their calling, and of the things that follow the same combats. In the combats or conflicts are these things, to overcome, in these two verses: to be overcome and killed, *vers.* 7. After the slaughter, follow these things, that the carcases of the godly are laid abroad, *vers.* 8. being unburied, are made a matter of scorn, together of cursing and bitter execration, *vers.* 9. and that therefore gratulations are publickly and privately made, *vers.* 10.

10 *That is*, when they have spent those thousand two hundred and sixty years, mentioned *vers* 2. & 3. in publishing their testimony according to their office. c when they have don their message. 11 Of which, after, *chap* 13. &c. That beast is the Roman empire, made long ago of civil, ecclesiastical: the chief head whereof was then Boniface the eight, as I said before: who lifted up himself in so great arrogancy, (saith the authour of *Fasciculus temporum*) that he called himself, Lord of the whole world, as well in temporal causes, as in spiritual. There is an extract of that matter, written by the same Boniface most arrogantly, shall I say, or most wickedly, *Cap. Unam sanctam extra de majoritate & obedientia.* And in the sixt of the Decretals (which is from the same author) many things are found of the same argument. 12 He shall persecute most cruelly the holy men, & put them to death, and shall wound and pierce though with cursings, both their name and writings. And that this was don to very many godly men, by Boniface, and others, the histories do declare, especially, since the time that the odious, and condemned name amongst the multitude, first, of the brethren *Waldenses* or *Lugdunenses*, then also of the *Fraticels*, was pretended, that good men might with more approbation be massacred. 13 *That is*, openly at Rome where at that time was a most great concourse of people, the year of jubile being then first ordained by Boniface unto the same end, in the year of Christ 1300. example whereof is read *Chap.* 1. *Extra, de penitentiis & remissionibus.* So by one act he committed double injury against Christ, both abolishing his truth, by the restoring of the type of the jubile, and triumphing over his members by most wicked superstition. O religious heart: Now that we should understand the things of Rome, S. John himself is the authour, both after in the 17 chapter almost throughout, and also in the circumscription now next following, when he saith, it is that great city (as *chap.* 17. 18. he calleth it) and is spiritually termed Sodom and Egypt: and that spiritually (for that must here again be repeated from before) Christ was there crucified. For the two first appellations signify spiritual wickedness: the latter signifieth the shew and pretence of good, *that is*, of Christian and sound religion. Sodom signifieth most licentious impiety and injustice: Egypt, most cruell persecution of the people of God: and Jerusalem signifieth the most confident glorying of that city as it were in true religion, being yet full of falshood and ungodliness. Now who is ignorant that these things do rather and more agree unto Rome, than unto any other city? The commendations, of the city of Rome for many years past, are publickly notorious, which are not for me to gather together. This onely I will say, that he long since did very well see what Rome is, who taking his leave thereof, used these verses:

Roma vale, vidi, satis est vidisse: revertar
Quum leno, meretrix, scurra, cinædus ero.

Now farewell Rome, I have thee seen, it was enough to see:
I will return when as I mean, bawd, harlot, knave to be.

d After a more secret kind of meaning and understanding. 14 *Namely*, in his members, as also he said unto Saul, *Acts* 9. 5. 15 *That is*, for three years and a half: for so many years Boniface lived after his jubile, as Bergomensis witnesseth. 16 So much the more shall they by this occasion exercise the jollity of their jubilee. 17 The gospel of Christ is the affliction of the world, and the ministery thereof, the savour of death unto death, to those that perish, 2 *Cor.* 2. *vers* 16. 18 The third place, as I noted before, is of the rising again of the prophets from the dead, and their carrying up into heaven For their resurrection is shewed in this vers: their calling and lifting up into heaven, in the vers following. 19 *That is*, what time God shall destroy that wicked Boniface. 20 *That is*, the prophets of God shall in a sort rise again, not the same in person (as they say) but in spirit: *that is*, in the power and efficacy of their ministery, which S. John expressed before, *vers.* 5. and 6. And so the prophesy that is spoken of Elias, is interpreted by the angel to be understood of John Baptist, *Luke* 1. 17. For the same Boniface himself, who sought to kill and destroy them, was by the fire of Gods mouth (which the holy ministery sheweth and exhibiteth) devoured, and died miserably in prison, by the endeavour of *Sarra Columnensis* and *Nogaretus* a French knight, whom *Philip the fair* king of France sent into Italy, but with a very small power. 21 *That is*, the most grievous heat of afflictions and persecutions shall stay for a while, for the great amaze that shall arise upon the sudden and unlooked for judgement of God. 22 They were called by God into heaven, and taken out of this malignant world, into the heavenly church, which also lyeth hidden here in the earth, to exercise their calling secretly: as of whom this wretched world was unworthy, *Heb.* 11. 38. For the church of the wicked is by comparison called the earth, or the world, and the church of the godly, heaven. So in ancient time amongst the godly Israelites: so amongst the Jews in the days of Manasses, and other kings, when the earth refused theirs of heaven we read that they lay hidden as heaven in the earth.

they aſcended up to heaven in a cloud, [23] and
their enemies beheld them.
13 [24] And the ſame hour was there a great
earth-quake, and the tenth part of the city fell,
& in the earth-quake were ſlain † of men ſeven
thouſand: and the remnant were affrighted,
[25] and [e] gave glory to the God of heaven.
14 [26] The ſecond wo is paſt, *and* behold,
the third wo cometh quickly.
15 ¶ [27] And the ſeventh angel ſounded, and
there were great voices in heaven, ſaying, The
kingdoms of this world are become [28] *the
kingdoms* of our Lord, and of his Chriſt, and
he ſhall reign for ever and ever.
16 [29] And the four and twenty elders which
ſat before God on their ſeats, fell upon their
faces, and worſhipped God,
17 Saying, We give thee thanks, O Lord
God Almighty, which art, and waſt, and art
to come; becauſe thou haſt taken to thee thy
great power, and haſt reigned..
18 [30] And the nations were angry, and thy
wrath is come, and the time of the dead that
they ſhould be judged, and that thou ſhouldeſt
give reward unto thy ſervants the prophets,
and to the ſaints, and them that fear thy name,
ſmall and great, and ſhouldeſt deſtroy them
which ‡ deſtroy the earth.
19 And the temple of God was [31] opened in
heaven, and there was ſeen in his temple the
ark of his teſtament, and there were lightnings,
and voices, and thunderings, and an earth-
quake, and great hail.

23 Yet could they not hinder the ſecret ones of the Lord (as the Pſalmiſt called them, *Pſal.* 83. 3.) but that they went on forward in his work.
24 Bergomenſis ſaith, in the year of our Lord, 1201. this year a blazing ſtar foretelling great calamity to come, appeared in heaven: in which year upon the feaſt of S. Andrew, ſo great an earthquake aroſe, as never before: which alſo continuing by times, for many days, overthrew many ſtately houſes. This ſaith he of the year next following the Jubile, which S. John ſo many ages before, expreſſed word for word.
† Or, *names of men*
25 They were indeed broken with preſent aſtoniſhment of mind, but did not earneſtly repent as they ought to have don
e Glorified God by confeſſing his name.
26 He paſſeth unto the ſecond hiſtory, which is the ſecond part of this chapter. S. John calleth theſe the ſecond and third wo's, having reſpect unto *chap.* 9. *verſ.* 22.
27 Of whoſe ſounding the trumpet, Chriſt expreſly foretold, *chap.* 10. 7. and this is the ſecond part of this chapter, containing a general hiſtory of the Chriſtian church, from the time of Boniface 8. unto the conſummation of the victory declared by voice from heaven. In this hiſtory there are three branches, a preparation by the ſound of the angels trumpet: a narration by the voices of heavenly angels and elders, and a confirmation by ſign. 28 The narration hath two parts, an acclamation of the heavenly creatures in this vers, and both an adoration by all the elders, *verſ.* 16. and alſo a moſt ample thankſgiving, *verſ.* 17. 18. The ſence of the acclamation is: Now the Lord is entred on his kingdom, and hath reſtored his church, in which moſt mightily recovered from the profanation of the Gentiles, he may glorify himſelf, *namely*, that, which the Lord ordained, when firſt he ordained his church, that the faith of the Saints doth now behold as accompliſhed 29 As before, 7. 11. This giving of thanks is altogether of the ſame content with the words going before. 30 A ſpeech of the Hebrew language, *as much to ſay*, *as* the Gentiles being angry, thine inflamed wrath came upon them, and ſhewed it ſelf from heaven, occaſioned by their anger and fury. ‡ Or, *corrupt* 31 This is the confirmation of the next prophecy before going, by ſigns exhibited in heaven, and that of two ſorts, whereof ſome are viſible, as the paſſing away of the heaven, the opening of the temple, the ark of the covenant appearing in the temple, and teſtifying the glorious preſence of God, and the lightnings, others apprehended by ear and ſuch dull ſence, which bear witneſs in heaven and earth to the truth of the judgements of God.

Chap. XII.

1 *A woman clothed with the ſun travaileth.* 4 *The great red dragon ſtandeth before her, ready to devour her child:* 6 *when ſhe was delivered ſhe fleeth into the wilderneſs.* 7 *Michael and his angels fight with the dragon, and prevail.* 13 *The dragon being caſt down unto the earth, perſecuteth the woman.*

AND [1] there appeared a great ‡ wonder in
heaven, [2] a woman clothed with the
ſun, and the moon under her feet, and upon
her head a crown of twelve ſtars:
2 And [3] ſhe being with child, cried, travail-
ing in birth, and pained to be delivered.
3 And there appeared another ‡ wonder in
heaven, [4] and behold, a great red dragon: hav-
ing [5] ſeven heads, and ten [6] horns, and ſeven
crowns upon his heads.
4 [7] And his tail drew the third part of the ſtars
of heaven, and did caſt them to the earth: and
the dragon [8] ſtood before the woman which
was ready to be delivered, for [9] to devour her
child aſſoon as it was born.
5 [10] And ſhe brought forth a [11] man-child,
who was to rule all nations with a rod of iron:
and her child was caught up unto God, and
to his throne.
6 [12] And the woman fled into the wilder-
neſs where ſhe hath a place prepared of God,
that [13] they ſhould feed her there a thouſand
two hundred *and* treeſcore days.
7 And there was war in heaven, [14] Michael
and his angels fought againſt the dragon, and
the dragon fought and his angels:
8 [15] And prevailed not, neither was their
[a] place found any more in heaven.
9 And the great dragon was caſt out, that
old ſerpent, called the devil and Satan, which
deceiveth the whole world: he was caſt out
into the earth, and his angels were caſt out
with him.
10 And I heard a loud voice, ſaying [16] in hea-
ven, Now is come ſalvation, and ſtrength, and
the kingdom of our God, and the power of
his Chriſt: for the accuſer of our brethren is
caſt down, which accuſed them before our
God day and night.
11 And they overcame him by the bloud
of the Lamb, and by the word of their teſti-
mony, and they [b] loved not their lives unto
the death.

1 Hitherto hath been the general prophecy, comprehended in two parts, as I ſhewed upon *chap.* 11. Now ſhall be declared the firſt part of this prophecy, in this and the next chapter, and the latter part in the 14. 15. & 16 *chap.* Unto the firſt part, which is of the conflicting or militant church, belong two things. The beginning and the progreſs of the ſame in conflicts and Chriſtian combats. Of which two, the beginning or up-ſpring of the church is deſcribed in this chapter, and the progreſs thereof in the chapter following. The beginning of the Chriſtian church we define to be from the firſt moment of the conception of Chriſt, until that time wherein this church was as it were weaned and taken away from the breaſt or milk of her mother: which is the time when the church of the Jews with their city and temple was overthrown by the judgement of God. So we have in this chapter the ſtory of 60 years and upwards. The parts of this chapter are three. The firſt, is the hiſtory of the conception and bearing in womb, in 4 verſes. The ſecond, an hiſtory of the birth from the 5 verſ unto the 12. The third is, of the woman that had brought forth, unto the end of the chap. And theſe ſeveral parts have every one their conflicts. Therefore in that firſt part are two things contained, one, the conception and bearing in womb in two verſes: and another of the laying in wait of the dragon againſt that ſhould be brought forth, in the next two verſes. In the firſt point are theſe things, the deſcription of the mother, *verſ.* 1. and the dolours of childbirth, *verſ* 2. all ſhewed unto John from heaven. ‡ Or, *ſign* 2 A type of the true holy church which then was in the nation of the Jews. This church (as is the ſtate of the holy church Catholique) did in it ſelf ſhine about with glory given of God, *trod under feet*, mutablity and changeableneſs, and poſſeſſed the kingdom of heaven as the heir thereof.

3 For this is that barren woman that brought not forth, of the which *Eſa.* 54. 1. and *Gal* 4. 27. ſhe cried out for good cauſe, and was tormented at that time, when in the judgement of all ſhe ſeemed near unto death, and in manner ready to give up the ghoſt, by reaſon of her, weakneſs and poverty.
‡ Or, *ſign.*
4 *That is*, the devil or Satan (as is declared, *verſ.* 9) mighty, angry, and ful of wrath.
5 Thereby to withſtand thoſe ſeven churches ſpoken of, *that is*, the Catholick church, and that with kingly furniture and tyrannical magnificence: ſignified by the crowns ſet upon his heads, as if the ſame without controverſy belonged unto him by the proper right: as alſo he boaſted unto Chriſt, *Matt.* 4. 9. ſee after upon *Chap.* 13. 1.
6 More than are the horns of the Lamb, or than the churches are: ſo well furniſhed, doth the tyrant brag himſelf to be unto all manner of miſchief.
7 After the deſcription of Satan, followeth this action, *that is*, his battel offered unto the church, partly, to that which is viſible, wherein the wheat is mingled with the chaff, and the good fiſh with that which is evil: a good part thereof though in appearance it ſhined as the ſtars ſhine in heaven, he is ſaid to be thruſt down out of heaven, and to pervert: for if it were poſſible he would pervert even the elect, *Matt.* 24. 24. and partly, to the elect members of the holy Catholike church in the ſecond part of this vers. Many therefore of the members of this viſible church (ſaith S. John) he overthrew and triumphed upon them. 8 He withſtood that elect church of the Jews which was now ready to bring forth the Chriſtian churh, and watched for that ſhe ſhould bring forth For the whole church, and whole body is compared unto a woman: and a part of the church unto that which is brought forth, as we have noted at large upon *Can.* 7. 6. 9 Chriſt myſtical (as they call him) *that is*, the whole church, conſiſteth of the perſon of Chriſt as the head, and of the holy united thereunto by the ſpirit, ſo is the name of Chriſt taken, 1 *Corinth.* 12. 12. 10 The ſecond hiſtory of this church delivered of child: in which firſt the conſideration of the child born, and of the mother is deſcribed in two verſes: ſecondly, the battel of the dragon againſt the young child, and the victory obtained againſt him in 3 verſes following: laſt of all, is ſung a ſong of victory, into the 12 vers. Now S. John in conſideration of the child born, noteth two things: for he deſcribeth him, and his ſtation or place in this vers. 11 *That is*, Chriſt the head of the church joyned with his church (the beginning, root, and foundation whereof is the ſame Chriſt) endowed with kingly power, and taken up into the heaven out of the jaws of Satan (who as a ſerpent did bite him upon the croſs) that ſitting upon the celeſtical throne, he might reign over all. 12 The church of Chriſt which was of the Jews, after his aſſumption into heaven, hid it ſelf in the world as in a wilderneſs, truſting in the onely defence of God, as witneſſeth S. Luke in the Acts of the apoſtles. 13 *Namely*, the apoſtles and ſervants of God ordained to feed with the word of life, the church collected both of the Jews and Gentiles, unleſs that any man will take the word *alerent* imperſonally, after the uſe of the Hebrews, in ſtead of *aleretur*: but I like the firſt better. For he hath reſpect unto thoſe two prophets, of whom *chap.* 11. 3. as for the meaning of the 1260 days, look the ſame place. 14 Chriſt is the prince of angels, and the head of the church, who beareth that iron rod, *vers.* 5. See the notes upon Daniel, *chap.* 12. 1. In this vers a deſcription of the battel, and of the victory in the 2 verſes following. The Pſalmiſt had reſpect unto this battel, *Pſal.* 68. 19. and Paul, *Epheſ.* 4. 8. & *Col.* 2. 15. 15 The deſcription of the victory, by denying of one thing in this vers, and by affirming the contrary in the next verſes. As that Satan gained nothing in heaven, but was by the power of God thrown down in the world whereof he is prince, Chriſt himſelf and his elect members ſtanding ſtill by the throne of God. a They were caſt out ſo, that they were never ſeen any more in heaven. 16 The ſong of victory or triumph, containing, firſt a propoſition of the glory of God and of Chriſt ſhewed in that victory: Secondly, it containeth a reaſon of the ſame propoſition, taken from the effects, as that the enemy is overcome in battel, in this vers, and that the godly are made conquerors (and more than conquerors, *Rom.* 8. 37) *verſ.* 11. Thirdly, a concluſion wherein is an exhortation unto the angels, and to the ſaints, and unto the world, a prophefy of great miſery, and of deſtruction procured by the devil againſt mankind, leaſt himſelf ſhould ſhortly be miſerable alone, *verſ.* 12. b He is ſaid in the Hebrew tongue, to love his life, that eſteemeth nothing more precious than his life: and on the other ſide, he is ſaid not to love his life, who doubteth not to hazard it, whereſoever need requireth.

12 There-

12 Therefore rejoyce, ye heavens, and ye
that dwell in them: wo to the inhabiters of
the earth, and of the ſea: for the devil is come
down unto you, having great wrath, becauſe
he knoweth that he hath but a ſhort time.
13 And when [17] the dragon ſaw that he was
caſt unto the earth, he perſecuted the woman
which brought forth the man-*child*.
14 [18] And to the woman were given two
wings of a great eagle, that ſhe might fly into
the wilderneſs, into her [c] place: where ſhe is
nouriſhed for [19] a time, and times, and half a
time, from the face of the ſerpent.
15 [20] And the ſerpent caſt out of his mouth
water as a floud, after the woman: that he might
cauſe her to be carried away of the floud.
16 [21] And the earth helped the woman, and
the earth opened her mouth, and ſwallowed
up the floud which the dragon caſt out of his
mouth.
17 [22] And the dragon was wroth with the
woman, and went to make war with the
remnant of her ſeed, which keep the com-
mandments of God, and have the teſtimony
of Jeſus Chriſt.

17 The third part: an hiſtory of the woman delivered, conſiſting of two members, the preſent battel of Satan, againſt the church of the Jewiſh nation, in four *verſes*: and the battel intended againſt the ſeed thereof, *that is*, againſt the church of the gentiles, which is called holy, by reaſon of the goſpel of Chriſt, in the *two laſt verſes*.
18 *That is*, being ſtrengthened with divine power: and taught by oracle, ſhee fled ſwiftly from the aſſault of the devil, and from the common deſtruction of Jeruſalem, and went into a ſolitary city beyond Jordan called *Pella*, as *Euſebius* telleth in the 5 *chap.* of the 4 *book* of his *eccleſiaſticall hiſtory*: which place God had commanded her by revelation. c Into that place which God had appointed for her. 19 *That is*, for three years and an half: ſo the ſame ſpeech is taken, *Dan.* 7, 25. This ſpace of time is rekoned in manner from that laſt and moſt grievous rebellion of the Jews, unto the deſtruction of the city and temple; for their defection or falling away began to the twelfth year of *Nero*, before the beginning whereof, many ſore ſigns and predictions were ſhewed from heaven, as *Joſephus* writeth, *lib.* 7. *cap.* 12. and *Hegeſippus*, *lib.* 5. *cap.* 44. amongſt which this is very memorable, then in the feaſt of pentecoſt not onely a great ſound and nois was heard in the temple, but alſo a great voice was heard of many out of the ſanctuary, which cried out unto all, *Let us depart hence.* Now three years and a half after this defection was begun of the Jews, and thoſe wonders happened, the city was taken by force, the temple overthrown, and the place forſaken of God: and this compaſs of time S. John noted in this place. 20 *That is*, he inflamed the Romans and nations, that they perſecuting the Jewiſh people with cruell armies, might by the ſame occaſion invade the church of Chriſt, now departed from Jeruſalem, and out of Juda. For it is an uſuall thing in ſcripture, that the raging tumults, of the nations ſhould be compared unto waters. 21 *That is*, there was offered in their place other Jews, unto the Romans and nations raging againſt that people, and it came to paſs thereby, that the church of God was ſaved whole from that violence, that moſt raging floud of perſecution, which the dragon vomited out, being altogether ſpent in the deſtruction of thoſe other Jews. 22 Being ſet on fire by this means, he began to be more mad, and becauſe he perceived that his purpoſe againſt the Chriſtian church of the Jewiſh remnant was come to nought, he reſolved to fall upon her ſeed, *that is*, the church gathered alſo by God of the Gentiles, and the holy members of the ſame. And this is that other branch, *as I ſaid upon the thirteenth vers*, in which the purpoſe of Satan is ſhewed, *verſ* 17. and his attempt, *verſ.* 18.

Chap. XIII.

1 *A beaſt riſeth out of the ſea with ſeven heads and ten horns, to whom the dragon giveth his power.* 11 *Another beaſt cometh up out of the earth,* 14 *cauſeth an image to be made of the former beaſt,* 15 *and that men ſhould worſhip it,* 16 *and receive his mark.*

[23] AND I ſtood upon the ſand of the ſea,
and [1] ſaw a beaſt riſe [2] up out of the
ſea, having ſeven heads, and ten [3] horns,
and upon his horns ten crowns, [4] and up-
on his heads the ‡ [5] name of blaſphemy.
2 And the beaſt which I ſaw was [6] like unto
a leopard, and his feet were as *the feet* of a
bear, and his mouth as the mouth of a lion:
[7] and the dragon gave him his power, and his
ſeat, and great authority.
3 [8] And I ſaw one of his heads, as it were
† wounded to death, and his deadly wound was
healed: & all the world wondred after the beaſt.
4 And they worſhipped the dragon which
gave power unto the beaſt, and they worſhip-
ped the beaſt, ſaying, Who *is* like unto the
beaſt? who is able to make war with him?
5 [9] And there was given unto him a mouth
ſpeaking great things, and blaſphemies; and
power was given unto him [10] ‡ to continue
forty *and* two moneths.
6 And he opened his mouth in blaſphemy
againſt God, to blaſpheme his name, [11] and his
tabernacle, [12] and them that dwell in heaven.
7 And it was given unto him to make war
with the ſaints, and to overcome them: and
power was given him over all kindreds, and
tongues, and nations.
8 And all that dwell upon the earth ſhall
worſhip him, [13] whoſe names are not written
in the book of life of the Lamb ſlain from the
foundation of the world.
9 [14] If any man have an ear, let him hear.
10 He that leadeth into captivity, ſhall go
into captivity: * He that killeth with the

23 *That is*, a moſt mighty tempeſt that he ruſhed upon the whole world (whoſe prince he is) to raiſe the flouds, and provoke the nations, that they might with their furious bellows toſs up and down, drive here and there, and finally, deſtroy the church of Chriſt with the holy members of the ſame. But the providence of God reſiſted his attempt, that he might favour the church of the Gentiles, yet tender, and as it were green. The reſt of this ſtory of the dragon is excellently proſecuted by the apoſtle S. John here after in the 20 *chapter*. For here the dragon endevouring to do miſchief, was by God caſt into priſon. 1 The apoſtle having declared the ſpringing up of the Chriſtian church, and the eſtate of the church from which ours taketh her beginning, doth now paſs unto the ſtory of the progreſs thereof; as I ſhewed in the entrance of the former chapter. And this hiſtory of the progreſs of the church and the battels thereof, is ſet down in *this chapter*; but diſtinctly in two parts, one is of the civil Roman empire, unto *verſ.* 10. Another of the body eccleſiaſticall or propheticall, thence unto *the end of the chapter*. In the former part are ſhewed theſe things. *Firſt*, the ſtate of that empire, *in 4 verſes*: *then* the acts thereof in 3 *verſes*: *after* the effect, which is exceeding great glory, *verſ.* 8. And *laſt of all*, is commended the uſe, and the inſtruction of the godly againſt the evils that ſhall come from the ſame, *verſ.* 9, 10. The hiſtory of the ſtate containeth a moſt ample deſcription of the beaſts firſt entry, *verſ.* 1, 2. and then reſtored after hurt, *verſ.* 3, 4. 2 On the land whereon ſtood the devil practiſing new tempeſts againſt the church, in *the vers next before going*: what time the empire of Rome was endangered by domeſticall diſſenſions; and was mightily toſſed, having ever and anon new heads; and new emperours. *See in the* 17 *chap and verſ.* 8. 3 Having the ſame inſtruments of power, providence, and moſt expert government which the dragon is ſaid to have had, in the 12 *chapter* and the *third verſe*. 4 we read in the *twelfth chapter* and 3 *verſe*, that the dragon had 7 crowns ſet upon 7 heads, becauſe the chief avoucheth himſelf to be proper lord and prince of the world; but this beaſt is ſaid to have ten crowns ſet upon ſeverall, not heads but horns: becauſe the beaſt is beholden for all unto the dragon, *verſ.* 2. and doth not otherwiſe reign; than by law of ſubjection given by him, *namely*, that he employ his horns againſt the church of God. The ſpeech is taken from the ancient cuſtom and form of dealing in ſuch caſe: by which they that were abſolute kings did werr the diadem upon their heads: but their vaſſals, and ſuch as reigned by grace from them, wore the ſame upon their hoods: for ſo they might commodiouſly lay down their diadems when they came into the preſence of their ſoveraigns: as alſo their elders are ſaid when they adored God which ſat upon the throne, to have caſt down their crowns before him, *chap.* 4. *verſ.* 10.

‡ Or, *names*
5 Contrary to that which God of old commanded ſhould be written in the head-piece of the high prieſt, that is, *Sanctitas Jehova*, Holineſs unto the Lord. The name of blaſphemy impoſed by the dragon, is (as I think) that which S. Paul ſaith in the *ſecond chapter of* his 2 *epiſtle to the Theſſalonians*, *the fourth vers*: He ſitteth as God, and boaſteth himſelf to be God. For this name of blaſphemy both the Roman emperours did then challenge unto themſelvs, as *Suetonius* and *Dion* do report of *Caligula* and *Domitian*: and after them the popes of Rome did with full mouth profeſs the ſame of themſelvs, when they challenged unto themſelvs ſoveraignty in holy things: of which kind of ſayings the *ſixt book of the decretals*, *as Clementines and the extravagants*, are very full. For theſe men were not content with that which *Angelicus* wrote in his *Poetria*, the beginning whereof is, *Papa ſtupor mundi. The pope is the wonder of the world*, *Nec Deus es, nec homo, ſed neuter es inter utrumque*: *Thou art not God, neither art thou man, but neuter mixt of both*: as the *gloſs* witneſſeth upon the *ſixt book*: But they were bold to take unto themſelvs the very name of God: and to accept it given of others: according as almoſt an hundred and twenty years ſince, there was made for *Sixtus the fourth*, when he ſhould firſt enter into Rome in his dignity papal, a pageant of triumph, and cunningly fixed upon the gate of the city he ſhould enter at, having writen upon it this blaſphemous vers:

Oraculo vocis mundi moderaris habenas,
Et merito in terris crederis eſſe Deus.

That is,

By oracle of thine own voice, the world thou governeſt all,
And worthily a god on earth men think and do thee call.

Theſe and ſix hundred the like, who can impute unto that modeſty whereby good men of old would have themſelvs called, the ſervants of the ſervants of God? Verily either this is a name of blaſphemy, or there is none at all. 6 Swift as the leopard, eaſily claſping all things, as the bear doth with his foot, and tearing and devouring all things with the mouth as doth the lion. 7 *That is*, he lent the ſame unto the beaſt to uſe, when he perceived that himſelf could not eſcape, but muſt needs be taken by the hand of the angel, and caſt into the bottomleſs pit, *Chap.* 20. yet did not he abandon the ſame utterly from himſelf, but that he might uſe it as long as he could. 8 This is the other place that appertaineth to the deſcription of the beaſt of Rome: that, beſides that natural dignity, and amplitude of the Romane empire, which was ſhadowed in the *two former verſes*, there was added this alſo as miraculous, that one head was wounded, as it were, unto death, and was healed again, as from heaven in the ſight of all men. This head was *Nero* the emperour, in whom the race of the *Cæſars* fell from the imperial dignity, and the government of the common. weal was tranſlated unto others: in whoſe hands the empire was ſo cruel and recovered unto health, as it ſeemed unto all ſo much the more deeply rooted and grounded faſt, than ever before: and hence followed thoſe effects, which are next ſpoken of: *Firſt*: an admiration of certain power, as it were, ſacred and divine, ſuſtaining the impire and governing it: *ſecondly*, the obedience and ſubmiſſion of the whole earth, *in this vers. Thirdly*, the adoration of the dragon, and moſt wicked worſhipping of devils, comfirmed by the Roman emperours: *Laſtly*, the adoration of the beaſt himſelf, which grew into ſo great eſtimation, as that both the name and worſhip of a god was given unto him, *vers the fourth.* Now there were two cauſes which brought in the minds of men to this religion: the ſhew of excellency, which bringeth with it reverence: and the ſhew of power invincible, which bringeth fear who is like (ſay they) unto the beaſt? who ſhall be able to fight with him? † Or, *ſlain* 9 The ſecond member containing an hiſtory of the acts of the beaſt, *as I ſaid verſ.* 1. The hiſtory of them is concluded in two points; the beginning, and the manner of them The beginning as the gift of the dragon, who put and inſpired into the beaſt both his impiety againſt God, and his inhumanity and injuſtice againſt all men, eſpecially againſt the godly, and thoſe that were of the houſhold of faith, *vers the fift.* The manner of the actions don, is of two ſorts, both impious in mind, and blaſphemous in ſpeech againſt God, his church, and the godly, *vers the ſixt*: and alſo moſt cruel and injurious in deeds, even ſuch as were don of moſt raging enemies, and of moſt inſolent and proud conquerours, *vers the ſeventh.* 10 *Namely*, his actions, and manner of dealing. As concerning thoſe two and forty moneths, I have ſpoken of them before in the 12 *chapter, and ſecond vers.* ‡ Or, *to make war* 11 *That is*, the holy church, the true houſe of the living God. 12 *That is*, the godly in ſeveral who hid themſelvs from his cruelty. For this bloudy beaſt ſurcharged thoſe holy ſouls moſt falſly with innumerable accuſations for the name of Chriſt, as we read in *Juſtin martyr*, *Tertullianus*, *Arnobius*, *Minutius*, *Euſebius*, *Auguſtin*, *and others*: which examples the latter times followed moſt diligently, in deſtroying the flock of Chriſt: and we in our own memory have found by experience, to our incredible grief. Concerning heaven, See in the 11 *chapter and in the* 12 *vers.* 13 *That is*, ſuch as were not from everlaſting, elected in Chriſt Jeſus. For this is that Lamb ſlain, of which *chap.* 5. *vers* 6. Theſe words I do with *Aretas* diſtinguiſh in this manner: whoſe names are not written from the laying of the foundation of the world, in the book of life of the Lamb ſlain. And this diſtinction is confirmed by a like place hereafter, *chap* 17. 8. 14 The concluſion of this ſpeech of the firſt beaſt, conſiſting of two parts: An exhortation to attentive audience, *in this vers*: and a foretelling, which partly containeth threatnings againſt the wicked, and partly comforts for thoſe which in patience and faith ſhall wait for that glorious coming of our Lord and Saviour Chriſt, *vers the tenth.* * *Matt.* 26. 52.

ſword,

sword, must be killed with the sword. Here
is the patience and the faith of the saints.
11 ¶ [15] And I beheld another beast coming
up out of the earth, [16] and he had two horns
like a lamb, and he spake as a dragon.
12 [17] And he exerciseth all the power of the
first beast before him, and causeth the earth,
and them which dwell therein, [18] to worship
the first beast, whose deadly wound was healed.
13 [19] And he doth great wonders, so that
he maketh fire come down from heaven on the
earth, in the sight of men,
14 And deceiveth them that dwell on the
earth, by *the means of* those miracles which he
had power to do in the sight of the beast, saying
to them that dwell on the earth, that they
should make an [20] image to the [21] beast which
had the wound by a sword, and did live.
15 [22] And he had power to give † [a] life unto
the image of the beast, that the image of the
beast should both speak, and cause that as
many as would not worship the image of the
beast, should be killed.
16 [23] And he causeth all both small and
great, rich and poor, free and bond, ‡ to
receive [24] a [b] mark in their right hand, or in
their foreheads.

15 The second member of the vision, concerning the ecclesiasticall dominion, which in Rome succeeded that which was politick, and is in the power of the corporation of false prophets, and of the forgers of false doctrin. wherefore the same beast, and the same body, or corporation is called by S. John by the name of false prophet, *Chap.* 16. *vers.* 13. & 19. *vers.* 20. The form of this beast is first described in *this vers*, then his acts in the verses following: and the whole speech is concluded in the *last vers.* This beast is by his breed, a son of the earth (as they say) obscurely born, and by little and little creeping up out of his abject state. 16 *That is*, in shew he resembled the Lamb (for what is more mild or more humble, than to be the servant of the servants of God?) but indeed he played the part of the dragon, and of the wolf, *Matt* 10.16. For even Satan changeth himself into an angel of light, 2 *Cor.* 11. 14 & what should his honest disciples and servants do? 17 The history of the acts of this beast containeth in sum, three things, hypocrisy, the witness of miracles, and tyranny: of which the first is noted in *this vers*, the *second* in the 3 *verses following*, the *third in the sixteenth and seventeenth verses.* His hypocrisy is most full of leasing, whereby he abuseth both the former beast and the whole world: in that, albeit he hath by his cunning, and as it were by little, made of the former beast a most miserable *skeleton* or anatomy, usurped all his authority unto himself, and most impudently exerciseth the same in the sight and view of him: yet he carrieth himself so, as if he honoured him with most high honour, and in very good truth caused him to be reverenced of all men. 18 For unto this beast of Rome, which of a civil empire is made an ecclesiasticall hierarchy, are given divine honours, & divine authority so far, as he is believed to be above the scriptures, which the *gloss upon the decretals* declareth by this devilish *vers*?

Articulos solvit, synodumque facit generalem.

That is:

He changeth the articles of faith, and giveth authority to general councels.

which is spoken of the papall power. So the beast is by birth, foundation, seat, and finally substance, one: onely the pope hath altered the form and manner thereof, being himself the head both of that tyrannical empire, and also of the false prophets: for the empire hath he taken unto himself, and thereunto hath added this cunning device. Now these words, *Whose deadly wound was cured*, are put here for distinction sake as also somtimes afterward: that even at that time the godly readers of this prophecy, might by this sign be brought to see the things as present: as if it were said, that they might adore this very empire that now is, whose head we have seen in our own memory to have been cut off, and to be cured again. 19 The second point of the things don by the beast, is the credit of great wonders or miracles, and pertaining to the strengthening of this impiety: of which signs some were given from above, as it is said, that fire was sent down from heaven by false sorcery, *in this vers* Others were shewed here below in the sight of the beast, to establish idolatry, and deceive souls: which part Saint John setteth forth beginning (as they say) at that which is last, in this manner: *First*, the effect is declared in the words: He deceiveth the inhabitants of the earth. *Secondly*, the common manner of working, in two sorts, one of miracles: For the signs which were given him to do in the presence of the beast: the other of the words added to the signs, and teaching the idolatry by those signs, Saying unto the inhabitants of the earth, that they should make an image unto the beast, which, &c. *Thirdly*, a special manner is declared. That it is given unto him to put life unto the image of the beast: and that such a kind of quickening, that the same both speaketh by answer unto those that ask consel of it, and also pronounceth death against all those that do not obey nor worship it: all which things oftentimes by false miracles through the procurement & inspiration of the devil, have been effected and wrought in images. The histories of the papists are full of examples of such miracles, the most of them fained, many also don by the devil in images, as of old in the Serpent, *Genesis the third chapter, and the first vers.* By which examples is confirmed not the authority of the beast, but the truth of God and these prophets. 20 *That is*, images, by enallage or change of the number: for the worship of them ever since *the second counsel of Nice*, hath been ordained in the church by publik credite and authority, contrary to the law of God. 21 In the Greek, the word is of the Dative case, *as much to say*, as unto the worship, honour and obeying of the beast, for by this maintenance of images, this pseudopropheticall beast doth mightily profit the beast of Rome, of whom long ago he received them. wherefore the same is hereafter very fitly called the image of the beast, for that images have their beginning from the beast, and have their form or manner from the will of the beast, and have their end and use fixed in the profit and commodity of the beast. 22 And of the images of the beast, (*that is*, which the beast hath ordained to establish idolatry) which miraculously speak, and give judgement, or rather marvellously, by the fraud of the false prophets, the papists books are ful fraughted. † Or, *breath* a To give life, as Jannes and Jambres imitated the wonders that Moses wrought. 23 The third place, is a most wicked and most insolent tyranny, as was said before, usurped over the persons of men, *in this vers*: and over their goods and actions, in *the next vers.* For he is said both to bring upon all persons a tyrannous servitude, so that as bondslaves they might serve the beast: and also to exercise over all their goods and actions, a pedler-like abuse of indulgences and dispensations (as they term them) amongst their friends, and against others, to use most violent interdictions, and to shoot out cursings, even in natural and civil, private and publick contracts, wherein all good faith ought to have place. ‡ Or, *to give* 24 *That is*, their crism, by which in the Sacrament (as they call it) of confirmation, they make servile unto themselvs, the persons and doings of men, signing them in their forehead and hands, and as for the sign left by Christ. (Of which *chapter* 7. 3.) and the holy sacrament of baptism they make as void. For whom Christ hath joyned unto himself by baptism, this beast maketh challenge unto them by his greasy crism, which he doubteth not to prefer before baptism, both in authority and in efficacy. b The mark of the name of the beast.

17 And that no man might [25] buy or sell
save he that had the [26] mark, or the name of
the beast, or the number of his name.
18 [27] Here is wisdom. Let him that hath
understanding count the number of the beast:
for it is the [28] number of a man, and his num-
ber *is* six hundred threescore *and* six.

25 *That is*, have any traffique or entercourse with men, but they onely which have this anointing and consecrating of clerkly tonsure, as they call it, *Read Gratian, De consecratione, distinctione tertia c. omnes spiritus sanctus*, &c. of these matters. 26 Here the false prophets do require three things, which are set down in the order of their greatness, a character, a name, and the number of the name. *The meaning is*, that man that hath not their first anointing, and clericall tonsure or shaving: *secondly*, holy orders, by receiving whereof is communicated the name of the beast: or *finally*, hath not attained that high degree of pontificall knowledge, and of the law (as they call it) Canonicall, and hath not as it were made up in account and cast the number of the mysteries thereof: for in these things consisteth the number of that name of the beast. And this is excellently set forth in the *next vers.* 27 *That is*, in the number of the beast consisteth that popish wisdom, which unto them seemeth the greatest of all others. In these words Saint John expoundeth that saying, which went before of the number of the beast, what it hath above his mark or cognisance and his name. These things, saith Saint John, the mark and the name of the beast do easily happen unto any man, but to have the number of the beast, is wisdom: *that is*, onely the wise and such as have understanding, can come by that number: for they must be most illuminate doctors that attain thereunto, as the words following do declare 28 How great and of what denomination this number of the beast is, by the which the beast accounteth his wisdom, Saint John declareth in these words. Dost thou demand how great it is? it is so great that it occupieth the whole man: he is alway learning, and never cometh to the knowledge thereof: he must be a man indeed that doeth attain unto it. Askest thou of what denomination it is? verily it standeth of six throughout, and perfectly riseth of all the parts thereof in their severall denominations (as they term them:) in standeth of six by unities, tens, hundreds, &c. so as there is no one part in learning and order pontificall, which is not either referred unto the head, and, at is were, the top thereof, or contained in the same: so fitly do all things in this hierarchy agree one with another, and with their head, Therefore that cruel beast *Boniface the eight*, doth commend by the number of those *six* decretals which he perfected, in the *proeme of the sixt book.* which book (saith he) being to be added to five other books of the same volum of decretals, we thought good to name *Sextum, the sixt*: that the same volum by addition thereof containing a senary, or the number of six books (which is a number perfect) may yeeld a perfect form of managing all things, and perfect disciplin of behaviour. Here therefore is the number of the beast, who poureth from himself all his parts, and bringeth them all back again unto himself by his disciplin in most wise and cunning manner. If any man desire more of this, let him reade *the gloss upon that place.* I am not ignorant that other interpretations are brought upon this place: But I thought it my duty, with the good favour of all, and without the offence of any, to propound mine opinion in this point. And for this cause especially, for that it seemed unto me neither profitable, nor like to be true, that the number of the beast, or of the name of the beast should be taken, as the common sort of interpreters do take it. For this number of the beast teacheth, giveth out, imprinteth, as a publick mark of such as be his, and esteemeth that mark above all others, as the mark of those whom he loveth best. Now those other expositions seem rather to be far removed from this property and condition of that number: whether you respect the name *Latinus*, or *Titan*, or any other For these the beast doth not teach, nor give forth, nor imprint, but most diligently forbiddeth to be taught, and audaciously denieth: he approveth not these, but reproveth them: and hateth them that think so of this number, with an hatred greater than that of *Vatinius.*

Chap. XIV.

1 *The Lamb standing on mount Sion with his company:*
6 an angel preacheth the gospel. 8 The fall of Baby-
lon. 15 The harvest of the world, and putting in of
the sickle. 20 The vintage and wine-press of the
wrath of God.

AND I looked, & lo, a Lamb [1] stood on the
mount Sion, and with him [2] an hundred
forty *and* four thousand, having his Fathers
[3] name written in their foreheads.
2 And I heard a voice from heaven, as the
voice of many waters, and as the voice of a
great thunder: and I heard the voice of harp-
ers harping with their harps:
3 And they sung as it were a new song be-
fore the throne, and before the four beasts,
and the elders; and no man could learn that
song, but the hundred *and* forty *and* four
thousand, which were redeemed from the
earth.
4 These are they which were not defiled
with women: for they are virgins: these are
they which follow the Lamb whithersoever

1 The history of the church of Christ being finished for more than a thousand and three hundred years, at which time *Boniface the eight* lived, as before hath been said: there remaineth the rest of the history of the conflicting or militant church, from thence unto the time of the last victory in *three chapters.* For *first of all*, as the foundation of the whole history is described, the standing of the lamb with his army and retinue in *five verses*, after his worthy acts which he hath don, and yet doth, in most mighty manner, whilest he overthroweth Antichrist with the spirit of his mouth, in the *rest of this chapter*, and in the *two following.* Unto the description of the Lamb, are propounded three things, his situation, place and attendance: for the rest are expounded in the former visions, especially upon the *fift chapter.* 2 As ready girt to do his office (as *Acts* 7. 56.) in the midst of the church, which aforetime mount Sion did prefigure. 3 This retinue of the Lamb is described *first* by divine mark (as before 7. 2.) in *this vers. Then* by divine occupation, in that all and every one in his retinue most vehemently and sweetly (*vers.* 2.) do glorify the Lamb with a speciall song before God and his elect angels: which song flesh and bloud cannot hear, nor understand, *vers.* 3. *Lastly*, by their deeds don before, and their sanctification in that they were virgins pure from spirituall and bodily fornication, *that is*, from impiety and unrighteousness, that they followed the Lamb as a guid unto all goodness, and cleaved unto him: that they are holy unto him, as of grace redeemed by him: that in truth and simplicity of Christ they have exercised all these things, sanctimony of life, the direction of the Lamb, a thankfull remembrance of redemption by him; *finally*, (to conclude in a word) that they are blameless before the Lord, *vers.* 4, 5.

he goeth: these † were redeemed from among
men, *being* the first-fruits unto God, and to
the Lamb.
5 And in their mouth was found no guil:
for they are without fault before the throne
of God.
6 [4] And I saw [5] another angel flie in the
midst of heaven, having the everlasting gospel
to preach unto them that dwell on the earth,
and to every nation, and kindred, and tongue,
and people,
7 [6] Saying with a loud voice, Fear God,
and give glory to him, for the hour of his judge-
ment is come: * and worship him that made
heaven and earth, and the sea and the foun-
tains of waters.
8 And there followed another angel, say-
ing, * Babylon is fallen, is fallen, that great
city, because she made all nations drink of the
wine of the [a] wrath of her fornication.
9 And the third angel followed them, say-
ing with a loud voice, [7] If any man worship
the beast and his image, and receive *his* mark
in his forehead, or in his hand,
10 The same shall drink of the wine of the
wrath of God, which is poured out without
mixture into the cup of his indignation, and
he shall be tormented with fire and brim-
stone, in the presence of the holy angels, and
in the presence of the Lamb.
11 And the smoke of their torment ascend-
eth up for ever and ever. And they have no
rest day nor night, who worship the beast and
his image, and whosoever receiveth the mark
of his name.
12 [8] Here is the patience of the saints: here
are they that keep the commandments of
God, and the faith of Jesus.
13 And I heard a voice from heaven saying
unto me, Write, Blessed *are* the dead which
die [b] in the Lord, ‡ from henceforth, yea, saith
the Spirit, that they may rest from their la-
bours, and their [c] works do follow them.
14 [9] And I looked, and behold, a [10] white

† Gr. *were bought*

4 The other part (as I said on the first vers.) is of the acts of the Lamb, the manner whereof is delivered in two sorts, of his speech and of his facts, His speeches are set forth unto the 13 vers of this chapter, and his facts unto the 16 *chap.* In the speech of the Lamb, which is the word of the gospel, are taught in this place these things: The service of the godly consisting inwardly of reverence towards God, and outwardly of the glorifying of him: the visible sign of which is adoration, *vers.* 7. The overthrowing of wicked Babylon, *vers.* 8. and the fall of every one of the ungodly which worship the beast, *vers.* 9. 10, 11. Finally, the state of the holy servants of God, both present, *vers.* 12. and to come, most blessed, according to the promise of God, *vers.* 13. 5 This angel is a type or figure of the good and faithfull servants of God, whom God especially from that time of Boniface the 8 hath raised up to the publishing of the gospel of Christ, both by preaching and by writing. So God first, near unto the time of the same Boniface, used Peter Cassiodorus an Italian; after, Arnold de villa nova, a Frenchman, then Occam, Dante, Petrarch, after that, Johannes de rupe casa, a Franciscan: after again, John wickliff an Englishman, and so continually one or another unto the restoring of the truth, and enlarging of his church. 6 *That is*, Babylon is destroyed by the sentence and judgement of God: the execution whereof S. John describeth, *Chap.* 18. And this voice of the ministers of Christ hath continued since the time that Babylon (which is Rome) hath by deliberate counsel and manifest malice oppugned the light of the gospel offered from God. * *Psal.* 146. 5, 6. *Acts.* 14. 15. * *Isa.* 21. 9. Jer 51. 8. *Chap.* 18. 2. a *Of her fornication*, whereby God was provoked to wrath. 7 *That is*, Shall not worship God alone, but shall transfer his divine honour unto this beast, whether he do it with his heart, or counterfeiting in shew: For he (saith Christ) that denieth me before men, him will I deny before my Father and his angels, *Matt.* 10. 33. And this is that voice of the holy ministerie, which at this time is very much used of the holy and faithfull servants of God. For having now sufficiently found out the publick obstinacie of Babylon, they labour not any longer to thunder out against the same: but to save some particular members by terrour (as S. Jude speaketh) and to pluck them out of the publick flame: or els by vehement commiseration of their estate to lead them away, they set before them eternall death, into which they rush unawares, unless in good time they return unto God: but the godly which are of their own flock, they exhort unto patience, obedience, and faith in the Lord Jesus, and charge them to give light by their good example, of good life unto others. 8 The patience, sanctification, and justification by faith: the consequence whereof are, rest, felicitie, and glory eternall in the heavenly fellowship of God and his angels. b *That is*, for the Lord. ‡ Or, *from henceforth saith the Spirit, yea.* c By works, is meant the reward which followeth good works. 9 The second part of this chapter, as I said *vers.* 1. of the acts and doings of Christ, in overthrowing of Antichrist and his church by the Spirit of his divine mouth: seeing that having been called back by word both publickly and privatly unto his duty, and admonished of his most certain ruin; he yet ceaseth not to maintain and protect his own adherents, that they may do him service; and to afflict the godly with most barbarous persecutions. Of those things which Christ doth, there are 2 kinds: one common or generall in the rest of this chap. another particular against that savage and rebellious beast and his worshippers, *chap.* 15. 16. That common kind is the calamity of wars spread abroad through the whole earth, and filling all things with bloud, and that without respect of any person. This is figured or shadowed out in 2 types, of the harvest and vintage. Since the time that the light of the gospel began to shine out, and since prophecie or preaching by the grace of God was raised up again, how horrible wars have been kindled in the world! how much human flesh hath been thrown to the earth by this divine reaping? how much bloud (alas for wo) hath overflown for these 100 years? all histories do cry out, and this our age (if ever before) is now in horror by reason of the rage of that sickle which Antichrist calleth for. In this place is the first type, *That is*, Of the harvest. 10 Declaring his fierceness by his colour, like unto that which is in the white or milk-circle of heaven.

cloud, and upon the cloud *one* sat like unto
the Son of man, [11] having on his head a golden
crown, and in his hand a [12] sharp sickle.
15 [13] And another angel came out of the
temple, crying with a loud voice to him that
sat on the cloud, * Thrust in thy sickle and
reap, for the time is come for thee to reap,
for the harvest of the earth is ‡ ripe.
16 And he that sat on the cloud, thrust in
his sickle on the earth, and the earth was
reaped.
17 [14] And another angel came out of the
temple which is in heaven, he also having a
sharp sickle.
18 And another angel came out from the
altar, which had power over fire, and cried
with a loud cry to him that had the sharp sic-
kle, saying, Thrust in thy sharp sickle, and ga-
ther the clusters of the vine of the earth; for
her grapes are fully ripe.
19 And the angel thrust in his sickle into
the earth, and gathered the vine of the earth,
and cast *it* into the great wine-press of the
wrath of God.
20 And the wine-press was trodden without
the city, [15] and bloud came out of the wine-
press, even unto the horse-bridles, by the
space of a thousand *and* six hundred furlongs.

11 As one that shall reign from God, and occupie the place of Christ in this miserable execution. 12 *That is*, A most fit and commodious instrument of execution, destroying all by hewing & thrusting through: for who may stand against God? 13 Christ giveth a commandment in this vers, and the angel executeth it in the next vers. * *Joel.* 3. 13. ‡ Or, *dried.* 14 The other type (as I said *vers.* 14.) is the vintage: the manner whereof is one with that which went before, if thou except this, that the grape-gathering is more exact in seeking out every thing than is the harvest-labour. This is therefore a more grievous judgement, both because it succeedeth the other, and because it is understood to be executed with great diligence. 15 *That is*, It overflowed very deep, and very far and wide the speech is hyperbolicall or excessive, to signifie the greatness of the slaughter. And these be those pleasant fruits forsooth, of the contempt of Christ, and desiring of Antichrist rather than him, which the miserable, mad, and blind world doth at this time reap.

Chap. XV.

1 *The seven angels with the seven last plagues. 3 The*
song of them that overcome the beast. 7 The seven
vials full of the wrath of God.

AND [1] I saw another sign in heaven, great
and marvellous, seven [2] angels having
the seven last plagues, for in them is filled up
the wrath of God.
2 [3] And I saw [4] as it were a sea of glass,
mingled with fire, and [5] them that had gotten
the victory over the beast, and over his image,
and over his mark, *and* over the number of his
name, [6] stand on the sea of glass, having the
harps of God.
3 And they sing [7] the song of Moses the
[a] servant of God, and the song of the Lamb,
saying, [8] Great and marvellous *are* thy works,
Lord God Almighty, * just and true *are* thy
[b] ways, thou King of saints.
4 * Who shall not fear thee, O Lord, and
glorifie thy name? for *thou* onely *art* holy:
for all nations shall come and worship before
thee, for thy judgements are made manifest.

1 This is that other place of the acts of Christ, as I noted before on 14. 14. Now therefore is shewed a singular work of the judgement of God belonging to the overthrow of Antichrist and his forces, of which divine work the preparation is described in this chapter; and the execution in the next. The preparation is first set down generally, and in type in this vers: and is after particularly set forth in the rest of the chapter. 2 Of which *chap.* 8. 9. in pouring forth the plagues of the world: for even these plagues do for the most part agree with those. 3 There are two parts of the narration: one, the confession of the Saints, glorifying God, when they saw the preparation of the judgements of God, unto the 4 *vers*: another the vocation, instruction, and confirmation of those instruments which God hath ordained for the execution of his judgements, in four other verses. 4 This part of the vision alludeth unto that sea, or large vessel of brass, in which the priests washed themselvs in the entrance of the temple: for in the entrance of the heavenly temple (as it is called *vers.* 5.) is said to have been a sea of glass, most lightsom and clear, unto the commoditie of those mixt with fire, *that is*, As containing the treasury of the judgements of God, which he bringeth forth and dispenseth according to his own pleasure: for out of the former, the priests were cleansed of old and out of this the ungodly are destroyed now, *chap.* 4. 6. 5 *That is*, The godly martyrs of Christ, who shall not give place even in miracles unto that beast: of these see before, *chap.* 13. 17. & 14 9, 10. 6 Glorifying God, from the particular observation of the weapons and instruments of Gods wrath, floating in the sea of glass. 7 That song of triumph, which is *Exod.* 15. 1, &c. a So is Moses called for honours sake, at it is set forth, *Deut.* 34. 10. 8 This song hath two parts: one a confession, both particular, in this vers, and generall, in the beginning of the next vers: another, a narration of causes belonging to the confession, whereof one kind is eternall in it self, and most present unto the godly, in that God is both holy, and alone God: another kind is future, and to come, in that the elect taken out of the Gentiles (*that is*, Out of the wicked ones and unbeleeving: as *chap.* 11. 2.) were to be brought unto the same state of happiness by the magnificencie of the judgements of God in the next vers. * *Psal.* 145. 17. b Thy doings. * *Jer.* 10. 7.

2.42

9 The second part of the narration (as was noted *verſ.* 2.) wherein *firſt*, the authoritie of the whole argument and matter thereof is figured, by a ſtrong-reaning type of a temple opened in heaven, as Ch. 11. 19. *namely*, that all thoſe things are divine and of God, that proceed from thence, in this *verſ. ſecondly*, the adminiſters or executers come forth out of the temple, *verſ.* 6. *Thirdly*, they are furniſhed with inſtruments of the judgements of God, and weapons fit for the manner of the ſame judgements, *verſ.* 7 Finally, they are confirmed by teſtimony of the vitiable glorie of God, in the laſt verſ. A like teſtimony whereunto was exhibited of old in the law, *Exod.* 40. 34. *to That is*, commandments to inflict thoſe ſeven plagues. Here is the figure called *Metonymia*. 12 which was in old time a ſign of the kingly or princely dignitie. 13 This gilding was a ſign of diligence, and the girdle of gold was a ſign of fidelitie, and truſtineſs in taking in charge the commandments of God. 15 of theſe before, *Chap.* 4. 7 14 None of thoſe 7 Angels might return, till he had performed fully the charge committed unto him, according to the decree of God.

5 9 And after that I looked, and behold, the temple of the tabernacle of the teſtimony in heaven was opened:

6 And the ſeven angels came out of the temple, having the 10 ſeven plagues, clothed in 11 pure and white linen, and having their breaſts 12 girded with golden girdles.

7 And one of the 13 four beaſts gave unto the ſeven angels, ſeven golden vials full of the wrath of God, who liveth for ever and ever.

8 And the temple was filled with ſmoke from the glory of God, and from his power, 14 and no man was able to enter into the temple, till the ſeven plagues of the ſeven angels were fulfilled.

CHAP. XVI.

2 *The angels pour out their vials full of wrath. 6 The plagues that follow thereupon. 15 Chriſt cometh as a thief. Bleſſed are they that watch.*

1 In the former chapter was ſet down the preparation unto the work of God: here is delivered the execution thereof. And in this diſcours of the execution, is a generall commendment in this vers, then a particular recitall in order of the execution don by every of the ſeven angels, in the reſt of the chapt. ver. This generall execution againſt antichriſt and his crew, doth in manner agree unto that which was generally don upon the whole world, *chap.* 8, and 9. and belongeth (if faile me not) unto the ſame time. Yet herein they do differ one from another, that this was particularly effected upon the princes and ring-leaders of the wickedneſs of the world, the other generally againſt the whole world being wicked. And therefore theſe judgements are figured more grievous than thoſe.

2 The hiſtory of the firſt angel. Whoſe plague upon the earth is deſcribed almoſt in the ſame words with that firſt plague of the Egyptians, *Exod.* 9. 9. But it doth ſignifie a ſpirituall ulcer, and that torture or butchery of conſcience, ſeaſed with an hot iron, which ſcorcheth the ungodly within, and both by truth of the word (the light whereof God hath now to ſhine) tormenteth and by bitterneſs ſtirreth up and inflameth them againſt the ſword of Gods wrath. 3 *See chap.* 13. 16.

4 The hiſtory of the ſecond angel, who trancheth and moſteth the ſea, that he may ſtir up the conſciences of men ſleeping in their wickedneſs. *See chap.* 8. 8 It was turned into corrupt and filthy blood, ſuch as is in dead bodies. 5 The ſtory of the third angel fetching the rivers in this vers, who proclaimeth the juſtice of God, commendeth the ſame by a moſt grave compoſition of the words of the ſpeaker, with the gratifying of God thereupon in this place, and the which went before. where God is alſo truſted to the angel of the waters, a name common to the ſecond and third angels ; according as both of them are ſaid to be ſent againſt the waters, albeit the one of the ſea, the other of the rivers, in two verſes. 6 A confirmation of the praiſe before going, out of the ſanctuary of God, whether immediately by Chriſt, or by ſome one of his angels, for Chriſt alſo is called another angel, *chap.* 7. 2. and 10. 1. 7 The ſtory of the fourth angel, who throweth the plague upon the heaven and upon the ſun, of which, *Luk.* 21. 26. the effects whereof are noted two. The one peculiar, that it ſhall ſcorch men with heat in this vers. The other proceeding accidentally from the former, that their fury ſhall ſo much the more be enraged againſt God, in the next vers : when yet (O wonderfull mercie and patience of God) all other creatures are firſt ſtricken ere any grievouſly by the hand of God before mankind, by whom he is provoked : as the things before going do declare. 8 Or, *burned*

10 8 And the fifth angel poured out his vial upon the ſeat of the beaſt, and his kingdom was full of darkneſs, and they gnawed their tongues for pain :

11 And blaſphemed the God of heaven becauſe of their pains and their ſores, and repented not of their deeds.

12 9 And the ſixth angel poured out his vial upon the great river 10 Euphrates, and 11 the water thereof was dryed up, 12 that the way of the kings of the eaſt might be prepared.

13 And I ſaw 13 three unclean ſpirits 14 like frogs *come* out of the mouth of the 15 dragon, and out of the mouth of the 16 beaſt, and out of the mouth of the 17 falſe prophet.

14 For they are the ſpirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world, to gather them to the battel of that great day of God Almighty.

15 * 18 Behold, I come as a thief. Bleſſed is he that watcheth, and keepeth his garments, leaſt he walk naked, and they ſee his ſhame.

16 19 And he gathered them together into a place called in the Hebrew tongue, 20 Armageddon.

17 21 And the ſeventh angel poured out his vial into the 22 air, and there came a great voice out of the temple of heaven, from 23 the throne, ſaying, 24 it is don.

18 25 And there were voices, and thunders, & lightnings: & there was a great earthquake ſuch as was not ſince men were upon the earth, ſo mighty an earthquake *and* ſo great.

19 26 And the great city was divided into three parts, and the cities 27 of the nations fell: and great 28 Babylon came in remembrance before God, * to give unto her the cup of the wine of the fierceneſs of his wrath.

20 And every iſland fled away, and the mountains 29 were not b found.

8 The ſtory of the fifth angel, who ſtriketh the kingdom of the beaſt with two plagues, thereof the firſt, darkneſs, wherein with ſore and dolours moſt grievous throughout his whole kingdom, that thereby he might wound the conſcience of the wicked, and pervert wilfull obſtinacie of the idolaters, whereof aroſe perturbations, and diſtreſs : and laſtly furious indignation and deſperate blaſphemy, raging againſt God, and hurtful unto it ſelf.

9 The ſtory of the ſixth angel, divided into his act, and the event thereof. The act is, that the angel did caſt out of the mouth of the dragon of a moſt filthy ſpirit, three, with even the greateſt fonds, and which moſt were wont to ſeduce the world (as Euphrates) were drided up, by the conſell of God in this vers. The event is, the more miſerie wherewith the wicked are engaged that they may feare the judgements of God, and avoid them : ſeeing by theſe fonds they become more miſerable, and ſo the time is to be unlimited in this hiſtory, that it is diſtinguiſhed according to the perſons of which it treateth, and that in the ſeverall ſtories of the perſons is ſeverally obſerved in the time thereof. For this is ſeverall, the ſtory of Babylon deſtroyed in this and the next chapter, (for this Babylon, out of all doubt, ſhall perith before the two beaſts and the dragon.) Secondly, is deſcribed the deſtruction of both the beaſts, *chap.* 19. And laſtly, of the dragon, *chap.* 20. In the ſtory of the ſpirituall Babylon, and diſtinctly ſet forth the time thereof in this ſtory, with the other and the overthrow then from God, *chap.* 18. In this vers and that which followeth, is a tranſition or paſſage unto the firſt argument, conſiſting of the particular calling of the prophet (as often hereto fore) and a generall propoſition. 2 *That is*, that damnable harlot, by a figure called *Synecdoche*. For ſinal Babylon as yet had not ſeen her. Although another interpretation may be born, yet I like this better. 3 The ſentence that is pronounced againſt this Babylon. 4 Henceforth is propounded the type of Babylon and of her deſtruction, in foure verſes. After, 5 declared the type, in the reſt of the chapter. 6 In the type are deſcribed two things, the beaſt (of whom chapter 13) in the 5 verſ. and the woman that ſitteth upon the beaſt, verſ. 3. 6. Theſeuall in proceſſe of time hath gotten ſomwhat more than was expreſſed in the former vision. Firſt, in that it is not read before, that he was appareiled in ſcarlet, a robe imperiall and of triumph. Secondly, in that this is full of names of blaſphemy : the other carried the name of blaſphemy onely in his heads. So God did teach this beaſt is included in impietie and iniuſtice, and doth in this laſtage, triumph in both theſe more inſolently and proudly than ever before. 8 A ſcarlet colour ; for it is with a red and purple ſtammet : and finely it was not without cauſe that the Romiſh clergie were ſo much delighted with this colour. 9 That harlot, the ſpirituall Babylon which is Rome. She is deſcribed by her attire, profeſſion and deeds. 10 An attire moſt glorious, triumphant, moſt rich, and moſt gorgeous : Gr. *gilded*. 11 So proffeſſion, the nouriſher of all, in this vers, and reaching her myſteries unto all, *verſ.* 5. ſeeing ſom all things moſt magnificently : but indeed moſt prevailingly before God, in communion with her cup, and bringing upon them a deadly giddineſs. 7 Deceiving with the title of religion, and publick inſcription of myſtery : which the beaſt in times paſt did not bear. 8 An expoſition in which 5. John declareth what manner of woman this is. 1 Or, *fornication*. 9 In manner of deede : She is red with blood, and ſheddeth it moſt licencioully ; and therefore is coloured as with the blood of the ſaints; as on the contrary part, Chriſt is ſet forth unto us with the blood of his enemies. *Eſai* 63. 1. 10 A paſſage unto the ſecond part of this chapter, by occaſion given of S. John, as the words of the angel do ſhew in the next *verſ.* 11 The ſecond part of this place, as I ſaid *verſ.* 3. that is the interpretation of the viſion promiſed in the verſe following. Now there is delivered firſt an enarration of the beaſt and his ſtory, unto the 14 *verſe*. After, of the harlot, unto the end of the chapter.

21 30 And there fell upon men a great hail out of heaven, *every ſtone* about the weight of a c talent: and men blaſphemed God becauſe of the plague of the hail; for the plague thereof was exceeding great.

CHAP. XVII.

3,4 *A woman arayed in purple and ſcarlet, with a golden cup in her hand, ſitteth upon the beaſt, 5 Which is great Babylon the mother of all abominations. 9 The interpretation of the ſeven heads, 12 and the ten horns. 14 The victory of the Lamb. 16 The puniſhment of the whore.*

1 The ſtate of the church militant being declared, now followeth the ſtate of the church, overcoming and getting victory : as I ſhewed before in the beginning of the tenth chapter. This ſtate is ſet forth in four chapters. As in the place before going I noted, that in that hiſtory the order of time was not alwayes exactly obſerved, ſo the ſame is to be underſtood in this hiſtory, that it is diſtinguiſhed according to the perſons of which it treateth, and that in the ſeverall ſtories of the perſons is obſerved the time. For this is ſeverall, the deſtruction of the firſt beaſt, *chap.* 13. 16. the ſtory of the ſpirituall Babylon, and the deſtruction of the ſame, *chap.* 18. the ſtory of the ungodly, and kingdome of the ſaints, *chap.* 19. 11. and laſtly, the deſtruction of both the beaſt and the dragon, *chap.* 20. 10. Of theſe ſeverall ſtories, this is the firſt, and the firſt part thereof is from this vers unto the 19 verſe. The firſt part of this firſt part, is from this vers unto the 6 verſe. Wherein is a preface, or a generall propoſition of the whole ſtory, *verſ.* 1. 2. And a particular deſcription of the ſame, *verſ.* 3. 4. 5. 6. The ſecond part of this firſt part, is from the 6 verſe unto the 19. wherein is a declaring unto deſtruction. 17 This is the pointing out of the beaſt by things preſent (as I ſhewed before) whereby S. John endeavoured to deſcribe the ſame, that he might be both aware of the godly in that age, and be further obſerved and marked of the poſterity afterwards. This deſtruction hath one type, *that is*, his heads, but a double deſcription or application of the type : one premiſed, from the nature it ſelf, the other changeable, by the preſent time of men. The deſcription permanent, is by the ſeven hills, in this vers; the other that followeth is from the ſeven kings, *verſ.* 10. 11. And here it is worthy to be obſerved, that the type hath ſometimes two or more deſcriptions, as ſeemeth good to the Holy Ghoſt to expreſſe, either one thing by divers types, or divers things by one type. So I noted before of the ſeven ſpirits, *chap.* 1. 4. So the ſame woman that ſitteth here upon ſeven hills, is the city of Rome, both in times paſt of the Grecians ; *heptalophos*, *that is*, Of ſeven tops or creſts ; and of Varro, *ſepticipi*, *that is*, Of her ſeven heads (as here) or ſeven heads, and of others, *ſeptemmontio*, *that is*, Standing upon ſeven hills. 18 The ſeaven kings, or of thoſe kings or empereurs, which were in the world with the beginning of the church of Chriſt, which I ſhewed before, *chap.* 11. 1. *Namely*, From the yeer 233. after the paſſion of Chriſt, what time the temple of Janus was ſhut in token of peace throughout the whole world, that is, from the firſt of Auguſtus unto the time that Titus *Veſpaſianus* was ſlain by the providence of God, that ſaying, *The beaſt was, and is not*, was fulfilled before the deſtruction of the Jews, immediatly following, came to paſſe. That was the yeer from the building of the city of Rome, 823. and therefore ſaith S. John both numbreth the empereurs which hitherto had been, when he wrote theſe things, and foreteileth of two others next to come : and that with this purpoſe, that when they ſhould be come, the condition of things ſhould be ſuch, that effect, the truth of all other predictions in the church, might be the more confirmed. Which ſign God of old mentioned in the law, *Deut.* 18. and ſpecially in the prophet Daniel, *chap.* 2. 8 Which number is ſignified in the ſtory, *Chriſtus Galba*, who was the ſeventh emperour of the people of Rome, the ſeventh, *Marcus Salvius Otho*, the third, *Aulus Vitellius*, the fourth, *Titus Flavius Veſpaſianus*, the fifth, *Titus Veſpaſianus* the ſon of the father, the ſixth, *Domitianus Nero*, the ſeventh, *Nerva*, the ſon of the firſt *Veſpaſian*. For in the latter end of his days, S. John wrote theſe things, as witneſſeth Irenæus; *Lib* 5. *adverſus hereſes*. 21 Nero, the empire being now tranſlated from ſeven hills unto ten. This man reigned not only over ten yeers, 4 four monethes, and nine days, as the hiſtory-writers do tell. 22 This is ſpoken by the figure *ſynecdoche*, *as much to ſay as*, that head of the beaſt which was and is not, ſhall be the eighth, and ſo the number and order of ſucceſſion be the eighth ; yet he is reckoned together with one of theſe heads, becauſe Nero was the firſt and he were one head : For this man obtained authority together with them, and was coeſtal and he were one head : For this man obtained authority together with them, and was coeſtal with him, when Nero left his life. 25 *Namely*, To unfelt with perfections the churches of Chriſt, as the hiſtories do accord ; and I have briefly noted, *chap.* 2. 10. 4 The third place of this deſcription ; as I ſaid *verſ.* 8. is a prophetical prediction of things to come, which the beaſt ſhould do, as in the words following ſaint John doth not obſcurely ſignifie, ſaying, *Which have not yet received the kingdom*, &c. For there is an unlikeneſs or oppoſition between theſe kings, and thoſe that were before. And firſt the perfons are deſcribed in this vers, then their deeds in the two verſes following. 27 *That is*, Arriſing with their kingdoms out of the Romiſh teeth : as ſuch times as that political government ſhall be ſtrong,

8 12 The beaſt that thou ſaweſt, was, 13 and is not, & 14 ſhall aſcend out of the bottomleſs pit, and go into perdition, and they that dwell on the earth ſhall wonder, (whoſe names were not written in the book of life from the foundation of the world) 15 when they behold the beaſt that was, and is not, and yet is.

12 The ſtory of the beaſt hath a triple deſcription in this vers. For this is a diſtinction of the beaſt from all that ever have been at any time: which diſtinction is contained in this vers. The ſecond is a delineation or a picturing out of the beaſt by things preſent, by which he might even at the time be known of the godly: and this delineation is accordingly to his heads, *verſ.* 12, 13, 14. This beaſt is that empire of Rome, of which I ſpake *chap.* 13. 11. according to the mutations and ſtates thereof, which then had already happened unto it, moſt diſtinctly

9 16 *And* here is the mind which hath wiſdom. The c ſeven heads 17 are ſeven mountains, on which the woman ſitteth.

10 18 And there are ſeven kings, 19 five are fallen, 20 and one is, 21 *and* the other is not yet come; and when he cometh, he muſt continue a ſhort ſpace.

11 22 And the beaſt that was, and is not, even he is 23 the eighth, and is 24 of the ſeven, 25 and goeth into perdition.

12 26 And the ten horns which thou ſaweſt, are 27 ten kings, which have received no

Ghoſt hath diſtinguiſhed and ſet out the ſame. The apoſtle diſtinguiſheth this beaſt from all others in theſe words : *The beaſt which I ſaw, was, and is not*. Which words I expound, and the words of the apoſtle for the evidencie ſake, as I will further declare in the notes following. 13 *The meaning is*, That beaſt which thou ſaweſt before (*chap.* 13. 1.) and which yet thou haſt now ſeen, was (to ſay) even from Julius Cæſar in reſpect of beginning, title, power, dominion, glory, dominion, manner and ſtock, from the houſe of Julius : and yet is not now the ſame, if then look'd unto the houſe and ſtock : for the dominion of this family was tranſferred unto another, after the death of Nero from that other unto a third, from a third unto a fourth, and ſo forth, was varied and altered by innumerable changes. Finally, the empire is one, as it were now built or accordingly varied by kinreds ; families, and perſons. To which alſo agreeth faith S. John) in the kinred or houſe of Julius and now it is not in that kinred, but tranſlated unto another. 14 As if he ſhould ſay, Alſo this ſame that is, ſhall hereby not be : but ſhall ariſend out of the bottomleſs pit, or out of the fire (as was ſaid, *chap.* 13. 1. *That is*, ſhall ariſe from amongſt the nations without difference, and ſhall in the ſame ſtate go unto deſtruction, or ruin and perith. And ſo ſhall ſucceſſively new nations or empereurs come on and go, untill the laſt, the body of the beaſt remaining ſtill, but toſſed with ſo many and often alterations as no man can but marvell that this beaſt was able to ſtand and hold it out, in ſo many mutations : verily no empire that ever was toſſed with ſo many changes, and yet were, with ſo many mutations of the ſea, ever continued ſo long. 15 *That is*, as many as have not learned the providence of God, according to the faith of the ſaints, ſhall marvell at the gracious and often changes when they ſhall conſider the firſt ſame beaſt, which is the Rome empire, to be one, and not to be, and to be, and ſtill modelled with perpetuall mutation, and yet in the time to ſtand and continue. This in mine opinion, is the moſt ſimple expoſition of this place, confirmed by the event of the things themſelves. Although the laſt change alſo, by which the empire, that before was civill, became eccleſiaſtiall, is obſcurely ſignified in theſe words, of which two, the firſt exerciſed cruelty upon the bodies of chriſtians : the other alſo upon their ſoules. The firſt by human order and power, the other under the colour of the law of God, and of religion, raged and tormented it ſelf with the blood of the godly. 16 An exhortation, preparing unto audience to the ſame argument with that of Chriſt : *He that hath ears to hear, let him hear*. wherefore for mine own part, I had rather reſt in this place, *Let there be here a mind*, &c. So the angel ſaith fully unto me the ſecond piece of this deſcription. 17 Very children know what the ſeven-hilled citie is, which is ſo much ſpoken of, and whereof Virgil thus reporteth, *And compaſſeth ſeven towres in one wall* : that citie it is, that when S.John wrote theſe things, had rule over the kings of the earth. It was, and is not, and yet it remaineth to this day, as a citie declining unto deſtruction. 17 This is the pointing out of the beaſt by things preſent (as I ſhewed before) whereby S. John endeavoured to deſcribe the ſame, that he might be both aware of the godly in that age, and be further obſerved and marked of the poſterity afterwards. This deſtruction hath one type, *that is*, his heads, but a double deſcription or application of the type : one premiſed, from the nature it ſelf, the other changeable, by the preſent time of men. The deſcription permanent, is by the ſeven hills, in this vers; the other that followeth is from the ſeven kings, *verſ.* 10. 11. And here it is worthy to be obſerved, that the type hath ſometimes two or more deſcriptions, as ſeemeth good to the Holy Ghoſt to expreſſe, either one thing by divers types, or divers things by one type. So I noted before of the ſeven ſpirits, *chap.* 1. 4. So the ſame woman that ſitteth here upon ſeven hills, is the citie of Rome, both in times paſt of the Grecians ; *heptalophos*, *that is*, Of ſeven tops or creſts ; and of Varro, *ſeptcipi*, *that is*, Of her ſeven heads (as here) or ſeven heads, and of others, *ſeptemmontio*, *that is*, Standing upon ſeven hills. 18 The ſeaven kings, or of thoſe kings or empereurs, which were in the world with the beginning of the church of Chriſt, which I ſhewed before, *chap.* 11. 1. *Namely*, From the yeer 233. after the paſſion of Chriſt, what time the temple of Janus was ſhut in token of peace throughout the whole world, that is, from the firſt of Auguſtus unto the time that Titus *Veſpaſianus* was ſlain by the providence of God, that ſaying, *The beaſt was, and is not*, was fulfilled before the deſtruction of the Jews, immediatly following, came to paſſe. That was the yeer from the building of the city of Rome, 823. and therefore ſaith S. John both numbreth the empereurs which hitherto had been, when he wrote theſe things, and foreteileth of two others next to come : and that with this purpoſe, that when they ſhould be come, the condition of things ſhould be ſuch, that effect, the truth of all other predictions in the church, might be the more confirmed. which ſign God of old mentioned in the law, *Deut.* 18. and ſpecially in the prophet Daniel, *chap.* 2. 8 Which number is ſignified in the ſtory, *Chriſtus Galba*, who was the ſeventh emperour of the people of Rome, the ſeventh, *Marcus Salvius Otho*, the third, *Aulus Vitellius*, the fourth, *Titus Flavius Veſpaſianus*, the fifth, *Titus Veſpaſianus* the ſon of the father, the ſixth, *Domitianus Nero*, the ſeventh, *Nerva*, the ſon of the firſt *Veſpaſian*. For in the latter end of his days, S. John wrote theſe things, as witneſſeth Irenæus; *Lib* 5. *adverſus hereſes*. 21 Nero, the empire being now tranſlated from ſeven hills unto ten. This man reigned not only over ten yeers, 4 four monethes, and nine days, as the hiſtory-writers do tell. 22 This is ſpoken by the figure *ſynecdoche*, *as much to ſay as*, that head of the beaſt which was and is not, ſhall be the eighth, and ſo the number and order of ſucceſſion be the eighth ; yet he is reckoned together with one of theſe heads, becauſe Nero was the firſt and he were one head : For this man obtained authority together with them, and was coeſtal with him, when Nero left his life. 25 *Namely*, To unfelt with perfections the churches of Chriſt, as the hiſtories do accord ; and I have briefly noted, *chap.* 2. 10. 4 The third place of this deſcription ; as I ſaid *verſ.* 8. is a prophetical prediction of things to come, which the beaſt ſhould do, as in the words following ſaint John doth not obſcurely ſignifie, ſaying, *Which have not yet received the kingdom*, &c. For there is an unlikeneſs or oppoſition between theſe kings, and thoſe that were before. And firſt the perſons are deſcribed in this vers, then their deeds in the two verſes following. 27 *That is*, Arriſing with their kingdoms out of the Romiſh teeth : as ſuch times as that political government ſhall be ſtrong,

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28 *Namely*, with that fecond beaſt: whom we called before a falſe prophet, which beaſt aſcending out of the earth, got unto himſelf all the authority and power of the firſt beaſt, and exerciſeth the ſame before his face, as was ſaid, *chap.* 13. 11, 12. For when the political empire of the world begun to bow downwards, there both aroſe thoſe falſe kings, and the ſecond beaſt took the opportunitie offered, to uſurp unto himſelf all the power of the former beaſt. Theſe kings long ago, many have numbred and deſcribed to be ten, and a great part of the events plainly teſtifieth the ſame in this our age.

29 *That is*, by conſent and agreement, that they may conſpire with the beaſt, and depend upon his beck. Their ſtorie is divided into three parts, counſels, acts, and events. The counſels, ſome of them conſiſt in communicating of iudgements and affections: and ſome in communicating of power, which they are ſaid to have given unto this beaſt, in this verſe. 30 With Chriſt and his church, as the reaſon following doth declare, and here are mentioned the fights and victories, which followed for Chriſts his ſake, and for the grace of God the Father towards thoſe that are called, elected, and are his faithfull ones in Chriſt. * 1 *Tim.* 6. 15. *Chap.* 19. 6. 31 This is the other member of the narration, as I ſaid *verſ.* 7. belonging unto the harlot, ſhewed in the viſion, *verſ.* 3. In this hiſtory of the harlot, theſe three things are diſtinctly propounded, what is her magnificence, in this verſe, what is her fall, and by whom it ſhall happen hereafter, and in the 4 verſes following: and laſtly, who that harlot is, in the laſt vers. This place, with the reſt in the 4 verſes following, is the moſt notable one in all the ſcripture, for the diſcovering of that myſterie of iniquitie, which is the myſterie of Babylon, which by order of nature ſhould have been the firſt, is therefore made the laſt, becauſe it was more fit to be ioyned with the next chapter. 32 *That is*, as unconſtant and writtle as are the waters. Upon this foundation ſitteth this harlot as queen, a rain perſon, upon that which is vain.

33 The ten kings, *ver.* 12. The accompliſhment of this fact and event is daily incerted in this our age, by the ſingular providence and moſt mighty government of God. Wherefore the facts are propounded in this vers, and the ceaſe of them in the vers following. 34 A reaſon rendred from the chief efficient cauſe, which is the providence of God, by which alone Saint John by invention of order affirmeth to have come to paſs both that the kings ſhould execute upon the harlot that which pleaſed God, and which he declared in the vers next before going: and alſo that by one conſent and counſel, they ſhould give their whole kingdom unto the beaſt, &c. and alſo that by one conſent and counſel, they ſhould give their whole kingdom unto the beaſt, &c. *verſ.* 13. 14. For as theſe being blinded have before depended upon the beck of the beaſt that lifteth up the harlot, ſo it is ſaid, that afterward it ſhall come to paſs, that they ſhall turn back, and ſhall fall away from her, when their hearts ſhall be turned into better ſtate by the grace and mercy of God 35 *That is*, Rome, that great city, or onely city (as Juſtinian calleth it) the king and head whereof was then the emperour, but now the pope, ſince that the condition of the beaſt was changed.

CHAP. XVIII.

1 *Babylon is fallen.* 5 *The people of God commanded to depart out of her.* 9 *The kings of the earth,* 11 *with the merchants and mariners, lament over her.* 20 *The ſaints rejoyce for the judgements of God upon her.*

1 The ſecond place (as I ſaid before *chap.* 17. 1.) of the hiſtorie of Babylon is, of the worſull fall and ruin of that whore of Babylon. This hiſtoricall prediction concerning her, is three-fold. The firſt a plain and ſimple foretelling of her ruin, in 3 verſes. The ſecond a figurative prediction by the circumſtances, thence unto the 20 vers. The third, a confirmation of the ſame by ſign or wonder, unto the end of the chapter.

2 Either Chriſt the eternall word of God the Father (as often elſwhere) or accreated Angel, and one deputed unto this ſervice, but thoroughly furniſhed with greatneſs of powers, and with light of glory, as the enſign of power. 3 The prediction or forſhewing of her ruin, containing both the fall of Babylon, in this vers, and the cauſe thereof uttered by way of allegorie concerning her ſpirituall and carnall wickedneſs, that ſhe might ſmell great puniſhment, in the next vers: her fall is firſt ſimply declared of the angel, and then the greateſts thereof is ſhewed here, by the events, when ne'eth it ſhall be the feaſt and habitation of devils, of wild beaſts, and of curſed fowls, as of old, *Iſa.* 13. 21. and often elſwhere. * *Chap.* 14. 8. † Or, *power.*

1 And † after theſe things, I ſaw another * angel come down from heaven, having great power, and the earth was lightned with his glory.

2 And he cried mightily with a ſtrong voice, ſaying, * Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul ſpirit, and a cage of every unclean and hatefull bird.

3 For all nations have drunk of the wine of the wrath of her fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the ‡ abundance of her delicacies.

4 * And I heard another voice from heaven, ſaying, † Come out of her, my people, that ye * be not partakers of her ſins, and that ye receive not of her plagues:

5 For her ſins have * reached unto heaven, and God hath remembred her iniquities.

6 7 Reward her even as ſhe rewarded you, and double unto her double, according to her works: in the cup which ſhe hath filled, fill to her double.

7 How much ſhe hath glorified her ſelf, and lived deliciouſly, ſo much torment and ſorrow give her: for ſhe ſaith * in her heart, I ſit a * queen, and am † no widow, and ſhall † ſee no ſorrow.

8 Therefore ſhall her plagues come in † one day, death, and mourning, and famin; and ſhe ſhall be utterly burnt with fire: for ſtrong *is* the Lord God who judgeth her.

9 And * the kings of the earth, who have committed fornication, and lived deliciouſly with her, ſhall bewail her, and lament for her, when they ſhall ſee the ſmoke of her burning:

10 Standing afar off for the fear of her torment, ſaying, Alas, alas, that great city Babylon, that mighty city; for in one hour is thy judgement come.

11 9 And the merchants of the earth ſhall weep and mourn over her, for no man buyeth her merchandiſe any more:

12 The merchandiſe of gold and ſilver, and precious ſtones, and of pearls, and fine linen, and purple, and ſilk, and ſcarlet, and all † thyne-wood, and all manner veſſels of ivory, and all manner veſſels of moſt precious wood, and of braſs, and iron, and marble,

13 And cinnamon, and odours, and ointments, and frankincenſe, and wine, and oyl, and fine flour, and wheat, and beaſts, and ſheep, and horſes, and chariots, and ‡ ſlaves, and ſouls of men.

14 10 And the † fruits that thy ſoul luſted after, are departed from thee, and all things which were dainty and goodly, are departed from thee, and thou ſhalt find them no more at all.

15 The merchants of theſe things which were made rich by her, ſhall ſtand afar off, for the fear of her torment, weeping and wailing,

16 And ſaying, Alas, alas, that great city *that* was clothed in fine linen, and purple, and ſcarlet, and decked with gold, and precious ſtones, and pearls:

17 11 For in one hour ſo great riches is come

1 † The ſecond proſition, which ſtanding of the circumſtances of the ruin of Babylon, of theſe latter are two kinds: one going before, as this, belonging to the godly wrathfull, and juſt ſtirring up of the ſaints: another following upon her ruin: namely, the lamentation of the wicked, and rejoycing of the godly, unto the twentieth vers.

‡ Two circumſtances in this proſition, the firſt is, that the godly depart out of Babylon: as I remembred *chap.* 12. 12 have been don in time paſt, before the deſtruction of Jeruſalem: this charge is given here, and in the next vers. The other is, that every one of the elect ſhould cauſe therefore in time to come in executing the iudgement of God, as it was commanded the Levites of old, *Exod.* 32. 27. and that they ſanctified their hands unto the Lord, *verſ.* 29.

2 Of this commandment there are two cauſes; to avoid the contagion of ſin, and to ſhun the participation of thoſe puniſhments the which God hath prepared for the wicked.

3 The reaſon of the godly, & the commandment of executing the iudgements of God, ſhall ſtay there cauſes which are here expreſſed, the unjuſt wickedneſs of the Babylonians in this vers, late curſed guiltineſs of the godly in the 20 vers, falſe God, which is the fountain of all evil, *verſ.* 21. *verſ.* 7. & her moſt juſt condemnation by the ſentence of God *verſ.* 8.

† *Iſa.* 47. 8. I am full of people & might, and I ſhall take no ſorrow.

‡ Slavely, and one of the baſeſt ſort.

12 The other conſequent upon the other ruin of Babylon is the exultation or rejoycing of the godly in heaven and in earth, as was noted *verſ.* 9. 13 The third proſition, as I ſaid *verſ.* 1. ſtanding of a ſign, and the interpretation thereof: the interpretation thereof is in two ſorts, firſt by a ſimple propounding of the thing it ſelf, in this vers, and then by declaration of the events, in the verſes following. 14 The events are two, the one of them oppoſite unto the other, for amplification ſake. There ſhall be, ſaith he, in Babylon no mirth nor joy at all, in this and the next vers, but all heavy and lamentable things from the bloody ſlaughters of the righteous, and the vengeance of God coming upon it for the ſame. 15 *That is*, Shed by bloody maſſacres, and cuelling for vengeance. 16 *That is*, proved and found out, as if God had appointed a juſt inquiſite concerning the impiety, unmerciefulneſs, and impudence of theſe men.

CHAP. XIX.

1 *God is praiſed in heaven for judging the great whore, and avenging the blond of his ſaints.* 7 *The marriage of the Lamb.* 10 *The angel will not be worſhipped.* 17 *The fowls called to the great ſlaughter.*

1 And † after theſe things I heard a great voice of much people in heaven, ſaying, * Alleluja, ſalvation, and glory, and honour, and power unto the Lord our God:

2 For true and righteous *are* his iudgements, for he hath iudged the great whore, which did corrupt the earth with her fornication, and hath avenged the bloud of his ſervants at her hand.

3 And again they ſaid, † Alleluja: and her ſmoke roſe up for ever and ever.

4 And the four and twenty elders, and the four beaſts fell down and worſhipped God that ſat on the throne, ſaying, Amen, Alleluja.

5 * And a voice came out of the † throne, ſaying, Praiſe our God, all ye his ſervants, and ye that fear him, both ſmall and great.

6 And I heard * as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thundrings, ſaying, Alleluja: for the Lord God omnipotent reigneth.

7 Let us be glad and rejoyce, and give honour to him: for the marriage of the Lamb is come, and his wife hath † made her ſelf ready.

8 And to her was granted, that ſhe ſhould be arayed in † fine linen, clean and white: for the fine † linen is the * righteouſneſs of ſaints.

9 * And he ſaith unto me, Write, * Bleſſed are they which are called unto the marriage-ſupper of the Lamb. And he ſaith unto me, * These are the true ſayings of God.

10 † And I fell at his feet to worſhip him: and he ſaid unto me, * See *thou do it* not: I am thy fellow-ſervant, and of thy brethren that have the † teſtimonie of Jeſus, worſhip God: for the teſtimonie of † Jeſus is the ſpirit of propheſie.

11 12 And I ſaw † heaven opened, and behold a white horſe, and he that ſat upon him * *was* called faithfull and true, and in righteouſneſs he doth judge and make war.

12 His eyes *were* as a flame of fire, and on his head were many crowns, and he had a name written that no man knew but he himſelf.

13 * And he *was* clothed with a veſture dipt in bloud, and his name is called, The word of God.

14 † And the armies which were in heaven followed him upon white horſes, clothed in fine linen, white and clean.

15 † And out of his mouth goeth a ſharp ſword, that with it he ſhould ſmite the nations: and he ſhall rule them with a rod of iron: and he treadeth the wine-preſs of the fierceneſs and wrath of Almighty God.

16 † And he hath on his veſture, and on his thigh a name written, * KING OF KINGS, AND LORD OF LORDS.

17 † And I ſaw an angel ſtanding in the † ſun, and he cried with a loud voice, ſaying to all the fowls that flie in † the midſt of heaven, Come and gather your ſelves together unto the ſupper of the great God:

18 That ye may eat the fleſh of kings, and the fleſh of captains, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all men, both free and bond, both ſmall and great.

19 20 And I ſaw the beaſt, & the kings of the earth, and their armies gathered together to

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6 Without the temple in heaven.

7 *Namely*, unto the holy marriage, both her fellowſhip in perſon, in this vers, and alſo furniſhed of her ſpouſe with marriage-gifts principally and divine, is adorned and prepared, in the next verſ.

8 As an enſign of kingly and prieſtly dignities which dignitie Chriſt beſtoweth upon us, as upon his ſpouſe.

b Good works which are lively reſſimonies of faith.

9 * *Matth.* 22. 2. 10 *Namely*, the ſame ſayings as ſhe by the next vers.

11 The particular hiſtorie of this vers is brought in by occaſion, & as it were leſſoles the purpoſe, that Saint John might make a publick declaration of his own infirmity and of the modeſt functionary of the angel, who both himſelf and for himſelf the divine honours, and exalted all the ſervants of God unto the worſhip of him alone, as alſo 22. 8, 9. which are commanded to bear witneſs of Jeſus. For Jeſus is the ſpirit that all the propheſies ſhoot at.

12 The ſecond viſion of this chapter (as I ſaid *verſ.* 1.) is of the victory gotten by Chriſt againſt both the beaſts: in which, firſt, Chriſt is deſcribed, as one ready to fight, unto the 17 vers. Then is ſhewed the battell to be begun, and finiſhed in the 18. verſ. L. ſaſt, & in the reſt forth the victory, unto the end of the chapter. In this place do theſe foure things offer themſelves unto us, namely, the perſon of Chriſt, the cauſe of his warre, the battell, and the victory.

perſons of Chriſt, as our heavenly iudge and revenger, according to his perſon, company, effects and names. 13 Properties belonging to his perſon, that he is heavenly, iudge, faithfull, true, juſt, in his vers, ſearching out all things, ruling over all, the King and Lord of none, *verſ.* 12. the triumpher, and the very eſſentiall word of God, *verſ.* 13. *Iſa.* 63. 2. 14 The company or retinue of Chriſt, holy, incumbred, heavenly, juſticiall, new-ill, and pure. 15 The effect of Chriſt preſented unto battel, that with his mouth he ſmiteth the gentiles, rileth and deſtroyeth. 16 The name agreeing unto Chriſt, according to the former properties, expreſſed after the manner of the Hebrews. * *Chap.* 17. 14 17 The ſecond properties, expreſſed after the manner of the Hebrews. * *Chap.* 17. 14 17 The ſecond member, as I ſaid *verſ.* 11. A reproachfull calling both of his enemies unto battel: in which member, as I ſaid *verſ.* 11. A reproachfull calling both of his enemies unto battel: in which members (for why ſhould they be called forth of the King of the world, or provoked not themſelves (for why ſhould they be called forth of the King of the world, or provoked being his ſubjects? for that were not comly) but in their bearing the birds of the air are called to eat their carkaſſes. † *That is*, Openly, and in ſight of all, as *Num.* 25. 4. and 2 *Sam.* 12. 11. 18 The third member (as was ſaid *verſ.* 11.) of the victorie obtained by Chriſt. Unto this 20 The third member (as was ſaid *verſ.* 11.) of the victorie obtained by Chriſt. Unto this appertaine two things: his buckling with the beaſt and his forces, in this vers: and the event thereof, in the 20 vers, and in the reſt of the members of the 20 vers, in the verſes following. All theſe moſt magnificent, deſtrui ed after the manner of men, in the verſes following. All theſe

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make war against him that sat on the horse, and against his army.

20 And the beast [21] was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the [22] mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone.

21 And the remnant were slain with the sword of him that sat upon the horse, which *sword* proceeded out of his mouth: and all the fowls were filled with their flesh.

21 *Namely*, that beast with seven heads, of which before *chap.* 13. 1.
22 *That is*, That beast with two heads, of which 13. 11. Look more, *chap.* 16. 14.

CHAP. XX.

2 *Satan bound for a thousand years.* 6 *The first resurrection: they blessed that have part therein.* 7 *Satan let loose again.* 8 *Gog and Magog.* 10 *The devil cast into the lake of fire and brimstone.* 12 *The last and generall resurrection.*

1 Now followeth the third place of the prophetical history, which is of the victory whereby Christ overcame the dragon, as I noted *Chap.* 7. 1. This place must necessarily be joyned with the end of the 12 chapter, and be applied unto the just understanding thereof. This chapter hath two parts, one of the dragon overcome unto the 10 *verſ.* the other of the resurrection and last judgement unto the end of the chapter. The story of the dragon is doubled: First, of the first victory, after which he was bound by Christ, unto the 6 *verſ.* The second is of the last victory, whereby he was thrown down into everlasting punishment, thence unto the 16 *verſ.* This first history hapned in the first time of the Christian church, when the dragon thrown down from heaven by Christ, went about to molest the new birth of the church in the earth, *chap.* 12. 17, 18. For which cause I gave warning, that this story of the dragon must be framed unto that place. 2 *That is*, of hell whither God threw down the angels which sinned, and bound them in chains of darkness to be kept unto damnation, 2 *Pet.* 2. 4. *Jude* 6. 3 The first wherein the devil was bound, and could not seduce the nations (as he did in the 5 & 6 yeer from the paſſion of Christ, when the church of Jews being overthrown, Satan aſſayed to invade the Christian church gathered of the Gentiles, and to deſtroy part of her feed, *chap.* 12. 17. The thousandth yeer falleth precisely upon the times of that wicked Hildebrand, who was called Gregorie the ſeventh, a moſt damnable ſorcerer and ſeducer, whom Satan uſed as an inſtrument when he was looſed out of bonds, thenceforth to annoy the Saints of God with moſt cruel perſecutions, and the whole world with diſſention and moſt bloody wars: as Bonne the Cardinal reporteth at large. And this is the firſt victory gotten over the dragon in the earth. 4 *Namely*, with that publick and violent deceit which he attempted before, *chap.* 12. and which after a thouſand yeers (alſo for no leſs time mightily proceeded in the Chriſtian world, 5 which being once expired, the ſecond battel and victory ſhall be, of which *verſ.* 7, 8. 6 A deſcription of the common ſtate of the church of Chriſt in the earth, in that ſpace of a thouſand yeers, for which the devil was looſed, *verſ.* 3. in which, firſt, the authoritie, life, and common honour of the godly is declared, *verſ.* 4. Secondly, newneſs of life is preached unto others by the goſpel, after that ſoure, *verſ.* 5. Finally, he concludeth with promiſe, *verſ.* 6. 7 For iudgement was committed to them, as to members joyned to the head: nor that Chriſts office was given over to them. 7 This was a type of the authority of the good and faithfull ſervants of God in the church, taken from the manner of Princes. 8 Of the martyrs which ſuffred in thoſe firſt times. 9 Of the martyrs which ſuffered after that both the beaſts were now riſen up, *chap.* 15. for there theſe things are rapounded. 10 whoſoever hall lie dead in ſin, and not now by the truth of God, 11 They ſhall not be renewed with that newneſs of life by the enlightning of the goſpel of the glory of Chriſt. For this is the firſt reſurrection, by which the ſouls of the dead do riſe from their death, in the ſecond reſurrection their bodies ſhall riſe again. That whereby both body and ſoul, *that is*, the whole man is addicted and delivered unto eternall death, See *chap.* 2. 11. 13 A return unto the intended hiſtory, by reſuming the words which are the end of the fourth *verſ.* 12. 14. The ſecond hiſtorie, of the latter victory of Chriſt, as was ſaid *verſ.* 1. In which are ſummarily deſcribed the work, overthrow, and eternall puniſhment of Satan. 15 Of which I ſpake, *verſ.* 2. Then therefore ſhall be given unto him liberty to rage againſt the church, and to moleſt the Saints for the ſins of men: unto whom the faithfull ſhall have allocated themſelves more than was meet, rathing with them of their impuniſie of doctrin and life.

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expired, Satan ſhall be looſed out of his priſon,

8 [16] And ſhall go out to deceive the nations, which are in the four quarters of the earth, * Gog and Magog, to gather them together to battel: the number of whom *is* as the ſand of the ſea.

9 And they went up on the [b] breadth of the earth, and compaſſed the camp of the ſaints about, and the beloved citie: and [17] fire came down from God out of heaven, and devoured them.

10 [18] And the devil that deceived them, was caſt into the lake of fire and brimſtone, where the beaſt and the falſe prophet *are*, and ſhall be tormented day and night, for ever and ever.

11 [19] And I ſaw a great [20] white throne, and him that ſat on it, [21] from whoſe face the earth and the heaven fled away, and there was found no place for them.

12 And I ſaw the dead, ſmall and great, ſtand before [22] God: and the [23] books were opened: and another * book was opened, which is *the book* [24] of life: and the dead were judged out of thoſe things which were written in the books, according to their works.

13 [25] And the ſea gave up the dead which *were* in it: and death and ‡ hell delivered up the dead which *were* in them: and they were judged every man according to their works.

14 [26] And death and hell were caſt into the lake of fire: this is the ſecond death.

15 And whoſoever was not found written in the book of life, was caſt into the lake of fire.

16 The word, or act of Satan (which is the firſt member, 20. 1 diſtinguiſhed in the Scripture going) to deceive the whole world, even unto the uttermoſt nations thereof: to arm them againſt the people of God in their wars, and to beſiege and oppreſs the church with his whole ſtrength, in the verſ. following.
* *Ezek.* 38. 2. and 39. 1.
b *Latitudo loci*, ſo much that the whole face of the earth, how great ſo ever it is, was filled.
17 The wrath of God conſuming the adverſaries, and overthrown.
18 Their laſt member, eternall deſtruction ſo againſt thoſe that are overcome: as I noted in the ſame place.
19 The ſecond part of this chapter, in which is deſcribed the judge, in this verſ. and the laſt judgement in the verſ. following.
20 *That is*, Antiquall: for moſt primitive and glorious: for ſo doth the Greek word alſo ſignifie.
21 *That is*, Chriſt, before whom when he ſhall appear, all the world ſhall flie away.

cometh unto judgement, heaven and earth ſhall periſh for the greatneſs of his majeſty, 2 *Pet.* 3. 7, 10 *&c.* 22 *That is*, Chriſt the judge, 2 *Cor.* 5. 10. *Dan.* 7. 9, 10. 23 *That is*, Records, books of reckoning or accompts, *That is*, the reſtimony of our conſciences, and of our works, which by no means can be avoided. This is ſpoken after the manner of men. * *Chap.* 3. 5. 24 The book of the eternall decree of God, in which God the Father hath elected in Chriſt, according to the good pleaſure of his will, thoſe that ſhall be heirs of life. This alſo is ſpoken according to the good pleaſure of his will, thoſe that ſhall be heirs of life. This alſo is ſpoken according to the manner of men. 25 This is a prevention or an anſwer to an objection of ſome haſtily come unto will ſay, but they are dead, whom the ſea, death and the grave hath conſumed, how ſhall they appear before the Judge? 26 John anſwereth, By reſurrection from death where by he may no more make any attempt againſt us) 1 *Cor.* 15. 26. and death ſhall receive the reprobate in hell for evermore, according to the righteous judgement of God, in the next vers.

CHAP. XXI.

1 *A new heaven and a new earth.* 16 *The heavenly Jeruſalem, with a full deſcription thereof.* 23 *She needeth no ſun, the glory of God is her light.* 24 *The kings of the earth bring their riches unto her.*

AND * I ſaw a new heaven, and a new earth: for the firſt heaven and the firſt earth were paſſed away, and there was no more ſea.

2 And I John ſaw the holy citie, new Jeruſalem coming down from God out of heaven, prepared as a bride adorned for her husband.

* *Iſa.* 65. 17. & 66. 22.
1 *Pet.* 3. 13.
2 Now followeth the firſt of three things briefly declared: The ſtation, ſeat, or place thereof; *verſ.* 1. Then her ſtate and condition, in the verſes following: before the ſtate of the church deſcribed, 3 *Iſa.* 65. 17, and 66. 22. the whole world, that there ſhall be a new heaven, and a new earth, 2 *Pet.* 3. 13. which righteouſneſs ſhall dwell. and 2 *Pet.* 3. 13. and this is the ſeat or place of the church, in which righteouſneſs ſhall dwell. 3 The ſtate of this glorious church, is firſt declared generally, unto the 8 *verſ.* and then ſpecially, and by parts, in the verſes following. The generall deſcription conſiſteth in viſion and preſence, *verſ.* 2. and in ſpeech ſpoken from heaven. In the generall, theſe things are common, that the church is holy, new, the workmanſhip of God, heavenly, moſt glorious, the ſpouſe of Chriſt, and partaker of his glory, in this vers.

1 The church is deſcribed by ſpeech, firſt of an angel, in two verſes, then of God himſelf, in four verſes. The angels ſpeech deſcribeth the glorie of the churchby a moſt familiar cohabitation of God therewith, by communication of all manner good things according to the covenant, in this vers: and by removing or putting far away of all evil things, in the vers following.
* *Ezek.* 37. 27.
2 In the ſpeech of God himſelf deſcribing the church, is firſt a certain exordium or entrance, vers 5. Then followeth a magnificent deſcription of the church by the preſent and future good things of the ſame, in three verſes following. In the exordium God challengeth unto himſelf the reſtoring of all the creatures, of which vers 1. and witneſſeth the calling of Saint John unto the writing of theſe things, in this vers.
* 2 *Cor.* 5. 17.
3 The deſcription of the church is of three ſorts, by abolishing of old things, by the being of preſent things in God, *that is*, Of things eternall: and by the communication of good things with the godly, vers 6. If to be they ſhall ſtrive manfully, vers 7. But the reprobate are excluded from theſe, vers 8.
* *Chap.* 1. 8. & 22. 13.
* *Iſa.* 55. 1.
2 Their lot, and inheritance as it were.
4 A tranſition unto the particular declaring of the heavenly church, by the 9 expreſs calling of S. John in this vers, and his reaping up by the Spirit, in confirmation of the truth of God in the vers following.
5 He meaneth the place and ſtately ſeat of the church, ſhadowed out in a mountain.
6 A type of that church which is one, ample, or Catholick, holy, celeſtiall, built of God, in this vers and glorious, in the vers following. This type propounded generally, is after particularly declared, *verſ.* 12, &c. 9 A particular deſcription (as I noted *verſ.* 2.) of the celeſtiall church. Firſt, by the officiall parts of the ſame, under the ſimilitude of a citie, unto *verſ.* 22. Secondly, by the forain accidents, unto the end of the chapter. Thirdly, by the effects, in the beginning of the next chapter. The officiall parts are noted, the matter and the form in the whole work: of thoſe the ſuperficies and foundation of the wall are eatine parts (as they uſe to be called) which parts are firſt deſcribed in figure, unto the 14 *verſ.* afterwards more eaſily. 10 According to the number of the tribes, of which *chap.* 7. For here alſo outward part is attributed unto the old Teſtament, and the foundation to the new Teſtament. 11 In the fourteenth the prophets, who are meſſengers of God, and watchmen of the church. 12 *That is*, Foundation-ſtones, according to the number of the gates, as is ſhewed, *verſ.* 13. 13 A tranſition unto a more exquiſite deſcription of the parts of the church, by finding out of the meaſure of the ſame, by the angel that meaſured them. 14 The meaſure and form moſt equall, in two verſes. b A four-ſquare figure hath equall ſides, and outright corners, and therefore the Grecians call by this name thoſe things that are ſtedy, and of continuance, and perfect.

3 And I heard a great voice out of heaven, ſaying, Behold, the tabernacle of God *is* with men, and he will dwell with them, and they ſhall be his people, and God himſelf ſhall be with them, *and be* their God.

4 * And God ſhall wipe away all teares from their eyes: and there ſhall be no more death, neither ſorrow, nor crying, neither ſhall there be any more pain: for the former things are paſſed away.

5 [4] And he that ſat upon the throne, ſaid, * Behold, I make all things new. And he ſaid unto me, Write: for theſe words are true and faithfull.

6 And he ſaid unto me, [5] It is don: * I am Alpha and Omega, the beginning and the end, * I will give unto him that is athirſt, of the fountain of the water of life freely.

7 He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my ſon.

8 But the fearfull, and unbeleeving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their * part in the lake which burneth with fire and brimſtone: which is the fecond death.

9 [6] And there came unto me one of the ſeven angels, which had the ſeven vials full of the ſeven laſt plagues, and talked with me, ſaying, Come hither, I will ſhew thee the bride, the Lambs wife.

10 And he carried me away in the ſpirit to a great and [7] high mountain, and ſhewed me ‡ that great citie, the holy Jeruſalem, deſcending out of heaven from God,

11 Having the glorie of God: And her light *was* like unto a ſtone moſt precious, even like a jaſper ſtone, clear as cryſtall;

12 And had a wall great and high, *and* had [10] twelve gates, and at the gates [11] twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Iſrael.

13 On the eaſt three gates, on the north three gates, on the ſouth three gates, and on the weſt three gates.

14 And the wall of the citie had [12] twelve foundations, and in them the names of the twelve apoſtles of the Lamb.

15 [13] And he that talked with me, had a golden reed to meaſure the citie, and the gates thereof, and the wall thereof.

16 [14] And the citie lieth [b] four-ſquare, and the length is as large as the breadth: and he meaſured the citie with the reed, twelve thouſand furlongs: the length, and the breadth, and the height of it are equall.

17 And he meaſured the wall thereof, an hundred *and* fourtie *and* four cubits, according to the meaſure of a man, that is, of the [c] angel.

18 [15] And the building of the wall of it was of Jaſper, and the citie *was* pure gold, like unto clear glaſs.

19 And the foundations of the wall of the citie *were* garnished with all manner of precious ſtones. The firſt foundation *was* jaſper, the ſecond ſaphire, the third a chalcedonie, the fourth an emerald,

20 The fifth ſardonix, the ſixth ſardius, the ſeventh chryſolite, the eighth beryl, the ninth a topaz, the tenth a chryſophraſus, the eleventh a jacinct, the twelfth an amethyſt.

21 And the twelve gates *were* twelve pearls, every ſeverall gate was of one pearl, and the [d] ſtreet of the citie *was* pure gold, as it were tranſparent glaſs.

22 And I ſaw no temple therein: for the Lord God Almighty, and the Lamb are the temple of it.

23 * [16] And the city had no need of the ſun, neither of the moon to ſhine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 * And the nations of them which are ſaved, ſhall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 * And the gates of it ſhall not be ſhut at all by day: for there ſhall be no night there.

26 And they ſhall bring the glory and honour of the nations into it.

27 And there ſhall in no wiſe enter into it any thing that defileth, neither *whatſoever* worketh abomination, or *maketh* a lie: but they which are written in the Lambs * book of life.

5 [4] And he that ſat upon the throne, ſaid, * Behold, I make all things new. And he ſaid unto me, Write: for theſe words are true and faithfull.
* *Chap.* 7. 17.
4 In the ſpeech of God himſelf deſcribing the church, is firſt a certain exordium or entrance, vers 5. Then followeth a magnificent deſcription of the church by the preſent and future good things of the ſame, in three verſes following. In the exordium God challengeth unto himſelf the reſtoring of all the creatures, of which vers 1. and witneſſeth the calling of Saint John unto the writing of theſe things, in this vers.
* 2 *Cor.* 5. 17.
5 The deſcription of the church is of three ſorts, by abolishing of old things, by the being of preſent things in God, *that is*, Of things eternall: and by the communication of good things with the godly, vers 6. If to be they ſhall ſtrive manfully, vers 7. But the reprobate are excluded from theſe, vers 8.
* *Chap.* 1. 8. & 22. 13.
* *Iſa.* 55. 1.
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7 He that overcometh ſhall inherit all things, and I will be his God, and he ſhall be my ſon.

8 But the fearfull, and unbeleeving, and the abominable, and murderers, and whoremongers, and ſorcerers, and idolaters, and all liars, ſhall have their * part in the lake which burneth with fire and brimſtone: which is the fecond death.

9 [6] And there came unto me one of the ſeven angels, which had the ſeven vials full of the ſeven laſt plagues, and talked with me, ſaying, Come hither, I will ſhew thee the bride, the Lambs wife.

10 And he carried me away in the ſpirit to a great and [7] high mountain, and ſhewed me ‡ that great citie, the holy Jeruſalem, deſcending out of heaven from God,

11 Having the glorie of God: And her light *was* like unto a ſtone moſt precious, even like a jaſper ſtone, clear as cryſtall;

12 And had a wall great and high, *and* had [10] twelve gates, and at the gates [11] twelve angels, and names written thereon, which are *the names* of the twelve tribes of the children of Iſrael.

13 On the eaſt three gates, on the north three gates, on the ſouth three gates, and on the weſt three gates.

14 And the wall of the citie had [12] twelve foundations, and in them the names of the twelve apoſtles of the Lamb.

15 [13] And he that talked with me, had a golden reed to meaſure the citie, and the gates thereof, and the wall thereof.

16 [14] And the citie lieth [b] four-ſquare, and the length is as large as the breadth: and he meaſured the citie with the reed, twelve thouſand furlongs: the length, and the breadth, and the height of it are equall.

17 And he meaſured the wall thereof, an hundred *and* fourtie *and* four cubits, according to the meaſure of a man, that is, of the [c] angel.

18 [15] And the building of the wall of it was of Jaſper, and the citie *was* pure gold, like unto clear glaſs.

19 And the foundations of the wall of the citie *were* garnished with all manner of precious ſtones. The firſt foundation *was* jaſper, the ſecond ſaphire, the third a chalcedonie, the fourth an emerald,

20 The fifth ſardonix, the ſixth ſardius, the ſeventh chryſolite, the eighth beryl, the ninth a topaz, the tenth a chryſophraſus, the eleventh a jacinct, the twelfth an amethyſt.

21 And the twelve gates *were* twelve pearls, every ſeverall gate was of one pearl, and the [d] ſtreet of the citie *was* pure gold, as it were tranſparent glaſs.

22 And I ſaw no temple therein: for the Lord God Almighty, and the Lamb are the temple of it.

23 * [16] And the city had no need of the ſun, neither of the moon to ſhine in it: for the glory of God did lighten it, and the Lamb *is* the light thereof.

24 * And the nations of them which are ſaved, ſhall walk in the light of it: and the kings of the earth do bring their glory and honour into it.

25 * And the gates of it ſhall not be ſhut at all by day: for there ſhall be no night there.

26 And they ſhall bring the glory and honour of the nations into it.

27 And there ſhall in no wiſe enter into it any thing that defileth, neither *whatſoever* worketh abomination, or *maketh* a lie: but they which are written in the Lambs * book of life.

* *Iſa.* 60. 19.
16 The ſecond form of particular deſcription (as I ſaid *verſ.* 12.) from forrain and outward accidents which are theſe: Light from God himſelf in this vers: glory from men, *verſ.* 24. perfect ſecurity for all harm, *verſ.* 25. Finally, ſuch truth and incorruption of glory (*verſ.* 26.) as can bear and abide with it, but nothing that is inglorious, vers the laſt.
* *Iſa.* 60. 11.
* *Iſa.* 60. 11.
c He addeth this, becauſe the angel had the ſhape of a man.
15 The matter moſt precious and glittering, which the preſence of God maketh moſt glorious.
d By ſtreet, he meaneth the broadeſt places of the citie.
* *Iſa.* 60. 19.
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* *Iſa.* 60. 11.
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CHAP. XXII.

1 *The river of the water of life,* 2 *The tree of life.* 5 *The light of the city of God is himſelf.* 9 *The angel will not be worſhipped.* 18 *Nothing may be added to the word of God, nor taken therefrom.*

AND [1] he ſhewed me a pure river of water of life, clear as cryſtall, proceeding out of the throne of God, and of the Lamb.

2 In the midſt of the ſtreet of it, and of either ſide of the river, *was there* the tree of life, which bare twelve *manner* of fruits, *and* yeelded her fruit every moneth: and the leavs of the tree *were* for the healing of the nations.

3 And there ſhall be no more curſe, but the throne of God and of the Lamb ſhall be in it, and his ſervants ſhall ſerve him.

4 And they ſhall ſee his face, and his name *ſhall be* in their foreheads.

5 * And there ſhall be no night there, and

1 Here is abſolved and finiſhed the deſcription of the celeſtiall church (as I bowed before, *verſ.* 2.) by the effects in it, *verſ.* 5. and then the book is concluded in the reſt of the chap. The effects proceeding from God, who ſhall be eternall in the church, are theſe: the reigning grace of God, in this vers, the eternall living of the godly, as *chap.* 7. 15. the eternall fruits which the godly bring forth unto God, themſelves
* *Pſal.* 4. 3. *Chap.* 3. 5. & 20. 12.

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they need no candle, neither light of the sun; for the Lord God giveth them light, and they shall reign for ever and ever.

2 This whole book is concluded and made up by a confirmation and a obtestation. The confirmation hath three pieces: The words of the angel unto the 15 vers. the words of Christ, *vers.* 16, 17, and the obtestation made by Saint John from divine authority: thence unto the 20 vers. By the speech of the angel this prophecie is confirmed, unto the 8 vers, and then he speaketh of the use of this book in the verses following. The prophecie is first confirmed by the angel from the nature thereof, that it is faithfull and true: Secondly, from the nature of the efficient cause both principall which is God, and instrumentall, which is the angel in this vers. Thirdly, from the promises of God concerning his coming to effect all these things, and concerning our salvation, *vers.* 7. Fourthly, from the testification of Saint John himself, *vers.* 8. The rest of the speech of the angel tending to the same end. Saint John interrupted or brake off by his unadvised act of worshipping him in the same vers: which the angel forbidding, teacheth him that adoration must be given not to him, but onely to God: as for himself, that he is of such nature and office, as he may not be adored: which thing also was in like manner done, Chap. 19. 10. * *Chap.* 19. 10. 3 The angel returneth unto his former speech: in which he teacheth the use of this book both towards our selves, in this and the next vers: and in respect of God for declaration of this truth, thence unto the 15 vers. 4 *That is*, propound this prophecie openly unto all, and conceal no part of it. The contrary whereunto is commanded, *Esa.* 8. 16. & *Dan.* 8. 26. 5 An objection prevented, But there will be some that will abuse this occasion unto evil, and will wrest this scripture unto their own destruction, as Peter saith: what them? saith the angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate unto us. Let them be hurtfull unto others, let such be more and more vile in themselves whom this scripture doth not please: yet others shall be further confirmed thereby unto righteousnesse, and true holinesse. The cure and reformation of these may not be neglected, because of the voluntary and malicious offence of others. 6 The second place belonging unto the use of this book, as I said, *vers.* 10. Also (saith God by the angel) though there should be no use of this book unto men; yet it shall be of this unto me, that it is a witness of my truth unto my glory, who will come shortly, to give and execute full judgement, in this vers: who have taught that all these things have their being in me, in the 13 vers, and have denounced blessednesse unto my servants in the church, *vers.* 14. and reprobation unto the ungodly, *vers.* 15.

2 And he said unto me, These sayings *are* faithfull and true. And the Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be don.

7 Behold, I come quickly: blessed is he that keepeth the sayings of the prophesie of this book.

8 And I John saw these things, and heard *them*. And when I had heard and seen, I fell down to worship before the feet of the angel, which shewed me these things.

9 Then saith he unto me, * See *thou do it* not: for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.

10 3 And he saith unto me, 4 Seal not the sayings of the prophesie of this book: for the time is at hand.

11 5 He that is unjust, let him be unjust still, and he which is filthy, let him be filthy still, and he that is righteous, let him be righteous still, and he that is holy, let him be holy still.

12 6 And behold, I come quickly, and my reward *is* with me, * to give every man according as his work shall be.

13 I am Alpha and Ominega, * the beginning and the end, the first and the last.

14 Blessed *are* they that do his commandments, 7 that they may have right to the tree of life, and may enter in through the gates into the city.

15 For without *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

16 8 I Jesus have sent mine angel to testifie unto you these things in the churches. I am the root and the off-spring of David, *and* the bright and morning-star.

17 And the Spirit and the bride say, Come. And let him that heareth, say, Come. * And let him that is athirst, come. And whosoever will, let him take the water of life freely.

18 9 For I testifie unto every man that heareth the words of the prophesie of this book, * If any man shall add unto these things, God shall add unto him the plagues that are written in this book:

19 And if any man shall take away from the words of the book of this prophesie, God shall take away his part out of the book of life, and out of the holy city, and *from* the things which are written in this book.

20 10 He which testifieth these things, saith, Surely I come quickly. Amen. Even so, Come Lord Jesus.

21 11 The grace of our Lord Jesus Christ *be* with you all. Amen.

* Rom. 2. 6.

* Isa 41. 4. & 44. 6.

7 The blessednesse of the godly set down by their title and interest thereunto: and their fruit in the same.

8 The second place of confirmation (as I said *vers.* 6.) is the speech of Christ, testifying the vocation of S. John, and the authority of his calling and testimonie, both from the condition of his own person, being God and man, in whom all the promises of God are Yea and Amen, 2 *Cor.* 1. 20. and also from the testification of other persons, by the acclamation of the Holy Ghost, who here is as it were an honourable substitute of the mariage of the church as the spouse, and of every of the godly as members: and finally, from the thing persons, that of their own knowledge and accord, they are called forth unto the participation of the good things of God, *vers.* 17. * *Isa.* 55. 1.

9 The obtestation of S. John (which is the third place of the confirmation, as was noted *vers.* 6.) joyned with a curse of execration, to preserve the truth of this book intire and uncorrupted in two verses. * *Deut.* 4. 2. *Prov.* 30. 6. 10 A divine confirmation or sealing of the obtestation, first from Christ avouching the same, and denouncing his coming against all those that shall put their facrilegious hands hereunto: then from S. John himself, who by a most holy prayer calleth Christ to take vengeance of them. 11 The blessing apostolicall, which is the other place of the conclusion, as I said *vers.* 6. and is the end almost of every epistle; which we with unto the church, and to all the holy and elect members thereof, in Christ Jesus our Lord, untill his coming to judgement. *Come Lord Jesus*, and do it. Amen, again Amen!

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THE WHOLE BOOK OF PSALMS:

Collected into English Meeter,

BY

Thomas Sternhold, John Hopkins,

and others.

Set forth and allowed to be sung in all churches, of all the people together, before and after morning and evening prayer, and also before and after sermons: And moreover in private houses, for their godly solace and comfort, laying apart all ungodly songs and ballads, which tend onely to the nourishing of vice, and corrupting of youth.

JAMES 5. 13.

If any be afflicted, let him pray: and if any be merry, let him sing Psalms.

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Let the word of God dwell plenteously in you in all wisdom; teaching and exhorting one another in Psalms, Hymns, and Spiritual Songs, singing unto the Lord with grace in your hearts.

LONDON,
Printed for the Company of STATIONERS. 1679.

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THE PSALMS OF DAVID IN MEETER.

Beatus vir. Pſal. j. *T. S.*

THe man is bleſt that hath not bent,
to wicked read his ear:
Nor led his life as ſinners do,
nor ſat in ſcorners chair:
2 But in the Law of God the Lord
doth ſet his whole delight:
And in that law doth exerciſe
himſelf both day and night.

3 He ſhall be like the tree that grows
faſt by the river ſide,
Which bringeth forth moſt pleaſant fruit
in his due time and tide.
Whoſe leaf ſhall never fade nor fall,
but flouriſh ſtill and ſtand:
Even ſo all things ſhall proſper well,
that this man takes in hand.

4 So ſhall not the ungodly men,
they ſhall be nothing ſo:
But as the duſt which from the earth
the wind drives to and fro.
5 Therefore ſhall not the wicked men
in judgment ſtand upright:
Nor yet the ſinners with the juſt
ſhall come in place or ſight.

6 For why? the way of godly men
unto the Lord is known:
And eke the way of wicked men
ſhall quite be overthrown.

Quare fremuerunt? Pſal. ij. *T. S.*

WHy did the Gentiles tumults raiſe?
what rage was in their brain?
Why did the Jewiſh people muſe,
ſeing all is but vain?
2 The kings and rulers of the earth
conſpire and are all bent
Againſt the Lord and Chriſt his ſon,
which he among us ſent.

3 Shall we be bound to them, ſay they?
let all their bonds be broke:
And of their doctrine and their law
let us reject the yoke.
4 But he that in the heaven dwels,
their doings will deride:
And make them all as mocking-ſtocks,
throughout the world ſo wide.

5 For in his wrath the Lord will ſay
to them upon a day:
And in his fury trouble them,
and then the Lord will ſay,
6 I have anointed him my king
upon my holy hill:
I will therefore, Lord, preach thy law,
and eke declare thy will.

7 For in this wiſe the Lord himſelf
did ſay to me I wot,
Thou art my dear and onely Son,
to day I thee begot.
8 All people I will give to thee,
as heirs at thy requeſt:
The ends and coaſts of all the earth
by thee ſhall be poſſeſt.

9 Thou ſhalt them bruiſe even with a mace,
as men under foot trod:
And as the potters ſherds, ſhalt break
them with an iron-rod.
10 Now ye, O kings, and rulers all,
be wiſe therefore and learn'd,
By whom the matters of the world
be judged and diſcern'd.

11 See that ye ſerve the Lord above
in trembling and in fear:
See that with reverence ye rejoyce
to him in like manner.
12 See that ye kiſs and eke embrace
his bleſſed Son, I ſay;
Leſt in his wrath ye ſuddenly
periſh in the mid-way.

13 If once his wrath never ſo ſmall
ſhall kindle in his breaſt:
O then all they that truſt in Chriſt
ſhall happy be and bleſt.

Domine, Quid? Pſal. iij. *T. S.*

O Lord how are my foes increas'd,
which vex me more and more?
2 They kill my heart when as they ſay,
God can him not reſtore.
3 But thou, O Lord, art my defence,
when I am hard beſtead:
My worſhip and mine honour both,
and thou hold'ſt up my head.

4 Then with my voice upon the Lord
I did both call and cry:
And he out of his holy hill
did hear me by and by.
5 I laid me down, and quietly
I ſlept and roſe again:
For why? I know aſſuredly
the Lord will me ſuſtain.

6 If ten thouſand had hem'd me in,
I could not be afraid:
For thou art ſtill my Lord and God,
my Saviour and mine aid.
Riſe up therefore, ſave me, my God,
for now to thee I call:
7 For thou haſt broke the cheeks and teeth
of theſe wicked men all.

8 Salvation onely doth belong
to thee, O Lord above:
Thou doſt beſtow upon thy folk
thy bleſſing and thy love.

Cum invocarem. Pſal. iv. *T. S.*

O God that art my righteouſneſs,
Lord, hear me when I call:
Thou haſt ſet me at liberty
when I was bound and thrall.
2 Have mercy, Lord, therefore on me,
and grant me my requeſt:
For unto thee unceſſantly
to cry I will not reſt.

3 O mortal men, how low long will ye
my glory thus deſpiſe?
Why wander ye in vanity,
and follow after lies?

4 Know ye that good and godly men
the Lord doth take and chuſe:
And when to him I make my plaint,
he doth me not refuſe.

5 Sin not, but ſtand in aw therefore,
examine well your heart:
And in your chamber quietly
ſee you your ſelves convert.
6 Offer to God the ſacrifice
of righteouſneſs, I ſay:
And look that in the living Lord
you put your truſt alway.

7 The greater ſort crave worldly goods,
and riches do embrace:
But, Lord, grant us thy countenance,
thy favour and thy grace.
8 For thou thereby ſhalt make my heart
more joyful and more glad,
Then they that of their corn and wine
full great increaſe have had.

9 In peace therefore lie down will I,
taking my reſt and ſleep:
For thou onely wilt me, O Lord,
alone in ſafety keep.

Verba mea auribus. Pſal. v. *T. S.*

INcline thine ears unto my words,
O Lord, my plaint conſider:
2 And hear my voice, my King, my God,
to thee I make my prayer.
3 Hear me betime, Lord, tarry not,
for I will have reſpect,
My prayer early in the morn
to thee for to direct.

4 And I will truſt through patience
in thee my God alone:
Thou art not pleas'd with wickedneſs,
and ill with thee dwells none.
5 And in thy ſight ſhall never ſtand
theſe furious fools, O Lord:
Vain workers of iniquity
thou haſt always abhor'd.

6 The liars and the flatterers
thou ſhalt deſtroy them then:
And God will hate the blood-thirſty,
and the deceitful man.
7 Therefore will I come to thine houſe,
truſting upon thy grace:
And reverently will worſhip thee
toward thine holy place.

8 Lord, lead me in thy righteouſneſs,
for to confound my foes:
And eke the way that I ſhall walk
before my face diſcloſe.
9 For in their mouths there is no truth,
their heart is foul and vain:
Their throat an open ſepulchre,
their tongues do gloze and fain.

10 Deſtroy their falſe conſpiracies,
that they may come to nought:
Subvert them in their heaps of ſin,
which have rebellion wrought.
11 But thoſe that put their truſt in thee,
let them be glad always:
And render thanks for thy defence,
and give thy name the praiſe.

12 For

12 For thou with favour wilt increaſe
the juſt and righteous ſtill:
And with thy grace, as with a ſhield,
defend him from all ill.

Domine, ne in furore. Pſal. vj. *T. S.*

LOrd, in thy wrath reprove me not,
though I deſerve thine ire:
Ne yet correct me in thy rage,
O Lord, I thee deſire.
2 For I am weak, therefore, O Lord,
of mercy me forbear,
And heal me, Lord, for why? thou know'ſt
my bones do quake for fear.

3 My ſoul is troubled very ſore,
and vexed vehemently:
But, Lord, how long wilt thou delay
to cure my miſery?
4 Lord, turn thee to thy wonted grace,
my ſilly ſoul up take:
O ſave me, not for my deſerts,
but for thy mercies ſake.

5 For why? no man among the dead
remembreth thee one whit:
Or who ſhall worſhip thee, O Lord,
in the infernal pit?
6 So grievous is my plaint and moan,
that I wax wondrous faint:
All the night long I waſh my bed
with tears of my complaint.

7 My ſight is dim and waxeth old
with anguiſh of my heart,
For fear of thoſe that be my foes,
and would my ſoul ſubvert.
8 But now away from me all ye
that work iniquity:
For why? the Lord hath heard the voyce
of my complaint and cry.

9 He heard not onely the requeſt
and prayer of my heart;
But it received at my hands,
and took it in good part.
10 And now my foes that vexed me
the Lord will ſoon deſame:
And ſuddenly confound them all,
to their rebuke and ſhame.

Domine, Deus meus. Pſal. vij. *T. S.*

OLord my God, I putt my truſt
and confidence in thee:
Save me from them that me purſue,
and eke deliver me.
2 Leſt like a lion he me tear
and rend in pieces ſmall,
While there is none to ſuccour me,
and rid me out of thrall.

3 O Lord my God, if I have done
the thing that is not right,
Or elſe if I be found in fault,
or guilty in thy ſight:
4 Or to my friend rewarded ill,
or left him in diſtreſs
Which me purſu'd moſt cruelly,
and hated me cauſleſs:

5 Then let my foes purſue my ſoul,
and eke my life down thruſt
Unto the earth, and alſo lay
mine honour in the duſt.
6 Start up, O Lord, now in thy wrath,
and put my foes to pain:
Perform the kingdom promiſed
to me which wrong ſuſtain.

7 Then ſhall great nations come to thee,
and know thee by this thing,
If thou declare for love of them,
thy ſelf as Lord and King.
8 And as thou art of all men Judge,
O Lord, now judge thou me
According to my righteouſneſs,
and mine integrity.

The Second part.

9 Lord, ceaſe the hate of wicked men,
and be the juſt mans guide:
By whom the ſecrets of all hearts
are ſearched and deſcri'd.
10 I take my help to come of God,
in all my pain and ſmart,
That doth preſerve all thoſe that be
of pure and perfect heart.

11 The juſt man and the wicked both
God judgeth by his power:
So that he feels his mighty hand
even every day and hour.
12 Except he change his mind, I die;
for even as he ſhould ſmite,
He whets his ſword, his bow he bends,
aiming where he may hit:

13 And doth prepare his mortal darts,
his arrows keen and ſharp,
For them that do me perſecute,
whiles he doth miſchief warp.
14 But lo, though he in travail be
of his dev'liſh forecaſt
And of his miſchief once conceiv'd,
yet brings forth nought at laſt.

15 He digs a ditch, and delvs it deep,
in hope to hurt his brother:
But he ſhall fall into the pit
that he dig'd up for other.
16 Thus wrong returneth to the hurt
of him in whom it bred,
And all the miſchief that he wrought
ſhall fall upon his head.

17 I will give thanks to God therefore
that judgeth righteouſly,
And with my ſong will praiſe the name
of him that is moſt high.

Domine, Deus noſter. Pſal. viij. *T. S.*

OGod our Lord, how wonderful
are thy works every where,
Whoſe fame ſurmounts in dignity
above the heavens clear!
2 Even by the mouth of ſucking babes
thou wilt confound thy foes:
For in thoſe babes thy might is ſeen,
thy graces they diſcloſe.

3 And when I ſee the heavens high,
the works of thine own hand;
The Sun, the Moon, and all the Stars,
in order as they ſtand:
4 What thing is man, Lord, think I then,
that thou doſt him remember?
Or what is mans poſterity,
that thou doſt it conſider?

5 For thou haſt made him little leſs
then angels in degree:
And thou haſt crowned him alſo
with glory and dignity.
6 Thou haſt preferr'd him to be lord
of all thy works of wonder:
And at his feet haſt ſet all things,
that he ſhould keep them under.

7 As ſheep, and neat, and all beaſts elſe,
that in the fields do feed:
8 Fowls of the air, fiſh in the ſea,
and all that therein breed.
9 Therefore muſt I ſay once again,
O God that art our Lord,
How famous and how wonderful
are thy works through the world!

Confiteber tibi, Domine. Pſal. ix. *T. S.*

WIth heart and mouth unto the Lord
will I ſing laud and praiſe:
And ſpeak of all thy wondrous works,
And them declare always.
2 I will be glad and much rejoyce
in thee, O God moſt high:
And make my ſongs extol thy name
above the ſtary ſky.

3 For that my foes are driven back
and turned unto flight:
They fall down flat and are deſtroy'd
by thy great power and might.
4 Thou haſt revenged all my wrong,
my grief and all my grudge:
Thou doſt with juſtice hear my cauſe,
moſt like a righteous judge.

5 Thou doſt rebuke the heathen folk,
and wicked ſo confound,
That afterward the memory
of them cannot be found.
6 My foes thou haſt made good diſpatch,
and all their towns deſtroy'd:
Thou haſt their fame with them defac'd,
through all the world ſo wide.

7 Know thou, that he which is above
for evermore ſhall reign,
And in the ſeat of equity
true judgment will maintain.
8 With juſtice he will keep and guide
the world and every wight:
And ſo will yeild with equity
to every man his right.

9 He is protector of the poor
what time they be oppreſt:
He is in all adverſity
their refuge and their reſt.
10 And they that know thy holy name,
therefore ſhall truſt in thee:
For thou forſakeſt not their ſuit
in their neceſſity.

The Second part.

11 Sing Pſalms therefore unto the Lord
that dwells in Zion hill:
Publiſh among all nations
his noble acts and will.
12 For he is mindful of the blood
of thoſe that be oppreſt:
Forgetting not th'afflicted heart
that ſeeks to him for reſt.

13 Have mercy, Lord, on me poor wretch
whoſe enemies ſtill remain,
Which from the gates of death art wont
to raiſe me up again.
14 In Zion that I might ſet forth
thy praiſe with heart and voice,
And that in thy ſalvation, Lord,
my ſoul might ſtill rejoyce.

15 The heathen ſtick faſt in the pit
that they themſelvs prepar'd,
And in the net that they did ſet
their own feet faſt are fnar'd.

16 God

16 God ſhews his judgments, which were
for every man to mark; (good
When as ye ſee the wicked man
lie trapt in his own wark.

17 The wicked and deceitful men
go down to hell for ever,
And all the people of the world,
that will not God remember.
18 But ſure the Lord will not forget
the poor mans grief and pain:
The patient people never look
for help of God in vain.

19 O Lord ariſe, leſt men prevail
that be of worldly might;
And let the heathen folk receive
their judgment in thy ſight.
20 Lord, ſtrike ſuch terrour, fear, and dread
into the hearts of them,
That they may know aſſuredly
they be but mortal men.

Ut quid, Domine. Pſal. x. *T. S.*

WHat is the cauſe that thou, O Lord,
art now ſo far from thine;
And keepeſt cloſe thy countenance
from us this troublous time?
2 The poor do periſh by the proud
and wicked mens deſire:
Let them be taken in the craft
that they themſelvs conſpire.

3 For in the luſt of his own heart
th'ungodly doth delight:
So doth the wicked praiſe himſelf,
and doth the Lord deſpight.
4 He is ſo proud that right and wrong
he ſetteth all apart:
Nay, nay, There is no God, ſaith he,
for thus he thinks in heart.

5 Becauſe his ways do proſper ſtill,
he doth thy laws neglect;
And with a blaſt doth puff againſt
ſuch as would him correct.
6 Tuſh, tuſh, ſaith he, I have no dread,
leſt mine eſtate ſhould change:
And why? for all adverſity
to him is very ſtrange.

7 His mouth is full of curſedneſs,
of fraud, deceit, and guile:
Under his tongue doth miſchief ſit,
and travel all the while.
8 He lieth hid in ways and holes
to ſlay the innocent:
Againſt the poor that paſs him by
his cruel eyes are bent.

9 And like a lion privily
lies lurking in his den,
If he may ſnare them in his net,
to ſpoil poor ſimple men.
10 And for the nonce full craftily
he croucheth down, I ſay:
So are great heaps of poor men made,
by his ſtrong power, his prey.

The Second part.

11 Tuſh, God forgetteth this, ſaith he,
therefore I may be bold:
His countenance is caſt aſide,
he doth it not behold.
12 Ariſe, O Lord, O God, in whom,
the poor mans hope doth reſt:
Lift up thy hand, forget not, Lord,
the poor that be oppreſt.

13 What blaſphemy is this to thee,
Lord, doſt thou not abhor it,
To hear the wicked in their heart
ſay, Tuſh, thou car'ſt not for it?
14 But thou ſeeſt all their wickedneſs,
and well doſt underſtand
That friendleſs and poor fatherleſs
are left into thy hand.

15 Of wicked and malicious men
then break the power for ever,
That they with their iniquity
may periſh altogether.
16 The Lord ſhall reign for evermore
as King and God alone,
And he will chaſe the heathen folk
out of the land each one.

17 Thou hear'ſt, O Lord, the poor mens
their prayers and requeſt: (plaint,
Their hearts thou wilt confirm, until
thine ears to hear be preſt:
18 To judge the poor and fatherleſs,
and help them to their right;
That they may be no more oppreſt
by men of worldly might.

In Domino confido. Pſal. xj. *T. S.*

ITruſt in God, how dare ye then
ſay thus my ſoul until,
Flie hence as faſt as any fowl,
and hide you in your hill?
2 Behold, the wicked bend their bows,
and make their arrows preſt
To ſhoot in ſecret, and to hurt
the ſound and harmleſs breaſt.

3 Of worldly hope all ſtays were ſhrunk,
and clearly brought to nought:
Alas, the juſt and righteous man,
what evil hath he wrought?
4 But he that in his Temple is
moſt holy and moſt high,
And in the heavens hath his ſeat
of royal Majeſty.

The poor and ſimple mans eſtate
conſidereth in his mind,
And ſearcheth out full narrowly
the manner of mankind.
5 And with a chearful countenance
the righteous man will uſe:
But in his heart he doth abhor
all ſuch as miſchief muſe:

6 And on the ſinners caſteth ſnares
as thick as any rain,
Fire and brimſtone, and whirlwinds thick,
appointed for their pain.
7 Ye ſee then how a righteous God
doth righteouſneſs embrace,
And to the juſt and upright men
ſhews forth his pleaſant face.

Salvum me fac. Pſal. xij. *T. S.*

HElp, Lord, for good and godly men
do periſh and decay:
And faith and truth from worldly men
is parted clean away.
2 Who ſo doth with his neighbour talk,
his talk is all but vain:
For every man bethinketh how
to flatter, ly, and fain.

3 But flattering and deceitful lips,
and tongues that be ſo ſtout
To ſpeak proud words, & make great brags,
the Lord ſoon cuts them out.

4 For they ſay ſtill, We will prevail,
our tongues ſhall us extol:
Our tongues are ours, we ought to ſpeak;
what lord ſhall us control?

5 But for the great complaint and cry
of poor and men oppreſt,
Ariſe will I now faith the Lord,
and them reſtore to reſt.
6 Gods word is like to ſilver pure,
that from the earth is tri'd,
And hath no leſs then ſeven times
in fire been purifi'd.

7 Now ſith thy promiſe is to help,
Lord, keep thy promiſe then:
And ſave us now and evermore
from this ill kind of men.
8 For now the wicked world is full
of miſchiefs manifold,
When vanity with worldly men
ſo highly is extol'd.

Uſquequo, Domine? Pſal. xiij. *T. S.*

HOw long wilt thou forget me, Lord?
ſhall I ne'r be remembred?
How long wilt thou thy viſage hide,
as though thou wert offended?
2 In heart and mind how long ſhall I
with care tormented be?
How long eke ſhall my deadly foes
thus triumph over me?

3 Behold me now, my Lord, my God,
and hear me ſore oppreſt:
Lighten mine eyes, leſt that I ſleep
as one by death poſſeſt:
4 Leſt that mine enemy ſay to me,
Behold I do prevail:
Leſt they alſo that hate my ſoul,
rejoyce to ſee me quail.

5 But from thy mercy and goodneſs
my hope ſhall never ſtart:
In thy relief and ſaving health
right glad ſhall be my heart.
6 I will give thanks unto the Lord,
and praiſes to him ſing:
Becauſe he hath heard my requeſt,
and granted my wiſhing.

Dixit inſipiens. Pſal. xiv. *T. S.*

THere is no God, as fooliſh men
affirm in their mad mood:
Their drifts are all corrupt and vain,
not one of them doth good.
2 The Lord beheld from heaven high
the whole race of mankind,
And ſaw not one that fought indeed
the living God to find.

3 They went all wide and were corrupt,
and truly there was none
That in the world did any good:
I ſay there was not one.
4 Is all their judgment ſo far loſt,
that all work miſchief ſtill,
Eating my people, even as bread,
not one to ſeek Gods will?

5 When they thus rage, then ſuddenly
great fear on them ſhall fall:
For God doth love the righteous men,
and will maintain them all.
6 Ye mock the doings of the poor,
to their reproach and ſhame:
Becauſe they put their truſt in God,
and call upon his name.

7 But

7 But who ſhall give thy people health?
and when wilt thou fulfil
Thy promiſe made to Iſrael
from out of Zion hill?
8 Even when thou ſhalt reſtore again
ſuch as were captive led:
Then Jacob ſhall therein rejoyce,
and Iſrael ſhall be glad.

Domine, Quis? Pſal. xv. *T. S.*

O Lord, within thy tabernacle
who ſhall inhabit ſtill?
2 Or whom wilt thou receive to dwell
in thy moſt holy hill?
The man whoſe life is uncorrupt,
whoſe works are juſt and ſtreight:
Whoſe heart doth think the very truth,
whoſe tongue ſpeaks no deceit.

3 Nor to his neighbour doth none ill
in body, goods, or name,
Nor willingly doth move falſe tales,
which might empair the ſame.
4 That in his heart regardeth not
malicious wicked men:
But thoſe that love and fear the Lord
he maketh much of them.

5 His oath and all his promiſes
that keepeth faithfully,
Although he make his covenant ſo,
that he doth loſe thereby.
6 That putteth not to uſury
his mony and his coyn,
Ne for to hurt the innocent
doth bribe or elſe purloin.

7 Who ſo doth all things as you ſee
that here is to be done,
Shall never periſh in this world,
nor in the world to come.

Conſerva me. Pſal. xvj. *T. S.*

LOrd, keep me, for I truſt in thee,
and do confeſs indeed
Thou art my God, and of my goods,
O Lord, thou haſt no need.
2 I give my goods unto the Saints
that in the world do dwel,
And namely to the faithful flock
in virtue that excel.

3 They ſhall heap ſorrows on their heads
which run as they were mad,
To offer to the idol gods:
alaſs, it is too bad.
4 As for their bloudy ſacrifice
and offerings of that ſort,
I will not touch, nor yet thereof
my lips ſhall make report.

5 For why? the Lord the portion is
of mine inheritance:
And thou art he that doſt maintain
my rent, my lot, my chance.
6 The place wherein my lot did fall
in beauty did excel:
Mine heritage affign'd to me
doth pleaſe me wondrous well.

7 I thank the Lord that cauſed me
to underſtand the right:
For by his means my ſecret thoughts
do teach me every night.
8 I ſet the Lord ſtill in my ſight,
and truſt him over all:
For he doth ſtand on my right hand,
therefore I ſhall not fall.

9 Wherefore my heart and tongue alſo
do both rejoyce together:
My fleſh and body reſt in hope,
when I this thing conſider.
10 Thou wilt not leave my ſoul in grave,
for, Lord, thou loveſt me:
Nor yet wilt give thy Holy One
corruption for to ſee.

11 But wilt me teach the way to life;
for all treaſure and ſtore
Of perfect joy are in thy face,
and power for evermore.

Exaudi, Domine. Pſal. xvij. *T. S.*

O Lord, give ear to my juſt cauſe,
attend when I complain:
And hear the prayer that I put forth
with lips that do not feign.
2 And let the judgment of my cauſe
proceed always from thee:
And let thine eyes behold and clear
this my ſimplicity.

3 Thou haſt well tri'd me in the night,
and yet could'ſt nothing find
That I have ſpoken with my tongue
that was not in my mind.
4 As for the works of wicked men
and paths perverſe and ill,
For love of thy moſt holy name,
I have refrained ſtill.

5 Then in thy paths that be moſt pure
ſtay me, Lord, and preſerve:
That from the way wherein I walk
my ſteps may never ſwerve.
6 For I do call to thee, O Lord,
ſurely thou wilt me aid:
Then hear my prayer, and weigh right wel
the words that I have ſaid.

7 O thou the Saviour of all them
that put their truſt in thee,
Declare thy ſtrength on them that ſpurn
againſt thy Majeſty.
8 O keep me as thou wouldeſt keep
the apple of thine eye:
And under covert of thy wings
defend me ſecretly.

The ſecond part.

9 From wicked men that trouble me,
and daily me annoy;
And from my foes that go about
my ſoul for to deſtroy:
10 Which wallow in their worldly wealth,
ſo full and eke ſo fat,
That in their pride they do not ſpare
to ſpeak they care not what.

11 They lie in wait where I ſhould paſs,
with craft me to confound:
And muſing miſchief in their minds,
to caſt me to the ground.
12 Much like a lion greedily
that would his prey embrace:
Or lurking like a lion's whelp
within ſome ſecret place.

13 Up Lord in haſte, prevent my ſo,
and caſt him at thy feet:
Save thou my ſoul from the ill man,
and with the ſword him ſmite.
14 Deliver me, Lord, by thy power,
out of theſe tyrants hands:
Which now ſo long time reigned have,
and kept us in their bands.

15 I mean from worldly men to whom
all worldy goods are rife,
That have no hope nor part of joy
but in this preſent life.
16 Thou of thy ſtore their bellies fill'ſt
with pleaſure to their mind:
Their children have enough, and leave
to theirs the reſt behind.

17 But I ſhall with pure conſcience
behold thy gracious face:
So when I wake I ſhall be full
of thine image and grace.

Diligam te, Domine. Pſal. xviij. T. S.

O God my ſtrength and fortitude,
of force I muſt love thee:
Thou art my caſtle and defence
in my neceſſity.
2 My God, my rock in whom I truſt,
the worker of my wealth:
My refuge, buckler, and my ſhield,
the horn of all my health.

3 When I ſing laud unto the Lord
moſt worthy to be ſerv'd,
Then from my foes I am right ſure
that I ſhall be preſerv'd.
4 The pangs of death did compaſs me,
and bound me every where:
The flowing waves of wickedneſs
did put me in great fear.

5 The ſly and ſubtil ſnares of hell
were round about me ſet:
And for my death there was prepar'd
a deadly trapping net.
6 I thus beſet with pain and grief,
did pray to God for grace:
And he forthwith did hear my plaint
out of his holy place.

7 Such is his power, that in his wrath
he made the earth to quake:
Yea, the foundation of the mount
of Baſan for to ſhake.
8 And from his noſtrils came a ſmoke
when kindled was his ire:
And from his mouth came kindled coals
of hot conſuming fire.

9 The Lord deſcended from above,
and bow'd the heavens high:
And underneath his feet he caſt
the darkneſs of the ſky.
10 On cherubs and on cherubims
full royally he rode:
And on the wings of all the winds
came flying all abroad.

The ſecond part.

11 And like a den moſt dark he made
his hid and ſecret place:
With waters black and airy clouds
environed he was.
12 But when the preſence of his face
in brightneſs ſhall appear,
Then clouds conſume, and in their ſtead
come hail and coals of fire.

13 The fiery darts and thunder-bolts
diſperſe them here and there:
And with his often lightenings
he puts them in great fear.
14 Lord, at thy wrath and threatnings,
and at thy chiding chear,
The ſprings and the foundations
of all the world appear.

15 And

15 And from above the Lord ſent down
to fetch me from below,
And pluckt me out of waters great
that would me overflow.
16 And me delivered from my foes
that would have made me thrall:
Yea, from ſuch foes as were to ſtrong
for me to deal withall.

17 They did prevent me to oppreſs
in time of my great grief;
But yet the Lord was my defence,
my ſuccour and relief.
18 He brought me forth in open place,
whereas I might be free;
And kept me ſafe becauſe he had
a favour unto me.

19 And as I was an innocent,
So did he me regard,
And to the cleanneſs of my hands
he gave me my reward.
20 For that I walked in his ways,
and in his paths have trod,
And have not ſinned wickedly
againſt my Lord and God.

The Third part.

21 But evermore I have reſpect
to his law and decree:
His ſtatutes and commandments
I caſt not out from me.
22 But pure and clean, and uncorrupt
appear'd before his face,
And did refrain from wickedneſs
and ſin in any caſe.

23 The Lord therefore will me reward,
as I have done aright:
And to the cleanneſs of my hands
appearing in his ſight.
24 For, Lord, with him that holy is
wilt thou be holy too,
And with the good and virtuous men
right virtuouſly wilt do.

25 And to the loving and elect
thy love thou wilt reſerve:
And thou wilt uſe the wicked men,
as wicked men deſerve.
26 For thou doſt ſave the ſimple folk
in trouble when they lie,
And doſt bring down the countenance
of them that look full high.

27 The Lord will light my candle ſo
that it ſhall ſhine full bright:
The Lord my God will make alſo
my darkneſs to be light.
28 For by thy help an hoſt of men
diſcomfit, Lord, I ſhall:
By thee I ſcale and overleap
the ſtrength of any wall.

29 Unſpotted are the ways of God,
his word is purely tri'd:
He is a ſure defence to ſuch
as in his faith abide.
30 For who is God except the Lord?
for other there is none;
Or elſe who is omnipotent,
ſaving our God alone?

The Fourth part.

31 The God that girdeth me with ſtrength,
is he that I do mean,
That all the ways wherein I walk
did evermore keep clean.
32 That made my feet like to the harts
in ſwiftneſs of my pace,
And for my ſurety brought me forth
into an open place.

33 He did in order put my hands
to battel and to fight:
To break in ſunder bars of braſs
he gave mine arms the might.
34 Thou teacheſt me thy ſaving health,
thy right hand is my tower:
Thy love and familiarity
doth ſtill increaſe my power.

35 And under me thou makeſt plain
the way where I ſhould walk,
So that my feet ſhall never ſlip,
nor ſtumble at a balk.
36 And fiercely I purſue and take
my foes that me annoy'd:
And from the field do not return
till they be all deſtroy'd.

37 So I ſuppreſs and wound my foes,
that they can riſe no more:
For at my feet they fall down flat,
I ſtrike them all ſo ſore.
38 For thou doſt gird me with thy ſtrength
to war in ſuch a wiſe,
That they be all ſcattered abroad
that up againſt me riſe.

39 Lord thou haſt put into my hands
my mortal enemies yoke:
And all my foes thou doſt divide
in ſunder with thy ſtroke.
40 They call'd for help but none gave ear,
nor help them with relief:
Yea, to the Lord they call'd for help,
yet heard he not their grief.

The Fifth part.

41 And ſtill like duſt before the wind
I drive them under feet,
And ſweep them out like filthy clay
that ſticketh in the ſtreet.
42 Thou keep'ſt me from ſeditious folk
that ſtill in ſtrife are led:
And thou doſt of the heathen folk
appoint me to be head.

43 A people ſtrange to me unknown,
and yet they ſhall me ſerve:
And at the firſt obey my word,
whereas mine own will ſwerv.
44 I ſhall be irkſom to mine own,
they will not ſee my light:
But wander wide out of the way,
and hide them out of ſight.

45 But bleſſed be the living Lord,
moſt worthy of all praiſe;
That is my rock and ſaving health,
praiſed be he always.
46 For God it is that gave me power
revenged for to be;
And with his holy word ſubdu'd
the people unto me.

47 And from my foes deliver'd me,
and ſet me above thoſe
That cruel and ungodly were,
and up againſt me roſe.
48 And for this cauſe, O Lord, my God,
to thee give thanks I ſhall,
And ſing out praiſes to thy name
among the Gentiles all.

49 That gaveſt great proſperity
unto the king, I ſay,
To David thine anointed king,
and to his ſeed for ay.

Cœli enarrant. Pſal. xix. *T. S.*

THe heavens and the firmament
do wondrouſly declare
The glory of God omnipotent,
his works, and what they are.
2 The wondrous works of God appear
by every day's ſucceſs:
The nights likewiſe which their race run,
the ſelfſame thing expreſs.

3 There is no language, tongue, or ſpeech,
where their ſound is not heard:
In all the earth and coaſts thereof.
their knowledge is confer'd.
4 In them the Lord made for the ſun
a place of great renown,
Who like a bridegroom ready trim'd
doth from his chamber come.

5 And as a valiant champion,
who for to get a prize,
With joy doth haſte to take in hand
ſome noble enterprize.
6 And all the ſky from end to end
he compaſſeth about:
Nothing can hide it from his heat,
but he will find it out.

7 How perfect is the Law of God,
how is his covenant ſure,
Converting ſouls and making wiſe
the ſimple and obſcure!
8 Juſt are the Lords commandments,
and glad both heart and mind;
His precepts pure, and do give light
to eyes that be full blind.

9 The fear of God is excellent,
and doth endure for ever:
The judgments of the Lord are true
and righteous altogether:
10 And more to be embrac'd alway
then fined gold, I ſay:
The hony and the hony-comb
are not ſo ſweet as they.

11 By them thy ſervant is forewarn'd
to have God in regard:
And in performance of the ſame
there ſhall be great reward
12 But, Lord, what earthly man doth know
the errors of his life?
Then cleanſe me from my ſecret ſins
which are in me moſt rife.

13 And keep me that preſumptuous ſins
prevail not over me:
And ſo ſhall I be innocent,
and great offences flee.
14 Accept my mouth and eke my heart,
my words and thoughts each one:
For my redeemer and my ſtrength,
O Lord, thou art alone.

Exaudiat te Dom. Pſal. xx. *T. S.*

IN trouble and adverſity
the Lord God hear thee ſtill,
The Majeſty of Jacobs God
defend thee from all ill:

2 And

2 And send thee from his holy place
his help at every need,
And so in Zion stablish thee,
and make thee strong indeed.

3 Remembring well the sacrifice
that now to him is done,
And so receive right thankfully
thy burnt-offerings each one.
4 According to thy hearts desire
the Lord grant unto thee,
And all thy counsel and device
full well perform may he.

5 We shall rejoyce when thou us savst,
and our banners display
Unto the Lord, which thy requests
fulfilled hath alway.
6 The Lord will his Anointed save,
I know well by his grace,
And send him help by his right hand
out of his holy place.

7 In chariots some put confidence,
and some in horses trust:
But we remember God our Lord,
that keepeth promise just.
8 They fall down flat but we do rise,
and stand up stedfastly:
9 Now save and help us, Lord and King,
on thee when we do cry.

Domine in virtute. Psal. xxj. *T. S.*

O Lord, how joyful is the King
in thy strength and thy power!
How vehemently doth he rejoyce
in thee his Saviour!
2 For thou hast given unto him
his godly hearts desire:
To him nothing thou hast deni'd
of that he did require.

3 Thou didst prevent him with thy gifts
and blessings manifold,
And thou hast set upon his head
a crown of perfect gold.
4 And when he asked life of thee,
thereof thou mad'st him sure,
To have long life, yea such a life
as ever shall endure.

5 Great is his glory by thy help,
thy benefit, and aid:
Great worship and great honour both
thou hast upon him laid.
6 Thou wilt give him felicity
that never shall decay,
And with thy chearful countenance
wilt comfort him alway.

7 For why? the King doth strongly trust
in God for to prevail:
Wherefore his goodness and his grace
will not that he shall quail.
8 But let thine enemies feel thy force,
and those that thee withstand:
Find out thy foes and let them feel
the power of thy right hand.

9 And like an oven burn them, Lord,
in firy flame and fume:
Thine anger shall destroy them all,
and fire shall them consume.
10 And thou shalt root out of the earth
their fruit that should increase:
And from the number of thy folk
their seed shall end and cease.

11 For why? much mischief did they muse
against thy holy name:
Yet did they fail and had no power
for to perform the same.
12 But as a mark thou shalt them set
in a most open place,
And charge thy bow-strings readily
against thine enemies face.

13 Be thou exalted, Lord, therefore
in thy strength every hour:
So shall we sing right solemnly,
praising thy might and power.

Deus, Deus meus. Psal. xxij. *T. S.*

O God, my God, wherefore dost thou
forsake me utterly,
And helpest not when I do make
my great complaint and cry?
2 To thee my God even all day long
I do both cry and call:
I cease not all the night, and yet
thou hearest not at all.

3 Even thou that in thy sanctuary
and holy place dost dwell,
Thou art the comfort and the joy,
and glory of Israel.
4 And he in whom our fathers old
had all their hope for ever:
And when they put their trust in thee,
thou didst them ay deliver.

5 They were delivered ever when
they called on thy name:
And for the faith they had in thee
they were not put to shame.
6 But I am now become a worm
more like then any man:
An outcast whom the people scorn
with all the spite they can.

7 All men despise as they behold
me walking on the way:
They grin, they mow, they nod their heads,
and on this wise they say,
8 This man did glory in the Lord,
his favour and his love,
Let him redeem and help him now,
his power if he will prove.

9 But, Lord, out of my mothers womb
I came by thy request:
Thou didst preserve me still in hope
while I did suck her breast.
10 I was committed from my birth
with thee to have abode:
Since I was in my mothers womb
thou hast been e'r my God.

The Second part.

11 Then, Lord, depart not now from me
in this my present grief,
Since I have none to be my help,
my succour and relief.
12 So many bulls do compass me
that be full strong of head:
Yea bulls so fat, as though they had
in Basan field been fed.

13 They gape upon me greedily,
as though they would me slay:
Much like a lion roaring out,
and ramping for his prey.
14 But I drop down like water shed,
my joynts in sunder break,
My heart doth in my body melt
like wax against the heat.

15 And like a potsherd drieth my strength,
my tongue it cleaveth fast
Unto my jaws, and I am brought
to dust of death at last.
16 And many dogs do compass me;
and wicked counsel eke
Conspire against me cursedly,
they pierce my hands and feet.

17 I was tormented, so that I
might all my bones have told;
Yet still upon me they do look,
and still they me behold.
18 My garments they divided eke
in parts among them all:
And for my coat they did cast lots
to whom it might befall.

19 Therefore I pray thee be not far
from me at my great need:
But rather fish thou art my strength,
to help me, Lord, make speed.
20 And from the sword, Lord, save my soul
by thy might and thy power;
And keep my soul thy darling dear,
from dogs that would devour.

21 And from the lions mouth that would
me all in sunder shiver,
And from the horns of unicorns,
Lord safely me deliver.
22 Then shall I to my brethren all
thy Majesty record:
And in thy church shall praise the name
of thee the living Lord.

The Third part.

23 All ye that fear him praise the Lord,
thou Jacob honour him:
And all ye seed of Israel
with reverence worship him.
24 For he despiseth not the poor,
he turneth not away
His countenance when they do call,
but granteth to their cry.

25 Among the folk that fear the Lord
I will therefore proclaim
Thy praise, and keep my promise made
for setting forth thy name.
26 The poor shall eat and be suffic'd,
and those that do endeavour
To know the Lord, shall praise his name,
their hearts shall live for ever.

27 All coasts of th'earth shall praise the Lord,
and turn to him for grace:
The heathen folk shall worship him
before his blessed face.
28 The kingdom of the heathen folk
the Lord shall have therefore:
And he shall be their governour
and king for evermore.

29 The rich men of his goodly gifts
shall feed and taste also:
And in his presence worship him
and bow their knees full low.
30 And all that shall go down to dust,
of life by him shall taste:
My seed shall serve and praise the Lord
while any world shall last.

31 My seed shall plainly shew to them
that shall be born hereafter,
His justice and his righteousness,
and all his works of wonder.

Dominus

Dominus regit me. Psal. xxiij. *W. W.*

THe Lord is onely my support,
and he that doth me feed:
How can I then lack any thing
whereof I stand in need?
2 He doth me fold in coats most safe
the tender grass fast by:
And after drives me to the streams
which run most pleasantly.

3 And when I feel my self near lost,
then doth he me home take,
Conducting me in his right paths
even for his own names sake.
4 And though I were even at deaths door,
yet would I fear none ill:
For with thy rod and shepherds crook
I am comforted still.

5 Thou hast my table richly deckt
in despite of my foe:
Thou hast my head with balm refresht,
my cup doth overflow.
6 And finally while breath doth last
thy grace shall me defend:
And in the house of God will I
my life for ever spend.

Another of the same, by T. S.

MY shepherd is the living Lord,
nothing therefore I need.
2 In pastures fair with waters calm
he sets me for to feed.
3 He did convert and glad my soul,
and brought my mind in frame
To walk in paths of righteousness,
for his most holy name.

4 Yea though I walk in vale of death,
yet will I fear none ill:
Thy rod, thy staff doth comfort me,
and thou art with me still.
5 And in the presence of my foes
my table thou hast spread:
Thou shalt, O Lord, fill full my cup,
and eke anoint my head.

6 Through all my life thy favour is
so frankly shew'd to me:
That in thy house for evermore
my dwelling place shall be.

Domini est terra. Psal. xxiv. *I. H.*

THe earth is all the Lords, with all
her store and furniture:
Yea His is all the world, and all
that therein doth endure.
2 For he hath fastly founded it
above the seas to stand,
And laid alow the liquid flouds,
to flow beneath the land.

3 For who is he, O Lord, that shall
ascend into thy hill,
Or pass into thy holy place,
there to continue still?
4 Whose hands are harmless, and whose heart
no spot there doth defile:
His soul not set on vanity,
who hath not sworn to guil.

5 Him that is such an one, the Lord
shall place in blissful plight,
And God his God and Saviour
shall yield to him his right.
6 This is the brood of travellers,
the seeking of his grace:
As Jacob did the Israelite,
in that time of his race.

7 Ye Princes, ope your gates, stand ope,
the everlasting gate:
For there shall enter in thereby
the King of glorious state.
8 Who is the King of glorious state?
the Strong and Mighty Lord,
The Mighty Lord in battel stout
and trial of the sword.

9 Ye Princes, ope your gates, stand ope,
the everlasting gate:
For there shall enter in thereby
the King of glorious state.
10 Who is the King of glorious state?
the Lord of hosts it is:
The kingdom and the royalty
of glorious state is His.

Ad te Domine. Psal. xxv. *T. S.*

I Lift my heart to thee,
my God and guide most just:
Now suffer me to take no shame,
for in thee do I trust.
2 Let not my foes rejoyce,
nor make a scorn of me:
And let them not be overthrown
that put their trust in thee.

3 But shame shall them befal
which harm them wrongfully:
Therefore thy paths, and thy right ways
unto me, Lord, descry.
4 Direct me in thy truth,
and teach me, I thee pray:
Thou art my God and Saviour,
on thee I wait alway.

5 Thy mercies manifold,
I pray thee, Lord, remember;
And eke thy pity plentiful,
for they have been for ever.
6 Remember not the faults
and frailty of my youth:
Remember not how ignorant
I have been of thy truth.

Nor after my deserts
let me thy mercy find:
But of thine own benignity,
Lord, have me in thy mind.
7 His mercy is full sweet,
his truth a perfect guide:
Therefore the Lord will sinners teach,
and such as go aside.

8 The humble he will teach
his precepts for to keep:
He will direct in all his ways
the lowly and the meek.
9 For all the ways of God
are truth and mercy both,
To them that keep his testament,
the witness of his troth.

The Second part.

10 Now for thy holy name,
O Lord I thee intreat
To grant me pardon for my sin,
for it is wondrous great.
11 Who so doth fear the Lord,
the Lord will him direct
To lead his life in such a way
as he doth best accept.

12 His soul shall evermore
in goodness dwell and stand:
His seed and his posterity
inherit shall the land.
13 All those that fear the Lord
know his secret intent:
And unto them he doth declare
his will and testament.

14 Mine eyes and eke my heart
to him I will advance,
That pluck'd my feet out of the snare
of sin and ignorance.
15 With mercy me behold,
to thee I make my moan:
For I am poor and desolate,
and comfortless alone

16 The troubles of my heart
are multipli'd indeed:
Bring me out of this misery,
necessity and need.
17 Behold my poverty,
mine anguish and my pain:
Remit my sin and mine offence,
and make me clean again.

18 O Lord, behold my foes,
how they do still increase,
Pursuing me with deadly hate,
that fain would live in peace.
19 Preserve and keep my soul,
and eke deliver me:
And let me not be overthrown,
because I trust in thee.

20 Let my simple pureness
me from mine enemies shend:
Because I look as one of thine,
that thou should'st me defend.
21 Deliver, Lord, thy folk,
and send them some relief,
I mean thy chosen Israel,
from all their pain and grief.

Judica me Domine. Psal. xxvj. *T. S.*

LOrd, be my judge, and thou shalt see
my paths be right and plain:
I trust in God, and hope that he
will strength me to remain.
2 Prove me, my God, I thee desire
my ways to search and try:
As men do prove their gold with fire,
my reins and heart espy.

3 Thy goodness laid before my face
I durst behold always:
For of thy truth I tread the trace,
and will do all my days.
4 I do not sit to haunt or use
with men whose deeds are vain:
To come in house I do refuse
with the deceitful train.

5 I much abhor the wicked sort,
their deeds I do despise:
I do not once to them resort
that hurtful things devise.
6 My hands I wash, and do proceed
in works to walk upright:
Then to thine altar I make speed,
to offer there in sight.

7 That I may speak and preach the praise
that doth belong to thee:
And so declare how wondrous ways
thou hast been good to me.
8 O God, thy house I love most dear,
to me it doth excel:
I have delight and would be near
whereas thy grace doth dwell.

9 O ſhut not up my ſoul with them
in ſin that take their fill;
Nor yet my life among thoſe men
that ſeek much blood to ſpill.
10 Whoſe hands are heapt with craft & guil,
their lives thereof are full:
And their right hand with wrench and wile
for bribes doth pluck and pull.

11 But I in righteouſneſs intend
my time and days to ſerve:
Have mercy, Lord, and me defend,
ſo that I do not ſwerve.
12 My foot is ſtay'd for all aſſays,
it ſtandeth well and right:
Wherefore to God will I give praiſe
in all the peoples ſight.

Dominus illuminatio. Pſal. xxvij. *I. H.*

THe Lord is both my health and light;
ſhall man make me diſmaid?
Sith God doth give me ſtrength and might,
why ſhould I be afraid?
2 While that my foes with all their ſtrength
begin with me to brawl,
And think to eat me up, at length
themſelvs have caught the fall.

3 Though they in camp againſt me lie,
my heart is not afraid:
In battel pight if they will try,
I truſt in God for aid.
4 One thing of God I do require,
that he will not deny:
For which I pray and will deſire
till he to me apply:

5 That I within his holy place
my life throughout may dwell,
To ſee the beauty of His face,
and view his temple well.
6 In time of dread he ſhall me hide
within His place moſt pure;
And keep me ſecret by his ſide,
as on a rock moſt ſure.

7 At length I know the Lords good grace
ſhall make me ſtrong and ſtout,
My foes to foil and clean deface,
that compaſs me about.
8 Therefore within His houſe will I
give ſacrifice of praiſe:
With pſalms and ſongs I will apply
to laud the Lord always.

The Second part.

9 Lord, hear the voice of my requeſt,
for which to thee I call:
Have mercy, Lord, on me oppreſt,
and ſend me help withall.
10 My heart doth knowledge unto thee,
I ſue to have thy grace:
Then ſeek my face, ſaidſt thou to me;
Lord, I will ſeek thy face.

11 In wrath turn not thy face away,
nor ſuffer me to ſlide:
Thou art my help ſtill to this day,
be ſtill my God and guide.
12 My parents both their ſon forſook,
and caſt me off at large:
And then the Lord himſelf yet took
of me the care and charge.

13 Teach me, O Lord, the way to thee,
and lead me on forth right,
For fear of ſuch as watch for me,
to trap me if they might.
14 Do not betake me to the will
of them that be my foes:
For they ſurmiſe againſt me ſtill
falſe witneſs to depoſe.

15 My heart would faint, but that in me
this hope is fixed faſt,
The Lord God's good grace ſhall I ſee
in life that ay ſhall laſt.
16 Truſt ſtill in God whoſe whole thou art,
his will abide thou muſt;
And he ſhall eaſe and ſtrength thy heart,
if thou in him do truſt.

Ad te Dom. clamabo. Pſal. xxviij. *T. S.*

THou art, O Lord, my ſtrength and ſtay,
the ſuccour which I crave:
Neglect me not, leſt I be like
to them that go to grave.
2 The voice of thy ſuppliant hear,
that unto thee doth cry:
When I lift up my hands unto
thy holy ark moſt high.

3 Repute me not among the ſort
of wicked and pervert,
That ſpeak right fair unto their friends,
and think full ill in heart.
4 According to their handy-work,
as they deſerve indeed,
And after their inventions
let them receive their meed.

5 For they regard nothing Gods works,
his law ne yet his lore:
Therefore will he them and their ſeed
deſtroy for evermore.
6 To render thanks unto the Lord
how great a cauſe have I,
My voyce, my prayer, and my complaint
that heard ſo willingly!

7 He is my ſtield and fortitude,
my buckler in diſtreſs:
My hope, my help, my hearts relief,
my ſong ſhall him confeſs.
8 He is our ſtrength and our defence,
our enemies to reſiſt:
The health and the ſalvation
of his elect by Chriſt.

9 Thy people and thine heritage,
Lord, bleſs, guide, and preſerve:
Increaſe them, Lord, and rule their hearts,
that they may never ſwerve.

Afferte Domino. Pſal. xxix. *T. S.*

GIve to the Lord, ye potentates,
ye rulers of the world,
Give ye all praiſe, honour and ſtrength
unto the living Lord.
2 Give glory to his holy Name,
and honour Him alone:
Worſhip Him in his Majeſty,
within His holy throne.

3 His voice doth rule the waters all,
even as himſelf doth pleaſe:
He doth prepare the thunder-claps,
and governs all the ſeas.
4 The voyce of God is of great force,
and wondrous excellent:
It is moſt mighty in effect,
and moſt magnificent.

5 The voyce of God doth rend and break
the cedar-trees ſo long:
The cedar-trees of Lebanon,
which are moſt high and ſtrong.
6 And makes them leap like as a calf,
or elſe the unicorn:
Not onely trees but mountains great,
whereon the trees are born.

7 His voyce divides the flames of fire,
and ſhakes the wildernes:
8 It makes the deſart quake for fear,
that called is Cades.
9 It makes the hinds for fear to calve,
and makes the coverts plain:
Then in his temple every man
his glory doth proclaim.

10 The Lord was ſet above the ſtouds,
ruling the raging ſea:
So ſhall He reign as Lord and King
for ever and for ay.
11 The Lord will give his people power
in virtue to increaſe:
The Lord will bleſs His choſen flock
with everlaſting peace.

Exaltabo te Domine. Pſal. xxx. *I. H.*

ALl laud and praiſe with heart and voice,
O Lord, I give to thee,
Which didſt not make my foes rejoyce,
but haſt exalted me.
2 O Lord my God, to thee I cri'd
in all my pain and grief:
Thou gav'ſt an ear, and did'ſt provide
to eaſe me with relief.

3 Of thy good will thou haſt call'd back
my ſoul from hell to ſave,
Thou didſt revive when ſtrength did lack,
and kept'ſt me from the grave.
4 Sing praiſe, ye Saints, that prove and ſee
the goodneſs of the Lord:
In memory of his Majeſty
rejoyce with one accord.

5 For why? his anger but a ſpace
doth laſt, and ſlack again:
But in his favour and his grace
always doth life remain.
Though gripes of grief and pangs full ſore
ſhall lodge with us all night,
The Lord to joy ſhall us reſtore
before the day be light.

6 When I enjoy'd the world at will,
thus would I boaſt and ſay,
Tuſh, I am ſure to feel none ill,
this wealth ſhall not decay.
7 For thou, O Lord, of thy good grace
had'ſt ſent me ſtrength and aid:
But when thou turn'dſt away thy face,
my mind was ſore diſmaid.

8 Wherefore again yet did I cry
to thee, O Lord of might:
My God with plaints I did apply,
and pray'd both day and night,
9 What gain is in my bloud, ſaid I,
if death deſtroy my days?
Doth duſt declare thy Majeſty,
or yet thy truth doth praiſe?

10 Wherefore, my God, ſome pity take,
O Lord, I thee deſire:
Do not this ſimple ſoul forſake,
of help I thee require.
11 Then didſt thou turn my grief and wo
into a chearful voice:

The

The mourning weed thou took'ſt me fro,
and mad'ſt me to rejoyce.

12 Wherefore, my ſoul unceſſantly
ſhall ſing unto thy praiſe:
My Lord, my God, to thee will I
give laud and thanks always.

In te, Domine. Pſal. xxxj. *I. H.*

O Lord, I put my truſt in thee,
let nothing work me ſhame:
As thou art juſt deliver me
and ſet me quite from blame.
2 Hear me, O Lord, and that anon,
to help me make good ſpeed:
Be thou my rock and houſe of ſtone,
my fence in time of need.

3 For why? as ſtones thy ſtrength is tri'd,
thou art my fort and tower:
For thy names ſake be thou my guide,
and lead me in thy power.
4 Pluck thou my feet out of the ſnare
which they for me have laid:
Thou art my ſtrength, and all my care
is for thy might and aid.

5 Into thy hands, Lord, I commit
my ſpirit which is thy due:
For why thou haſt redeemed it,
O Lord, my God moſt true.
6 I hate ſuch folk as will not part
from things to be abhor'd,
When they on trifles ſet their heart,
my truſt is in the Lord.

7 For I will in thy mercy joy,
I ſee it doth excel:
Thou ſeeſt when ought would me annoy,
and know'ſt my ſoul full well.
8 Thou haſt not left me in their hand
that would me overcharge:
But thou haſt ſet me out of band,
to walk abroad at large.

The Second part.

9 Great grief, O Lord, doth me aſſail,
ſome pity on me take:
Mine eyes wax dim, my ſight doth fail,
my womb for wo doth ake.
10 My life is worn with grief and pain,
my years in wo are paſt,
My ſtrength is gone, and through diſdain
my bones corrupt and waſte.

11 Among my foes I am a ſcorn,
my friends are all diſmaid:
My neighbours and my kinſmen-born
to ſee me are afraid.
12 As men once dead are out of mind,
ſo am I quite forgot:
As ſmall effect in me they find
as in a broken pot.

13 I heard the brags of all the rout,
their threats my mind did fray;
How they conſpir'd and went about
to take my life away.
14 But, Lord, I truſt in thee for aid,
not to be over-trod:
For I confeſs and ſtill have ſaid,
Thou art my Lord and God.

15 The length of all my life and age
O Lord, is in thy hand:
Defend me from the wrath and rage
of them that me withſtand.
16 To me thy ſervant, Lord, expreſs
and ſhew thy joyful face:
And ſave me, Lord, for thy goodneſs,
thy mercy, and thy grace.

The Third part.

17 Lord, let me not be put to blame,
for that on thee I call:
But let the wicked bear the ſhame,
and in the grave to fall.
18 O Lord, make dumb their lips outright,
which are addict to lies,
And cruelly with pride and ſpight
againſt the juſt deviſe.

19 O how great good haſt thou in ſtore
laid up full faſe for them
That fear and truſt in thee therefore,
before the ſons of men!
20 Thy preſence ſhall them fence and guide
from all proud brags and wrongs:
Within thy place thou ſhalt them hide
from all the ſtriſe of tongues.

21 Thanks to the Lord that hath declar'd
on me his grace ſo far,
Me to defend with watch and ward,
as in a town of war.
22 Thus did I ſay both day and night,
when I was ſore oppreſt;
Lo, I was clean caſt out of ſight,
yet heard'ſt thou my requeſt.

23 Ye ſaints, love ye the Lord, I ſay,
the faithful he doth guide:
And to the proud he doth repay
according to their pride.
24 Be ſtrong, and God ſhall ſtay your heart,
be bold and have a luſt:
For ſure the Lord will take your part,
ſith ye on him do truſt.

Beati quorum. Pſal. xxxij. *T. S.*

THe man is bleſt whoſe wickedneſs
the Lord hath clean remitted:
And he whoſe ſin and wickedneſs
is hid and alſo covered.
2 And bleſt is he to whom the Lord
imputeth not his ſin:
Which in his heart hath hid no guile,
nor fraud is found therein.

3 For whil'ſt that I kept cloſe my ſin
in ſilence and conſtraint,
My bones did wear and waſte away
with daily moan and plaint.
4 For night and day thy hand on me
ſo grievous was and ſmart,
That all my bloud and humours moiſt
to drineſs did convert.

5 I did therefore confeſs my fault
and all my ſins diſcover:
Then Thou, O Lord, didſt me forgive,
and all my ſins paſs over.
6 The humble man ſhall pray therefore,
and ſeek thee in due time:
So that the ſtouds of waters great
ſhall have no power on him.

7 When trouble and adverſity
do compaſs me about,

Thou art my refuge and my joy,
and thou doſt rid me out.
8 Come hither and I will thee teach
how thou ſhalt walk aright:
I will thee guide as I my ſelf
have learn'd by proof and ſight.

9 Be not ſo rude and ignorant
as is the horſe and mule,
Whoſe mouth without a rein or bit
from harm thou canſt not rule.
10 The wicked man ſhall manifold
ſorrows and griefs ſuſtain:
But unto him that truſts in God
his goodneſs ſhall remain.

11 Be merry therefore in the Lord,
ye juſt lift up your voice:
And ye of pure and perfect heart,
be glad and eke rejoyce.

Exultate, juſti. Pſal. xxxiij. *I. H.*

YE righteous in the Lord rejoyce;
it is a ſeemly ſight,
That upright men with thankful voyce
ſhould praiſe the Lord of might.
2 Praiſe ye the Lord with harp and ſong,
in Pſalms and pleaſant things:
With lute and inſtrument among
that ſound eth with ten ſtrings.

3 Sing to the Lord a long moſt new,
with courage give him praiſe:
4 For why his word is ever true,
his works and all his ways.
5 To judgment, equity and right
he hath a great good will:
And with his gifts he doth delight
the earth throughout to fill.

6 For by the word of God alone
the heavens all were wrought:
Their hoſts and powers every one
his breath to paſs hath brought.
7 The waters great gathered hath he
on heaps within the ſtore:
And hid them in the depth to be,
as in an houſe of ſtore.

8 All men on earth both leaſt and moſt,
fear God and keep his law:
Ye that inhabit in each coaſt,
dread him and ſtand in aw.
9 What he commanded wrought it was,
at once with preſent ſpeed:
What he doth will is brought to paſs
with full effect indeed.

10 The counſels of the nations rude
the Lord doth bring to nought:
He doth defeat the multitude
of their device and thought.
11 But his decrees continue ſtill,
they never ſlack nor ſwage:
The motions of his mind and will
take place in every age.

The Second part.

12 And bleſt are they to whom the Lord
as God and guide is known:
Whom he doth chuſe of meer accord
to take them as his own.
13 The Lord from heaven caſt his ſight
on men mortal by birth:
14 Conſidering from his ſeat of might
the dwellers of the earth.

15 The

15 The Lord, I say, whose hand hath wrought
mans heart, and doth it frame,
For he alone doth know the thought
and working of the same.
16 A king that trusteth in his host,
shall nought prevail at length:
The man that of his might doth boast,
shall fail for all his strength.

17 The troops of horsmen eke shall fall,
their sturdy steeds shall starve:
The strength of horse shall not prevail
the rider to preserve.
18 But lo the eyes of God intend
and watch to aid the just:
With such as fear him to offend,
and on his goodness trust:

19 That he of death and great distress
may set their souls from dread:
And if that dearth their land oppress,
in hunger them to feed.
20 Wherefore our soul doth whole depend
on God our strength and stay:
He is our shield us to defend,
and drive all darts away.

21 Our soul in God hath joy and game,
rejoyceing in his might:
For why? in his most holy name
we hope and much delight.
22 Therefore let thy goodness, O Lord,
still present with us be:
As we always with one accord
do onely trust in thee.

Benedicam, Dom. Psal. xxxiv. *T. S.*

I Will give laud and honour both
unto the Lord always,
And eke my mouth for evermore
shall speak unto his praise.
2 I do delight to laud the Lord
in soul and eke in voice:
That humble men and mortifi'd
may hear and so rejoyce.

3 Therefore see that ye magnify
with me the living Lord;
And let us now exalt his name
together with one accord.
4 For I my self besought the Lord;
he answered me again,
And me deliver'd incontinent
from all my fear and pain.

5 Whoso they be that him behold,
shall see his light most clear:
Their countenance shall not be dasht,
they need it not to fear.
6 This silly wretch for some relief
unto the Lord did call;
Who did him hear without delay,
and rid him out of thrall.

7 The angel of the Lord doth pitch
his tents in every place,
To save all such as fear the Lord,
that nothing them deface.
8 Tast and consider well therefore
that God is good and just:
O happy man that maketh him
his onely stay and trust!

9 Fear ye the Lord, ye holy ones,
above all earthly thing:
For they that fear the living Lord
are sure to lack nothing.

10 The lions shall be hunger-bit,
and pin'd with famine much:
But as for them that fear the Lord,
no lack shall be to such.

The Second part.

11 Come near therefore my children dear,
and to my words give ear:
I shall you teach the perfect way,
how ye the Lord should fear.
12 Who is the man that would live long,
and lead a blessed life?
13 See thou refrain thy tongue and lips
from all deceit and strife:

14 Turn back thy face from doing ill,
and do the godly deed:
Inquire for peace and quietness,
and follow it with speed.
15 For why? the eyes of God above
upon the just are bent:
His ears likewise, to hear the plaint
of the poor innocent.

16 But he doth frown and bend his brows
upon the wicked train:
And cuts away the memory
that should of them remain.
17 But when the just do call and cry,
the Lord doth hear them so,
That out of pain and misery
forth with he lets them go.

18 The Lord is kind and straight at hand
to such as be contrite:
He saves also the forowful,
the poor and meek in sp'rit.
19 Full many be the miseries
that righteous men do suffer:
But out of all adversities
the Lord doth them deliver.

20 The Lord doth so preserve and keep
his very bones alway,
That not so much as one of them
doth perish or decay.
21 The sin shall slay the wicked man,
which he himself hath wrought:
And such as hate the righteous man
shall soon be brought to nought.

22 But they that fear the living Lord,
the Lord doth save them found:
And who that put their trust in him,
nothing shall them confound.

Judica me Domine. Psal. xxxv. *I. H.*

LOrd plead my cause against my foes,
confound their force and might:
Fight on my part against all those
that seek with me to fight.
2 Lay hand upon the spear and shield,
thy self in armour dress:
Stand up for me, and fight the field,
to help me from distress.

3 Gird on thy sword, and stop the way,
mine enemies to withstand:
That thou unto my soul may'st say,
Lo I thy help at hand.
4 Confound them with rebuke and blame,
that seek my soul to spill:
Let them turn back and flee with shame,
that think to work me ill.

5 Let them disperse and flee abroad,
as wind doth drive the dust:
And that the angel of our God
their might away may thrust.
6 Let all their ways be void of light,
and slippery like to fall:
And send thine angel with thy might,
to persecute them all.

7 For why? without my fault they have
in secret set their grin:
And for no cause have dig'd a cave
to take my soul therein.
8 When they think least and have no care,
O Lord, destroy them all:
Let them be trapt in their own snare,
and in their mischief fall.

9 And let my soul with heart and voice,
in God have joy and wealth:
That in the Lord I may rejoyce,
and in his saving health.
10 And then my bones shall speak and say,
my parts shall all agree:
O Lord, though they do seem full gay,
what one is like to thee?

The Second part.

11 Thou dost defend the weak from them
that are both stout and strong:
And rid the poor from wicked men,
that spoil and do them wrong.
12 My cruel foes against me rise,
to witness things untrue:
And to accuse me they devise
of things I never knew.

13 Where I to them did ow good will;
they quit me with disdain.
That they should pay my good with ill,
my soul doth sore complain.
14 When they were sick I mourn'd there
and clad my self in sack: (sore,
With fasting I did faint ful sore,
to pray I was not slack:

15 As they had been my brethren dear,
I did my self behave:
As one that maketh woful chear
about his mothers grave.
16 But they at my disease did joy,
and gather on a rout:
Yea, abject slaves as me did toy,
with mocks and checks full stout.

17 The belly-gods and flattering train,
that all good things deride,
At me do grin with great disdain,
and pluck their mouths aside.
18 Lord, why wilt thou so long forbear?
why do'st thou stay and pause?
O rid my soul, mine onely dear,
out of these lions claws.

19 And then will I give thanks to thee
before the church always:
And where most of the people be,
there will I shew thy praise.
20 Let not my foes prevail on me,
which hate me for no fault:
Nor yet them wink, or turn their eye,
that causeless me assault.

The Third part.

21 Of peace no word they think or say,
their talk is all untrue:
They still consult and would betray
all those that peace ensue.
22 With open mouth they run at me,
they gape, they laugh, they fleer:
Well,

Well, well, say they, our eye doth see
the thing that we desire.

23 But, Lord, thou seest what ways they take,
cease not this gear to mend:
Be not far off, nor me forsake,
as men that fail their friend.
24 Awake, arise, and stir abroad,
defend me in my right:
Revenge my cause, my Lord, my God,
and aid me with thy might.

25 According to thy righteousness,
my Lord God, let me free:
And let them not their pride express,
nor triumph over me.
26 Let not their hearts rejoyce and cry,
There, there, this gear go's trim:
Nor give them cause to say on high,
we have our will on him.

27 Confound them with rebuke and shame,
that joy when I do mourn:
And pay them home with spight and blame,
that brag at me with scorn.
28 Let them be glad and eke rejoyce
which love mine upright way,
And they all times with heart and voice
shall praise the Lord, and say,

29 Great is the Lord, and doth excell,
for why? he doth delight
To see his servants prosper well,
that is his pleasant sight.
30 Wherefore my tongue I will apply
thy righteousness to praise:
Unto the Lord my God will I
sing laud and praise always.

Dixit injustus. Psal. xxxvj. *I. H.*

THe wicked with his works unjust
doth thus perswade his heart,
That of the Lord he hath no trust;
his fear is set apart.
2 Yet doth he joy in his estate,
to walk as he began,
So long till he deserve the hate
of God and eke of man.

3 His words are wicked vile and naught,
his tongue no truth doth tell:
Yet at no hand will he be taught
which way he may do well.
4 When he should sleep, then doth he muse
his mischiefs to fulfil:
No wicked ways doth he refuse,
nor nothing that is ill.

5 But, Lord, thy goodness doth ascend
above the heavens high:
So doth thy truth it self extend
unto the cloudy sky.
6 Much more then hills so high and steep,
thy justice is expreft:
Thy judgments like to seas most deep;
thou sav'st both man and beast.

7 Thy mercy is above all things,
O God, it doth excell:
In trust whereof, as in thy wings,
the sons of men shall dwell.
8 Within thy house they shall be fed
with plenty at their will:
Of all delights they shall be sped,
and take thereof their fill.

9 For why, the well of life so pure
doth ever flow from thee;
And in thy light we are full sure
the lasting light to see.
10 From such as thee desire to know
let not thy grace depart:
Thy righteousness declare and show
to men of upright heart.

11 Let not the proud on me prevail,
O Lord, of thy good grace:
Nor let the wicked me assail,
to throw me out of place.
12 But they in their device shall fall
that wicked works maintain:
They shall be overthrown withall,
and never rise again.

Noli æmulari. Psal. xxxvij. *W. W.*

GRudge not to see the wicked men
in wealth to flourish still:
Nor yet envy such as to ill
have bent and set their will.
2 For as green grass and flourishing herbs
are cut and wither away:
So shall their great prosperity
soon pass, fade, and decay.

3 Trust thou therefore in God alone,
to do well give thy mind:
So shalt thou have the Land as thine,
and there sure food shalt find.
4 In God set all thy hearts delight,
and look what thou would'st have,
Or else can't with in all the world,
thou need'st it not to crave.

5 Cast both thy self and thine affairs
on God with perfect trust,
And thou shalt see with patience
th'effect both sure and just.
6 Thy perfect life and godly name
he will clear as the light:
So that the sun even at noon-day
shall not shine half so bright.

7 Be still therefore, and stedfastly
on God see thou wait then,
Nor shrinking for the prosperous state
of lewd & wicked men.
8 Shake off despight, envy, and hate,
at least in any wise:
Their wicked steps avoid and flee,
and follow not their guise.

9 For every wicked man will God
destroy both more and less:
But such as trust in him are sure
the land for to possess.
10 Watch but a while, and thou shalt see
no more the wicked train,
No not so much as house or place
where once he did remain.

The Second part.

11 But merciful and humble men
enjoy shall sea and land:
In rest and peace they shall rejoyce,
for nought shall them withstand.
12 The lewd men and malicious
against the just conspire:
They gnash their teeth at him, as men
which do his bane desire.

13 But while that lewd men thus do think,
the Lord laughs them to scorn:
For why? he sees their term approach
when they shall sigh and mourn.

14 The wicked have their sword outdrawn,
their bow eke have they bent,
To overthrow and kill the poor,
as he the right way went.

15 But the same sword shall pierce their heart
which was to kill the just:
Likewise the bow shall break to shivers,
wherein they put their trust.
16 Doubtless the just mans poor estate
is better a great deal more
Then all these lewd and wicked mens
rich pomp and heaped store.

17 For be their power never so strong,
God will it overthrow:
Where contrary he doth preserve
the humble men and low.
18 He sees by his great providence
the good mens trade and way:
And will give them their inheritance
which never shall decay.

19 They shall not be discouraged,
when some are hard bestead:
When others shall be hunger-bit,
they shall be clad and fed.
20 For whosoever wicked is
and enemy to the Lord,
Shall quail, yea melt, even as lambs grease,
or smoke that flies abroad.

The Third part.

21 Behold the wicked borrows much,
and never pay's again:
Whereas the just by liberal gifts
makes many glad and fain.
22 For they whom God doth bless, shall have
the land for heritage,
And they whom he doth curse, likewise
shall perish in his rage.

23 The Lord the just mans ways doth guide,
and gives him good success:
To every thing he takes in hand
he sendeth good addres.
24 Though that he fall, yet is he sure
not utterly to quail:
Because the Lord puts out his hand
at need, and doth not fail.

25 I have been young and now am old,
yet did I never see
The just man left, nor yet his seed
to beg for misery:
26 But gives always most liberally,
and lends whereas is need:
His children and posterity
receive of God their meed.

27 Flee vice therefore and wickedness,
and virtue do embrace:
So God shall grant thee long to have
on earth a dwelling place.
28 For God so loveth equity,
and shews to his such grace,
That he preserveth them alway,
but stroys the wicked race.

29 Whereas the good and godly men
inherit shall the land:
Having as lords all things therein
in their own power and hand.
30 The just mans mouth shall ever speak
of matters wise and high:
His tongue doth talk to edify
with truth and equity.

31 For in his heart the Law of God
his Lord doth ſtill abide:
So that wherever he goes or walks,
his foot can never ſlide.
32 The wicked like a ravening wolf
the juſt man doth beſet,
By all means ſeeking him to kill,
if he fall in his net.

The Fourth part.

33 Though he ſtould fall into his hands,
yet God would ſuccour ſend:
Though men againſt him ſentence give,
God would him yet defend.
34 Wait thou on God and keep his way,
he ſhall preſerve thee then
The earth to rule, and thou ſhalt ſee
deſtroy'd theſe wicked men.

35 The wicked have I ſeen moſt ſtrong,
and plac'd in high degree.
Flouriſhing in all wealth and ſtore,
as doth the laurel-tree.
36 But ſuddenly he paſt away,
and lo he was quite gone:
Then I him ſought but could not find
the place where dwelt ſuch one.

37 Mark and behold the perfect man,
how God doth him increaſe:
For the juſt man ſhall have at length
great joy with reſt and peace.
38 As for tranſgreſſours wo to them,
deſtroy'd they ſhall all be:
God ſhall cut off their buding race,
and rich poſterity.

39 But the ſalvation of the juſt
doth come from God above,
Who in their trouble ſends them aid,
of his meer grace and love.
40 God doth them help, ſave, and deliver
from lewd men and unjuſt:
And ſtill will ſave them whilſt that they
in him do put their truſt.

Domine, ne. Pſal. xxxviij. *I. H.*

PUt me not to rebuke, O Lord,
in thy provoking ire:
Ne in thy heavy wrath, O Lord,
correct me I deſire.
2 Thine arrows do ſtick faſt in me,
thy hand doth preſs me ſore:
And in my fleſh no health at all
appeareth any more.

3 And all this is by reaſon of
thy wrath that I am in:
Nor any reſt is in my bones
by reaſon of my ſin.
4 For lo, my wicked doings, Lord,
above my head are gone:
A greater load then I can bear,
they lie me ſore upon.

5 My wounds ſtink and are feſtred ſo,
as loathſom is to ſee:
Which all through mine own fooliſhneſs
betideth unto me.
6 And I in careful wiſe am brought
in trouble and diſtreſs:
That I go wailing all the day
in doleful heavineſs.

7 My loyns are fil'd with ſore diſeaſe,
my fleſh hath no whole part:
8 I feeble am and broken ſore,
I roar for grief of heart.

9 Thou know'ſt, Lord, my deſires; my groans
are open in thy ſight:
10 My heart doth pant, my ſtrength doth fail,
mine eyes have loſt their light.

11 My lovers and my wonted friends
ſtand looking on my wo:
And eke my kinſmen far away
are me departed fro.
12 They that did ſeek my life laid ſnares,
and they that fought the way
To do me hurt, ſpeak lies, and thought
on miſchief all the day.

The Second part.

13 But as a deaf man I became,
that cannot hear at all:
14 And as one dumb, that opens not
his mouth to ſpeak withall.
15 For all my confidence, O Lord,
is wholly ſet on thee:
O Lord, thou Lord that art my God,
thou ſhalt give ear to me.

16 This did I crave, that they my foes
triumph not over me:
For when my foot did ſlip, then they
did joy my fall to ſee.
17 And truly I poor wretch am ſet
in place, a woful wight:
And eke my grievous heavineſs
is ever in my ſight.

18 For while that I my wickedneſs
in humble wiſe confeſs;
And while I for my ſinful deeds
my ſorrows do expreſs:
19 My foes do ſtill remain alive,
and mighty are alſo:
And they that hate me wrongfully,
in number hugely grow.

20 They ſtand againſt me that my good
with evil do repay:
Becauſe that good and honeſt things
I do enſue alway.
21 Forſake me not, O Lord, my God,
be thou not far away:
22 Haſte me to help, my Lord, my God,
my ſafety and my ſtay.

Dixi, Cuſtodiam. Pſal. xxxix. *I. H.*

I Said, I will look to my ways,
for fear I ſhould go wrong:
I will take heed all times that I
offend not with my tongue.
2 As with a bit I will keep faſt
my mouth with force and might.
Not once to whiſper all the while
the wicked are in ſight.

3 I held my tongue and ſpake no word,
but kept me cloſe and ſtill:
Yea, from good talk I did refrain,
but ſore againſt my will.
4 My heart waxt hot within my breaſt,
with muſing thought and doubt;
Which did increaſe and ſtir the fire:
at laſt theſe words burſt out;

5 Lord number out my life and days
which yet I have not paſt;
So that I may be certify'd
how long my life ſhall laſt.
6 Lord, thou haſt pointed out my life
in length much like a ſpan:
Mine age is nothing unto thee,
ſo vain is every man.

7 Man walketh like a ſhade, and doth
in vain himſelf annoy
In getting goods, and cannot tell
who ſhall the ſame enjoy.
8 Now, Lord, ſith things this wiſe do frame,
what help do I deſire?
Of truth my help doth hang on thee,
I nothing elſe require.

The Second part.

9 From all the ſins that I have done,
Lord, quit me out of hand:
And make me not a ſcorn to fools
that nothing underſtand.
10 I was as dumb, and to complain
no trouble might me move:
Becauſe I knew it was thy work,
my patience for to prove.

11 Lord, take from me thy ſcourge & plague,
I can them not withſtand:
I faint and pine away for fear
of thy moſt heavy hand.
12 When thou for ſin doſt man rebuke,
he waxeth wo and wan,
As doth a cloth that moths have fret:
ſo vain a thing is man.

13 Lord, hear my ſuit, and give good heed,
regard my tears that fall:
I ſojourn like a ſtranger here,
as did my fathers all.
14 O ſpare a little, give me ſpace
my ſtrength for to reſtore,
Before I go away from hence,
and ſhall be ſeen no more.

Expectans expectavi. Pſal. xl. *I. H.*

I Waited long and fought the Lord,
and patiently did bear:
At length to me he did accord,
my voice and cry to hear.
2 He pluckt me from the lake ſo deep,
out of the mire and clay:
And on a rock he ſet my feet,
and he did guide my way.

3 To me he taught a Pſalm of praiſe,
which I muſt ſhew abroad,
And ſing new ſongs of thanks always
unto the Lord our God.
4 When all the folk theſe things ſhall ſee,
as people much afraid,
Then they unto the Lord will flee,
and truſt upon his aid.

5 O bleſt is he whoſe hope and heart
doth in the Lord remain:
That with the proud doth take no part,
nor ſuch as lie and feign.
6 For, Lord my God, thy wondrous deeds
in greatneſs far do paſs:
Thy favour towards us exceeds
all things that ever was.

7 When I intend and do deviſe
thy works abroad to ſhow,
To ſuch a reckoning they do riſe,
thereof no end I know.
8 Burnt offerings thou delight'ſt not in,
I know thy whole deſire:
With ſacrifice to purge his ſin
thou doſt no man require.

9 Meat-offerings and ſacrifice
thou would'ſt not have at all:
But thou, O Lord, haſt open made
mine ears to hear withall.

10 But

10 But then ſaid I, behold and look,
I come a mean to be:
For in the volumn of thy book
thus is it ſaid of me,

11 That I, O God, ſhould do thy mind,
which thing doth like me well:
For in my heart thy law I find
faſt placed there to dwell.
12 Thy juſtice and thy righteouſneſs
in great reſorts I tell:
Behold, my tongue no time doth ceaſe,
O Lord, Thou know'ſt full well.

The Second part.

13 I have not hid within my breaſt
thy goodneſs as by ſtealth:
But I declare and have expreſt
thy truth and ſaving health.
14 I kept not cloſe thy loving mind,
that no man ſhould it know:
The truth that in thy truth I find,
to all the Church I ſhow.

15 Thy tender mercy, Lord, from me
withdraw thou not away:
But let thy love and verity
preſerve me ſtill for ay.
16 For I with miſchiefs many a one
am ſore beſet about:
My ſins increaſe, and ſo come on,
I cannot ſpy them out.

17 For why? in number they exceed
the hairs upon my head:
My heart doth faint for very dread,
that I am almoſt dead.
18 With ſpeed ſend help, and ſet me free,
O Lord, I Thee require:
Make haſte with aid to ſuccour me,
O Lord, at my deſire.

19 Let them ſuſtain rebuke and ſhame
that ſeek my ſoul to ſpill:
Drive back my foes and them defame,
that wiſh and would me ill.
20 For their ill feats do them deſcry,
that would deface my name:
Always at me they rail and cry,
fie on him, fie for ſhame.

21 Let them in thee have joy and wealth
that ſeek to thee always:
That thoſe that love thy ſaving health
may ſay, To God be praiſe.
22 But as for me, I am but poor,
oppreſt and brought full low:
Yet thou, O Lord, wilt me reſtore
to health full well I know.

23 For why? Thou art my hope and truſt,
my refuge help and ſtay:
Wherefore my God, as Thou art juſt,
with me no time delay.

Beatus qui intelligit. Pſal. xlj. *T. S.*

THe man is bleſt that careful is
the needy to conſider:
For in the ſeaſon perillous
the Lord will him deliver.
2 The Lord will make him ſafe and ſound,
and happy in the land:
And he will not deliver him
into his enemies hand.

3 And in his bed when he lies ſick,
the Lord will him reſtore:
And Thou, O lord, wilt turn to health
his ſickneſs and his ſore.
4 Then in my ſickneſs thus ſaid I,
have mercy, Lord, on me,
And heal my ſoul which is full wo
that I offended Thee.

5 Mine enemies wiſht me ill in heart,
and thus of me did ſay,
When ſhall he die, that all his name
may vaniſh quite away?
6 And when they come to viſit me,
they ask if I do well:
But in their hearts miſchief they hatch,
and to their mates it tell.

7 They bite their lips and whiſper ſo,
as though they would me charm:
And caſt their fetches how to trap
me with ſome mortal harm.
8 Some grievous ſin hath brought him to
this ſickneſs, ſay they plain:
He is ſo low that without doubt
riſe can he not again

9 The man alſo that I did truſt,
with me did uſe deceit:
Who at my table ate my bread,
the ſame for me laid wait.
10 Have mercy, Lord, on me therefore,
and let me be preſerv'd:
That I may render unto them
the things they have deſerv'd.

11 But this I know aſſuredly
to be belov'd of thee,
When that mine enemies have no cauſe
to triumph over me.
12 But in my right thou haſt me kept,
and maintained alway:
And in thy preſence place aſſign'd
where I ſhall dwell for ay.

13 The Lord the God of Iſrael
be praiſed evermore:
Even ſo be it, Lord, will I ſay,
even ſo be it therefore.

Quemadmodum. Pſal. xlij. *I. H.*

LIke as the hart doth breath and bray
the well-ſprings to obtain;
So doth my ſoul deſire alway
with Thee, Lord, to remain.
2 My ſoul doth thirſt, and would draw near
the living God of might:
Oh when ſhall I come and appear
in preſence of His ſight!

3 The tears all times are my repaſt,
which from mine eyes do ſlide:
When wicked men cry out ſo faſt,
Where now is God thy guide?
4 Alas, what grief is it to think
what freedom once I had!
Therefore my ſoul as at pits brink
moſt heavy is and ſad.

When I did march in good aray,
furniſhed with my train,
Unto the Temple was our way,
with ſongs and hearts moſt fain.
5 My ſoul why art thou ſad always,
and fret'ſt thus in my breaſt?
Truſt ſtill in God; for him to praiſe
I hold it ever beſt.

By him I have ſuccour at need
againſt all pain and grief:
He is my God, which with all ſpeed
will haſte to ſend relief.
6 And thus my ſoul within me, Lord,
doth faint to think upon
The land of Jordan, and record
the little hill Hermon.

The Second part.

7 One grief another in doth call,
as clouds burſt out their voice:
The floods of evil that do fall
run over me with noiſe.
8 Yet I by day felt his goodneſs
and help at all aſſays:
Likewiſe by night I did not ceaſe
the living God to praiſe.

9 I am perſwaded thus to ſay
to him with pure prefence,
O Lord, Thou art my guide and ſtay,
my rock and ſure defence.
Why do I then in penſiveneſs
hanging the head thus walk,
While that mine enemies me oppreſs,
and vex me with their talk?

10 For why? they pierce my inward parts
with pangs to be abhor'd,
When they cry out with ſtubborn hearts,
where is thy God, thy Lord?
11 So ſoon why do'ſt thou faint and quail,
my ſoul with pain preſent?
With thoughts why doſt thy ſelf affail
ſo fore within my breaſt?

12 Truſt in the Lord thy God always,
and thou the time ſhalt ſee
To give him thanks with laud and praiſe,
for health reſtor'd to thee.

Judica me Dom. Pſal. xliij. *T. S.*

JUdge and revenge my cauſe, O Lord,
from them that evil be:
From wicked and deceitful men,
O Lord, deliver me.
2 For of my ſtrength thou art the God;
why pur'ſt thou me fro?
And why walk I ſo heavily
oppreſſed with my fo?

3 Send out thy light, and eke thy truth
and lead me with thy grace,
Which may conduct me to thy hill,
and to thy dwelling place.
4 Then ſhall I to the altar go
of God my joy and chear:
And on my harp give thanks to thee,
O God, my God moſt dear.

5 Why art thou then ſo ſad my ſoul,
and fret'ſt thus in my breaſt?
Still truſt in God, for him to praiſe
I hold it always beſt.
6 By him I have deliverance
againſt all pain and grief:

3 They conquered not by ſword nor ſtrength
the land of thy beheſt:
But by thy hand, thy arm and grace;
becauſe thou lov'dſt them beſt.
4 Thou art my king, O God that holp
Jacob in ſundry wiſe.
5 Led with thy power, we threw down ſuch
as did againſt us riſe.

6 I truſted not in bow nor ſword,
they could not ſave me found:
7 Thou keptſt us from our enemies rage,
thou did'ſt our foes confound.
8 And ſtill we boaſt of thee our God,
and praiſe thy holy name:
9 Yet now thou go'ſt not with our hoſt,
but leaveſt us to ſhame.

10 Thou mad'ſt us flee before our foes,
and ſo were over-trod:
Our enemies rob'd and ſpoil'd our goods,
when we were ſperſt abroad.
11 Thou haſt us given to our foes,
as ſheep for to be ſlain:
Amongſt the heathen every where
ſcatt'red we do remain.

12 Thy people thou haſt ſold like ſlaves,
and as a thing of nought:
For profit none thou haſt thereby,
no gain at all was fought.
13 And to our neighbours thou haſt made
of us a laughing ſtock:
And thoſe that round about us dwell,
at us do grin and mock.

The Second part.

14 Thus we ſerve for none other uſe,
but for a common talk:
They mock, they ſcorn, they nod their heads
where ere they go or walk.
15 I am aſham'd continually,
to hear theſe wicked men:
Yea, ſo I bluſh that all my face
with red is covered then.

16 For why, we hear ſuch ſlandrous words,
ſuch falſe reports and lies:
That death it is to ſee their wrongs,
their threatnings and their cries.
17 For all this we forgot not thee,
nor yet thy covenant brake:
18 We turn not back our hearts from thee,
nor yet thy paths forſake.

19 Yet thou haſt trod us down to duſt,
where dens of dragons be,
And covered us with ſhade of death,
and great adverſity.
20 If we had our Gods name forgot,
and help of idols fought,
21 Would not God then have try'd this out?
for he doth know our thought.

22 Nay, nay, for thy names ſake, O Lord,
always are we ſlain thus:
As ſheep unto the ſhambles ſent,
right ſo they deal with us.
23 Up, Lord, why ſleepeſt thou? awake,
and leave us not for all:
24 Why hideſt thou thy countenance,
and doſt forget our thrall?

25 For down to duſt our ſoul is brought,
and we now at laſt caſt:
Our belly, like as it were glu'd,
unto the ground cleaves faſt.

26 Riſe up therefore for our defence,
and help us, Lord, at need:
We thee beſeech for thy goodneſs,
to reſcue us with ſpeed.

Eructavit. Pſal. xlv. *I. H.*

MY heart doth take in hand
ſome godly ſong to ſing:
The praiſe that I ſhall ſhew therein
pertaineth to the king.
2 My tongue ſhall be as quick
his honour to indite,
As is the pen of any ſcribe,
that uſeth faſt to write.

3 O faireſt of all men,
thy ſpeech is pleaſant pure:
For God hath bleſſed thee with gifts
for ever to indure.
4 About thee gird thy ſword,
O Prince of might electˊ:
With honour, glory, and renown
thy perſon pure is decktˊ.

5 Go forth with godly ſpeed,
with meekneſs, truth, and right:
And thy right hand ſhall thee inſtruct
in works of dreadful might.
6 Thine arrows ſharp and keen
their hearts ſo ſore ſhall ſting:
That folk ſhall fall and kneel to thee,
yea all thy foes, O king.

7 Thy royal ſeat, O Lord,
for ever ſhall remain:
Becauſe the ſcepter of thy realm
doth righteouſneſs maintain.
8 Becauſe thou lov'ſt the right,
and doſt the ill deteſt,
God, even thy God, hath'nointed thee
with joy above the reſt.

9 With myrrh and ſavours ſweet
thy clothes are all beſpread:
When thou doſt from thy palace paſs,
therein to make thee glad.
10 Kings daughters do attend
in fine and rich array:
At thy right hand the queen doth ſtand
in gold and garments gay.

The Second part.

11 O daughter take good heed,
incline and give good ear:
Thou muſt forget thy kindred all,
and fathers houſe moſt dear.
12 Then ſhall the king deſire
thy beauty fair and trim:
For why? he is the Lord thy God,
and thou muſt worſhip him.

13 The daughters then of Tyre,
with gifts full rich to ſee,
And all the wealthy of the Land
ſhall make their ſuit to thee.
14 The daughter of the king
is glorious to behold:
Within her cloſet ſhe doth ſit
all deckt in beaten gold.

15 In robes well wrought with needle,
and many a pleaſant thing:
With virgins fair on her to wait,
ſhe cometh to the king.
16 Thus are they brought with joy
and mirth on every ſide,
Into the palace of the king,
and there they do abide.

17 In ſtead of parents left,
(O queen the caſe ſo ſtands)
Thou ſhalt have ſons whom thou may'ſt ſet
as princes in all lands.
18 Wherefore thy holy name
all ages ſhall record:
The people ſhall give thanks to thee
for evermore, O Lord.

Deus noſter. Pſal. xlvj. *I. H.*

THe Lord is our defence and aid
the ſtrength whereby we ſtand:
When we with woe are much diſmai'd,
he is our help at hand.
2 Though th'earth remove, we will not fear,
though hills ſo high and ſteep
Be thruſt and hurled here and there,
within the ſea ſo deep.

3 No, though the waves do rage ſo ſore
that all the banks it ſpills:
And though it overflow the ſhore,
and beat down mighty hills.
4 For one fair ſtoud doth ſend abroad
his pleaſant ſtreams apace,
To freſh the City of our God,
and waſh his holy place.

5 In midſt of her the Lord doth dwell,
ſhe can no whit decay:
All things againſt her that rebell
the Lord will truly ſlay.
6 The heathen folk the kingdoms fear,
the people make a noiſe:
The earth doth melt and not appear,
when God puts forth his voice.

7 The Lord of hoſts doth take our part,
to us he hath an eye:
Our hope of health with all our heart
on Jacobs God doth lie.
8 Come hear and ſee with mind and thought
the working of our God:
What wonders he himſelf hath wrought
in all the world abroad.

9 By him all wars are huſht and gone,
which countrys did conſpire:
Their bows he brake and ſpears each one,
their chariots burnt with fire.
10 Leave off therefore (ſaith he) and know
I am a God moſt ſtout,
Among the heathen high and low,
and all the earth throughout.

11 The Lord of hoſts doth us defend,
he is our ſtrength and tower:
On Jacobs God we do depend,
and on his might and power.

Omnes gentes. Pſal. xlvij. *I. H.*

YE people all with one accord
clap hands and eke rejoyce:
Be glad and ſing unto the Lord
with ſweet and pleaſant voice.
2 For High the Lord and Dreadfull is,
with wonders manifold:
A mighty King he is truly,
in all the earth extol'd.

3 The people ſhall he make to be
unto our bondage thrall:
And underneath our feet he ſhall
the nations make to fall.

4 For us the heritage he choſe
which we poſſeſs alone,
The flouriſhing worſhip of Jacob
his welbeloved one.

5 Our God aſcended up on high
with joy and pleaſant noiſe:
The Lord goes up above the ſky
with trumpets royal voice.
6 Sing praiſes to our God, ſing praiſe,
ſing praiſes to our King:
7 For God is King of all the earth,
all skilful praiſes ſing.

8 God on the heathen reigns, and ſits
upon his holy throne:
The Princes of the people have
them joyned every one
9 To Abrahams people: for our God,
which is exalted high,
As with a buckler doth defend
the earth continually

Magnus Dominus. Pſal. xlviij. *I. H.*

GReat is the Lord, and with great praiſe
to be advanced ſtill,
Within the City of our God,
upon his holy hill.
2 Mount Zion is a pleaſant place,
it gladdeth all the land:
The City of the mighty King
on her north-ſide doth ſtand.

3 Within the palaces thereof
God is a refuge known:
For lo, the kings are gathered, and
together they are gone.
4 But when they did behold it ſo,
they wondred, and they were
Aſtonied much, and ſuddenly
were driven back with fear.

5 Great terrour there on them did fall,
for very wo they cry,
As doth a woman when ſhe ſhall
go travel by and by.
6 As thou with eaſtern wind the ſhips
upon the ſea doſt break,
So they were ſtroy'd: and even as
we heard our fathers ſpeak.

7 So in the City of the Lord
we ſaw as it was told:
Yea, in the City which our God
for ever will uphold.
8 O Lord, we wait and do attend
on thy good help and grace:
For which we do all times attend
within thy holy place.

9 O Lord, according to thy Name
for ever is thy praiſe:
And thy right hand, O Lord, is full
of righteouſneſs always.
10 Let, for thy judgments, Zion mount
fulfilled be with joys:
And eke of Judah, grant, O Lord,
the daughters to rejoyce.

11 Go walk about all Zion hill,
yea, round about her go:
And tell the towers that thereupon
are builded on a row.
12 And mark ye well her bulwarks all,
behold her towers there:
That ye may tell thereof to them
that after ſhall be here.

13 For this God is our God, our God
for evermore is he:
Yea, and unto the death alſo
our guider ſhall he be.

Audite hæc omnes. Pſal. xlix. *I. H.*

ALl people hearken and give ear
to that that I ſhall tell:
2 Both high and low, both rich and poor
that in the world do dwell.
3 For why? my mouth ſhall make diſcourſe
of many things right wiſe:
In underſtanding ſhall mine heart
his ſtudy exerciſe.

4 I will incline mine ear to know
the parable ſo dark:
And open all my doubtful ſpeech
in meeter on my harp.
5 Why ſhould I fear affliction,
or any careful toyl;
Or eſſe my foes which at my heels
are preſt my life to ſpoil?

6 For as for ſuch as riches have,
wherein their truſt is moſt;
And they which of their treaſures great
themſelves do brag and boaſt;
7 There is not one of them that can
his brothers death redeem:
Or that can give a price to God
ſufficient for him.

8 It is too great a price to pay,
none can thereto attain:
Or that he might his life prolong,
or not in grave remain.
9 They ſee wiſe men as well as fools
ſubject unto deaths bands:
And being dead, ſtrangers poſſeſs
their goods, their rents, their lands.

10 Their care is to build houſes fair,
and ſo determine ſure
To make their name right great on earth
for ever to indure.
11 Yet ſhall no man always enjoy
high honour, wealth, and reſt;
12 But ſhall at length taſt of deaths cup,
as well as the bruit beaſt.

The Second part.

13 And though they try their fooliſh thoughts
to be moſt lewd and vain:
Their children yet approve their talk,
and in like ſin remain.
14 As ſheep into the fold are brought,
ſo ſhall they into grave:
Death ſhall them eat, and in that day
the juſt ſhall lordſhip have.

15 Their image and their royal port
ſhall fade and quite decay:
When as from houſe to pit they paſs
with wo and wel-away.
16 But God will ſurely preſerve me
from death and endleſs pain:
Becauſe he will of his good grace
my ſoul receive again.

17 If any man wax wondrous rich,
fear not I ſay therefore:
Although the glory of his houſe
increaſeth more and more.
18 For when he dies, of all theſe things
nothing ſhall he receive:
His glory will not follow him,
his pomp will take her leave.

19 Yet in this life he takes himſelf
the happieſt under ſun:
And others likewiſe flatter him,
ſaying, all is well done.
20 And preſuppoſe he live as long
as did his fathers old;
Yet muſt he needs at length give place,
and be brought to deaths fold.

21 Thus man to honour God had brought,
yet doth he not conſider:
But like brute beaſts ſo doth he live,
which turn to duſt and powder.

Deus Deorum. Pſal. L. *W. W.*

THe mighty God,
th'eternal hath thus ſpoke,
And all the world
he will call and provoke:
Even from the eaſt,
and ſo forth to the weſt.
2 From toward Zion,
which place he liketh beſt.
God will appear
in beauty moſt excellent:
Our God will come
before that long time be ſpent.

3 Devouring fire
ſhall go before his face;
A great tempeſt
ſhall round about him trace.
4 Then ſhall he call
the earth and heavens bright,
To judge his folk
with equity and right:
5 Saying, Go to,
and now my ſaints aſſemble:
My pact they keep,
their gifts do not diſſemble.

6 The heavens ſhall
declare his righteouſneſs:
For God is judge
of all things more and leſs.
7 Hear, my people,
for I will now reveil;
Liſt Iſrael,
I will thee nought conceil.
Thy God, thy God
am I, and will not blame thee
8 For giving not
all manner offerings to me.

9 I have no need
to take of thee at all
Goats of thy fold,
or calf out of thy ſtall:
10 For all the beaſts
are mine within the woods:
On thouſand hills
cattel are mine own goods.
11 I know for mine
all birds that are on mountains:
All beaſts are mine
which haunt the fields and fountains.

12 Hungry if I were,
I would not thee it tell:
For all is mine
that in the world doth dwell.
13 Eat I the fleſh
of great bulls or bullocks?

Or drink the bloud
of goats, or of the flocks ?
14 Offer to God
praiſe and hearty thanksgiving,
And pay thy vows
unto God everliving.

15 Call upon me.
when troubled thou ſhalt be:
Then will I help,
and thou ſhalt honour me,
16 To the wicked
thus ſaith th'eternal God,
Why doſt thou preach
my laws and hests abroad:
17 Seeing thou haſt
them with thy mouth abuſed,
And hateſt to be
by diſcipline reformed ?
My words, I ſay,
thou doſt reject and hate:

18 If that thou ſee
a thief, as with thy mate,
Thou run'ſt with him,
and ſo your prey do ſeek,
And art all one
with bauds and ruffians eke.
19 Thou giv'ſt thy ſelf
to backbite and to ſlander:
And how thy tongue
deceives it is a wonder.
20 Thou ſit'ſt muſing
thy brother how to blame,
And how to put
thy mothers ſon to ſhame.

21 Theſe things thou did'ſt,
and whil'ſt I held my tongue,
Thou didſt me judge,
becauſe I ſtaid ſo long,
Like to thy ſelf:
yet though I keep long ſilence,
Once ſhalt thou feel
of thy wrongs juſt recompenſe.
22 Conſider this,
ye that forget the Lord,
And fear not when
he threateneth with his word:
Leſt without help
I ſpoil you as a prey.

23 But he that thanks
offereth, praiſeth me ay,
Saith the Lord God:
and he that walks this trace,
I will him teach
Gods ſaving health t'embrace.

Another of the ſame, by I. H.

THe God of Gods, the Lord,
hath call'd the earth by name:
From whence the ſun doth riſe, unto
the ſetting of the ſame.
2 From Zion his fair place,
his glory bright and clear,
The perfect beauty of his grace,
from thence it did appear.

3 Our God ſhall come in haſte,
to ſpeak he ſhall not doubt:
Before him ſhall the fire waſte,
and tempeſt round about.
4 The heavens from on high,
the earth below likewiſe
He will call forth, to judge and try
his folk he doth deviſe.

5 Bring forth my ſaints, ſaith he,
my faithful flock ſo dear:
Which are in band and league with me,
my law to love and fear.
6 And when theſe things are tri'd,
the heavens ſhall record
That God is juſt, and all muſt bide
the judgment of the Lord.

7 My people, O give heed,
Iſrael to thee I cry:
I am thy God, thy help at need,
thou canſt it not deny.
8 I do not ſay to thee;
thy ſacrifice is ſlack:
Thou offer'ſt daily unto me
much more then I do lack.

9 Think'ſt thou that I do need
thy cattel young or old?
Or elſe ſo much deſire to feed
on goats out of thy fold?
10 Nay; all the beaſts are mine,
in woods that eat their fils:
And thouſands more of neat and kine
that run wild on the hills.

The Second part.

11 The birds that build on high,
in hills and out of ſight;
And beaſts that in the fields do lie
are ſubject to my might.
12 Then though I hungred ſore,
what need I ought of thine,
Sith that the earth with her great ſtore,
and all therein is mine?

13 To buls fleſh have I mind
to eat it, doſt thou think?
Or ſuch a ſweetneſs do I find
the bloud of goats to drink?
14 Give to the Lord his praiſe,
with thanks to him apply:
And ſee thou pay thy vows always
unto the God Moſt High.

15 Then ſeek and call to me,
when ought would work thee blame:
And I will ſtre deliver thee,
that thou mayſt praiſe my name.
16 But to the wicked train,
which talk of God each day,
And yet their works are foul and vain,
to them the Lord will ſay,

17 With what a face dar'ſt thou
my word once ſpeak or name?
Why doth thy talk my law allow,
thy deeds deny the ſame?
18 Whereas for to amend
thy life thou art ſo ſlack:
My word the which thou doſt pretend,
is caſt behind thy back.

The Third part.

19 When thou a thief doſt ſee
by theft to live in wealth,
With him thou run'ſt and doſt agree
likewiſe to thrive by ſtealth.
20 When thou doſt them behold
that wives and maids defile,
Thou lik'ſt it well, and waxeſt bold
to uſe that life moſt vile.

21 Thy lips thou doſt apply
to ſlander and defame:
Thy tongue is taught to craft and ly,
and ſtill doth uſe the ſame.
22 Thou ſtudieſt to revile
thy friends to thee ſo near:
With ſlander thou wouldſt needs defile
thy mothers ſon moſt dear.

23 Hereat while I do wink,
as though I did not ſee,
Thou goeſt on ſtill, and ſo doſt think
that I am like to thee.
24 But ſure I will not let
to ſtrike, when I begin:
Thy faults in order I will ſet,
and open all thy ſin.

25 Mark this I you require,
that have not God in mind:
Leſt when I plague you in mine ire,
your help be far to find.
26 He that doth give to me
the ſacrifice of praiſe,
Doth pleaſe me well, and he ſhall ſee
to walk in godly ways.

Miſerere mei. Pſal. lj. *W.W.*

O Lord, conſider my diſtreſs,
and now with ſpeed ſome pity take:
My ſins deface, my faults redreſs,
good Lord, for thy great mercies ſake.
2 Waſh me, O Lord, and make me clean
from this unjuſt and ſinful act,
And purify yet once again
my hainous crime and bloudy fact.

3 Remorſe and ſorrow do conſtrain
me to acknowledge mine exceſs:
My ſin, alaſs, doth ſtill remain
before my face without releaſe.
4 For thee alone I have offended,
committing evil in thy ſight:
And if I were therefore condemned,
yet were thy judgments juſt and right.

5 It is too maniſeſt, alaſs,
that firſt I was conceiv'd in ſin:
Yea, of my mother ſo born was,
and yet vile wretch remain therein.
6 Alſo behold, Lord, thou doſt love
the inward truth of a pure heart:
Therefore thy wiſdom from above
thou haſt reveil'd me to convert.

7 If thou with hyſſop purge this blot,
I ſhall be cleaner then the glaſs:
And if thou waſh away my ſpot,
the ſnow in whiteneſs ſhall I paſs.
8 Therefore, O Lord, ſuch joy me ſend,
that inwardly I may find grace,
And that my ſtrength may now amend,
which thou haſt fwag'd for my treſpaſs.

9 Turn back thy face and frowning ire,
for I have felt enough thy hand:
And purge my ſins, I thee deſire,
which do in number paſs the ſand.
10 Make new my heart within my breaſt,
and frame it to thy holy will:
Thy conſtant ſpirit in me let reſt,
which may theſe raging enemies kill.

The Second part.

11 Caſt me not, Lord, out from thy face,
but ſpeedily my torments end:
Take not from me thy ſpirit of grace,
which may from dangers me defend.
12 Reſtore me to thoſe joys again
which I was wont in thee to find:

And let me thy free ſpirit retain,
which unto thee may ſtir my mind.

13 Thus when I ſhall thy mercies know,
I ſhall inſtruct others therein:
And men that are likewiſe brought low
by mine example ſhall flee ſin.
14 O God, that of my health art Lord,
forgive me this my bloudy vice:
My heart and tongue ſhall then accord
to ſing thy mercies and juſtice.

15 Touch thou my lips, my tongue unty,
O Lord, which art the onely key:
And then my mouth ſhall teſtify
thy wondrous works and praiſe alway.
16 And as for outward ſacrifice,
I would have offer'd many a one:
But thou eſteem'ſt them of no price,
and therein pleaſure tak'ſt thou none.

17 The heavy heart, the mind oppreſt,
O Lord, thou never doſt reject:
And, to ſpeak truth, it is the beſt,
and of all ſacrifice th'effect:
18 Lord, unto Zion turn thy face,
pour out thy mercies on thy hill:
And on Jeruſalem thy grace;
build up the wals, and love it ſtill.

19 Thou ſhalt accept then our off'rings
of peace and righteouſneſs, I ſay:
Yea, calves and many other things
upon thine altar will we lay.

Another of the ſame, by I. H.

HAve mercy on me, Lord, after
thy great abounding grace:
After thy mercies multitude,
do thou my ſins deface.
2 Yea, waſh me more from mine offence,
and cleanſe me from my ſin:
For I do know my fault; and ſtill
my ſin is in mine eyn.

3 Againſt thee, thee alone I have
offended in this caſe:
And evil have I done before
the preſence of thy face:
4 That in the things that thou haſt done
upright thou maiſt be tri'd:
And eke in judging, that the doom
may paſs upon thy ſide.

5 Behold, in wickedneſs my kind
and ſhape I did receive:
And lo, my ſinful mother eke
in ſin did me conceive.
6 But lo, the truth in inward parts
is pleaſant unto thee:
And ſecrets of thy wiſdom thou
reveiled haſt to me.

7 With hyſſop, Lord; beſprinkle me,
I ſhall be cleanſed ſo:
Yea, waſh Thou me, and ſo I ſhall
be whiter then the ſnow.
8 Of joy and gladneſs make Thou me
to hear the pleaſant voice:
That ſo the bruiſed bones which thou
haſt broken may rejoyce.

9 From the beholding of my ſins
Lord, turn away thy face:
And all my deeds of wickedneſs
do utterly deface.
10 O God create in me a heart
unſpotted in thy ſight:
And eke within my bowels, Lord,
renew a ſtable ſpirit.

11 Ne caſt me from thy ſight, nor take
thy holy Spirit away:
The comfort of thy ſaving health
give me again, I pray.
12 With thy free Spirit eſtabliſh me,
and I will teach therefore
Sinners thy ways; and wicked ſhall
be turned to thy lore.

The Second part.

13 O God, that art God of my health,
from bloud deliver me:
That praiſes of thy righteouſneſs
my tongue may ſing to thee.
14 My lips that yeaſaft cloſed be,
do thou, O Lord, unloſe:
The praiſes of thy Majeſty
my mouth ſhall ſo diſcloſe.

15 I would have offered ſacrifice,
if that had pleaſed thee:
But pleaſed with burnt-offerings
I know thou wilt not be.
16 A troubled ſpirit is ſacrifice
delightful in Gods eyes:
A broken and an humble heart,
God, Thou wilt not deſpiſe.

17 In thy good will deal gently, Lord,
to Zion, and withall
Grant that of thy Jeruſalem
uprear'd may be the wall.
18 Burnt-offerings, gifts, and ſacrifice
of juſtice in that day
Thou ſhalt accept, and calves they ſhall
upon thine altar lay.

Quid gloriaris. Pſal. lij. *I. H.*

WHy doſt thou, tyrant, boaſt abroad,
thy wicked works to praiſe?
Doſt thou not know there is a God,
whoſe mercies laſt always?
2 Why doth thy mind yet ſtill deviſe
ſuch wicked wiles to warp?
Thy tongue untrue in forging lies,
is like a raſour ſharp.

3 On miſchief why fet'ſt thou thy mind,
and wilt not walk upright?
Thou haſt more luſt falſe tales to find,
then bring the truth to light.
4 Thou doſt delight in fraud and guile,
in miſchief, bloud, and wrong:
Thy lips have learn'd the flattering ſtile,
O falſe deceitful tongue.

5 Therefore ſhall God for ay confound
and pluck thee from thy place,
Thy feed root out from off the ground,
and ſo ſhall thee deface.
6 The juſt when they behold thy fall,
with fear will praiſe the Lord,
And in reproach of thee withall
cry out with one accord.

7 Behold the man that would not take
the Lord for his defence:
But of his goods his God did make,
and truſt his corrupt ſenſe.
8 But I as olive freſh and green
ſhall ſpring and ſpread abroad:
For why, my truſt hath all times been
upon the living God.

9 For this therefore will I give praiſe
to thee with heart and voice:
I will fet forth thy name always,
wherein thy ſaints rejoyce.

Dixit inſipiens. Pſal. liij. *T. S.*

THe fooliſh man in that which he
within his heart hath ſaid,
That there is any God at all
hath utterly denied.
2 They are corrupt, and they alſo
a heinous work have wrought:
Among them all there is not one
of good that worketh ought.

3 The Lord look'd down on ſons of men,
from heaven all abroad:
To ſee if any were that would
be wiſe and ſeek for God.
4 They are all gone out of the way,
they are corrupted all;
There is not one doth any good,
there is not one at all.

5 Do not all wicked workers know
that they do feed upon
My people, as they feed on bread?
the Lord they call not on.
6 Even there they were afraid, and ſtood
with trembling all diſmai'd.
Whereas there was no cauſe at all
why they ſhould be afraid.

7 For God his bones that thee beſieg'd
hath ſcattered all abroad:
Thou haſt confounded them, for they
rejected are of God.
8 O Lord, give thou thy people health,
and Thou, O Lord, fulfil
Thy promiſe made to Iſrael,
from out of Zion hill.

9 When God his people ſhall reſtore
that erſt was captive led,
Then Jacob ſhall therein rejoyce,
and Iſrael ſhall be glad.

Deus, in nomine. Pſal. liv. *I. H.*

GOd, ſave me for thy holy Name,
and for thy goodneſs ſake:
Unto the ſtrength, Lord, of the ſame
I do my cauſe betake.
2 Regard, O Lord, and give an ear
to me when I do pray:
Bowe down thy ſelf to me and hear
the words that I do ſay.

3 For ſtrangers up againſt me riſe,
and tyrants vex me ſtill:
Which have not God before their eyes,
they ſeek my ſoul to ſpill.
4 But lo, my God doth give me aid,
the Lord is ſtreight at hand:
With them by whom my ſoul is ſtaid
the Lord doth ever ſtand.

5 With plagues repay again all thoſe
for me that lie in wait:
And in thy truth deſtroy my foes,
with their own ſnare and bait.
6 An offering of free heart and will
then I to thee ſhall make,
And praiſe thy Name, for therein ſtill
great comfort I do take.

7 O Lord, at length do set me free
from them that craft conspire:
And now mine eye with joy doth see
on them my hearts desire.

Exaudi, Deus. Psal. lv. *I. H.*

O God, give ear, and do apply
to hear me when I pray:
And when to thee I call and cry,
hide not thy self away.
2 Take heed to me, grant my requeſt,
and answer me again:
With plaints I pray full fore oppreſt,
great grief doth me constrain.

3 Becauſe my foes with threats and cries
oppreſs me through deſpight:
And ſo the wicked fort likewiſe
to vex me have delight.
4 For they in counſel do conſpire
to charge me with ſome ill:
So in their haſty wrath and ire
they do purſue me ſtill.

5 My heart doth faint for want of breath,
it panteth in my breaſt:
The terrours and the dread of death
do work me much unreſt.
6 Such dreadful fear on me doth fall,
that I therewith do quake:
Such horrour whelmeth me withall,
that I no ſhift can make.

7 But I did ſay, Who will give me
the ſwift and pleaſant wings
Of ſome fair dove, that I may flee,
and reſt me from theſe things?
8 Lo, then I would go far away,
to flee I would not ceaſe:
And I would hide my ſelf, and ſtay
in ſome dark wilderneſs.

9 I would be gone in all the haſte,
and not abide behind:
That I were quit and overpaſt
theſe blaſts of boiſtrous wind.
10 Divide them, Lord, and from them pull
their deviliſh double tongue:
For I have ſpi'd their city full
of rapine, ſtrife, and wrong.

11 Which things both night & day through-
do cloſe her as a wall: (out
In midſt of her is miſchief ſtout,
and ſorrow eke withall.
12 Her inward parts are wicked plain,
her deeds are much too vile:
And in her ſtreets there doth remain
all craſty fraud and guile.

The Second part.

13 If that my foes did ſeek my ſhame,
I might it well abide;
From open enemies check and blame
ſomewhere I could me hide:
14 But thou it was my fellow dear,
which friendſhip didſt pretend,
And didſt my ſecret counſel hear,
as my familiar friend:

15 With whom I had delight to talk
in ſecret and abroad:
And we together oft did walk
within the houſe of God.
16 Let death in haſte upon them fall,
and ſend them quick to hell:
For miſchief reigneth in the hall
and parlour where they dwell.

17 But I unto my God will cry,
to him for help I flee:
The Lord will help me by and by,
and he will ſuccour me.
18 At morning, noon, and evening tide,
unto the Lord I pray:
When I ſo inſtantly have cri'd,
he doth not ſay me nay.

19 To peace he ſhall reſtore me yet,
though war be now at hand:
Although the number be full great
that would againſt me ſtand.
20 The Lord that firſt and laſt doth reign
both now and evermore:
Will hear when I to him complain,
and puniſh them full ſore.

21 For ſure there is no hope that they
to turn will once accord:
For why? they will not God obey,
nor yet do fear the Lord.
22 Upon their friends they lay their hands
which were in covenant knit:
Of friendſhip to neglect the bands
they paſs or care no whit.

23 While they have war within their hearts,
as butter are their words:
Although their words were ſmooth as oyl,
they cut as ſharp as ſwords.
24 Caſt thou thy care upon the Lord,
and he ſhall nouriſh thee:
For in no wiſe will he record
the juſt in thrall to ſee.

25 But God ſhall caſt them deep in pit
that thirſt for bloud always:
He will no guiltful man permit
to live out half his days.
26 Though ſuch be quite deſtroy'd and gone,
in thee, O Lord, I truſt:
I ſhall depend thy grace upon,
with all my heart and luſt.

Miſerere mei. Psal. lvj. *I. H.*

HAve mercy, Lord, on me, I pray,
for man would me devour:
He fighteth with me day by day,
and troubleth me each hour.
2 Mine enemies daily enterpriſe
to ſwallow me outright:
To fight againſt me many riſe,
O thou Moſt High of might.

3 When they would make me moſt afraid
with boaſts and brags of pride:
I truſt in thee alone for aid,
by thee I will abide.
4 Gods promiſe I do mind and praiſe,
O Lord, I flick to thee:
I do not care at all aſſays
what fleſh can do to me.

5 What things I either did or ſpake,
they wreſt them at their will:
And all the counſel that they take
is how to work me ill.
6 They all conſent themſelvs to hide,
cloſe watch for me to lay:
They ſpy my paths, and ſnares have tide
to take my life away.

7 Shall they thus ſcape on miſchief ſet?
thou God on them wilt frown:
For in his wrath he doth not let
to throw whole kingdoms down.
8 Thou ſeeſt how oft they made me flee,
and on my tears doſt look:
Reſerve them in a glaſs by thee,
and write them in thy book.

9 When I do call upon thy name,
my foes away do ſtart:
I well perceive it by the ſame,
that God doth take my part.
10 I glory in the word of God,
to praiſe it I accord:
With joy I will declare abroad
the promiſe of the Lord.

11 I truſt in God, and yet I ſay,
as I before began,
The Lord he is my help and ſtay,
I do not care for man.
12 I will perform with heart ſo free,
to God my vows always:
And I, O Lord, all times to thee
will offer thanks and praiſe.

13 My ſoul from death thou doſt defend,
and keep'ſt my feet upright:
That I before thee may aſcend
with ſuch as live in light.

Miſerere mei. Psal. lvij. *I. H.*

TAke pity for thy promiſe ſake,
have mercy, Lord, on me:
For why? my ſoul doth her betake
unto the help of thee.
2 Within the ſhadow of thy wings
I ſet my ſelf full faſt,
Till miſchief, malice, and like things
be gone and overpaſt.

3 I call upon the God Moſt High,
to whom I ſtick and ſtand:
I mean the God that will ſtand by
the cauſe I have in hand.
4 From heaven he hath ſent his aid,
to ſave me from their ſpight,
That to devour me have aſſai'd;
his mercy, truth, and might.

5 I lead my life with lions fell,
all ſet on wrath and ire:
And with ſuch wicked men I dwell,
that fret like flames of fire.
6 Their teeth are ſpears and arrows long
as ſharp as I have ſeen:
They wound and cut with their quick tongue
like ſwords and weapons keen.

7 Set up, and ſhew thy ſelf, O God,
above the heavens bright:
Exalt thy praiſe on earth abroad,
thy Majeſty and Might.
8 They lay their net and do prepare
a privy cave and pit:
Wherein they think my ſoul to ſnare,
but they are fal'n in it.

9 My heart is ſet to laud the Lord,
in him to joy always:
My heart, I ſay, doth well accord
to ſing his laud and praiſe.
10 Awake, my joy, awake, I ſay,
my lute, my harp, and ſtring:
For I my ſelf before the day
will riſe, rejoyce, and ſing.

11 Among the people I will tell
the goodneſs of my God.

And

And ſhew his praiſe that doth excel,
in heathen lands abroad.
12 His mercy doth extend as far
as heavens all are high:
His truth as high as any ſtar
that ſhineth in the ſky.

13 Set forth and ſhew thy ſelf, O God,
above the heavens bright:
Extol thy praiſe on earth abroad,
thy Majeſty and Might.

Si vere utique. Psal. lviij. *I. H.*

YE rulers that are put in truſt
to judge of wrong and right,
Be all your judgments true and juſt,
not knowing meed or might?
2 Nay, in your hearts ye mark and muſe
in miſchief to conſent,
And where ye ſhould true juſtice uſe,
your hands to bribes are bent.

3 The wicked ſort from their birth-day
have erred on this wiſe:
And from their mothers womb alway
have uſed craft and lies.
4 In them the poiſon and the breath
of ſerpents do appear:
Yea, like the adder that is deaf,
and faſt doth ſtop her ear:

5 Becauſe ſhe will not hear the voyce
of one that charmeth well:
No, though he were the chief of choice,
and did therein excell.
6 O God, break thou their teeth at once
within their mouths thoughout:
The tuſks that in their great jaw-bones
like lions whelps hang out.

7 Let them conſume away and waſte,
as water runs forth right;
The ſhafts that they do ſhoot in haſte,
let them be broke in flight.
8 As ſnails do waſte within the ſhell,
and unto ſlime do run:
As one before his time that fell,
and never ſaw the ſun.

9 Before the thorns that now are young,
to buſhes big ſhall grow:
The ſtorms of anger waxing ſtrong
ſhall take them ere they know.
10 The juſt ſhall joy, it doth them good
that God doth vengence take:
And they ſhall waſh their feet in blood
of them that him forſake.

11 Then ſhall the world ſhew forth and tell,
that good men have reward:
And that a God on earth doth dwell,
that juſtice doth regard.

Eripe me. Psal. lix. *I. H.*

SEnd aid, and ſave me from my foes,
O Lord, I pray to thee:
Defend and keep me from all thoſe
that riſe and ſtrive with me.
2 O Lord, preſerve me from thoſe men,
whoſe doings are not good:
And ſet me ſure and ſafe from them
that thirſt ſtill after bloud.

3 For lo, they wait my ſoul to take,
they rage againſt me ſtill:
Yea, for no fault that I did make,
I never did them ill.

4 They run and do themſelvs prepare,
when I no whit offend:
Ariſe and ſave me from their ſnare,
and ſee what they intend.

5 O Lord of hoſts of Iſrael,
ariſe and ſtrike all lands:
And pity none that do rebel,
and in their miſchief ſtands.
6 At night they ſtir and ſeek about,
as hounds they houl and grin:
And all the city clean throughout
from place to place they run.

7 They ſpeak of me with mouth alway,
but in their lips are ſwords:
They greed my death, and then would ſay,
what? none doth hear our words.
8 But, Lord, thou haſt their ways eſpi'd,
and laught thereat apace:
The heathen folk thou doſt deride,
and mock them to their face.

9 The ſtrength that doth our foes withſtand,
O Lord, doth come from thee:
My God he is my help at hand,
a fort of fence to me.
10 The Lord to me doth ſhew his grace
in great abundance ſtill:
That I may ſee my foes in caſe
ſuch as my heart doth will.

The Second part.

11 Deſtroy them not at once, O Lord,
leſt it from mind do fall:
But with thy ſtrength drive them abroad,
and ſo conſume them all.
12 For their ill words and truthleſs tongue
confound them in their pride:
Their wicked oaths with lies and wrong
let all the world deride.

13 Conſume them in thy wrath, O Lord,
that nought of them remain:
That men may know throughout the world
that Jacobs Gods doth reign.
14 At evening they return apace,
as dogs they grin and cry:
Throughout the ſtreets in every place
they run about and ſpy.

15 They ſeek about for meat, I ſay,
but let them not be fed:
Nor find a houſe wherein they may
be bold to put their head.
16 But I will ſhew thy ſtrength abroad,
thy goodneſs I will praiſe:
For thou art my defence and God
at need in all aſſays.

17 Thou art my ſtrength, thou haſt me ſtaid,
O Lord, I ſing to thee:
Thou art my fort, my ſtrength, and aid,
a loving God to me.

Deus repulisti. Psal. lx. *I. H.*

O Lord, thou didſt us clean forſake,
and ſcatteredſt us abroad:
Such great diſpleaſure thou didſt take;
return to us, O God.
2 Thy might did move the land ſo fore,
that it in ſunder brake:
The hurt thereof, O Lord reſtore,
for it doth bowe and quake.

3 With heavy chance thou plagueſt thus
the people that are thine:
And thou haſt given unto us
a drink of deadly wine.
4 But yet to ſuch as fear thy name
a banner thou didſt ſhew:
That they may triumph in the ſame,
becauſe thy word is true.

5 So that thy might may keep and ſave
thy folk that favour thee,
That they thy help at hand may have,
O Lord, grant this to me.
6 The Lord did ſpeak from his own place,
this was his joyfull tale,
I will divide Sechem by pace,
and meet out Succoths vale.

7 Gilead is given to my hand,
Manaſſeh mine beſide:
Ephraim the ſtrength of all my land,
my law doth Judah guide.
8 In Moab I will waſh my feet,
over Edom throw my ſhoe:
And thou Paleſtine ought'ſt to ſeek
for favour me unto.

9 But who will bring me at this tide
into the city ſtrong?
Or who to Edom will me guide,
ſo that I go not wrong?
10 Wilt thou not, God, which didſt forſake
thy folk, their land, and coaſts?
Our wars in hand thou wouldſt not take,
nor walk among our hoſts.

11 Give aid, O Lord, and us relieve
from them that us diſdain:
The help that hoſts of men can give,
it is but all in vain.
12 But through our God we ſhall have might
to take great things in hand:
He will tread down and put to flight
all thoſe that us withſtand.

Exaudi Deus. Psal. lxj. *I. H.*

REgard, O Lord, for I complain,
and make my ſuit to thee:
Let not my words return in vain,
but give an ear to me.
2 From out the coaſts and utmoſt parts
of all the earth abroad,
In grief and anguiſh of my heart
I cry to thee O God.

3 Upon the rock of thy great power
my woful mind repoſe:
Thou art my hope, my fort and tower,
my fence againſt my foes.
4 Within thy tent I luſt to dwell,
for ever to indure:
Under thy wings I know right well
I ſhall be ſafe and ſure.

5 The Lord doth my deſire regard,
and doth fulfil the ſame:
With godly gifts will he reward
all thoſe that fear his name.
6 The King ſhall he in health maintain,
and ſo prolong his days:
That he from age to age ſhall reign,
for evermore always.

7 That he may have a dwelling place
before the Lord for ay;
O let thy mercy, truth, and grace
defend him from decay.
8 Then ſhall I ſing for ever ſtill
with praiſe unto thy name:

That

That all my vows I may fulfil,
and daily pay the ſame.

Nonne Deo. Pſal. lxij. *I. H.*

MY ſoul to God ſhall give good heed,
and him alone attend:
For why? my health and hope to ſpeed
doth whole on him depend.
2 For he alone is my defence,
my rock, my health, and aid:
He is my ſtay, that no pretence
ſhall make me much diſmaid.

3 O wicked folk, how long will ye
uſe craft? ſure ye muſt fall:
For as a rotten hedge ye be,
and like a tottering wall.
4 Whom God doth love, ye ſeek always
to put him to the worſe:
Ye love to lie, with mouth ye praiſe,
and yet your heart doth curſe.

5 Yet ſtill my ſoul doth whole depend
on God my chief deſire:
From all ill feats me to defend
none but him I require.
6 He is my rock, my fort and tower,
my health is of his grace:
He doth ſupport me, that no power
can move me out of place.

7 God is my glory and my health,
my ſouls delire and luſt:
My fort, my ſtrength, my ſtay, my wealth,
God is my onely truſt.
8 Oh, have your truſt in him alway,
ye folk, with one accord:
Pour out your hearts to him, and ſay,
our truſt is in the Lord.

9 The ſons of men deceitful are,
on balance but a fleight:
With things moſt vain do them compare,
for they can keep no weight.
10 Truſt not in wrong, robbery, nor ſtealth,
let vain delights be gone:
Though goods well got flow in with wealth,
ſet not your hearts thereon.

11 The Lord long ſince one thing did tell,
which here to mind I call:
He ſpake it oft, I heard it well,
that God alone doth all.
12 And that thou, Lord, art good and kind,
thy mercy doth exceed;
So that all ſorts with thee ſtand find
according to their deed.

Deus, Deus meus. Pſal. lxiij. *T. S.*

O God, my God, I watch betime
to come to thee in haſte:
For why? my ſoul and body both
do thirſt of thee to taſte.
And in this barren wilderneſs
where waters there are none,
My fleſh is parcht for thought of thee,
for thee I wiſh alone.

2 That I might ſee yet once again
thy glory, ſtrength, and might,
As I was wont it to behold
within thy temple bright.
3 For why? thy mercies far furmount
this life and wretched days:
My lips therefore ſhall give to thee
due honour, laud and praiſe.

4 And whil'ſt I live, I will not fail
to worſhip thee alway:
And in thy name I ſhall lift up
my hands when I do pray.
5 My ſoul is fil'd as with marrow,
which is both fat and ſweet:
My mouth therefore ſhall ſing ſuch ſongs
as are for thee moſt meet.

6 When as in bed I think on thee,
and eke all the night-tide:
7 For under covert of thy wings,
thou art my joyful guide.
8 My ſoul doth ſurely ſtick to thee,
thy right hand is my power:
9 And thoſe that ſeek my ſoul to 'ſtroy,
them death ſhall ſoon devour.

10 The ſword ſhall them devour each one,
their carcaſes ſhall feed
The hungry foxes which do run
their prey to ſeek at need.
11 The king and all men ſhall rejoyce,
that do profeſs Gods word:
For liars mouths ſhall then be ſtopt,
which have the truth diſturb'd.

Exaudi, Deus. Pſal. lxiv. *I. H.*

O Lord, unto my voice give ear,
with plaint when I do pray:
And rid my life and ſoul from fear
of foes that threat to ſlay.
2 Defend me from that ſort of men
which in deceit do lurk:
And from the frowning face of them
that all ill feats do work.

3 Who whet their tongues, as we have ſeen
men whet and ſharp their ſwords:
They ſhoot abroad their arrows keen,
I mean moſt bitter words.
4 With privy flights ſhoot they their ſhafts,
the upright man to hit:
The juſt unwares to ſtrike by craft,
they care or fear no whit.

5 A wicked work they have decreed,
in counſel thus they cry,
To uſe deceit let us not dread,
what? who can it eſpy?
6 What way to hurt they talk and muſe
all times within their heart:
They all conſult what feats to uſe,
each doth invent his part.

7 But yet all this ſhall not prevail;
when they think leaſt upon,
God with his dart ſhall ſure aſſail
and wound them every one.
8 Their crafts and their ill tongues withall
ſhall work themſelvs ſuch blame,
That they which then behold their fall
ſhall wonder at the ſame.

9 Then all that ſee ſhall know right well
that God the thing hath wrought,
And praiſe his witty works, and tell
what he to paſs hath brought.
10 Yet ſhall the juſt in God rejoyce,
ſtill truſting in his might:
So ſhall they joy with mind and voice,
whoſe hearts are pure and right.

Te decet hymnus. Pſal. lxv. *I. H.*

THy praiſe alone, O Lord, doth reign
in Zion thine own hill:
Their vows to thee they do maintain,
and their behelts fulfil.
2 For that thou do'ſt their prayers hear,
and do'ſt thereto agree:
The people all both far and near
with truſt ſhall come to thee.

3 Our wicked life ſo far exceeds,
that we ſhall fall therein:
But, Lord, forgive our great miſdeeds,
and purge us from our ſin.
4 The man is bleſt whom thou doſt chooſe
within thy courts to dwell:
Thy houſe and Temple he ſhall uſe,
with pleaſures that excel.

5 Of thy great juſtice hear us, God,
our health of thee doth riſe:
The hope of all the earth abroad,
and the ſea-coaſts likewiſe.
6 With ſtrength thou art beſet about,
and compaſs'd with thy power:
Thou mak'ſt the mountains ſtrong and ſtout
to ſtand in every ſhower.

7 The ſwelling ſeas thou doſt aſſwage,
and make their ſtreams full ſtill:
Thou doſt reſtrain the peoples rage,
and rule them at thy will.
8 The folk that dwell full far on earth
ſhall dread thy ſigns to ſee,
Which morn and even in great mirth
do paſs with praiſe to thee.

9 When that the earth is chapt and dry,
and thirſteth more and more,
Then with thy drops thou doſt apply,
and much increaſe her ſtore.
10 The ſtoud of God doth overflow,
and ſo doth cauſe to ſpring
The feed and corn which men do ſow,
for he doth guide the thing.

11 With wet thou doſt her furrows fill,
whereby her clods do fall:
Thy drops on her thou doſt diſtil,
and bleſs her fruit withall.
12 Thou deck'ſt the earth of thy good grace
with fair and pleaſant crop:
Thy clouds diſtil their dew apace,
great plenty they do drop.

13 Whereby the deſart ſhall begin
full great increaſe to bring:
The little hills ſhall joy therein,
much fruit in them ſhall ſpring.
14 In places plain the flocks ſhall feed,
and cover all the earth:
The vales with corn ſhall ſo exceed,
that men ſhall ſing for mirth.

Jubilate Deo. Pſal. lxvj. *T. S.*

YE men on earth, in God rejoyce,
with praiſe ſet forth his name:
Extol his might with heart and voice,
give glory to the ſame.
2 How wonderful, O Lord, ſay ye,
in all thy works thou art!
Thy foes for fear ſhall ſeek to thee
full fore againſt their heart.

3 All men that dwell the earth throughout
ſhall praiſe the name of God:
The laud thereof the world about
is ſhew'd and ſet abroad.
4 All folk come forth, behold and ſee
what things the Lord hath wrought:

Mark

Mark well the wondrous works that he
for man to paſs hath brought.

5 He laid the ſea like heaps on high,
therein a way they had,
On foot to paſs both fair and dry,
whereof their hearts were glad.
6 His might doth rule the world alway,
his eyes all things behold:
All ſuch as would him diſobey
by him ſhall be control'd.

7 Ye people, give unto our God
due laud and thanks always:
With joyful voyce declare abroad,
and ſing unto his praiſe:
8 Which doth endue our ſoul with life,
and it preſerve withall:
He ſtays our feet ſo that no ſtrife
can make us ſlip or fall.

9 The Lord doth prove our deeds with fire,
if that they will abide:
As workmen do when they deſire
to have their metals tri'd.
10 Although thou ſuffer us ſo long
in priſon to be caſt,
And there with chains and fetters ſtrong
to lie in bondage faſt.

The Second part.

11 Although, I ſay, thou ſuffer men
on us to ride and reign:
Though we through fire and water run,
of very grief and pain:
12 Yet ſure thou doſt of thy good grace
diſpoſe it to the beſt:
And bring us out into a place,
to live in wealth and reſt.

13 Unto thy houſe reſort will I
to offer and to pray:
And there I will my ſelf apply
my vows to thee to pay.
14 The vows that with my mouth I ſpake,
in all my grief and ſmart:
The vows, I ſay, which I did make
in dolour of my heart.

15 Burnt-offerings I will give to thee,
of oxen fat, and rams:
Yea, this my ſacrifice ſhall be,
of bullocks, goats, and lambs.
16 Come forth and hearken, hear full ſoon,
all ye that fear the Lord:
What he for my poor ſoul hath done
to you I will record.

17 Full oft I call to mind his grace,
this mouth to him doth cry:
And thou my tongue make ſpeed apace,
to praiſe him by and by.
18 But if I feel my heart within,
in wicked works rejoyce:
Or if I have delight to ſin,
God will not hear my voyce.

19 But ſurely God my voyce hath heard,
and what I do require:
My prayer he doth well regard,
and granteth my deſire.
20 All praiſe to him that hath not put
nor caſt me out of mind:
Nor yet his mercy from me ſhut,
which I do ever find.

Deus miſereatur. Pſal. lxvij. *I. H.*

HAve mercy on us, Lord,
and grant to us thy grace:
To ſhew to us do thou accord
the brightneſs of thy face;
2 That all the earth may know
the way to godly wealth:
And all the nations on a row
may ſee thy ſaving health.

3 Let all the world, O God,
give praiſe unto thy Name;
O let the people all abroad,
extol and laud the ſame.
4 Throughout the world ſo wide
let all rejoyce with mirth:
For thou with truth and right doſt guide
the nations of the earth.

5 Let all the world, O God,
give praiſe unto thy Name:
O let the people all abroad
extol and laud the ſame.
6 Then ſhall the earth increaſe,
great ſtore of fruit ſhall fall,
And then our God the God of peace
ſhall bleſs us eke withall.

7 God ſhall us bleſs, I ſay,
and then both far and near,
The folk throughout the earth alway
of him ſhall ſtand in fear.

Exurgat Deus. Pſal. lxviij. *T. S.*

LEt God ariſe, and then his foes
will turn themſelvs to flight:
His enemies then will run abroad,
and ſcatter out of ſight.
2 And as the fire doth melt the wax,
and wind blows ſmoke away:
So in the preſence of the Lord,
the wicked ſhall decay.

3 But righteous men before the Lord
ſhall heartily rejoyce:
They ſhall be glad and merry all,
and chearful in their voyce.
4 Sing praiſe, ſing praiſe unto the Lord,
who rideth on the ſky:
Extol the Name of Jah our God,
and him do magnify.

5 The ſame is he that is above
within his holy place,
That father is of fatherleſs,
and judge of widows caſe.
6 Houſes he gives and iſſue both
unto the comfortleſs:
He bringeth bondmen out of thrall,
and rebels to diſtreſs.

7 When thou diſſt march before thy folk
th'Egyptians from among,
And brought'ſt them through the wilderneſs
which was both wide and long:
8 The earth did quake, the rain pour'd down,
heard were great claps of thunder;
The mount Sinai ſhook in ſuch ſort,
as it would break in ſunder.

9 Thine heritage with drops of rain
abundantly was waſht:
And if ſo be it barren waxt,
by thee it was refreſht.
10 Thy choſen flock doth there remain,
thou haſt prepar'd that place:

And for the poor thou doſt provide
of thine eſpecial grace.

The Second part.

11 God will give women cauſes juſt
to magnify his name,
When as his people triumphs make,
and purchaſe braits and fame.
12 For puiſſant kings for all their power,
ſhall flee and take the foil;
And women which remain at home
ſhall help to part the ſpoil.

13 And though ye were as black as pots,
your hue ſhall paſs the dove,
Whoſe wings and feathers ſeem to have
ſilver and gold above.
14 When in this land God ſhall triumph
o'r kings both high and low:
Then ſhall it be like Salmon hill,
as white as any ſnow.

15 Though Baſan be a fruitful hill,
and in height others paſs:
Yet Zion Gods moſt holy hill
doth far excel in grace.
16 Why brag ye thus, ye hills moſt high,
and leap for pride together?
The hill of Zion God doth love,
and there will dwell for ever.

17 Gods army is two millions
of warriours good and ſtrong:
The Lord alſo in Sinai
is preſent them among.
18 Thou did'ſt, O Lord, aſcend on high,
and captives led'ſt them all,
Which in times paſt thy choſen flock
in bondage kept and thrall.

Thou mad'ſt them tribute for to pay;
and ſuch as did repine
Thou didſt ſubdue, that they might dwell
in thy Temple divine.
19 Now praiſed be the Lord, for that
he pours on us ſuch grace:
From day to day he is the God
of our health and ſolace.

The Third part.

20 He is the God from whom alone
ſalvation cometh plain:
He is the God by whom we eſcape
all dangers, death, and pain.
21 Thus God will wound his enemies head,
and break the hairy ſcalp
Of thoſe that in their wickedneſs
continually do walk.

22 From Baſan will I bring, ſaid he,
my people and my ſheep:
And all mine own as I have done,
from dangers of the deep.
23 And make them dip their feet in bloud
of thoſe that hate my name:
And dogs ſhall have their tongues embrew'd
with licking of the ſame.

24 All men may ſee how thou, O God,
thine enemies doſt deface:
And how thou goeſt as God and King
into thine holy place.
25 The ſingers go before with joy,
the minſtrels follow after:
And in the midſt the damſels play
with timbrel and with taber.

26 Now in the congregation,
O Iſrael, praiſe the Lord:
And Jacobs whole poſterity,
give thanks with one accord.
27 Their chief was little Benjamin,
but Judah made their holt,
With Zabulon and Nephtalim,
which dwelt about their coaſt.

28 As God hath given power to thee,
ſo, Lord, make firm and ſure
The thing that thou haſt wrought in us,
for ever to endure.
29 And in thy Temple gifts will we
give unto thee, O Lord,
For thine unto Jeruſalem
ſure promiſe made by word.

The Fourth part.

Yea, and ſtrange kings to us ſubdu'd
ſhall do like in thoſe days:
I mean to thee they ſhall preſent
their gifts of laud and praiſe.
30 He ſhall deſtroy the ſpear-mens ranks,
the calvs and bulls of might:
And cauſe them tribute pay, and daunt
all ſuch as love to fight.

31 Then ſhall the lords of Egypt come,
and preſents with them bring:
The Moors moſt black ſhall ſtretch their
unto their Lord and King. (hands
32 Therefore, ye kingdoms of the earth,
give praiſe unto the Lord:
Sing pſalms to God with one conſent;
thereto let all accord.

33 Who though he ride and ever hath
above the heavens bright:
Yet by the fearful thunder-claps
men may well know his might.
34 Therefore the ſtrength of Iſrael
aſcribe to God on high.
Whoſe might and power doth far extend
above the cloudy ſky.

35 O God, thy holineſs and power
is dread for evermore:
The God of Iſrael gives us ſtrength,
praiſed be God therefore.

Salvum me fac. Pſal. lxix. *I. H.*

SAve me, O God, and that with ſpeed,
the waters flow full faſt:
So nigh my ſoul do they proceed,
that I am ſore agaſt.
2 I ſtick full deep in mire and clay,
whereas I feel no ground:
I fall into ſuch floods, I ſay,
that I am like be drown'd.

3 With crying oft I faint and quail,
my throat is hoars and dry:
With looking up my ſight doth fail,
for help to God on high.
4 My foes, that guiltleſs do oppreſs
my ſoul, with hate are led:
In number ſure they are no leſs
then hairs are on my head.

5 Though for no cauſe they vex me ſore,
they proſper and are glad:
They do compel me to reſtore
the things I never had.
6 What I have done for want of wit,
thou, Lord, all times canſt tell:
And all the faults that I commit
to thee are known full well.

7 O God of hoſts defend and ſtay
all thoſe that truſt in thee:
Let no man doubt or ſtrink away
for ought that chanceth me.
8 It is for thee and for thy ſake
that I do bear this blame:
In ſpite of thee they would me make
to hide my face for ſhame.

9 My mothers ſons, my brethren all
forſake me on a row:
And as a ſtranger they me call,
my face they will not know.
10 Unto thy houſe ſuch zeal I bear,
that it doth pine me much:
Their checks and taunts at thee to hear
my very heart doth grutch.

The Second part.

11 Though I do faſt, my fleſh to chaſt,
Yea, if I weep and moan:
Yet in my teeth this gear is caſt,
they paſs not thereupon.
12 If I for grief and pain of heart
in ſackcloth uſe to walk,
Then they anon will it pervert,
thereof they jeſt and talk.

13 Both high and low and all the throng
that ſit within the gate;
They have me ever in their tongue,
of me they talk and prate.
14 The drunkards which in wine delight,
it is their chief paſtime
To ſeek which way to work me ſpight;
of me they ſing and rhime.

15 But thee the while, O Lord, I pray,
that when it pleaſeth thee,
For thy great truth thou wilt alway
ſend down thine aid to me.
16 Pluck thou my feet out of the mire,
from drowning do me keep:
From ſuch as owe me wrath and ire,
and from the waters deep.

17 Leſt with the waves I ſhould be drown'd,
and depth my ſoul devour,
And that the pit ſhould me confound,
and ſhut me in her power.
18 O Lord of hoſts, to me give ear,
as thou art good and kind:
And as thy mercy is moſt dear,
Lord, have me in thy mind.

19 And do not from thy ſervant hide
nor turn thy face away:
I am oppreſt on every ſide,
in haſte give ear, I ſay.
20 O Lord, unto my ſoul draw nigh,
the ſame with aid repoſe:
Becauſe of their great tyranny,
acquit me from my foes.

The Third part.

21 That I abide rebuke and ſhame
thou know'ſt and thou canſt tell:
For thoſe that ſeek and work the ſame,
thou ſeeſt them all full well.
22 When they with brags do break my
I ſeek for help anon: (heart,
But find no friends to eaſe my ſmart,
to comfort me not one.

23 But in my meat they gave me gall,
too cruel for to think:
And gave me in my thirſt withall
ſtrong vineger to drink.
24 Lord, turn their table to a ſnare,
to take themſelvs therein:
And when they think full well to fare,
then trap them in the gin.

25 And let their eyes be dark and blind,
that they may nothing ſee:
Bowe down their backs, and do them bind,
in thraldom for to be.
26 Pour out thy wrath as hot as fire,
that it on them may fall:
Let thy diſpleaſure in thine ire
take hold upon them all.

27 As defarts dry their houſe diſgrace,
their off-ſpring eke expel:
That none thereof poſſeſs their place,
nor in their tents do dwell.
28 If thou doſt ſtrike the man to tame,
on him they lay full ſore:
And if that thou do wound the ſame,
they ſeek to hurt him more.

29 Then let them heap up miſchief ſtill,
(ſith they are all perverſe)
That of thy favour and good will
they never have a part.
30 And raſe them clean out of thy book
of life, of hope, of truſt:
That for their names they never look
in number of the juſt.

The Fourth part.

31 Though I, O Lord, with wo and grief
have been full ſore oppreſt:
Thy help ſhall give me ſuch relief,
that all ſhall be redreſt.
32 That I may give thy name the praiſe,
and ſhew it with a ſong:
I will extol the ſame always
with hearty thanks among:

33 Which is more pleaſant unto thee,
(ſuch mind thy grace hath born)
Then either ox or calf can be,
that hath both hoof and horn.
34 When ſimple folk do this behold,
it ſhall rejoyce them ſure:
All ye that ſeek the Lord, behold,
your life for ay ſhall dure.

35 For why? the Lord of hoſts doth hear
the poor when they complain:
His priſoners are to him full dear,
he doth them not diſdain.
36 Wherefore the ſky and earth below,
the ſea, with flood and ſtream
His praiſe they ſhall declare and ſhow,
with all that live in them.

37 For ſure our God will Zion ſave,
and Judahs cities build:
Much folk poſſeſſion there ſhall have,
her ſtreets ſhall all be fill'd.
38 His ſervants feed ſhall keep the ſame
all ages out of mind;
39 And there all they that love his name
a dwelling-place ſhall find.

Deus in adjutorium. Pſal. lxx. *I. H.*

O God, to me take heed,
of help I thee require:
O Lord of hoſts, with haſte and ſpeed
help, help, I thee deſire.

2 With

2 With ſhame confound them all
that ſeek my ſoul to ſpill:
Rebuke them back with blame to fall
that think and wiſh me ill.

3 Confound them that apply
and ſeek to work me ſhame:
And at my harm do laugh, and cry,
ſo, ſo, there goes the game.
4 But let them joyful be
in thee with joy and wealth,
Which onely truſt and ſeek to thee,
and to thy ſaying health.

5 That they may ſay always
in mirth and one accord,
All glory, honour, laud and praiſe
be given to thee, O Lord.
6 But I am weak and poor;
come, Lord, thine aid I lack:
Thou art my ſtay and help, therefore
make ſpeed and be not ſlack.

In te, Domine. Pſal. lxxj. *I. H.*

MY Lord my God, in all diſtreſs
My hope is whole in thee:
Then let no ſhame my ſoul oppreſs,
nor once take hold on me,
2 As thou art juſt, defend me, Lord,
and rid me out of dread:
Give ear, and to my ſuit accord,
and ſend me help at need.

3 Be thou my rock, to whom I may
for aid all times reſort:
Thy promiſe is to help alway,
thou art my fence and fort.
4 Save me, my God, from wicked men,
and from their ſtrength and power:
From folk unjuſt, and eke from them
that cruelly devour.

5 Thou art the ſtay wherein I truſt,
thou, Lord of hoſts, art he:
Yea, from my youth I had a luſt
ſtil to depend on thee.
6 Thou haſt me kept ev'n from my birth,
and I through thee was born:
Wherefore I will thee praiſe with mirth,
both evening and at morn.

7 As to a monſter ſeldom ſeen,
much folk about me throng:
But thou art now, and ſtil haſt been
my fence and aid ſo ſtrong.
8 Wherefore my mouth no time ſhall lack
thy glory and thy praiſe:
And eke my tongue ſhall not be ſlack
to honour thee always.

9 Refuſe me not, O Lord, I ſay,
when age my limbs doth take:
And when my ſtrength doth waſte away,
do not my ſoul forſake.
10 Among themſelves my foes inquire
to take me through deceit:
And they againſt me do conſpire,
that for my ſoul laid wait.

The Second part.

11 Lay hand and take him now, they ſaid,
for God from him is gone:
Diſpatch him quite, for to his aid,
I wis, there cometh none.
12 Do not abſent thy ſelf away,
O Lord, when need ſhall be:
But that in time of grief thou may
in haſte give help to me.

13 With ſhame confound and overthrow
all thoſe that ſeek my life:
Oppreſs them with rebuke alſo
that fain would work me ſtrife.
14 But I will patiently abide
thy help at all aſſays:
Stil more and more, each time and tide,
I will ſet forth thy praiſe.

15 My mouth thy juſtice ſhall record,
that daily help doth ſend;
But of thy benefits, O Lord,
I know no count nor end.
16 Yet will I go and ſeek forth one,
with thy good help, O God:
The ſaving health of thee alone
to ſhew and ſet abroad.

17 For of my youth thou took'ſt the care,
and doſt inſtruct me ſtill:
Therefore thy wonders to declare
I have great mind and will.
18 And as in youth from wanton rage
thou didſt me keep and ſtay:
Forſake me not unto mine age,
and till my head be gray.

The Third part.

19 That I thy ſtrength and might may ſhow
to them that now be here:
And that our feed thy power may know
hereafter many a year.
20 O Lord, thy juſtice doth exceed
thy doings all may ſee:
Thy works are wonderful indeed,
oh who is like to thee!

21 Thou mad'ſt me feel affliction ſore,
and yet thou did'ſt me ſave;
Yea, thou did'ſt help and me reſtore
and took'ſt me from the grave.
22 And thou mine honour do'ſt increaſe,
my dignity maintain:
Yea, thou do'ſt make all grief to ceaſe,
and comfort'ſt me again.

23 Therefore thy faithfulneſs to praiſe
I will with viol ſing:
My harp ſhall found thy praiſe always,
O Iſraels Holy King.
24 My mouth will joy with pleaſant voice
when I ſhall ſing to thee:
And eke my ſoul will much rejoyce
for thou haſt made me free.

25 My tongue thy uprightneſs ſhall found,
and ſpeak it daily ſtill:
For grief and ſhame do them confound
that ſeek to work me ill.

Deus, judicium. Pſal. lxxij. *I. H.*

LOrd give thy judgments to the king,
therein inſtruct him well:
And with his ſon that princely thing,
Lord, let thy juſtice dwell,
2 That he may govern uprightly,
and rule thy folk aright:
And ſo defend through equity
the poor that have no might.

3 And let the mountains that are high
unto thy folk give peace:
And eke let little hills apply,
in juſtice to increaſe.

D

4 That he may help the weak, and poor,
with aid, and make them ſtrong:
And eke deſtroy for evermore
all thoſe that do them wrong.

5 And then from age to age ſhall they
regard and fear thy might:
So long as ſun doth ſhine by day,
or elſe the moon by night.
6 Lord, make the king unto the juſt
like rain to fields new mown:
And like to drops that lay the duſt,
and freſh the land new ſown.

7 The juſt ſhall flouriſh in his time,
and all ſhall be at peace,
Until the moon ſhall leave to prime,
waſte, change, and to increaſe.
8 He ſhall be Lord of ſea and land,
from ſhore to ſhore throughout:
And from the floods within the land,
through all the earth about.

9 The people that in defarts dwell
ſhall kneel to him ſtil thick:
And all his enemies that rebel
the earth and duſt ſhall lick.
10 The lords of all the iſles thereby
great gifts to him ſhall bring:
The kings of Saba, and Araby
give many a coſtly thing.

The Second part.

11 All kings ſhall ſeek with one accord
in his good grace to ſtand:
And all the people of the world
ſhall ſerve him at his hand.
12 For he the needy ſort doth ſave
that unto him do call:
And eke the ſimple folk that have
no help of man at all.

13 He taketh pity on the poor
that are with need oppreſt:
He doth preſerve them evermore,
and bring their ſouls to reſt.
14 He ſhall redeem their lives from dread,
from fraud, from wrong, from might:
And eke the bloud that they ſhall bleed
is precious in his ſight.

15 But he ſhall live, and they ſhall bring
to him of Saba's gold:
He ſhall he honoured as a king,
and daily be extol'd.
16 The mighty mountains of his land
of corn ſhall bear ſuch throng,
That it like cedar-trees ſhall ſtand
in Lebanus full long.

17 Their cities eke full well ſhall ſpeed,
the fruits thereof ſhall paſs:
In plenty it ſhall far exceed,
and ſpring as green as graſs,
18 For ever they ſhall praiſe his name
while that the ſun is light:
And think them happy through the ſame,
all folk ſhall bleſs his might.

19 Praiſe ye the Lord of hoſts, and ſing
to Iſraels God each one:
For he doth every wondrous thing,
yea, he himſelf alone.
20 And bleſſed be his holy name
all times eternally:
That all the earth may praiſe the ſame.
Amen, Amen, ſay I.

Quam

Quam bonus Deus. Pſal. lxxiij. *T. S.*

HOw ever it be, yet God is good
and kind to Iſrael:
And to all ſuch as ſafely keep
their conſcience pure and well.
2 Yet like a fool I almoſt ſlipt,
my feet began to glide:
And ere I wiſt, even at a pinch,
my ſteps awry gan glide.

3 For when I ſaw ſuch fooliſh men,
I grudg'd, and did diſdain
That wicked men all things ſhould have
without turmoil or pain.
4 They never ſuffer pangs nor grief,
as if death ſhould them ſmite:
Their bodies are both ſtout and ſtrong,
and ever in good plight.

5 And free from all adverſity
when other men be ſhent:
And with the reſt they take no part
of plague or puniſhment.
6 Therefore preſumption doth embrace
their necks as doth a chain;
And are even rapt as in a robe,
with rapine and diſdain.

7 They are ſo fed that even for fat
their eyes oft-times out-ſtart:
And as for worldly goods, they have
more then can with their heart.
8 Their life is moſt licentious,
boaſting much of the wrong
Which they have done to ſimple men,
and ever pride among.

9 The heavens and the living Lord
they ſpare not to blaſpheme:
And prate they do of worldly things,
no wight they do eſteem.
10 The people of God oft-times turn back
to ſee their proſperous ſtate:
And almoſt drink the ſelf-ſame cup,
and follow the ſame rate.

The Second part.

11 How can it be that God, ſay they,
ſhould know or underſtand
Theſe worldly things, ſith wicked men
be lords of ſea and land?
12 For we may ſee how wicked men
in riches ſtill increaſe,
Rewarded well with worldly goods,
and live in reſt and peace.

13 Then why do I from wickedneſs
my fantacy refrain?
And waſh my hands with innocents,
and cleanſe my heart in vain?
14 And ſuffer ſcourges every day,
as ſubject to all blame:
And every morning from my youth
ſuſtain rebuke and ſhame?

15 And I had almoſt ſaid as they,
miſliking mine eſtate:
But that I ſhould thy children judge
as folk unfortunate.
16 Then I bethought me how I might
this matter underſtand:
But yet the labour was to great
for me to take in hand:

17 Until the time I went into
thine holy place, and then
I underſtood right perfectly
the end of all theſe men.
18 And namely, how thow ſetteſt them
upon a ſlippery place:
And at thy pleaſure and thy will
thou doſt them all deface.

19 Then all men muſe at that ſtrange ſight,
to ſee how ſuddenly
They are deſtroy'd, diſpatcht, conſum'd,
and dead ſo horribly.
20 Much like a dream when one awakes,
ſo ſhall their wealth decay:
Their famous names in all mens ſight
ſhall ebb and paſs away.

The Third part.

21 Yet thus my heart was grieved then,
my mind was much oppreſt:
22 So fond was I and ignorant,
and in this point a beaſt.
23 Yet ne'ertheleſs, by my right hand
thou hold'ſt me always faſt:
24 And with thy counſel doſt me guide
to glory at the laſt.

25 What thing is there that I can wiſh,
but thee in heaven above?
And in the earth there is nothing
like thee that I can love.
26 My fleſh and eke my heart doth fail,
but God doth fail me never:
For of my health God is the ſtrength,
my portion eke for ever.

27 And lo, all ſuch as thee forſake:
thou ſhalt deſtroy each one:
And thoſe that truſt in any thing,
ſaving in thee alone.
28 Therefore I will draw near to God,
and ever with him dwell:
In God alone I put my truſt,
thy wonders I will tell.

Ut quid Deus. Pſal. lxxiv. *I. H.*

WHy art thou, Lord, ſo long from us
in all this danger deep?
Why doth thine anger kindle thus,
at thine own paſture-ſheep?
2 Lord, call thy people to thy thought,
which have been thine ſo long:
The which thou haſt redeem'd and brought
from bondage ſore and ſtrong.

3 Have mind therefore, and think upon,
remember it full well,
Thy pleaſant place, thy mount Zion,
where thou waſt wont to dwell.
4 Lift up thy feet and come in haſte,
and all thy foes deface:
Which now at pleaſure rob and waſte
within thy holy place.

5 Amid thy congregations all,
thine enemies roar, O God:
They ſet as ſign's on every wall
their banners' ſplaid abroad.
6 As men with axes hew down trees
that on the hills do grow:
So ſhine the bils, and ſwords of theſe
within thy temple now.

7 The cieling ſaw'd, the carved boards,
the goodly graven ſtones,
With axes, hammers, bils, and ſwords
they beat them down at once.
8 Thy places they conſume with flame,
and eke in all this toil,
The houſe appointed to thy name,
they raze down to the foil.

9 And thus they ſay within their heart,
diſpatch them out of hand:
Then burnt they up in every part
Gods houſes through the land.
10 Yet thou no ſign of help doſt ſend,
our prophets all are gone:
To tell when this our plague ſhall end
among us there is none.

11 When wilt thou, Lord, once end this
and ceaſe thine enemies ſtrong? (ſhame,
Shall they always blaſpheme thy name,
and rail on thee ſo long?
12 Why doſt thou draw thy hand aback,
and hide it in thy lap?
Oh pluck it out, and be not ſlack
to give thy foes a rap.

The Second part.

13 O God, thou art our King and Lord,
and evermore haſt been:
Yea, thy good grace throughout the world
for our good help hath ſeen.
14 The ſeas that are ſo deep and dead:
thy might did make them dry:
And thou did'ſt break the ſerpents head,
that he therein did die.

15 Yea, thou did'ſt break the heads ſo great
of whales that are ſo fell:
And gav'ſt them to the folk to eat
that in the deſart dwell.
16 Thou mad'ſt a ſpring with ſtreams to riſe
from rock both hard and high:
And eke thy hand hath made likewiſe
deep rivers to be dry.

17 Both day and eke the night are thine,
by thee they were begun:
Thou ſet'ſt to ſerve us with their ſhine,
the light and eke the ſun.
18 Thou did'ſt appoint the ends and coaſts
of all the earth about:
Both ſummer-heats, and winter-froſts,
thy hand hath found them out.

19 Think on, O Lord, no time forget
thy foes that thee defame:
And how the fooliſh folk are fet
to rail upon thy name.
20 O let no cruel beaſts devour
thy turtle that is true:
Forget not always in thy power
the poor that much do rue.

21 Regard thy covenant, and behold,
thy foes poſſeſs the land:
All ſad and dark, forworn and old
our realm as now doth ſtand.
22 Let not the ſimple go away,
nor yet return with ſhame:
But let the poor and needy ay
give praiſe unto thy name.

23 Riſe, Lord, let be by thee maintain'd
the cauſe that is thine own:
Remember how that thou blaſphem'd
art by the fooliſh one.
24 The voice forget not of thy foes,
for the preſumption high.
Is more and more increaſt of thoſe
that hate thee fyghtfully.

Con-

Confitebimur tibi. Pſal. lxxv. *I. H.*

UNto thee, God, will we give thanks,
we will give thanks to thee:
Sith thy name is ſo near, declare
thy wondrous works will we.
2 I will uprightly judge, when get
convenient time I may:
The earth is weak, and all therein,
but I her pillars ſtay.

3 I did to the mad people ſay,
deal not ſo furiouſly:
And unto the ungodly ones,
ſet not your horns on high.
4 I ſaid unto them, Set not up
your raiſed horns on high:
And ſee that you do with ſtiff-neck
not ſpeak preſumptouſly.

5 For neither from the eaſtern-parts,
nor from the weſtern-ſide,
Nor from forſaken wilderneſs,
promotion doth proceed.
6 For why? the Lord our God he is
the righteous judge alone:
He putteth down the one, and ſets
another in the throne.

7 For why? a cup of mighty wine
is in the hand of God:
And all the mighty wine therein
himſelf doth pour abroad.
8 As for the lees and filthy dregs
that do remain of it,
The wicked of the earth ſhall drink
and ſuck them every whit.

9 But I will talk of God, I ſay,
of Jacobs God therefore:
And will not ceaſe to celebrate
his praiſe for evermore.
10 In ſunder break the horns of all
ungodly men will I:
But then the horns of righteous men
ſhall be exalted high.

Gloria patri.

To Father, Son, and Holy Ghoſt,
all glory be therefore:
As in beginning was, is now,
and ſhall be evermore.

In Judæa. Pſal. lxxvj. *I. H.*

TO all that now in Jury dwell
the Lord is clearly known:
His name is great in Iſrael:
a people of his own.
2 At Salem he his tents hath pight,
to tarry there a ſpace:
In Zion eke he hath delight
to make his dwelling-place.

3 And there he brake both ſhaft and bow,
the ſword, the ſpear, and ſhield:
And brake the ray to overthrow
in battel on the field.
4 Thou art more worthy honour, Lord,
more might in thee doth lie,
Then in the ſtrongeſt of the world,
that rob on mountains high.

5 But now the proud are ſpoil'd through thee,
and they are fal'n on ſleep:
Through men of war no help can be,
themſelves they could not keep.
6 At thy rebuke, O Jacobs God,
when thou didſt them reprove:
As half on ſleep their chariots ſtood,
no hors-men once did moye.

7 For thou art dreadful, Lord, indeed,
what man the courage hath
To 'bide thy fight, and doth not dread
when thou art in thy wrath? (heard
8 When thou doſt make thy judgments
from heaven through the ground:
Then all the earth full ſore afraid,
in ſilence ſhall be found.

9 And that when thou, O God, doſt ſtand
in judgment for to ſpeak,
To ſave th'afflicted of the land,
on earth that are full weak.
10 The fury that in man doth reign
ſhall turn unto thy praiſe:
Hereafter, Lord, do thou reſtrain
their wrath and threats always.

11 Make vows and pay them to our God,
ye folk that nigh him be:
Bring gifts all ye that dwell abroad,
for dreadful dure is he.
12 For he doth take both life and might
from princes great of birth:
And full of terrour is his ſight
to all the kings on earth.

Voce mea. Pſal. lxxvj. *I. H.*

IWith my voice to God do cry,
with heart and hearty chear:
My voice to God I lift on high,
and he my ſuit doth hear.
2 In time of grief I ſought to God,
by night no reſt I took:
But ſtretcht my hands to him abroad,
my ſoul comfort forſook.

3 When I to think on God intend,
my trouble then is more:
I ſpake, but could not make an end,
my breath was ſtopt ſo ſore.
4 Thou hold'ſt mine eyes always from reſt,
that I always awake:
With fear I am ſo ſore oppreſt,
my ſpeech doth me forſake.

5 The days of old in mind I caſt,
and oft did think upon
The times and ages that are paſt
full many years agon.
6 By night my ſongs I call to mind,
once made thy praiſe to ſhow:
And with my heart much talk I find,
my ſpirits do ſearch to know.

7 Will God, ſaid I, at once for all
caſt off his people thus,
So that henceforth no time he ſhall
be friendly unto us?
8 What? is his goodneſs clean decay'd,
for ever and a day?
Or is his promiſe now delay'd,
and doth his truth decay?

9 And will the Lord our God forget
his mercies manifold?
Or ſhall his wrath increaſe ſo hot,
his mercies to withhold?
10 At laſt I ſaid, My weakneſs is
the cauſe of this miſtruſt:
Gods mighty hand can help all this,
and change it when he luſt.

The Second part.

11 I will regard and think upon
the working of the Lord:
Of all his wonders paſt and gone
I gladly will record.

12 Yea, all his works I will declare,
and what he did deviſe:
To tell his facts I will not ſpare,
and eke his counſel wiſe.

13 Thy works, O Lord, are all upright,
and holy all abroad:
What one hath ſtrength to match the might
of thee, O Lord our God?
14 Thou art a God that doſt forth ſhow
thy wonders every hour:
And ſo doſt make the people know
thy virtue and thy power.

15 And thine own folk thou doſt defend
with ſtrength and ſtretched-arm:
The ſons of Jacob that deſcend,
and Joſephs ſeed from harm.
16 The waters, Lord, preceived thee,
the waters ſaw thee well:
And they for fear away did flee,
the depths on trembling fell.

17 The clouds that were both thick and black
did rain full plenteouſly:
The thunder in the air did crack,
thy ſhafts abroad did fly.
18 Thy thunder in the air was heard,
thy lightnings from above
With flaſhes great made men afraid,
the earth did quake and move.

19 Thy ways within the ſea do lie,
thy paths in waters deep:
Yet none can there thy ſteps eſpy,
nor know thy paths to keep.
20 Thou ledſt thy folk upon the land
as ſheep on every ſide;
Through Moſes and through Aarons hand
thou didſt them ſafely guide.

Attendite populi. Pſal. lxxviij. *I. H.*

ATtend my people to my law,
and to my words incline:
2 My mouth ſhall ſpeak ſtrange parables,
and ſentences divine:
3 Which we our ſelves have heard and learn'd
even of our fathers old:
And which for our inſtruction
our fathers have us told.

4 Becauſe we ſhould not keep it cloſe
from them that ſhould come after:
Who ſhould Gods power to their race praiſe,
and all his works of wonder.
5 To Jacob he commandment gave
how Iſrael ſhould live,
Willing our fathers ſhould the ſame
unto their children give.

6 That they and their poſterity
that were not ſprung up tho
Should have the knowledge of the law,
and teach their ſeed alſo.
7 That they might have the better hope
in God that is above:
And not forget to keep his laws
and his precepts in love.

8 Not being as their fathers were,
rebelling in Gods fight:
And would not frame their wicked hearts
to know their God aright.
9 How went the people of Ephraim
their neighbours for to ſpoil:
Shooting their darts in day of war,
and yet they took the foil?

10 For why? they did not keep with God
the covenant that was made,
Nor yet would walk or lead their lives
according to his trade;

11 But

11 But put into oblivion
his counſel and his will,
And all his works meeſt magnifick,
which he declared ſtill.

The Second part.

12 What wonders to our fore-fathers
did he himſelf diſcloſe
In Egypt land, within the field
that call'd is Thaneos?
13 He did divide and cut the ſea,
that they might paſs at once:
And made the waters ſtand as ſtill
as doth an heap of ſtones.

14 He led them ſecret in a cloud
by day when it was bright:
And in the night when dark it was,
with fire he gave them light.
15 He brake the rocks in wilderneſs,
and gave the people drink:
As plentiful as when the deeps
do flow up to the brink.

16 He drew out rivers out of rocks
that were both dry and hard,
Of ſuch abundance, that no ſlouds
to them may be compar'd.
17 Yet for all this againſt the Lord
their ſin they did increaſe:
And ſtirred him that is Moſt High
to wrath in wilderneſs.

18 They tempted God within their hearts,
like people of miſtruſt:
Requiring ſuch a kind of meat
as ſerved to their luſt:
19 Saying with murmuration
in their unfaithfulneſs,
What? can this God prepare for us
a feaſt in wilderneſs?

20 Behold he ſtrake the ſtony rock,
and ſlouds forthwith did flow:
But can he now give to his folk
both bread and fleſh alſo?
21 When God heard this, he waxed wroth
with Jacob and his ſeed:
So did his indignation
on Iſrael proceed.

The Third part.

22 Becauſe they did not faithfully
believe and hope that he
Could always help and ſuccour them
in their neceſſity.
23 Wherefore he did command the clouds,
forthwith they brake in ſunder.
24 And rain'd down manna for them to eat,
a food of mickle wonder.

25 When earthly men with angels food
were fed at their requeſt:
26 He bade the eaſt-wind blow away,
and brought in the ſouth-weſt.
27 He rain'd down fleſh as thick as duſt,
and fowl as thick as ſand:
28 Which he did caſt amid the place
where all their tents did ſtand.

29 Then did they eat exceedingly,
and all men had their fills:
Yet more and more they did deſire
to ſerve their luſts and wills.
30 But as their meat was in their mouths
his wrath upon them fell,
31 And ſlew the flower of all their youth,
and choice of Iſrael.

32 Yet fell they to their wonted ſin,
and ſtill they did him grieve:
For all the wonders that he wrought,
they would him not believe.
33 Their days therefore he ſhortened,
and made their honour vain:
Their years did waſte and paſs away
with terrour and with pain.

34 But ever when he plagued them,
they ſought him by and by,
35 Remembring that he was their ſtrength,
their help and God Moſt High.
36 Though in their mouths they did but
and flatter with the Lord: (gloſe
And with their tongues and in their hearts
diſſembled every word.

The Fourth part.

37 For why? their hearts were nothing bent
to him nor to his trade:
Nor yet to keep or to perform
the covenant that was made.
38 Yet was he ſtill ſo merciful,
when they deſerv'd to die,
That he forgave them their miſdeeds,
and would not them deſtroy.

Yea, many a time he turn'd his wrath,
and did himſelf adviſe:
And would not ſuffer all his whole
diſpleaſure to ariſe.
39 Conſidering that they were but fleſh,
and even as a wind.
Paſſing away, and cannot well
return by his own kind.

40 How oftentimes in wilderneſs
did they the Lord provoke!
How did they moye and ſtir the Lord
to plague them with his ſtroke!
41 Yet did they turn again to ſin,
and tempted God eftſoon;
Preſcribing to the holy Lord
what things they would have done.

42 Not thinking of his hand and power,
nor of the day when he
Delivered them out of the hands
of the fierce enemy.
43 Nor how he wrought his miracles
(as they themſelves beheld)
In Egypt, and the wonders that
he did in Zoan field.

44 Nor how he turned by his power
their waters into bloud:
That no man might receive his drink
at river, nor at floud.
45 Nor how he ſent them ſwarms of flies,
which did them ſore annoy:
And fil'd their country full of frogs,
which did their land deſtroy.

The Fifth part.

46 Nor how he did commit their fruits
unto the caterpillar:
And all the labour of their hands
he gave to the graſhopper.
47 With haillſtones he deſtroy'd their vines,
ſo that they were all loſt:
And not ſo much as wild fig-trees,
but he conſum'd with froſt.

48 And yet with haillſtones once again
the Lord their cattel ſmote:
And all their flocks and herds likewiſe
with thunder-bolts full hot.

49 He caſt upon them in his ire
and in his fury ſtrong
Diſpleaſure, wrath, and evil ſpirits,
to trouble them among.

50 Then to his wrath he made a way,
and ſpared not the leaſt:
But gave unto the peſtilence
the man and eke the beaſt.
51 He ſtrake alſo the firſt-born all
that up in Egypt came:
And all the chief of men and beaſts
within the tents of Ham.

52 But as for all his own dear folk,
he did preſerve and keep:
And carried them through wilderneſs,
even like a flock of ſheep.
53 Without all fear both ſafe and ſound
he brought them out of thrall:
Whereas their foes with rage of ſeas
were overwhelmed all.

54 And brought them out into the coaſts
of his own holy land,
Even to the mount which he had got
by his ſtrong arm and hand:
55 And there caſt out the heathen folk,
and did their land divide:
And in their tents he ſet the tribes
of Iſrael to abide.

56 Yet for all this, their God Moſt High
they ſtir'd and tempted ſtill.
And would not keep his teſtament,
nor yet obey his will.
57 But as their fathers turned back,
even ſo they went aſtray,
Much like a bow that would not bend,
but ſlip and ſtart away.

The Sixth part.

58 And griev'd him with their hill-altars,
with offerings and with ſire:
And with their Idols vehemently
provoked him to ire.
59 Therewith his wrath began again
to kindle in his breaſt:
The naughtineſs of Iſrael
he did ſo much deteſt.

60 Then he forſook the tabernacle
of Shiloh, where he was
Right converſant with earthly men,
even as his dwelling-place.
61 Then ſuffered he his might and power
in bondage for to ſtand,
And gave the honour of his ark.
into his enemies hand.

62 And did commit them to the ſword,
wroth with his heritage:
63 Their young men were devour'd with fire,
maids had no marriage.
64 And with the ſword the prieſts alſo
did periſh every one:
And not a widow left alive
their death for to bemoan.

65 And then the Lord began to wake
like one that ſlept a time,
And like a valiant man of war
refreſhed after wine.
66 With emrods in the hinder parts
he ſtrake his enemies all:
And put them then unto a ſhame
that was perpetuall.

67 Then

67 Then He the tent and tabernacle
of Joſeph did refuſe:
As for the tribe of Ephraim,
he would in no wiſe chuſe:
68 But choſe the tribe of Jehudah,
whereas he thought to dwell:
Even the noble mount Zion;
which he did love ſo well.

69 Whereas he did his temple build
both ſumptuouſly and ſure,
Like as the earth which he hath made
for ever to endure.
70 Then choſe he David him to ſerve,
his people for to keep;
Whom he took up and brought away
even from the folds of ſheep.
71 As he did follow th'ewes with young,
the Lord did him advance:
To feed his people Iſrael,
and his inheritance.
72 Thus David with a faithful heart
his flock and charge did feed,
And prudently with all his power
did govern them indeed.

Deus, venerunt. Pſal. lxxix. *I. H.*

O God, the Gentiles do invade
thine heritage to ſpoil:
Jeruſalem an heap is made,
thy temple they defile.
2 The bodies of thy ſaints moſt dear
abroad to birds they caſt:
The fleſh of them that do thee fear
the beaſts devour and waſte.

3 Their bloud throughout Jeruſalem
as water ſpilt they have:
So that there is not one of them
to lay their dead in grave.
4 Thus are we made a laughing-ſtock
almoſt the world throughout:
The enemies at us jeſt and mock
which dwell our coaſts about.

5 Wilt thou, O Lord, thus in thine ire
againſt us ever flame,
And ſhew thy wrath as hot as fire,
thy flock for to conſume?
6 Upon thoſe people pour the ſame
which did thee never know;
All realms which call not on thy name
conſume and overthrow.

7 For they have got the upper hand,
and Jacobs ſeed deſtroy'd:
His habitation and his land
they have left waſte and void.
8 Bear not in mind our former faults,
with ſpeed ſome pity ſhow:
And aid us, Lord, in all aſſaults,
for we are weak and low.

The Second part.

9 O God, that giv'ſt all health and grace,
on us declare the ſame:
Weigh not our works, our ſins deface
for honour of thy name.
10 Why ſhall the wicked ſtill alway,
to us as people dumb,
In thy reproach rejoyce, and ſay,
where is their God become?

Require, O Lord, as thou ſeeſt good,
before our eyes in ſight,
Of all theſe folk thy ſervants bloud
which they ſpilt in deſpight.

11 Receive into thy ſight in haſte
the clamours, grief, and wrong
Of ſuch as are in priſon caſt,
ſuſtaining irons ſtrong.

Thy force and ſtrength to celebrate,
Lord, ſet them out of band
Which unto death are deſtinate,
and in their enemies hand.
12 The nations which have been ſo bold
as to blaſpheme thy name,
Into their laps with ſeven-fold
repay again the ſame.

13 So we thy flock and paſture-ſheep
will praiſe thee evermore.
And teach all ages for to keep
for thee like praiſe in ſtore.

Qui regis Iſrael. Pſal. lxxx. *I. H.*

THou Herd that Iſrael doſt keep,
give ear and take good heed:
Which leadeſt Joſeph like a ſheep,
and do'ſt him watch and feed:
2 Thou Lord, I ſay, whoſe ſeat is ſet
on cherubims moſt bright,
Shew forth thy ſelf, and do not let,
ſend down thy beams of light.

3 Before Ephraim and Benjamin,
Manaſſeh eke likewiſe:
To ſhew thy power do thou begin;
come help us, Lord, ariſe.
4 Direct our hearts unto thy grace,
convert us, Lord, to thee:
Shew us the brightneſs of thy face,
and then full ſafe are we.

5 Lord God of hoſts of Iſrael,
how long wilt thou, I ſay,
Againſt thy folk in anger ſwell,
and wilt not hear them pray?
6 Thou doſt them feed with ſorrows deep,
their bread with tears they eat,
And drink the tears that they do weep,
in meaſure full and great.

7 Thou haſt us made a very ſtrife
to thoſe that dwell about:
And that our foes do love alike,
they laugh and jeſt it out.
8 O take us, Lord, unto thy grace,
convert our hearts to thee:
Shew forth to us thy joyful face,
and we full ſafe ſhall be.

9 From Egypt where it grew not well
thou brought'ſt a vine full dear:
The heathen folk thou didſt expel,
and thou did'ſt plant it there.
10 Thou didſt prepare for it a place,
and ſet her roots full faſt:
That it did grow and ſpring apace,
and fill'd the land at laſt.

The Second part.

11 The hils were covered round about
with ſhade, that from it came,
And eke the cedars ſtrong and ſtout,
with branches of the ſame.
12 Why then didſt thou her walls deſtroy?
her hedge pluckt up thou haſt:
That all the folk that paſs thereby
thy vine may ſpoil and waſte.

13 The boar out of the wood ſo wild
doth dig and root it out:

The furious beaſts out of the field
devour it all about.
14 O Lord of hoſts, return again,
from heaven look betime:
Behold, and with thy help ſuſtain
this poor vineyard of thine.

15 Thy plant, I ſay, thine Iſrael,
whom thy right hand hath ſet:
The ſame which thou didſt love ſo well,
O Lord, do not forget.
16 They lop and cut it down apace,
they burn it eke with fire:
And through the frowning of thy face,
we periſh in thine ire.

17 Let thy right hand be with them now
whom thou haſt kept ſo long:
And with the ſon of man whom thou
to thee haſt made ſo ſtrong.
18 And ſo when thou haſt ſet us free,
and ſaved us from ſhame:
Then will we never fall from thee,
but call upon thy name.

19 O Lord of hoſts, through thy good grace
convert us unto thee:
Behold us with a pleaſant face,
and then full ſafe are we.

Deo exultate. Pſal. lxxxj. *I. H.*

BE light and glad, in God rejoice,
which is our ſtrength and ſtay:
Be joyful, and lift up your voice
to Jacobs God, I ſay.
2 Prepare your inſtruments moſt meet,
ſome joyful Pſalm to ſing:
Strike up with harp and lute ſo ſweet,
on every pleaſant ſtring.

3 Blow as it were in the new-moon,
with trumpets of the beſt:
As it is uſed to be done
at any ſolemn feaſt.
4 For this is unto Iſrael
a ſtatute and a trade:
A law that muſt be kept full well,
which Jacobs God hath made.

5 This clauſe with Joſeph was decreed
when he from Egypt came,
That as a witneſs all his ſeed
ſhould ſtill obſerve the ſame.
6 When God, I ſay, had ſo prepar'd
to bring him from that land:
Whereas the ſpeech which he had heard
he did not underſtand.

7 I from his ſhoulders took, ſaith he,
the burden clean away:
And from the furnace quit him free,
from burning brick of clay.
8 When thou in grief didſt cry and call,
I holp thee by and by:
And I did anſwer thee withall
in thunder ſecretly.

9 Yea, at the waters of diſcord
I did thee tempt and prove:
Whereas the goodneſs of the Lord
with muttering thou didſt move.
10 Hear, O my folk, O Iſrael,
and I aſſure it thee:
Regard, and mark my words full well,
if thou wilt cleave to me.

The

The Second part.

11 Thou ſhalt no god in thee reſerve
of any land abroad :
Nor in no wiſe to bowe or ſerve
a ſtrange or forreign god.
12 I am the Lord thy God, and I
from Egypt fet thee free:
Then ask of me abundantly,
and I will give it thee.

13 And yet my people would not hear
my voice, when that I ſpake :
Nor Iſrael would not obey,
but did me quite forſake.
14 Then did I leave them to their will
in hardneſs of their heart :
To walk in their own counſels ſtil,
themſelves they might pervert.

15 O that my people would have heard
the words that I did ſay :
And eke that Iſrael would regard
to walk within my way !
16 How ſoon would I confound their foes
and bring them down ful low:
And turn my hand upon all thoſe
that would them overthrow !

17 And they that at the Lord do rage,
as ſlaves ſhould feek him till:
But of his folk the time and age
ſhould flouriſh ever ſtill.
18 I would have fed them with the crop
and fineſt of the wheat:
And made the rock with hony drop,
that they their fills ſhould eat.

Deus ſtetit. Pſal. lxxxij. *I. H.*

AMid the preſs with men of might
the Lord himſelf doth ſtand;
To plead the cauſe of truth and right
with judges of the land.
2 How long, ſaid he, will you proceed
falſe judgment to award,
And have reſpect for love of meed
the wicked to regard ?

3 Whereas of due you ſhould defend
the fatherleſs and weak:
And when the poor man doth contend,
in judgment juſtly ſpeak.
4 If ye be wife defend the cauſe
of poor men in their right :
And rid the needy from the claws
of tyrants force and might.

5 But nothing will they know or learn,
in vain to them I talk:
They will not fee or ought diſcern,
but ſtill in darkneſs walk.
6 For lo, even now the time is come
that all things fall to nought :
And likewiſe laws both all and ſome
for gain are ſold and bought.

I had decreed it in my ſight
as gods to take you all :
And children to the Moſt of Might
for love I did you call.
7 But notwithſtanding ye ſhall die
as men, and ſo decay:
O tyrants, I ſhall you deſtroy,
and pluck you quite away.

8 Up, Lord, and let thy ſtrength be known,
and judge the world with might:
For why? all nations are thine own,
to take them as thy right.

Deus, quid. Pſal. lxxxiij. *I. H.*

DO not, O God, refrain thy tongue,
in ſilence do not ſtay:
Withhold not, Lord, thy ſelf ſo long,
and make no more delay.
2 For why? behold my foes, and ſee
how they do rage and cry:
And thoſe that bear an hate to thee
hold up their heads on high.

3 Againſt thy folk they uſe deceit,
and craftily they inquire:
For thine elect to lie in wait
their counſel doth conſpire.
4 Come on, ſay they, let us expel
and pluck theſe folk away:
So that the name of Iſrael
may utterly decay.

5 They all conſpire within their heart
how they may thee withſtand:
Againſt the Lord to take a part
they are in league and band.
6 The tents of all the Edomites,
the Iſmaelites alſo:
The Hagarens and Moabites,
with diyers other mo.

7 Gebal with Ammon, and likewiſe
doth Amalek conſpire:
The Philiſtines againſt thee riſe,
with them that dwell at Tyre.
8 And Aſſur eke is well apaid
with them in league to be:
And doth become a fence and aid
to Lots poſterity.

9 As thou did'ſt to the Midianites;
ſo ſerve them, Lord, each one:
As to Siſer, and to Jabin,
beſide the brook Kiſon.
10 Whom thou in Endor did'ſt deſtroy,
and waſte them through thy might:
That they like dung on earth did lie,
and that in open ſight.

The Second part.

11 Make them now and their lords appear
like Zeb and Oreb than:
As Zeba and Zalmunna were,
the kings of Midian.
12 Which ſaid, Let us throughout the land
in all the coaſts abroad,
Poſſeſs, and take into our hand
the fair houſes of God.

13 Turn them, O God, with ſtorms as faſt
as wheels that have no ſtay:
Or like the chaff, which men do caſt
with winds to flie away.
14 Like as the fire with rage and fume
the mighty foreſts ſpils:
And as the flame doth quite conſume
the mountains and the hils:

15 So let the tempeſt of thy wrath
upon their necks be laid:
And of thy ſtormy wind and ſhower,
Lord, make them all afraid.
16 Lord, bring them all, I thee deſire,
to ſuch rebuke and ſhame,
That it may cauſe them to inquire,
and learn to ſeek thy name.

17 And let them evermore daily
to ſhame and ſlander fall:
And in rebuke and obloquy
to periſh eke withall.

18 That they may know, and feel full well
that thou art called Lord:
And that alone thou doſt excel,
and reign throughout the world.

Quam dilecta! Pſal. lxxxiv. *I. H.*

HOw pleaſant is thy dwelling-place,
O Lord of hoſts to me!
The tabernacles of thy grace
how pleaſant Lord, they be!
2 My ſoul doth long full ſore to go
into thy courts abroad:
My heart doth luſt, my fleſh alſo,
in thee the living God.

3 The ſparrows find a room to reſt,
and ſave themſelves from wrong,
And eke the ſwallow hath a neſt
wherein to keep her young.
4 Theſe birds full nigh thine altar may
have place to ſit and ſing:
O Lord of hoſts, thou art I ſay,
my God and eke my King.

5 O they be bleſſed that may dwell
within thy houſe always:
For they all times thy facts do tell,
and ever give thee praiſe.
6 Yea, happy ſure likewiſe are they
whoſe ſtay and ſtrength thou art:
Which to thy houſe do mind the way,
and ſeek it in their heart.

As they go through the vale of tears,
they dig up fountains ſtill:
That as a ſpring it all appears,
and thou their pits doſt fill.
7 From ſtrength to ſtrength they walk full
no faintneſs there ſhall be: (faſt,
And ſo the God of gods at laſt
in Zion they do ſee.

8 O Lord of hoſts, to me give heed,
and hear when I do pray:
And let it through thine ears proceed,
O Jacobs God, I ſay.
9 O Lord, our ſhield, of thy good grace
regard, and ſo draw near:
Regard, I ſay, behold the face
of thine anointed dear.

10 For why? within thy courts one day
is better to abide,
Then other where to keep or ſtay
a thouſand days beſide.
Much rather would I keep a door
within the houſe of God,
Then in the tents of wickedneſs
to ſettle mine abode.

11 For God the Lord, light and defence,
will grace and worſhip give:
And no good thing will he withhold
from them that purely live.
12 O Lord of hoſts, that man is bleſt,
and happy ſure is he,
That is perſwaded in his breaſt
to truſt all times in thee.

Benedixiſti. Pſal. lxxxv. *I. H.*

THou haſt been merciful indeed,
O Lord; unto thy land:
For thou reſtoreds't Jacobs ſeed
from thraldom out of band.
2 The wicked ways that they were in,
thou didſt them clean remit:
And thou didſt hide thy peoples ſin,
full cloſe thou coveredſt it.

3 Thine

3 Thine anger eke thou did'ſt aſſwage,
that all thy wrath was gone:
And ſo did'ſt turn thee from thy rage,
with them to be at one.
4 O God our health, do now convert
thy people unto thee:
Put all thy wrath from us apart,
and angry ceaſe to be.

5 Why, ſhall thine anger never end,
but ſtill proceed on us?
And ſhall thy wrath it ſelf extend
upon all ages thus?
6 Wilt thou not rather turn therefore
and quicken us, that we
And all thy folk may evermore
be glad and joy in thee?

7 O Lord, on us do thou declare
thy goodneſs tô our wealth:
Shew forth to us, and do not ſpare,
thine aid and ſaving health.
8 I will heark what God ſaith, for he
ſpeaks to his people peace,
And to his Saints, that never they
return to fooliſhneſs.

9 For why? his help is ſtill at hand
to ſuch as do him fear:
Whereby great glory in our land
ſhall dwell and flouriſh there.
10 For truth and mercy there ſhall meet,
in one to take their place:
And peace ſhall juſtice with kiſs greet,
and there they ſhall embrace.

11 As truth from earth ſhall ſpring apace,
and flouriſh pleaſantly:
So righteouſneſs ſhall ſhew her face,
and look from heaven high.
12 Yea, God himſelf doth take in hand
to give us each good thing:
And through the coaſts of all the land
the earth her fruit ſhall bring.

13 Before his face ſhall juſtice go,
much like a guide or ſtay:
He ſhall direct his ſteps alſo,
and keep them in the way.

Inclina, Domine. Pſal. lxxxvj. *I. H.*

LOrd bowe thine ear to my requeſt,
and hear me by and by:
With grievous pain and grief oppreſt,
full poor and weak am I.
2 Preſerve my ſoul, becauſe my ways
and doings holy be:
And ſave thy ſervant, O my Lord,
that puts his truſt in thee.

3 Thy mercy, Lord, on me expreſs,
defend me eke withall:
For through the day I do not ceaſe,
on thee to cry and call.
4 Comfort, O Lord, thy ſervants ſoul
that now with pain is pin'd:
For unto thee, Lord, I extol
and lift my ſoul and mind.

5 For thou art good and bountiful,
thy gifts of grace are free:
And eke thy mercy plentiful
to all that call on thee.
6 O Lord, likewiſe when I do pray,
regard and give an ear:
Mark well the words that I do ſay,
and all my prayers hear.

7 In time when trouble doth me move,
to thee I do complain:
For why? I know and well do prove
thou anſwereſt me again.
8 Among the gods, O Lord, is none
with thee to be compar'd:
And none can do as thou alone,
the like hath not been heard.

The Second part.

9 The Gentiles and the people all
which thou didſt make and frame,
Before thy face on knees ſhall fall
and glorify thy name.
10 For why? thou art ſo much of might,
all power is thine own:
Thou worke'ſt wonders ſtill in ſight,
for thou art God alone.

11 O teach me, Lord, thy way, and I
ſhall in thy truth proceed:
O joyn my heart to thee ſo nigh
that I thy name may dread.
12 To thee, my God, will I give praiſe
with all my heart, O Lord:
And glorify thy name always
for ever through the world.

13 For why? thy mercy ſhew'd to me
is great, and doth excel:
Thou fet'ſt my ſoul at liberty
out from the lower hell.
14 O Lord, the proud againſt me riſe,
and heaps of men of might:
They ſeek my ſoul, and in no wiſe
will have thee in their ſight.

15 Thou, Lord, art merciful and meek,
full ſlack, and ſlow to wrath:
Thy goodneſs is full great, and eke
thy truth no meaſure hath.
16 O turn to me, and mercy grant,
thy ſtrength to me apply:
O help and ſave thine own ſervant,
thy hand-maids ſon am I.

17 On me ſome ſign of favour ſhow,
that all my foes may ſee
And be aſham'd, becauſe, Lord, thou
doſt help and comfort me.

Fundamenta. Pſal. lxxxvij. *I. H.*

THat city ſhall full well endure,
her ground-work ſtill doth ſtay
Upon the holy hills full ſure,
it can no time decay.
2 God loves the gates of Zion beſt,
his grace doth there abide:
He loves them more then all the reſt
of Jacobs tents beſide.

3 Full glorious things reported be
in Zion, and abroad:
Great things, I ſay, are ſaid of thee,
thou city of our God.
4 On Rahab I will caſt an eye,
and bear in mind the fame:
And Babylon ſhall eke apply
and learn to know my name.

5 Lo, Paleſtine and Tyre alſo,
with Ethiop likewiſe,
A people old, full long ago
were born and there did riſe.
6 Of Zion they ſhall ſay abroad,
that divers men of fame
Have there ſprung up, and the High God
hath founded faſt the ſame.

7 In their records to them it ſhall
through Gods device appear,
Of Zion, that the chief of all
had his beginning there.
8 The trumpeters with ſuch as ſing,
there in great plenty be:
My fountains and my pleaſant ſprings
are compaſt all in thee.

Domine Deus. Pſal. lxxxviij. *I. H.*

LOrd God of health, the hope and ſtay
thou art alone to me:
I call and cry thoughout the day
and all the night to thee.
2 O let my prayer ſoon aſcend
unto thy light on high:
Incline thine ear, O Lord, attend,
and hearken to my cry.

3 For why? with wo my heart is fill'd,
and doth in trouble dwell:
My life and breath almoſt doth yeild,
and draweth nigh to hell.
4 I am eſteem'd as one of them
that in the pit do fall:
And made as one among thoſe men
that have no ſtrength at all.

5 As one among the dead, and free
from things that here remain:
It were more eaſe for me to be
with them the which are ſlain:
6 As thoſe that lie in grave, I ſay,
whom thou haſt clean forgot:
The which thy hand hath cut away,
and thou regard'ſt them not.
7 Yea, like to one ſhut up full ſure
within the lower pit,
In places dark and all obſcure,
and in the depth of it.
8 Thine anger and thy wrath likewiſe
full ſore on me doth lie:
And all thy ſtorms againſt me riſe,
my ſoul to vex and try.

9 Thou put'ſt my friends far off from me,
and mak'ſt them hate me ſore:
I am ſhut up in priſon faſt,
and can come forth no more.
10 My ſight doth fail through grief & wo,
I call to thee, O God:
Throughout the day my hands alſo
to thee I ſtretch abroad.

The Second part.

11 Do'ſt thou unto the dead declare
thy wondrous works of fame?
Shall dead to life again repair,
and praiſe thee for the ſame?
12 Or ſhall thy loving kindneſs, Lord,
be preached in the grave?
Or ſhall with them that are deſtroy'd
thy truth her honour have?

13 Shall they that lie in dark full low
of all thy wonders wot?
Or there ſhall they thy juſtice know
where all things are forgot?
14 But I, O Lord, to thee always
do cry and call apace:
My prayer eke ere it be day
ſhall come before thy face.

15 Why do'ſt thou, Lord, abhor my ſoul,
in grief that ſeeketh thee?

And

And now, O Lord, why do'ſt thou hide
thy face away from me?
16 I am afflict, as dying ſtill
from youth this many a year:
The terrours which do vex me ill
with troubled mind I bear.

17 The furies of thy wrathfull rage
full ſore upon me fall:
Thy terrors eke do not aſſwage,
but me oppreſs withall.
18 All day they compaſs me about,
as water at the tide:
And all at once with ſtreams full ſtout
beſet me on each ſide.

19 Thou ſetteſt far from me my friends
and lovers every one:
Yea, and mine old acquaintance all
out of my ſight are gone.

Miſericordias. Pſal. lxxxix. *I. H.*

TO ſing the mercies of the Lord
my tongue ſhall never ſpare:
And with my mouth from age to age
thy truth I will declare.
2 For I have ſaid that mercy ſhall
for evermore remain:
In that thou do'ſt the heavens ſtay,
thy truth appeareth plain.

3 To mine elect; ſaith God, I made
a covenant and beheſt:
My ſervant David to perſwade,
I ſwore and did proteſt:
4 Thy ſeed for ever I will ſtay,
and ſtabliſh it full faſt:
And ſtill uphold thy throne alway
from age to age to laſt.

5 The heavens ſhew with joy and mirth
thy wondrous works, O Lord:
Thy ſaints within thy church on earth
thy faith and truth record.
6 Who with the Lord is equal then
in all the clouds abroad?
Among the ſons of all the gods,
what one is like our God?

7 God in aſſembly of the ſaints
is greatly to be dread:
And over all that dwell about
in terror to be had.
8 Lord God of hoſts, in all the world
what one is like to thee?
On every ſide Moſt Mighty Lord,
thy truth is ſeen to be.

9 The raging ſea by thine advice
thou ruleſt at thy will:
And when the waves thereof ariſe,
thou mak'ſt them calm and ſtill.
10 And Egypt, Lord, thou haſt ſubdu'd,
and thou haſt it deſtroy'd:
Yea, thou thy foes with mighty arm
haſt ſcatter'd all abroad.

The Second part.

11 The heavens are thine and ſtill have been,
likewiſe the earth and land:
The world and all that is therein
thou foundeſt with thy hand.
12 Both north and ſouth, with eaſt and weſt
thy ſelf didſt make and frame:
Both Tabor mount, and eke Hermon,
rejoyce and praiſe thy name.
13 Thine arm is ſtrong and full of power,
all might therein doth lie:
The ſtrength of thy right hand each hour
thou liſteſt up on high.
14 In righteouſneſs and equity
thou haſt thy ſeat and place:
Mercy and truth are ſtill with thee,
and go before thy face.

15 That folk is bleſt that knows aright
thy preſent power, O God:
For in the favour of thy ſight
they walk full faſe abroad.
16 For in thy Name throughout the day
they joy and much rejoyce:
And through thy righteouſneſs have they
a pleaſant fame and noiſe.

17 For why? their glory, ſtrength, and aid,
in thee alone doth lie:
Thy goodneſs eke that hath us ſtaid,
ſhall lift our horn on high.
18 Our ſtrength that doth defend us well
the Lord to us doth bring:
The Holy One of Iſrael
he is our Guide and King.

19 Sometimes thy will unto thy ſaints
in viſions thou did'ſt ſhow:
And thus then did'ſt thou ſay to them,
thy mind to make them know:
20 A man of might I have erect
your king and guide to be:
And ſet him up whom I elect,
among the folk to me.

The Third part.

21 My ſervant David I appoint,
whom I have ſearched out:
And with my holy oyl anoint
him king of all the rout.
22 For why? my hand is ready ſtill
with him for to remain:
And with mine arm alſo I will
him ſtrengthen and ſuſtain.

23 The enemies ſhall not him oppreſs,
they ſhall him not devour:
Ne yet the ſons of wickedneſs
on him have any power.
24 His foes likewiſe I will deſtroy
before his face in fight:
And thoſe that hate him I will plague,
and ſtrike them with my might.

25 My truth and mercy eke withall
ſhall ſtill upon him lie:
And in my name his horn eke ſhall
be lifted up on high.
26 His kingdom I will ſet to be
upon the ſea and land:
And eke the running ſtouds ſhall he
embrace with his right hand.

27 He ſhall depend with all his heart
on me, and thus ſhall ſay,
My father and my God thou art,
my rock of health and ſtay.
28 As my firſt-born I will him take,
of all on earth that ſprings:
His might and honour I will make
above all earthly kings.

29 My mercy ſhall be with him ſtil,
as I my ſelf have told:
My faithful covenant to fulfil
my mercy I will hold.
30 And eke his ſeed I will ſuſtain
for ever ſtrong and ſure:
So that his ſeat ſhall ſtill remain
while heaven doth indure.

The Fourth part.

31 If that his ſons forſake my law,
and ſo begin to ſwerve:
And of my judgments have none aw,
nor will not them obſerve:
32 Or if they do not uſe aright
my ſtatutes to them made,
And ſet all my commandments light,
and will not keep my trade.

33 Then with the rod will I begin
their doings to amend:
And ſo will ſcourge them for their ſin,
if that they do offend.
34 My mercy yet and my goodneſs
I will not take him fro:
Nor handle him with craftineſs,
and ſo my truth forgo.

35 But ſure my covenant I will hold,
with all that I have ſpoke:
No word the which my lips have told
ſhall alter or be broke.
36 Once ſware I by my holineſs,
and that perform will I:
With David I ſhall keep promiſe,
to him I will not lie.

37 His ſeed for evermore ſhall reign,
and eke his throne of might:
As doth the ſun, it ſhall remain
for ever in my ſight.
38 And as the moon within the ſky
for ever ſtandeth faſt
A faithful witneſs from on high,
ſo ſhall his kingdom laſt.

39 But now, O Lord, thou do'ſt reject,
and now thou changeſt chear:
Yea, thou art wroth with thine elect,
thy own anointed dear.
40 The covenant with thy ſervant made,
Lord, thou haſt quite undone:
And down upon the ground alſo
haſt caſt his royal crown.

The Fifth part.

41 Thou pluck'ſt his hedges up with might,
his walls thou doſt confound:
Thou beateſt eke his bulwarks down,
and break'ſt them to the ground.
42 That he is ſo deſtroy'd and torn
of comers by throughout:
And ſo is made a mock and ſcorn
to all that dwell about.

43 Thou their right hand haſt lifted up
that him ſo ſore annoy:
And all his foes that him devour
lo thou haſt made to joy.
44 His ſwords edge thou do'ſt take away,
that ſhould his foes withſtand:
To him in war no victory
thou giv'ſt, nor upper hand.

45 His glory thou do'ſt alſo waſte,
his throne, his joy, his mirth
By thee is overthrown, and caſt
full low upon the earth.
46 Thou haſt cut off and made full ſhort
his youth and luſty days:
And rais'd of him an ill report
with ſhame and great diſpraiſe.

47 How

47 How long away from me, O Lord,
for ever wilt thou turn?
And ſhall thine anger ſtill alway
as fire conſume and burn?
48 O call to mind, remember then,
my time conſumeth faſt:
Why haſt thou made the ſons of men
as things in vain to waſte?

49 What man is he that liveth here,
and death ſhall never ſee?
Or from the hand of hell his ſoul
ſhall he deliver free?
50 Where is, O Lord, thine old goodneſs
ſo oft declar'd before,
Which by thy truth and uprightneſs
to David thou haſt ſwore?

51 The great rebukes to mind I call
that on thy ſervants lie:
The railings of the people all
born in my breaſt have I.
52 Wherewith, O Lord, thine enemies
blaſphemed have thy name:
The ſteps of thine anointed one
they ceaſe not to defame.

53 All praiſe to thee, O Lord of hoſts,
both now and eke for ay:
Through ſky and earth, and all the coaſts.
Amen, Amen, I ſay.

Domine, refugium. Pſal. xc. *I. H.*

THou, Lord, haſt been our ſure defence,
our place of eaſe and reſt
In all times paſt, yea, ſo long ſince
as cannot be expreſt.
2 Ere there was made mountain or hill,
the earth and world abroad:
From age to age, and always ſtill
for ever thou art God.

3 Thou grindeſt man through grief & pain
to duſt or clay, and then,
And then thou ſay'ſt again, Return
again ye ſons of men.
4 The laſting of a thouſand years
what is it in thy ſight?
As yeſterday it doth appear,
or as a watch by night.

5 So ſoon as thou doſt ſcatter them,
then is their life and trade
All as a ſleep, and like the graſs
whoſe beauty ſoon doth fade:
6 Which in the morning ſhines full bright,
but fadeth by and by:
And is cut down ere it be night,
all withered, dead, and dry.

7 For through thine anger we conſume,
our might is much decai'd:
And of thy fervent wrath and fume
we are full ſore afraid.
8 The wicked works that we have wrought
thou ſet'ſt before thine eye:
Our privy faults, yea, eke our thoughts
thy countenance doth ſpy.

9 For through thy wrath our days do waſte,
thereof doth nought remain:
Our years conſume as words or blaſts,
and are not call'd again.
10 Our time is threeſcore years and ten
that we do live on mold:
If one ſee fourſcore, ſurely then
we count him wondrous old.

The Second part.

11 Yet of this time the ſtrength and chief
the which we count upon,
Is nothing elſe but painful grief,
and we as blaſts are gone.
12 Who once doth know what ſtrength is there,
what might thine anger hath?
Or in his heart who doth thee fear
according to thy wrath?

13 Inſtruct us, Lord, to know and try
how long our days remain:
That then we may our hearts apply
true wiſdom to attain.
14 Return, O Lord, how long wilt thou
forth on in wrath proceed?
Shew favour to thy ſervants now,
and help them at their need.

15 Refreſh us with thy mercy ſoon,
and then our joy ſhall be,
All time ſo long as life doth laſt,
in heart rejoyce will we.
16 As thou haſt plagued us before,
now alſo make us glad:
And for the years wherein full ſore
affliction we have had.

17 O let thy work and power appear,
and on thy ſervants light:
And ſhew unto thy children dear
thy glory and thy might.
18 Lord, let thy grace and glory ſtand
on us thy ſervants thus:
Confirm the works we take in hand,
Lord, proſper them to us.

Qui habitat. Pſal. xcj. *I. H.*

HE that within the ſecret place
of God Moſt High doth dwell,
In ſhadow of the mightieſt grace
at reſt ſhall keep him well.
2 Thou art my hope and my ſtrong-hold,
I to the Lord will ſay,
My God is he, in him will I
my whole affiance ſtay.

3 He ſhall defend thee from the ſnare
the which the hunter laid:
And from the deadly plague and care
whereof thou are afraid.
4 And with his wings ſhall cover thee
and keep thee ſafely there:
His faith and truth thy fence ſhall be,
as ſure as ſhield and ſpear.

5 So that thou ſhalt not need, I ſay,
to fear or be affright
Of all the ſhafts that flie by day,
nor terrours of the night:
6 Nor of the plague that privily
doth walk in dark ſo faſt;
Nor yet of that which doth deſtroy,
and at noon-day doth waſt.

7 Yea, at thy ſide as thou do'ſt ſtand
a thouſand dead ſhall be:
Ten thouſand eke at thy right hand,
and yet ſhalt thou be free.
8 But thou ſhalt ſee it for thy part,
thine eyes ſhall well regard,

That even like to their deſerts
the wicked have reward.

9 For why? O Lord, I onely luſt
to ſtay my hope on thee:
And in the high'ſt I put my truſt,
my ſure defence is he.
10 Thou ſhalt not need none ill to fear,
with thee it ſhall be well:
Nor yet the plague ſhall once come near
the houſe where thou do'ſt dwell.

11 For why? unto his angels all
with charge commanded he,
That ſtill in all thy ways they ſhall
preſerve and proſper thee.
12 And in their hands ſhall bear thee up,
leſt waiting thee upon:
So that thy foot ſhall never chance
to ſpurn at any ſtone.

13 Upon the lions thou ſhalt go,
the adder fell and long:
And tread upon the lions young,
with dragons ſtout and ſtrong.
14 For he that truſteth unto me,
I will acquit him quite;
And him defend, becauſe that he
doth know my name aright.

15 When he for help on me doth cry,
an anſwer I will give:
And from his griefs take him will I
in glory for to live.
16 With length of years and days of wealth
I will fulfil his time:
The goodneſs of my ſaving health
I will declare to him.

Bonum eſt. Pſal. xcij. *I. H.*

IT is a thing both good and meet
to praiſe the Higheſt Lord;
And to thy name, O thou Moſt High,
to ſing with one accord:
2 To ſhew the kindneſs of the Lord;
betime, ere day be light:
And eke declare his truth abroad
when it doth draw to night.

3 Upon ten-ſtringed inſtruments,
on lute and harp ſo ſweet:
With all the mirth you can invent
of inſtruments moſt meet.
4 For thou haſt made me to rejoyce
in things ſo wrought by thee:
And I have joy in heart and voice
thy handy-works to ſee.

5 O Lord, how glorious and how great
are all thy works ſo ſtout!
So deeply are thy counſels ſet
that none can try them out.
6 The man unwiſe hath not the wit
theſe things to paſs to bring;
And all ſuch fools are nothing fit
to underſtand this thing.

7 When ſo the wicked at their will
as graſs do ſpring full faſt,
They when they flouriſh in their ill,
for ever ſhall be waſte.
8 But thou art mighty, Lord Moſt High,
yea, thou do'ſt reign therefore
In every time eternally
both now and evermore.

9 For why? O Lord, behold and ſee,
behold thy foes, I ſay,
How all that work iniquity
ſhalt periſh and decay.
10 But thou, like as an unicorn,
ſhall lift mine horn on high:
With freſh and new prepared oyl
thine oynted King am I.

11 And of my foes before mine eyes
ſhall ſee the fall and ſhame
Of all that up againſt me riſe,
mine ears ſhall hear the ſame.
12 The juſt ſhall flouriſh up on high,
as date-trees bud and blow;
And as the cedars multiply
in Lebanus that grow.

13 For they are planted in the place
and dwelling of our God:
Within his courts they ſpring apace,
and flouriſh all abroad:
14 And in their age much fruit ſhall bring,
both fat and well beſeen;
And pleſantly both bud and ſpring
with boughs and branches green.

15 To ſhew that God is good and juſt,
and upright in his will:
He is my rock, my hope, and truſt,
in him there is none ill.

Dominus regnavit. Pſal. xciij. *I. H.*

THe Lord as king aloft doth reign
with glory goodly dight:
And he to ſhew his ſtrength moſt main,
hath girt himſelf with might.
2 The Lord likewiſe the earth hath made
and ſhaped it ſo ſure,
No might can make it move or fade,
at ſtay it doth endure.

3 Ere that the world was made or wrought,
thy ſeat was ſet before:
Beyond all time that can be thought:
thou haſt been evermore.
4 The flouds, O Lord, the flouds do riſe,
they roar and make a noiſe:
The flouds, I ſay, did enterpriſe,
and lifted up their voice.

5 Yea, though the ſtorms ariſe in ſight,
though ſeas do rage and ſwell:
The Lord is ſtrong and more of might,
for he on high doth dwell.
6 And look what promiſe he doth make
his houſhold to defend:
For juſt and true they ſhall it take
all times without an end.

Deus ultionum. Pſal. xciv. *I. H.*

O Lord, thou do'ſt revenge all wrong,
that office' longs to thee:
Sith vengeance doth to thee belong,
declare that all may ſee.
2 Set forth thy ſelf, for thou of right
the earth do'ſt judge and guide:
Reward the proud and men of might
according to their pride.

3 How long ſhall wicked men bear ſway
with lifting up their voice?
How long ſhall wicked men, I ſay,
thus triumph and rejoyce?
4 How long ſhall they with brags burſt out
and proudly prate their fill?
Shall they rejoyce that be ſo ſtout,
whoſe works are ever ill?

5 Thy flock, O Lord, thine heritage
they ſpoil and vex full ſore:
Againſt thy people they do rage
ſtill daily more and more.
6 The widows which are comfortleſs,
and ſtrangers they deſtroy:
They ſlay the children fatherleſs,
and none doth put them by.

7 And when they take theſe things in hand,
this talk they have of thee,
Can Jacobs God this underſtand?
tuſh no, he cannot ſee.
8 O folk unwiſe and people rude,
ſome knowledge now diſcern:
Ye fools among the multitude,
at length begin to learn.

9 The Lord which made the ear of man,
he needs of right muſt hear:
He made the eye, all things muſt then
before his ſight appear.
10 The Lord doth all the world correct,
and make them underſtand:
Shall he not then your deeds deteſt?
how can ye ſcape his hand?

The Second part.

11 The Lord doth know the thoughts of man,
his heart he ſeeth full plain:
The Lord, I ſay, mans thoughts doth ſcan,
and findeth them but vain.
12 But, Lord, that man is happy ſure
whom thou do'ſt keep in aw,
And through correction do'ſt procure
to teach him in thy law.

13 Whereby he ſhall in quiet reſt
in time of trouble ſit:
When wicked men ſhall be ſuppreſt,
and fall into the pit.
14 For ſure the Lord will not refuſe
his people for to take:
His heritage whom he did chooſe
he will no time forſake.

15 Until that judgment be decreed
to juſtice to convert:
That all may follow her with ſpeed
that are of upright heart.
16 But who upon my part ſhall ſtand
againſt the curſed train?
Or who ſhall rid me from their hand
that wicked works maintain?

17 Except the Lord had been mine aid,
mine enemies to repel:
My ſoul and life had now been laid
almoſt as low as hell.
18 When I did ſay my foot did ſlide,
I now am like to fall:
Thy goodneſs, Lord, did ſo provide
to ſtay me up withall.

19 When with my ſelf I muſed much,
and could no comfort find:
Then, Lord, thy goodneſs did me touch,
and that did eaſe my mind.
20 Wilt thou inhaunt thy ſelf and draw
with wicked men to ſit:
Which with pretence in ſtead of Law
much miſchief do commit?

21 For they conſult againſt the life
of righteous men and good:
And in their counſels they are rife
to ſhed the guiltleſs bloud.
22 But yet the Lord he is to me
a ſtrong defence or lock:
He is my God, to him I flee,
he is my ſtrength and rock.

23 And he ſhall cauſe their miſchiefs all
themſelves for to annoy:
And in their malice they ſhall fall,
our God ſhall them deſtroy.

Venite, exultemus. Pſal. xcv. *I. H.*

O Come let us lift up our voice,
and ſing unto the Lord:
In him our rock of health rejoyce
let us with one accord.
2 Yea, let us come before his face
to give him thanks and praiſe:
In ſinging Pſalms unto his grace
let us be glad always.

3 For why? the Lord he is no doubt
a great and mighty God,
A King above all Gods throughout,
in all the world abroad:
4 The ſecrets of the earth ſo deep
and corners of the land,
The tops of hills that are ſo ſteep,
he hath them in his hand.

5 The ſea and waters all are his,
for he the ſame hath wrought:
The earth and all that therein is
his hand hath made of nought.
6 Come let us bowe, and praiſe the Lord,
before him let us fall:
And kneel to him with one accord,
the which hath made us all.

7 For why? he is the Lord our God,
for us he doth provide:
We are his flock, he doth us feed:
his ſheep, and he our guide.
8 To day if ye his voice will hear,
then harden not your heart:
As ye with grudging many a year
provok'd me in deſart.

9 Whereas your fathers tempted me,
my power for to prove:
My wondrous works when they did ſee,
yet ſtill they would me move.
10 Twice twenty years they did me grieve,
and I to them did ſay,
They err in heart, and not believe,
they have not known my way.

11 Wherefore I ſware, when that my wrath
was kindled in my breaſt,
That they ſhould never tread the path
to enter in my reſt.

Cantate Dom. Pſal. xcvj. *I. H.*

SIng ye with praiſe unto the Lord
new ſongs with joy and mirth:
Sing unto him with one accord,
all people on the earth.

2 Yea, ſing unto the Lord, I ſay,
praiſe ye his Holy Name:
Declare and ſhew from day to day
ſalvation by the ſame.

3 Among the heathen eke declare
his honour round about:
To ſhew his wonders do not ſpare
in all the world throughout.
4 For why? the Lord is much of might,
and worthy praiſe alway:
And he is to be dread of right
above all gods, I ſay.

5 For all the gods of heathen folk
are Idols that will fade:
But yet our God he is the Lord
that hath the heavens made.
6 All praiſe and honour eke do dwell
for ay before his face:
Both power and might likewiſe excel
within his holy place.

7 Aſcribe unto the Lord alway,
ye people of the world,
All might and worſhip eke, I ſay,
aſcribe unto the Lord.
8 Aſcribe unto the Lord alſo
the glory of his name:
And eke into his courts do go
with gifts unto the ſame.

The Second part.

9 Fall down and worſhip ye the Lord
within his temple bright:
Let all the people of the world
be fearful at his ſight.
10 Tell all the world, be not agaſt,
the Lord doth reign above:
Yea, he hath ſet the earth ſo faſt,
that it can never move:

11 And that it is the Lord alone
that rules with princely might,
To judge the nations every one
with equity and right:
12 The heavens ſhall great joy begin,
the earth eke ſhall rejoyce:
The ſea with all that is therein
ſhall ſhout and make a noiſe.

13 The field ſhall joy, and every thing
that ſpringeth on the earth:
The wood and every tree ſhall ſing
with gladneſs and with mirth:
14 Before the preſence of the Lord,
and coming of his might:
When he ſhall juſtly judge the world,
and rule his folk with right.

Dominus regnavit. Pſal. xcvij. *I. H.*

THe Lord doth reign, whereat the earth
may joy with pleaſant voice:
And eke the iſles with joyful mirth
may triumph and rejoyce.
2 Both clouds and darkneſs eke do ſwell,
and round about him beat:
Yea, right and juſtice ever dwell,
and bide about his ſeat.

3 Yea, fire and heat at once do run,
and go before his face:
Which ſhall his foes and enemies burn
abroad in every place.
4 His lightnings eke full bright did blaze,
and to the world appear:
Whereat the earth did look and gaze
with dread and deadly fear.

5 The hills like wax did melt in ſight
and preſence of the Lord:
They fled before that rulers might,
which guideth all the world.
6 The heavens eke declare and ſhow
his juſtice forth abroad,
That all the world may ſee and know
the glory of our God.

7 Confuſion ſure ſhall come to ſuch
as worſhip Idols vain:
And eke to thoſe that glory much
dumb pictures to maintain.
8 All the idols of the world,
which they as gods do call,
Shall feel the power of the Lord:
and down to him ſhall fall.

9 With joy ſhall Zion hear this thing,
and Judah ſhall rejoyce:
For at thy judgments they ſhall ſing,
and make a pleaſant noiſe.
10 That thou, O Lord, art ſet on High
in all the earth abroad:
And art exalted wondrouſly
above each other God.

11 All ye that love the Lord do this,
hate all things that are ill:
For he doth keep the ſouls of his
from ſuch as would them ſpill.
12 And light doth ſpring up to the juſt
with pleaſure for his part:
Great joy with gladneſs, mirth and luſt,
to them of upright heart.

13 Ye righteous in the Lord rejoyce,
his holineſs proclaim:
Be thankful eke with heart and voice
and mindful of the ſame.

Cantate Domino. Pſal. xcviij. *I. H.*

O Sing ye now unto the Lord
a new and pleaſant ſong:
For he hath wrought throughout the world
his wonders great and ſtrong.
2 With his right hand full worthily,
he doth his foes devour,
And get himſelf the victory
with his own arm and power.

3 The Lord doth make his people know
his ſaving health and might:
The Lord doth eke his juſtice ſhow,
in all the heathens ſight.
4 His grace and truth to Iſrael
in mind he doth record:
That all the earth hath ſeen right well
the goodneſs of the Lord.

5 Be glad in him with joyful voyce,
all people of the earth:
Give thanks to God, ſing and rejoyce
to him with joy and mirth.
6 Upon the harp unto him ſing,
give thanks to him with pſalms:
Rejoyce before the Lord our King
with trumpets and with ſhalms.

7 Yea, let the ſea with all therein
for joy both roar and ſwell:
The earth likewiſe let it begin,
with all that therein dwell.

8 And let the flouds rejoyce their fills,
and clap their hands apace:
And eke the mountains and the hills,
before the Lord his face.

9 For he ſhall come to judge and try
the world and every wight:
And rule the people mightily
with juſtice and with right.

Dominus regnavit. Pſal. xcix. *I. H.*

THe Lord doth reign, although at it
the people rage full ſore:
Yea, he on cherubims doth ſit,
though all the world doth roar.
2 The Lord that doth in Zion dwell
is high and wondrous great:
Above all folk he doth excel,
and he aloft is ſet.

3 Let all men praiſe thy mighty name,
for it is fearful ſure:
And let them magnify the ſame,
that holy is and pure.
4 The princely power of our King
doth love judgment and right:
Thou rightly ruleſt every thing
in Jacob, through thy might.

5 To praiſe the Lord our God deviſe,
all honour to him do:
Before his foot-ſtool worſhip him,
for he is holy too.
6 Moſes, Aaron, and Samuel,
as Prieſts on him did call,
When they did pray he heard them well,
and gave them anſwer all.

7 Within the cloud to them he ſpake,
then did they labour ſtill
To keep ſuch laws as he did make,
and pointed them until.
8 O Lord our God, thou did'ſt them hear,
and anſwered'ſt them again:
Thy mercy did on them appear,
their deeds did'ſt not maintain.

9 O laud and praiſe our God and Lord
within his holy hill:
For why? our God throughout the world
is holy ever ſtill.

Jubilate Deo. Pſal. c. *I. H.*

ALl people that on earth do dwell,
ſing to the Lord with chearful voice.
2 Him ſerve with fear, his praiſe forth-tell,
come ye before him and rejoyce.

3 The Lord, ye know, is God indeed,
without our aid he did us make:
We are his flock, he doth us feed;
and for his ſheep he doth us take.

4 O enter then his gates with praiſe,
approach with joy his courts unto:
Praiſe, laud and bleſs his name always,
for it is ſeemly ſo to do.

5 For why? the Lord our God is good,
his mercy is for ever ſure:
His truth at all times firmly ſtood,
and ſtall from age to age indure.

Another

Another of the same, by I. H.

IN God the Lord be glad and light,
praise him throughout the earth:
2 Serve him, and come before his sight
with singing and with mirth.
3 Know that the Lord our God he is,
he did us make and keep,
Not we our selves: for we are his
own flock, and pasture sheep.

4 O go into his gates always,
give thanks within the same:
Within his courts fet forth his praise,
and laud his holy name.
5 For why? the goodneſs of the Lord
for evermore doth reign:
From age to age throughout the world
his truth doth ſtill remain.

Miſericordiam. Pſal. cj. *N.*

I Mercy will and judgment ſing,
O Lord God, unto thee:
2 And wiſely do in perfect way,
until thou come to me.
And in the mid'ſt of my houſe walk
in pureneſs of my ſp'rit:
3 And I no kind of wicked thing
will ſet before my ſight.

I hate their works that fall away,
it ſhall not cleave to me:
4 From me ſhall part the froward heart,
none evil will I ſee.
4 Him will I 'ſtroy that ſlandereth
his neighbour privily:
The lofty heart I cannot bear,
nor him that looketh high.

6 Mine eyes ſhall be on them, within
the land that faithful be:
In perfect way who walketh, ſhall
be ſervant unto me.
7 I will no guilful perſon have
within my houſe to dwell:
And in my preſence he ſhall not
remain that lies doth tell.

8 Betimes I will deſtroy even all
the wicked of the land:
That I may from Gods city cut
the wicked workers hand.

Domine, exaudi. Pſal. cij. *N.*

O Hear my prayer, Lord, and let
my cry come unto thee:
2 In time of trouble do not hide
thy face away from me.
3 Incline thine ear to me, make haſt
to hear me when I call:
For as the ſmoke doth fade, ſo do
my days conſume and fall.

4 And as an hearth my bones are burnt,
my heart is ſmitten dead,
And withers like the graſs, that I
forget to eat my bread.
5 By reaſon of my groaning voice
my bones cleave to my ſkin:
6 As pelican in wilderneſs,
ſuch caſe now am I in.

7 And as an owl in deſart is,
lo, I am ſuch an one:
I watch, and as a ſparrow on
the houſe top am alone.
8 Lo, daily in reproachful wiſe
mine enemies do me ſcorn:
And they that do againſt me rage,
againſt me they have ſworn.

9 Surely with aſhes as with bread,
my hunger I have fill'd:
And mingled have my drink with tears
that from mine eyes have ſtill'd.
10 Becauſe of thy diſpleaſure, Lord,
thy wrath and thy diſdain:
For thou haſt lifted me aloft,
and caſt me down again.

11 The days wherein I paſs my life,
are like the fleeting ſhade:
And I am withered like the graſs,
that ſoon away doth fade.
12 But thou, O Lord, for ever do'ſt
remain in ſteady place:
And thy remembrance ever doth
abide from race to race.

The Second part

13 Thou wilt ariſe, and mercy thou
to Zion wilt extend:
The time of mercy, now the time
foreſet is come to end.
14 For even in the ſtones thereof
thy ſervants do delight:
And on the duſt thereof they have
compaſſion in their ſp'rit.

15 Then ſhall the heathen people fear
the Lords Moſt Holy Name:
And all the kings on earth ſhall dread
thy glory and thy fame.
16 Then when the Lord the Mighty God
again ſhall Zion rear:
And then when he moſt nobly in
his glory ſhall appear.

17 To prayer of the deſolate
when he himſelf ſhall bend:
When he ſhall not diſdain unto
their prayers to attend.
18 This ſhall be written for the age
that after ſhall ſucceed:
The people yet uncreated
the Lords renown ſhall ſpread.

19 For he from his high ſanctuary
hath looked down below:
And out of heaven hath the Lord
beheld the earth alſo.
20 That of the mourning captive he
might hear the woful cry:
And that he might deliver thoſe
that damned are to die.

21 That they in Zion may declare
the Lords Moſt Holy Name:
And in Jeruſalem ſet forth
the praiſes of the ſame:
22 Then when the people of the land
and kingdoms with accord
Shall be aſſembled for to do,
their ſervice to the Lord.

The Third part.

23 My former force of ſtrength he hath
abated in the way:
And ſhorter he hath cut my days;
thus I therefore did ſay,
24 My God, in midſt of all my days
now take me not away:
Thy years indure eternally,
from age to age for ay.

25 Thou the foundations of the earth
before all times haſt laid:
And, Lord, the heavens are the work
which thine own hands have made.
26 Yea, they ſhall periſh and decay,
but thou ſhalt tarry ſtill:
And they ſhall all in time wax old
even as a garment will.

27 Thou as a garment ſhalt them change,
and changed ſhall they be:
But thou do'ſt ſtill abide the ſame,
thy years do never flee.
28 The children of thy ſervants ſhall
continually indure:
And in thy ſight their happy ſeed
for ever ſhall ſtand ſure.

Benedic, anima. Pſal. ciij. *T. S.*

MY ſoul give land unto the Lord,
my ſpirit ſhall do the ſame:
And all the ſecrets of my heart,
praiſe ye his Holy Name.
2 Give thanks to God for all his gifts,
ſhew not thy ſelf unkind:
And ſuffer not his benefits
to ſlip out of thy mind.

3 That gave thee pardon for thy faults,
and thee reſtor'd again,
For all thy weak and frail diſeaſe,
and heal'd thee of thy pain.
4 That did redeem thy life from death,
from which thou could'ſt not flee:
His mercy and compaſſion both
he did extend to thee.

5 That fill'd with goodneſs thy deſire,
and did prolong thy youth:
Like as the eagle caſts her bill,
whereby her age renew'th.
6 The Lord with juſtice doth repay
all ſuch as be oppreſt:
So that their ſufferings and their wrongs
are turned to the beſt.

7 His ways and his commandments
to Moſes he did ſhow:
His counſels and his valiant acts
the Iſraelites did know.
8 The Lord is kind and merciful
when ſinners do him grieve:
The ſloweſt to conceive a wrath,
and readieſt to forgive.

9 He chides not us continually,
though we be full of ſtrife:
Nor keeps our faults in memory,
for all our ſinful life.
10 Nor yet according to our ſins
the Lord doth us regard:
Nor after our iniquities
he doth us not reward.

11 But as the ſpace is wondrous great
'twixt earth and heaven above:
So is his goodneſs much more large
to them that do him love.
12 God doth remove our ſins from us,
and our offences all,
As far as is the ſun-riſing
full diſtant from his fall.

The Second part.

13 And look what pity parents bear
unto their children bear:
Like pity beareth God to ſuch
as worſhip him in fear.
14 The Lord that made us know's our ſhape,
our mould, and faſhion juſt:
How weak and frail our nature is,
and how we be but duſt.

15 And how the time of mortal men
is like the withering hay:
Or like the flower right fair in field,
that fades full ſoon away.
16 Whoſe gloſs and beauty ſtormy winds
do utterly diſgrace:
And make that after their aſſaults
ſuch bloſſoms have no place.

17 But yet the goodneſs of the Lord
with his ſhall ever ſtand:
Their childrens children ſhall receive
his righteouſneſs at hand:
18 I mean, which keep his covenant
with all their whole deſire:
And not forget to do the thing
that he doth them require.

19 The heavens high are made the ſeat
and foot-ſtool of the Lord:
And by his power imperial
he governs all the world.
20 Ye angels which are great in power,
praiſe ye and bleſs the Lord:
Which to obey and do his will
immediately accord.

21 Ye noble hoſts and miniſters,
ceaſe not to laud him ſtill:
Which ready are to execute
his pleaſure and his will.
22 Yea, all his works in every place,
praiſe ye his Holy Name:
My heart, my mind, and eke my ſoul,
praiſe ye alſo the ſame.

Benedic, anima mea. Pſal. civ. *W. K.*

MY ſoul praiſe the Lord,
ſpeak good of his name:
O Lord, our great God,
how do'ſt thou appear?
So paſſing in glory,
that great is thy fame!
Honour and majeſty
in thee ſhine moſt clear.

2 With light as a robe,
thou haſt thee beclad,
Whereby all the earth
thy greatneſs may ſee:
The heavens in ſuch ſort
thou alſo haſt ſpread,
That it to a curtain
compared may be.

3 His chamber-beams lie
in the clouds full ſure,
Which as his chariot,
are made him to bear:
And there with much ſwiftneſs
his courſe doth endure,
Upon the wings riding
of winds in the air.

4 He maketh his ſpirits
as heraulds to go:
And lightnings to ſerve
we ſee alſo preſt:
His will to accompliſh
they run to and fro,
To ſave or conſume things,
as ſeemeth him beſt.

5 He grounded the earth
ſo firmly and faſt,
That it once to move
none ſhall have ſuch power.
6 The deep a fair covering
for it made thou haſt:
Which by his own nature
the hills would devour.

7 But at thy rebuke
the waters do flee:
And ſo give due place
thy word to obey.
At thy voice of thunder
ſo fearful they be,
That in their great raging
they haſte ſoon away.

8 The mountains full high
they then up aſcend:
If thou do'ſt but ſpeak,
thy word they fulfil.
So likewiſe the valleys
moſt quickly deſcend,
Where thou them appointeſt
remain they do ſtill.

9 Their bounds thou haſt ſet
how far they ſhall run:
So that in their rage
not that paſs they can:
For God hath appointed
they ſhall not return
The earth to deſtroy more,
which made was for man.

The Second part.

10 He ſendeth the ſprings
to ſtrong ſtreams or lakes,
Which run do full ſwift
among the huge hills:
11 Where both the wild aſſes
their thirſt oft-times ſlakes,
And beaſts of the mountains
thereof drink their fills.

12 By theſe pleaſant ſprings
of fountains full fair,
The fowls of the air
abide ſhall and dwell:
Who moved by nature
to hop here and there,
Among the green branches
their ſongs ſhall excel.

13 The mountains to moiſt
the clouds he doth uſe:
The earth with his works
is wholly repleat.
14 So as the brute cattel
he doth not refuſe:
But graſs doth provide them,
and herb for mans meat.

15 Yea, bread, wine, and oyl
he made for mans ſake,
His face to refreſh
and heart to make ſtrong.
16 The cedars of Leban
this great Lord did make:
Which trees he doth nouriſh
that grow up ſo long:

17 In theſe may birds build
and make there their neſts:
In fir-trees the ſtorks
remain and abide.
18 The high hils are ſuccours
for wild goats to reſt:
And eke the rocks ſtony
for conies to hide.

19 The moon then is ſet
her ſeaſons to run:
The days from the nights
thereby to diſcern.
And by the deſcending
alſo of the ſun,
The cold from heat alway
thereby we do learn.

20 When darkneſs doth come
by Gods will and power,
Then creep forth do all
the beaſts of the wood.
21 The lions range roaring
their prey to devour:
But yet it is thou, Lord,
which giveſt them food.

22 As ſoon as the ſun
is up, they retire:
To couch in their dens
then are they full fain:
23 That man to his work may,
as right doth require,
Till night come and call him
to take reſt again.

The Third part.

24 How ſundry, O Lord,
are all thy works found!
With wiſdom full great
they are indeed wrought:
So that the whole world
of thy praiſe doth ſound:
And as for thy riches,
they paſs all mens thought.

25 So is the great ſea,
which large is and broad,
Where things that creep ſwarm,
and beaſts of each ſort.
26 There both mighty ſhips ſail,
and ſome lie at road:
The whale huge and monſtrous
there alſo doth ſport.

27 All things on thee wait,
thou do'ſt them relieve:
And thou in due time
full well do'ſt them feed.
28 Now when it doth pleaſe thee
the ſame for to give,
They gather full gladly
thoſe things which they need.

Thou openeſt thy hand,
and they find ſuch grace,
That they with good things
are filled we ſee.
29 But ſore are they troubled
if thou turn thy face:
For if thou their breath take,
vile duſt then they be.

30 Again, when thy Spirit
from thee doth proceed
All things to appoint,
and what ſhall enſue:
Then are they created
as thou haſt decreed:

And do'ſt by thy goodneſs
the dry earth renew.

31 The praiſe of the Lord
for ever ſhall laſt,
Who may in his works
by right well rejoyce.
32 His look can the earth make
to tremble full faſt,
And likewiſe the mountains
to ſmoke at his voice.

33 To this Lord and God
ſing will I always:
So long as I live,
my God praiſe will I.
34 Then am I moſt certain
my words ſhall him pleaſe:
I will rejoyce in him,
to him will I cry.

35 The ſinners, O Lord,
conſume in thine ire:
And eke the preverſe,
them root out with ſhame:
But as for my ſoul now,
let it ſtill deſire,
And ſay with the faithful,
praiſe ye the Lords name.

Confitemini Dom. Pſal. cv. *N.*

GIve praiſes unto God the Lord,
and call upon his name:
Among the people eke declare
his works to ſpread his fame.
2 Sing ye unto the Lord, I ſay,
and ſing unto him praiſe:
And talk of all his wondrous works
that he hath wrought always.

3 In honour of his Holy Name
rejoyce with one accord:
And let the heart alſo rejoyce
of them that ſeek the Lord.
4 Seek ye the Lord, and ſeek the ſtrength
of his eternal might:
And ſeek his face continually,
and preſence of his ſight.

5 The wondrous works that he hath done
keep ſtill in mindful heart:
Ne let the judgments of his mouth
out of your mind depart.
6 Ye that of faithful Abraham
his ſervant are the ſeed:
Ye his elect, the children that
of Jacob do proceed.

7 For he, he onely is, I ſay,
the mighty Lord our God:
And his moſt rightful judgments are
through all the earth abroad.
8 His promiſe and his covenant
which he hath made to his,
He hath remembred evermore
to thouſands of degrees.

The Second part.

9 The covenant which he hath made
with Abraham long ago,
And faithful oath which he hath ſworn
to Iſaac alſo.
10 And did confirm the ſame for law,
that Jacob ſhould obey:
And for eternal covenant
to Iſrael for ay.

11 When thus he ſaid, Lo, I to you
all Canaan land will give,
The lot of your inheritance,
Wherein your ſeed ſhall live.
12 Although the number at that time
did very ſmall appear:
Yea, very ſmall, and in the land
they then but ſtrangers were.

13 While yet they walkt from land to land
without a ſure abode:
And while from fundry kingdoms they
did wander all abroad.
14 And wrong at no oppreſſours hands
he ſuffered them to take:
But even the great and mighty kings
reproved for their ſake.

15 And thus he ſaid, Touch ye not thoſe
that mine anointed be:
Ne do the prophets any harm
that do pertain to me.
16 He call'd a dearth upon the land,
of bread he 'ſtroy'd the ſtore:
But he againſt the time of need
had ſent a man before.

The Third part.

17 Even Joſeph which had once been ſold
to live a ſlave in wo:
Whoſe feet they hurt in ſtocks, whoſe ſoul
the irons pierc'd alſo:
18 Until the time came when his cauſe
was known apparently:
The mighty word of God the Lord
his faultleſs truth did try.

19 The king ſent and delivered him
from priſon where he was:
20 The ruler of the people then
did freely let him paſs:
21 And over all his houſe he made
him lord to bear the ſway:
And of his ſubſtance made him have
the rule and all the ſtay.

22 That he might to his will inſtruct
the princes of the land,
And wiſdoms lore his ancient men
might cauſe to underſtand.
23 Then into the Egyptian land
came Iſrael alſo:
And Jacob in the land of Ham
did live a ſtranger tho.

24 His people he exceedingly
in number made to flow:
And over all their enemies
in ſtrength he made them grow.
25 Whoſe heart he turn'd, that they with hate
his people did entreat:
And did his ſervants wrongfully
abuſe with falſe deceit.

The Fourth part.

26 His faithful ſervant Moſes then,
and Aaron whom he choſe,
He did command to go to them,
his meſſage to diſcloſe.
27 The wondrous meſſage of his ſigns
among them he did ſhow:
And wonders in the land of Ham
then did they work alſo.

28 Darkneſs he ſent and made it dark
in ſtead of brighter day:
And unto his commiſſion
they did not diſobey.

29 He turn'd their waters into blood,
he did their fiſhes ſlay:
30 Their land brought frogs even in the place
where their king Phataon lay.

31 He ſpake, and at his voice there came
great ſwarms of noiſom flies:
And all the quarters of the land
were fill'd with crawling lice.
32 He gave them cold and ſtony-hail
in ſtead of milder rain:
And fiery flames within their land
he ſent unto their pain.

33 He ſmote their vines and all their trees
whereon their figs did grow:
And all the trees within their coaſts
down did he overthrow.
34 He ſpake, then caterpillars did
and graſſhoppers abound:
35 Which ate the graſs in all their land,
and fruit of all their ground.

The Fifth part.

36 The firſt-begotten in their land
eke deadly did he ſmite:
Yea, the beginning and firſt-fruit
of all their ſtength and might.
37 With gold and ſilver he them brought
from Egypt land to paſs:
And in the number of their tribes
no feeble one there was.

38 Egypt was glad and joyful then
when they did thence depart:
For terrour and the fear of them
was fall'n upon their heart.
39 To ſtaroud them from the parching heat
a cloud he did diſplay:
And fire he ſent to give them light,
when night had hid the day.

40 They asked, and he cauſed quails
to rain at their requeſt:
And fully with the bread of heaven
their hunger he repreſt.
41 He opened the ſtony-rock,
and waters guſhed out:
And eke the dry and parched ground
like rivers ran about.

42 For of his holy Covenant
ay mindful was he tho:
Which to his ſervant Abraham
he plighted long ago.
43 He brought his people forth with mirth;
and his elect with joy,
Out of the cruel land where they
had liv'd in great annoy.

44 And of the heathen-men he gave
to them the fruitful lands:
The labours of the people eke
they took into their hands.
45 That they his holy ſtatutes might
obſerve for evermore,
And faithfully obey his Laws,
praiſe ye the Lord therefore.

Confitemini, Domino. Pſal. cvj. *N.*

PRaiſe ye the Lord, for he is good,
his mercy dures for ay:
2 Who can expreſs his noble acts,
or all his praiſe diſplay?
3 They bleſſed are that judgment keep,
and juſtly do alway:
With favour of thy people, Lord,
remember me, I pray:

4 And

And with thy ſaving health, O Lord,
vouchſafe to viſit me:
5 That I the great felicity
of thine elect may ſee:
And with thy peoples joy I may
a joyful mind poſſeſs:
And may with thine inheritance
a glorying heart expreſs.

6 Both we and eke our fathers all
have ſinned every one:
We have committed wickedneſs,
and lewdly we have done.
7 The wonders great which thou, O Lord,
haſt done in Ægypt land,
Our fathers though they ſaw them all,
yet did not underſtand.

Nor they thy mercies multitude
did keep in thankful mind:
But at the ſea, yea, the Red-ſea,
rebelled moſt unkind.
8 Nevertheleſs he ſaved them
for honour of his name:
That he might make his power known,
and ſpread abroad his fame.

9 The Red-ſea he did then rebuke,
and forthwith it was dri'd:
And as in wilderneſs, ſo through
the deep he did them guide.
10 He fav'd them from the cruel hand
of their deſpightful foe,
And from the enemies hand he did
deliver them alſo.

The Second part.

11 The waters their oppreſſors whelm'd,
not one was left alive:
12 Then they believ'd his word, and praiſe
in ſong they did him give.
13 But by and by unthankfully
his works they clean forgat:
And for his counſel and his will,
they did neglect to wait:

14 But luſted in the wilderneſs
with fond and greedy luſt:
And in the deſart tempted God,
the ſtay of all their truſt.
15 And then their wanton minds deſire
he ſuffered them to have:
But waſting leanneſs therewithal
into their ſouls he gave.

16 Then when they lodged in their tents,
at Moſes they did grutch:
Aaron the holy of the Lord
ſo did they envy much.
17 Therefore the earth did open wide,
and Dathan did devour:
And all Abirams company
did cover in that hour.

18 In their aſſembly kindled was
the hot conſuming fire:
And waſting flame did then burn up
the wicked in his ire.
19 Upon the hill of Horeb they
an idol-calf did frame:
And there the molten image they
did worſhip of the ſame.

20 Into the likeneſs of a calf
which feedeth on the graſs:
Thus they their glory turn'd, and all
their honour did deface.

21 And God their onely Saviour
unkindly they forgot?
Which many great and mighty things
in Ægypt land had wrought.

The Third part.

22 And in the land of Ham for them
moſt wondrous works had done:
And by the Red-ſea dreadful things
performed long agone.
23 Therefore for their ſo ſhewing them
forgetful and unkind,
To bring deſtruction on them all
he purpos'd in his mind:

Had not his choſen Moſes ſtood
before him in the break,
To turn his wrath, leſt he on them
with ſlaughter ſhould him wreak.
24 They did deſpiſe the pleaſant land
that he behight to give:
Yea, and the words that he had ſpoke
they did no whit believe.

25 But in their tents with grudging heart
they wickedly repin'd,
Nor to the voice of God the Lord
they gave un hearkning mind.
26 Therefore againſt them lifted he
his ſtrong revenging hand,
Them to deſtroy in wilderneſs
ere they ſhould ſee the land:

27 And to deſtroy their ſeed among
the nations with his rod:
And through the countries of the world
to ſcatter them abroad.
28 To Baal-peor then they did
adjoyn themſelves alſo:
And ate the off'rings of the dead,
ſo they forſook him tho.

29 Thus with their own inventions
his wrath they did provoke:
And in his ſore enkindled wrath
the plague upon them broke.
30 But Phineas ſtood up with zeal
the ſinners vile to ſlay:
And judgment he did execute,
and then the plague did ſtay.

The Fourth part.

31 It was imputed unto him
for righteouſneſs that day:
And from henceforth ſo counted is
from race to race, I ſay.
32 At waters eke of Meribah
they did him angry make:
Yea, ſo far forth, that Moſes was
then puniſht for their ſake:

33 Becauſe they vext his ſpirit ſo ſore,
that in impatient heat
His lips ſpake unadviſedly,
his fervour was ſo great.
34 Nor as the Lord commanded them,
they ſlew the people tho,
35 But were among the heathen mixt,
and learn'd their works alſo.

36 And did their idols ſerve, which were
their ruine and decay:
37 To fiends their ſons & daughters they
did offer up and ſlay.
38 Yea, with unkindly murthring knife
the guiltleſs bloud they ſpilt:
Yea, their own ſons and daughters bloud
without all cauſe of guilt.

Whom they to Canaan-idols then
offered with wicked hand:
And ſo with bloud of innocents
defiled was the land.
39 Thus were they ſtained with the works
of their own filthy way:
And with their own inventions
a whoring they did ſtray.

40 Therefore againſt his people was
the Lords wrath kindled ſore:
And ev'n his own inheritance
therefore he did abhor.
41 Into the hands of heathen men
he gave them for a prey,
And made their foes their Lords, whom they
where forced to obey.

The Fifth part.

42 Yea, and their hateful enemies
oppreſt them in the land:
And they were humbly made to ſtoop
as ſubjects to their hand.
43 Full oftentime from thrall had he
delivered them before:
But with their counſels they to wrath
provok'd him evermore.

Therefore they by their wickedneſs
were brought full low to lie:
44 Yet when he ſaw them in diſtreſs,
he hearkened to their cry.
45 He call'd to mind his Covenant
which he to them had ſwore:
And by his mercies multitude
repented him therefore.

46 And favour he them made to find
before the ſight of thoſe
That led them captive from their land,
when erſt they were their foes.
47 Save us, O Lord, that are our God,
ſave us, O Lord, we pray:
And from among the heathen folk,
Lord, gather us away.

48 That we may ſpread the noble praiſe
of thy moſt Holy Name:
That we may glory in thy praiſe,
and founding of thy fame.
49 The Lord the God of Iſrael
be bleſt for evermore:
Let all the people ſay, Amen.
Praiſe ye the Lord therefore.

Confitemini Dom. Pſal. cvij. *W. K.*

GIve thanks unto the Lord our God,
for gracious is he:
And that his mercy hath no end
all mortal men may ſee.
2 Such as the Lord redeemed hath
with thanks ſhall praiſe his name:
And ſhew how they from foes were freed,
and how he wrought the ſame.

3 He gathered them forth of the lands
that lay ſo far about:
From eaſt to weſt, from north to ſouth
his hand did find them out.
4 They wandred in the wilderneſs,
and ſtrayed from the way,
And found no city where to dwell,
that ſerve might for their ſtay.

5 Whoſe thirſt and hunger was ſo great
in theſe defarts ſo void?
That faintneſs did them ſore aſſault,
and eke their ſouls annoy'd.

6 Then

6 Then did they cry in their diſtreſs
unto the Lord for aid:
Who did remove their troublous ſtate,
according as they pray'd.

7 And by that way which was moſt right
he led them like a guide:
That they might to a city go,
and there alſo abide.
8 Let men therefore before the Lord
confeſs his goodneſs then:
And ſhew the wonders that he doth
before the ſons of men.

9 For he the empty ſoul ſuſtain'd,
whom thirſt had made to faint:
The hungry ſoul with goodneſs fed,
and did them eke acquaint.
10 Such as do dwell in darkneſs deep,
where they on death do wait:
Faſt bound to taſt ſuch troublous ſtorms
as iron-chains do threat:

The Second part.

11 For that againſt the Lords own words
they fought ſo to rebel:
Eſteeming light his counſels high,
which do ſo far excel.
12 But when he humbled them full low,
they then fell down with grief:
And none was found ſo much to help,
whereby to get relief.

13 Then did they cry in their diſtreſs
unto the Lord for aid:
Who did remove their troublous ſtate,
according as they pray'd.
14 For he from darkneſs out them brought,
and from deaths dreadful ſhade:
Burſting with force the iron-bands
which them before did lade:

15 Let men therefore before the Lord
confeſs his kindneſs then:
And ſhew the wonders that he doth
before the ſons of men.
16 For he threw down the gates of braſs,
and brake them with ſtrong hand;
The iron-bars he ſmote in two,
nothing could him withſtand.

17 The fooliſh folk great plagues do feel,
and cannot from them wend:
But heap on more to thoſe they have,
becauſe they do offend.
18 Their ſouls ſo much did loath all meat,
that none they could abide:
Whereby death had them almoſt caught,
as they full truly tri'd.

19 Then did they cry in their diſtreſs
unto the Lord for aid:
Who did remove their troublous ſtate,
according as they pray'd.
20 For then he ſent to them his word,
which health did ſoon reſtore:
And brought them from thoſe dangers deep
wherein they were before.

The Third part.

21 Let men therefore before the Lord
confeſs his kindneſs then:
And ſhew the wonders that he doth
before the ſons of men.
22 And let them offer ſacrifice
with thanks, and alſo fear:
And ſpeak of all his wondrous works
with glad and joyful chear.

23 Such as in ſhips and brittle barks
into the ſeas deſcend,
Their merchandiſe through fearful flouds
to compaſs and to end:
24 Thoſe men are forced to behold
the Lords works what they be:
And in the dangerous deep the ſame
moſt marvellous they ſee.

25 For at his word the ſtormy-wind
ariſeth in a rage,
And ſtirreth up the ſurges ſo,
that nought can them aſſwage.
26 Then are they lifted up ſo high,
the clouds they ſeem to gain:
And plunging down the depth until
their ſouls conſume with pain.

27 And like a drunkard to and fro,
now here, now there they reel,
As men with fear of wit bereft,
or had of ſenſe no feel.
28 Then did they cry in their diſtreſs
unto the Lord for aid;
Who did remove their troublous ſtate,
according as they pray'd.

29 For with his word the Lord doth make
the ſturdy ſtorms to ceaſe:
So that the great waves from their rage
are brought to reſt and peace.
30 Then are men glad when reſt is come,
which they ſo much did crave:
And are by him to haven brought,
which they ſo fain would have.

The Fourth part.

31 Let men therefore before the Lord
confeſs his kindneſs then:
And ſhew the wonders that he doth
before the ſons of men.
32 Let them in preſence of the folk,
with praiſe extol his name:
And where the elders do convent,
there let them do the ſame.

33 For running flouds to dry deſarts
he doth oft change and turn:
And drieth up as it were duſt
the ſpringing well and bourn.
34 A fruitful land with pleaſures deckt
full barren doth he make:
When on their ſins that dwell therein
he doth juſt vengeance take.

35 Again the wilderneſs full rude
he maketh fruit to bear:
With pleaſant ſprings of waters clear,
though none before were there:
36 Wherein ſuch hungry ſouls are ſet
as he doth freely chuſe:
That they a city may them build
to dwell in for their uſe.

37 That they may ſow their pleaſant land,
and vineyards alſo plant,
To yield them fruits of ſuch increaſe,
as none may ſeem to want.
38 They multiply exceedingly,
the Lord doth bleſs them ſo:
Who doth alſo the bruit beaſts make
by numbers great to grow.

39 But when the faithful are low brought
by the oppreſſours ſtout,
And miniſh do through many plagues
that compaſs them about:
40 Then doth he princes bring to ſhame
which did them ſore oppreſs:
And likewiſe cauſed them to err
within the wilderneſs.

41 But yet the poor he raiſeth up
out of his troubles deep:
And oft-times doth their train augment,
much like a flock of ſheep.
42 The righteous ſhall behold this ſight,
and alſo much rejoyce:
Whereas the wicked and preverſe
with grief ſhall ſtop their voice.

43 But who is wiſe that now full well
he may theſe things record?
For certainly ſuch ſhall perceive
the kindneſs of the Lord.

Paratum cor. Pſal. cviij. *I. H.*

O God my heart prepared is,
and eke my tongue is ſo:
I will advance my voyce in ſong,
and giving thanks alſo.
2 Awake my viol and my harp
ſweet melody to make:
And in the morning I my ſelf
right early will awake.

3 By me among the people, Lord,
ſtill praiſed ſhalt thou be:
And I among the heathen folk
will ſing, O Lord, to thee.
4 Becauſe thy Mercy, Lord, is great
above the heavens high:
And eke thy Truth doth reach the clouds
within the lofty ſky.

5 Above the ſtarry heavens high
exalt thy ſelf, O God:
And, Lord, diſplay upon the earth
thy glory all abroad.
6 That thy dearly beloved may
be ſet at liberty:
Help, O my God, with thy right-hand,
and hearken unto me.

7 God in his holineſs hath ſpoke
wherefore my joys abound:
Shechem I will divide, and mete
the vale of Succoth-ground.
8 And Gilead ſhall be mine own
Manaſſeh mine ſhall be:
My head-ſtrength, Ephraim; and law
ſhall Judah give for me.

9 Moab my waſh-pot, and my ſhoe
on Edom will I throw:
Upon the land of Paleſtine
in triumph will I go.
10 Who ſhall into the City ſtrong
be guide to conduct me?
Or how? by whom to Edom-land
conveyed ſhall I be?

11 Is it not thou, O Lord, which late
hadſt us forſaken quite?
And thou, O Lord, which with our hoſts
did'ſt not go forth to fight?
12 Give us, O Lord, thy ſaving-aid
when troubles do aſſail:
For all the help of man is vain,
and can no whit avail.

13 Through God we ſhall do valiant acts,
and worthy of renown:
He

He ſhall ſubdue our enemies,
yea, he ſhall tread them down.

Deus, laudem tuam. Pſal. cix. *N.*

IN ſpeechleſs ſilence do not hold
O God thy tongue always:
O God, even thou I ſay, that art
the God of all my praiſe.
2 The wicked and the guilful mouth
on me diſcloſed be:
And they with falſe and lying tongues
have ſpoken unto me.

3 They did beſet me round about
with words of hateful ſpight:
Without all cauſe of my deſert
againſt me they did fight.
4 For my good will they were my foes:
but then gan I to pray:
5 My good with ill, my friendlineſs
with hate they did repay.

6 Set thou the wicked over him,
to have the upper-hand:
At his right-hand eke ſuffer thou
his hateful ſo to ſtand.
7 When he is judged, let him then
condemned be therein:
And let the prayer that he makes
be turned into ſin.

8 Few be his days, his charge alſo
let thou another take:
9 His children let be fatherleſs,
his wife a widow make.
10 Let his off-ſpring be vagabonds
to beg and ſeek their bread:
Wandring out of the waſted place
where erſt they have been fed.

11 Let covetous extortioners
catch all his goods and ſtore:
And let the ſtranger ſpoil the fruit
of all his toil before.
12 Let there be none to pity him,
let there be none at all
That on his children fatherleſs
will let their mercy fall.

The Second part.

13 And ſo let his poſterity
for ever be deſtroy'd:
Their name out-blotted in the age
that after ſhall ſucceed.
14 Let not his fathers wickedneſs
from Gods remembrance fall:
And let not thou his mothers ſin
be done away at all.

15 But in the preſence of the Lord
let them remain for ay:
That from the earth their memory
he may cut clean away.
16 Sith mercy he forgot to ſhew,
but did purſue with ſpite
The troubled man, and ſought to ſlay
the woful-hearted wight.

17 As he did curſing love, it ſhall
betide unto him ſo:
And as he did not bleſſing love,
it ſhall be far him fro.
18 As he with curſing clad himſelf,
ſo it like water ſhall
Into his bowels, and like oyl
into his bones befall.

19 As garment let it be to him
to cover him for ay:
And as a girdle wherewith he
may girded be alway.
20 Lo, let the ſame be from the Lord
the guerdon of my ſo:
Yea, and of thoſe that evill ſpeak
againſt my ſoul alſo.

21 But thou, O Lord, which art my God,
deal thou, I ſay, with me
After thy name, deliver me;
for good thy mercies be.
22 Becauſe in depth of great diſtreſs
I needy am and poor:
And eke within my pained breaſt
my heart is wounded ſore.

The Third part.

23 Even ſo do I depart away,
as doth declining ſhade:
And as the graſſhopper, ſo I
am ſhaken off and fade.
24 With faſting long from needful food
enfeebled are my knees:
And all her fatneſs hath my fleſh
enforced been to leeſe.

25 And I alſo a vile reproach
to them am made to be:
And they that did upon me look
did ſhake their heads at me.
26 But thou, O Lord, that art my God,
mine aid and ſuccour be:
According to thy mercy, Lord,
ſave and deliver me.

27 And they ſhall know thereby, that this
Lord, is thy mighty hand:
And that Thou, Thou haſt done it, Lord,
ſo ſhall they underſtand.
28 Although they curſe with ſpite, yet thou
ſhalt bleſs with loving voice:
They ſhall ariſe, and come to ſhame,
thy ſervant ſhall rejoyce.

29 Let them be clothed all with ſhame,
that enemies are to me:
And with confuſion as a cloke
eke covered let them be.
30 But greatly I will with my mouth
give thanks unto the Lord:
And I among the multitude
his praiſes will record.

31 For he with help at his right-hand
will ſtand the poor man by,
To ſave him from the man that would
condemn his ſoul to die.

Dixit Dominus. Pſal. cx. *N.*

THE Lord did ſay unto my Lord,
ſit thou on my right hand,
Till I have made thy foes a ſtool
whereon thy feet ſhall ſtand.
2 The Lord ſhall out of Zion ſend
the ſcepter of thy might:
Amid thy mortal foes be thou
the ruler in their ſight.

3 And in the day on which thy reign
and power they ſhall ſee:
Then hereby free-will-offerings ſhall
the people offer thee.
Yea, with an holy worſhipping
then ſhall they offer all:
Thy births-dew is the dew that doth
from womb of morning fall.

4 The Lord hath ſworn, and never will
repent what he doth ſay:
By th'order of Melchizedek
thou art a prieſt for ay.
5 The Lord thy God on thy right-hand
that ſtandeth for thy ſtay,
Shall wound for thee the ſtately kings
upon his wrathful day.

6 The heathen he ſhall judge, and fill
the place with bodies dead:
And over divers countrys ſhall
in ſunder ſmite the head.
7 And he ſhall drink out of the brook
that runneth in the way:
Wherefore he ſhall lift up on high
his royal head that day.

Confitebor tibi. Pſal. cxj. *N.*

WIth heart I do accord
To praiſe and laud the Lord,
In preſence of the juſt.
2 For great his works are found,
To ſearch them ſuch are bound
As do him love and truſt.
3 His works are glorious,
Alſo his righteouſneſs
It doth endure for ever.
4 His wondrous works he would
We ſtill remember ſhould,
His mercy faileth never.

5 Such as to him love bear,
A portion full fair
He hath up for them laid:
For this they ſhall well find,
He will them have in mind,
And keep them as he ſaid.
6 For he did not diſdain
His works to ſhew them plain,
By lightnings and by thunders:
When he the heathens land
Did give into their hand,
Where they beheld his wonders.

7 Of all his works enſu'th
Both judgment, right, and truth,
Whereto his ſtatutes tend;
8 They are decreed ſure
For ever to endure,
Which equity doth end.
Redemption he gave
His people for to ſave:
9 And hath alſo required,
His promiſe not to fail,
But always to prevail:
His Holy Name be feared.

10 Whoſo with heart full fain
True wiſdom would attain,
The Lord fear and obey:
Such as his Laws do keep
Shall knowledge have full deep,
His praiſe ſhall laſt for ay.

Beatus vir. Pſal. cxij. *W. K.*

THE man is bleſt that God doth fear,
And that his Law doth love indeed:
2 His ſeed on earth God will uprear,
And bleſs ſuch as from him proceed:
3 His houſe with good he will fulfil,
His righteouſneſs indure ſhall ſtill.

4 Unto the righteous doth ariſe
In trouble joy, in darkneſs light:
Compaſſion is in his eyes,
And mercy always in his ſight:
5 Yea, pity moveth ſuch to lend,
He doth by judgment things expend.

6 And ſurely ſuch ſhall never fail,
For in remembrance had is he:
7 No tidings ill can make him quail,
Who in the Lord ſure hope doth ſee:
8 His heart is firm, his fear is paſt,
For he ſhall ſee his foes down-caſt.

9 He did well for the poor provide,
His righteouſneſs ſhall ſtill remain:
And his eſtate with praiſe abide,
Though that the wicked man diſdain;
10 Yea, gnaſh his teeth therat ſhall he,
And ſo conſume his ſtate to ſee.

Laudate pueri. Pſal. cxiij. *W. K.*

YE children which do ſerve the Lord,
praiſe ye his name with one accord:
2 Yea, bleſſed be always his name,
3 Who from the riſing of the ſun,
Till it return where it begun,
is to be praiſed with great fame.
4 The Lord all people doth ſurmount,
As for his glory we may count,
Above the heavens high to be.
5 With God the Lord who may compare,
Whoſe dwellings in the heavens are?
Of ſuch great power and force is he.
6 He doth abaſe himſelf, we know,
Things to behold both here below,
And alſo in heaven above.
7 The needy out of duſt to draw,
And eke the poor which help none ſaw,
His onely mercy did him move.
8 And ſo him ſet in high degree
With princes of great dignity,
That rule his people with great fame.
9 The barren he doth make to bear,
And with great joy her fruit to rear:
Therefore praiſe ye his holy name.

In exitu Iſrael. Pſal. cxiv. *W. W.*

WHen Iſrael by Gods addreſs,
from Pharaohs land was bent;
And Jacobs houſe the ſtrangers left,
and in the ſame train went:
2 In Judah God his glory ſhew'd,
his holineſs moſt bright:
So did the Iſraelites declare
his kingdom, power and might.

3 The ſea it ſaw, and ſuddenly
as all amaz'd did flie:
The roaring ſtreams of Jordans-floud
recoyled backwardly.
4 As rams afraid the mountains skipt,
their ſtrength did them forſake;
And as the ſilly trembling lambs,
their tops did beat and ſhake.

5 What ail'd thee ſea, as all amaz'd,
ſo ſuddenly to flie?
Ye rolling waves of Jordans floud,
why ran ye backwardly?
6 Why ſhook ye hills as rams afraid?
why did your ſtrength ſo ſhake?
Why did your tops, as trembling lambs,
for fear quiver and quake?

7 O earth, confeſs thy Sovereign Lord,
and dread his mighty hand:
Before the face of Jacobs God,
fear ye both ſea and land.

8 I mean the God, which from hard rocks
doth cauſe main flouds appear:
And from the ſtony-flint doth cauſe
guſh out the fountains clear.

Non nobis, Domine. Pſal. cxv. *N.*

NOt unto us, Lord, not to us,
but to thy name give praiſe:
Both for thy mercy and thy truth
that are in thee always.
2 Why ſhall the heathen ſcorners ſay,
where is their God become?
3 Our God in heaven is, and what
he will, that hath he done.

4 Their idols ſilver are and gold,
works of mens hands they be:
5 They have a mouth, and do not ſpeak,
and eyes, and do not ſee:
6 And they have ears joyn'd to their heads,
and do not hear at all:
And noſes eke they formed have,
and do not ſmell withall:

7 And hands they have, and handle not;
and feet, and do not go:
A throat they have, yet through the ſame
they make no ſound to blow.
8 Thoſe that make them are like to them,
and thoſe whoſe truſt they be.
9 O Iſrael truſt in the Lord,
their help and ſhield is he.

10 O Aarons houſe truſt in the Lord,
their help and ſhield is he.
11 Truſt ye the Lord that fear the Lord,
their help and ſhield is he.
12 The Lord hath mindful been of us,
and will us bleſs alſo:
On Iſrael and on Aarons houſe
his bleſſings he will ſhow.

13 Them that be fearers of the Lord
the Lord will bleſs them all;
Even he will bleſs them every one,
the great and eke the ſmall.
14 To you, I ſay, the living Lord
will multiply his grace,
To you, and to the children that
ſhall follow of your race.

15 Ye are the bleſſed of the Lord,
even of the Lord, I ſay,
Which both the heavens and the earth
hath made and ſet in ſtay.
16 The heavens, yea, the heavens high
belong unto the Lord:
The earth unto the ſons of men
he gave of free-accord.

17 They that be dead do not with praiſe
ſet forth the Lords renown:
Nor any that into the place
of ſilence do go down.
18 But we will praiſe the Lord our God
from henceforth and for ay:
Sound ye the praiſes of the Lord,
praiſe ye the Lord I ſay.

Dilexi quoniam. Pſal. cxvj. *N.*

I Love the Lord, becauſe my voice,
and prayer heard hath he:
2 When in my days I call'd on him,
he bow'd his ear to me.
3 Even when the ſnares of cruel death
about beſet me round:
When pains of hell me caught, and when
I wo and ſorrow found.

4 Upon the name of God my Lord
then did I call, and ſay,
Deliver thou my ſoul, O Lord,
I do thee humbly pray.
5 The Lord is very merciful,
and juſt he is alſo:
And in our God compaſſion
doth plentifully flow.

6 The Lord in ſafety doth preſerve
all thoſe that ſimple be;
I was in woful miſery,
and he delivered me.
7 And now my ſoul ſith thou art ſafe,
return unto thy reſt:
For largely, lo, the Lord to thee
his bounty hath expreſt.

8 Becauſe thou haſt delivered
my ſoul from deadly thrall:
My moiſtned eyes from mournful tears,
my ſliding feet from fall.
9 Before the Lord I in the land
of life will walk therefore:
10 I did believe, therefore I ſpake,
for I was troubled ſore.

The Second part.

11 I ſaid in my diſtreſs and fear,
that all men liars be:
12 What ſhall I pay the Lord for all
his benefits to me?
13 The wholeſom cup of ſaving health
I thankfully will take:
And on the Lords name I will call
when I my prayer make.

14 I to the Lord will pay the vows
that I to him behight:
Yea, even at this preſent time
in all his peoples ſight.
15 Right dear and precious in his ſight
the Lord doth ay eſteem
The death of all his holy ones,
what ever men do deem.

16 Thy ſervant, Lord, thy ſervant, lo,
I do my ſelf confeſs,
Son of thy hand-maid: thou haſt broke
the bonds of my diſtreſs.
17 And I will offer up to thee
a ſacrifice of praiſe:
And I will call upon the name
of God the Lord always.

18 I to the Lord will pay the vows
that I have him behight:
Yea, even at this preſent time
in all his peoples ſight.
19 Yea, in the courts of Gods own houſe,
and in the mid'ſt of thee,
O thou Jeruſalem, I ſay,
wherefore the Lord praiſe ye.

Laudate Dominum. Pſal. cxvij. *N.*

O All ye nations of the world,
praiſe ye the Lord always:
And all ye people every where
fet forth his noble praiſe.
2 For great his kindneſs is to us,
his truth indures for ay:
Wherefore praiſe ye the Lord our God,
praiſe ye the Lord, I ſay.

Confitemini. Pſal. cxviij. *N.*

O Give ye thanks unto the Lord,
for gracious is he:
Becauſe

Becauſe his mercy doth indure
for ever towards thee.
2 Let Iſrael confeſs and ſay,
his mercy dures for ay:
3 Now let the houſe of Aaron ſay,
his mercy dures for ay.

4 Let all that fear the Lord our God
even now confeſs and ſay,
The mercy of the Lord our God
indureth ſtill for ay.
5 In trouble and in heavineſs
unto the Lord I cri'd:
Which lovingly heard me at large,
my ſuit is not deni'd.

6 The Lord himſelf is on my ſide,
I will not ſtand in doubt:
Nor fear what man can do to me,
when God ſtands me about.
7 The Lord doth take my part with them
that help to ſuccour me:
Therefore I ſhall ſee my deſire
upon mine enemy.

8 Better it is to truſt in God,
then in mans mortal ſeed:
9 Or to put confidence in kings,
or Princes in our need.
10 All nations have incloſed me,
and compaſſed me round:
But in the name of God ſhall I
mine enemies confound.

11 They kept me in on every ſide,
they kept me in, I ſay:
But in the Lords moſt mighty name
I ſhall work their decay.
12 They came about me all like bees;
but yet in the Lords name
I quencht their thorns that were on fire,
and will deſtroy the ſame.

The Second part

13 Thou haſt with force thruſt ſore at me
that I indeed might fall:
But through the Lord I found ſuch help
that they were vanquiſht all.
14 The Lord is my defence and ſtrength,
my joy, my mirth, my ſong:
He is become for me indeed
a Saviour moſt ſtrong.

15 The right hand of the Lord our God
doth bring to paſs great things:
He cauſeth voyce of joy and health
in righteous mens dwellings.
16 The right hand of the Lord doth bring
moſt mighty things to paſs:
His hand hath the preheminence,
his force is as it was.

17 I ſhall not die, but ever live
to utter and declare
The Lord his might & wondrous power,
his works and what they are.
18 The Lord himſelf hath chaſtened,
and hath corrected me:
But hath not given me over yet
to death as ye may ſee.

19 Set open unto me the gates
of truth and righteouſneſs:
That I may enter into them
the Lords praiſe to expreſs.
20 This is the gate even of the Lord,
which ſhall not ſo be ſhut,
But good and righteous men alway
ſhall enter into it.

The Third part.

21 I will give thanks to thee, O Lord,
becauſe thou haſt heard me:
And art become moſt lovingly
a Saviour unto me.
22 The ſtone which ere this time among
the builders was refuſed,
Is now become the corner-ſtone,
and chiefly to be uſed.

23 This was the mighty work of God,
this was the Lords own fact:
And it is marvellous to behold
with eyes that noble act.
24 This is the joyful day indeed
which God himſelf hath wrought:
Let us be glad and joy therein
in heart, in mind, in thought.

25 Now help us, Lord, and proſper us
we wiſh with one accord.
26 Bleſſed is he that comes to us
in the name of the Lord.
27 God is the Lord that ſhews us light,
bind ye therefore with cord
Your ſacrifice to the altar,
and give thanks to the Lord.

28 Thou art my God, I will confeſs,
and render thanks to thee:
Thou art my God, and I will praiſe
thy mercy towards me.
29 O give ye thanks unto the Lord,
for gracious is he:
Becauſe his mercy doth indure
for ever towards me.

Beati immaculati. Pſal. cxix. *W. W.*

ALEPH.

BLeſſed are they that perfect are,
and pure in mind and heart:
Whoſe lives and converſations
from Gods laws never ſtart.
2 Bleſſed are they that give themſelves
his ſtatutes to obſerve:
Seeking the Lord with all their heart,
and never from him ſwerve.

3 Doubtleſs ſuch men go not aſtray,
nor do no wicked thing:
Which ſtedfaſtly walk in his way
without any wandring.
4 It is thy will and commandment,
that with attentive heed
Thy noble and divine precepts
we learn and keep indeed.

5 O would to God it might thee pleaſe
my ways ſo to addreſs,
That I might both in heart and voyce
thy laws keep and confeſs!
6 So ſhould no ſhame my life attaint,
whil'ſt I thus ſet mine eyes,
And bend my mind always to muſe
on thy ſacred decrees.

7 Then will I praiſe with upright heart,
and magnify thy name,
When I ſhall learn thy judgments juſt,
and likewiſe prove the ſame.
8 And wholly will I give my ſelf
to keep thy laws moſt right:
Forſake me not for ever, Lord,
but ſhew thy grace and might.

BETH. *The Second part.*

9 By what means may a young man beſt
his life learn to amend?
If that he mark and keep thy word,
and therein his time ſpend.
10 Unfeignedly I have thee ſought,
and thus ſeeking abide:
O never ſuffer me, O Lord,
from thy precepts to ſlide.

11 Within my heart & ſecret thoughts
thy words I have hid ſtill:
That I might not at any time
offend thy godly will.
12 We magnify thy name, O Lord,
and praiſe thee evermore:
Thy ſtatutes of moſt worthy fame,
O Lord, teach me therefore.

13 My lips have never ceas'ſt to preach
and publiſh day and night,
The judgments all which did proceed
from thy mouth full of might.
14 Thy teſtimonies and thy ways
pleaſe me no leſs indeed,
Then all the treaſures of the earth,
which worldings make their meed.

15 Of thy precepts I will ſtill muſe,
and thereto frame my talk:
As at a mark, ſo will I aim
thy ways how I may walk.
16 My onely joy ſhall be ſo fixt,
and on thy laws ſo fet:
That nothing can me ſo far blind,
that I thy words forget.

GIMEL. *The Third part.*

17 Grant to thy ſervant now ſuch grace
as may my life prolong:
Thy holy word then will I keep
both in my heart and tongue.
18 Mine eyes which were dim and ſhut up,
ſo open and make bright:
That of thy law and marvellous works
I may have the clear ſight:

19 I am a ſtranger in this earth,
wandring now here, now there:
Thy word therefore to me diſcloſe
my foot-ſteps for to clear.
20 My ſoul is ravish't with deſire,
and never is at reſt:
But ſeeks to know thy judgments high,
and what may pleaſe thee beſt.

21 The proud men and malicious
thou haſt deſtroy'd each one:
And curſed are ſuch as do not
thy hefts attend upon.
22 Lord, turn from me rebuke and ſhame
which wicked men conſpire:
For I have kept thy covenants
with zeal as hot as fire.

23 The princes great in council ſat,
and did againſt me ſpeak:
But then thy ſervant thought how he
thy ſtatutes might not break.
24 For why? thy cov'nants are my joy,
and my hearts great ſolace:
They ſerve in ſtead of counſellours,
my matters for to paſs.

DALETH. *The Fourth part.*

25 I am, alaſs, as brought to grave,
and almoſt turn'd to duſt:
Reſtore

Reſtore therefore my life again,
as thy promiſe is juſt.
26 My ways when I acknowledged,
with mercy thou did'ſt hear:
Hear now eſtſoon, and me inſtruct
thy laws to love and fear.

27 Teach me once throughly for to know
thy precepts and thy lore:
Thy works then will I meditate,
and lay them up in ſtore.
28 My ſoul I feel ſo fore oppreſt,
that it melteth for grief:
According to thy word therefore
haſte, Lord, to ſend relief.

29 From lying and deceitful lips
let thy grace me defend:
And that I may learn thee to love,
thy holy law me lend.
30 The way of truth both ſtreight and ſure
I have choſen and found:
I ſet thy judgments me before,
which keep me ſafe and ſound.

31 Since then, O Lord, I fore'd my ſelf
thy covenants to imbrace:
Let me therefore have no rebuke,
nor check in any caſe:
32 Then will I run with joyful chear
where thy word doth me call:
When thou haſt ſet my heart at large,
and rid me out of thrall.

HE. *The Fifth part.*

33 Inſtruct me, Lord, in the right trade
of thy ſtatutes divine:
And it to keep even to the end
my heart will I incline.
34 Grant me the knowledge of thy law,
and I ſhall it obey:
With heart and mind and all my might
I will it keep, I ſay.

35 In the right paths of thy precepts
guide me, Lord, I require:
None other pleaſure do I wiſh,
nor greater thing deſire.
36 Incline my heart thy laws to keep,
and covenants to embrace:
And from all filthy avarice,
Lord, ſhield me with thy grace.

37 From vain deſires and worldly luſts
turn back mine eyes and ſight:
Give me the ſpirit of life and power
to walk thy ways aright.
38 Confirm thy gracious promiſe, Lord,
which thou haſt made to me,
Which am thy ſervant, and do love
and fear nothing but thee.

39 Reproach and ſhame which I ſo fear,
from me, O Lord, expel:
For thou do'ſt judge with equity,
and therein do'ſt excel.
40 Behold, my hearts deſire is bent
thy laws to keep for ay:
Lord, ſtrengthen me ſo with thy grace
that it perform I may.

VAU. *The Sixth part.*

41 Thy mercies great and manifold
let me obtain, O Lord:
Thy ſaving health let me enjoy
according to thy word.
42 So ſhall I ſtop the ſlandrous mouths
of lewd men and unjuſt:
For in thy faithful promiſes
ſtands my comfort and truſt.

43 The word of truth within my mouth
let ever ſtill be preſt:
For in thy judgments wonderful
my hope doth ſtand and reſt.
44 And whil'ſt that breath within my breaſt
doth natural life preſerve:
Yea, till this world ſhall be diſſolv'd,
thy law will I obſerve.

45 So walk will I as ſet at large,
and made free from all dread:
Becauſe I ſought how for to keep
thy precepts and thy read.
46 Thy noble acts I will deſcribe,
as things of moſt great fame:
Even before kings I will them blaze,
and ſhrink no whit for ſhame.

47 I will rejoyce them to obey
thy worthy heſts and will:
Which evermore I have lov'd beſt,
and ſo will love them ſtill.
48 My hands I will lift to thy laws
which I have dearly fought:
And practice thy commandments
in will, in deed, in thought.

ZAIN. *The Seventh part.*

49 Thy promiſe which thou mad'ſt to me
thy ſervant, Lord, remember:
For therein do I put my truſt
and confidence for ever.
50 It is my comfort and my joy
when troubles me aſſail:
For were my life not by thy word,
my life would ſoon me fail.

51 The proud and ſuch as God contemn
ſtill made of me a ſcorn:
Yet would I not thy law forſake,
as he that were forlorn:
52 But call'd to mind, Lord, thy great work
ſhew'd to our fathers old:
Whereby I felt the joy ſurmount
my grief an hundred-fold.

53 But yet, alaſs, for fear I quake,
ſeeing how wicked men
Thy law forſook, and did procure
thy judgments upon them.
54 And as for me, I fram'd my ſongs
thy ſtatutes to exalt,
When I among the ſtrangers dwelt,
and thoughts 'gan me aſſault.

55 I thought upon thy name, O Lord,
by night when others ſleep:
As for thy law I alſo kept,
and ever will it keep.
56 This grace I did obtain, becauſe
thy covenants ſweet and dear
I did embrace, and alſo keep
with reverence and with fear.

HETH. *The Eighth part.*

57 O God, which art my part and lot,
my comfort and my ſtay,
I have decreed and promiſed
thy laws to keep alway.
58 Mine earneſt heart did humbly ſue
in preſence of thy face:
As thou therefore haſt promiſed,
Lord, grant me of thy grace.

59 My life I have examined,
and tri'd my ſecret heart:
Which to thy ſtatutes cauſed me
my feet ſtreight to convert.
60 I did not ſtay nor linger long,
as they that ſlothful are:
But haſtily thy laws to keep
I did my ſelf prepare.

61 The cruel bands of wicked men
have made of me their prey:
Yet would I not thy law forget,
nor from thee go aſtray.
62 Thy righteous judgments towards me
ſo great are and ſo high:
That even at midnight will I riſe
thy name to magnify.

63 Companion am I to all them
which fear thee in their heart:
And never will for love nor dread
from thy commandments ſtart.
64 Thy mercies, Lord, moſt plenteouſly
do all the world fulfil:
O teach me how I may obey
thy ſtatutes and thy will.

TETH. *The Ninth part.*

65 According to thy promiſe, Lord,
ſo haſt thou with me dealt:
For of thy grace in ſundry ſorts
have I thy ſervant felt.
66 Teach me to judge always aright,
and give me knowledge ſure:
For certainly believe I do
that thy precepts are pure.

67 Ere thou did'ſt touch me with thy rod,
I er'd and went aſtray:
But now I keep thy holy word,
and make it all my ſtay.
68 Thou art both good and gracious,
and giv'ſt moſt liberally:
Thine ordinances how to keep,
therefore, O Lord, teach me.

69 The proud and wicked men have forg'd
againſt me many a lie:
Yet thy commandments ſtill obſerve
with all my heart will I.
70 Their hearts are ſwoln with worldly wealth,
as greaſe ſo are they fat:
But in thy law do I delight,
and nothing ſeek but that.

71 O happy time, may I well ſay,
when thou did'ſt me correct:
For as a guide to learn thy laws
thy rod did me direct.
72 So that to me thy word and law
is dearer manifold
Then thouſands great of ſilver and gold,
or ought that can be told.

JOD. *The Tenth part.*

73 Seeing thy hands have made me, Lord,
to be thy creature:
Grant knowledge likewiſe how to learn
to put thy laws in ure.
74 So they that fear thee ſhall rejoyce
when ever they me ſee:
Becauſe I have learn'd by thy word
to put my truſt in thee.

75 When with thy rods the world is plagu'd
I know the cauſe is juſt:

So when thou do'ſt correct me, Lord,
the cauſe juſt needs be muſt.
76 Now of thy goodneſs I thee pray
ſome confort to me ſend:
As thou to me haſt promiſed,
ſo from all ill me ſhend.

77 Thy tender mercies pour on me,
and I ſhall ſurely live:
For joy and conſolation both
thy law to me doth give.
78 Confound the proud, whoſe falſe pretence
is me for to deſtroy:
But as for me thy heſts to know
I will my ſelf employ.

79 Whoſo with reverence do thee fear,
to me let them retire:
And ſuch as do thy covenants know,
and them alone deſire.
80 My heart without all wavering
let on thy laws be bent:
That no confuſion come to me
whereby I ſhould be ſtaent.

CAPH. *The xj. part.*

81 My ſoul doth faint, and ceaſeth not
thy ſaving health to crave:
And for thy words-ſake ſtill I truſt
my hearts deſire to have.
82 Mine eyes do fail with looking for
thy word, and thus I ſay,
Oh when wilt thou me comfort, Lord?
why do'ſt thou thus delay?

83 As a skin-bottle in the ſmoke,
ſo am I parcht and dri'd:
Yet will I not out of my heart
let thy commandments ſlide.
84 Alaſs, how long ſhall I yet live
before I ſee the hour,
That on my foes which me torment
thy vengeance thou wilt pour?

85 Preſumptuous men have digged pits,
thinking to make me ſure:
Thus contrary againſt thy law,
my hurt they do procure.
86 But thy commandments are all true,
and cauſleſs they me grieve:
To thee therefore I do complain,
that thou might'ſt me relieve.

87 Almoſt they had me clean deſtroy'd,
and brought me quite to ground:
Yet by thy ſtatutes I abode,
and therein ſuccour found.
88 Reſtore me, Lord, again to life,
for thy mercies excel:
And ſo ſhall I thy covenants keep
till death my life expel.

LAMED. *The xij. part.*

89 In heaven, Lord, where do'ſt thou dwell,
thy word is ſtabliſht ſure:
And ſhall for all eternity
faſt graven there indure.
90 From age to age thy truth abides,
as doth the earth witneſs:
Whoſe ground-work thou haſt laid ſo ſure
as no tongue can expreſs.

91 Even to this day we may well ſee
how all things perſevere
According to thine ordinance,
for all things thee do fear.
92 Had it not been that in thy law
my ſoul had comfort ſought,
Long time ere now in my diſtreſs
I had been brought to nought.

93 Therefore will I thy precepts ay
in memory keep faſt:
By them thou haſt my life reſtor'd
when I was at laſt caſt.
94 No wight to me can title make
for I am onely thine:
Save me therefore, for to thy laws
mine ears and heart incline.

95 The wicked men do ſeek my bane,
and thereto lie in wait:
But I the while conſidered
thy noble works and great.
96 I ſee nothing in this wide world
at length which hath not end:
But thy commandments and thy word
beyond all end extend.

MEM. *The xiij. part.*

97 What great deſire and fervent love
do I bear to thy law!
All the day long I meditate
on it with reverent aw.
98 Thy word hath taught me far to paſs
my foes in policy:
For ſtill I hold it as a thing
of moſt excellency.

99 My teachers which did me inſtruct,
in knowledge I excel:
Becauſe I do thy covenants keep,
and them to others tell.
100 In wiſdom I do paſs alſo
the ancient men indeed:
And all becauſe to keep thy laws
I held it ay beſt reed.

101 My feet I have refrained eke
from every evil way:
Becauſe that I continually
thy word might keep, I ſay.
102 I have not ſwerv'd from thy judgments,
nor yet ſhrunk any dell:
For why? Thou haſt me taught thereby
to live godly and well.

103 O Lord, how ſweet unto my taſt
find I thy words alway?
Doubtleſs no hony in my mouth
feel ought ſo ſweet I may.
104 Thy laws have me ſuch wiſdom learn'd,
that utterly I hate
All wicked and ungodly ways,
in every kind or rate.

NUN. *The xiv. part.*

105 Even as a lantern to my feet,
ſo doth thy word ſhine bright:
And to my paths where ere I go,
it is a flaming light.
106 I have both ſworn, and will perform
moſt certainly doubtleſs,
That I will keep thy judgments juſt,
and them in life expreſs.

107 Affliction hath me ſore oppreſt,
and brought me to deaths door:
O Lord, as thou haſt promiſed,
ſo me to life reſtore.
108 The offerings which with heart & voice
moſt frankly I thee give
Accept, and teach me how I may
after thy judgments live.

109 My ſoul is ay ſo in my hand,
that dangers me aſſail:
Yet do I not thy law forget,
nor it to keep will fail.
110 Although the wicked laid their nets
to catch me at a bay,
Yet did I not from thy precepts
once ſwerve or go aſtray.

111 Thy Law I have ſo claim'd alway
as mine own heritage:
And why? for therein I delight,
and fet my whole courage.
112 For evermore I have been bent
thy ſtatutes to fulfil:
Even ſo likewiſe unto the end
I will continue ſtill.

SAMECH. *The xv. part.*

113 The crafty thoughts & double hearts
I do always deteſt:
But as for thy Law and Precepts,
I love them ever beſt.
114 Thou art my hid and ſecret place;
my ſhield of ſtrong defence:
Therefore have I thy promiſes
look'd for with patience.

115 Go to therefore, ye wicked men,
depart from me anon:
For the commandments will I keep
Of God my Lord alone.
116 As thou haſt promiſ'd, ſo perform,
that death me not aſſail:
Nor let my hope abuſe me ſo,
that through diſtruſt I quail.

117 Uphold me, and I ſhall be ſafe,
for ought they do or ſay:
And in thy ſtatutes pleaſure take
will I both night and day.
118 Thou haſt trod ſuch under thy feet
as do thy ſtatutes break:
For nought avails their ſubtilty,
their counſel is but weak.

119 Like droſs thou caſt'ſt the wicked out
where ere they go or dwell:
Therefore can I as thy ſtatutes
love nothing half ſo well.
120 My fleſh, alaſs, is taken with fear,
as though it were benum'd:
For when I ſee thy judgments ſtreight,
I am as one aſton'd.

AIN. *The xvj. part.*

121 I do the thing that lawful is,
and give to all men right:
Reſign me not to them that would
oppreſs me with their might.
122 But for thy ſervant ſurety be
in that thing that is good:
That proud men give me not the foil,
which rage as they were wood.

123 Mine eyes with waiting are now blind,
thy health ſo much I crave:
And eke thy righteous promiſe, Lord,
whereby thou wilt me ſave.
124 Entreat thy ſervant lovingly,
and favour to him ſhow:
Thy ſtatutes of moſt excellency
teach me alſo to know.

125 Thy

125 Thy humble servant, Lord, I am,
grant me to understand,
How by thy statutes I may know
best what to take in hand.
126 It is now time, Lord, to begin,
for truth is quite decai'd:
Thy law likewise they have transgrest,
and none against them said.

127 This is the cause wherefore I love
thy laws better then gold,
Or jewels fine which are esteem'd
most costly to be sold.
128 I thought thy precepts all most just,
and so them laid in store:
All crafty and malicious ways
I do abhor therefore.

PE. *The xvij. part.*

129 Thy covenants are most wonderful,
and full of things profound:
My soul therefore doth keep them sure,
when they are tri'd and found.
130 When men first enter into thy word
they find a light most clear:
And very idiots understand
when they it read or hear.

131 For joy I have both gap'd and breath'd
to know thy commandment:
That I might guide my self thereby,
I fought what thing it meant.
132 With mercy and compassion, Lord,
behold me from above,
As thou art wont to behold such
as thy name fear and love.

133 Direct my foot-steps by thy word,
that I thy will may know:
And never let iniquity
thy fervant overthrow.
134 From flandrous tongues and deadly
preserve and keep me sure: (harms
Thy precepts then will I observe,
and put them eke in ure.

135 Thy countenance which doth surmount
the sun in his bright hue,
Let shine on me, and by thy law
teach me what to eschew.
136 Out of mine eyes great flouds gush out
of dreary tears that fall,
When I behold how wicked men
thy laws keep not at all.

TZADI. *The xviij. part.*

137 In every point, Lord, thou art just,
the wicked though they grudge:
And when thou do'lt sentence pronounce,
thou art a righteous judge.
138 To render right, and flee from guile,
are two chief points most high:
And such as thou hast in thy law
commanded us straitly.

139 With zeal and wrath I am consum'd,
and even pin'd away,
To see my foes thy word forget,
for ought that I do may.
140 So pure and perfect is thy word,
as any heart can deem:
And I thy fervant nothing more
do love or yet esteem.

141 And though I be nothing set by,
as one of base degree:
Yet do I not thy laws forget,
nor shrink away from thee.

142 Thy righteousness, Lord, is most just,
for ever to indure:
Also thy law is truth it self,
most constant and most pure.

143 Trouble and grief hath seiz'd on me,
and brought me wondrous low:
Yet do I still of thy precepts
delight to hear and know.
144 The righteousness of thy judgments
doth last for evermore:
Then teach them me, for even in them
my life lies up in store.

KOPH. *The xix. part.*

145 With fervent heart I call'd and cry'd,
now answer me, O Lord:
That thy commandments to observe
I may fully accord.
146 To thee, my God, I make my suit
with most humble requests:
Save me therefore, and I will keep
thy precepts and thy hests.

147 To thee I cry even in the morn
before the day was light:
Because that I have in thy word
my confidence whole plight.
148 Mine eyes prevent the watch by night,
and ere they call I wake:
That by devising on thy word
I might some comfort take.

149 Incline thine ears to hear my voice,
and pity on me take:
As thou wast wont to judge me, Lord,
lest life should me forsake.
150 My foes draw near, and do procure
my death maliciously,
Which from thy law are far gone back,
and stray'd from it lewdly.

151 Therefore, O Lord, approach thou near,
for need doth so require:
For all thy precepts true they are,
then help I thee desire.
152 But thy commandments have I learn'd
not now, but long ago,
That they remain for evermore,
thou hast them grounded so.

RESH. *The xx. part.*

153 My trouble and affliction
consider and behold,
Deliver me, for of thy law
I ever take fast hold.
154 Defend my good and righteous cause,
with speed some succour send:
From death as thou hast promised,
Lord keep me and defend.

155 As for the wicked, far they are
from having health and grace:
Whereby they might thy statutes know
they enter not the trace.
156 Great are thy mercies, Lord, I grant,
what tongue can them attain?
And as thou hast me judg'd ere now,
so let me life obtain.

157 Though many men did trouble me,
and persecute me sore:
Yet from thy laws I never shrunk,
nor went awry therefore.
158 And truth it is, for grief I die
when I these traitours see;
Because they keep no whit thy word,
nor yet seek to know thee.

159 Behold, for I do love thy laws
with heart most glad and fain:
As thou art good and gracious, Lord,
restore my life again.
160 What thy word doth decree must be,
and so it hath been ever:
Thy righteous judgments are also
most true and decay never.

SCHIN. *The xxj. part.*

161 Princes have fought by cruelty
causeless to make me crouch:
But all in vain, for of thy word
the fear did my heart touch:
162 And certainly even of thy word
I was more merry and glad,
Then he that of rich spoils and prey
great store and plenty had.

163 As for all lies and falsities,
I hate most and detest:
For why? thy holy law do I
above all things love best.
164 Seven times a day I praise the Lord,
singing with heart and voice:
Thy righteous acts and wonderful
so cause me to rejoyce.

165 Great peace & rest shall all such have
as do thy statutes love:
No danger shall their quiet state
empair or once remove.
166 My onely health and comfort, Lord,
I look for at thy hand:
And therefore have I done those things
which thou did'st me command.

167 Thy laws have been mine exercise,
which my soul most desir'd:
So much to them my love was bent,
that nought else I requir'd.
168 Thy statutes and commandments
I kept, thou know'st, aright:
For all the things that I have done
are present in thy sight.

TAU. *The xxij. part.*

169 O Lord, let my complaint and cry
before thy face appear:
And as thou hast me promise made,
so teach me thee to fear.
170 Mine humble supplication
toward thee let find access:
And grant me, Lord, deliverance,
for so is thy promise.

171 Then shall my lips thy praises speak
after most ample sort:
When thou thy statutes hast me taught,
wherein stands my comfort.
172 My tongue shall sing & preach thy word,
and on this wise say shall,
Gods famous acts and noble laws
are just and perfect all.

173 Stretch out thy hand, I thee beseech,
and speedily me save:
For thy commandments to observe
chosen, O Lord, I have.
174 Of thee alone, Lord, I crave health,
for other I know none:
And in thy law and nothing else
I do delight alone.

175 Grant me therefore long days to live
thy name to magnify:
And of thy judgments merciful
let me the favour try.

176 For

176 For I was lost and went astray
much like a wandring sheep:
Oh seek me, for I have not fail'd
thy commandments to keep.

Ad Dominum. Psal. cxx. *T. S.*

IN trouble and in thrall
Unto the Lord I call,
and he doth me comfort.
2 Deliver me, I say,
From lyars lips alway,
And tongues of false report.

3 What vantage, or what thing
Get'st thou thus for to sting,
Thou false and flattering liar?
4 Thy tongue doth hurt I ween,
No lefs then arrows keen,
Or hot consuming fire.

5 Alass, too long I slack
Within these tents so black,
Which Kedars are by name,
By whom the flock elect
And all of Isaac's sect
Are put to open shame.

6 With them that peace did hate
I came a peace to make
And set a quiet life:
But when my tale was told,
Causeless I was control'd
By them that would have strife.

Levavi oculos. cxxj. *W. W.*

I Lift mine eyes to Zion hill,
From whence I do attend
That succour God me send.
2 The mighty God me succour will,
Which heaven and earth framed
And all things therein named.

3 Thy foot from slip he will preserve,
And will thee safely keep,
For he will never sleep.
4 Lo he that doth Israel conserve
No sleep at all can him catch,
But his eyes shall ever watch.

5 The Lord is thy warrant alway,
The Lord ele doth thee cover
As at thy right hand ever:
6 The sun shall not thee parch by day,
Nor the moon not half so bright
Shall with cold thee hurt by night.

7 The Lord will keep thee from distress,
And will thy life sure save:
And thou shalt also have
8 In all thy business good success:
Whereever thou goest in or out,
God will thy things bring about.

Letatus sum. Psal. cxxij. *W. K.*

I Did in heart rejoyce
To hear the peoples voice,
In offering so willingly:
For let us up, say they,
And in the Lords house pray:
Thus spake the folk full lovingly.

2 Our feet that wandred wide
Shall in thy gates abide,
O thou Jerusalem full fair:
3 Which art so seemly set,
Much like a city neat,
The like whereof is not elsewhere.

4 The tribes with one accord,
The tribes of God the Lord
Are thither bent their way to take:
So God before did tell
That there his Israel
Their prayers should together make.

5 For there are thrones erect,
And that for this respect,
To set forth justice orderly:
Which thrones right to maintain
To Davids house pertain,
His folk to judge accordingly.

6 To pray let us not cease
for Jerusalems peace.
Thy friends God prosper mightily:
7 Peace be thy walls about,
And prosper thee throughout
Thy palaces continually.

8 I wish thy prosperous state
For my poor brethrens sake,
That comfort have by means of thee.
9 Gods house doth me allure
Thy wealth for to procure
So much always as lies in me.

Ad te levavi. Psal. cxxiij. *T. S.*

O Lord, that heaven do'st possess,
I lift mine eyes to thee:
Even as the fervant lifteth his,
his masters hand to see.
2 As handmaids watch their mistress hand
some grace for to atcheive:
So we behold the Lord our God,
till he do us forgive.

3 Lord, grant us thy compassion,
and mercy in thy fight:
For we are fill'd and overcome
with hatred and despight.
4 Our minds be stuft with great rebuke,
the rich and worldly wise
Do make of us their mocking-flocks,
the proud do us despise.

Nisi quia Dom. Psal. cxxiv. *W. W.*

NOw Israel
may say, and that truly,
If that the Lord
had not our cause maintain'd,
2 If that the Lord
had not our right sustain'd,
When all the world
against us furiously
Made their uproars,
and said we should all die:

3 Now long ago
they had devour'd us all;
And swalow'd quick,
for ought that we could deem:
Such was their rage,
as we might well esteem.
4 And as the flouds
with mighty force do fall:
So had they now
our lives even brought to thrall

5 The raging streams,
most proud in roaring noise,
Had long ago
o'rwhelm'd us in the deep:
6 But lov'd be God
which doth us safely keep
From bloudy teeth,
and their most cruel voice,
Which as a prey,
to eat us would rejoyce.

7 Even as a bird
out of the fowlers grin
Escapes away,
right so it fares with us:
Broke are their nets,
and we have escaped thus.
8 God that made heaven
and earth, is our help then:
His name hath sav'd
us from these wicked men.

Qui confidunt. Psal. cxxv. *W. K.*

SUch as in God the Lord do trust,
As mount Zion shall firmly stand,
And be removed at no hand:
The Lord will count them right and just:
So that they shall be sure
For ever to indure.

2 As mighty mountains huge and great
Jerusalem about do close:
So will the Lord do unto those
Who on his godly will do wait:
Such are to him so dear,
They never need to fear.

3 For though the righteous try doth he
By making wicked men his rod,
Left they through grief forsake their God,
It shall not as their lot fall be.
4 Give, Lord, to us thy light,
Whose hearts are true and right.

5 But as for such as turn aside
By crooked ways which they out-fought,
The Lord will surely bring to nought:
With workers vile they shall abide:
But peace with Israel
For evermore shall dwell.

Another of the same, by R. W.

THose that do put their confidence
Upon the Lord our God onely,
And flee to him for their defence
In all their need and misery:
Their faith is sure still to indure,
Grounded on Christ the Corner-stone,
Mov'd with none ill, but standeth still
Stedfast like to the mount Zion.

And as about Jerusalem
The mighty hills do it compass,
So that no enemies come to them
To hurt that town in any case:
So God indeed in every need
His faithful people doth defend,
Standing them by assuredly
From this time forth world without end.

Right wise and good is our Lord God,
And will not suffer certainly
The sinners and ungodlie's rod
To tarry upon his family:
Left they also from God should go,
Falling to sin and wickedness.
O Lord, defend world without end
Thy Christian flock through thy goodness.

O Lord do good to Christians all
That stedfast in thy word abide:
Such as willingly from God fall,
And to false doctrine daily slide,

Such

Such will the Lord ſcatter abroad
With hypocrites throwne down to hell,
God will them ſend pains without end:
But Lord grant peace to Iſrael.

Glory to God the Father of might,
And to the Son our Saviour,
And to the Holy Ghoſt, whoſe light
Shine in our hearts, and us ſuccour:
That the right way from day to day.
We may walk, and him glorify:
With hearts deſire all that are here
Worſhip the Lord, and Amen cry.

In convertendo. Pſal. cxxvj. *W. W.*

WHen that the Lord
again his Zion had forth brought:
From bondage great,
and alſo ſervitude extream:
His work was ſuch
as did ſurmount mans heart & thought:
So that we were
much like to them that uſe to dream.

2 Our mouths they were
with laughter filled then,
And eke our tongues
did ſhew us joyful men.
The heathen folk.
were forced then this to confeſs,
How that the Lord
for them alſo great things had done.

3 But much more we,
and therefore can confeſs no leſs:
Wherefore to joy
we have good cauſe as we begun.
4 O Lord, go forth,
thou canſt our bondage end:
As to deſarts
the flowing rivers ſend.

5 Full true it is
that they which ſow in tears indeed
A time will come
when they ſhall reap in joy.
6 They went and wept
in bearing of their precious ſeed,
For that their foes
full often-times did them annoy:

But their return
with joy they ſhall ſure ſee
Their ſheaves home bring,
and not empaired be.

Niſi Dom. Pſal. cxxvij. *W. W.*

EXcept the Lord the houſe doth make,
And thereunto doth ſet his hand:
What men do build it cannot ſtand.
Likewiſe in vain men undertake
Cities and holds to watch and ward,
Except the Lord be their ſafeguard.

2 Though ye riſe early in the morn,
And ſo at night go late to bed,
Feeding full hardly with brown bread,
Yet were your labour loſt and worn:
But they whom God doth love and keep
Receive all things with quiet ſleep.

3 Therefore mark well whenever ye ſee
That men have heirs to enjoy their land,
It is the gift of Gods own hand:
For God himſelf doth multiply
Of his great liberality
The bleſſing of poſterity.

4 And when the children come to age
They grow in ſtrength and actiVeneſs,
In perſon and in comlineſs,
So that a ſhaft ſhot with courage
Of one that hath a moſt ſtrong arm,
Flies not ſo ſwift, nor doth like harm.

5 O well is he that hath his quiver
Furniſht with ſuch artillery:
For when in peril he ſhall be,
Such one ſhall never ſhake nor ſhiver,
When that he pleads before the judge
Againſt his foes that bear him grudge.

Beati omnes. Pſal. cxxviij. *T. S.*

BLeſſed art thou that feareſt God
and walkeſt in his way:
2 For of thy labour thou ſhalt eat,
happy art thou, I ſay.
3 Like fruitful vines on thy houſe-ſide
ſo doth thy wife ſpring out:
Thy children ſtand like olive-plants
thy table round about.

4 Thus art thou bleſt that feareſt God,
and he ſhall let thee ſee
5 The promiſed Jeruſalem
and her felicity.
6 Thou ſhalt thy childrens children ſee,
to thy great joys increaſe:
And likewiſe grace on Iſrael,
proſperity and peace.

Sepe expugnaverunt. Pſal. cxxix. *N.*

OFt they, now Iſrael may ſay,
me from my youth affail'd:
2 Oft they aſſail'd me from my youth,
yet never they prevail'd.
3 Upon my back the plowers plow'd,
and furrows long did caſt:
4 The righteous Lord hath cut the cords
of wicked foes at laſt.

5 They that hate me ſhall be aſham'd,
and turned back alſo:
6 And made as graſs upon the houſe,
which withereth ere it grow:
7 Whereof the mower cannot find
enough to fill his hand:
Nor can he fill his lap, that goeth
to glean upon the land.

8 Nor paſſers by pray God on them
to let his bleſſing fall:
Nor ſay, we bleſs you in the name
of God the Lord at all.

De profundis. Pſal. cxxx. *W. W.*

LOrd to thee I make my moan
when dangers me oppreſs:
I call, I ſigh, plain and groan,
truſting to find releaſe.
2 Hear now, O Lord, my requeſt,
for it is full due time:
And let thine ears ay be preſt
unto this prayer mine.

3 O Lord our God, if thou weigh
our ſins and them peruſe:
Who ſhall then eſcape, and ſay,
I can my ſelf excuſe?
4 But, Lord, thou art merciful,
and turn'ſt to us thy grace,
That we with hearts moſt careful
ſhould fear before thy face.

5 In God I put my whole truſt,
my ſoul waits on his will:
For his promiſe is moſt juſt,
and I hope therein till.
6 My ſoul to God hath regard
wiſhing for him alway,
More then they that watch and ward
to ſee the dawning-day.

7 Let Iſrael then boldly
In the Lord put his truſt:
He is that God of mercy
that his deliver muſt.
8 For he it is that muſt ſave
Iſrael from his ſin,
And all ſuch as ſurely have
their confidence in him.

Domine, non eſt. Pſal. cxxxj. *M.*

OLord, I am not puft in mind,
I have no ſcornful eye:
I do not exerciſe my ſelf
in things that be too high.
2 But as the child that weaned is
even from his mothers breaſt:
So have I, Lord, behav'd my ſelf
in ſilence and in reſt.

3 O Iſrael, truſt in the Lord,
let him be all thy ſtay
From this time forth for evermore,
from age to age, I ſay.

Memento, Dom. Pſal. cxxxij. *M.*

REmember Davids troubles, Lord,
how to the Lord he ſwore,
2 And vow'd a vow to Jacobs God,
to keep for evermore:
3 I will not come within my houſe,
nor climb up to my bed:
4 Nor let my temples take their reſt,
Nor the eyes in my head,

5 Till I have found out for the Lord
a place to ſit thereon:
An houſe for Jacobs God to be
an habitation.
6 We heard of it at Ephratah,
there did we hear this ſound:
And in the fields and foreſts there
theſe voyces firſt were found.

7 We will aſſay, and go in now
his tabernacle there,
Before his foot-ſtool to fall down,
and worſhip him in fear.
8 Ariſe, O Lord, ariſe I ſay,
into thy reſting-place:
Both thou and the ark of thy ſtrength,
the preſence of thy grace.

9 Let all thy prieſts be clothed, Lord,
with truth and righteouſneſs:
Let all thy ſaints and holy men
ſing all with joyfulneſs.
10 And for thy ſervant Davids ſake,
refuſe not, Lord, I ſay,
The face of thine anointed, Lord,
nor turn thy face away.

The Second part.

11 The Lord to David ſwore in truth,
and will not ſhrink from it,
Saying, The fruit of thy body
upon thy ſeat ſhall ſit.

12 And

12 And if thy ſons my covenant keep
that I will learn each one:
Then ſhall their ſons for ever ſit
upon thy princely throne.

13 The Lord himſelf hath choſe Zion,
and loves therein to dwell:
14 Saying, This is my reſting-place,
I love and like it well.
15 And I will bleſs with great increaſe
her victuals everywhere:
And I will ſatisfy with bread
the needy that be there.

16 Yea, I will deck and clothe her prieſts
with my ſalvation:
And all her ſaints ſhall ſing for joy
of my protection.
17 There will I ſurely make the horn
of David for to bud:
For there I have ordain'd for mine
a lantern bright and good.

18 As for his enemies, I will clothe
with ſhame for evermore:
But I will cauſe his crown to ſhine
more freſh then heretofore.

Ecce quam! Pſal. cxxxiij. *W. W.*

OHow happy a thing it is
and joyful for to ſee,
Brethren together faſt to hold
the band of amity!
2 It calls to mind that ſweet perfume,
and that coſtly ointment
Which on the ſacrificers head
by Gods precept was ſpent.

It wet not Aarons head alone,
but drencht his beard throughout:
And finally it did run down
his rich attire about.
3 And as the lower ground doth drink
the dew of Hermon-hill,
And Zion with her ſilver drops
the fields with fruit doth fill:

4 Even ſo the Lord doth pour on them
his bleſſings manifold,
Whoſe hearts and minds without all guil
this knot do keep and hold.

Ecce nunc. Pſal. cxxxiv. *W. W.*

BEhold and have regard,
ye ſervants of the Lord:
Which in his houſe by night do watch,
praiſe him with one accord.
2 Lift up your hands on high
unto his holy-place,
And give the Lord his praiſes due,
his benefits embrace.

3 For why? The Lord who did
both earth and heaven frame,
Doth Zion bleſs, and will conſerve
for evermore the ſame.

Laudate, Nomen. Pſal. cxxxv. *N.*

OPraiſe the Lord, praiſe him, praiſe him,
praiſe him with one accord:
O praiſe him ſtill all ye that be
the ſervants of the Lord.

2 O praiſe him ye that ſtand and be
in the houſe of the Lord:
Ye of his court, and of his houſe,
praiſe him with one accord.

3 Praiſe ye the Lord, for he is good,
ſing praiſes to his name:
It is a comely and good thing
always to do the ſame.
4 For why? The Lord hath choſe Jacob
his very own ye ſee:
So hath he choſen Iſrael
his treaſure for to be.

5 For this I know and am right ſure
the Lord is very great:
He is indeed above all gods,
moſt eaſy to intreat.
6 For whatſoever pleaſed him,
all that full well he wrought:
In heaven, in earth, and in the ſea,
which he hath made of nought.

7 He lifts up clouds ev'n from the earth,
He makes lightnings, and rain,
He bringeth forth well he winds alſo,
he made nothing in vain.
8 He ſmote the firſt-born of each thing
in Egypt great and leaſt:
He ſpared there no living thing,
the man, nor yet the beaſt.

9 He hath in thee ſhew'd wonders great,
O Ægypt void of vaunts,
On Pharaoh thy curſed king,
and his ſevere ſervants.
10 He ſmote then many nations,
and did great acts and things:
He ſlew the great and mightieſt,
and chiefeſt of their kings.

11 Sihon king of the Amorites,
and Og king of Baſhan:
He ſlew alſo the kingdoms all
that were of Canaan:
12 And gave their land to Iſrael,
an heritage we ſee:
To Iſrael, his own people,
an heritage to be.

The Second part

13 Thy name, O Lord, ſhall ſtill indure,
and thy memorial,
Throughout all generations
that are or ere be ſhall.
14 The Lord will ſurely now avenge
his people all indeed,
And to his ſervants he will ſhew
favour in time of need.

15 The idols of the heathen are made
in all the coaſts and lands,
Of ſilver and of gold they be,
the work even of mens hands.
16 They have their mouths, & cannot ſpeak,
and eyes that have no ſight:
17 They have eke ears, and hear nothing,
their mouths be breathleſs quite.

18 Wherefore all they are like to them,
that ſo do ſet them forth:
And likewiſe thoſe that truſt in them,
or think they be ought worth.
19 O all ye houſe of Iſrael,
ſee that ye praiſe the Lord:

And ye that be of Aarons houſe,
praiſe him with one accord.

20 And ye that be of Levi's houſe,
praiſe ye likewiſe the Lord:
And ye that ſtand in aw of him,
praiſe him with one accord.
21 And out of Zion found his praiſe,
the great praiſe of the Lord
Which dwelleth in Jeruſalem:
praiſe him with one accord.

Confitemini Dom. Pſal. cxxxvj. *N.*

PRaiſe ye the Lord, for he is good,
for his mercy indureth for ever.
2 Give praiſe unto the God of gods,
for his mercy indureth for ever.
3 Give praiſe unto the Lord of lords,
for his mercy indureth for ever.
4 Which onely doth great wondrous works
for his mercy indureth for ever.

5 Which by his wiſdom made the heavens,
for his mercy indureth for ever.
6 Which on the waters ſtretcht the earth,
for his mercy indureth for ever.
7 Which made great lights to ſhine abroad,
for his mercy, &c.
8 As ſun to rule the light ſom day,
for his mercy, &c.

9 The moon and ſtars to guid the night,
for his mercy, &c.
10 Which ſmote Egypt with their firſt-born,
for his mercy, &c.
11 And Iſrael brought out from thence,
for his mercy, &c.
12 With mighty hand and ſtretched-arm,
for his mercy, &c.

13 Which cut the Red-ſea in two parts,
for his mercy, &c.
14 And Iſrael made paſs there-through,
for his mercy, &c.
15 And drowned Pharaoh and his hoſt,
for his mercy, &c.
16 Through wilderneſs his people led,
for his mercy, &c.

17 He which did ſmite great noble kings,
for his mercy, &c.
18 And which hath ſlain the mighty kings,
for his mercy, &c.
19 As Sihon king of Amorites,
for his mercy, &c.
20 And Og the king of Baſhan-land,
for his mercy, &c.

21 And gave their land for heritage,
for his mercy, &c.
22 Even to his ſervant Iſrael,
for his mercy, &c.
23 Remembring us in baſe eſtate,
for his mercy, &c.
24 And from oppreſſours reſcued us,
for his mercy, &c.

25 Which giveth food unto all fleſh,
for his mercy, &c.
26 Praiſe ye the Lord of heaven above,
for his mercy indureth for ever.
27 Give thanks unto the Lord of lords,
for his mercy indureth for ever.

Another

Another of the same by T. C.

O Laud the Lord benign,
Whose mercies last for ay:
2 Give thanks, and praises sing
To God of gods, I say.
For certainly
His mercies dure
Both firm and sure,
Eternally.

3 The Lord of lords praise yē,
Whose mercies ay do dure:
4 Great wonders onely he
Doth work by his great power.
For certainly, &c.

5 Which God omnipotent,
By his great wisdom high:
The heavenly firmament
Did frame, as we may see.
For certainly, &c.

6 Yea, he the heavy charge
Of all the earth did stretch:
And on the waters large
The same he did out-reach.
For certainly, &c.

7 Great lights he made to be,
For why? His love is ay:
8 Such as the sun we see,
To rule the lightsom day.
For certainly, &c.

9 And eke the moon so clear
Which shineth in our sight:
And stars that do appear,
To guide the darksom night.
For certainly, &c.

10 With grievous plagues and sore
All Ægypt smote he than:
Their first-born lefs and more
He slew of beast and man.
For certainly, &c.

11 And from amidst their land
His Israel forth brought:
12 Which he with mighty hand
And stretched-arm hath wrought.
For certainly, &c.

13 The sea he cut in two,
Which stood up like a wall:
14 And made through it to go
His chosen children all.
For certainly, &c.

15 But there he whelmed then
The proud king Pharaoh:
With his huge host of men,
And chariots eke also.
For certainly, &c.

16 Who led through wilderness
His people safe and sound:
17 And for his love endless
Great kings he brought to ground.
For certainly, &c.

18 And slew with puissant hand
Kings mighty and of fame:
19 As of Amorites land,
Sihon the king by name.
For certainly, &c.

20 And Og, the giant large,
Of Bashan king also:
21 Whose land for heritage
He gave his people tho.
For certainly, &c.

22 Even unto Israel
His servant dear, I say,
He gave the same to dwell,
And there abide for ay.
For certainly, &c.

23 To mind he did us call,
In our most base degree:
24 And from oppressours all
In safety set us free.
For certainly, &c.

25 All flesh on earth abroad
With food he doth fulfil:
26 Wherefore of heaven the God
To laud be it your will.
For certainly, &c.

Super flumina. Psal. cxxxvij. *W. W.*

WHen as we sat in Babylon,
the rivers round about,
And in remembrance of Zion
the tears for grief burst out:
2 We hang'd our harps and instruments
the willow-trees upon:
For in that place men for their use
had planted many a one.

3 Then they to whom we prisoners were,
said to us tauntingly,
Now let us hear your Hebrew songs,
and pleasant melody.
4 Alas! Said we, Who can once frame
his sorrowful heart to sing
The praises of our living God,
thus under a strange king?

5 But yet if I Jerusalem
out of my heart let slide:
Then let my fingers quite forget
the warbling harp to guide.
6 And let my tongue within my mouth
be ti'd for ever fast,
If that I joy before I see
thy full deliverance past.

7 Therefore, O Lord, remember now
the cursed noise and cry
That Edoms sons against us made,
when they raz'd our city.
Remember, Lord, their cruel words,
when as with one accord
They cri'd, On, sack, and raze their walls,
in despite of the Lord.

8 Even so shalt thou, O Babylon,
at length to dust be brought:
And happy shall that man be call'd,
that our revenge hath wrought.
9 Yea, blessed shall that man be call'd,
that takes thy children young,
To dash their bones against hard stones
that lie the streets among.

Confitebor tibi. Psal. cxxxviij. *N.*

THee will I praise with my whole heart,
my Lord, my God, always:
Even in the presence of the gods
I will advance thy praise.
2 Toward thy Holy Temple I
will look and worship thee:
And praised in my thankful mouth
thy Holy Name shall be.

Even for thy loving kindness sake,
and for thy truth withall:
For thou thy name hast by thy word
advanced over all.
3 When I did call thou heardest me,
and thou hast made also
The power of increased strength
within my soul to grow.

4 Yea, all the kings on earth they shall
give praise to thee, O Lord:
For they of thy most holy mouth
have heard the mighty word.
5 They of the ways of God the Lord
in singing shall entreat:
Because the glory of the Lord
it is exceeding great.

6 The Lord is high, and yet he doth
behold the lowly sp'rit:
But he, contemning, knows afar
the proud and lofty wight.
7 Although in mid'st of trouble I
do walk, yet shall I stand
Renewed by thee, O my Lord,
thou wilt stretch-out thy hand

Upon the wrath of all my foes
and saved shall I be
By thy right hand: the Lord God will
perform his work to me.
8 Thy mercy, Lord, indures for ay,
Lord, do me not forsake:
Forsake me not that am the work
which thine own hand did make.

Domine, probasti. Psal cxxxix. *N.*

O Lord, thou hast me tri'd and known,
my sitting thou do'st know,
2 And riding eke, my thoughts afar
thou understand'st also.
3 My paths, yea, and my lying down
thou compassest always:
And by familiar custom art
acquainted with my ways.

4 No word is in my tongue, O Lord,
but known it is to thee:
5 Thou me behind hold'st and before,
thou lay'st thine hand on me.
6 Too wonderful above my reach,
Lord, is thy cunning skill:
It is so high, that I the same
cannot attain until.

7 From sight of thy all-seing spirit,
Lord, whither shall I go?
Or whither shall I fly away,
thy presence to scape fro?
8 To heaven if I mount aloft,
lo, thou art present there:
In hell if I lie down below,
even there thou do'st appear.

9 Yea, let me take the morning-wings,
and let me go and hide,
Even there where are the farthest parts,
where flowing-seas do slide:
10 Yea, even thither also shall
thy reaching-hand me guid:
And thy right hand shall hold me fast,
and make me to abide.

11 Yea, If I say, The darkness shall
yet shroud me from thy sight:

Lo, even also the darkest night
about me shall be light.
12 Yea, darkness hideth not from thee,
but night doth shine as day:
To thee the darkness and the light
are both alike alway.

The Second part.

13 For thou possessed hast my reins,
and thou hast covered me,
When I within my mothers womb
enclosed was by thee.
14 Thee will I praise, made fearfully
and wondrously I am:
Thy works are marvellous, right well
my soul doth know the same.

15 My bones they are not hid from thee,
although in secret place
I have been made, and in the earth
beneath I shaped was.
16 When I was formless, then thine eye
saw me: for in thy book
Were written all, nought was before
that after fashion took.

17 The thoughts therefore of thee, O God,
how dear are they to me!
And of them all how passing great
the endless number be!
18 If I should count them, lo, their sum
more then the sand I see:
And when soever I awake,
yet am I still with thee.

19 The wicked and the bloudy men
O that thou wouldest slay!
Even those, O God, to whom, depart,
depart from me, I say.
20 Even those of thee, O Lord my God,
that speak full wickedly:
Those that are lifted up in vain,
being enemies to thee.

21 Hate I not them that hate thee, Lord,
and that in earnest wise?
Contend I not against them all
against thee that arise?
22 I hate them with unfained hate,
even as my utter foes.
23 Try me, O God, and know my heart,
my thoughts prove and disclose.

24 Consider, Lord, if wickedness
in me there any be:
And in thy way, O God my guide,
for ever lead thou me.

Eripe me. Psal. cxl. *N.*

LOrd save me from the evil man,
and from the cruel wight:
2 And from all those which evil do
imagine in their sp'rit.
Which make on me continual war,
their tongues lo, they have whet
3 Like serpents; underneath their lips
is adders-poison set.

4 Keep me, O Lord, from wicked hands,
preserve me to abide
Free from the cruel man, that means
to cause my steps to slide.
5 The proud have laid a snare for me,
and they have spread a net
With cords in my path-way, and grins
for me eke have they set.

6 Therefore I said unto the Lord,
thou art my God alone:
Hear me, O Lord, O hear the voice
wherewith I pray and moan.
7 O Lord my God, thou onely art
the strength that saveth me;
My head in day of battel hath
been covered still by thee.

8 Let not, O Lord, the wicked have
the end of his desire:
Perform not his ill thoughts, lest he
with pride be set on fire.
9 Of them that compass me about
the chiefest of them all,
Lord, let the mischief of their lips
upon themselves befall.

10 Let coals fall on them, let him cast
them in consuming flame,
And in deep pits, so as they may
not rise out of the same.
11 For no backbiter shall on earth
be set in stable plight:
And evil to destruction still
shall hunt the cruel wight.

12 I know the Lord th'afflicted will
revenge, and judge the poor:
13 The just shall praise thy name: just shall
dwell with thee evermore.

Domine, clamavi. Psal. cxlj. *N.*

O Lord, upon thee do I call,
Lord, haste thee unto me:
And hearken, Lord, unto my voice
when I do cry to thee.
2 As incense, let my prayers be
directed in thine eyes:
And the up-lifting of my hands
as evening sacrifice.

3 My Lord, for guiding of my mouth
set thou a watch before:
And also of my moving lips,
O Lord, keep thou the door.
4 That I should wicked works commit
incline thou not my heart:
With ill-men of their delicates,
Lord, let me eat no part.

5 But let the righteous smite me, Lord,
for that is good for me:
Let him reprove me, and the same
a precious oyl shall be.
Such smiting shall not break my head,
the time shall shortly fall.
When I shall in their misery
make prayers for them all.

6 Then when in-stony places down
their judges shall be cast:
Then shall they hear my words, for then
they have a pleasant taste.
7 Our bones about the graves mouth
lo, scattered are they found;
As he that heweth wood, or he
that diggeth up the ground.

8 But, O my Lord, my God, mine eyes
do look up unto thee:
In thee is all my trust, let not
my soul forsaken be.

9 Which they have laid to catch me in,
Lord, keep me from the snare;
And from the subtil grins of them
that wicked workers are.

10 The wicked into their own nets
together let them fall:
While I do by thy help escape
the danger of them all.

Voce mea. Psal. clxij. *N.*

BEfore the Lord God with my voice
I did fend out my cry:
And with my strained voice unto
the Lord God prayed I.
2 My meditation in his sight
to pour I did not spare:
And in the presence of the Lord
my trouble did declare.

3 Although perplexed was my spirit,
my path was known to thee:
In way where I did walk a snare
they slily laid for me.
4 I look'd and view'd on my right-hand,
but none there would me know:
All refuge failed me, and for
my soul none cared tho.

5 Then cri'd I, Lord to thee, and said,
my hope thou onely art:
Thou in the land of living art
my portion and my part.
6 Hearkto my cry, for I am brought
full low: deliver me
From them that do me persecute,
for me too strong they be.

7 That I may praise thy name, my soul
from prison, Lord, bring out:
When thou art good to me, the just
shall press me round about.

Domine, exaudi. Psal. cxliij. *N.*

LOrd hear my prayer, hearkthe plaint
that I do make to thee:
Lord, in thy native truth, and in
thy justice answer me.
2 In judgment with thy servant, Lord,
O enter not at all:
For justified be in thy sight
not one that liveth shall.

3 The enemy hath pursu'd my soul
my life to ground hath thrown:
And laid me in the dark, like them
that dead are long agone.
4 Within me in perplexity
was mine accumbred sp'rit:
And in me was my troubled heart
amazed and affright.

5 Yet I record time past, in all
thy works I meditate:
Yea, in thy works I meditate
that thy hands have create.
6 To thee, O Lord my God, lo I
do stretch my craving hands:
My soul desireth after thee,
as do the thirsty lands.

7 Hear me with speed, my spirit doth fail,
hide not thy face me fro:
Else shall I be like them that down
into the pit do go.

8 Let me thy loving kindneſs in
the morning hear and know:
For in thee is my truſt, ſhew me
the way where I ſhall go.

9 For I liſt up my ſoul to thee,
O Lord, deliver me
From all mine enemies: for I
have hidden me with thee.
10 Teach me to do thy will, for thou,
thou art my God, I ſay:
Let thy good ſpirit into the land
of mercy me convey.

11 For thy names ſake with quickning grace
alive do thou me make:
And out of trouble bring my ſoul
even for thy juſtice ſake.
12 And for thy mercy ſlay my foes,
O Lord, deſtroy them all
That do oppreſs my ſoul, for I
thy ſervant am and ſhall.

Benedictus Dom. Pſal. cxliv. *N.*

BLeſt be the Lord my ſtrength, that doth
inſtruct my hands to fight:
The Lord that doth my fingers frame
to battel by his might,
2 He is my goodneſs, fort, and tower,
deliverer and ſhield:
In him I truſt; my people he
ſubdues to me to yield.

3 O Lord, what thing is man, that him
thou holdeſt ſo in price?
Or ſon of man, that upon him
thou thinkeſt in ſuch wiſe?
4 Man is but like to vanity,
ſo paſs his days to end
5 As fleeting ſhade. Bowe down, O Lord,
the heavens and deſcend.

6 The mountains touch, & they ſhall ſmoke,
caſt forth thy lightning-flame
And ſcatter them: thine arrows ſhoot,
conſume them with the ſame.
7 Send down thine hand even from above,
O Lord, deliver me:
Take me from waters great, from hand
of ſtrangers make me free.

8 Whoſe ſubtil mouth of vanity
and fondneſs doth intreat:
And their right-hand is a right-hand
of falſhood and deceit.
9 A new ſong will I ſing, O God,
and ſinging will I be
On viol and on inſtrument
ten-ſtringed unto thee.

10 Even he it is that onely gives
deliverance to kings:
Unto his ſervant David help
from hurtful ſword he brings.
11 From ſtrangers hands me ſave & ſhield
whoſe mouth talks vanity:
And their right-hand is a right-hand
of guil and ſubtilty.

12 That our ſons may be as the plants
whom growing youth doth rear:
Our daughters as carv'd corner-ſtones
like to a palace fair:
13 Our garners full, and plenty may
with ſundry ſorts be found:
Our ſheep bring thouſands, in our ſtreets
ten thouſands may abound.

14 Our oxen be to labour ſtrong,
that none do us invade:
There be no goings out, nor cries
within our ſtreets be made.
15 The people bleſſed are that with
ſuch bleſſings are ſo ſtor'd:
Yea, bleſſed all the people are
whoſe God is God the Lord.

Exaltabo te. Pſal. cxlv. *N.*

THee will I laud, my God and king,
and bleſs thy name for ay:
2 For ever will I praiſe thy name,
and bleſs thee day by day.
3 Great is the Lord, moſt worthy praiſe;
his greatneſs none can reach:
4 From race to race they ſhall thy works
praiſe, and thy power preach.

5 I of thy glorious majeſty
the beauty will record:
And meditate upon thy works
moſt wonderful, O Lord.
6 And they ſhall of thy power, and of
thy fearful acts declare:
And I to publiſh all abroad
thy greatneſs will not ſpare.

7 And they into the mention ſhall
break of thy goodneſs great:
And I aloud thy righteouſneſs
in ſinging ſhall repeat.
8 The Lord our God is gracious,
and merciful alſo:
Of great abounding mercy, and
to anger he is ſlow.

9 Yea, good to all, and all his works
his mercy doth exceed:
10 Lo, all thy works do praiſe thee, Lord,
and do thy honour ſpread.
11 Thy Saints do bleſs thee, and they do
thy Kingdoms glory ſhow:
12 And blaze thy power, to cauſe the ſons
of men thy power to know.

The Second part.

And of his mighty Kingdom eke
to ſpread the glorious praiſe:
13 Thy Kingdom, Lord, a Kingdom is
that doth indure always:
And thy dominion through each age
indures without decay.
14 The Lord upholdeth them that fall,
their fliding he doth ſtay.

15 The eyes of all do wait on thee,
thou do'ſt them all relieve:
And thou to each ſufficing food
in ſeaſon due do'ſt give.
16 Thou openeſt thy plenteous hand,
and bounteouſly do'ſt fill
All things whatſoever do live
with gifts of thy good will.

17 The Lord is juſt in all his ways,
his works are holy all;
18 Near all he is that call on him,
in truth that on him call.
19 He the deſires which they require
that fear him will fulfil:
And he will hear them when they cry,
and ſave them all he will.

20 The Lord preſerves all thoſe, to him
that bear a loving heart:
But he them all that wicked are
will utterly ſubvert.
21 My thankful mouth ſhall gladly ſpeak
the praiſes of the Lord:
All fleſh to praiſe his holy name
for ever ſhall accord.

Lauda, anima. Pſal. cxlvj. *I. H.*

MY ſoul, praiſe thou the Lord always,
my God I will confeſs:
2 While breath and life prolong my days,
my tongue no time ſhall ceaſe.
3 Truſt not in worldly princes then,
though they abound in wealth:
Nor in the ſons of mortal men,
in whom there is no health.

4 For why? Their breath doth ſoon depart
to earth anon they fall:
And then the counſels of their heart
decay and periſh all.
5 O happy is that man, I ſay,
whom Jacobs God doth aid:
And he whoſe hope doth not decay,
but on the Lord is ſtai'd:

6 Which made the earth and waters deep,
the heavens high withall:
Which doth his word and promiſe keep
in truth and ever ſhall.
7 With right always doth he proceed
for ſuch as ſuffer wrong:
The poor and hungry he doth feed,
and looſe the fetters ſtrong.

8 The Lord doth ſend the blind their ſight,
the lame to limbs reſtore:
The Lord, I ſay, doth love the right
and juſt man evermore.
9 He doth defend the fatherleſs,
and ſtranger ſad in heart:
And quit the widow from diſtreſs,
and ill mens ways ſubvert.

10 Thy Lord and God eternally,
O Zion, ſtill ſhall reign,
In time of all poſterity
for ever to remain.

Laudate Dominum. Pſal cxlvij. *N.*

PRaiſe ye the Lord, for it is good
unto our God to ſing:
For it is pleaſant, and to praiſe
it is a comely thing.
2 The Lord his own Jeruſalem
he buildeth up alone:
And the diſpreſt of Iſrael
doth gather into one.

3 He heals the broken in their heart,
their ſores up doth he bind:
4 He counts the number of the ſtars,
and names them in their kind.
5 Great is the Lord, great is his power,
his wiſdom infinite.
6 The Lord relieves the meek and throws
to ground the wicked wight.

7 Sing unto God the Lord with praiſe,
unto the Lord rejoyce:
And to our God upon the harp
advance your ſinging voyce.
8 He covers heaven with clouds, and for
the earth prepareth rain:
And on the mountains he doth make
the graſs to grow again.

9 He

9 He gives to beaſts their food, and to
young ravens when they cry.
10 His pleaſure not in ſtrength of hors
nor in mans legs doth lie:
11 But in all thoſe that fear the Lord,
the Lord hath his delight:
And ſuch as do attend upon
his mercies ſhining light.

The Second part.

12 O praiſe the Lord Jeruſalem,
thy God, O Zion, praiſe:
13 For he the bars hath forged ſtrong,
wherewith thy gates he ſtays.
14 Thy children he hath bleſt in thee,
and in thy borders he
Doth ſettle peace, and with the flour
of wheat he filleth thee.

15 And his commandment upon
the earth he ſendeth out:
And eke his word with ſpeedy courſe
doth ſwiftly run about.
16 He giveth ſnow like wooll, hoar-froſt
like aſhes he doth ſpread:
17 Like morſels caſts his ice, thereof
the cold who can abide?

18 He ſendeth forth his mighty word,
and melteth them again:
His wind he makes to blow, and then
the waters flow amain.
19 The doctrine of his holy word
to Jacob he doth ſhow:
His ſtatutes and his judgments he
gives Iſrael to know.

20 With every nation hath he not
ſo dealt, nor have they known
His ſecret judgments, ye therefore,
praiſe ye the Lord alone.

Laudate Dominum. Pſal. cxlviij. *I. H.*

GIve laud unto the Lord,
From heaven that is ſo high:
Praiſe him in deed and word,
Above the ſtarry ſky.
2 And alſo ye,
His angels all,
Armies royal,
Praiſe him with glee.

3 Praiſe him both moon and ſun,
Which are ſo clear and bright:
The ſame of you be done,
Ye gliſtering ſtars of light:
4 And eke no leſs
Ye heavens fair,
5 And clouds of th' air,
His laud expreſs.

6 For at his word they were
All formed as we ſee,
At his voice did appear
All things in their degree,
Which he ſet faſt:
To them he made
A law and trade
For ay to laſt.

7 Extol and praiſe Gods name
On earth ye dragons fell:
All deeps do ye the ſame,
For it becomes you well.
8 Him magnify
Fire, hail, ice, ſnow,
And ſtorms that blow
At his decree.

9 The hils and mountains all,
And trees that fruitful are,
The cedars great and tall
His worthy praiſe declare.
10 Beaſts and cattel,
Yea birds flying,
And worms creeping,
That on earth dwell.

11 All kings both more and leſs
With all their pompous train,
Princes and all judges
That in the world remain,
Exalt his name.
12 Young men and maids,
Old men and babes,
Do ye the ſame.

13 For his name ſhall we prove
To be moſt excellent,
Whoſe praiſe is far above
The earth and firmament.
14 For ſure he ſhall
Exalt with bliſs
The horn of his,
And help them all.

15 His ſaints all ſhall forth-tell,
His praiſe and worthineſs:
The children of Iſrael,
Each one both more and leſs:
16 And alſo they,
That with good will:
His words fulfil,
and him obey.

Cantate Domino. Pſal. cxlix. *N.*

SIng ye unto the Lord our God,
a new rejoycing ſong:
And let the praiſe of him be heard
his holy ſaints among.
2 Let Iſrael rejoyce in him,
that made him of nothing:
And let the ſeed of Zion eke,
be joyful in their King.

3 Let them found praiſe with voyce of flute
unto his Holy Name:
And with the timbrel and the harp
ſing praiſes of the ſame.
4 For why? The Lord his pleaſure all
hath in his people ſet:
And by deliverance he will raiſe
the meek to glory great.

5 With glory and with honour now,
let all his ſaints rejoyce:
And now aloud upon their beds
advance their ſinging voyce.
6 And in their mouths let be the acts
of God the mighty Lord:
And in their hand eke let them bear
a double-edged ſword.

7 To plague the heathen, and correct
the people with their hands:
8 To bind their ſtately kings in chains,
their lords in iron-bands.
9 To execute on them the doom
that written is before:
This honour all his ſaints ſhall have;
praiſe ye the Lord therefore.

Laudate Dominum. Pſal. cl. *N.*

YEild unto God the mighty Lord
praiſe in his ſanctuary:
And praiſe him in the firmament,
that ſhews his power on high.
2 Advance his name, and praiſe him in
his mighty acts always:
According to his excellency
of greatneſs give him praiſe.

3 His praiſes with the princely noiſe
of ſounding trumpets blow:
Praiſe him upon the viol, and
upon the harp alſo.
4 Praiſe him with trimbrel and with flute,
organs and virginals:
5 With ſounding cymbals praiſe ye him,
praiſe him with loud cymbals.

6 What ever hath the benefit
of breathing, praiſe the Lord:
To praiſe the name of God the Lord
agree with one accord.

The End of the PSALMS of DAVID in Meeter.

VENI CREATOR, &c.

Veni Creator.

COme Holy Ghoſt, Eternal God
proceeding from above:
Both from the Father & the Son,
the God of peace and love.
Viſit our minds, and into us
thy heavenly grace inſpire:
That in all truth and godlineſs
we may have true deſire.

Thou art the very Comforter
in all wo and diſtreſs:
The heavenly gift of God Moſt High,
which no tongue can expreſs:
The fountain and the lively ſpring
of joy celeſtial:
The fire ſo bright, the love ſo clear,
and unction ſpiritual.

Thou in thy gifts art manifold,
whereby Chriſts church doth ſtand:
In faithful hearts writing thy law,
the finger of Gods hand.
According to thy promiſe made,
thou giveſt ſpeech of grace:
That through thy help the praiſe of God
may ſtand in every place.

O Holy Ghoſt, into our wits
ſend down thy heavenly light:
Kindle our hearts with fervent love,
to ſerve God day and night.
Strengthen and ſtabliſh all our weakneſs,
ſo feeble and ſo frail:
That neither fleſh, the world, nor devil
againſt us do prevail.

Put back our enemies far from us,
and grant us to obtain
Peace in our hearts with God and man,
without grudge or diſdain.
And grant, O Lord, that thou being
our leader and our guide:
We may eſchew the ſnares of ſin,
and from thee never ſlide.

To us ſuch plenty of thy grace,
good Lord, grant we thee pray,
That thou may'ſt be our comforter
at the laſt dreadful day.
Of all ſtrife and diſſension
O Lord, diſſolve the bands:
And make the knots of peace and love
throughout all Chriſtian lands.

Grant us, O Lord, through thee to know,
the Father moſt of might:
That of his dear beloved Son
we may attain the ſight:
And that with perfect faith alſo
we may acknowledge thee
The ſpirit of them both alway,
one God in perſons three.

Laud and praiſe be to the Father,
and to the Son equal,
And to the Holy Spirit alſo
one God Co-eternal.
And pray we that the Onely Son
vouchſafe his Spirit to ſend
To all that do profeſs his name
unto the worlds laſt end.

The humble ſuit of a ſinner. M.

O Lord on whom I do depend,
behold my careful heart:
And when thy will and pleaſure is,
releaſe me of my ſmart.
Thou ſeeſt my ſorrows what they are,
my griefs known to thee;
And there is none that can remove
or take the ſame from me;

But onely thou whoſe aid I crave,
whoſe mercy ſtill is preſt,
To eaſe all thoſe that come to thee
for ſuccour and for reſt.

And ſith thou ſeeſt my reſtleſs eyes,
my tears and grievous groan;
Attend unto my ſuit, O Lord,
mark well my plaint and moan.

For ſin hath ſo incloſed me,
and compaſt me about:
That I am now remedileſs,
if mercy help not out:
For mortal man cannot releaſe,
or mitigate this pain:
But even thy Chriſt, my Lord and God,
who for my ſins was ſlain.

Whoſe bloudy wounds are yet to ſee,
though not with mortal eye;
Yet do thy ſaints behold them all,
and ſo I truſt ſhall I.
Though ſin doth hinder me a while,
when thou ſhalt ſee it good,
I ſhall enjoy the ſight of him,
and ſee his wounds & bloud.

And as thine angels and thy ſaints
do now behold the ſame:
So truſt I to poſſeſs that place,
with them to praiſe thy name.
But whil'ſt I live here in this vale
where ſinneres do frequent:
Aſſiſt me ever with thy grace
my ſins ſtill to lament.

Left that I tread the ſinners trace,
and give them my conſent,
To dwell with them in wickedneſs,
whereto nature is bent.
Onely thy grace muſt be my ſtay,
left that I fall down flat:
And being down, then of my ſelf
cannot recover that.

Wherefore this is yet once again
my ſuit and my requeſt,
To grant me pardon for my ſin,
that I in thee may reſt.
Then ſhall my heart and tongue alſo
be inſtruments of praiſe:
And in thy church and houſe of ſaints
ſing Pſalms to thee always.

Venite exultemus.

O Come and let us now rejoyce,
And ſing unto the Lord:
And to our onely Saviour
Alſo with one accord.
O let us come before his face
With inward reverence,
Confeſſing all our former ſins,
And that with diligence.

To thank him for his benefits
Always diſtributing;
Wherefore to him right joyfully
In Pſalms now let us ſing.
And that becauſe that God alone
Is Lord magnificent,
And eke above all other gods
A King omnipotent.

His people doth not he forſake
At any time or tide:
And in his hand are all the coaſts
Of all the world ſo wide.
And with his loving countenance
He looketh everywhere,
And doth behold the tops of all
The mountains far and near.

The ſea and all that is therein
Are his, for he them made:
And eke his hand hath faſhioned
The earth which doth not fade.
O come therefore and worſhip him,
And down before him fall:
And let us kneel before the Lord,
The which hath made us all.

He is our God, our Lord and King,
And we his people are:

His flock and ſheep of his paſture,
Of whom he rakeeth care.
This day if ye will hear His voyce,
Then harden not your heart:
As in the bitter murmuring,
When ye were in defart.

Which thing was of their negligence
Committed in the time
Of trouble in the wilderneſs,
A great and grievous crime.
Whereas your fathers tempted me
And tri'd me every way:
They proved me, and ſaw my works,
what I could do or ſay.

Theſe fourty years I have been griev'd
With this generation:
And evermore I ſaid, they err'd
In their imagination:
Wherewith their heart was ſore cumbred
Long time and many days:
Wherefore I ſaid adiuredly,
They have not known my ways.

To whom I in my anger ſwore,
That they ſhould not be bleſt,
Nor ſee my joy celeſtial,
Nor enter in my reſt.

Gloria patri.

All laud and praiſe be to the Lord,
O that of might art moſt:
To God the father and the Son,
and to the Holy Ghoſt.
As it in the beginning was
for ever heretofore,
And is now at this preſent time,
and ſhall be evermore.

The ſong of Saint Ambroſe, *called,*
Te Deum.

WE praiſe thee, God, we knowledge
The onely Lord to be; (thee
And as eternal Father, all
the earth doth worſhip thee.
To thee all angels cry, the heavens
and all the powers therein:
To thee cherub and ſeraphin
to cry thee do not lin,

O holy, holy, holy Lord,
of Sabaoth Lord the God;
Through heaven & earth thy praiſe is ſpread,
and glory all abroad.
Th'apoſtles glorious company
yield praiſes unto thee:
The prophets goodly fellowſhip
praiſe thee continually.

The noble and victorious hoſt
of Martyrs ſound thy praiſe:
The holy church throughout the world
doth knowledge thee always:
Father of endleſs majeſty
they do acknowledge thee:
Thy Chriſt thine honourable, true,
and Onely Son to be.

The Holy Ghoſt the comforter;
of glory thou art King,
O Chriſt, and of the Father art
the Son everlaſting.
When fineſul mans decay in hand
thou tookeſt to reſtore,
To be inclos'd in virgins-womb
thou diddeſt not abhor.

When thou hadſt overcome of death
the ſharp and cruel might,
Thou heavens kingdom didſt fet ope
to each believing wight.
In glory of the Father-thou
do'ſt ſit on Gods right hand:
We truſt that thou ſhalt come our Judge
our cauſe to underſtand.

Lord, help thy ſervants whom thou haſt
bought with thy precious bloud,
And in eternal glory fet
them with thy ſaints to good.
O Lord, do thou thy people ſave,
bleſs thine inheritance:
Lord, govern them, and Lord do thou
for ever them advance.

We magnify thee day by day,
and world without an end:
Adore thy Holy Name: O Lord,
vouchſafe us to defend
From ſin this days have mercy, Lord,
have mercy on us all:
And on us, as we truſt in thee,
Lord, let thy mercy fall.

O Lord, I have repoſed all
my confidence in thee:
Put to confounding ſhame therefore,
Lord, let me never be.

The ſong of Zacharias, called,
Benedictus.

THe onely Lord of Iſrael
Be graiſed evermore:
For through his viſitation,
And mercy kept in ſtore,
His people now he hath redeem'd,
That long have been in thrall,
And ſpread abroad his ſaving health
Upon his ſervants all.

In Davids houſe his ſervant true,
According to his mind:
And alſo his anointed king,
As we in ſcripture find.
As by his holy prophets all
Oft-times he did declare,
The which were ſince the world began,
His ways for to prepare.

That we might be delivered
From thoſe that make debare,
Our enemies, and from the hands
Of all that do us hate.
The mercy which he promiſed
Our fathers to fulfil:
And think upon his covenant made
According to his will.

And alſo to perform the oath
Which he before had ſworn
To Abraham our father dear,
For us that were forlorn:
That he would give himſelf for us,
And us from bondage bring
Out of the hands of all our foes,
To ſerve our heavenly King.

And that without all manner fear,
And eke in righteouſneſs:
And alſo for to lead our lives
In ſtedfaſt holineſs.
And thou, O child, which now art born,
And of the Lord elect,
Shalt be the prophet of the Higheſt,
His ways for to direct.

For thou ſhalt go before his face
For to prepare his ways,
And alſo for to teach his will
And pleaſure all thy days.
To give them knowledge how that their
Salvation is near:
And that remiſſion of their ſins
Is through his mercy meer.

Whereby the day-ſpring from on high
Is come us for to viſit,
And thoſe for to illuminate
Which do in darkneſs ſit.
To lighten thoſe that ſhadowed be
With death, and eke oppreſt:
And alſo for to guide our feet
The way to peace and reſt.

The

The Song of bleſſed *Mary* called,
Magnificat.

MY ſoul doth magnify the Lord,
My ſpirit eke evermore
Rejoyceth in the Lord my God,
Which is my Saviour.
And why? Becauſe he did regard,
And gave reſpect unto
So baſe eſtate of his hand-maid,
And let the mighty go.

For now behold all nations,
And generations all,
From this time forth for evermore
Shall me right bleſſed call:
Becauſe he hath me magnified
Which is the Lord of might;
Whoſe name be ever ſanctified,
And praiſed day and night.

For with his mercy and his grace
All men he doth inflame:
Throughout all generations,
To ſuch as fear his name.
He ſhewed ſtrength with his great arm,
And made the proud to ſtart,
With all imaginations
That they have in their heart.

He hath put down the mighty ones
From their ſuperual ſeat:
And did exalt the meek in heart,
As he hath thought it meet.
The hungry he repleniſhed
With all things that were good,
And through his power he made the rich
Oft-times to want their food.

And calling to rememberance
His mercy every deal,
Hath holpen up aſſiſtantly
His ſervant Iſrael.
According to his promiſe made
To Abraham before:
And to his ſeed faceordively,
To ſtand for evermore.

The Song of *Simeon* called,
Nunc dimittis.

O Lord, becauſe my hearts deſire
Hath wiſhed long to ſee
My onely Lord and Saviour,
Thy ſon before I die:
The joy and health of all mankind,
Deſired long before,
Which now is come into the world,
Of mercy bringing ſtore.

Thou ſuffereſt thy ſervant now
In peace for to depart,
According to thy holy word,
Which lighteneth my heart.
Becauſe mine eyes which thou haſt made
To give my body light,
Have now beheld thy ſaving health,
Which is the Lord of might,

Whom thou mercifully haſt ſet,
Of thine abundant grace,
In open ſight and viſible
Before all peoples face:
The Gentiles to illuminate,
And Saran overquel,
And eke to be the glory of
Thy people Iſrael.

The Symbol, or Creed of *Athanaſius*
called, *Quicunque vult.*

WHat man ſoever he be that
ſalvation would attain,
The catholick belief he muſt
before all things retain,
Which faith unleſs he holy keep,
and undefiledly,
Without all doubt eternally
he ſhall be ſure to die.

The catholick belief is this,
That God we worſhip One
In Trinity, and Trinity
in vnity alone.

So as we neither do confound
the Perſons of the Three:
Nor yet the ſubſtance whole of one
in ſunder parted be.

One perſon of the Father is,
another of the Son,
Another perſon proper of
the Holy Ghoſt alone.
Of Father, Son, and Holy Ghoſt
but one the God-head is:
Like glory, co-eternal eke
the majeſty likewiſe.

Such as the Father is, ſuch is
the Son in each degree:
And ſuch alſo we do believe
the Holy Ghoſt to be.
Uncreate is the Father, and
uncreate is the Son,
The Holy Ghoſt uncreate, ſo
uncreate is each one.

Incomprehenſible Father is,
incomprehenſible Son,
And comprehenſible alſo is
the Holy Ghoſt of none.
The Father is eternal, and
the Son eternal ſo,
And in like ſort eternal is
the Holy Ghoſt alſo.

And yet though we believe that each
of theſe eternal be:
Yet there but one eternal is
and not eternals Three.
As not ſuch incomprehenſible we,
ne yet uncreate Three,
But one incomprehenſible, one
uncreate hold to be.

Almighty ſo the Father is,
The Son almighty ſo,
And in like ſort almighty is
the Holy Ghoſt alſo.
And albeit that every one
of theſe almighty be:
Yet there but one almighty is,
and not almighties three.

The Father God is, God the Son,
the Holy Ghoſt alſo:
Yet are there not Three Gods at all,
but One God, and no mo.
So likewiſe Lord the Father is,
and Lord alſo the Son,
And Lord the Holy Ghoſt: yet are
there not Three Lords, but One.

For as we are compell'd to grant
by Chriſtian verity,
Each of the perſons by himſelf
both God and Lord to be:
So catholick religion
forbiddeth us alway,
That either Gods be Three, or that
there Lords be Three, to ſay.

Of none the Father is, ne made,
ne create, or begot:
The Son is of the Father, not
create, ne made, but got:
The Holy Ghoſt is of them both
the Father and the Son;
Ne made, ne create, nor begot,
but doth proceed alone.

So we one Father hold, not three,
one Son alſo, not three,
One Holy Ghoſt alone, and not
three Holy Ghoſts to be.
None in this Trinity before
nor after other is;
Ne greater any then the reſt,
ne leſſer be likewiſe.

But every one among themſelves
of all the perſons Three,
Together co-eternal all,
and all co-equal be.
So Unity in Trinity,
as ſaid it is before,
And Trinity in Unity
in all things we adore.

Therefore what man ſoever that
ſalvation will attain,
This faith touching the Trinity
of force he muſt retain.
And needful to eternal life
it is that every wight
Of the incarnating of Chriſt
our Lord believe aright.

For this the right faith is, that we
believe and eke do know,
That Chriſt our Lord the Son of God
is God and man alſo:
God of his Fathers ſubſtance, got
before the world began:
And of his mothers ſubſtance born
in world a very man.

Both perfect God, and perfect man
in one, one Jeſus Chriſt:
That doth of reaſonable ſoul
and human fleſh ſubſiſt.
Touching his God-head, equal with
his Father God is he:
Touching his man-hood, lower then
his Father in degree.

Who though he be both very God,
and very man alſo:
Yet is he but one Chriſt alone,
and is not perſons two.
One, not by turning of God-head
into the fleſh of man;
But by taking Man-hood to God,
this Being one began.

All one, not by confounding of
the ſubſtance into one:
But onely by the Unity
that is of one Perſon.
For as the reaſonable ſoul
and fleſh but one man is:
So is one perſon God and man
is but one Chriſt likewiſe.

Who ſuffered for to ſave us all,
to hell he did deſcend:
The Third day roſe again from death,
to heaven he did aſcend.
He ſits at the right-hand of God,
th'almighty Father there:
From thence to judge the quick and dead
again he ſhall appear.

At whoſe return all men ſhall riſe
with bodies new reſtor'd,
And of their own works they ſhall give
accoune unto the Lord.
And they into eternal life
ſhall go that have done well:
Who have done ill, ſhall go into
eternal fire to dwell.

This is the catholick beliefs
who doth not faithfully
Believe the ſame, without all doube
he ſaved cannot be.
To Father, Son, and Holy Ghoſt
all glory be therefore:
As in beginning was, is now,
and ſhall be evermore.

The lamentation of a ſinner.

O Lord; turn not away thy face
From him that lies proſtrate,
Lamenting for his ſinful life
Before thy mercy-gate.
Which gate thou openeſt wide to thoſe
That do lament their ſin:
Shut not that gate againſt me, Lord,
But let me enter in.

And call me not to my account,
How I have lived here:
For then I know right well, O Lord,
How vile I ſhall appear.
I need not to confeſs my life,
I am ſure, thou canſt tell
What I have been, and what I am,
I know thou know'ſt it well.

O Lord, thou know'ſt what things be paſt,
And eke the things that be:

Thou know'ſt alſo what is to come,
Nothing is hid from thee.
Before the heavens and earth were made,
Thou know'ſt what things were then;
As all things elſe that have been ſince
Among the ſons of men.

And can the things that I have done
Be hidden from thee then?
Nay, nay, thou know'ſt them all, O Lord,
Where they were done and when.
Wherefore with tears I come to thee
To beg and to intreat,
Even as the child that hath done ill,
And feareth to be beat:

So come I to thy mercy-gate
Where mercy doth abound,
Requiring mercy for my ſin,
To heal my deadly wound.
O Lord, I need not to repeat
What I do beg or crave:
Thou know'ſt, O Lord, before I aſk,
The thing that I would have.

Mercy, good Lord, mercy I aſk,
This is the total ſum:
For mercy, Lord, is all my ſuit,
Lord, let thy mercy come.

The Lords prayer, or *Pater noſter.*

OUr Father which in heaven art,
Lord, hallowed be thy name!
Thy kingdom come, Thy will be done
in earth, even as the ſame
In heaven is. Give us, O Lord,
our daily bread this day.
As we forgive our debtors, ſo
forgive our debts we pray.
Into temptation lead us not,
from evil make us free:
For kingdom, power, and glory thine
both now and ever be.

The X. Commandments. *Audi, Iſrael.*

HEark Iſrael and what I ſay,
give heed to underſtand:
I am the Lord thy God that brought
thee out of Egypt-land,
Even from the houſe wherein thou did'ſt
in thraldom live a ſlave.
None other gods at all before
my preſence ſhalt thou have.

No manner graven image ſhalt
thou make at all to thee:
Nor any figure like by thee
ſhall counterfeited be,
Of any thing in heaven above
nor in the earth below:
Nor in the waters beneath the earth,
to them thou ſhalt not bow.

Nor ſhalt them ſerve: the Lord thy God
a jealous God am I,
That puniſh parents faults unto
the third and fourth degree,
Upon their children that me hate:
and mercy do diſplay
To thouſands of ſuch as me love,
and my precepts obey.

The name thou of the Lord thy God
in vain ſhalt never uſe:
For him that takes his name in vain
the Lord will not excuſe.
Remember that thou holy keep
the ſacred Sabbath-day:
Six days thou labour ſhalt, and do
thy needful works alway.

The ſeventh day the Lord thy God
hath ſet to reſt upon;
No work then ſhalt thou do in it,
ne thou, nor yet thy ſon,
Thy daughter, ſervant, nor thy maid,
thine ox, nor yet thine aſs,
Nor ſtranger that within thy gates
hath his abiding place:

For in ſix days God heaven and earth,
and all therein did make:

And after those his rest he did
upon the seventh day take:
Wherefore he bleth the day that he
for resting did ordain:
And sacred to himself alone
appointed to remain.

Yeild honour to thy parents, that
prolong'd thy days may be
Upon the land the which the Lord
thy God hath given thee.
Thou shalt not murder. Thou shalt not
commit adultery.
Thou shalt not steal. Nor witness false
against thy neighbour be.

Thou shalt not covet house that to
thy neighbour doth belong:
Ne covet shalt in having of
his wife to do him wrong:
Nor his man-servant, nor his maid,
nor ox, nor ass of his:
Nor any other thing that to
thy neighbour proper is.

The complaint of a sinner.

WHere righteousness doth say,
Lord, for my sinful part,
In wrath thou should'st me pay
Vengeance for my desert;
I can it not deny,
But needs I must confess
How that continually
Thy laws I do transgress.

But if it be thy will
With sinners to contend:
Then all thy flock shall spill,
And be left without end.
For who lives here so right,
That rightly he can say,
He Sins not in thy sight
Full oft and every day?

The scripture plain tells me,
The righteous man offendeth
Seven times a day against thee,
Whereon thy wrath dependeth:
So that the righteous man
Doth walk in no such path,
But he falls now and then
In danger of thy wrath.

Then sith the case so stands,
That even the man right wise
Falls oft in sinful bands,
Whereby thy wrath may rise:
Lord, I that am unjust,
And righteousness none have:
Whereto then shall I trust
My sinful soul to save?

But truly to that post
Whereto I cleave and shall,
Which is thy mercy most,
Lord, let thy mercy fall:
And mitigate thy mood,
Or else we perish all:
The price of this thy bloud,
Wherein mercy I call.

The scripture doth declare
No drop of bloud in thee,
But that thou did'st not spare
To shed each drop for me:
Now let those drops most sweet
So moist my heart to dry,
That I with sin repleat
May live, and sin may dy.

That being mortified
This sin of mine in me,
I may be sanctified
By grace of thine in thee:
So that I never fall
Into such mortal sin,
That my foes infernal
Rejoice my death therein.

But vouchsafe me to keep
From those infernal foes,
And from that lake so deep,
Whereas no mercy grows,
And I shall sing the songs
Confirmed with the just,
That unto thee belongs,
Which art mine onely trust.

The ten commandments of God. Exod. xx. W. W.

ATtend my people and give ear,
Offerly things I will thee tell:
See that my words in mind thou bear,
And to my precepts listen well.

1 I am thy sovereign Lord and God,
Which have thee brought from careful
thrall,
And eke, reclaim'd from Pharaohs rod:
Make thee no gods on them to call:

2 Nor fashioned form of any thing
In heaven or earth to worship it:
For I thy God by revenging
With grievous plagues this sin will smite.

3 Take not in vain His Holy Name,
Abuse it not after thy will:
For so thou might'st soon purchase
blame,
And in his wrath he would thee spill.

4 The Lord from work the seventh day
ceast,
And brought all things to perfect end:
So thou and thine that day take rest,
That to Gods hests ye may attend.

5 Unto thy parents honour give,
As Gods commandments do intend:
That thou long days and good may'st
live
In earth, where God a place doth lend.

6 Beware of murder and cruel hate.
7 All filthy fornication fear.
8 See thou steal not in any rate.
9 False witness against to man bear.

10 Thy neighbours house wish not to
have,
His wife, or ought that he calls mine:
His field, his ox, his ass, his slave,
Or any thing which is not thine.

A prayer.

The spirit of grace grant us, O Lord,
To keep these laws our hearts reftore:
And cause us all which one accord
To magnify thy name therefore.

For of our selves no strength we have
To keep these laws after thy will:
Thy might therefore, O Christ, we crave,
That we in thee may them fulfil.

Lord, for thy names sake grant us this,
Thou art our strength, O Saviour Christ:
Of thee to speed how should we miss,
In whom our treasure doth consist?

To thee for evermore be praise,
With the Father in each respect,
And with the Holy Spirit always,
The comforter of thine elect.

The Lords Prayer. D. Cox.

OUr Father which in heaven art,
And mak'st us all one brother-
hood,
To call upon thee with one heart,
Our heavenly Father and our God:
Grant we pray not with lips alone,
But with our hearts deep sigh and
grone:

Thy blessed name be sanctified,
Thy holy word might us inflame,
In holy life for to abide
To magnify thy holy name.
From all errors defend and keep
The little flock of thy poor sheep.

Thy kingdom come even at this hour,
And henceforth everlastingly:
Thine Holy Ghost into us pour,
With all his gifts most plenteously.
From Satans rage and filthy band
Defend us with thy mighty hand.

Thy will be done with diligence,
Like as in heaven, in earth also:
In trouble grant us patience,
Thee to obey in wealth and wo.
Let not flesh, bloud or any ill
Prevail against thy holy will.

Give us this day our daily bread,
And all other good gifts of thine:
Keep us from war, and from bloud-shed,
Also from sickness, dearth, and pine:
That we may live in quietness,
Without all greedy carefulness.

Forgive us our offences all,
Relieve our careful conscience:
As we forgive both great and small
Which unto us have done offence.
Prepare us, Lord, for to forgive thee
In perfect love and unity.

O Lord, into temptation
Lead us not, when the fiend doth rage:
To withstand his invasion
Give power and strength to every age.
Arm and make strong thy feeble hoft
with faith and with the Holy Ghoft.

O Lord, from evil deliver us,
The days and times are dangerous:
From everlasting death save us,
And in our last need comfort us.
A blessed end to us bequeath,
Into thy hands our souls receive.

For thou, O Lord, art King of kings,
And thou haft power over all:
Thy glory shineth in all things,
In the wide world universal.
Amen, let us say, O Lord,
That we have prayed with one accord.

The twelve articles of the Christian faith.

ALl my belief and confidence
is in the Lord of might,
The Father which all things hath made,
the day and eke the night:
The heavens and tho firmament,
and also every star:
The earth and all that is therein,
which pass mans reason far.

And in like manner I believe
in Christ our Lord his Son,
Co-equal with the Deity,
and man in ever and bone.
Conceived by the Holy Ghost,
his word doth me allure:
And of his mother Mary born,
yet she a virgin pure.

Because man-kind to Satan was
for sin in bond and thrall:
He came and offered up himself
to death to save us all.
And suffering most grivous pain,
then Pilate being judge,
Was crucified on the cross,
and there at did not grudge.

And so he died in the flesh,
but quickened in the spirit:
His body then was buried,
as is our use and rite.
His soul did after this descend
into the lower parts:
A dread unto the wicked sprites,
but joy to faithful hearts.

And in the third day of his death
he rose to life again,
To th'end he might be glorified,
out of all grief and pain.
Ascending to the heavens high,
to sit in glory still
On Gods right-hand his Father dear,
according to his will;

Until the day of judgment come,
when he shall come again
With angels power (yet of that day
we all be uncertain)
To judge all people righteously,
whom he hath dearly bought:
The living and the dead also
which he hath made of nought.

And in the Holy Spirit of God
my faith to satisfy,
The Third person in Trinity
believe I stedfastly.
The holy and catholick Church
that Gods word doth maintain,
And holy scripture doth allow,
which Satan doth disdain.

And also I do trust to have
by Jesus Christ his death,
Release and pardon of my sins,
and that onely by faith:
What time all flesh shall rise again
before the Lord of might,
And see him with their bodily eyes,
which now do give them light.

And then shall Christ our Saviour
the sheep and goats divide,
And give life everlastingly
to those whom he hath tri'd:
Within his realm celestial
in glory for to rest,
With all his holy company
of saints and angels blest:

Which serve the Lord omnipotent
obediently each hour:
To whom be all dominion
and praise for evermore.

A prayer to the Holy Ghost, to be sung before the sermon.

COme Holy Spirit the God of might
comforter of us all:
Teach us to know thy word aright,
that we do never fall.
O Holy Ghost, visit our coast,
defend us with thy shield:
Against all sin and wickedness,
Lord, help us win the field.

Lord, keep our state, and governours,
and give them will and might
To persever in thy gospel,
which can put sin to flight.
O Lord, that giv'st thy holy word,
send preachers plenteously:
That in the same we may accord,
and therein live and die.

O Holy Spirit, direct aright
the preachers of thy word,
That thou by them may'st cut down sin
as it were with a sword.
Depart not from thy pastors pure,
but aid them at their need:
Which break to us the bread of life,
whereon our souls do feed.

O blessed Spirit of truth keep us,
in peace and unity:
Keep us from sects and errours all,
and from all papistry.
Convert all those that are our foes,
and bring them to thy light:
That they and we may well agree,
and praise thee day and night.

O Lord, increase our faith in us,
and love so to abound:
That man and wife be void of strife,
and neighbours bout us round.
In our time give thy peace, O Lord,
to nations far and nigh:
And teach them all thy holy word,
that we may sing to thee.

All glory to the Trinity
that is of mighties most:
The living Father and the Son,
and eke the Holy Ghost.
As it hath been in all the time
that hath been heretofore:
As it is now, and so shall be
henceforth for evermore.

The Lamentation.

O Lord in thee is all my trust,
give ear unto my woful cry:
Refuse me not that am unjust:
but bowing down thy heavenly eye,
Behold

Behold how I do still lament
my sins wherein I do offend:
O Lord, for them shall I be shent,
sith thee to please I do intend?

No, no; not so, thy will is bent
to deal with sinners in thine ire:
But when in heart they shall repent,
thou grant'st with speed their just
desire.

To thee therefore still shall I cry
to wash away my sinful crime:
Thy bloud, O Lord, is not yet dry,
but that it may help me in time.

Haste thee, O Lord, haste thee, I say,
to pour on me thy gifts of grace:
That when this life shall flit away,
in heaven with thee I may have place:
Where thou do'st reign eternally
with God which once did down thee
send.
Where angels sing continually;
to thee be praise world without end.

A Thanksgiving after the receiving of the Lord supper.

THe Lord be thanked for his gifts
and mercies evermore,
That he doth thew unto his saints:
to him be laud therefore.
Our tongue cannot so praise the Lord,
as he or right deserves:
Our hearts cannot of him so think
as he us all preserves.

His benefits they be so great
to us that be but sin:
That at our hands for recompence,
there is no hope to win.

O sinful flesh, that thou should'st have
such mercies of the Lord!
Thou do'st deserve more worthily
of him to be abhor'd.

Nought else but sin and wretchedness
doth reft within our hearts:
And flubbornly against the Lord
we daily play our parts.
The fun above in firmament
that is to us a light,
Doth shew it self more clear and pure
then we be in his sight.

The heavens above and all therein
more holy are then we:
They serve the Lord in their state,
each one in his degree.
They do not strive for mastership,
nor slack their office fet:
But serve the Lord and do his will,
hate is to them no let.

Also the earth and all therein
of God it is in aw:
It doth observe the Formers will,
by skilful natures law.
The sea and all that is therein
doth bend when God doth beck:
The spirits beneath do tremble all,
and fear his wrathful check.

But we, alass, for whom all these,
were made them for to rule,
Do not so know or love the Lord
as doth the ox or mule.
A law he gave for us to know
what was his holy will:
He would us good, but we would not
avoid the thing is ill.

Nor one of us that seeketh out
the Lord of life to please:

Nor doth the thing that might us lead
to Christ and quiet ease.
Thus are we all his enemies,
we can it not deny:
And he again of his good will
would not that we should die.

Therefore when remedy was none
to bring us unto life,
The Son of God our flesh he took
to end our mortal strife.
And all the law of God the Lord
he did it full obey:
And for our sins upon the cross
his bloud our debts did pay.

And that we should not yet forget
what good he to us wrought,
A sign he left our eyes to reft,
that he our bodies bought.
In bread and wine here visible
unto thine eyes and taft,
His mercies great thou may'st record
if that his Spirit thou haft.

As once the corn did live and grow,
and was cut down with sithe,
And threshed out with many stripes,
out from his husk to drive:
And so the mill with violence
did tear it out so small,
And made it like to earthly dust,
not sparing it all:

And as the oven with fire hot
did close it up with heat:
And all this done that I have said,
that it should be our meat:
So was the Lord in his ripe age
cut down by cruel death;
His soul he gave in torments great,
and yeilded up his breath.

Because that he to us might be
an everlasting bread:
With much reproach and troubles great
on earth his life he led.
And as the grapes in pleasant time
are pressed very fore,
And plucked down when they be ripe,
and let to grow no more:

Because the juyce that in them is
as comfortable drink
We might receive, and joyful be
when sorrowful make us think:
So Christ his bloud out-prefled was
with nails and eke with spear:
The juyce thereof doth save all those
that rightly do him fear.

And as the corn's by unity
into one loaf are knit:
So is the Lord and his whole church,
though he in heaven fit.
As many grapes make but one wine,
so should we be but one
In faith and love in Christ above,
and unto Christ alone.

Leading a life without all strife
in quiet rest and peace:
From envy and from malice both
our hearts and tongues to cease.
Which if we do, then shall we shew
that we his chosen be:
By faith in him to lead a life
as always willed he.

And that we may so do indeed,
God send us all his grace:
Then after death we shall be sure
with him to have a place.

FINIS.

A Form of prayer to be used in private houses every *Morning & Evening.*

Morning Prayer.

ALmighty God, and most merciful Father, we do our present our selves here before thy Majesty, trusting in our own merits or worthinesse, but in thy manifold mercies, which hath promised to hear our prayers, and grant our requests which we shall make to thee in the name of thy beloved Son Jesus Christ our Lord: who also hath commanded us to assemble our selves together in his Name, with full assurance that he will not onely be amongst us, but also be our Mediatour & Advocate toward thy Majesty, that we may obtain all things, which shall seem expedient to thy blessed will, for our necessities. Therefore we beseech thee, most merciful Father, to turn thy loving countenance towards us, and impute not unto us our manifold sins and offences, whereby we justly deserve thy wrath and sharp punishment: but rather receive us to thy mercy, for Jesus Christs sake, accepting his death and passion as a just recompence for all our offences, in whom onely thou art pleased, and through whom thou canst not be offended with us. And seeing that of thy great mercies we have quietly passed this night; grant, O heavenly Father, that we may be low this day wholly in thy service, so that all our thoughts, words, and deeds may redound to the glory of thy Name, and good ensample to all men, who seeing our good works, may glorify thee our heavenly Father. And forasmuch as of thy meer favour and love, thou hast not onely created us to thine own similitude and likeneſs, but also hast chosen us to be heirs with thy dear Son Jesus Christ of that immortal kingdom, which thou preparedst for us before the beginning of the world: we beseech thee to encrease our faith and knowledge, and to lighten our hearts with thy Holy Spirit, that we may in the meane time live in godly conversation and integrity of life, knowing that idolaters, adulterers, covetous men, contentious persons, drunkards, gluttons, and such like, shall not inherit the kingdom of God. And because thou hast commanded us to pray one for another, we do not onely make request, O Lord, for our selves, and them that thou hast already called to the true understanding of thine heavenly will; but for all people and nations of the world, who as they know by thy wonderful works, that thou art God over all, so they may be instructed by thine Holy Spirit, to believe in thee, their onely Saviour & Redeemer. But forasmuch as they cannot believe, except they hear, nor cannot hear but by preaching, and none can preach except they be sent; therefore, O Lord, raise up faithful distributers of thy mysteries, who fearing apart all worldly respects, may both in their life and doctrine onely seek thy glory. Contrarily confound Satan, & Antichrist, with all Hirelings, & Papists, whom thou hast already cast off into a reprobate sense, that they may not by feets, schisms, heresies and errours, disquiet thy little flock. And because, O Lord, we be fallen into the latter days and dangerous times, wherein ignorance hath gotten the upper hand, and Satan by his ministers seeks by all means to quench the light of thy Gospel; we beseech thee to maintain thy cause against thefe ravening wolves, and strengthen all thy servants, whom they keep in prison and bondage. Let not thy long-suffering be an occasion, either to increase their tyranny, or to discourage thy children: neither yet let our sins and wickednesse be an hindrance to thy mercies; but with speed, O Lord, consider their great miseries. For thy people Israel many times by their sins provoked thine anger, and thou punishedst them by thy juſt judgments, yet though their sins were never so grievous, if they once returned from their iniquity, thou receivedst them to mercy. We therefore moſt wretched sinners bewail our manifold sins, and earnestly repent us for our former wickedness, and ungodly behaviour towards thee: and whereas we cannot of our selves purchase thy pardon, yet we humbly beseech thee, for Jesus Christs sake, to shew thy mercies upon us, and receive us again to thy favour. Grant us, dear Father, these our requests, and all other things necessary for us, and thy whole Church, according to thy promise in Jesus Christ our Lord. In whose name we beseech thee, as he hath taught us, saying,

Our Father which art in heaven, &c.

Evening Prayer.

O Lord God, Father everlasting and full of pity, we acknowledge and confeſs that we be not worthy to lift up our eyes to heaven, much leſs to present our selves before thy Majesty, with confidence that thou wilt hear our prayers, and grant our requests, if we confider our own deſervings. For our conſciences do accuſe us, and our sins do witneſs against us, and we know that thou art an upright Judge, which doſt not juſtify the sinners and wicked men, but punisheſt the faults of all such as transgreſs thy commandments. Yet moſt merciful Father, since it hath pleased thee to command us to call on thee in all our troubles and adverſities, promising even then to help us, when we feel our selves, as it were, swallowed up of death and deſperation, we utterly renounce all worldly confidence, and fly to thy soveraign bounty as our onely flay and refuge: beſeeching thee not to call to remembrance our manifold sins and wickedneſs, whereby we continually provoke thy wrath and indignation against us: neither our negligence and unkindneſs, which have neither worthily eſteemed, nor in our lives sufficiently expreſſed the forever-lasting benefit of thy Gospel which thou unto us; but rather to accept the obedience and death of thy Son Jesus Christ, who by offering up his body in sacrifice once for all, hath made a sufficient recompence for all our sins. Have mercy therefore upon us, O Lord, and forgive us our offences. Teach us by thine Holy Spirit, that we may rightly weigh them, and earneſtly repent us of the same. And so touch the rather, O Lord, because that the reprobate, and such as thou hast forsaken, cannot praise thee, nor call upon thy Name, but the repenting heart, the forrowful mind, the conſcience oppreſſed hungring and thirſting for thy grace, shall ever set forth thy praiſe and glory.

And albeit we be but worms and duſt, yet thou art our Creator, and we be the work of thine hands: yea, thou art our Father, and we thy children: Thou art our Shepherd, and we thy flock: Thou art our Redeemer, and we thy people whom thou haſt bought: Thou art our God, and we thine inheritance. Correct us not therefore in thine anger, O Lord, neither according to our deſerts puniſh us, but mercifully chaſtiſe us with a fatherly affection, that all the world may know, That at what time soever a sinner doth repent him of his sins, from the bottom of his heart, thou wilt put away his wickednesse out of thy remembrance, as thou haſt promiſed by thine holy Prophets. Finally for as much as it hath pleas'd thee to make the night for man to reſt in, as thou haſt ordained him the day to travel in; grant, dear Father, that we may so take our bodily reſt, that our souls may continually watch for the time that our Lord Jesus Christ shall appear for our deliverance out of this mortal life: & in the mean season, that we being not overcome by any fantaſies, dreams, or other temptations, may fully set our minds upon thee, love thee, fear thee, and reſt in thee. Furthermore, that our ſleep be not excesſive, or overmuch, after the unfaithful deſires of our flesh, but only sufficient to content our weak nature, that we may be the better diſpoſed to live in all godly converſation, to the glory of thy Holy Name, and profit of our brethren. So be it.

A godly prayer to be said at all times.

HOnour and praiſe be given to thee, O Lord God Almighty, moſt dear Father of heaven, for all thy mercies and loving kindneſs shewed unto us, in that it hath pleased thy gracious goodneſs, freely and of thine own accord to elect and chuſe us to salvation before the beginning of the world. And even like continual thanks be given to thee, for creating us after thine own image, for redeeming us with the precious bloud of thy dear Son, when we were utterly loſt, for sanctifying us with thy Holy Spirit, in the revelation and knowledge of thy word; for helping and succouring us in all our needs and neceſſities, for saving us from all dangers of body and soul, for comforting us so fatherly in all our tribulations and perſecutions, for sparing us so long, and giving us so large a time of repentance.

Theſe benefits, O moſt merciful Father, like as we acknowledge to have received them of thine own only goodneſs, even so we beſeech thee for thy dear Son Jesus Christs sake to grant us always thy H. Spirit, whereby we may continually grow in thankfulneſs towards thee, to be led into all truth, and conforted in all adverſities. O Lord ſtrengthen our faith, kindle it more in ferventneſs and love towards thee, and our neighbours for thy sake. Suffer us not, moſt dear Father, to receive thy word in vain: but grant us always the aſſiſtance of thy grace and Holy Spirit, that in heart, word and deed, we may fanctifie and do worſhip to thy Name, help to amplify & increaſe thy kingdom, & whatſoever thou ſendeſt, we may be heartily well content with thy good pleaſure and will. Let us not lack the thing, O Father, without the which we cannot ſerve thee: but bleſs thou for all the works of our hands, that we may have ſufficient, and not be chargeable, but rather helpful unto others. Be merciful, O Lord, to our offences: and feeing our debt is great, which thou haſt forgiven us in Jesus Chriſt, make us to love thee and our neighbours so much the more. Be thou our Father, Captain, and Defender in all temptations: hold thou us by thy merciful hand, that we may be delivered from all inconveniences, and end our lives in the fanctifying and honouring of thine *Holy* Name, through Jesus Chriſt our Lord and only Saviour.

Let thy mighty hand and out-ſtretched arm, O Lord, be ſtill our defence, thy mercy and loving kindneſs in Jesus Chriſt thy dear Son our ſalvation, thy true and holy word our inſtruction, thy grace and Holy Spirit our comfort and conſolation, unto the end and in the end. So be it.

Lord increaſe our faith.

A confeſſion for all ſtates and times.

OEternal God and moſt merciful Father, we conſeſs and acknowledge here before thy divine Majesty, that we are miſerable sinners, conceived and born in sin and iniquity, so that in us there is no goodneſs: for the flesh evermore rebelleth against the ſpirit, whereby we continually tranſgreſs thy holy precepts and commandments, and so purchaſe to our selves through thy juſt judgment, death and damnation. Notwithſtanding, O heavenly Father, for as much as we are diſpleased with our selves, for the sins that we have committed against thee, & do unfeignedly repent us of the same, we moſt humbly beſeech thee for Jesus Christs sake, to shew thy mercy upon us, to forgive us all our sins, and increaſe thy Holy Spirit in us, that we acknowledging from the bottom of our hearts our own unrighteouſneſs, may from henceforth not only mortify our finful luſts and affections, but alſo bring forth ſuch fruits as may be agreable to thy moſt bleſſed will; not for the worthineſs thereof, but for the merits of thy dearly beloved Son Jesus Chriſt our onely Saviour, whom thou haſt already given an oblation and offering for our sins, and for whoſe sake we are certainly perſwaded that thou wilt deny us nothing that we ſhall ask in his Name, according to thy will. For thy Spirit doth aſſure our conſciences that thou art our merciful Father, and ſo loveſt us thy children through him, that nothing is able to remove thy heavenly grace & favour from us. To thee therefore, O Father, with thy Son, and the Holy Ghoſt, be all honour and glory world without end. *Amen.*

A prayer to be ſaid before a man begin his work.

OLord God, moſt merciful Father and Saviour, ſeeing it hath pleaſed thee to command us to travel, that we may relieve our need, we beſeech thee of thy grace to bleſs our labour, that thy bleſſing may extend unto us, without the which we are not able to continue; & that this great favour may be a witneſs unto us of thy bountifulneſs and aſſiſtance, ſo that thereby we may know the fatherly care that thou haſt over us.

Moreover, O Lord, we beſeech thee that thou wouldſt ſtrengthen us with thy Holy Spirit, that we may faithfully travel in our ſtate and vocation, without fraud or deceit, and that we may endeavour our ſelves to follow thine holy ordinance, rather then to ſeek to ſatisfy our greedy affections, or deſire to gain. And if it pleaſe thee, O Lord, to proſper our labour, give us a mind alſo to help them that need, according to that ability that thou of thy mercy haſt given us: and knowing that all good things come of thee, grant that we may be humble our ſelves to our neighbours, and not by any means lift our ſelves above them which have not received ſo large a portion of thy mercies as thou haſt given us. Et if it pleaſe thee, O Lord, to try & excerciſe us by greater poverty & neceſſity, then our flesh would deſire, that thou wouldeſt yet, O Lord, grant us grace to know that thou wilt nourish us continually through thy bountiful liberality, that we be not ſo tempted that we fall into diſtruſt, but that we may patiently wait till thou fill us not only with corporal graces and benefits, but chiefly with thine heavenly and ſpiritual treaſures; to the intent that we may always have more ample occaſion to give thee thanks, and wholly to reſt upon thy mercies. Hearus, O Lord of mercy, through Jesus Chriſt thy Son our Lord. *Amen.*

FINIS.

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77	I with my voyce	27
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55	O God give ear	20
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19	The heavens and	6
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89	To ſing the mercies	32
90	Thou Lord haſt	33
93	The Lord as King	34
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